

GENERAL THEORY OF PSYCHOLOGY

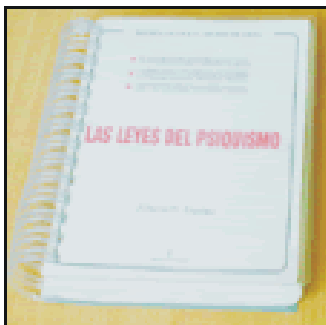
- The process that gave rise to the human psyche; the biological evolution applied to species.
- The basic logic of psyche, its structure and operation; the system of needs and essential tendencies; its laws and relationships.
- The transformation of society and its fitting to the man's natural needs.

THE LAWS OF PSYCHE

Alberto E. Fresina

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Editorial Fundar



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INTRODUCTION

This book contains the development of one Psyche theory, focused on the laws and mechanisms that rule the human motivation. It is supported by the general method of materialistic dialectics, the application of logics arisen out of Marx's and Engel's discoveries. Universal laws and categories of dialectical materialism and their conscious application, constitute a valuable instrument for scientific knowledge, especially when phenomena which are not near to a practical manipulation have to be explained, as it is among others, the case of Psyche and its essential functions.

The topics that are discussed here, constitute central problems of psychology, and they have been object of many theories and controversies between different positions and thought trends. But this work, excepting the cases specifically indicated in which previous knowledge and ideas are taken into consideration like a starting point, is not dedicated mostly to reproduce or discuss other authors' statements, what it would mean another huge treaty; it rather tends to show up the new theory in its affirmative way.

The book is made up of seventeen chapters, divided into three parts.

PART I

It includes the first four chapters. These chapters are relatively introductory, although they have the most theoretical importance and tend to introduce the frame and general principles on which further development will be based on. In the first part, the first chapter contains what it could be considered an independent anthropological theory on the man's evolution, that incorporates new elements for the explanation of the process that gave rise to species. Such concepts also mean an important source of arguments for the explanation of the essential functions of human psyche. In the second chapter, the internal logic of the psyche is outlined, its basic laws that constitute the most essential and universal part of motivation and of all intentional behavior. In the third chapter, an advancement on particular tendencies or impulses appears, a step forward in the way in which general laws are shown up. Lastly, the fourth chapter refers to the considerations on the method to face the most specific study on the psychic operation mechanisms, according to the different complexity levels on which they are structured.

PART II

It comprises chapters from five to fifteen inclusive, and refers to the specific treatment on the structure and psychic performance. In this part, essential mechanisms and functions of human motivational structure are analyzed in detail, starting with the most elementary level, which includes the nervous system reflexes, going up the approach gradually, until reaching the laws that support the movement of superior trends.

PART III

It comprises chapters sixteen and seventeen. Here, it is led to the sociology field and the structure of the society economic relationships. It deals with the general conclusions and the possible application of knowledge. Therefore, once the man's essential needs have been determined, as well as the natural conditions for his normal satisfaction, it is arisen out how social life should be organized, specially the work, as well as the different educational, leisure, artistic activities, etc, so that Psyche works in a healthy way. This is discussed in chapter sixteen.

But such general modification of the labor life and of the different social activities, as imagined, it is only possible by previous transforming the society economic relationships. Lastly, and this is analyzed in chapter seventeen, it is fundamental the scientific socialism premise, the prevalence of the interests and the criteria of workers themselves, so that the changes in the labor organization are not hindered by economic interests opposed to life and society improvement.

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INTERNET

The complete text of the present book is available in the address: www.fresina.ndh.com.ar and in <http://ar.geocities.com/albertofresina/theory/index.html>. The refund suggested by this delivery is the reader's voluntary contribution that will be able to make it by means of a deposit or transfer to the Saving Account N° 356123773-5 of Alberto Fresina, in the Banco de la Nación Argentina, sucursal Mendoza, sucursal N° 2400.

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PART I

DEVELOPMENT OF THE THEORIC WORK

- The biological evolution and the human psyche formation
- The general psychological laws and its particular trends
- The levels of the psychic operation

THE NATURAL SELECTION AND THE ORIGIN OF THE HUMAN PSYCHE

Darwin has already explained the general laws of the biological evolution. In his statement, he observes multiple factors at stake, which, interact among themselves, creating the slow evolution and transformation of species.* Some of the most important factors will be reviewed, as they shape the central idea of the evolution of the species theory.

One of these facts, is that any species tends to generate a great deal of descendants, in a geometric progression. In case the uninterrupted multiplication of members has no limits, each species should cover the surface of the Earth shortly. However the limit exists and it is the food mainly; this means that more individuals are born than those that can be fed. In this way, those having a better innate capacity to get food, will survive, while the rest will be eliminated. Such survivors will reach the reproduction time and they will have children with similar capacity. Therefore, species will be made up of members that have useful features to achieve food. When only the capable ones are left and upon their reproduction in geometric progression, food limit is again surpassed, and a new more demanding selection will take place.

That selection occurs under the premise of the following factor: **variability**. This means that each generation of species, gives rise to a certain quantity of descendants, and most of them almost inherit the same capacity than progenitors, but minimum **innate differences** of capacity appear in some of them. That difference will be in favor of few people and against others. Thus, considering the fight for scarce food, the ones who have inherited some minimum innate difference in favor of them will be able to survive with more frequency and the rest will be eliminated. Again, the subsequent reproduction will count with those survivors like the starting

* Darwin Charles. **El origen de las especies**. Editorial EDAF. Madrid 1985 (Charles Darwin. "The origin of the species". Editorial EDAF. Madrid 1985)

point, and the process will be repeated over and over again, being species slowly transformed.

As from further researches, especially those of Mendel and De Vries, the knowledge of genes was attained, with their capacity of being able to combine themselves in different ways and to undergo many mutations. These new discoveries explained what Darwin ignored about concrete mechanisms through which individuals variability took place. But such discoveries, as well as the most advanced and up dated knowledge on genetics, don't alter the basic notions of the natural selection theory at all. In his outline, Darwin limits himself saying: **variability is present**; and, in that general approach, it does not matter too much, either which are the ultra mechanisms acting to allow it, or whether they are small changes or sometimes relatively big changes (macro mutations).

The basic idea emerged one century before in the R. Malthus's theory on human population*, and the one that Darwin applied to the rest of the species, is that in all the cases, a reproduction tendency takes place in a geometric progression. This implies that in the absence of limits or hindrances, a quantity of descendants would be generated reaching to astronomical figures in short time, surpassing all feeding possibilities. If we add this to the simple fact outlined by Darwin that "the variability exists", then it necessarily occurs the natural selection process, making those organisms experience positive variations for that end, to be able to survive with more frequency or probability; and those that vary in the opposite side will be extinguished, like those which show no changes, as they are in disadvantage regarding the first ones. Such process, occurring uninterruptedly during millions of years, necessarily ends up transforming species.

Undoubtedly, many other factors must be considered, apart from the scarce food, like conditions to which organisms have to be adapted to, for example: weather changes, the defense capacity against natural depredators of the species, immunity to infectious agents and many more. But food limitation is the factor considered as the most important one, as it is the most appropriate to understand the natural selection laws, and mainly for its enormous and permanent influence on the evolution of the species.

One concept to which Darwin pays special attention, is the fact that the fundamental fight occurs among members of the same species. As they share the same region, the same environment and same kind of food, as it was already said food is scarce, the ones that eliminate those who are unable to feed themselves, are their own species partners. However, as it may be

* Malthus Robert. **Primer ensayo sobre la población**. (First trial upon the population) Ediciones Altaya. Barcelona 1997.

deduced, the fight among the members of the same species should not be conceived like express or direct, but it is rather a peaceful and objective fight. Each animal tries to eat, but he "does not know" that he is depriving some species partners from having food. Neither "he deduces" that his failure is because the others ate all available food.

Another fact to keep in mind is that, in general, the innate differences of capacity among the members of a species are always slight. If we make a "cross section" of any species evolution, we will see that the shoot of each litter is almost the same. If we pay attention to that traverse approach and we observe a generation of any species, we will find that in fact, the chance determines one or another individual's survival. For example, between one animal having fingernails of 2 cm. plus "a micron" and his partner that has exactly fingernails of 2 cm, where the biggest longitude is the useful feature, there isn't almost any difference of capacity. If survival between one or another one is excluded, we can only state that the first one would have, to say, 50,001% of possibilities to survive against 49,999 % in the second one. Only when a considerable time has passed by and the chance has given a "complete turn" in its influence, having been distributed homogeneously for all the types of features, the imbalance will take place and survivors will be, as an example, those having fingernails of more than 2 cm.

1. The natural selection applied to man

Principles outlined on the species evolution are undoubtedly correct. But when Darwin has the intention of applying those laws to the human evolution, he falls into some errors.* Among the facts that he must skip or not know in order to apply that scheme to the man's evolution, firstly we find the social nature of labor, as well as the equal distribution of the product, within the group, as a result of the common work. These facts are contradictory if we suppose the fight and the natural selection of isolated individuals. Engels demonstrated that error, while he contributed to the discovery that labor was the main factor which turned the monkey into man.**

Anyway, it is still missing the definitive connection among the laws of the biological evolution and the fundamental labor role that after being merged

* Darwin Charles. **El origen del hombre y la selección en relación al sexo**. (The origin of man and the selection in relation to the sex) Editorial Albatros, Colección Los Grandes Eruditos. Buenos Aires. 1943

** Engels Federico. **Dialéctica de la naturaleza** (Nature dialectics). Editorial Catago. Buenos Aires. 1987. pag.138 (art.: El papel del trabajo en la transición del mono al hombre).

obtained as a result the progressive change of certain group of anthropoid simian in the human society. The correction of a single but an important Darwin's mistake, will make it possible the integration of his general laws with the decisive influence of the social work. That mistake means that Darwin referred to the treatment of the human species evolution, stressing the approach in the individual subject, and only conceiving the tribe secondarily, as if it were a simple physical group of individuals with slight relationships among themselves, without perceiving what he clearly noted in ants, bees and other insects, that means, the existence of a functionally-organized community around the **common work**, from whose product the group lives, and without that common work the social organism is extinguished in its entirety. The tribe is a unique alive system, with a complex internal organization bearing the capacity to subsist, and even to keep its identity, in spite of the continued renovation of its members. It is a true social organism in which, the same like other social organisms, the common work is the central element of its functional organization. The global product of that work has, in natural state, an equal distribution inside the group. For that reason, the survival of all and of each one, depends on the success or failure of the group, thus, the social organism survives or perishes according to the results of the common work. Therefore, according to the laws of the biological evolution, the individual of the human species is not an isolated subject, but a social organism. The **tribe is** here the true individual of the species.

Stopping now the approach halfway of the transformation process of the group of simians into a human social organism, we find the man-monkey tribe. But we also notice an important fact: it does not exist a single singular tribe, but there are hundreds or thousands of similar tribes in the region, thus, we find the species of social organisms. Let's suppose as an hypothesis, that there are thousand tribes simultaneously in a region, in which the food is not enough for all of them. If we take the rest of conditions and the chance annulment for granted as time passes by, there are not doubts that the tribes better trained to achieve means of subsistence will survive, and the remaining ones will be eliminated. The feature that shows one tribe's capacity to achieve its subsistence, lies only in its working efficiency as a whole. Accordingly we can affirm, that the natural selection, in each step of the human evolution, acted directly on whole tribes. The tribes better qualified for the job were able to survive, while the less effective groups in terms of their working performance, were gradually eliminated by natural selection.

Let's see how Darwin's general laws in man are re-asserted with just one observation. This one consists in correcting the approach that had previously

been aimed at the individual who was "pulled out" of the tribe and he was considered abstractly, and now it will be fully focused on the concrete tribe or social organism, as the authentic "individual" of the species.

Our first assertion was that, because of the scarce food, more individuals are born than those who will be able to survive. The tribes' reproduction which survived in the hypothesis, are due to new laws. On one hand, we can mention the reproduction and renewal of the members of each tribe, which we can be called **primary reproduction**. But the new way of reproduction of that strange individual which is the social organism will be called **secondary reproduction**. This means that when a tribe is efficient in the achieving of means of subsistence, a number of members begins to "put on weight", until due to certain circumstances, it is divided into two groups which are separated, and two new tribes are formed. The daughter-tribes, arisen out of that division, bear the same type of genetic characters as well as the same culture as a whole (language, knowledge, customs, working techniques). After the division, and upon the succession of a few generations of primary reproduction, we will see that the two tribes are still persisting, but we will realize that their members are different. Each tribe has renewed its members in a complete way and perhaps, nobody knows each other between both groups.

The mechanism of secondary reproduction takes place over and over again during the long evolution of species. The tribe that is able to demonstrate that its working efficiency is the best among all, will show a tendency to grow up and to reproduce itself geometrically. The daughter-tribes inherit the same working efficiency, at genetic as well as cultural level; therefore, "they also put on weight" and they reproduce themselves in a secondary way. If there are already four efficient daughter-tribes, and they are the best trained for productive work like the mother-tribe, they will reproduce themselves again. In that way, there will be 8 capable tribes, then 16, 32, 64, 128, 256, etc. Then, the new type of tribes is the first one in getting the food of the region, making the others which have less working efficiency, extinguish gradually.

Let's suppose that less trained tribes have already extinguished. Now, the species is made up of one thousand tribes which are the most capable ones to achieve the means of subsistence; all of them, are descendants of that efficient tribe which started the geometric reproduction. However, the food of the region is not enough yet for that quantity of tribes. If we consider the chance and the cultural development of each tribe as a constant, we will realize that there will always be some minimum genetic difference in favor of the members of some of them. Such difference will determine that upon the lapsing of many years, the tribe holding that difference, and its

descending tribes, will be over the rest and will occupy the food space that species have, displacing the before-capable tribes, which have been turned into inefficient by the higher efficiency of the new ones.

One of the facts noted by Darwin, is that the principal fight takes place among members of the same species. Indeed, the contradiction or principal fight occurs among the tribes that objectively compete for food. Here, it becomes necessary to avoid wrong suppositions with the fight concept. The fight or direct fight among individuals of the same species, is hardly ever mortal or of serious consequences, under natural conditions. The explanation is within species whose members have the intention to fight among themselves to death or until its opponent is useless. Those species have the tendency of self-extermination quickly. No surviving species is able to have normal individuals with an "innate interest" in those mortal internal fights. Instead, we have to admit the possible fights and sporadic hostilities among the tribes; even the likely death of the enemy of the same species. But this situation will always be the exception and something accidental. On talking about the fight for the food, if our tribe comes back disappointed at night, for not having found any prey, that tribe will not suppose that preys missing there, were the ones caught by the tribe that is "behind the hill". In the same way, if we are members of this last tribe and we come back happy because of the excellent result of our hunting, we won't know that with that act "we defeated" a tribe that is not even at sight, in the fight for the limited food of the region. It is fundamental that objective dispute, different from subjectivity among social organisms, for the always limited food of the region. Always limited, because the more the gross quantity of food increases the more the number of tribes will increase, due to the geometric reproduction, that usually makes the alimentary space surpass.

Another factor observed by Darwin is the great influence of the chance determining the occasional survival of one or other individual. Again, on making a "cross section" of human evolution, we will see hundred or thousand of tribes and their thousand or hundred of humanoids. All these beings are more or less the same, all of them come from the same type of social organism that some time before the evolutionary branch started and it is still present. Although there exist tiny genetic differences in favor of some of those tribes, it would be impossible to detect them. The difference will only become apparent after thousand years, when chance and multiplicity of the other factors annulled one to each other, being imposed the tribe that shows the favorable genetic feature and marking the new feature of the species.

2. The sexual selection

Darwin* has also discovered the important role that sexual selection had in the evolution and transformation of species, including man, in which that role was undoubtedly very significant.**

The way that sexual selection acts, in general terms, consists in that the single preference towards individuals who have certain features, leads to a bigger reproduction of these individuals. This causes that after a long time of successive generations, all the new members of the species, bear in the same way that feature in question, being gradually extinguished those lacking it .

One fact which Darwin did not emphasize, is that features of sexual attraction, in all species, tend to be always correlative to useful characters for the survival in general. Otherwise, if as a result of sexual selection, certain individuals of species develop useless or harmful characters for the survival, they will be obviously eliminated by natural selection. Thus, changes caused by sexual selection which flourish, are those that at the same time, imply a favorable condition for the global adaptation to the general survival demands. Natural selection controls what sexual selection “makes”, so that, the task of the latter is parallel and complementary to the first one, always favoring everything which is useful for the individual and the species survival. Only sexual selection would be able to flourish the development of neuter characters, or the ones that are neither favorable nor harmful. But that would only be possible up to certain limits, as organisms which make from sexual selection an “accelerator” of the useful features development, for survival in general, will be favored in the fight for life.

One of the features of sexual attraction in man has to be with the personal virtues or positive qualities in general. This doesn't happen only in the “civilized” man, as Darwin believed, but in all human beings, including the primitive ones in the first place, whom we inherited that tendency. Almost all absolute personal virtues or those universally recognized and appreciated as such, are useful for the efficiency of common work, for example: ability, courage, creativity, loyalty, intelligence, performance capacity, abnegation, etc. Such qualities, although appraised in general towards subjects of both sexes, also influence at the moment of sexual preferences. If two subjects of

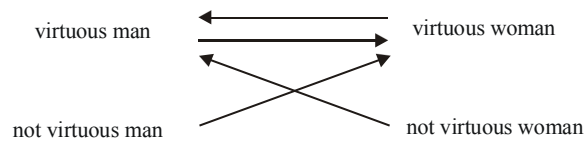
* Darwin, Charles. **El origen del hombre y la selección en relación al sexo**. (The origin of man and the selection in relation to sex) Albatros. Colección Los Grandes Eruditos. Buenos Aires 1943

** It is also recognized to A. R. Wallace, contemporary of Darwin who had developed similar ideas to these ones, that is the reason why both of them decided to present their discoveries in a combined way.

the opposite sex are equal in all the rest of the things, there will be a bigger attraction or interest towards the one who is more appraised because of his virtues. What it may be deducted, is that the more virtues one had, in general terms, more frequency of sexual activity they had, what led them to have more reproduction. In fact, the attraction towards the subject of the opposite sex, because of his virtues, is not only sexual, but also towards the person itself. But under natural conditions, that leads to more sexual activity.*

Let's consider in a pre-human tribe, two men and two women with equal general conditions, similar physical attractiveness, etc., but there is one point where one of the men and one of the women are more virtuous than the other two. The woman with positive qualities, will be more frequented by the virtuous man as well as by the non- virtuous one; at the same time, the man with better virtues will be more requested by both women.

Outline:



The greater or smaller virtuousness that influences in the sexual preference, is fundamentally acquired. But considering a great deal of time of the species evolution, the acquired factor, as a whole, starts annulling itself. In other words, personal virtues are determined in their grade, almost totally by the acquired factor. But if all have the same practice or experience, and equal influence of chance, any underlying genetic feature that favors a better quality of social acting; this will imply an imbalance in favor of its holder. As the other factors that achieve chance and the development of virtues through practice or experience are balanced with the time, it is evident that the tiny genetic difference will show up. Therefore, upon considering constant that universe of elements, we have left the largest virtuousness determined by the innate or genetic premises.

Let's suppose that in a certain tribe, it appears by chance, one favorable genetic feature in some of its members. This subject will be sexually preferred with an imperceptible bigger frequency. Therefore, his genes will reproduce themselves more than the other ones.

* An element that contributes to accelerate these mechanisms is the phenomenon of the **being in love**, which in fact, is unchained, in front of individuals of the opposite sex that are perceived as the ones who have the best qualities or virtues.

Let's observe this process as a summary and accelerating it in many times so it will become perceptible: that subject, because of his genetic advantage, generates 10 children for example, while another one only 9. The 10 children with the same favorable feature will give 100 more, and the 9 of the other subject, will have 9 each one = 81. Then, those 100 will have 10 children each one = 1.000; the other ones will have 9 each one: $81 \times 9 = 729$. In the following reproduction, the relationship will be: 10.000 with the feature in question and 6.561 without it. This growing separation, combined with the natural or accidental death of a regular percentage of each group, makes that the positive genetic features are imposed as time passes by, just with the sexual selection.

3. Natural selection of tribes and sexual selection

When a favorable genetic feature appears, by chance, in one of the members of a tribe, that feature will impose itself through the time by means of the sexual selection, until after many generations, all the new subjects of the tribe will be able to count with it in the same way. That tribe, where its members share the positive genetic feature, is selected **in its entirety** by nature. It is a social organism with a generalized genetic advantage in its members; the whole tribe is now more efficient in its performance than any other.

This way, the tribe in which a useful genetic characteristic appears in one of its members, has an inner mechanism that allows that feature to be generalized through the time, for all the new subjects of the tribe. Then, the natural selection finishes its task, selecting the whole social organism, as it is more efficient than the rest.

The internal mechanism of sexual selection is present in "thousand tribes" that exist in a certain moment. For that reason, the favorable genetic feature that appears in one of the thousand or hundred thousand of individuals of the thousand tribes, points out the feature that the new thousand or hundred thousands will have after existing many years. The innate characteristic that appears in an individual is first generalized to the whole tribe by means of the sexual selection. That makes the tribe more efficient, being selected by nature. Then, this tribe is reproduced secondarily, giving place to two new social organisms (sons) that are separated one from the other one, bearing each of its members, that positive genetic feature. Therefore, as these tribes are efficient, they will be able to survive reproducing themselves again secondarily, being in this way 4 more tribes that then will give birth to 8, 16, 32, 64, 128, 256, 512, until covering the alimentary space of the species,

displacing the rest. In that way, all the new subjects of the species, will have the same feature that once appeared by chance in a singular subject.

4. Subordination of the sexual selection to the natural selection of tribes

The mechanism of internal sexual selection, based on the preference towards the personal virtues, is something "created" for the natural selection of social organisms. On one hand, if a tribe does not count with it, the genetic useful feature that appears in one of its individuals, will not be generalized in future members. On the other hand, if a tribe counts with the internal mechanism of sexual selection, it will take advantage of the positive feature that appears, generalizing it to its future members and achieving an advantage on the rest, in the fight for existence. Thus, the tribe that owns the mechanism will survive, being extinguished the one which lacks it. Based on this, we can say that the existence of the sexual selection mechanism, is a product of the natural selection of tribes; that tribe having it will be able to survive and that tribe lacking it will be extinguished.

But once the internal mechanism of sexual selection appeared and developed itself, it becomes general for all the new social organisms. When the tribe that has it, is divided into two similar social organisms, both inherit it equally, and they keep on in this way with the following secondary reproductions. That is the reason why, the "thousand tribes" that exist in each moment, count with it in the same way.

Not only nature selected the tribes with that internal mechanism, but it also "assured" that those features to choose in the sexual preference are, in fact, those that will contribute to the working effectiveness of the tribe. Mechanism of sexual selection would be useless if preferred characters were needless for the working effectiveness of the tribe and therefore harmful for its survival. The unique tribes that survived, were the ones in which there was not only sexual selection of features, but where such features were also useful for the effectiveness of the common work and the survival of the social organism. For that reason virtues that are universally appreciated, are for example: ability, intelligence, creativity, responsibility, companionship, loyalty, knowledge, efficiency; that is to say, personal qualities that are favorable for the social work and the survival of the tribe.

5. Conclusions

From what we have discussed on the mechanisms of human evolution, it comes out firstly, the re-assertion of Darwin's general laws in the

evolutionary process of the species. But not in the way that he supposed, when believing that the fundamental part was the selection of isolated individuals, but enlarging the focus and considering a group of social organisms or tribes like the true "materials" which acted over the laws of the natural selection. Each social organism is an authentic giant animal, of the territorial type, with a complex inner organization that works as a whole like a unique alive system fighting for its survival.

The habit of focusing the human evolution history in an individualistic way has always been an obstacle to understand the process which led to the man's appearance. It has always existed, even among those who reassert the human social nature, a tendency to imagine the primitive man as an isolated being, moved by selfish instincts strolling during hundred of thousand years of evolution, until a certain day, that he decided to join with others to live in a society. Nothing can be more wrongful. That "primitive man" never existed, it is a fantasy. What it did exist, was an uninterrupted process of transformation and evolution from a **flock of monkeys** until the **human tribe**, where it has always been a social organism, of a group whose members were strongly united and interrelated. Man was being formed and structured like part of a social organism. That is his nature, his most basic social essence, that is already present biologically.*

On the other hand, topics discussed above confirm Engels's concepts in relation to the fundamental role of work, as guider and "sharpeners" of the transformation of monkeys into man. Tribes whose members have adapted to work in the best way, were able to survive and to reproduce themselves, while the rest extinguished gradually. For that reason, working effectiveness of the social organism and of all its members was the guiding principle that decided which tribes survived and which not. This process was repeated over and over again during the long development of the species, taking place in this way the slow transformation of monkeys into man. The adaptation of man to the survival, was a synonymous of its adaptation to work, as an essential mean for the safe feeding of the tribe. The better adapted tribe, in

* The element that would determine that a group becomes a social organism would be the common work. For that reason the human tribe, the same as certain insects that are characterized by the social work, like it is, for example, the case of the ants, are better adapted to the concept of social organism than the groups of animals without that factor. In these ones, it would only be group or flock, horde, etc., where the advantages of the union are very limited, example: protection against dangers, or the biggest success in the hunt. But to speak of social organism, the idea of a bigger functional organization of the group is imposed, and in such case the common work is a central element, it is the main engagement around which all the social lifetime is organized.

the anatomical-physiologic aspect as well as in the psychological-social one, was able to survive and the rest extinguished gradually.

Regarding human psyche, it becomes evident that its essential functions (the subject matter of our study) are the result of that social orientation of evolution. When selecting the tribes that better performed the common work, obviously the individual psychic system better adapted for that efficient group performance was also selected. For that reason, different psychological functions inherent to man are product of that natural selection process; they only exist just because they have been useful for the survival of the tribe. In other words, considering the strictness of natural selection, that it only keeps useful things for life and eliminates useless things, the diverse essential psychological functions, shared by all men, could not have existed as they have meant a support for the best working yield of social organism, as condition to get the regular means of subsistence. As well as there are not organs that don't fulfill (or have fulfilled) some function in the organism, in the same way, there can not exist properly human psychological functions, that have not had a clear utility for the tribe, regarding the advantage to its favor in the fight for the survival of the group.

In order to understand better the above statements, it would be worthwhile to make a reconstruction of the process that led to these conclusions. Let's forget, for a moment, what it was said up to now. Firstly, one of the phenomena that has called the most attention to the research on the history of the man's evolution, has been the unusual development of the brain and of intelligence, as outstanding elements regarding the rest of animals. The real question was why a phenomenon that "theoretically" would not have to have happened, took place; this is, because, according to the found fossil skulls, human brain was developed so much and relatively so quick in the last hundred of thousand years, until reaching a volume of about 1.400 cm³, when apparently with 1.000 cm³, for example, it was already enough for the survival. If we keep in mind that the intelligence given by that brain capacity was already superior to the one of any animal. No other species could mean a serious competitor. Neither the tribe partners could be competitors, since, apart from some competition or emulation in the moral field, it is unquestionable the tendency to the cooperation inside the group, as well as the distribution of the product of common work.

Apparently, the human brain would have been developed, more than necessary for survival. That development seemed to have occurred outside the laws of natural selection. Apparently, it had been an unusual career of brain and intelligence development that it could not be in the outline of those laws.

But the phenomenon required some explanation. So that, it comes out the idea of the sexual selection, already suggested by Darwin. The explanation obtained was that the most intelligent subjects (and correlatively with more cerebral volume) were more attractive and sexually preferred with more frequency, reproducing themselves more than the others. Such a mechanism would have caused, then, that development of the brain in the species. In that way, natural selection was not essential. It was not necessary the death of some so that others could live, but rather all finished their lives without important frights, and the selection was only genetics, according to the most benevolent laws of sexual selection. This reflected the social work and the man's fraternal tendencies, and explained such a curious phenomenon.

Undoubtedly, it was a quite satisfactory explanation. Its only consequence was the fact of having to accept the idea that the man's evolution would have occurred without the intervention of the natural selection, or at least with its secondary participation, while the sexual selection had the main one*. Such a situation was really accepted, since natural selection, after all, was not a religious idea to trust blindly like a supreme cause of species transformations. Darwin himself ended up resigning to this, and he was in charge of reducing the range of his natural selection. It seemed suitable to say: O.K, if there are no competitors, and survival capacity exceeds, all new development of qualities could take place peacefully by means of sexual selection and without the strict laws that rule natural selection.

However, something didn't work well. If this solution was taken into account, focusing it from different angles, in all the cases it gave the impression that something was missing. Certainly, it seemed an absurdity to leave the natural selection out, as an explanatory source of such an important process as it was man's formation, and therefore of the human psyche, object of our interest. The natural selection has always been very active and constant in its influence for the development of all the species, and some leading role had to be carried out in ours.

But it was difficult to give "location" to it. In the attempt, it crashed with the fraternal tendencies and cooperation, with the trend towards the equitable distribution of the product obtained from the common work. That was contradictory with natural selection. Because either natural selection took place, through the inconsiderate competition among individuals where each one only cared about himself, or they were interested in the common

* Without the intervention of the natural selection in their direct or traditional way". Because it is obvious that the sexual selection, in absolute terms, is a form, an indirect derivation of that one. It is an equally natural mechanism, for which the genetic selection is operated without any preset plan.

welfare and distribution of the obtained goods, and consequently natural selection could not exist.

The development itself of this contradiction between two facts that had to be present, but they were shown excluding (on one hand, the common work with distribution of goods, and on the other hand, the natural selection), it found his resolution in the **natural selection of tribes**. Indeed it turned out that there were serious competitors for those beings of superior intelligence. But the other species were neither less intelligent, nor the innocent partners of the tribe, they were the other social organisms. Upon conceiving a quantity of other tribes as independent social organisms, each one with its inner cooperation and fraternity making efforts in the work in order to achieve the means of subsistence, always limited, the natural selection returned with all its influence.

However, the most important fact here, was neither to be represented by other social organisms nor to conceive each one as an alive independent system or as an individual of the species. The key element was necessary, so that, all this work could be included in the natural selection laws; that means, the reproduction capacity of those "individuals": the **secondary reproduction**. It was necessary to imagine the tribes like "giant amoebas" with the capacity to put on weight and experience the mitosis or division into two new cells. When conceiving a quantity of social organisms that were determined to achieve the limited means of subsistence, and that the ones who were successful counted with the property of the secondary reproduction, and in a geometric progression. It was clear, on one hand, that the tribes whose members had a great brain of 1.300 cm³, with a corresponding intelligence, could not compete in any way against the generalization of social organisms whose members had a more developed brain. Therefore, it was a hard and renewed fight against higher level competitors. On the other hand, it was clear that, fraternity in the relationships and equity in the distribution of working products were also successful inside the tribes.

Anyway, the sexual selection that seemed to be the "satisfactory explanation", does not lose its value, since it acted like a "selector of brains", although it has already been located as an "assistant" of the natural selection. But, undoubtedly, the factor that accelerated the development of the brain capacity, firstly generalizing each improvement to the whole tribe and then to their daughter-tribes which, when being imposed together with their descending tribes, it was generalized to the whole species. But in general terms, it was the natural selection of social organisms (more precisely the result of the excluding fight for the existence) the one acting strongly in each step of the evolution, being it the one that determined what

remained and what not. The natural selection, always paying attention, had to direct and control the sexual selection very carefully, since this one, without that control, could promote development lines that were not able to satisfy the always renewed demands of the fight for the survival; specially because of the fact of the continuous reproduction in geometric scale of the own species, and the subsequent limitation of food. Under such situation, the minor genetic difference, caused or not by sexual selection, was an element in the dispute for the survival.

In the case of the human tribe, the development line that natural selection encouraged and controlled was, above all, the one of the working efficiency that the group had. That is the reason why sexual selection only succeeded in its guidance to promote psychical qualities and functions that were good to support and to improve the social work of the tribe, whereas intelligence (and correlatively the development of the brain) was one of them, together with the man's essential psychological functions that will be analyzed in this work.

The human evolution history, therefore, was not easy at all, but a very hard process and in a painful environment. Undoubtedly with many good times, but in almost all the cases, it ended sooner or later in the desolation and extinction of the social organism. We only have the relief of being the "only survivors". We are the descendants of the unique evolutionary line, among many lines unfinished by the extinction of the tribes that, with good capacities and luck always on our side it overcame, without any exception, all the difficulties in a successful way.

6. Complementary considerations

The genetic selection encouraged by the preference towards personal virtues, is something imperceptible for the subjective domain. Only when time passes by, the minimum genetics difference is having effect. At a certain moment, other multiple factors influence in the preference. The statement that it is preferred the subject that has a favorable genetic feature to some of his virtues, was made considering the countless conditions as a constant. But these ones are never constant in a certain moment, but they are always the ones with more influences. Only the lapsing of many years makes the acquired factors and the endless risky conditions be balanced and avoided among themselves, appearing the minimal genetic difference determining the slow transformation of the species. In other words, the genetic differences regarding the psychic functions "are not noted" in a subjective comparison. The multiple and countless acquired features are the ones that fill in the environment. The brain of the one who chooses can

distinguish the best thing or the person that has more virtues, but he doesn't know whether the difference is fully acquired or if a "thousandth" of genetic influence is added.

On the other hand, it is evident that the internal sexual selection and the natural selection of tribes, to make the explanation easier, don't act alternately or once each one, but they rather work in a parallel way. The natural selection of social organisms does not "wait" until all members of the tribe have the positive genetic feature without exception, but it rather acts according to the global advantages that a social organism has, without caring the quantity of members that have the favorable feature.

Regarding the number of members of a tribe, a progressive increase of the average of individuals of a tribe had taken place during the transformation process of the simians groups into a human social organism. Development itself of the working organization capacity and development in other questions of social life, allows a progressive increase of individuals, qualified to work appropriately as a social organism. This way, out of some few dozens of anthropoids, as an average of members of a flock, would have been a hundred of monkey-men in the middle of the evolutionary process, to become into several hundreds of homo sapiens, with the natural proportions of men and women, children, adolescents, adults and old people, being already an authentic community or human society, at the end of the biological evolution of species.

On the other hand, the formation of new social organisms would not be always the result of the division of a same mother-tribe. It may happen that subjects from different tribes give place to a new one. Anyway, the basic mechanism of secondary reproduction would be the division of a tribe that increases the number of its members in a growing way, thanks to its general efficiency, where the progressive increase would begin to damage the integrated performance of the social organism. This situation would favor the formation of clusters according to affective proximity and likeness among the subjects, in the same way as independent "affective whirls", more and more differentiated, that would finish in the "macro-mitosis" giving place to two children-social organisms.

What we have discussed in relation to natural selection of tribes, complemented by sexual selection, would be only the central mechanism of the process. But undoubtedly, there are many other elements that would not be left aside, for example, the average quantity of tribes; the extension of regions inhabited by the species during their evolution; the scope of migrations in search of new possibilities; the influence of "genetic exchanges" among social organisms, through sexual contact among their individuals; the possible varieties or evolutionary branches of the species,

already extinguished; polygamy or absence of more sexual restrictions, as a premise so that the mechanism of sexual selection, the role of domestic animals in the social organism, etc. are effective.

Finally, Let's say that "limited food" for social organisms took place during the species development process, when working productivity was scarce and the transforming action of nature by man, was minimal. In that time, the manufacture of tools, weapons and utensils in general, as well as the different working techniques or methods, had to be mainly developed in relation to hunting, fishing and agriculture as basic activities. There could only be rudimentary ways of cattle rising and agriculture that could not mean a definitive substitution of those basic activities. For that reason, it has always existed dependence in relation to what nature could offer, what it should be limited for a group of social organisms that pursued the same thing and with an unilateral tendency to multiply its number in a geometric progression.

But the natural selection process stopped working in man, from the moment when the development of work productivity, of its transforming capacity of nature, mainly with the development of agriculture and cattle raising, reached a point that overcame limitations caused by the rhythm that species growth took place. That objective and material factor as the uninterrupted progress of productive forces, and as it was already explained by Marx and Engels, was at the same time, the one that allowed dominance and submission of some groups over others, giving place to social classes, and formalizing the situation with Pro-slavery State. In other words, all this was possible because of the appearance of the **plus product**, that means, the possibility to produce more than what it was consumed. Some time ago, such a situation could not arise, because the average productivity of work, was only enough, at most, for the mere subsistence of the producers themselves.

These new facts, together with the new economical, political and other factors, that arose with the new society, transformed radically the conditions in which the mechanism of natural selection worked. For that reason, excepting perhaps some few cases of tribes that live still under primitive conditions, no topics discussed in this book, can be applicable to our times. On one hand, because the rhythm of the population's growth tends to be diminished or to be balanced with the own development of societies, because of the scientific and cultural progress and the capacity of planning the number of children; mainly for the facilities to employ different methods to avoid procreation, non-existent in the past. Inclusive at Malthus' time (XVIII century), very effective methods were not known in this respect. He considered the sexual abstinence, not very reliable, as the only possible

solution, so that his pessimism about a probable control of that growing tendency was justified in certain way.* But new reality makes it normal to be limited to have two or at most three children per couple, what means a tendency to the population stabilization of the species. And if it were not like that, it would not be something so difficult to achieve, provided social and political changes are towards the future, towards improvement of social life and equality of material conditions for all human beings, and not towards the majorities setback, as it is the tendency observed in the reality of the capitalism system at this millennium change. On the other hand, in the current times, due to the great development of science and technology, as it is known, it exists material and productive potential conditions, not only for the normal feeding of the whole humanity, but also to provide food and other elementary goods to a quantity of human beings several times superior to the current one. That is the reason why hunger and misery of million people at the present time, are not due to the fatality of “natural” or biological laws, as it would be asserted by an “absentminded” Malthusian, but to socio-economic, historical and political causes, inherent to the system in force, that encourages social inequalities and hinder the rational and equal use of that enormous productive potential.

* Malthus R. **Primer ensayo sobre la población.** (First trial upon population) Ediciones Altaya. Barcelona 1997

2

GENERAL LAWS OF THE PSYCHE

What we have seen in the previous chapter, will be useful for the different topics that will be developed in this book. But now, we will put the history of the species evolution aside, and later on we will develop the important foundations it offers us, in relation to the explanation of the human psyche. This chapter will be about the treatment on the most general and essential laws of the psychic functioning.

1. The concept of fight

The concept of fight is defined as the presence of two forces that tend to produce contrary and excluding effects. The basic results over which any fight is planned, are the **yes** or **not** of something. One force tends to affirm an effect and the other one to deny it. The affirmation as well as the negation are **objective** in this case. It implies that it is not about “saying” yes or no, but rather the objective affirmation and negation are respectively the existence or the to be and not to be of something.

The **fight among opponents**, like a dialectical logic law, does not have to be understood as a confrontation among any couple of opposite elements, but it is always an opposition between two **forces** that tend to achieve one or another result. For example, when a depredator animal tries to catch a prey, while that prey tries to get away and to be safe, we are in presence of a fight. But that fight is not made between the excluding effects: capturing and escaping, but between the confronting forces that tend to produce one or another fact. It is evident that the affirmation of some of those effects is automatically the negation of the other one. In this case the central effect, or what it is about, would be the capture. One force, the determined action of depredator, makes the capture happen and the other one tries its negation.

We will call **active force**, to the guided tendency to state a fact that has not occurred yet; while the force that tries to prevent the effect from taking place, or keeps its negation, it is called **resistance**. Let's suppose that an

earthquake takes place under the building in which we are. The excluding effects we consider here, are either the collapse or its negation: the "non-collapse". The active force that, undoubtedly, tends to affirm the collapse is the earthquake. However, it is not free to provoke the effect. For that reason, he has to beat the building's resistance. Such a resistance is the force that tends to the negation of that fact or, what is the same, to the maintenance of the building standing. Fight is developed then, around two possible results: statement of the collapse - negation of it, meaning that it is brought up between the force that tends to the being of the collapse and the one that tends to its not **being**.

We know that the concept we call force, is somewhat obscure and its use in a scientific context is inadequate in many occasions. But if we make its meaning exact, we turn it into a useful and logical scientific category. Firstly, this concept will always be relative to a considered **effect**. Once we focus on a fact which we conceive as effect, from that point onwards, we must observe which factors of reality have some kind of influence in favor or against its statement. Thus, everything whose influence is in favor of the effect affirmation will be part of the active force block and everything exercising some influence against that effect, or in favor of its negation, will fall under the resistance block. In that way, based on the possible results previously considered: affirmation or negation of one fact, we order everything that influences in favor or against its appearance, in two blocks of forces. In such sense, all that is known as factors, variables, reasons, conditions, become "recruited" or distributed in those two blocks of forces, according to their influence being in favor or against the effect. For example, if the considered effect is a social revolution, in the event of taking place, the **cause** will always be, and as something generic, the biggest power of active force on resistance. In case the cause is not produced, in the generic sense, it will be the biggest power of the resistance over the active force. It is evident that the factors, variables, reasons or conditions that can influence in favor or against that effect, are many and quite complex. However, it will never be unchained, if the total sum of partial influences in favor and the active force block that forms its group, does not overcome, in terms of power, the total of factors, conditions, etc. that take part of the resistance block or negation force.

The examples we have analyzed up to now, refer to simple and unique fights between two forces or two blocks of forces that tend to the yes or not of an effect. But the simple fight is only the "measure unit" or the "cell" of successive fights of opponents that sustain the dynamics of processes under development. In these fights, it takes place a coordinated fitting of repeated simple fights among forces tending to produce contrary and excluding

effects, giving place to the repeated passage from one to another one. We will have the best example, regarding this, by going into the psychic phenomenon.

2. The basic psychological contradiction

The opponent elements that express the basic or fundamental psychological contradiction are **pleasure** and **displeasure**. But the fight among opponents is not planned among those excluding passive effects, but among **forces that** tend to produce one or another one. One of the forces in fight is the individual's (or animal's) **premeditation**, his basic purpose and his essential motivation that tend to the effect of affirming pleasure and denying displeasure. The other force, or the other block of forces, on the contrary, tends to affirm displeasure and to deny pleasure. That opponent force, the same as the earthquake, is a completely objective force. We must not believe that a subjective entity under the role of an "enemy spirit" is hidden inside of us. Nature limited pretensions of active premeditation, so that the fight is similar or balanced, making sure the passage from one to another one of those opponents, which allows the movement of the psychological activity and the behavior.

The contrary block of force is made up of anything that takes part of reality and that exercises some influence in favor of the displeasure statement and against the effect of pleasure. Among those forces, we find a wide range of elements, for example: adverse environmental conditions that are constantly opposed to our purposes, acting as a resistance against those results that premeditation hopes. But the most important thing, in the opponent forces, would be present in the autonomous neuropsychological mechanisms, responsible for the unavoidable appearance of displeasure, and in the autonomous neuropsychological mechanisms, inhibitors of nervous activity that generates pleasure. They opposed the organism premeditation, an inner and objective resistance, which is in our own brain.

Thus, development of psychic life is not, essentially, more than the development of a contradiction or opponents fight, where premeditation is one of the forces in fight, while the opposite force, is a block of purely objective or inanimate factors, but having a similar or stronger power than the premeditation force, in relation to its capacity of making the effects of its tendency.

In the movement of this fight or fundamental psychological contradiction, we can find four effects and not only two. The four effects or possible results of the fight are: 1- affirmation of pleasure. 2 – denial of it. 3 – affirmation of displeasure. 4 – denial of it.

Intentionality tends to affirm pleasure and to deny displeasure. For that reason, such essential motivation is formed by two complementary forces. Regarding pleasure, the intention of the organism is the active force trying to achieve pleasure like effect; and in relation to displeasure, it is the resistance that tries to avoid the displeasure effect. Therefore, intention, in its essence, is the unit of two partial trends that cooperate in the fight against the opposing forces.

The partial tendency of motivation that tries to affirm pleasure will be called **affirming partial tendency** and **denying partial tendency** will be the name of the intentional sub-tendency that tries to deny displeasure. Regarding forces contrary to intention, it is not necessary to distinguish them, but it is enough to conceive them and to identify them like **contrary forces**, where we already know that they tend to produce displeasure and to deny pleasure.

Both partial tendencies of intention are strongly united in one same force. They are respectively the "attacks" and the "defense" of the same team. We will call this double tendency: **general law of the psyche**. That is to say, the general law, as the essence of intention and motivation; it is the constant force that tends to cause as effects, the affirmation of pleasure and denial of displeasure.

If those effects pursued by intention were very easy to achieve, or on the contrary, impossible, the movement of behavior would lose all its strength. In order to prevent this, the fight should be balanced, passing from one contrary to another one. For that reason, nature imposes displeasure and makes the achievement of pleasure difficult, so as to keep on the strength of psychological activity and behavior. In fact, the fight often started by intention against opposing natural forces that work in our own brain is highly intense and turbulent. We are already adapted so that it is not very noticed.

3. Derived laws

Two important laws derive from the general law. One is the already known **law of effect**, stated by Thorndike. It essentially says to us that there exist two tendencies one to repeat behaviors that led to pleasure and another one to avoid the repetition of those tendencies that ended up in displeasure*.

* The formal statement of Thorndike is the following one: *"all act that produces satisfaction in a certain situation, becomes associated with that situation, so when the situation reproduces the probability of a repetition of the act it is bigger than before. On the contrary, all act that produces displeasure in a certain situation is not tied with the situation anymore, so that, when the situation appeals the probability*

It should be added to this concept, that the power of the tendency to repeat or to avoid the repetition of behavior, is approximately proportional to the magnitude of pleasure or displeasure that the same behavior had as consequence.

In man, the question of the effect of behavior, has more qualities than in the rest of animals, since human subject does not always need to have undergone the concrete effect of pleasure or displeasure to repeat or not his behavior afterwards; instead he can imagine or deduce the effect that each behavior may have and decide according to that. This leads us to state another more embracing law, that will be called **law of decision**. Its statement would be the following: "in all decision, one chooses the behavior that promises more pleasure and/or less displeasure."

We should keep in mind that the quantum of pleasure or displeasure that the law of decision tries (advantage-disadvantage or convenience-inconvenience of each possibility to choose) is the product of the calculations (gigantic and sometimes instantaneous) that the brain carries out, based on the analysis of three factors:

1-Intensity of predicted pleasure and/or displeasure.

2-Duration.

3-Statistical probabilities that pleasure or displeasure are presented. This means that in the presence of two equal pleasures in intensity and duration, one will prefer the behavior by means of which its achievement is more probable; and when two displeasures are at issue, and the other conditions are constant, behavior in which its appearance is less probable would be preferred.

The three factors are of quantitative order. The shade or the qualitative type of pleasure or displeasure are not affected at all. When a subject chooses certain qualitative type of pleasure or displeasure, it is an apparent fact, that is to say, he prefers it because he feels **more** pleasure or **less** displeasure with that qualitative type.

One may think that there would be a fourth factor to be considered in the law of decision: **the immediate factor**. This means that being in front of two pleasures that are equal in intensity, duration and appearance probabilities, the closest one would be preferred and vice versa with displeasure; in the presence of two displeasures that are equal in the rest of conditions, the most distant one would be chosen. However, it would seem to be a case of manifestation of the probability factor. The closest thing is naturally felt as more sure, more realistic, more probable; while the most

of repetition of the act it is smaller than before." Cited in Marx M. H. y Hillix W. A. **Sistemas y teorías psicológicas contemporáneos**. (Systems and contemporary psychological theories) Paidós México 1992 page 70)

distant thing as time passes by, tends to be like more insecure, unlikely or uncertain, and for that reason, a certain spontaneous tendency is showed many times, desiring with more emphasis the closest pleasure and rejecting or fearing the immediate displeasure, preferring to put it off.

Anyway, this fourth factor of the immediate aspect, may be kept in mind, if desired, since its inclusion would not alter the essence of the law. It would only be about one more element out of that global quantum of advantage-disadvantages, in terms of pleasure-displeasure, of each possibility to choose.

4. Objections to the law of decision

When a subject undergoes a very unpleasant sacrifice intentionally, he seems to contradict the law of decision. To answer this we have, first, to clarify that the concepts: pleasure-displeasure are not limited to the corporal or material aspects, but they rather embrace all type of pleasure or displeasure, although they are of aesthetic, moral or spiritual nature. We speak about feeling “well” or feeling “bad” and of the quantum of those basic psychic states, without considering their qualitative type. The pleasure of having food as well as the highest moral or spiritual pleasure, are the outcome of neuronal activity of the same brain. Another explanation is that the law only works in the frame of **intention**. If, for example, somebody has a puncture in a finger accidentally, the displeasing effect won't be within the scope of the functional field of the law of decision, as it is an accidental fact and unaware to the intentional domain.

To understand the behaviors or decisions that seem to contradict the law, the method is always the same. We should wonder: what would happen if the subject doesn't decide what he had decided? The answer is that any another possibility has been put aside in his brain as it was conceived as more disadvantageous or less advantageous than what he has finally decided. When somebody decides to undergo a sacrifice, we find that in the case of not doing it, he would feel a more painful displeasure, or the opportunity of an intense pleasure would be missed, which is only achieved by means of the sacrifice. If an individual, for example, undergoes a displeasure or gives up the opportunity of feeling pleasure with the purpose of benefiting another one and without looking for any retribution, the method to follow is the same: what happens if he does not do it?. To know: he would feel a moral displeasure or fault for not having helped him. It would also mean to be submitted to the own pain or pity that makes the other suffer. Instead, when one does another person for his good, on one hand that moral suffering is avoided and on the other hand, moral pleasure is

achieved for having done something good, plus the fraternal pleasure to perceive the welfare of that one.

As it is not possible to demonstrate the law in each one of the thousand of imaginable cases, we will choose some few examples, but they are the ones that more "wobble" the truthfulness of law. One of the cases refers to those behaviors that the individual is irresistibly encouraged to fulfill, although they will objectively imply a displeasing consequence, that is clearly known by the subject. At this point, the law of decision is present with all its strength, because of the following situation: in first place, let's admit that the consequence of behavior, in the example, will be very displeasing. But we wonder again: what happens if he doesn't fulfill it? The answer is that he would feel a more intense displeasure, the **strong compulsive need**, which is an unbearable displeasure state and worse than what it "will come" later. For that reason, the subject prefers the other displeasure: the one caused by the consequence of behavior instead of continuing in that state of terrible displeasure. It must be added that in the event of not carrying out the behavior, the strong displeasure of compulsive need would be still more intense.

It is certain that in that example, there would be a certain psychic disorder. But the appearance of the painful compulsive feeling is out of the subject's **intention**, it is unaware to it. Therefore, it is out of the domain of the law of decision, that perceives intention as a condition. Because in a similar way, the displeasure of feeling thirsty, when one has not drunk for a while, it is a need that may turn out to be a compulsive, unbearable and irresistible desire to drink. But appearance of such a need or displeasure, although it is a product of a psycho physiological process occurred in our own brain, has nothing to do with intention. (To be more exact, those painful feelings are effects encouraged by **opponent forces** in the basic psychological contradiction; by the objective and inanimate factors that tend to affirm displeasure and to deny pleasure).

Regarding the compulsive behaviors of suicide, the mechanism is the same. If intensity of displeasure of the compulsive need is superior to the displeasure of fear, the subject will try to commit suicide. The appearance of that intense compulsive need to self-destruction is not due to an intention either. What it is intentional, is the behavior that **responds** to a desire or an appearing need, but the **appearance** of a desire or need is something unaware to the intentional domain. In consequence, the subject does not contradict the law of decision, with his action. He is just obeying the compulsive suggestion. He tries to get out of the intense displeasure of the compulsive need whose appearance is unaware to intention.

In other cases, suicide is not compulsive, but something reflexive and planned. But in no case, law is broken. For example, if a subject undergoes very intense displeasures and his life is a vicious circle, a permanent pain threat, and he sees no possible solution, it is preferred the affective neutrality of death: neither pleasure nor displeasure, than a continuous and certain displeasure.

When one decides to die for the honor, the person is usually **avoiding to** live under a constant humiliation that would imply being submitted to displeasure of an endless social contempt and self-contempt, what it is considered as more terrible than death.

The person who tries to finish with his own life because he feels that he is a nuisance for the rest of the group, makes it to put an end to the constant displeasure of seeing that his presence does not contribute but makes people who love him feel bad, apart from the moral displeasure of considering himself useless, incapable of anything, etc.

A last example has to be with those cases in which life is given or extremely risked in an act of great courage and altruism. Here law is not broken either, like it may seem. The subject's behavior, in such cases, responds to the **need** to fulfill that act, aimed at putting an end to the displeasing feeling that defines any need. We have to put aside the cause of the presence of such need in his experience (this would be explained considering the usefulness of the phenomenon for the tribe survival). We should only have in mind, that the appearance of any desire or need is the product of mechanisms that have nothing to do with intention. For that reason, we should always be focused on the analysis at the moment of the subject's decision, and supposing that one strong need has already appeared in his experience, without being looked for. This analysis consists, as usual, in discovering what it would happen in the event of refusing to carry out that behavior, suggested by the need. In the first place, the displeasing feeling would be enhanced, becoming unsustainable according to the case. Then, there would appear the moral displeasure or guilty feeling for not having fulfilled what the individual thinks it is his duty, together with displeasure of feeling coward and self-contempt for not being able to carry it out. Likewise, if that act tends, like it usually happens, to avoid that something tragic happens to the loved ones, he would feel a deep spiritual sorrow for what it would mean the other person's death, if he does not fulfill it. Moreover, the further difficulty of the worst humiliation of feeling responsible for it. This way, the enormous fear and horror that the image of the whole regret generates meaning a tragic possibility for the loved ones, counteract and overcome the fear towards his own death.

In conclusion, an act of that nature is carried out because , at the time of making the decision, there are no more advantageous alternative or less disadvantageous alternative, in terms of pleasure-displeasure. Such acts are accomplished, as they are the best alternatives that the subject may perceive, or more exactly the "less worse" among the ones that are left to be chosen.

5. The essence of election

Election or selection does not exist in absolute terms. As well as "natural selection", in biological evolution, is only a notion reflecting the outcome of the fight for survival, in the same way, election or selection of subjectivity is the expression of the result of the fight between behaviors or possible options. If one behavior offers a pleasure "5" and the other one a pleasure "6", and we consider as constant the rest of conditions, being an excluding decision, and taking into consideration that only one behavior is possible, it is a fight between both options, where as in any fight, the beating force is the one that has more power. Here, power is expressed in terms of the best psychic product for the law of decision. Therefore, in the hypothesis, the second option will necessarily be chosen (pleasure 6).*

6. Recount of fundamental laws

To sum up, we have four important laws of the psyche. The first one is the law of unity and opponents fight, that is the manifestation in a particular case, as it is the psyche, of the universal law and dialectical contradiction, like motive force making the movement and development of any possible phenomenon. This law, therefore, is the **motor** of the psychic activity, and it is about the eternal fight between intention that tries to affirm pleasure and to deny displeasure and the opposing natural forces that tend to affirm displeasure and to deny pleasure. The second one is the psyche general law that can be called general tendency from one subjective approach. Such a law is the reference to one of those two forces in fight; it is simply to define the constant intention force and necessary functions of its guidance**. The

* If somebody, contrary to accept this point of view, is supposed that in the hypothesis he could choose the other option (pleasure 5), although its intention is discrediting the postulate, we will see that in order to do it, it will have "to break" the perseverance of the rest of conditions, since when adding the pleasure of the moral satisfaction that he will feel to contradict the law, it will be added to the five points overcoming the six points of the other option.

** Epicuro was the first one in understanding the existence of this general and absolute tendency of the motivation clearly. take Nizan Pablo as an example. **Los**

two latest ones are the law of decision and the law of effect. These are already specifications about the way that general law acts. The law of decision refers to fights occurred inside the intention, where it is necessary to choose among two or more possible ways to achieve pleasure and/or to deny displeasure. The winner of this internal fight is always, according to the brain calculations, the best psychic alternative. The law of the effect is the expression of affective memory, and it means that it is acted according to the data on the effects of pleasure or displeasure, and its quantum that each behavior has had in the past, which results have the tendency of repeating what it is associated to pleasure and avoiding the repetition of what displeasure has caused.

materialistas de la Antigüedad. (The materialists of the Antiquity) Editorial Hemisferio. Buenos Aires 1950

THE PARTICULAR TENDENCIES

All the animals that have intentions share the general law of the psyche that is the double tendency to affirm pleasure and to deny displeasure. It implies that, the necessary interest of motivation was "invented" by nature many million of years ago. Later transformations that nature was making in animals, were carried out supposing the existence and the vigorous performance of the general law. That is, animals, essentially, only look for pleasure and they deny displeasure. For this reason, if an animal feels pleasure when eating for example "mud", it will die shortly without being able to reproduce itself. On the other hand, if it feels pleasure ingesting a substance that will be advantageous for its physiology, it will be able to survive and to reproduce itself, having children with the similar adapting tendency. That animal is able to survive, but in no case its intention is surviving through food. As it doesn't "know" about physiology, it only wants to get pleasure made by such substance. But by chance, it feels pleasure for something that it is, at the same time, indispensable for life.

Natural selection, in the evolution of species, was systematically eliminated in a perfect way for all the animals that found pleasure in harmful acts against life. Those organisms that found pleasure (and the suppression of displeasure) in healthy or useful acts for the individual survival and for the species, were the only ones who survived. Any animal feeling pleasure for something harmful for survival, will be extinguished quickly, because, in view of psychological laws, it will naturally insist in it. What is more, although it finds pleasure in biologically neuter situations (neither indispensable nor harmful), it is something useless, a loss of time and energy, reason why it will be extinguished the same, being led by those that only achieve pleasure (and annulment of displeasure) in what it is indispensable to be able to live. For that reason, natural selection made a complete correspondence, where what it is harmful to survival causes displeasure, what it is useful to life produces pleasure, and the biologically neuter thing is psychically neuter.

If we focus on the activity of the general law, as a unique essential interest, we should conclude that the only organisms that survive are those that, by chance, find pleasure and annulment of displeasure, in indispensable facts for survival. Therefore, the natural selection, was making a real "cleaning" during its driving, leaving alive only those that made pleasure coincide with useful facts for life.

From this explanation the following law results: "under natural conditions, something not useful for individual and other species' survival can not produce pleasure. It can not produce displeasure either, in natural terms, that situation that is not related to a harmful fact for survival."

With this information, we are able to deduce which are the man's primary needs, or what it is understood for impulses, instincts, reasons, tendencies. We must simply identify the facts that produce pleasure universally, and we will have this way, the total of particular tendencies or the man's primary needs. But before it, it is necessary a brief consideration on the relationship of concepts: general and particular. For example, "mammals in general", only exist **in** the particular mammals: hare, dog, giraffe, etc. We can go through mammals one by one, but we will never see "mammals in general". In the same way, regarding the general law or general tendency; it exists as an example eating, drinking and sex **in** particular tendencies. Then, particular tendencies are, where the general tendency exists, or where it is shown. In other words, they are the entrance ways to get pleasure.

A regularity of particular tendencies is that they take together the two partial tendencies of the general law. As we remember, the general law is the unit of partial affirming tendencies of pleasure and denying of displeasure. Taking as example the nutritious tendency, we find that both partial tendencies can not be separated. Simultaneously we aim to put an end to hunger displeasure and to achieve the ingestion pleasure. The act itself of eating, is the situation that puts an end to displeasure and makes the pleasure appear.

Another constant aspect we observe in particular tendencies, is that displeasure is presented as **need** and pleasure under the way of **satisfaction**.

Since the concept: necessity, has several meanings, we will use the abbreviation: **nec.** to refer to that unpleasant state characterized by a feeling of lack of the object of satisfaction. This way, hunger and thirst as **experiences**, are examples of **necs**.


Apart from nec. and satisfaction, we find an intermediate element that will be called: **directed tendency**. This is the active element of the particular tendency. The directed tendency is what it goes from the particular nec., example: hunger, until particular satisfaction: eating.

We have three elements then, whose total configuration forms what we will call **impulse: nec. - directed tendency - satisfaction**. Although we will identify an impulse like the group of the three elements, the D.T. (directed tendency) is the true active element of impulse, it is the driving force that responds to nec., pushing towards satisfaction.

1. The detail of impulses

Based on what we have seen, and as it was already anticipated, in order to know which the impulses or man's primary necessities are, we should only answer the following question: what are the "things" that cause unconditional pleasure in all members of the species, and which are the corresponding necs.

The following impulses are deducted: *

Impulse	Particular Displeasure or nec.	D.T. 	Particular Pleasure or satisfaction
1 - Alimentary	hunger		eating
2 - Sexual	sexual nec.		intercourse, orgasm
3 - Of beverage	thirst		drinking
4 - Of defecation	nec. to defecate		defecating
5 - Of urinating	nec. to urinate		urinating
<hr/>			
6 - Of corporal comfort	corporal discomfort, uncomfortable position		comfort
7 - Of scratching	tingling , itch		scratching
8 - Of heating	cold		corporal heating
9 - Of fresh	heat		to be refreshed
10 - Recreational	boredom		income to the entertainment situation
11 - Of variation	annoyance , to be fed up, weariness, nec. of change		change of responsible situation, variation

* It is not the objective to establish a definitive or not changeable list. It is only the impulses that " were left" that were stabilized after a lot of time of revision based on the described general method for its determination.

12 - Of aggression	rage, wrath, anger, aggressive nec.	harm to object or subject
13 - Fraternal	pity, beneficent nec.	benefit for the object or subject
14 - Mediator	nec. to achieve a goal that serves to another impulse interested in it	happiness for the achievement of the goal
15 - Of recovery	feeling the lacking of the usual, "miss" what it lacks, "to miss" what it has been lost	recovery of what it has been lost, re-establishment, to meet again
16 - Of conservation	uneasiness , worry, fear, fright, terror	easiness, safety sensation by avoiding risk or danger
17 - Of relief	pain or suffering	relief
18 - Of continuation	"sadness because of the end", displeasure by seeing the end of the pleasant situation close, nec. to reaffirm it	re-starting, continuation or reaffirmation of the pleasant situation
<hr/>		
19 - Of joy	desire, yearning, anxiety	to enjoy the desired fact, desire of satisfaction (this impulse acts on entrance ways to other impulses' pleasure, being superposed to these ones)
20 - Of rest	tiredness, fatigue	rest
21 - Of curiosity	curiosity feeling, "interest", anxiety, intrigue, nec. to know	understanding of information, to take notice, new fact, amazement
22 - Of communication	nec. to communicate, to transmit information, to express a content, to be listened and understood, to show something	to make it know, expressions by the receptor of having understood, to show something curious or amazing, receptor amazement
23 - Of approval	nec. of approval, of recognition, of esteem, of self-conformity	to receive approval, congratulations, demonstrations of esteem, recognition, pride, self-conformity

As it was noticed, there are two lines separating three groups of impulses in the above outline. The first five ones are of **increasing nature**. This means that the moment when the last satisfaction took place (in fact, physiologic events that occur) is decisive in the appearance and progressive increase of the nec., and therefore the demands of satisfaction. The second group is the one of the **non-increasing** impulses. They are only activated when a specific motivating and sporadic stimulus appears, which can not be present just for a while, without a necessary supposed "discharge". For example, if a certain time passes by without having reasons to feel fear, the conservation impulse will continue being inactive, and the subject will not have a "postponed" necessity of being quiet or of escaping. The same happens with the impulse of aggression. One can live a lot of time without having "aggressive necessities" if there has not been any motivating stimulus of the impulse (mainly very intense and frequent frustrations). The same happens with the impulse of refreshment, if a motivating stimulus of "heat" does not appear. The third group is the one of the **mixed** impulses. On one hand, time lapsed from the last satisfaction causes the progressive increase of the nec. But they have the property of being "open", when the total reappearance of the nec. arises, although a complete satisfaction has just taken place. What we have just mentioned does not occur in the five increasing impulses. In them, after total satisfaction (until satiety), the nec. can not be immediately activated again. Mixed impulses instead, although they demand satisfaction as time passes by, may reappear with all their strength in front of the new motivating stimulus and independently of the previous satisfaction. Later on, we will continue developing this point (chapter 6)

2. Secondary ways leading to pleasure

Entrance ways to pleasure, recently detailed, are the fundamental ones; they are the satisfaction **nucleus** of impulses. But there are also other secondary ways leading to pleasure, which are a lot but not very significant from the point of view of motivation, and in general, they do not give a lot of pleasure, example: yawning, sneezing, perception of pleasant sensorial stimulus (smells, sounds, images). These secondary ways do not agree with the conditions that enable us to consider them particular impulses or primary necessities, that is the reason why they are not included in the above list of impulses. Apart from being useful for survival and although they are within the scope of general law, there would be two more requirements to be achieved by a function of motivation, in order to be an impulse:

1 - The most basic aspect of those conditions is the presence of a particular **nec.**, under the way of an unpleasant feeling, with a specific and regular characteristic; a **D.T.** moving the active behavior of the organism, as an answer to the nec.; and an object or situation giving the corresponding pleasure that appears as the **satisfaction** of the specific nec., putting an end to this nec.

2 - The second requirement is the minimum grade of significance of those three elements from the psychic and motivational point of view.

There are some mechanisms that fulfill the first condition (specific nec.- D.T.- satisfaction) but not with the second one, due to its poor motivational importance. These mechanisms will be called **micro-impulses**. Among these, we can mention: crying, sneezing, yawning, stretching, coughing, elimination of gases in an orally or anally way, and any other one. Micro-impulses work as reflexes automatism, but with a clear intentional regulation, composed of a specific nec., D.T. and satisfaction. However, nec. appears almost ever in a natural compulsive way, being extremely short the activity that D.T. gives satisfactions. Such an activity consists, basically, in facilitating the performance of a practically invariable mechanism in its reflexes sequence; the nec.- D.T. - satisfaction are serial, being the three elements present almost simultaneously.

If we situate micro-impulses within the classification of the three types of impulses, they would correspond to the **no increasing** group in general, that is to say, they are activated like an answer to a moving stimulus or a stimulating situation of sporadic or eventual appearance.

Distinction between impulses and micro-impulses is not based on a strict limit that separates them, since there would be a continuity in the grade of psychic and motivational importance between the most insignificant micro-impulse and the most developed impulses. But the element that would establish the qualitative difference, and on which separation is based, is the presence or absence of certain "space" between the appearance of nec. and the act of satisfaction. Impulses are those that count with that space naturally, in which D.T. can "do something", apart from facilitating the performance of a compulsive, relatively-automatic and invariable mechanism, like it is the case of micro-impulses.

Taking into account the above discussions, we can say that the general law of the psyche, as essence of intention, is branched out in man in more than a nucleus of impulses and around a dozen of micro-impulses, as the constant, necessary and regular way that the absolute tendency has to affirm pleasure and to deny displeasure. Then, all motivated behavior would always be guided to put an end to displeasure of some of those necs. and to achieve pleasure of their satisfaction.

Besides micro-impulses, there are many other secondary ways leading to pleasure (smells, images, mental representations, etc.). But none of them fits to the conditions that define impulse. These secondary ways will be called **orientation pleasures**, and they will be divided into two groups: 1- orientation pleasures of impulses. 2 – general orientation pleasures.

1 - The **orientation pleasures of impulses** are pleasant reactions that surround the nucleus of satisfaction of those ones, and are useful to guide the directed behavior towards the nucleus, example: the pleasant smell of a meal, or pleasure of the preliminary steps of the sexual act. Graphically:



When the organism finds the orientation pleasures of impulses (small dots), it is more motivated to insist towards that point, and this way to reach the nucleus of satisfaction more easily or with more probability.

Distribution and importance of those orientation pleasures are very variable according to the specific impulse. Here it becomes appropriate, the analogy with planets and satellites of the solar system. If we make equivalences between the nucleus of satisfaction with the planets and the orientation pleasures of impulses with satellites, we will be able to see, in this way, that some satellites of Jupiter or Saturn have a similar or bigger size than other planets, and nevertheless they are satellites, certain orientation pleasures of sexual impulse, for example, are the same or more intense than the nucleus of the urination or scratching impulses. However they are orientation pleasures or "satellites" of the nucleus of satisfaction of sexual impulse.

Orientation pleasures of impulses appear not only at a concrete level but at a material one as well. The pleasure that takes place in the case of mental representation of objects or situations that give satisfaction (fantasies, etc.) has also a guiding function.

In fact, the orientation pleasures surrounding the nucleus, are mostly partial satisfactions of the impulse, the same as when it is only achieved a "piece" of the nucleus.

2 - The **general orientation pleasures** are similar to the former ones, but they are not surrounding the nucleus, but they are rather distributed as "free ways" towards pleasure. The fact of being closed to useful situations for life in general, is guided by these pleasant reactions. As an example, we can

mention: the pleasure of contemplating fire, the pleasure for tidiness, cleaning, witnessing an act of skill, harmony of shapes, and many other similar situations, giving almost ever little pleasure. Such ways of giving pleasures are not impulses, but they only open ways to pleasure that do not have a former specific nec. They are only preceded by nec.: **desire**, that is to say, they are taken by the impulse of joy (desire - D.T. - pleasant situation or satisfaction of desire). The impulse of joy does not have its satisfaction object specified or delimited, but it rather has everything that gives pleasure. Desire can arise guided towards anything able to give pleasure. Among those "things", the nucleus of satisfaction of other impulses are highlighted; they are the ones which arouse desire intensively. But all those ways giving little pleasure, are also achieved by the performance of the impulse.

Although joy is the main impulse that sustains the behavior guided to those secondary ways, the impulse of continuation is also in charge of them, trying to keep, reaffirm or make all pleasant situation persist, under any way.

3. Free ways of giving displeasure

Besides the unpleasant states of necs. of each impulse, there is a diversity of channels open to displeasure. But all those displeasures are free to the dynamic management of the impulse of relief and conservation; thus, they constitute the nec. of the impulse of relief and what the impulse of conservation fears and avoids. The impulse of relief has no specifications about its displeasure way, but any kind of displeasure may be the nec. of the impulse, which will be guided to put it an end, achieving the pleasure of relief like a particular way of its satisfaction. On the other hand, fear as a nec. of the preservation impulse, is always under the displeasure threat. Thus, any way producing displeasure can provoke fear, followed by the push of the D.T., guided towards the pleasure of easiness, avoiding the risk of pain, as the impulse satisfaction.

Among the many free ways to feel displeasure (apart from necs. of other impulses) there are some, which lead to a hard regret, for example: somatic suffering, frustration and moral regret. These feelings constitute the most important displeasures, that try to deny relief and preservation impulses. But there are also many light displeasures that carry out a complementary function regarding the pleasures of general orientation, example: dirtiness, untidiness, bad smells, unpleasant sounds or images, etc. We will call **displeasures of general orientation** to those "peripheral" ways leading to displeasure. Such displeasures are also taken by those two impulses that are specialized in the denial of displeasure. Although these ones deal mainly

with the most intense displeasures, they include any displeasure (to avoid the conservation one and to put an end to the relief one).

Based on what we have discussed, and forgetting micro-impulses at this moment, we can say that all ways leading to pleasure and displeasure, in spite of their great quantity and complexity of their distribution, are comprised under the functional mechanism of impulses that have been discussed here, which constitute true laws of human motivation. Later on, we will analyze the list of impulses, in detail. (chapter 6).

4. Impulses and their differential incidence in motivation

We know that the magnitude of motivational power of each impulse is **revolving**. Thus, the impulse of drinking can remain unnoticed for a long time, or become into the most powerful one, ruling the entire psyche. For that reason, the intensity of the mobilized nec. determines the eventual power of the impulse. However, taking as reference a "common" day of the primitive human tribe, we find that there are impulses that are more difficult to be satisfied than others. Therefore, intensity of displeasure of the nec. as well as pleasure of satisfaction, would be approximately proportional to the natural difficulty of satisfaction. It would also be proportional to the biggest adapting importance of achieving satisfaction more frequently.

5. Impulses and the basic psychological contradiction

The essence of psychic performance is not more than a continuous fight between two forces that tend to produce contrary effects. One is the absolute force of intention, expressed in the general law of the psyche, that pushes towards the affirmation of pleasure and denial of displeasure; and the other force is made up of the total conditions or external and internal neuro physiological factors, that tend objectively to the achievement of displeasure and denial of pleasure. However, although both forces undergo a permanent fight, they strongly **cooperate** between themselves to enable the organism's survival. In other words, the fight and cooperation phenomena are together in the same fact, and they are relative to the considered effects. When two forces tend to cause contrary and excluding results, they are fighting; and when they tend to cause the same effect, they are cooperating between themselves. This way, taking into account pleasure or displeasure results, those forces are in struggle. But in relation to the effects of the organism's survival or extinction, they cooperate each other. Both forces contribute to the survival effect. The permanent fight between the general law and the forces that are contrary to intention, is at the same time, the closest

cooperation of both opponents, facilitating the behavior movement and the organism's survival.

As well as the general law is shown in primary tendencies or impulses, the basic contradiction of the psyche is also shown in the contradiction or fight that each impulse undergoes with the respective "fraction" of the opponent forces. For example, nutritious impulse tries to finish with the displeasure of hunger and to look for the pleasure of food. The opponent forces, here, tend to generate the unpleasant state of hunger and to deny or to limit the possibility of the impulse pleasure.

The same fight is present in each impulse, and it is evident the complementary situation of opposed forces, so that, the organism may achieve the object or fact, useful for life. Behavior would be paralyzed if only pleasure were a permanent situation. It would also be restrained, if only displeasure were the permanent situation, without existing any possibility of leaving that state. The lack of pleasure and displeasure would be likewise paralyzing, as well as the constant and equivalent simultaneity of both states. Just the passage from one to another one, is what enables the movement of psychic life and behavior.

METHODOLOGICAL CONSIDERATIONS

1. The levels of psyche

The performance of the general law, as the essence of intention, would have four qualitative levels in, where the level of impulses is one of them. In order to explain what it should be understood as "qualitative levels" in the organization of the subject, and particularly in the one which refers to the human motivational structure, we will take as example, physiology and organization in levels of the organism's anatomical components.

The first level we find is the cellular one. Cells fill the whole organism. If we want to see the strict composition of an organism, without considering certain accessory substances, we will only find cells. But, although "everything" is cell, "not everything" is cell. Everything is cell because we can go through the entirety of the organisms with microscopes and we won't find any other thing but cells. At the same time, not everything is cell because **organs** are also present.

The organ is just the organization of the cells that composes it, it is the organized group of cells. In the same way, each cell is the organized group of the cellular organs, and these ones of molecules that form them, and so on.

What it is important at this point, is to bear in mind that the organ keeps on being cells, and that the same atoms that form the cells are the ones that form the organ. Thus, there are two qualitative levels: the cellular one and the organs one.

If we pretend to explain the organism's operation and we only focus on it from the cellular level, we may have the explanation to many phenomena. But a time will come, and we will not be able to say anything else. Then, a barrier will appear that will not enable us to explain the organism's operation. That barrier is the one that separates the level of the cellular laws from the level of the organs and their laws. Once we go through the organs level, we will be in front of a new world. Many phenomena and relationships that were banned to the cytological focus will appear, for example: mechanisms of the global functioning of the liver, of the pancreas,

of the kidneys, etc. that are impossible to understand, if we only focus on the activity of each isolated cell.

In psyche, the equivalent level to the cellular one is the reflex level. In essence everything is a reflex. There can not be psychic phenomenon not based on the reflexes activity of the nervous system. Then, impulses are the "psychic organs"; that is to say, reflexes are organized in their sequences and relationships, shaping a global configuration as for example: the nutritious impulse. The operation of that impulse is not more than the result of the organized and coherent operation of reflexes that sustains it.

Then, reflexes integrate the base of the impulses movement, when they fall under the order of the general law. At the reflexes level, the performance of the general law would be supported by facility mechanisms and selective hindrances of nervous tracts, that would guide reflexes in a coherent way, arising out the D.T. (directed tendency) of an impulse.

Reflexes of the nervous system, from the point of view we are analyzing, can be divided into two classes: 1- those that underlie the intentional activity, which we will be called **directed reflexes**. 2- those different from intention or **autonomous reflexes**. Directed ones are within the scope of the general law. This would work at the reflexes level, employing a selective mechanism that makes the activation or excitement of reflexes easy or difficult, according to the pleasure-displeasure which each nervous tract is associated with. In that way, the consistent reflexes sequence would take place, it appears in the global psychological aspect as the D.T. of an equally coherent behavior.

Nobody has ever seen that "selective mechanism". But as all psychological act, it is a product of the reflexes of the nervous system, and since reflexes only move in their own contradiction: excitement-inhibition, and as we also know that the general law exists, there can not be doubts on the existence of that selective mechanism, that determines the course of the reflexes tracts.

These problems of the reflexes level will be developed later on (chap. 5). In this moment, the intention is only to transmit the notion of levels or "stages" of the psychic operation. In this case, we have to emphasize that impulses are the result of the organization of the reflexes activity. They can not exist floating in nothing, the same as organs regarding cells.

Continuing with the physiologic analogy, we had gone through the cellular level to the organs one, accompanying the qualitative passage from one to another level of the organic subject. Thus, we started explaining the physiology of the organism, from the organs level, but without forgetting what we have analyzed at cellular level. Once we know everything regarding organs, and when we believed that everything had been said, we

find a new barrier that forces us to go through another more complex qualitative level: the systems one, example: the digestive, breathing, reproducer system, etc. Information offered by the treatment of the level of systems, is something that we could not achieve, taking into consideration each organ in particular.

In psyche, we will also go through the level of impulses or "psychic organs" to the "systems" one. As well as physiologic systems are not more than groups of consistently integrated organs in one or more global functions, the psyche "systems" arise of the organization and combination of impulses. As an example, we can mention the moral function; this is, the double tendency to make good things and to avoid bad things. Such mechanism is made up of several impulses, but the two "top" ones, are the approval and conservation impulses. The first one encourages the subject to do **good things** to be able to achieve social approval (and/or self-approval). On the other hand, as **bad** behavior provokes the social rejection displeasure (and/or self-rejection), the fear of doing something wrong, appears. Then, approval impulse pushes to achieve what it is **good**, and the one of conservation (fear - D.T. - easiness) encourages to avoid **bad things**. The merger of those impulses shapes the moral mechanism. Although this mechanism is not more than organized impulses, it has functional autonomy as well as laws autonomy. For that reason, it is of a superior qualitative level in relation to impulses.

In this case, the reference of "superior" is not a subjective appraisal. It is something genuinely superior regarding the level of complexity in the organization of the subject. When it is said that superior tendencies do not exist, stating that "in fact" there are only primary tendencies, this is wrong, since in the same way the primary tendencies would not exist as they are just reflexes, and the latter ones neither as they are only atoms in motion. As well as we can not say that the respiratory system does not exist with the argument that "in fact" it is a group of organs, we can not make that either, with the superior functions of the human psyche. Each qualitative level resulting from the organization of the subject, has its own objective existence and its exclusive laws.

Another example of superior mechanisms is the esthetic function: beautiful-ugly. Such values gather, among other elements, the orientation pleasures and displeasures. The intellectual function is also present: to understand - not to understand. We will analyze these functions or mechanisms in detail, later (chapter 8).

Up to now, we have discussed three out of the four levels of the structure and of the psychic operation: 1 – reflexes. 2 - impulses. 3 - superior mechanisms. Each level, in which the general law acts, has its fundamental

contradiction or its opponents counterparts that are the organizers. At reflexes level, opponent aspects are: excitement-inhibition; in the one of impulses: nec. - satisfaction; and in the following one: positive value - negative value or sub-value. The fourth and last level of the motivational human structure would be, in the analogy, the equivalent one to the most important physiologic systems, as for example: the nervous, endocrinal, immune system, etc. The contrary organizers elements are the positive and negative **virtual** values. This is the level of the ideals and of the highest interests. Virtual values refer to stable situations as time passes by. They are conditions looking for or avoiding to **be**, to **possess**, or "**there is**", example: to have personal virtues or faults, conditions of welfare or social uneasiness, etc. This level of the intentional operation and of the general law, which is the highest one, is made up of complex but specific and defined organization of impulses and third level mechanisms.

From a general point of view, detailed levels would be **sub-levels**, whose group forms the psychological level. Because when we focus on a group of "psychological" individuals in their functional interrelations, we are in presence of a superior order of phenomena that is the social or sociological level.

This analogy with physiology is neither something merely metaphoric, nor "one physiologic pattern" of the psyche. They are the same universal laws of the relationship among qualitative levels of the subject organization. Such relationships are common in all steps of the phenomena.

PART II

SPECIFIC DEVELOPMENT

- The structure and the psychic operation

THE REFLEX LEVEL

Although we will discuss each level one by one, the aspects on the level of the psyche pointed out in the former chapter will be useful to know in which place of the "psychological map" the matter we are dealing with will be situated. In this chapter, the neuronal or reflex level will be the transitional "basis of operations", from where we will be able to observe the psychic phenomena.

1. Neuro physiological substratum of pleasure and displeasure

Although the central nervous system is too complicated as to define in it the basis of certain psychological functions, we can find very important information in neuro-physiology. This is the existence, in the basis of the brain, of neuronal areas that when starting their activity they provoke pleasant or unpleasant effects, like experiences. In patients who are eventually undergone to some surgeries, who offer themselves for the test, it is observed that the application of electric stimulus (of very low intensity) in certain areas of the basis of the brain (limbic system) has as a result pleasant or unpleasant sates in the person, according to the stimulated area. Such experimental effects are repeated every time that the stimulus is exercised with the same intensity and in the same area.* Therefore, contrary to other psychological functions, the neuronal activity that is responsible for pleasant or unpleasant experiences seems to be located.

This may happen, since we are not talking about the complex superior functions of the cerebral crust, where it is arbitrary to speak about locations in general, but of the basic psychic reactions, shared by the diverse animals, and whose neurophysiological basis seems to be found in the most archaic

* Best y Taylor. **Bases fisiológicas de la práctica médica** 10 Edición. Editorial Médica Panamericana. Buenos Aires 1982. Page. 1508 (*Best and Taylor. "Physiological bases of medical practice"*)

or primitive areas of the nervous system, in which there would be certain tendency to the location of functions.

In other experiments with animals, it would have also been possible to locate the particular neuronal nucleus responsible for the most primary necessities, that is, the neuronal nucleus located in such way that when entering in activity, would produce hunger, thirst, etc. For example, when the "nucleus of hunger" is stimulated with certain continuity, the animal doesn't stop eating and it puts on weight quickly, contrary to other animals of same litter under normal conditions. Then, if the activity to this nucleus of hunger is blocked, the organism is not longer interested in food. In similar experiments, clear unpleasant or pleasant reactions in the animal are proved according to the stimulated area, which is observed in external manifestations that show one or another psychic state.*

This information is not enough to believe that the neurons, which are responsible for the pleasant or unpleasant experiences, have a very limited location. They may only show a tendency to the location, being distributed in vaguely differentiated areas. Anyway, we will pay attention to what this information suggests us as a working hypothesis, and from now on, we will refer to them in a simple way as **pleasure** and **displeasure neurons**.

2. The nervous system and the basic psychological contradiction

We are now in conditions to consider the basic contradiction from a different approach. The fight, in fact, could be planned between the strength that tends to produce the stimulation of the pleasure neurons and to inhibit the activity of displeasure neurons against the opponent strengths responsible for the stimulation of displeasure neurons and of the denial of work in pleasure neurons. It is about the respective "objectives" of strengths at fight. This would be the essential mechanism of the psychic operation. Nature created a series of complex neurophysiological mechanisms that in their autonomous performance, are in charge of stimulating displeasure neurons and of inhibiting the activity of pleasure neurons, while the neurophysiological strengths which are "loyal" to the general law, tend to stimulate pleasure neurons and to deny this stimulation in the displeasure ones.

We know that the main ways towards pleasure are present in the nucleus of satisfaction of impulses. For that reason, nervous tracts stimulated by the objects of impulses' satisfaction are the only ones that have a significant

* Whittaker James O. **Psicología (psychology)**. Nueva Editorial Interamericana. México 1984. Pág. (page)150.

"affluence" in the pleasure neurons. For example, in the mouth cavity, we find the nervous receivers or terminals that are stimulated during the ingestion of food or when drinking. The nervous activity that started in the mouth cavity goes up to the brain, and according to conditions it is free to end up in the pleasure neurons, which will be activated.

Nervous tracts of access to pleasure neurons, are specially restricted and opened only to nervous stimulation caused by adapting objects and under adapting or useful conditions for life. This would not only happen with nervous tracts that go up from certain areas of the body. When the object of satisfaction is a fact, which occurs at symbolic or abstract level (satisfaction of the curiosity impulse, for example) a drop in the nervous activity would take place from the crust up to the basis of the brain where "psychic neurons" are located, taking into account the conditions.

The objects of satisfaction of the impulses, make not only the stimulation of pleasure neurons, but at the same time, they are the only ways that end up in the inhibition of displeasure neurons or necessity's activity.

In the contradiction or continuous fight between the general law and the opponent forces, the activity of the cerebral crust underlying the intelligent intention is always at the service of the general law. The whole **intentional** activity of the brain tends to achieve the objects-situations that are the entrance ways to pleasure neurons, and that at the same time it inhibits the activity of displeasure neurons or of the nec. However, although the strength of intelligent intention is very powerful, it can never achieve an absolute victory against the enemy, that is, it is never able to achieve only pleasure and to finish displeasure completely. On this issue, one question arises: what happens if somebody has only pleasure reasons and no displeasure reasons? It is very common that individuals that are closed to those exceptionally favorable life conditions, show frequent and lasting displeasure states, that appear without any justifiable reason for the subjective knowledge, example: anxiety, anguish, general non-conformity, etc. This phenomenon of anxiety "without reason", has confused psychology and other sciences that work on this subject, besides confusing "more seriously" the subjects that experience it.

3. The autonomous maintenance system

The following concept would give explanation of that strange compensatory phenomenon. One of the most general laws of physiology, an axiom of popular knowledge, tells us that every organ which does not work properly, becomes atrophied or degenerated. Neurons are not free from this

law. On the contrary, they are easiest to be degenerated if normal activity is lacking. Therefore, if a subject does not have any reason of feeling displeasure for a long time, this means that displeasure neurons would not be working during that time. On account of that, neurons would become atrophied until degenerating. This seems to be a danger. But nature is always "paying attention" to such situations. For that reason, a special homeostatic system would exist in organisms, whose role would be to ensure the good maintenance of the structural and functional capacity that all the organs have. In those organs where an appropriate activity could not take place due to external or normal stimulation, this system would act encouraging the autonomous stimulation of those organs, for their maintenance. In such way and regarding the case we are discussing about, this system would be the responsible for the autonomous stimulation of the displeasure neurons in order to keep them in good state, which would have an effect on the experience, being this matter the **anxiety** or anguish "without any reason".

The system of autonomous maintenance would be generalized in the organism, controlling the good conditions of those organs. Example, stomach contractions that take place when the organism spends a long time without ingesting food, would be controlled by this system which would make the stomach muscles perform their compulsory "training session". If those muscles were kept in absolute rest during all the days that the organism can resist without eating, its performance would finish in bad conditions. The stomach would not be prepared for the moment when the animal is able to ingest great quantity of food. Here digestion supposes a stomach under good conditions, and for that, it has to be trained, to be occupied with maintenance contractions while it waits for food. We also find the presence of the autonomous maintenance system in the phase of the dream, called paradoxical dream (moment where dreams are lived), featured by an electric activity of the brain, similar to the vigil one, and it would carry out the function of avoiding that long rest of reticular formation and other areas of the central nervous system that are almost without any activity during the deep dream.

There would be more to say about the system of autonomous maintenance, but it would mean a turning point towards general physiology, and that was not the "deal". We are interested here in the above case, of that person having no reasons for displeasure; this system would be responsible for the compulsory stimulation of the corresponding neurons, in order to keep them in good state, what it would have as effect that "autonomous anxiety" in the experience.

It is evident that that case would not be the only cause of anxiety. But it would be indeed, in the cases as the example above, since if a subject is able to avoid all displeasure cause, example: he eats at the smallest sign of hunger, he drinks without being thirsty, he rests without getting tired before, he does not have reasons to get worried or afraid, and so on with all needs, the responsible neurons to provoke with their acting: hunger, thirst, fatigue, fear, can not be without working for a long time. Therefore, a moment will arrive in that system of autonomous maintenance causing the combined activity of all those neurons, shaping anxiety (undifferentiated nec.), or anguish (intense anxiety mixed with fear).

Regarding pleasure neurons, it happens something similar. When somebody undergoes a very troubling situation, that makes him live three or four days in a row, under continuous displeasure, a moment will arrive where the pleasures neurons will no longer "bear" such a long rest, and they will start their "pleasant" training session. On the other hand, displeasure neurons that have had an intense and uninterrupted activity should rest to recover energy. It is at this point, when the person changes his attitude in the presence of his difficulties; he starts seeing that everything clears up and that it is not "so bad"; cheerful and easiness sensations appear, when his problems continue being objectively the same ones, or maybe more serious. Once the pleasures neurons carried out their training session, and when the displeasure ones recovered their energy, they restart their painful task and the dark part of the situation returns to the subject's conscience.

We conclude so far, that neuronal nucleus or areas, responsible for pleasure and displeasure, would always have approximately the same global average of activity, against our will. Perhaps, the average activity of each group of neurons are not exactly constant; but it should be close to it, since a work at "half speed" would produce a partial atrophy, and the organism needs to have those nervous organs always ready and in good state, if survival is the objective.

Although the working average global volume of each group of neurons is not exactly the same, at least it would be in relation to the effect of their structural and functional maintenance. The proof is that the capacity of such nervous centers that produce pleasure or displeasure as an effect of their task never deteriorates.

The situation is quite curious. Intention or general law only wants the pleasure neurons to work while the displeasure ones do not have to, when that is impossible and a "waste of time".

This is an aspect showing the objective contradiction of the psyche. But it is clear that we can not stay with our arms folded, but we will rather work out the details of this "psycho-absurd" situation.

4. Perseverance of neuronal work

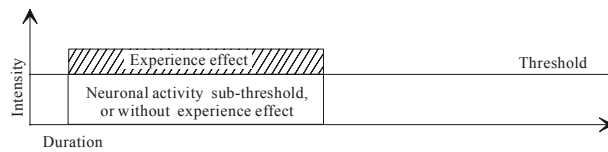
An argument against the hypothesis about the objective perseverance of the working average of those neuronal areas, is marked by the fact that eventually one may live times of happiness and unhappiness. Such objection is important, since the perseverance hypothesis is that in three or four days, the total of average activity of each group of neurons, would be matched. Therefore, if we live two months in a certain average happiness and other two months in a certain average unhappiness, this contradicts the perseverance hypothesis. But there is an answer to the objection, and it consists on the consideration of the two factors: intensity and duration, as components of the whole and constant mass of neuronal performance. Thus, if the whole neuronal performance has a magnitude: 100, its composition may be: intensity 10 - duration 10 ($10 \times 10 = 100$), or rather intensity 20 - duration 5, or intensity 5 - duration 20, etc. In all cases, the working global volume is equally 100.

Let's consider three days in which that total work of each group of neurons, would necessarily take place; that is, if we take into account three days running, the global quantity of neuronal working at any time will be always the same. The autonomous maintenance system would only try to keep the average global amount, but it is not "interested" in the relationship duration-intensity, since it would not affect the result of the proper neurons maintenance. However, the effect of the experience would not be the same, with one or another distribution of duration-intensity of that neuronal work. For the personal experience, it would be better to distribute the necessary amount of the work carried out by displeasure neurons in the maximum duration and minimum intensity. While regarding pleasure, it would be the opposite; there would be a better psychic result, when pleasure neurons have the maximum intensity and consequent minimum duration in their activity.

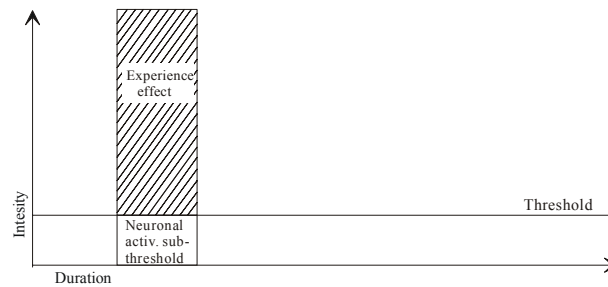
This seems to be a mistake, that is, whole experiences should also have to be the same with one or another distribution. The explanation that it would not be the same for the experience, it is something complicated but finally it is understood. Firstly, in order to make the experience effect appears, it is necessary a minimum of intensity of the nervous activity making it arise. In other words, if just a single, tiny and invisible neuron is stimulated, for example a displeasure one, there will be no experience effect. If ten or thirty neurons are stimulated, there will not be an experience effect either. If we keep on increasing the number of stimulated neurons, so they reach thousand, ten thousand, we will not have an effect either. But at a certain time, the effect will appear, arbitrary example: the unpleasant effect will

arise when the stimulated displeasure neurons, exceeds the number of a million. (In fact intensity not only arises out from the quantity of neurons that work, but also of the product of the quantity of neurons plus the frequency of nervous impulses of each one. But let's suppose that the frequency of nervous impulses of each neuron is constant, so intensity will be only carried out by the number of stimulated neurons).

We can deduce then, that the activity of a million neurons is only useful in order to reach the experience threshold, but it has no effect. The neurons' work that exceeds the million is the only one that has an effect in the experience. This means that the more the displeasure neurons work the bigger will be the loss of the effect of that constant work, equal to a million neurons, being little what it appears in the experience effect in relation to all what it is lost in the sub-threshold. On the other hand, if the constant global mass of the work of the displeasure neurons is distributed in the maximum intensity and minimum duration, little will be lost in the sub-threshold and most work will be present in the experience effect. Graphically:



Graphic 1: activity of the displeasure neurons of the displacer in the maximum duration and minimum intensity



Graphic 2: activity of the displeasure neurons of the displacer in the maximum intensity and minimum duration

In both graphics, we find the same global mass of neural work, represented by the whole surface of the figure. In graph 1, we can see that the effect of experiencing displeasure is minimum than the unpleasant experience of graph 2. However, in both cases the same neuronal work is carried out. In the first case, the whole difference lies in the largest loss of the sub-threshold work of a million neurons in each successive instant. This

is due to the fact that the working mass is distributed in the maximum duration and minimum intensity.

In the case of the pleasure neurons, the situation is the same. Undoubtedly, instead of obtaining a horizontal bar making it lose the whole effect, numerous and frequent high fine vertical bars should be exhibited.

Let's see a simple analogy of another reality issue that will demonstrate us the universality of these relationships and will help us to understand the nature of the phenomenon better. Let's suppose that we have a great truck parked and we count with thirty men of the same muscular strength each one, to push it. The effect that we consider is the movement of the truck and the quantum of its movement. Let's suppose that the vehicle offers a resistance whose power is equivalent to the strength of 13 men pushing. Therefore, the strength of 13 subjects, applied to the truck is only useful to balance the resistance, but it is not enough to provoke the effect of the movement. However, in that equilibrium situation, the lightest blow already moves it. Let's establish that each one of the 30 subjects can only use their maximum strength for 5 seconds. This way, the strength or total energy we have, is the maximum strength used by 30 men for 5 seconds.

Let's consider two possible ways of distributing the whole energy. In the first test, we will divide the men into 2 groups of 15 each. We make the first group push during 5", and we measure the dynamic energy transmitted to the vehicle, as expression of the quantity of its movement. We do the same with the other group of 15 and we measure the transmitted dynamic energy that will be the same one. Finally we sum up both partial products and we will obtain an x product, as result of the first test. Then, in the second test, we make the 30 men push together during 5". Undoubtedly, the dynamic energy transmitted to the truck, will be higher than the total of the first one, during the second test. This is due to the following: the resistance of the vehicle is equal to 13 men's strength. For that reason, in each one of the two partial attempts during the first test, the strength of 13, out of the 15 that pushed, is only useful to balance the resistance, taking advantage of the effect of the strength of 2. Therefore, in the total of the first test, the effect of 26 men's strength in balancing the resistance of the truck is lost and it is only useful the effect of the strength of 4. Instead, in the second test, when pushing 30 men together, just the effect of 13 subjects in balancing the resistance is lost, taking advantage of the effect of the other 17.

We see then that in both tests, the same muscular working quantity was used. But in the first case, the distribution was: intensity 15 (men) per duration 10" (two shifts of 5") = 150; and in the second one: intensity 30 per duration 5" = 150. However, the achieved effect is very different in one case and the other.

Comparing this to what it happens with the performance of pleasure or displeasure neurons in relation to the personal experience effect, we find that the strength of 13 men gets lost in balancing the resistance of the truck as well as the energy of the million neurons in activity gets lost only by reaching the personal experience threshold, or rather in balancing the resistance that is opposed to the personal experience effect.

Then, if the whole working volume of the displeasure neurons is constant in those 3 days, it will be better to distribute it as much as possible, so that the energy of the sub-threshold work equivalent to a million neurons, gets lost during the maximum possible time, and that as a result, little proportion appears like an unpleasant personal experience effect. On the other hand, regarding the pleasure neurons, the best thing neurons can do is pushing together repeatedly to take the maximum advantage of personal experience effect, and that there does not exist useless sub-threshold loss of that quantity of assigned activity.

There are certain reasons to believe, that the area occupied by displeasure neurons is larger than in the case of the pleasure ones. Firstly, subjective experience shows us that pleasure is hardly ever more than sporadic and brief irruptions, while displeasure is usually very lasting and not less deep. Then, according to the adaptation criteria in order to survive, it would be more useful to be like this, so that, the organism is more obliged to get what it needs. On the other hand, experimental information provided by the soundings carried out by the neurophysiological science, in the different areas of the brain, also pretends to demonstrate that the area occupied by the neuronal centers would be bigger, responsible for unpleasant experiences. Lastly, we can admit one fact known by everybody: to be unhappy is something very "easy". We will suppose then, that the displeasure neurons are twice as much as the pleasure ones. For example, if in those 3 days running, the total energy generated by the performance of the pleasure neurons is 100, the total in the displeasure ones is 200. Of course this is an arbitrary relationship, but let's accept the hypothesis and remember that we are talking about the neurons' performance, without taking experience into account.

Based on that magnitude's difference, we can suppose that although those 200 corresponding to the displeasure neurons' performance, are distributed at the maximum duration and minimum intensity, likewise a proportion under the way of unpleasant experience effect, would show up; thus, if during those 3 days, the displeasure neurons work at the maximum duration and minimum intensity, the effect of 150 of that work would be lost, for example, and 50 of displeasure ones would be registered in the whole experience. Then, if the pleasure neurons whose total performance is 100 in

those 3 days, are stimulated with the maximum duration and minimum intensity, everything would be almost lost, without any or almost any appearing in the experience effect. This is due because, on being minimum, and as all the work is "stretched out" at maximum duration, the intensity would not reach the experience effect. For that reason, the pleasure neurons must have the maximum intensity and minimum duration in their performance. In such case, out of the total of 100 of the energy of the pleasure neurons' performance, it would show up to the experience the effect of 90, getting lost only 10. On the other hand, if the displeasure neurons work at the maximum possible intensity and the minimum consequent duration, out of the total of 200, about 180 are "felt" in the experience and the effect of just 20 is lost.

In that way, the maximum objective happiness, that is, the work of the pleasure neurons at the maximum intensity and minimum duration, and the displeasure ones in the opposite way: maximum duration and minimum intensity, it would imply a total experience product of pleasure 90 and displeasure 50. But the maximum unhappiness, which is the hypothetical invariable amount of the pleasure neurons' performance at maximum duration and minimum intensity, and the displeasure ones at maximum intensity and minimum duration, it would result in an experience displeasure of 180 and pleasure 0. Taking into account that abysmal difference between the maximum happiness and the worst unhappiness, the fact that one and other neurons have, each group, the same total mass of work in any distribution, would not affect at all. That would allow them to keep their proper structural and functional maintenance which is what neurons are "interested in". But while for neurons is exactly the same one or another distribution, it is very different for us, since we are the addressees of the experience effect; one way of distribution or another one is like the paradise and the hell.

If we make the relation between this situation and the basic contradiction of the psyche, we will see that although it is an absolute resolution of the fight it would be fatal if one of the opponents annuls the other one completely, nevertheless there may not be any relative resolution of the contradiction. It is a wider and embracing fight, where the general average of the experience knowledge is at stake. Thus, if the general law succeeds, it achieves this effect: happiness obviously denying unhappiness; while the triumph of the opponent strengths, at this level, means the affirmation of unhappiness as effect and the denial of happiness. In other words, an average prevalence appears of one strength over the other one, although neither fight nor the eventual victories of the opponent are stopped.

The global volume of average performance of each group of neurons may not be constant. For example, the total mass of 100 of the average performance of pleasure neurons, may be enlarged or compressed a little, that is, it may vary between 90 and 110, while the appropriate neuronal maintenance may be achieved. However, it could not be far away from average. It may be hard for us to believe, that a homeostatic tendency exists for the self-maintenance of the average activity of the neurons since we look at them from the experience demonstration, that it is what affects us. But if we forget experience and we observe the material brain, focusing on two groups of cold neurons, perceiving them as **cells** undergoing all physiologic laws, the existence of a simple regulator mechanism that tends to average their activity becomes more acceptable.

Although the total performance of each group of neurons, can be compressed or enlarged more than we have just supposed, without affecting the good neuronal maintenance, we would find the same, a minimum and a maximum of the total activity. In the case of the displeasure neurons, for example, although it is about only that minimum activity, it will show up in an anxiety's way, etc. when the displeasure neurons have had an absolute rest. For that reason, although the total average of neuronal performance was more variable, it would be equally valid the consideration of these factors: duration-intensity, at least as partial decisive elements of maximum or minimum pleasure or displeasure experiences. In such case, the "formula" for the objective happiness would only have an attachment: "for the maximum objective happiness, the pleasure neurons should work at the maximum possible intensity and the minimum consequent duration, adding the global volume to it, distributed in this way, at the possible maximum; and the displeasure neurons must work in the maximum duration and minimum intensity, adding that the working mass is the minimum possible". Of course it would be better to consider the possibility of a wide variation of the volume of neuronal performance. But it is more likely, that in the case of existing some difference in the total mass of neuronal activity, that one would not move significantly away from the average. All distance from average would be to get closer to the neuronal degeneration (when rest is stressed), or to the neuronal fatigue and the consumption of the energy reservations (when over activity occurs).

5. The acting way of the autonomous maintenance system

"Autonomous" pleasure or displeasure, as effects of maintenance neuronal activity, would hardly ever arise by themselves, they are linked to psychological reasons. What it happens more frequently, is that as soon as

autonomous stimulation is closer, that will respond to the very lasting rest of neurons, external or internal psychological each time lighter stimulus are required, in order to give place to the effect of the neuronal activity; that is to say, the light stimulus that do not have any effect in other moment, when proximity of autonomous stimulation increases, would be under conditions of giving place or unchaining to what it already has come pushing alone. This situation could be compared to what it happens in relation to the cause of death. If there is no unchaining reason for death, natural death will arrive the same, as a law. But at the same time that the moment is closer, there are less reasons of power and the ones that would not have the effect in other cases, are unchained at this point. For that reason, when a single insignificant reason makes us feel anguish, and that same reason does not affect us in another opportunity, then, the **cause** of that anguish is not the reason but it would rather be the eventual state of those "physiologic tides" on many occasions, that make it necessary the performance of the responsible neurons, with or without reasons. An example of this would be the well-known "Sunday's anguish". The unchaining reason would not differ a lot from what it happens in any other day of the week. Such reason (in those places where people rest Saturday and/or Sunday) would be basically the end of the rest or proximity of the working week the following day. But difference lies in that pleasure neurons had the maximum possible work during many hours, while displeasure neurons have practically stopped their activity from Friday or Saturday midday. Therefore, on Sunday afternoon, the pleasure neurons are "exhausted" after their sustained task, and the displeasure ones start "pushing the doors", demanding to enter in activity, as an answer to their lengthy rest. Such neurophysiological conditions would be responsible for the unpleasant state that was easily unchained by the minimum psychological reason.

On the other hand, it is evident that if the presence of external or internal psychological stimulus or reasons is appropriate or it is adapted to the average volume of the necessary work that neurons carry out, the system of autonomous maintenance, although it is virtually present, does not participate at all.

Regarding the psychic activity during dream, certain compensatory stress of the activity of the pleasure or displeasure neurons would take place, according to the group of neurons requiring activity. The most marked performance of ones or others would be manifested in the pleasant or unpleasant contents of the dream. However, the role of dream, as a balance of the average work of the psychic neurons, would be only partial, since "dreams" are only present just for a little time. On the other hand, the state of deep dream shows an emphasized rest in the base of the brain, reason

why there would be absence of experience activity. For that reason, the autonomous activity of maintenance would take place mainly during vigil.

To sum up, the autonomous anxiety would not be just a simple experience effect derived from the maintenance work of displeasure neurons or nec., but such anxiety would rather be useful to keep the organism in motion during leisure times, pushing it to game or to the practice of any activity. If that autonomous anxiety did not exist, and if those neurons had another way to be kept in good state, without experience effect in the good times, where everything is at hand and there is not practically any displeasure reasons, the animal or the primitive man would be without being able to make a movement for a long time, taking place the damage of capacities and global abilities. And this way, when luck changes and it is necessary to make use of the maximum capacities, the organism would be untrained and clumsy, being exterminated in the fight for life. Based on this, we see that that type of anxiety would be a reinforcement for the function of the recreational impulse. Boredom (nec. of the recreational impulse) as well as the autonomous anxiety naturally encourage and push "to do something" in order to leave that state, ending up in the security of the permanent activity of the organism.

6. Life Styles and neurons' activity

Now we will devote ourselves to observe the relationship between what we have said about neurons and the impulses' activity. So far, we have said that the absolute tendency of intention, expressed in the general law, is branched in the impulses already outlined (plus a few micro impulses) which are the particular ways that this general tendency has to affirm pleasure and to deny displeasure manifested in man. On the other hand, we saw that the objective happiness would have a defined psycho physiologic basis. The subjective approach of what happiness implies can vary, infinite times, from one subject to another one, but the objective approach is present in the favorable average of pleasure-displeasure experiences. As we have observed, the favorable average of pleasure would depend, ultimately, on a specific relationship of duration-intensity of the pleasure and displeasure neurons' activity.

The regular satisfaction of all impulses or primary necs. would be a necessary condition for happiness, although not enough. It would be necessary because the lengthy non-satisfaction of an impulse, when its necessity is mobilized, produces frequent and deep painful states from that frustration, as well as anguish and anxiety' states, attributable in this case to that non-satisfaction that leads easily to unhappiness. Then, the regular

satisfaction of impulses, as we have said, would not be enough, because if somebody has everything "at hand", he tends to satisfy his necs. before they appear, that is to say, he can not develop the nec. state before satisfaction. This way, as deep pleasure is not achieved, one insists repeatedly trying to look for objects or pleasant situations, leading to live whole hours with almost continuous pleasure but of very little intensity. At the same time, the postponed work of the displeasure neurons starts to "ask for an appointment", appearing little by little. This situation makes the person try to counteract it with other objects and pleasant situations. With it, the displeasure neurons would be sent again to rest, while the whole volume of the pleasure neurons left, is consumed. When nothing produces pleasure, when yielding the corresponding neurons to the compulsory rest, the waters of anxiety would start going up slowly. The subject will make full use of all his personal strategies to escape from them, but he is already beaten. It is the moment that deep anguish, general unconformity, fears and anxiety will own his mood. The duration of such a psychic situation depends on the requirements of the displeasure neurons' "practice", but in general it would be for about two or three hours.

Up to now, we have outlined two different activities that are carried out by impulses that lead to unhappiness like psychic average. The third unhappiness pattern is the combination of both. The first one was the average suffering due to the prolonged frustration of impulses. There, pleasure is not achieved because the satisfaction objects are not achieved. Instead, displeasure of harmful nec. together with peaks of frustration are achieved. In the second pattern, although satisfaction objects are present, deep pleasure does not appear because of the lack of the previous nec. that makes it possible; but deep displeasure is present indeed, caused by the autonomous stimulation of displeasure neurons, under the form of anxiety, depression or anguish. The third pattern, a mix of this, would be the most common and generalized. That is, some impulses are indefinitely unsatisfied and frustrated, while in the other ones, where there is satisfaction, there is not previous development of the nec. state. In other terms, satisfaction is too easy in some impulses and is extremely difficult in others. On one hand, the pleasure of unsatisfied impulses has obviously no place. On the other hand, the pleasure of those impulses that are easy to be satisfied does not have any intensity, as the state of previous nec. is not developed. Instead, displeasure has free way on both sides: 1-suffering due to unsatisfied or frustrated impulses. 2-anxiety caused by the maintenance activity of displeasure neurons that replaces not felt necs. of the prematurely satisfied impulses.

The three patterns stated, would be the essential ones and they would set up those "basic formulas" for unhappiness. To sum up, unhappiness is

achieved with states of emphasized dissatisfaction of necs. or impulses and/or with an excessive comfort that makes the person feel free from all the efforts or problems.

There would also be three general ways of achieving a better psychic average, and the three of them require, first of all, the **regular satisfaction of all the impulses**. When talking about satisfaction or non-satisfaction of impulses, it is about a rude notion of all the "cloud" of impulses, taking into account that the global notion that one tries to transmit is understood. For that reason, we will continue with this way of conceiving "the impulses", until the moment to give details about their differences and peculiarities come.

The first form of achieving a better psychic average refers to the situation of having all the facilities, adding their "administration". It consists on allowing the nec. state of each impulse to be developed, before giving it a sheer satisfaction and with flavor of satiety. In such way, the total activity of the nec. or displeasure neurons will be distributed during great part of the day, covering approximately the necessary amount of neuronal activity, so that the participation of the system of autonomous maintenance and its stimulation on those neurons will not be necessary. That would also allow that satisfaction of impulses provokes a more intense pleasure.

The second form is based on having a medium difficulty for the satisfaction of each impulse. We had stated that it is harmful, for the purposes of the psychic average, to have an excessive easiness or excessive difficulty to achieve the satisfaction of impulses. But if the medium difficulty is present in all the impulses, in such way that "it is difficult" but the regular satisfaction is finally achieved, this will make that while the subject is trying to satisfy an impulse, the development of the nec. of another impulse has already begun. Upon achieving the satisfaction of this, the nec. of another one has already increased, and so on. Such a situation makes the satisfaction of each one be intense, to what the frequent and equally intense anticipatory happiness is added by the achievement of partial goals that precede the concrete pleasure of satisfaction. On the other hand, the autonomous displeasure does not appear, as the whole work of displeasure neurons or necs. have approximately been consumed.

Lastly, the third form, that rescues in certain way the positive aspect of the two previous ones, would be the best of all. Both previous forms, in fact, would only relieve unhappiness; or they would rather be closed to neutrality. Instead this last pattern would allow happiness or the favorable average in the personal experience. It is about having all material facilities for the satisfaction of impulses, but the interest is turned to such social activities as game, sports, work when it is amusing, camps, trips, artistic activities, etc.;

that is, activities or situations with a great deal of stimulation which maintain during the whole time, a permanent emotional tone and **enthusiasm**, this is, a continuous state of expectative, uncertainty, suspense, desire, concentration, interest, together with the presence of frequent and deep pleasant reactions.*

The state of **enthusiasm**, at the nervous system level, would be that state where the work of maximum duration and minimum intensity of the displeasure neurons would genuinely take place. Desire, expectation, suspense, are in fact necs. or displeasure states, but they are so light in intensity, that they become extremely light for the subject. Here the intensity of the performance of the displeasure neurons would be minimum, hardly appearing in the experience. But duration, when that psychic state is sustained, would make the necessary working amount of those neurons be consumed. At the same time, during the enthusiasm provoked by those activities or situations, the most intense and frequent states of pleasure are produced, manifesting themselves in deep happiness or joy and delight states and that take place through the intense and repeated satisfaction of impulses participating in the activity and supporting it. Then, once the long day of amusement and enthusiasm was over, we find that the states of thirst, tiredness, heat, hunger have been developed. Thus, apart from having enjoyed the amusing activity for a long time, the intense and healthy satisfaction of the rest of impulses are free to be manifested.

This third form based on social activity mainly, would not only allow the minimum experience displeasure, but also the maximum pleasure, since apart from the frequent and deep pleasures of the impulses that participate in the activity, the other pleasures of the rest of impulses are added, whose necs. have been stimulated by the development of activities.

This way is, not by chance, the best one. It is the essential way of the primitive men's life. Almost the whole day of the primitive tribe was undoubtedly a joint activity, either labor or entertainment activity. It is evident that, as the unity and activity of the group was useful for survival, it had to be the life's condition that the primitive ones liked most. As in natural terms, everything useful to life provokes pleasure, in the same way but in a broader sense, the conditions or life situations conceived in the extension of time that were useful for the tribe's survival should provoke a favorable psychic average of pleasure in their members. It is for that reason that natural selection, based on those situations of social activities, fundamental for the group survival, "shaped" the distribution of the

* In such sense, besides those activities and some other situations, it would be necessary to add, for example, what it means falling in love, it also promotes the emotional characteristic tone of enthusiasm.

performance of the pleasure and displeasure neurons, so that such situations were, in the result, accepted by the tribe members. Otherwise, the general law would try those activities to be avoided, perishing the whole tribe due to the negative effects that such an inactivity would have. For that reason, the most general mechanisms in the psychic operation are adapted, so that the psyche spreads itself in the best way, under the frame of social activities having a great deal of stimulus and shades, being the work naturally highlighted, that is to say, when the primitives' labor activity, considering their general conditions of life, was for them apart from work, a game, a sport, a school, an art, an adventure at the same time.

As it can be deduced, happiness would suppose, among other elements, the transformation of the social context, in order to make it possible the development of social activities that are able to provoke a state of deep enthusiasm. Passion for the activities to be carried out (together with certain security of satisfaction for all the primary necessities or impulses) is the basis of happiness. The activity, and specially the work, is the frame that surrounds men's normal life. If the activity is carried out without enthusiasm, or if no activity is carried out, it is practically a synonymous of unhappiness.

As conclusion, there would be two general conditions for the social happiness, and in the following order:

1 - Material security for the satisfaction of all the individual impulses or primary needs.

2 - Proper conditions for the general enthusiasm towards work and social activities.

7. The psychic aspect and its relationship with the nervous system

Before leaving the reflexive level, to discuss deeply about the treatment of impulses, we will stop in the analysis of the relationship between the subjective phenomenon or conscience, experience, idea, spirit and the activity of the nervous system.

The psychic aspect, considered as subjective content (idea, experience, mental image, psychic reaction, "willing" sensation in the push of behavior, etc.), is firstly, and as more elementary and "sure" definition, **the effect of the neuronal activity**. Then, as it is an effect that can arise out only from the electric activity that neurons have, it is undoubtedly about something material or physical in its essence. However, each entity of reality has two united and inter-penetrated aspects: one is the synthesis, the compound, the entirety, the **quality**; and the other one is the analysis, the parts, and the **quantitative** relationships of its components. Thus, a subjective fact, like it

may be a concrete mental image is a psychic and physical phenomenon at the same time; it is psychic in its **qualitative synthesis** or in its global manifestation, and it is physical in its **quantitative analysis** or due to features of atoms' movement that participate, their electromagnetic properties and the group of their relationships that form the material or physical face of the same phenomenon.

The unity of both aspects in a same fact is not an "oddity" of the psyche. If we consider one cell as example, we will see that it is a biological and physical fact simultaneously. The quality: life or living cell, is the resulting synthesis coexisting with the analytic "whirl of atoms" that sustains it.

Anyway, from now onwards, we will forget the difference between both aspects, we will only consider that phenomenon as a **psychic** effect of the neuronal activity (being understood that it is physical or material simultaneously in its essence). The psychic aspect would have an influence on the nervous system, but a **passive** influence. Let's see the way this may happen.

As well as the senses organs have nervous receivers that capture the environmental physical, mechanic, chemical stimulation in the central nervous system, the **receivers of the psychic aspect** would also be present. In the same way that cones and rods (nerve cells receivers of the sight, located in the eye) are qualified to be activated as an answer to a defined measure of longitude of electromagnetic waves of light. This way, psychic phenomena arisen out from the brain's activity, as they are simultaneously physical in their essence and material consistency, would emit certain waves that would contain something like the integral reflex of their image, that it would be **received** or captured by those qualified cells (receivers).

The mechanism would be basically the following one. The activity of a first nervous tract generates a passive psychic effect. Before this effect "vanishes", it is received or captured by the qualified receivers cells, which start a new nervous tract as an answer to the received stimulus. The second nervous tract will emit another psychic effect that will be captured by other receivers, and so on. (the cranial concavity may be the "radar" that facilitates the reception of such waves).

8. Passivity of the psychic aspect

The psychic aspect itself is always a passive effect. Nevertheless, it would influence on the course of the following nervous tracts. The role of the psychic aspect in relation to the nervous system would be of the same type than the one of the environmental external stimulus regarding the nervous system and its performance. For example, if one streetlight appears on our

way and calls our attention, that streetlight influences on the orientation of the activity of our nervous system. However it is a passive influence. This streetlight does not interfere in the nervous system, ordering it or controlling its activity. It only influences on it, since in the event that the streetlight has not been there, the course of the cerebral reflexes would have been another one. This way, the psychic aspect is as a group of passive stimulus, external to the nervous system. Its influence in the course of the nervous activity would be equivalent to the one of the streetlight, where the only activated thing is the nervous system. The effect of nervous activity (the psychic aspect) would only influence due to the fact of being received by those qualified cells.

The psychic aspect, as we have pointed out, is always a passive effect of the nervous activity. When it stops the activity of neurons that generate it, the psychic effect disappears. It is impossible that this effect can do something more than serving as passive stimulus to be captured by the receivers of the nervous system.

We can deduce then, that a psychic fact can not be directly followed by another one, as a relationship "air-air", but rather the first psychic fact, arisen out from the neuronal activity, is captured by nervous receivers which put into motion another reflexive neuronal tract that emits a second psychic fact as an effect. The work "earth-earth" of neuronal synapses and integral reflexes does have a place together with this. It is a complex combination of events; but direct relationship from one idea to another without the intervention of the nervous activity can not exist in any way, since the "second idea" can not appear if neurons making it arise as effect, are not activated.

The process, analyzed as a whole, would consist on a reciprocal influence relationship between the nervous system and its psychic product. It is a turbulent "zigzag" of nervous activity with the issued psychic effect. Such an effect is received in another area by the nervous system and it emits again another psychic effect, which is received again. This would take place so frequently and in abundance, that there is never an instant without the presence of several psychic facts in existence. The subjective phenomena are constantly covering the psychic, the conscience or the experience panorama, etc. But if we suddenly stop the "wheel", paralyzing the whole group, we will see that the nervous system and its activity is present in "this side", in the active side; and on the other side, we will find the psychic passive effects or facts that the only thing they do is **to be**. The psychic aspect itself is always just an effect; it is a quick succession of effects. The nervous system is the expulsing and receiving machine of psychic effects. The coherent sequence of the successive psychic facts would not be more

than the product of the coherence of the nervous system's performance. This is due to psychic facts that could not be captured by any nervous receiver, but by those having a special sensitivity for each type of particular psychic fact. For that reason, the second psychic effect will be the one corresponding to the coherent sequence of ideas (or other subjective contents).

The relationships we have outlined, would be equivalent to those observed in the process of industrial production. In the analogy, the industrial products constitute the passive element; they are the **effects** of active work carried out by factories, which are equivalent to the nervous system regarding the active element of the process. If we observe the industrial sector as a whole, we will find that there are thousand of factories working and generating products simultaneously. The products leave a factory and, depending on the case, they are "received" by another one, which uses them to produce other products that are received by another one, and so on. Here, the factories are the only active element we find; while the products, playing the leading role of the materials to be used, are always passive elements. However, if we only pay attention at the passive products and their movement, we will see that the sequence, distribution, transfer and any other relationships among them, are something coherent. The same happens with the coherence of the sequence of ideas; it is the passive manifestation of the coherence of the concrete work of the true active element that is the nervous system.

9. The receiving cells of the psychic aspect

The cells of the **nervous tissue** would be the "candidates" to be the psychic aspect receivers. Such cells are not neurons, but a special kind of nerve cells that are distributed in the nervous system. The quantity is similar to the ones of neurons (thousand of millions), and in general they are surrounding the neurons, defining and getting in touch with them.

Let's say that although receivers are not the nervous tissue's cells, but neurons specialized in that receiving function, the essential situation would not vary at all; that is to say, the important matter at this point, is the fact that there would necessary be receiving cells of the psychic aspect in the nervous system. This is the only thing that would explain the sense and function of the psychic fact. If we ignore the existence of nervous receivers that capture the passive psychic stimulus, we will only be able to choose pure idealism that conceives spirit separated from the subject, making fun of the fact that inside the skull, there is a brain in activity or a reduced non-

dialectical materialism, limited to the nervous activity denying all sense and function of the psychic effect of the neuronal performance.

10. - Pleasure and displeasure influence on the nervous system

Let's suppose that there are special receiving cells that capture pleasure and others, displeasure. This way, when the neuronal areas responsible for pleasure or displeasure work and cause the corresponding experience effect, those effects (or that specific physical thing they imply) would be captured by the specialized receivers which, upon being activated, would transmit a specific influence on neurons in activity close to them. The receiving cells of pleasure, once activated, would transmit influence making it easier the future activity on reflexes that were in activity, when pleasure took place. On the other hand, displeasure receivers would cause an inhibiting or breaking effect of the reflexive sequence on the neighbor neurons that were in activity before displeasure took place.

The active neurons, as they are always in contact with receivers, would cause with their activity, a species of **authorization** in these receivers, so that they may receive the effect of pleasure or displeasure. Once pleasure or displeasure has been captured by the corresponding receivers, these would cause the respective influence on the neurons that were in activity, before the reception of the corresponding psychic effect.

At this point, it would be necessary to put the information in order before going on. We had stated above (chapter 4), that the functioning of the general law and of impulses, can not be any other thing than the global product arisen out from the activity that reflexes carry out, which are only moved taking into account excitement-inhibition. On the other hand, reflexes falling under the order of the general law, were those we had called **directed reflexes**. Lastly, we understood that the coherent sequence of directed reflexes could only result from the control of one facilitation mechanism and selective hindrance of nervous tracts. Then, such a selective mechanism would consist on the distribution of receiving pleasure and displeasure cells along the brain, which would be qualified to exercise that control on the course of the nervous tracts. The receiving pleasure cells, when being activated with the appearance of pleasure, would cause a facilitation of the future activity in the neighbor neurons that are part of an active reflex, being recorded or conditioned the easiness of the ulterior activity of that reflexive sequence. And the receiving displeasure cells, upon receiving displeasure, would record a higher resistance of activity in the reflex structure, so that the same nervous tract is not repeated, that is to say,

they would cause a virtual separation from the reflex sequence whose activity ended up in displeasure.

These mechanisms would include even those reflexes that underlie the intentional activity under these ideas or abstraction frame. The reasoning and mental representations, are in general accompanied by concrete pleasure or displeasure reactions according to the nature of the represented content. Such pleasure or displeasure reactions would also be captured by the corresponding receivers which would guide, based on the stated mechanism, the course of the cerebral reflexes that sustain the ideas. In all the cases, the reflexive sequence that ended up in pleasure would become stronger by means of a recorded consolidator started by the receiving pleasure cells that surround the reflex structure; while the receiving displeasure cells, equally distributed, would begin the "disarming" of the reflexes that led to displeasure, or at least they would increase their resistance, making its future activation difficult.

This would be the mechanism where the **learning** of the intentional behavior underlies which, like we know consists basically in the consolidation of what leads to pleasure and the suppression of what it is related to displeasure.

We have seen that the general law, at reflex level, consists on a group of directed reflexes. These ones would be guided, as we have already stated, by the selective mechanism of facilitation-hindrance according to pleasure-displeasure with which each reflex tract is associated. The pleasure and displeasure receivers would be the **executors** of that association or conditioning. It is an automatism through which reflexes would be "awarded" or "punished" as they lead to pleasure or displeasure. The prize is the conditioning facilitator of the future excitement encouraged by the pleasure receivers, and the punishment the inhibition or hindrance of the reflex repetition that led to displeasure, in charge of receiving displeasure cells that surround the reflex.

All this situation is inside one of the forces in fight; it corresponds to the general and essential tendency of motivation to affirm pleasure and to deny displeasure. The other group of reflexes that forms the opponent forces resides in the activity part of the nervous system that is not under the control of that selective mechanism. The opponent forces would be based on reflexive tracts already settled down in their excitement-inhibition sequence, besides the new unavoidable autonomous conditionings. They constitute a great machinery of reflexes that tend to generate displeasure and to inhibit pleasure automatically. Intention and the total system of directed reflexes sustaining it, are always fighting against this machinery.

11. The directed reflexes

What we have discussed so far on the pleasure and displeasure receivers and their influence on the course of directed reflexes, only refer to the **guider** mechanism of the reflexes course, to the **yes** or **not** as stable conditionings for the reflex tracts, as they lead to pleasure or displeasure. But we have not seen yet, what the original push of movement and directed reflexes activity which underlie the active premeditation, responds to. Beyond that guider mechanism of the reflexes direction, we should analyze which is the **motor** of the directed reflexes, as it is the only thing missing .

We know that the directed tendency of impulses responds to the nec state. Then, as the directed tendency is formed by directed reflexes, they would move or put in motion as an answer to the nec state. Therefore, the "first impulse" of directed reflexes would consist on the activation of certain displeasure or nec. receivers, which once activated, would put the group of directed reflexes in motion, underlying to premeditation, that go towards satisfaction. At the same time, that pushing force, practically blind in itself, would be guided by the facilitation mechanism and selective hindrance of nervous tracts (learning) that it has already traced the way to reflexes and keeps on doing it.

Directed reflexes may also be put in motion as an answer to the sub **threshold effect to the experience** of the work displeasure neurons or nec. carry out; that is to say, although the neurons activity that provokes the nec. state is not intense enough so as to feel the nec. in the experience, nevertheless there would be a physical effect (pseudo-psychic) arisen out from that neuronal performance that would be captured by those receivers, which would put the directed reflexes in motion, being anticipated to the own experience of nec.

On the other hand, it is also feasible that directed reflexes respond directly to the own synapses of the displeasure neurons or nec., in combination with that.

But at this point, it necessarily arises the "last" question about why or how the managed reflexes underlying the active premeditation tend automatically to the affirmation of pleasure and the denial of displeasure, and why the first one "likes" and the second one "does not like". Firstly, we do not have to forget that all this is product of the biological evolution and of the laws of natural selection. This explanation means that such phenomena, functions or mechanisms, meant useful elements for survival of organisms in which they were born. And they were so useful, that they remained and developed themselves in diverse animals, reaching to what it is manifested as human intention.

Regarding the reasons why pleasure “likes” and displeasure “does not like”, the question itself, as noticed, is tricky. It is like wondering why the sensation or perception of red color appears “reddish”, or the green one “greenish” or why it is listened what is “heard”, or also, why the bones are “bony”. That is, it is almost like wondering why reality is real. These matters, however, are quite cleared up through the conception of the dialectical materialism. We just have to accept that those are phenomena, functions, elements or qualities that have potentially existed in the **properties of the subject** before their appearance. And as they turned out to be useful for the organisms in the conditions and combinations that appeared, the natural selection encouraged their maintenance and development.

Regarding the automatism of directed reflexes, taking into account the necessary destinies of their orientation, although the fact itself is really astonishing, it is not something so “extraordinary” if it is compared with other highly complex and incredible mechanisms and physiologic systems, also “automatic” in their performance. But here the last explanation of the phenomenon, that is, why such reflexes are necessarily guided in a defined direction, it can be compared to the attraction and repulsion essence like elementary forces of the subject. It is about the necessary character of the dialectical contradiction, of a unity and opponents fight as a basic condition, so that **movement** is possible; in our case, the movement of behavior. For that reason it was necessary a pair of opponents appearing as the positive and the negative things; manifesting themselves at global level as “**attractive**” one of them and “**repellent**” the other one, so that the reflexes underlying active intention are developed like one of the forces in fight.

To understand how indispensable is the presence of a basic motive contradiction for the functional dynamism of the phenomenon, we also have to understand its theoretical importance. Thus, for example, if there exists an intelligent life in other worlds, if there are beings with subjectivity acting in an intentional way, they should also move in the frame of a contradiction or opponents fight, they should necessarily have a similar automatism to ours that appears as essential and absolute tendency to achieve the positive effect and/or to put aside the negative one. Otherwise, they would not be simply intentional beings; they would not have either “interest” or motivation.

If it is also pretended to develop an android or a being with artificial intelligence simulating the human mind (or an animal at the beginning), that is to say, having motivation, intention, learning capacity and “own motor” in its elaborations, that basic condition will have to be kept in mind firstly.

To sum up, what we can rescue at this point, is the fact that the brain entails a system of guided directed reflexes (and guided by that selective

mechanism) automatically towards the stimulation of a neurons area and/or the inhibition of another one; and this is manifested at global level or due to the **subjective synthesis**, as intention, as willing experience in the push of behavior. All this, either if it is considered from its objective performance of reflexes or from its subjective manifestation as experienced intentional force, they are two faces of the same thing, they are "the cells and the organ"; they are two ways of focusing the same absolute and **"unavoidable"** tendency towards the affirmation of pleasure and denial of displeasure, and we call this, general law of psyche.

12. The directed tendency

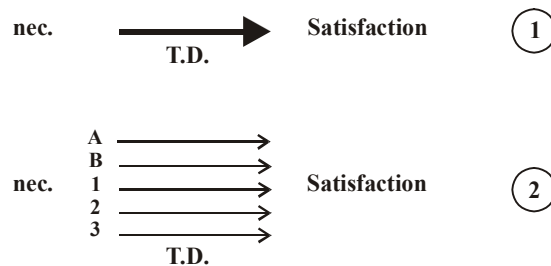
The impulse is composed of three elements: nec. - D.T. - satisfaction. The directed tendency is the active part of the impulse, it is the "arrow in motion" underlying the whole colors of the clear behavior that pursues satisfaction.

The D.T. of the impulse and the clear behavior have a relationship of essence and phenomenon, or content and form, respectively. The D.T. is the pushing force that tends to put an end to the displeasure of the nec. and to achieve the pleasure of the satisfaction; and the clear behavior is the way this happens, it is all the organism "makes" in order to achieve satisfaction. Example, the D.T. of the drinking impulse is just the force that pushes to put an end to thirst displeasure and to achieve the pleasure of the act of drinking; and the obvious behavior is, for example, to fill a glass with water and proceed to drink. Both aspects are together. Only that the D.T. is the content or underlying essence, and the concrete behavior is the form, the obvious phenomenon.

The D.T., as we have said before, is the unity of the two partial tendencies (denying displeasure and affirming pleasure). But, apart from that, it is the unit of other elements. One of them is the instinct. Instinct is that part of the D.T. based on fixed and innate sequences of directed reflexes, that do not require of the mechanism of selective facilitation-hindrance, but they already entail the sequence: excitement-inhibition. Instinct is the innate machinery of fixed sequences of behavior, shared by all the members of the species, and it is guided from nec. towards satisfaction. In human behavior it is relatively little the existence of fixed or invariable reflexive sequences, since the space reserved to learning has almost comprised the entirety of the sequences of directed reflexes that form the D.T. Nevertheless, the instinctive part exists; example, the sequence of mastication movements, or hiding before a surprising danger, these are dominantly instinctive behaviors and common to all men.

The other part of the D.T. corresponds to the immensity of what it was learnt, to the infinity of behavior sequences that are also profiled from nec. towards the satisfaction object, but they can vary infinite times from an individual to another one taking into account their different experience. This acquired part of the D.T. may be divided into two classes. One is the learning at practical behavior level, where the performance of a sequence of acts that led to the pleasure effect of satisfaction is recorded, repeating itself regularly while it continues being effective for the impulse. It is about a kind of one "learned instinct". For example, certain type of behavior carried out during intercourse, is associated to pleasure more strongly than others, being recorded and repeating itself spontaneously afterwards. The learning of those behaviors consisting in recording a sequence of acts tending to be repeated as it has been effective for the organism's purposes, was called by Skinner: **conditioning R type**, also known as operating conditioning.* Lastly, the other class of learned behavior corresponds to the operation of abstract and creative intelligence. The activity of mental representation is included in the D.T., since it includes all the strategies, elaborations, plans, etc. that will be summarized with the concept: **directed ideas-making**, and that are also guided towards the impulse satisfaction. For example, once one feels hungry, one starts thinking how to get food.

To sum up all we have discussed, we find the following elements composing the D.T.:



In the upper diagram (1) we can appreciate the D.T. of the impulse as the indifferent total of events that take place in the organism to satisfy the nec. In the second diagram, we find the decomposition of that active group in five elements:

* Skinner B. F. **La conducta de los organismos**. Editorial Fontanella. Barcelona 1979 (Skinner B. F. "The behavior of organisms").

A: partial denial tendency of the nec. displeasure.

B: partial affirmation tendency of the satisfaction's pleasure.

1: instinct, or innate and fixed part of directed reflexes.

2: operators, or learned portion of directed reflexes at concrete level.

3: directed ideas-making or learned and creative portion of directed reflexes sequences at abstract level.

The last three components of the D.T. are not excluded one to each other, but they rather act in a complementary way. They are the three kinds of directed reflexes that cooperate to put an end to the nec. displeasure and to affirm the satisfaction's pleasure. In man, instinct is the most insignificant, continuing in importance the operating conditioning, while the most significant portion of human behavior is guided by thought or directed ideas-making.

Although directed ideas-making is part of the creative field of thought, it essentially responds to the same mechanism by which operators are fixed: consolidation of what it is associated to pleasure and suppression of what it is tied to displeasure (law of effect). The difference only lies in that the operators are consolidated or skipped based on the concrete pleasure or displeasure at level of facts and as a result of the practical behavior, while the ideas-making is consolidated or skipped according to the pleasure or displeasure that generate the own contents of thought (commonly reactions of **anticipatory** pleasure or displeasure of what it would imply to put an idea or another one into practice).

Regarding both partial tendencies of D.T. (the one that affirms pleasure or satisfaction and the other one that denies displeasure or nec.) they have an indestructible unit. It is the same behavior leaving displeasure and looking for pleasure. Such a unit is as if somebody crossed a door, going from a corridor to a room. Simultaneously he is **leaving** the corridor and **entering** the room. For that reason, denial of nec. and affirmation of satisfaction are two aspects united in the same fact. Entrance to satisfaction **is** the exit of nec., and vice versa, the exit of the nec. **is** the entrance to satisfaction. Nevertheless, the nec. (hunger, thirst, fear, desire, etc.) is the one that puts the D.T in movement. This way for example, when one tries to achieve pleasure, one is responding to the appearance of **desire** as nec. On the other hand, when one tries to avoid pain, it is due to the fact that, previous **fear** to the painful stimulus has arisen. When pain is avoided one is responding to the nec. :fear. If fear did not arise as nec., pain would not be avoided. Either pleasure or enjoyment would be searched if desire did not appear as nec.

Beyond the analysis of the elements that make D.T., we will keep in mind the essential components of the impulse: nec. - D.T. - satisfaction. We will only remember that the D.T. is the active part of the impulse, and that it is the **merger** of those five elements.

13. Classification of reflexes

It is necessary to put in order the different types of reflexes. There would be two valid classifications that are transversals one to each other:

1 - The total group of reflexes of the nervous system is divided into **autonomous** or different from intention, and **directed** or underlying intention.

2 - That same total group of reflexes of the nervous system, as Pavlov pointed out, * is divided into **unconditioned** or innate, and **conditioned** or acquired.

Schematically:

unconditioned autonomous reflexes	conditioned autonomous reflexes
unconditioned directed reflexes	conditioned directed reflexes

Both classifications, crossly combined, arise due to the existence of two important couples of things simultaneously: the innate-acquired aspect and the intentional-non intentional aspect. The innate aspect corresponds to **unconditioned** reflexes, and the acquired aspect to **conditioned ones**. Then, the intentional aspect corresponds to **directed** reflexes and the non-intentional aspect to the **autonomous ones**.

The general law is based on the group of **directed reflexes**, conditioned as well as unconditioned. Opponent forces are based on **autonomous** reflexes, either unconditioned or conditioned.

* Pavlov Ivan. **Reflejos condicionados e inhibiciones**. Ediciones Península. Barcelona 1975 (*Pavlov Ivan "Conditioned reflexes and inhibitions"*).

Taking into account the four spaces marked by the cross in the diagram, the instinct is located at the bottom left square. The instinctive aspect is the group of unconditioned directed reflexes. The operators and directed ideas-making cover between both, the total of conditioned directed reflexes, that is the bottom right square.

The conditioning of these last reflexes would take place, as we have already seen, through the facilitation mechanism and selective hindrance of nervous tracts, as they lead pleasure or displeasure (law of effect), and on the basis of the performance of cells receiving those effects, as executors of such association.

THE SYSTEM OF IMPULSES

1. Micro-impulses

Micro-impulses are next to the "limit" that separates the intentional acts from the simple global reflexes as hiccup, vomit, etc. These last reflex mechanisms are on the other side of the "limit", as they are not reached by the push and control of the general law or intention. The slight pleasure of micro-impulses satisfaction as well as the displeasure of not carrying out the impulsive suggestion, imply small "terminals" of the general law.

All ways leading to pleasure and to denial of displeasure have a specific function for individual and group's survival. That is the only reason why natural selection allowed the existence of those absolute ways, so that the activity of the general law is always guided towards what it is in favor of life. Let's see which would be the functions some micro-impulses carry out.

Sneezing is useful as it is the expulsion of noxious agents of the interior of the breathing tracts.

Stretching and yawning would have the function of maintaining the skeletal musculature. They equally consist on a stretching combination and muscular contraction that favor the maintenance of muscular capacities such as flexibility, elasticity, and muscular strengths. At the same time, these capacities avoid tears, muscular contractions, cramps.

Crying is useful to encourage the fraternal impulse in others, being able to help the ones who are in difficulties.

The function of gases elimination is something that can be deduced just by imagining what it would happen in the event of accumulating more and more gases inside the digestive system, without being able to go off.

Coughing would have two important functions. One is the function shared by many animals and it consists on expelling choked food. Coughing is a much more developed function in man and it is very different from the way of coughing shared by other animals. Only human beings are capable of inflating lungs and expelling the content abruptly. That cough, exclusively human, would have as main function, the expulsion of toxic substances that

smoke has. The same as hundred of thousand years ago, our simian predecessors already cohabited with fire*, some mechanisms had to be daily developed to counteract the toxic effect of aspiring smoke. Indeed, human lung has a great capacity of gathering noxious particles in the mucus of its breathing tracts. The physiologic mechanisms of those tracts are regularly expelling the hard mucus upward, being usually swallowed when reaching at level of the pharynx. Coughing is an important accelerator of the process. At the same time, agitation produced by the normal physical activity, favors those mechanisms and contributes to stimulate the micro-impulse of coughing.

As one can imagine, it can not be pure coincidence that man constitutes the only species with coughing capabilities, and at the same time, the one that had smoke as a regular element of its immediate environment. If somebody affirms that aspiration of smoke is unnatural, he is just right if he refers to other animals. If we consider the living conditions of the primitives, we will find that the eventual hostility of environment forces them to have the protection of a closed place, making them feel safe from any danger or harness of weather conditions. On the other hand, fire is the solution for low temperatures, and it constitutes the only light source when the night has fallen. Therefore, beyond having or not any relatively effective way of ventilation, they frequently spend whole nights in the middle of big smothers.

2. Non-natural ways of intense pleasure

Something arising out from the above laws, considering that they only cause pleasure, in natural terms and being useful for life, is that the pleasure of aspiring certain type of smoke is not a nature mistake in its strict control of the different ways to feel pleasure, but it is in essence, a pleasure of general guiding, the same as the light pleasure of contemplating fire and the melody of its movement.

That would be the premise of the smoking pleasure. But the smoke of tobacco, in relation to the intensity of the pleasure that causes, is like an "improvement" of the quality of the smoke to be aspired. This was so much developed, that what it was considered a light pleasure of general guiding turned into a kind of acquired impulse. Considering the dependence that smoking generates, not only it causes pleasure but it also causes the displeasure of the nec. when tobacco is lacking. Smoking is an invention

* Lambert David. **El hombre prehistórico**. Editorial EDAF. Madrid 1988 (*Lambert David. "The prehistoric man"*)

that was not "foreseen" by nature when it concluded with man's forming. Otherwise, it would have avoided that entrance way to such intense as well as unnecessary pleasure for survival. This is valid for the case of alcohol and drugs.*

The new ways producing intense pleasure, which are considered unnatural as they do not belong to primitives' life and they are unnecessary for survival, are not out of the functional impulses' orbit. Joy is the main impulse sustaining the guided behavior towards those pleasant objects, when fixing its desire there. Then, the recovery impulse is the responsible for making dependence work; that is, lack of such objects, and of chemical substances, which have become regular in the organism, cause the sensation of "lack of habitual things" as a specific nec. of the recovery impulse. The relief impulse is added to this, trying to put an end to the suffering of that lack. However, the frequency in the specific shade of the nec. for those objects, as well as the peculiarity of satisfaction pleasure, make new components of the motivation arise, which appear as "acquired impulses" of increasing type.

This situation is only present in the cases of physiologic dependence. When this dependence is not developed, the intense nec. of the recovery impulse does not appear, and the lack of those objects does not mean any suffering. In such cases, the behavior guided towards tobacco, alcohol, etc., is only moved by the joy impulse, what it is manifested in the eventual desire of "giving oneself the opportunity to feel pleasure"; that is, in this case, it is not a necessity in itself, as it is in the cases of dependence, but of something occasional and within the functional routine of the joy impulse.

Among non-natural ways leading to an intense pleasure, apart from the habit of smoking, alcohol and drugs, we should mention the experimental direct stimulation of certain areas of the brain. But now, it is better not to speculate on the derivations that the direct intervention may have in the brain. This is a very favorable field for imprudence, where "easy" and "fast" methods will be probably proposed to improve the life's style, through diverse manipulations of what the neuronal centers of pleasure and displeasure are considered, and that they will not be able to foresee the negative effects of different order that may have the alteration of what nature carefully made during million of years.

* It is specially about the direct action of alcohol from blood (where the same as in the case of certain drugs would cause a stimulating influence on the nervous activity that generates pleasure) and not from the pleasure of the act of drinking. The latter one, similarly to what it happens when one drinks a glass of milk or a fruits juice, would only be the product of the combined activation from the ways to pleasure of the nutritious and drinking impulses.

3. Particular impulses

We had identified more than twenty impulses in man, classified in three groups: increasing, non-increasing and mixed. The increasing aspect means two things: 1 – the only passage of the "physiologic time" is the mobilizing stimulus of the impulse. 2 - once totally satisfied, its nec. can not be mobilized immediately again, certain time of regular physiologic events must go by. The gradual physiologic changes are the only mobilizing stimulus that increasing impulses have (in fact they are also influenced by external stimulus, but always on the basis of those inner physiologic conditions). The non-increasing impulses are contrary in both features: 1 – they are not influenced by the passage of time without satisfaction, but they are only activated when a concrete, sporadic and distinguishable fact appears like a mobilizing stimulus causing the appearance of the nec. 2 - although the total satisfaction has just been achieved, the new appearance of the mobilizing stimulus generates the nec again, as if nothing had happened. For example, the decrease of temperature (mobilizing stimulus) causes the nec.: cold. In front of this situation, the D.T. looks for and achieves the heating pleasure, making the cold sensation disappear. But the new decrease of temperature generates displeasure or nec. again: cold, as if nothing had happened before. As it can be noticed, this does not happen with increasing impulses. Lastly, we will refer to the group of mixed impulses. In this group, there is a portion of increasing and another one of non-increasing impulses. On one hand, only the passage of time without satisfaction causes the appearance of the nec. and its progressive increase (increasing part), and on the other hand, after achieving the total satisfaction, the nec. of impulse may be completely activated when a mobilizing stimulus of non-increasing type appears (fact or concrete and occasional situation). For example, the extended lack of something new, puts in motion the curiosity impulse, and it is felt the nec. to find something new, unknown, different. However, although the subject has satisfied his impulse, if a new, uncertain, "incomplete" or mysterious situation appears, the most intense curiosity will be generated.

Beyond the nature of the mobilizing stimulus, when the nec. of any impulse has been mobilized, the D.T is equally activated and guided towards the object of satisfaction. The achievement of this object is what produces the particular pleasure and simultaneously the extinction of the displeasure that nec. causes. Let's consider as example the conservation impulse, to be able to appraise the strict sequence of the mechanism. First, the mobilizing

stimulus: perception of a danger produces the neuronal stimulation generating the particular nec.: fear. That neuronal activity, as well as the generated effect, puts in motion the complex of directed reflexes underlying the D.T. Lastly, the achievement of security provokes the stimulation of the pleasure neurons, together with certain reflective connections that aim the achieved pleasure to have the adequate feature of calm. That fact at the same time, causes the inhibition of the nervous activity responsible for fear.

The sequence: nec. - D.T. - satisfaction is not a lineal chronological succession. The putting in motion of the D.T. does not mean that the particular nec. or displeasure ceases immediately, giving place to the D.T., but the nec. or displeasure remains together with the activity of the D.T. as time goes by. Only the total satisfaction ceases the activity of the D.T. as well as the nec. state. The permanent presence of the nec state is together with the sustained activity of the D.T. If nec. falls, D.T falls. This responds to the nec. state. Nec. does not have to be stopped either, so that the D.T is not stopped and its power is not diminished.

The parallelism in time of the nec. state and the activity of the D.T. makes us affirm that nec. is what moves or pushes behavior. Although this notion would be correct in a context that does not require more specifications, for us nec. is just the continuous displeasure state, to which D.T often responds as it is the only active element. On the other hand, the order: nec. - T.D. - satisfaction would be always valid as a sequence, since the first thing that appears is the nec. although that nec. remains in time, together with the D.T.

Based on the order in which that list of impulses was presented (page 39), we will begin a brief analysis of each one, in relation to its functions and other features.

1- Feeding imp. - 2- sexual - 3- drinking - 4 - defecation - 5- urination

None of the five has to be explained regarding their usefulness in life. It would be only necessary to analyze the reason of their increasing nature; this means that it would be harmful to consider that those impulses are open to the possibility of a new immediate mobilization, once achieved the whole satisfaction. In the case of defecation and urination, nec. is only moved when the physiologic requirement suggests it. Sexual, feeding and drinking impulses also depend on the continuous physiologic changes. Although the perception of the object of satisfaction provokes the accentuation of the nec., taking place when total satisfaction has not been achieved; when this has happened, it would be harmful that the single perception of food, water or sexual object, moves the impulse again from "zero". Those three types of objects of satisfaction may be able to be seen by the subject, repeatedly. If

only the perception of such objects always woke up the nec., the organism would not stop satisfying them, that is, it would not stop eating, drinking or copulating. This would cause many damages; one of them is that one would waste time, energy and interest, that are useful for other vital questions.

From the five increasing impulses, the sexual one would be closer to the mixed ones; it is the one that can be mostly mobilized before a new special stimulus after the total satisfaction. But the power of that mobilization will always be decadent. This way, a moment will arrive in that he will no longer respond before new external stimulus. That characteristic of the sexual imp. of being able to be reactivated in the presence of certain external stimulus, was selected by nature, since it made the reproduction frequency increase. But the limit is the quantity of time and global energy that other motivations demand. In other terms, the more sexual interest a person has the more he will be able to reproduce himself if we compare him with the rest, but after a certain point regarding the level of basic sexual interest, it already starts being harmful for the other indispensable life matters, which the organism must take care of. For that reason, nature only allowed the survival to those who had an average level of sexual interest, that is, genetically speaking, those having less or more basic sexual interest than that level, have died. This is, in general, valid for all the impulses.

6- Corporal comfort Imp.

From now on, we will develop the series of the non-increasing impulses. The comfort corporal impulse includes, within its nec., displeasure caused by several types of corporal nuisances, example: uncomfortable position, pains due to muscular pressure, discomfort because of the clothes, excessive corporal dirtiness, etc. All the above and other similar psychic reactions, are included in the **corporal discomfort**. In such cases, the annulment of uncomfortable facts causes the pleasure of the comfort. That pleasure is not continuous, but only the pleasant reaction that is produced when putting an end to the discomfort situation or corporal nuisance. But once the comfortable position or condition is achieved and light pleasure is felt, the psychic neutrality is recovered, that is, neither pleasure nor displeasure in relation to the impulse.

It is evident that the impulse is useful since it aims self-protection before agents or harmful situations acting on the body. It is also evident the usefulness of being non-increasing, and that it only responds to the occasional appearance of the mobilizing stimulus.

7- Scratching imp

It is a derivation of the former impulse. But it can be considered independent, since itching as a nec. is a peculiar experience, like the scratching pleasure. Another reason of its autonomy is its function. The function of the impulse comes off by imagining its absence. Organisms lacking it, among other things, are consumed by all kind of insects or parasites. In front of that situation, any answer coming the organism was necessary. It was also necessary a non-increasing impulse, so that it is mobilized when the stimulus producing itching appears and not for the time that has passed "without being scratched".

It is necessary to emphasize that the adapting or useful function for impulses' life, is something objective, and almost ever unknown for the subjective authority or for the organism's intentions. For example, sexual impulse, in essence, only tends to pleasure and to deny the particular displeasure and not to reproduction, which is a derived objective consequence. No animal looks for reproduction intentionally, except the human being that was able to make the relation, while reasoning, of the sexual activity consequence with reproduction. It is just that the organisms that felt pleasure during sexual activity were able to reproduce themselves thanks to it. In the same way, nobody scratches himself "to counteract certain harmful agents acting on the skin", but for the pleasure of scratching and to put an end to the displeasure of itching. Only the organisms that had the impulse were able to counteract, without supposing it, the noxious agents acting on the skin while those lacking that impulse were extinguished as they left the way free to those noxious agents.

8- Heating imp - 9- refreshing

These impulses do not require too much comment; its vital utility is obvious. In both, the mobilizing stimulus consists on respective changes of temperature that generate the cold or heat displeasure. The corresponding D.T responds to these necs. looking for the particular pleasure and putting an end to the corresponding displeasure. It is also evident the utility of their non-increasing nature.

10- Recreational imp.

The nec. is boredom, and the satisfaction, the access to the amusing activity or situation. What we must consider here as object of satisfaction, is only the concrete fact of beginning the activity and the pleasure that takes

place at the moment of being included in the situation. That fact is the one that at the same time, makes boredom displeasure disappear. Once the activity has begun, and this is maintained by itself; that is to say, the abandonment or suspension of the amusing situation causes displeasure. Therefore, one prefers to keep on with it, until the fatigue, tedium or hunger displeasure may reach a level in that the concept of decision making leads to abandon it. But while it does not happen the continuity of the activity is ensured.

The vital function of the recreational imp. is to assure the maintenance of global capacities and abilities. If we suppose that the tribe is spending excellent days as it has exceptional facilities to achieve the means of subsistence, it would imply that it is not necessary to work or to be in charge of activities that require great dedication. If the organism maintained a prolonged passivity, it would lose its level of general yield gradually. For that reason, boredom is in charge of completing the activity's life, and this fact always allows to be prepared to respond efficiently before adversity that may appear at any moment. In children, it is also useful to encourage the development in all the aspects. The permanent practice of activities is what ensures the integral yield capacity in front of the nature demands.

When we discussed about the system of autonomous maintenance (chapter 5), we saw that the homeostatic physiologic system was in charge of ensuring the good state of all the organs. The recreational imp. fulfills with that function of keeping the good state, but at global level. The practice of activities with recreational purposes has the utility of keeping in movement the psycho-physic machinery of the organism.

The recreational imp. is non-increasing, because activity is the normal state of human life. If one spends several days with much activity, boredom will not appear. Just when there is no activity to carry out, impulse is mobilized and boredom shows up.

11- Variation imp.

Its nec. is tedium, tiresome, boredom, monotony sensation, satiety, "psychic fatigue". The object of satisfaction is change, renewal, variation of the situation, including to abandon or to put an end to something tedious. The circumstances in which the impulse acts are very diverse, it does not appear during any situation that is repeated insistently, but in those life

aspects in which it is useful that the organism changes on the particular one.*

On the other hand, the variation imp. also intervenes when it must be interrupted what it is harmful to continue. Satiety is the displeasure that appears in this last case, and it is a special way that the displeasure or nec. of the impulse has in order to put an end to the behavior when the satisfaction of another impulse has been total, and where its continuation would be unhealthy.

The variation imp. has its role in the activity. It is the responsible for changing from one activity to another, and boredom has no "time" to show up. Also, this imp. works in team with the curiosity one, being in charge of rejecting the useless repetition of information. The useful aspect for life is to become filled with information and to remember it inclusive once or twice, but not to waste time in absorbing several times the same thing. Annoyance is the displeasure produced in such cases. The D.T. looks for the variation pleasure and to put an end to the monotonous and tedious situation.

The maximum satisfaction of the variation imp. occurs when meeting with the "new coloring of the different things".

In fact, the variation one is a "hybrid", deriving from curiosity, recreational and resting impulses. Annoyance, boredom, sensation of monotony as nec. of the impulse, can be considered in many cases as a compound one made up of the combination of boredom, tiredness and curiosity. Sometimes, the presence of one component or another is highlighted. The accentuation of the resting imp. appears in the cases in which one tries to abandon the monotonous situation that causes the "psychic tiresome". Here, annoyance appears in the subject's sensation of being "tired" of something, reason why he will try either to change or to abandon the situation. Then, the stressing of the recreational imp. would be present when the situation becomes "boring". In such case, annoyance requires the nec. of something more amusing. Lastly, the highlighted presence of the curiosity imp. would be expressed in situations where

* One of the fields where variation was useful for the survival of the tribe, was the one of sexual life. The lack of restrictions in sexual relationships was an indispensable condition so that the mechanism of the sexual selection worked; through this mechanism the positive genetic changes were taking advantage, favoring its generalization to future members of the social organism (see chapter 1). Anyway, a certain monogamist tendency also exists. That is to say, the natural situation in human species would be a basic polygamy (and polyandry), combined with a temporary and relative monogamist tendency, not sustained by any imposition, but essentially by the natural phenomenon of being in love.

tedium or annoyance adopt the nec. form of something new, or "of trying" something different.

12- Aggression imp.

The mobilizing stimulus is basically the deep displeasure. In general, the aggressive nec., fury, anger, etc. are mobilized as an answer to an agent that produces intense displeasure. Frustration, as deep displeasure, is one of the most important mobilizing stimulus. Another case is disgust caused by the simple displeasure threat carried out by an object, situation or subject. Offense or attack also produces a deep displeasure that mobilizes the impulse. It is common that the accumulation of displeasures "prepares the way" so that, the smallest stimulus (unpleasant fact) becomes the unchaining one. In such cases, the aggressive nec. (anger, fury,) tends to go disproportionately towards that last stimulus of the series, although this one has only impacted in a small proportion as the mobilizing agent of the impulse. Regarding the object of satisfaction; firstly, it consists in inflicting a bad thing to an object or subject, especially when it is considered like the reason of the own pain. That "bad thing" may be the destruction of the object, or the cause of subject's displeasure. Pleasure is also included if something wrong happens to the object or subject, although it is not the result of the own behavior.

The impulse has several important functions. One is carried out by emphasizing the fight for the achievement of the goal. Aggression may be present in the most peaceful work when, for example, the behavior which tends to solve a problem is reinforced by the fury towards the obstacle. The destruction of the obstacle or its disarticulation, is added like a pleasure to the other impulses, which look for the achievement of the goal. In such cases, the motivating force of the aggression imp. is added to the rest of the reasons, giving more energy to the behavior.

Another function is the destruction of agents causing displeasure in general, or threatening to cause it (dangerous or annoying objects or animals). As displeasure always advances something harmful for life, it is useful that such agents become destroyed or disarticulated.

A third function is the concrete defense that supposes the aggressive answer from the fight. Although this occurs at personal level, the basic aspect would be in relation to the social organism. The tribe should have the impulse among its members, although it is not mobilized if there is no reason. The lack of aggression capacity would be harmful for the tribe. In the case of an abuse, offense or external attack, it should be able to respond with forcefulness. That capacity of the social organism could remain

indefinitely inactive during many generations, without altering the normal psychological life of its members at all. But it would become necessary at any time, and for that reason it should be always present as virtual or latent capacity in the psychic structure of subjects.

Lastly, we find the ethical-moral function of aggression. When a member of the tribe has a bad or harmful behavior in the group causing displeasure in his partners, they will react disapproving angrily his behavior. Such a moral punishment causes displeasure in the person who receives it, reason why he will avoid the repetition of that negative behavior.

The aggression imp., as it has been noticed, is within the non-increasing group. The time lapsed without satisfaction, does not affect its healthy immobility. It would be harmful for the internal coexistence of the tribe and its survival, that their members have a "physiologic" necessity of attacking, only because they have not attacked "for a long time".

13- Fraternal imp.

Nec. has diverse approaches according to the context, but satisfaction is always the good or favorable aspect for the group or for the other person. Pleasure is produced when perceiving a positive fact for an entity to which one is identified.

Although it is always useful to look for good things in order to help the group, it was not necessary that the impulse had the feature of the increasing ones, of being activated with the single course of the time. As the fraternal identification with loved beings is permanent, one seeks, at any situation, the good for them as if it were for oneself.

The fraternal imp. is the opposite of the aggression one. The last one seeks bad things for the object, and the fraternal one tries that good things happen to it.

The impulse has several functions. Firstly, the maternal behavior is moved by this impulse. The baby's cry causes displeasure of the mother's beneficent nec. ; the D.T. pushes to recover the boy's welfare; when this is achieved, and the boy feels well, the pleasure of impulse is present in the mother. Then cry is repeated and the cycle is reproduced. The zigzag nec.-satisfaction of the fraternal imp. is an uninterrupted feature in maternal behavior.

Another function is the mutual help. Here, pity, compassion or mercy appear as nec. before other people's difficulty. The D.T. encourages to help another person. When the recovery of that person's welfare is perceived, the pleasure of fraternal imp. appears in the person who has helped.

Another is the ethical-moral function. We have stated that one of the functions of aggression was moral condemnation or disapproval, as a way to "hurt" the author of the negative behavior. The fraternal imp. completes the other part; it is the one that approves or gratifies the author because of a good or beneficial behavior for the group, it is the one that rewards and congratulates behavior. If we consider together the aggression and fraternal impulses in those who are observers of other people's behavior, we will see that these latter ones will morally approve and gratify the author of the good behavior, and they will disapprove causing a moral evil the author of the bad act (besides the eventual material prize or punishment, like extreme forms of approval or disapproval towards the acts). Then, as the author of those behaviors, he feels displeasure for disapproval and pleasure for approval, so that he will try to avoid doing things bad, trying to do them well. In this ethical-moral function of the fraternal imp., it usually appears a rather compulsive nec. to gratify. The D.T. makes the subject come spontaneously closer to the author of the good behavior, and the satisfaction takes place when hugging and congratulating him.

The pleasure of the fraternal imp. can be classified as a spiritual pleasure. The only benefit here is the other's welfare. It is a "disinterested interest". Although pleasure occurs at the own individual's brain, it is only the product that something good happens to another person. That is the reason why it is about the purest pleasure in relation to the absence of personal connotations.

Identification is a basic condition so that the impulse works. Fraternal identification is like a device of the nervous system that makes psychic reactions synchronize regarding pleasure and displeasure. If loved beings or the object of the fraternal identification feels bad, the identified subject feels displeasure; and when that person feels well, he responds with pleasure. On the other hand, an inverse synchronization takes place in the performance of the aggression imp. If the enemy feels well, the subject's psyche responds with displeasure; and vice versa, when the enemy gets on bad, the subject's psyche responds with pleasure. Those synchronization mechanisms (correlative and inverse) of psychic states will be called: **M.F.I.** (mechanism of fraternal identification) and **M.F.A.** (mechanism of fraternal anti-identification). The M.F.I. is the disposition produced in the psyche by means of which the object or content of that mechanism is conceived as if it were oneself. Thus the welfare of O.M.F.I. (object of the mechanism of fraternal identification) will produce a fraternal or spiritual pleasure, and the uneasiness of O.M.F.I. will cause spiritual displeasure. Then, the M.F.A. is the disposition of the psyche making that the welfare of the mechanism's object (O.M.F.A.) causes displeasure in the subject, and the uneasiness of

O.M.F.A. provokes a pleasure that takes place through the aggression impulse.

The activity of fraternal imp. always takes place upon the basis of M.F.I., either working in the psyche or existing virtually in relation to the object; while the activity of the aggression imp. supposes the M.F.A. basis in relation to the object of aggression. The objects of both mechanisms can be stable or occasional. For example, an enemy may have become the stable object of M.F.A., but occasionally one can feel pity for him and help him in a temporary situation. Here the enemy is O.M.F.I for a moment.; but then it continues being O.M.F.A. The son can also be a stable O.M.F.I., but when he does something wrong he becomes an occasional O.M.F.A., in the moment the father gets angry with him. However the son keeps on being a stable O.M.F.I. "at heart".

In the life of primitive tribe, there are not necessarily stable objects of M.F.A., that is to say, there are no objects to be hated permanently. M.F.A. is naturally occasional. On the other hand, the tribe and each one of its members usually appears like O.M.F.I. There is always an interest to make favorable facts happen in the tribe, and in every moment the tribe intends to avoid having and living harmful facts. Another important function of the fraternal imp. arises out from here: working constantly for the welfare of the tribe. Each favorable fact for the tribe will be a pleasure or satisfaction of the fraternal imp. That will lead to make all the efforts in order to achieve the tribe's welfare.

In man, the fraternal imp. has an important development. The satisfaction's object of impulse is not only limited to the direct perception of another individual's welfare, but it also becomes extensive to "abstract" entities. Nowadays, the objects of M.F.I can be found in entities like a sport club, family, social group, political party, homeland or the whole humanity. The subject is encouraged to work on everything that causes favorable facts for those entities, in which fraternal identification was set up.

We must keep in mind that the dimensions of the objects of M.F.I. do not alter the essential mechanics of the impulse: nec. - D.T. - satisfaction. It is just that this sequence is filled in with the content of those huge entities. But the individual subject, in his personal experience, feels the beneficent nec. or spiritual displeasure when O.M.F.I. feels bad. Also, the individual himself feels in his psyche the fraternal or spiritual pleasure when a good fact occurs to that one. Under natural conditions, everything is overturned to the tribe, to the social organism. The tribe is the most important O.M.F.I. A great part of each subject's motivation is bound to seeking good things for the tribe. This is the "thickest" function in the fraternal impulse; it is directly in favor of the group's survival. The tribe whose members count with a

powerful concentric tendency to the group's self-benefit, is "light years" regarding another one that does not have that feature. To have an idea of the force of that tendency to benefit the tribe, we must gather the different possible objects of a subject's M.F.I. at the present time. The power magnitude of the primitive's interest in positive facts for his tribe would be the sum of those partial motivations. Undoubtedly, it is one of the most powerful forces in the motivational structure.

14- Mediator imp.

Nec. is feeling the lack of an object or fact whose achievement is useful for any other impulse interested in it. Satisfaction is the joy pleasure for having achieved what it was looked for. The mediator imp. is present in the following example. Let's suppose that a subject is alone and hungry in his house. He decides to go and buy a piece of bread that costs one peso. He counts his money and he has only 90 cents. He only lacks a coin. In that moment, the nec. to find a coin appears in his experience. He starts looking around in every corner of his house, he only has in his mind the image of the coin and the displeasure of its lack; that is, the nec. as displeasure or feeling of lack has the "color" of the coin. After some time of search, he sees something that makes him feel happy: the coin. Immediately, the nec. of that object is extinguished.

What we see here, is that the nutritious imp. was the one interested in the coin. But the subject, during his search, hardly felt any hunger in his experience, but the **nec. of coin**. The mediator imp. is always at the service of the others. It is prepared to respond with nec. to everything that serves for the purposes of other impulses and to feel pleasure for its achievement; it is the executor of its partners' interests. The mediator role means that its activity is a "bridge" between the nec. and the satisfaction of the impulse to which it serves. Thus, the nec. of the coin, the D.T. and the pleasure of the satisfaction or happiness for having found it, are halfway between the appearance of hunger and the act of eating.

The mediator imp. is a general support for the other impulses. Its nec. is a "common fund" of unspecified nec. to be used by all the others. The mechanism by means of which the impulse is mobilized would be the following one: the nutritious imp., in the example, starts being activated with the appearance of its nec.: hunger. Immediately, the D.T. of this nutritious imp. is put in motion and points at food. But when noticing that without coin there is no food, the achievement of the first one turns out to be a mean. The image of the mean-object (coin) is the mobilizing stimulus of the mediator imp. In other words, when the D.T. of any impulse points out a

mean-object, the nec. of that object no matter its nature arises in a reflex and automatic way. This is the nec. of the mediator impulse. This imp. is adapted to respond with nec. in the presence of the mean-object that the others set.

The nec. of the mediator impulse is an undifferentiated nec. in itself, it is a feeling of lack having neither shade nor shape; its only constant elements are displeasure and the feeling of lack. The image of the mean-object that is useful for the interested impulse (or for the interested impulses) is what provides the definitive shade to the nec. Then, the achievement of the mean-object causes the "happiness of the achievement" as pleasure or satisfaction of the mediator imp.

Nature allowed the deep reaction of pleasure in the happiness of achievement, but at the same time "it assured itself" that this kind of pleasure does not occur, it may only take place to advance a useful fact: satisfaction of the impulse interested in the mean-object. The mediator imp. is just a general reinforcement for the rest of impulses, which are the true "owners" of the entranceways to pleasure. Such ways or entrance nucleus to pleasure are the ones that orientate it. For that reason, nature did not have to give more "indications" to the mediator imp. It was enough to limit the ways of direct entrance to pleasure, so that this impulse makes use of all its mobilized force within the funnel of what it is useful for life.

15- Recovery imp.

Its nec. is the feeling of lack of habitual things. Pleasure or satisfaction are the psychic reaction caused by the act of recovering what it has been lost or what it was "lacking". That object or condition that first it is lost and then recovered, is in many cases something psychically neuter, that it is usually present but unnoticed producing neither pleasure nor displeasure, but when lacking it, it causes the displeasure of its lack.

There are many fields over which the recovery imp. acts. For example, breathing is a psychically neuter function; breathing produces neither pleasure nor displeasure. However, when this function is interrupted and oxygen is missing, one feels the immediate nec. to breath. Upon recovering the normal incorporation of oxygen, the pleasure of the satisfaction of the impulse takes place. But from that moment onwards, the psychic neutrality of breathing continues.

Besides being in charge of some exclusive functions, this impulse frequently adds its power to the power of others. For example, the continued lack of incorporation of water would not only mobilize the drinking imp., but the physiologic homeostasis would see the proportion of liquids

diminished and, together with thirst, the nec. of the recovery imp. would appear, adding its forces to the drinking one and being satisfied with it. The same situation is, for example, seen in relation to the recreational imp. The habitual thing is the activity. For that reason, together with boredom, the nec. to come back to the activity state may appear.

The recovery imp. is used to crashing naturally with the variation one, which encourages to give up something that it has become tedious, but then one feels the nec. to return. Such natural conflicts are almost ever solved by the interests of other impulses that unbalance in favor of the permanency or change.

As it can be noticed, impulse acts in two general fields. One is more physiologic, and refers to the re-incorporation of substances or the reestablishment of natural or habitual conditions of the organism. In this function, the recovery imp. is the most direct "psychological agent" of the physiologic homeostasis. The other field is the one that deals with purely psychological contents, where recovery means meeting again with objects, situations, people, images, memories, habits, etc.

There are some cases that one wants to recuperate something that has never had, but as it is a natural or habitual condition of the species' life, the pleasure that causes its acquisition would also correspond to the recovery impulse; example: being for the first time in a natural environment, outdoors and surrounded by green plants; being in a social and affective atmosphere where one has never been in contact before; being very healthy in general terms for the first time, as never before. Although this acquisition of something that one has never had would not mean a strict recovery, we could consider it like a special kind of an impulse satisfaction. That is, the returning to a natural, normal or habitual situation for the species' life, although it has never been experienced by the person, it produces in general a pleasant psychic state that the subject himself lives as a recovery act.

The phenomenon of that impulse's special orientation, by which the object, situation or condition to be recovered would transcend the own individual's living experience, would be in charge of contributing so that the organisms are not away from the general context of living conditions that are normal or natural for its species, as these ones constitute what it is better adapted to the global structure and function of the organism. But one limitation that this mechanism would have is the fact that it is not always possible to know which is the missing natural condition, when the person could never live it and therefore know it. For that reason, the main component that the organisms would use to be objectively guided towards the possession of the natural or normal conditions for its species' life, would be the imminent capacity to feel pleasure, in a pseudo-recovery act of what

it is natural and inherent to that organism's life. Such a pleasant psychic reaction for that acquisition, as well as displeasure or concrete nec. of recovery that will take place in case of its eventual future absence, are able to assure that this organism is kept under those natural life conditions, corresponding to its species.

16 - Conservation imp. - 17 - relief imp.- 18 - continuation imp. - 19- joy imp.

Such impulses have as necs.: the conservation one: fear; the relief one: pain or suffering; the continuation one: "displeasure at the end"; and the joy one: desire. The four ones are those whose necs. would be questionable as such. Nevertheless, they are adjusted to the same laws of the impulses level. As well as thirst is the nec. of drinking, fear is the nec. of easiness or security. Then, pain is automatically and in itself the nec. of relief; the person who feels pain or suffering only wants relief, it is all he needs. Displeasure or sadness of the end is the nec. to continue with the situation that produces pleasure. Lastly, desire or anxiety is an unpleasant feeling because of the lack of its object of satisfaction.

The **conservation imp.** is the one that responds with fear when any threat of something unpleasant takes place. Although there are some facts or situations that generate an automatic or reflective fear, the general field where an impulse is performed is the pain threat or any kind of displeasure. Displeasure risk makes the person feel worried (light fear), or fear, terror, according to the magnitude of the risk or danger. The intensity of fear, and therefore the level of the motivating power of the conservation imp. in its avoiding behavior depend on three factors: 1 - intensity of threatening displeasure. 2 - duration of it. 3 – different probabilities that may take place. The more intensity, duration and probability of feeling displeasure, the more powerful will be the intensity of fear and the motivational force of the conservation imp. that will try to avoid it. Also, the intensity of the easiness pleasure, as an impulse satisfaction, will be more or less proportional to that. The name given to the impulse does not only respond to the fact of being the one that tends directly to preserve life when avoiding dangers. In fact all impulses tend direct or indirectly to preserve life. The fundamental sense of the concept: conservation is, for our approach, the fact that impulse tends to preserve the psychic state of displeasure absence. As it is in charge of avoiding the appearance of any "bad" or unpleasant thing, it tries to maintain or to preserve the psychic situation, trying to avoid displeasure. It works as the denying resistance of displeasure.

The **relief imp.** is the one that is mobilized when displeasure is already present, trying to remove it or to finish with it. When the conservation imp. could not avoid the appearance of pain, the relief imp. is in charge of doing its best to extinguish it in order to achieve its satisfaction. This impulse tries to put an end to any displeasure state. For that reason, its activity may be superimposed to that of any other impulse, when looking for relief of the end of the unpleasant state of each nec. This way for example, the conservation imp. may be joined, when seeking the relief of the fear displeasure, making the easiness pleasure, as satisfaction of that impulse, be simultaneously the relief produced by the end of the fear displeasure. In that way, the pleasure occurring when trying to avoid any dangerous situation, can have at the same time, feelings of easiness and relief, like the two components of a unique pleasant experience.

The **continuation imp.**, similarly to what it happens in the case of the variation one, is in good part the product of the regular combination of other impulses. Sadness due to the end, anguish and the semi-compulsive nec. that the pleasant situation continues, or that it does not finish, form a unique personal experience, mainly composed of the necs. of other impulses. Firstly, anguish of that unpleasant personal experience shows the presence of the conservation imp. that responds with fear towards the psychically worse situation that means the end of the pleasant situation. Then, sadness or feeling of loss are sustained by the recovery imp, with its characteristic nec., trying to reassert the situation that is being lost. The mediator imp. is also regularly present in the nec. of continuing with the situation, as well as in happiness when the continuation of it is announced. Lastly, the joy imp. responds with the desire of pleasant facts implied in that situation, that do not want to be lost. As this combination is constant and regular, a new impulse is given structure and movement, with its psychic features, and its function: to favor the continuity of the situation in which the satisfaction of the other impulses takes place, assuring it to be total (until satiety), as well as to maintain or to avoid the suppression of pleasant situations in general, which, under natural conditions, always mean positive facts for survival.

The **joy imp.** is in charge of asserting all pleasant facts. Desire, as nec. of the impulse, is the feeling of lack appearing together with the image of an object or situation whose achievement will be something pleasant. As well as the conservation imp. reacts with fear in the presence of the threat of something "bad" or unpleasant, the joy imp. is the one that participates with desire in the case that something "good" or pleasant happens. When we talk about desire, it must not be understood as a cold concept, used sometimes as a synonym of "I need" certain thing, or "I want" such another one. These latter expressions usually refer to the nec. of the mediator imp., that is to say

to the interest for that thing which constitutes a mean for another objective. **Desire** will be just considered as the nec. of the joy imp., and it is directed in general, towards the satisfaction nucleus of the other impulses. The same as in the case of the nec. of the mediator imp., desire is unspecified in itself, and it acquires the definitive shade with the image of the object to be enjoyed in which it is fixed. Pleasure occurred when enjoying that object or desired fact, constitutes the object of satisfaction of the joy impulse, which makes the unpleasant state of desire disappear. On the other hand, the intensity of desire, and consequently the level of the moving power of the joy imp., also depend on three factors: 1 - intensity of the pleasure that promises the object or situation. 2 - duration. 3 - different probabilities where that pleasure may take place. The more intensity, duration and probability exist that pleasure appears, the more powerful will be the intensity of desire and the motivational force of the joy imp.

If we join this last concept with what we have discussed in relation to the conservation imp., we can find the fundamental elements that carry out the performance of the law of decision. As we remember, this law says that "in every decision one chooses the behavior promising more pleasure and/or less displeasure". As we have stated, that quantum of pleasure or displeasure is the synthetic product of the analysis of those three quantitative factors. We have also observed that the mechanism by means of which the final decision is obtained rests in a fight among options, where the one offering the best psychic proposal, is the one that triumphs. Then, as joy and conservation impulses are responsible for the evaluation of the level of pleasure-displeasure offered by the different facts or situations, and desires and fears arising with an intensity proportional to it. Therefore, these impulses are those that when combining themselves, adding and making the average of the group of desires and fears, provide the main materials of the law of decision. The fights among the different possibilities to choose are, basically, fights between the group of fears and desires in relation to each option. Those impulses are also the fundamental elements that make the law of effect work, that is, they are the main impulses sustaining the tendency to repeat what it led to pleasure (of joy) and to avoid the repetition of what it ended up in displeasure (of conservation).

A common feature of the four impulses we are analyzing (of conservation, of relief, of continuation and of joy) is that, as in the case of those of recovery and mediator, are regularly superimposed with the purposes of the others. Thus, for example, in the case of the joy imp., if one has the possibility to eat delicious food, this impulse will respond with desire towards it, mixing **hunger** with the **desire** of eating. Even hunger may be absent and the ingestion behavior is in charge of the joy imp. We can say the

same thing regarding the relief imp., for example, when it is added to the nutritious one, causing the relief of hunger displeasure. Even here appetite may not exist, and the ingestion behavior may be moved by the relief impulse, when, for example, counteracting or mitigating the bad mood by means of the pleasure of food.

The joy and continuation impulses act mainly by taking advantage of the entranceways to pleasure of the other ones. The function of these impulses is to reinforce the interest in the objects of satisfaction of the impulses, which are the "owners" of the ways to pleasure (besides of being in charge of the orientation pleasures). Instead, those of conservation and of relief not only add their interest to the one of the rest of impulses but they are also responsible for "free ways" leading to displeasure. That is to say, apart from displeasure of the rest of necs., there are some situations or facts that cause deep displeasure. Such displeasures only constitute the nec. of the relief imp. and what the one of conservation fears, example: somatic pain, frustration, affective rejection, shame, etc. These displeasures are states to be avoided by the conservation imp. trying to make the relief imp. appear.

The four impulses we are dealing with, refer to the **quantitative** aspect of pleasure and displeasure, being extremely unspecified in relation to the qualitative aspect of the objects over which they may act. This is due to the fact that they are the most direct representatives of the general law. In order to explain this, we will remember the two partial tendencies of the general law. One is the partial tendency asserting pleasure, and the other one the partial tendency denying displeasure. The conservation and relief impulses represent directly the partial tendency denying displeasure. The conservation one tries to avoid displeasure and the relief one tends to finish with it when it is already present. The joy and continuation impulses represent in their purest form, the partial tendency asserting pleasure. The joy one tries to achieve pleasure, and the continuation one intends to maintain it or to avoid its extinction. As it can be noticed, the four impulses have a symmetrical and complementary disposition. Each one seizes an area of the general law fight against the opponent forces.

This situation, by means of which the general law finds four "fronts" in its fight against the opponent forces, is the adaptation of the psychic performance to the dialectical of reality, to the logic of its movement. This will be understood with the following explanation. firstly, the objective concepts of **affirmation** and **negation** can be understood in two senses: static or dynamic. From the static point of view, affirmation-negation mean respectively to be, to exist, to have - not to be, not to exist, not to have. But in dynamic or functional, dialectical sense by reproducing the real movement, we find two objective ways of affirmation and two of negation.

The two affirmation ways are: 1 - generation or appearance of something that did not exist. 2 - conservation or maintenance of what it is already present. And the two active negation ways are: 1 - extinction or elimination of the existing thing. 2 - avoidance or hindrance of what it has not still arisen. Let's consider separately pleasure on one hand and displeasure on the other hand. If we analyze isolated pleasure as an effect, as a phenomenon, we will see that when this pleasure is absent, the **joy imp.** constitutes the active force that tends to produce it, and the opponent forces act as objective resistance tending to avoid it. Then, when pleasure has already been achieved, the **continuation imp.** intervenes there, intending to maintain or to avoid its extinction, in the presence of the "hounding" of opponent forces that try to eliminate or to extinguish it. On the other hand, another continuous similar fight is present around the displeasure effect. When displeasure is absent, the **conservation imp.** acts as a resistance denying that one, it tries to avoid or to prevent it from taking place in front of the opponent forces performance that objectively tend to generate it. Once the opponent forces won, and displeasure is present, the **relief imp.** appears trying to finish or to extinguish it, in the presence of the opponent forces resistance that tend to maintain it.

Such relationships show us the adaptation of the four impulses to the central functions of intention or general law in their fight against the opponent objective forces. It is a perfect distribution adjusted with remarkable precision to the essential dynamics of the phenomenon.

Anyway, it is necessary to emphasize that although the conservation imp. is specialized in the avoidance of displeasure and the joy one in the attainment of pleasure, we will be able to find the two partial tendencies (pleasure asserter and displeasure denier) in both. The conservation one tries to finish with the fear displeasure and to achieve the easiness pleasure, and the joy one tries to put an end to the desire displeasure and to achieve the pleasure of its satisfaction. The same happens regarding the relief and continuation impulses. For that reason, beyond those specializations, all impulses simultaneously tend to affirm pleasure and to deny displeasure.

On the other hand, joy and pain (or suffering) are qualities arise out from the quantitative intensity of pleasure or displeasure. If the intensity of such psychic reactions varies from zero to ten, they would start being enjoyment or pain respectively, from a certain point, example: starting approximately from point 6 or 7. Therefore, joy or pain arise out when pleasure or displeasure reach that intensity, and when they do not reach that point, they are only like-dislike. Something similar happens regarding the magnitude grades of seismic movements. If the scale is of 10 grades, seism is also earthquake when it overcomes 6 or 7 points, while it is only tremor (like-

dislike) when it does not reach that magnitude. Those four special impulses are in fact the ones that are in charge of the "big" things; they are visibly moved in the case of "psychic earthquakes". The relief one is significantly moved when displeasure reaches the suffering level. The conservation one responds with a perceptible fear when risk is of one displeasure with pain intensity or suffering. The joy one adds its determined support when "it is worthwhile"; it is considerably mobilized when the object promises a pleasure-enjoyment. Lastly, the continuation one experiences with certain emphasis the re-asserting nec. and the displeasure for ending, when the situation that is being extinguished produces joy. These impulses are also mobilized when pleasure or displeasure are just like or dislike. But its moving power is insignificant here. Such impulses are activated with certain presence regarding the level of motivation when it is an "important" matter.

From the four impulses, the conservation, relief and continuation ones correspond to the non-increasing group. They are only mobilized (at least notoriously) when the corresponding stimulus appears: risk, stimulus producing displeasure and interruption of the situation that one is enjoying, respectively. Instead, the joy one is at the beginning of the mixed ones list. The increasing part means that just the passing of time without having anything to enjoy, mobilizes the undifferentiated desire of some deep pleasure. On the other hand, the non-increasing feature implies that although one has just undergone some situations of intense pleasure, the appearance of a new opportunity to enjoy will mobilize the desire intensely.

The utility of the increasing part is based on the fact that everything producing pleasure is always useful for survival in the primitive life. For that reason it is positive that just the passing of the time mobilizes the impulse, so that it always encourages subjects to achieve what it is good for life. The non-increasing part has the function of maintaining the subject constantly willing to enjoy any fact, since it will be always something useful in natural state.

The dissatisfaction of this impulse would be mainly "responsible" for perversions in general and for addictions and excesses that damage the physiologic health. As natural ways leading to joy are blocked, one looks for any way leading to it. This way, one smokes exaggeratedly, eats up without hunger until greed, practices diverse sexual perversions, drinks until turning into an alcoholic, etc.

20- Rest imp.

Its function does not require many comments and it consists, as we know, in allowing the reestablishment of energies. Let's analyze its mixed nature.

As activity is normal during the day, the time lapsed without resting, causes continuous physiologic changes making the state of general fatigue or "exhaustion" appear (increasing part). Sleeping may be included in the rest imp., in this increasing part. We talk about the psychic state of "feeling sleepy", and of the pleasure of achieving it, at the time of falling asleep. The further situation of remaining asleep for several hours is kept on by itself. If the subject wakes up and it is not the proper physiologically moment to do it, he will feel the sleep displeasure again. Just when the hours slept by the subject are enough to achieve the physiologic requirements, the new act of waking up will not be followed by the sleep nec., and there will not be any obstacles to get up. The non-increasing part of the rest imp. lies in the fact that if he has rested in a complete way, but a great muscular effort is carried out, the specific fatigue will take place again.

21- Curiosity imp.

The increasing part means that the prolonged absence of any new content, makes the undifferentiated nec. of the impulse mobilize. This increasing characteristic is useful since the information gathered by the unique nec. of finding out something new, will provide with more information. The non-increasing condition implies the mobilization of the curiosity feeling in the presence of a fact which is not understood in its nature or which does not "fit" the old outlines, or rather in front of the presence of a mysterious, surprising, incredible phenomenon. This will awake the most intense curiosity, independent of the previous satisfaction.

The function of the impulse, considered as a whole, is to get information, what it is always useful for the individual and group survival.

22- Communication imp.

It is useful as it diffuses information. It is also useful for the group since what one knows, may be known by everybody. This impulse is complemented with the curiosity one. The interest in the act of providing information is bilateral. On one hand the broadcasting, through his communication imp., is motivated to express what he has to say; while the receiver, based on his curiosity imp., shows interest in listening to him. In such sense, the mechanism by means of which the act of providing information takes place, would be compared, for example, to the sale and

purchase act, which can not occur if the seller and the buyer do not have a common interest.

The communication imp. usually "cooperates" with the fraternal one, when the objective is teaching something, or transmitting some knowledge that will be useful for the partner.

The increasing part of the impulse lies in the fact that if the subject is not communicated with potential receivers, he will also experience a succession of facts that affect him, he will accumulate them inside and the nec. to communicate them will be increasing as time passes by. The non-increasing feature lies in the fact that although the subject has said "everything to everybody", if something significant appears in his psychic domain, he will feel the weight of his responsibility and the nec. to transmit it will appear again.

On many occasions, the impulse is useful for the survival of the group. For example, if a member of the tribe moved away from the group and is attacked by a dangerous animal, from which he is able to escape, when he meets with his partners he will feel the nec. to tell them what has happened to him. The behavior of communicating the fact just pursues that the partners "know" what has happened to him. But the subject may not know that thanks to that knowledge, the group will be careful and it will be prepared to avoid danger.

The communication and curiosity impulses are alternated in the same individual during the routine conversation, and are the ones that sustain the continuous communication among people (apart from the rest of the reasons that use the information and its transmission as a mean). The communication flowing is so habitual that pleasure or displeasure of such impulses are practically unnoticed and of minimum intensity. But when the person who is speaking, is interrupted by certain cause, the receiver will feel the nec. to keep on listening, and his curiosity about what it follows, will increase. At the same time, the person who was speaking will feel the nec. to keep on with what he was saying.

The communication imp. can be manifested in several ways. One is the communication of intimate contents that have certain psychic significance for the subject. At this point, the concrete satisfaction lies in the fact of perceiving that the receiver has listened to the information and that he demonstrates having understood and assimilated it. This makes him feel well and it is what extinguishes the nec. to communicate that content. Another way is commenting something curious, or telling it to another person, or showing him something. For example, if somebody sees something strange or amazing, he will feel the nec. to transmit it. This way,

he will call another one so that "he comes to see" what he has seen. Lastly, it exists the spontaneous nec. to express an opinion or a feeling.

In general, the satisfaction of the impulse is more complete when there is certain affective relationship with the receivers.

23- Approval imp.

As in the case of other impulses, its utility must be perceived by the tribe and by its objective requirements for survival. Survival of the social organism is mainly permitted by its global productivity at work. This is what the means of subsistence usually provide to the tribe. The fact that the group approves one of its members, does not occur for any reason, it mainly takes place when the subject has a good or effective behavior in the common work. If we compare two tribes that are the same in the rest of conditions, but in one of them its members are motivated to have a good production together with the force of this impulse, the tribe as a whole, will be more effective than the other one and it will be able to survive.

Although the impulse may seem to have an individualistic orientation, in fact it is a reinforcement for cooperation. As the approval is achieved when carrying out a useful task for the group, or when the potential approvers like the product, such impulse is consequently, a synonym of a tendency to benefit the group. When an individual performs a selfish or harmful task for the group, the group responds with a spontaneous moral rejection or condemnation. Such a social disapproval makes the author feel an unconditional displeasure. In general terms, the approval imp. can not achieve satisfaction without implying the performance of a favorable behavior for the group. That condition for approval is included in the own "mechanics" of the impulse. For that reason, the approval one merges with the fraternal imp. and both of them push in order to get benefits for the tribe.

We have already discussed (chapter 5) that human happiness implies the security of the regular satisfaction of all the impulses, plus enthusiasm towards work and other social activities, it was about something synthetic and without major qualifications. But both conditions are strongly related one to each other. There are several impulses that are naturally satisfied in the frame of the social activity. One of these is the approval one; that is to say, approval takes place with certain significance as an answer to a highlighted behavior in the social activity. For that reason, when working is a monotonous and not socially valued activity, the impulse is frustrated and correlatively the interest for the activity diminishes. Such situation was not present in primitive life. There, the objective nature of social work offered

all the opportunities so that each member might carry out an outstanding, valued act, deserving the spontaneous recognition.*

One of the functions of the approval imp. is to encourage the social learning. Due to the great dependence that man had towards the cultural learning, it was necessary a fast system where prizes and punishments were included, and that it was able to guide the fast and sure learning of the new members of the tribe. If one boy at the stage of development receives the pleasure of congratulation for the good thing he does, and the displeasure of social disapproval for the bad one, the law of effect will make him repeat what it took him to the approval pleasure and avoid the repetition of what ended up in the disapproval displeasure. Besides, through the anticipation of the mental representation, he will deduce which behaviors are good or approvable and which ones are non-approvable. This mechanism makes it easier the acquisition of the whole cultural wealth of the tribe (working techniques, behavior rules, etc.).

The approval imp. has an "accessory nucleus" of satisfaction; this is the pleasure of self-approval. On the other hand, and complementarily, we find the displeasure of the self-disapproval, in front of the own bad act (blame, shame). The self-approval pleasure (pride, honor) arises automatic and instantaneously as a psychic reaction in the presence of an own act conceived as good; while self-disapproval is a reflective and automatic displeasure associated with the own bad behavior (by means of which the conservation imp. tries to avoid everything conceived as bad, to avoid in this way the painful feeling of consequent blame).

Let's see how the capacity to experience the ethical-moral self-answer on the own behavior, would be originated. From the permanent repetition of social approval and disapproval that a boy receives according to his good or bad behavior, it would take place the association or conditioning of good behavior with the approval pleasure, and of bad behavior with disapproval displeasure. This would lead then, to consider that the single good behavior, although there is nobody approving it, causes the same a reaction of pleasure (self-approval); and the bad behavior, although nobody "sees" it, will also produce the self-disapproval displeasure. Those pleasure-displeasure reactions would be, in origin, anticipatory of the concrete social approval-disapproval. When a boy performs a good act, happiness immediately turns

* Not only monotony and the little social appraisal of many jobs hinder the normal satisfaction of the impulse. In systems or regimes based on the exploitation of one social class over the other, a fact is added regarding that the own condition of having to work generates a product for the benefit of a minority group, more than common welfare, it also constitutes an important factor obstructing the natural feeling of pride and moral satisfaction as one has an outstanding labor yield.

up before the unconditioned or direct pleasure of the social approval that will come later; and bad behavior instantly produces displeasure and anticipatory fear of the following social condemnation. These pleasure-displeasure reactions, that firstly would be anticipatory reactions, would become relatively autonomous, taking place then in a reflex way in front of the own good or bad behavior.

Not all neuter fact associated to unconditioned pleasure or displeasure, becomes autonomous in its capacity to produce such psychic reactions. For example, if a special sound usually advances the food, when hearing it, an anticipatory pleasure will be produced. But if then the sound is changed and another one is chosen to advance food, the first one will stop producing pleasure as it lost the connection that used to have with food. The quick extinction of the pleasure reaction in front of the stimulus that now does not advance anything, is something that nature controlled, so the capacity to feel pleasure for any fact does not become autonomous; that is, it only allows the possibility of pleasure when neuter stimulus take place, when they are surrounding some nucleus of satisfaction. Such capacity gets lost when the neuter stimulus is separated from the nucleus. That separation must not always be only in space and temporal regarding the nucleus. In man, it must also reach the causal relationship between the neuter stimulus and pleasure (or displeasure if this is what it is anticipated by the neuter stimulus), although money, for example, is separated in space and temporarily from the nucleus or concrete pleasure, it has a relationship of direct implication on it. For that reason, only when money breaks that link, one is not more interested in it and it turns into an annoying paper.

Regarding self-approval and self-disapproval, it would be as if that sound, money, or any other neuter stimulus became autonomous in their capacity to produce pleasure or displeasure, in spite of having broken the link with unconditioned pleasure or displeasure that they used to advance things. Although pleasure of social approval or displeasure of the concrete social disapproval is not present, anyway, the own good or bad behavior (similar sound) keeps on causing pleasure or displeasure. Nature allowed a relative autonomy of the self-approval pleasure and of the self-disapproval displeasure, for the special utility that it has. Thanks to this, the subject himself will try to make the good once he has learnt, and he will avoid bad behavior. The good and the bad, in origin, are respectively the favorable and unfavorable things for the tribe.

Although self-approval and self-disapproval may acquire a considerable autonomy, dependence regarding approval-disapproval of valued people continues. Such social answers, or the "idea" about them, contribute at the same time, to maintain and "to recharge" the capacity to feel self-approval

and self-disapproval. As well as sexual imp. is not mainly satisfied by masturbation, the approval one is not either completely satisfied by self-approval. Both facts constitute the secondary or partial satisfaction of the respective impulse. This should be like that, because natural selection would eliminate not only the tribes whose members had "sexual self-sufficiency", but also those tribes whose individuals were indifferent regarding the social answer towards the own behavior.

There are two general ways of approval. One is the concrete congratulation for a good act, and the other one, the acceptance signs, valuation, appreciation, as a global way of approval towards the person in his entirety. The same happens regarding disapproval: concrete disapproval for an act, and global disapproval towards the person through disrespect or disdain. All this, is repeated in relation to self-approval and self-disapproval: self-approval for an act, or global self-esteem; and self-disapproval for an act, or self-disdain.

In fact, "approval" is usually understood as the spontaneous answer towards an act, being perhaps an improper concept, to make reference to constant esteem or valuation towards the subject. But taking into account the absence of another term that includes both contents, we will extend the concept **approval** to all positive psychic or affective answer towards a subject (or group). Such a global notion is what the approval imp manages. That impulse aims to achieve pleasure produced by the **positive affective answer towards oneself**, in any way.

Social approval as well as social disapproval is effective in their capacity to produce pleasure or displeasure in the person who receives it, when subjects have a close relationship; especially when the person who approves or disapproves is valued by the person who receives such answers. The "approver" or "disapprover" may be another individual, but it always affects more when it is the group as a whole, which it is naturally the most valued.

The increasing part of the approval imp. means that just the passage of time without social approval or without perceiving esteem signs towards the own person or lacking reasons of pride, etc., moves the nec. of the impulse. Thus, the D.T. will push the person to make something good, or to carry out positive tasks for the group. The non-increasing condition implies that, although everybody has shown esteem signs or has congratulated the subject affectionately for an important personal task, the nec. to give a good performance or to come out with flying colors in front of a new situation, which appears as a moral challenge, will rise again.

THE OPERATION OF IMPULSES

Although it is not revealed clearly in the psychic surface, behavior is always supported by the directed tendencies of impulses. This fact can not be seen clearly as the mediator imp. is in charge of almost the whole coloring of intentional goals. But it is always serving to the interests of the other impulses. People's interests are so diverse, that it becomes impossible to define them. But none of them pursues any other thing than satisfaction of impulses. This is this way, because the subject's interests are the interests of his impulses.*

There is a great difference between one person's interests and needs and the interests and needs of another one. But it is a difference in the **way** and not in the "essence" or in the **content**. Thus, in certain society people are interested in getting money, while in a primitive tribe, nobody is interested in it, but for example, they are interested in manufacturing good weapons for hunting. The common content is the interest and nec. for mean-objects; the different way is the nec. of money or of weapons. Both agree in getting interested in mean-objects that will be useful for the purposes of impulses. We have in each case the unity of the common and different facts. The common fact is that the mediator imp. will always try to achieve the mean-objects set up by the other impulses. The different fact is the nature of those mean-objects. The latter one depends on the diverse social, historical, cultural and environmental circumstances in general.

The common content and the different ways are united not only at means level but also at the level of impulses purposes. For example, the common content pursued by the nutritious imp. is to ingest food; the different way is eating bread, meat or spaghetti. Those different ways in which the satisfaction of the nutritious imp. occurs, also include the common content: eating or ingesting food.

* The expressions stating that an impulse "uses" another one, "cooperates" with its partner, or "it is interested" in something, must be obviously understood with a figurative meaning. Impulses are not subjective entities hidden in the "darkness of the mind". They are only objective laws of the psyche.

The elements: nec. - D.T. - satisfaction, of each impulse we have analyzed, refer to the common content, to the constant essence underlying the changing colors of the phenomenon manifested, or to the possible ways where satisfaction may take place.

Based on the two objective aspects to which behavior tends (common content or essence and different way or phenomenon), we will use the corresponding concepts for each of them. The concept: **goal** will be used in general for what it is different or variable, either they are means or purposes. This way, there will be **mean-goals** and **purposes-goals**. The mean-goals are for example: money, weapons. The purposes-goals are: eating bread or meat. The mean-goals are the endless and variable objects or facts in which impulses may be interested in as **means**. The purposes-goals are equally endless and variable **ways of giving concrete satisfaction** to impulses.* These concepts will be useful to refer to the great variety of goals that people set, to the great quantity of manifested purposes of the subjects. And on the other hand, when we speak about the essential or the always-constant common content, we will use the concept: **object of satisfaction**. Such concept will make reference to the common side contained in the diverse purposes-goals, to the essence of what the impulse seeks. The objects of satisfaction are those that make the list of “things” producing the pleasure of each impulse, example: eating, sexual act, drinking, etc. In the example of the subject who looked for the coin to buy a piece of bread, we find the three elements clearly:

Mean-goal: coin

Goal-purpose: to eat bread

Object of satisfaction: to eat

From such elements, just the last thing is essential and shared by all.

The search for the goal-purpose can not be separated from the search for the object of satisfaction. Only the first one is particularized, it is the manifested phenomenon; and the object of satisfaction is the general, essential and underlying part. The goal-purpose is the changeable or accidental part while the object of satisfaction is the constant and necessary part. But both aspects coexist in the same fact. Eating bread, for example, is the goal-purpose, but it is simultaneously the object of satisfaction: to eat.

The object of satisfaction may have a structural variation in an impulse. For example, approval, as object of satisfaction, may take place in two general ways: 1- congratulation for a concrete fact. 2- esteem and

* In the case of the mediator impulse, considering its special nature, what it is mean-goal for any other impulse, it would always be goal-purpose for it.

acceptance signs towards the person due to his global qualities. We will call **specified object of satisfaction**, to those structural ways of the object of satisfaction that correspond to the common and essential field. Not all the impulses have these specified objects of satisfaction, example: the only object of satisfaction of the nutritious imp. is: eating and it has no more specification. Instead, the rest imp., for example, has: the rest that responds to the general exhaustion of the organism, to surrender to sleep, and the specific rest after an occasional effort.

The specified objects of satisfaction are part of the structure of the impulse. They are at the same level than the object of satisfaction, that is to say, they correspond to the essence, or to the common parts and they are shared by the whole species.

The objects of satisfaction (and their specifications) are the essential purposes of intention; they are the entranceways to pleasure and simultaneously the exit ways of displeasure. As intention is in line with the general law, no other thing can be sought. Then, in the manifested motivation, we find plenty of mean-goals and different purpose-goals that express the flexibility and capacity of the impulses to be adapted to the changing environmental circumstances.

1. The mediator impulse and the mean-goals and purpose-goals

The object of satisfaction of this impulse is: the achievement of the goal. This achievement is what it produces pleasure, usually under the way of happiness, and what it puts an end to the nec. of the mediator imp. As we have already said, goals (mean and purpose) are set by the other impulses, and the mediator imp. helps to achieve them. Going back to the previous example, when the nutritious imp. is fixed in the coin as a mean-goal, it is helped by the mediator imp., and both of them tend to achieve its finding. Although such impulses are strongly united, they can be distinguished by the aspect of the nec. displeasure and by the pleasure of satisfaction. The part of hunger that accompanies the search shows us the presence of the nutritious imp., and the part of “nec. of coin” marks the presence of the mediator imp. Then, the “happiness of achievement”, as a way of experiencing pleasure, is the usual satisfaction of the mediator imp. But such happiness has all the colors of what it is announcing, that is, it is shaded by the mental representation of food and the beginning of its enjoyment in the fantasy. These elements show the presence of both impulses. We have also noticed the total dependence of the mediator imp. regarding the impulse to which it serves.

Not only the mediator imp. helps to achieve mean-goals, but it also offers its support for the achievement of the purpose-goals. In the above example, the nutritious imp. set up the finding of the coin as mean-goal, but it also set up eating bread as goal-purpose. The mediator imp. joins here again to the nutritious one, and besides hunger, it appears the nec. to achieve “eating the bread”. That is, ingesting that food is a goal shared by both impulses. For the nutritious one, it is a concrete goal, whereas that fact contains the essence of its object of satisfaction; and for the mediator imp., the act of eating the bread is an “abstract” goal, it is something that one desires to achieve just as if it were the coin. This way, during the act of ingesting that food, a simultaneous satisfaction of both impulses takes place. On one hand, the pleasure itself of ingestion, and on the other, the satisfaction of looking at himself eating the bread, as achievement of the goal. This pleasure belongs to the mediator imp. whose object of satisfaction is always the achievement of any goal.

The capacity of the mediator imp. to accompany the others until the end is a general reinforcement for these ones. It is an unconditional support until the last moments. Therefore, the pleasure of the mediator imp. is not only the anticipated reaction to satisfaction, due to the achievement of the mean-goals, but it is also combined to this satisfaction, regarding the achievement of the goal-purpose as well.

The mediator impulse usually sets up great chains of mean-goals. The achievement of a mean is set up in order to achieve another mean, and so on. Example, the coin is a mean to achieve another mean: **to buy some bread**. Also, the concrete satisfaction of an impulse can be a mean for another one. For example, absorbing information is the concrete satisfaction of the curiosity imp., but it can be at the same time, a mean for another impulse. Thus, the mediator imp., if it is serving this another impulse, joins the curiosity one and both motivate it to absorb the information. The same thing happens when a prey is killed to feed oneself. Here, the nutritious imp. sets up the animal death, as mean-goal. But that goal involves at the same time the entrance way to the pleasure of the aggression imp. Therefore, the mediator imp. that serves the nutritious one (or the fraternal one, if it is intended to feed the loved beings) can join the aggression imp. and both push the behavior in order to kill the prey.

2. The learning and impulses

We know, based on the law of effect, that the organism tends to repeat what it produces pleasure and to avoid the repetition of what it generates displeasure. We also know that, in general, to repeat the behavior that led to

pleasure or to avoid the behavior that finished in displeasure, there should be certain proximity in time between the behavior and pleasure or consequent displeasure. Otherwise, the organism will not be able to make the relation between the facts. If an animal performs certain action, and the following day, we give it food as prize, it “will not know” that food is achieved with that behavior. Instead, if we give it the food at the moment it is carrying out the fact, and we only do it immediately after it, every time it feels hunger, it will repeat that behavior associated to the pleasure of ingestion.

In man, as it is evident, the proximity in time between the behavior and the prize or punishment, is not unavoidable. If a boy carries out certain action, and on the fifth day, we give him a prize, reminding him why we are doing it, it may be enough and he will tend to repeat it.

Although human learning does not depend on temporary proximity as an exclusive condition, the decisive power of those psychic consequences of behavior (prize and punishment) is maximum when both circumstances join, that is, when prize or punishment, apart from being interpreted by the reasoning as consequences of the own behavior, are immediately exhibited. For that reason, considering the fight for survival, nature selected the tribes where prize and punishment, apart from being correctly attributed by the intellect, were dominantly immediate to the correct or incorrect behavior.

That would be the function of the spontaneous answers regarding approval and disapproval. It was necessary a fast system of prize and punishment that allowed that pleasure or displeasure following good or bad behaviors, were eminently immediate to their performance. In the primitive tribe, it would be very difficult to give an immediate piece of meat to each subject that carries out a good action, or to submit him to physical tortures for each mistake he makes. Although this type of extreme measures are accumulated and keep on coexisting with the new ones, the fundamental side of the prize and punishment system is the social approval-disapproval in all its ways. It is a “brilliant invention” of nature, where a gesture is enough to produce pleasure or displeasure in the person who receives it, according to the quality of his behavior. Such system is a fundamental support of the properly human learning: the social and cultural learning.

Apart from favoring the social learning, this mechanism is an important encouragement for the efficiency of every social activity. That is the reason why, the tendency to carry out good things (or approvable) and to avoid the bad ones (or not approvable), as absolute values of the moral mechanism, has the most vital importance for a tribe.

However, we have also accumulated a more primitive system of prize and punishment that is shared with other animals. It consists on the happiness for the achievement of the goal and the frustration as reflex displeasure in the

case of failing in the achievement. The spontaneous reactions of pleasure or displeasure for the success or failure in the attainment of the goal, are natural prizes and punishments in relation to their function for the learning. The behavior that fails in the purpose is usually a useless behavior that must be modified or replaced. For that reason, the intense displeasure of frustration is useful to encourage the organism not to repeat the behavior and to change its strategy.

We can deduce from that, that the conservation imp. is also a general support for the goals of the other impulses; that is to say, as that impulse must avoid any displeasure, and since frustration is a free entranceway to displeasure, fear before the possible pain of failure will be manifested. Therefore, the conservation imp., when constantly avoiding the displeasure of frustration, becomes a general support of the D.T. of the other impulses; it is the responsible for the avoidance of mistakes.

The instantaneous reactions of pleasure or happiness for the achievement and displeasure or frustration responding to the right or wrong behavior, have the important function to guide the learning of the organism. This shows us again that nature always “places” pleasure and displeasure where they are necessary, and the general law does the rest.

Thus, we can state that the mediator and conservation impulses are the ones that surround the D.T. of the impulse in activity, cooperating firmly with it; the mediator imp. seeking the happiness for the achievement and the conservation one avoiding the frustration displeasure.

This primitive system of prize and punishment, together with concrete pleasures and displeasures of the rest of impulses, plus the spontaneous imitation, is what we share with other animals regarding the guiding elements of learning. But in man, that new prize and punishment system of social approval-disapproval is added.*

In spite of the great advantage that this new system meant for a tribe, the objective fight among the social organisms for the more efficiency in the global performance was so demanding that it was not enough, and a new complementary system of prize and punishment consistent in the ethical-moral self-reply was developed; this is, the ability to feel pleasure or displeasure in front of the own good or bad behavior although nobody judges the subject. Such complementary system is also sustained by the approval impulses (self-approval) and the conservation one (to avoid pain of self-disapproval for the own bad act). All this makes that the members of the tribe develop a system of values (classification of actions into good and bad,

*One good part of human imitation is also sustained by the interest in approval. Mainly in childhood and adolescence, it appears the phenomenon by which it is conceived as good (approvable and therefore imitable) what valued people do.

or approvable and non-approvable) which regulates their behaviors and attitudes.

During the development of the species, moral could never be opposed to the regular satisfaction of all the impulses. As this satisfaction was always useful for life, no surviving tribe could have moral principles whose contents were opposed to it. On the contrary, surviving tribes that ended up in the man's final appearance, were those whose moral contents (rules and values) always meant a support and strengthening for the satisfaction of impulses in all their members.

On the other hand, it is wrong to conceive moral principles separated from impulses. Impulses are not on one side and moral principles on the other one. What happens, is that some impulses are organized in their performance, "playing" the moral function. Thus, the approval imp. is satisfied through the good act, and the conservation imp., in one of its parts, avoiding the bad behavior.

3. Fight among impulses

If somebody, based on his moral principles, hinders his sexual imp. to feel satisfaction, it will result that this latter one will look for satisfaction unilaterally. But he will find a force that is opposed to him. That force is not other thing than the conservation imp. Since the subject conceives the sexual behavior as a moral damage, and as moral damage leads to the pain of social disapproval and self-disapproval or blame, the conservation imp., in charge of avoiding pain, will try to avoid the pain of blame and of social rejection. Therefore, it will avoid damage. As in this situation the sexual activity is the wrong thing, the conservation imp. has to avoid it. In such way, an intense fight between two powerful forces of the psyche takes place: the conservation imp. and the sexual one. Although the fight between those impulses can be enough to disorganize the psyche, each one of these "titans of the spirit" has a powerful "friend" impulse that helps it. The conservation one, interested in denying the sexual satisfaction, has the unconditional support of the approval imp. Approval and self-approval are achieved when carrying out a good action, and here the good action is to abstain oneself from having sex. On the other hand, the sexual imp. is supported by the joy imp. The sexual way for the entrance to pleasure is one of the favorite ones of the joy imp. For this reason, the latter one supports it when fixing its most intense desire in the sexual satisfaction. Undoubtedly, the development of this fight between giants may end up in a psychological "disaster".

The excluding and indefinite fight among impulses is always harmful. It is only positive when domain passes from one to the other, so that all of them

have a regular satisfaction. Example, if the sexual imp. is in a situation previous to satisfaction and any danger occurs, the conservation imp. will appear and it will avoid the sexual satisfaction. But once danger has passed, the sexual imp. will continue with what it was doing. These are the normal or **functional** fights that take place inside intention. But for impulses it must be “clear” that they are part of the same intentional “team”. The true fight of the psyche is the one given by the general law against the opponent objective forces. The excluding supreme effects at stake are: happiness-misery. Therefore, the particular impulses have to cooperate among themselves, or to have balanced functional fights, allowing the passing from one to the other, avoiding that the absolute denial of an impulse satisfaction takes place, victim of the others. This would be to favor the common enemy: displeasure that comes triumphantly with the flags of psychic disorder and misery.

One case in which it is frequent that negative intervention of the conservation imp. occurs when hindering the curiosity imp. reaching to certain conclusions. This happens in those cases where the acceptance of certain truth would mean a strong pain. If that truth causes great disappointment, moral harm, it damages the subject's interests, or it is contrary and hostile to the “the friends' posture”, the conservation imp. will try as usual to avoid pain. For that reason, it will change the course of the reasoning, and the person will arrive to an irrational and illogical conclusion, that favors him or aims him to avoid that pain.

The mechanism we have analyzed is a true tramp for the thought. That is the reason why, the risk of self-deceit or of rejecting ideas because they are annoying, without caring their truthfulness, is always present. That risk would be considerably diminished when the person has developed his values in such way that he feels a strong moral displeasure for not telling the truth, or for the single suspicion in this respect, and this is not less intense than any other displeasure. That fact will make the conservation imp. be motivated to avoid the pain that causes seeing oneself escaping from truth, and reasoning will not be very distorted. Although the acceptance of truth is sometimes very painful, such development and disposition of values, implies a similar or higher moral pain than escaping from it. Moreover, there will be a moral pleasure when accepting it, that will end up in an imbalance in favor of truth.

4. Fight inside an impulse

Inside intention, we can find not only fights among two or more impulses, but also the diverse goals of a same impulse that are frequently excluded.

Example, the nutritious imp. may “doubt” among different foods. Also, the conservation one may have to choose between avoiding one danger or another.

In some impulses, when two purpose-goals are in struggle, and when finally choosing one of these, the impulse as a whole is satisfied with it and the other goal is not interesting any more. On the contrary, each purpose-goal may have its own demand in other impulses, where satisfaction for the achievement of one of them does not affect the interest in the other one. Here, each purpose-goal has its autonomy of satisfaction demands. For example, if the curiosity imp. has been mobilized at the same time on two mysterious facts that intrigue the subject, and where knowledge of one or the other is excluded, the satisfaction of this curiosity in relation to one of the cases will not make the special curiosity towards the other fact disappear. Instead, in the nutritious imp., for example, this does not happen since only the ingestion of food makes the interest in the other one disappear.

The conservation and joy imp. usually set up permanent and independent specific goals. Fear as well as desire, when setting up certain objects or situations, maintain a great autonomy in relation to each particular object. They are purpose-goals to be respectively avoided and achieved, that are strongly and independently fixed regarding the rest of goals of the same impulse. Its maximum expression lies in phobias and in the obsessive setting of desires.

5. Functional features of impulses

When an increasing or mixed impulse has not been satisfied for a long time, the nec. starts increasing gradually and with it, the satisfaction demands. The progressive increase of the intensity that nec. has and of the activity that D.T. carries out reaches a maximum point in which they are stabilized, forming a kind of plateau in an imaginary graph. While satisfaction does not take place, the impulse will be permanently around the maximum plateau. This is valid for non-increasing impulses (and for the non-increasing part of the mixed ones) when the nec. and the D.T. have already mobilized. When the moving stimulus is repeated, and satisfaction is not achieved, these impulses will also reach the maximum plateau.

In those situations the nec. will be very deep, but not necessarily constant in its level, that is, the intensity of the unpleasant state of the nec. can diminish, and even disappear, being strengthened later (this would respond to the necessary rest of the responsible neurons). But the D.T. would always maintain a careful activity as long as satisfaction is not achieved. The

influence of the D.T. activity on behavior, is manifested in the contents of mental representations. Also in the most important decisions, of those options that are more promising for the satisfaction of the impulse. On the other hand, the contents of dreams tend to be related to the satisfaction of the postponed impulse. Another manifestation is the selectivity in perception that makes the sensorial stimulus related to the needed impulse be more easily distinguished.

That bigger activity of unsatisfied impulses is very useful for life. As they are all direct or indirectly vital regarding their satisfaction, it is essential for the postponed impulse to call the attention. Otherwise, the subject would satisfy a great quantity of imp. that are pleasures for him, forgetting the other ones.

We have already said that one of the ways that impulse has in order to be noticed is its ability to use mental representation. It is carried out by presenting images of the different situations of satisfaction. Such images can be fantasies or brief ideas of the purpose-goal. The appearance of those images makes the nec. of the unsatisfied impulse become stronger, renewing constantly the energy of the behavior that is guided towards satisfaction. For example, if the nutritious imp. is mobilized, a light sudden pleasure will appear together with the fleeting mental image of one food that has been waiting for us. That image, together with the light sudden pleasure that it causes, will make the nec. revive which will give a new "push" to the D.T. guided to achieve satisfaction.

Brief images as well as elaborated fantasies produce, on one hand, a guider pleasure, and on the other, make the personal experience nec. rise up again, which gives a new push to the directed tendency.

Let's say that what it is intentionally caused here is only the appearance of the image of the satisfaction object and the pleasure produced by that image. But the following strengthening of the nec. responding to it, is a mechanism different from intention. The intentional side is the new answer to the strengthened nec.

In the case of the conservation imp., a special and paradoxical situation turns up. At this stage, unpleasant or horrible images appear of those things that must be avoided. But such images are not pretended by intention. This is explained by the fact that the function of the conservation imp. avoids something that has not happened yet, and it is necessary for that, that the mental representations of those facts appear as an unavoidable imposition, so that they will cause fear and keep the organism ready. If those images were capable of an intentional management, they would be avoided or "erased from mind", and this would make the organism forget dangers that threaten it, being an easy prey for them. For that reason, it is essential that

those images appear to remind the subject which facts he has to avoid. In other words, such unpleasant mental representations are product of autonomous mechanisms of the forces opposed to intention, which cooperate with the latter one for survival. Those autonomous mechanisms make those images appear, in order to cause and maintain fear. Therefore, these are mechanisms essentially equivalent to the responsible ones of producing and maintaining hunger, thirst, etc. In the conservation imp., the object of satisfaction is the avoidance of something that has not happened yet. But as in order to avoid something, it is necessary to conceive it firstly in its affirmative way, the affirmative images of what it must **not** happen, must appear. Thanks to that, only fear appears in the personal experience moving the avoidance behavior.

However, when the reason for pain or what it has to be avoided is an own desire, the mechanism becomes against the subject. When that desire is conceived as a moral damage, for example, this makes the danger of pain take place in the own desires. Then, as the autonomous mechanism makes the image of the reason for fear appear unavoidably, the mental representation of the desired object and of the own act of its satisfaction will also appear. That image, when it is frequent, has the effect of renewing and reinforcing desire. As desire increases, the danger of moral pain also increases. And as the autonomous mechanism makes the image of what it must be avoided appear, the image of the desired object and of the desire itself appear, reinforcing it again. With that situation those images are not only the product of the autonomous mechanism of what it must be avoided but they also start being encouraged by the own joy imp., as an answer to the reactivated desire.

This process contributes to maintain the obsessive-compulsive reactions. It is like being all the time reminding a boy that he must not eat the “delicious” chocolate.

In the following analysis, we will not pay attention to those “anti-fantasies” of what it must be avoided, which are different from intention; instead, we will keep in mind those ones encouraged by the directed tendencies of impulses. In the case of the conservation imp., the authentic fantasies of its D.T. are those dealing with safe situations or absence of dangers, example: when a soldier has fantasies of peace in the middle of a war; that is, fantasies are just those ones encouraged by the D.T. that respond to the mobilized fear, and not to the images that do not have anything to do with the intention that generates fear.

Fantasies arisen out from dissatisfaction conditions, have the function to move the subject towards the thing carried out by him. Although he does not achieve the imagined situations, at least he will achieve it at the maximum

possible level. They also have the function to cause a certain partial satisfaction of the impulse, what it contributes to maintain the good mood and to revive the interest for the satisfaction object. Although in many cases those fantasies are searched in themselves just for the pleasure they produce, nevertheless, that makes the mind remain busy in contents related to the satisfaction object of the needed impulse, what it will always be favorable for further satisfaction.

6. Impulses and the historical and social phenomenon

When being born, each normal baby potentially brings the same impulses and has the same motivational basic power than any other baby (already human) from another place or from another time. Impulses are blind forces that are the same in everybody. For that reason, the external environment, the social position of the subject under development, or his general life conditions set the direction of the directed tendencies that impulses have. In other words, they determine the diverse interests or mean-goals and purpose-goals. These elements appear, at sociological level, like historical or socially determined **new necessities**, which show the great flexibility and capacity of impulses adaptation to the changing environmental circumstances.

Those new necessities, which could be also called **acquired necessities**, and which are essentially the diverse mean-goals and purpose-goals of impulses, are represented, for example, by everything that a person can feel he needs in a modern society, that “it is necessary for him”. The historical development of production and of social life in general, makes the new necessities arise; example: T-shirts, swabs, vehicles, analgesics, bowls, grills, news programs, fans, telephones, books, etc. Such necessities that may have an infinite variation, depend on those external, historical, social, cultural circumstances of society. However, in no case, they are no longer the particular ways that give satisfaction to the same universal impulses. All those new acquired necessities, set up by the social development itself, are sustained in the **functional aspect**, mainly by the activity of the mediator impulse. This contributes with its “common fund” of undifferentiated nec., as it happened in the example of the coin (mean-goal) and of the bread (purpose-goal), and it is filled with the content of what the rest of the impulses set up as specific goals, at every step. That situation takes place based on its essential and absolute interests, and according to the general conditions of the material and concrete existence of the subject in relation to his social reality and to everything surrounding him.

As impulses are shared by everybody, they are a **constant** factor. They can never be decisive in any differential historical or social event. On that issue, they are condemned to a passive role, the same as any constant factor when it is about a differential phenomenon. For that reason, the explanation of those historical and social phenomena has to be found only in the laws of social level, which make up a superior order of laws, in whose sphere, individual psyches move.

If, in a society, there is a working and a capitalistic class and the members of the first one try to get a higher wage, and those of the second one, a higher profit, this will not obviously imply that people are born with “an impulse to wage” or with “an impulse to profit”. Such interests arise out from the different social status of both groups of subjects. As social life is organized in such way that money becomes a universal mean for the satisfaction of many impulses, the only option is to get it as an unavoidable mean. This way, such impulses, or more specifically their respective directed tendencies, will add their forces forming a “motivational alliance” in the subject's psyche, and giving place to the economic interests. These ones will adopt the way of wages, profits, fees, etc., according to the subject's location in the global process of production and social distribution.

All this situation shows us that the tendency to affirm pleasure and to deny displeasure, impulses, and the economic interests, are not different phenomena. Reasoning is as follows. Firstly, pleasure is looked for and displeasure is denied. Then, as that general tendency branches in the particular impulses, each subject tries to satisfy them. But that, taking into account the social reality, is achieved with money, impulses are interested in it. Thus, such a convergence of the partial interests that impulses have shapes the powerful economic interests, which acquire the force of a big river formed by several smaller flowing rivers.

But it is evident that if impulses are able to achieve their full regular satisfaction in any other way, money or economic power, as they are just **means**, are not interesting anymore.

Let's say finally, that there are two types of conditions or basic premises determining the existence of an impulse. One type is impulses that must be “controlled” by the general law. The object of satisfaction has to be a fact producing a concrete and unconditional pleasure in all the members of the species, like satisfaction of a specific nec. shared by the whole species. The other condition is that the act of its satisfaction has to imply a fact objectively useful for the individual and group survival. We know many lists of instincts, expelling forces, necessities or man's impulses, but the approaches to set them up were never adjusted, at least fully, to those conditions. First, because from the remote time of Epicuro, the existence of

the absolute tendency of intention called the general law of psyche, was seldom understood and given theoretical importance.* And therefore, impulses can not be conceived, without that premise, as specific ways through which that essential and absolute tendency of intention acts to affirm pleasure and deny displeasure. And second, because the idea of usefulness for survival, a premise that was indeed taken into consideration, was always distorted because of the individual focus that the primitive man had. On few occasions, the people devoted to the study of impulses or primary necessities took into consideration the fact that the characteristic essential tendencies of man, originally, carried out a function that it was not so important for the direct individual survival, but for the tribe's one, for the social organism as a whole.

When it is spoken, for example, about the mysterious antisocial tendencies of "exploiting instincts", "power", "submission", etc., we will see that they do not fulfill any of those conditions. Undoubtedly those "instincts", more than serious scientific hypothesis, are elements fulfilling an ideological function: "to justify injustice", that is to say, giving "roundness to squares". But such imaginary instincts not only do not cause pleasure but they would also be harmful for survival. They only cause pleasure in the person who suffers from any psychic alteration (pleasure of sadism and humiliation towards others as a possible sickly orientation of the aggression impulse). No tribe would be able to survive with similar "collective madness" of its members.

* Neither Freud understood clearly the generality of that tendency. Its "beginning of pleasure" which seemed to be something timely and realistic, has suffered the sudden limitation of a strange "principle of reality", conceived as if it were a mechanism of intention, essentially different or unaware to that general tendency. (refer to Freud Sigmund. **Obras completas**. Amorrortu Editores. Buenos Aires 1988 (refer to Freud Sigmund. *"Complete works"*. Amorrortu Editors. Buenos Aires 1988).

THE SUPERIOR TENDENCIES

1. The innate aspect and the acquired aspect

When it is discussed if certain functions or psychic features are innate or acquired, two different problems are usually mingled. On one hand it is the psychic side that is **common** to all ordinary men of any time and culture. The other thing is what it is **different**, what it is not same in all ordinary men. It is essential to make this distinction before approaching the problem.

When speaking about the psychological common side in all the ordinary men, we refer, for example, to the fact of having a language, values, opinions, commitments, ideals, certain system of impulses, etc. Here it is not necessary to be so precise in the concept of normality. For our purposes, most human beings of all times and cultures are conceived as physically ordinary men. Under this notion of ordinary men, we find that those functions like morals, language, etc., are common to all of them. In order to develop those functions as such, it is necessary a social mean facilitating them. However, genes “suppose” or “discount” with certainty, that there will be a social mean. Beyond the type of social mean, it is only necessary any socio-cultural mean, with the minimum elements that define it, and that is enough in order to have those abilities developed.

Although such common psychological functions have a necessary development in all times and cultures, it would be inadequate to classify them as innate. The active influence of the socio-cultural mean is something that it can not lack as “material” in order to have them developed. It is not enough that the human organism feeds itself and develops its body so that those abilities arise normally. Therefore, we will not call innate to what is common to all ordinary men, but mechanisms, features or functions **of necessary development**; that is, it is a “mixture” of what it is universally innate and what it is regular acquired in social life.

Regarding the psychic phenomena which differ among ordinary men, as for example, the different likes, values, interests, ideas, as well as the grade

and the differential ways of development of the different functions and qualities of the personality. At this point, it starts the true discussion whether such differences are innate or acquired. But it is clear that those differences, in general terms, are **acquired**, and depend on the diverse historical, social, cultural, environmental circumstances, together with the entirety of casual circumstances, among which it stands out the group of exclusive social relationships affecting each individual during his life in a peculiar way.

When a child, for example, has more successes than failures in his initial tasks of interaction with reality by pure chance, or he simply receives more approval than disapproval for his acts and initiatives, that aspect can favor the development of certain self-confidence and perseverance to undertake and to conclude new tasks and challenges successfully. While if just for the influence of chance or for certain circumstances, another boy with identical potential abilities has more failures than successes, or more disapproval and social rejection than approval for what he does, that can make him lose trust in himself and develop a tendency to abandon earlier everything he undertakes.

If we apply this to actions involving the use of intellect, we will see that the law of the effect itself (repetition of what it is associated to pleasure and suppression of what it is related to displeasure) will encourage, in the first case, a more intense and frequent activity of reflexes and cerebral circuits that form the thought, because they simply led to the effect of **pleasure**, and while more positive psychic results are achieved, more intense will be the repetition of nervous ways and reflexes that support reasoning and mental abilities. This means a larger interest and perseverance on this issue, as feature of personality, which it will make the development of such abilities be more powerful. Meanwhile, the same law of effect, in the second case, will encourage the inhibition and blocking of the corresponding cerebral ways, since they led more frequently to **displeasure** of failure and/or of social rejection. Such situation, repeated thousand of times, can cause by itself, an increasing and an every time wider separation in one and another sense. This way, what it would be initially a tiny and fortuitous imbalance in favor of success or of failure, it may end up in a wide and notorious difference in the grade of development of certain capacities. Such a basic influence of the law of effect, in its interaction with conditions and external circumstances surrounding the subject during his development, would be applicable in general to the different orientations and developments of any quality of the personality.

The hastened conclusions of those proclaiming the existence of innate differences of intelligence, for example, apart from being useful for their self-convincing of their “innate superiority” of their own intelligence, in the

practice they only perform the function to satisfy the requirements of the dominant ideology, to establish clearly that there is a superior social class with the "natural right" to submit and to exploit the inferior classes, and therefore it makes no sense "to worry" in trying to create conditions of economic and social equality.

But if there was really some advantage of genetic potential on the matter, there are no reasons to believe that, it should be found out, contrary to what it is supposed, in the tribes that are still living under primitive conditions and which are the only ones that could have continued evolving genetically in the last thousand years, through the process of natural selection, the only possible mean.

Apart from the eventual genetic anomalies, there are not important innate differences. It is not the same thing abnormality "downwards" than "upwards". The only argument in order to believe in that, is the easiness of symmetry. The sequential manufactured articles occasionally come out failed, but the rest comes out in a good or normal way and never "superior" for pure magic. An architecture work can be deteriorated in a thousand different ways, throwing it explosives at random, but one is not able to "improve" it by throwing bricks. The innate improvement of the highly complex cerebral functions is only possible through the gradual accumulation of small genetic changes, and in the frame of the permanent action of natural selection.

Although genetic changes in relation to psychological functions really exist and they were indeed a premise in man's evolution, considering the current members of the species, it is something insignificant in comparison with the wide field of influence of the acquired factor. For that reason, we can consider the innate side, as a constant factor, for the practical purposes of the general psychology.

The variable psychic phenomena constitute the different **ways** in which the common psychological mechanisms or of necessary development may be developed and operated. The explanation of those differential phenomena requires a study centered in the laws of social level as well as in each subject's personal history.

What we have seen so far about the psyche as well as what we will discuss from now on, is referred to the **essential** mechanisms of the psychic performance, to what it is common to all normal human beings, that is to say to all that undergoes **a necessary development**. At this point, the interest, concerning this work, is focused on what it would be equivalent to the general anatomy and physiology, but in relation to human psyche.

2. The mechanism of values

We had stated that the activity of the general law is manifested in the different levels of the psychic organization. The first is the reflex level, which is the most basic and essential one. Reflexes form the material for the rest. The second level is the impulses one, which arises out from the organization and regularity of the reflexes activity. Although impulses and their rules explain many psychological phenomena, there are other elements of motivation which also have the presence of impulses, the latter ones are organized and combined in such a complex way that we will not be able to advance in the explanation of human motivations without considering the new and superior qualitative level of the motivational structure: the level of values.

An example already stated is the moral function, that is to say, the double tendency to affirm what is good and to deny what is bad of the own behavior. Those notions (what is good and what is bad, or what is well and wrong) are the absolute values of the mechanism; they constitute the essential elements of moral and are common in any time and culture. What it may vary from a culture to the other or among people of a same culture, is that concrete thing which is considered good or bad. But what it is common everywhere, and what we are talking about, is the moral basic mechanic, made up of the double tendency to make good things and to avoid bad things. Such mechanism, beyond the relative values or the variable behaviors that may be considered as good or bad, is the same for any culture. This relationship is valid for all the mechanisms of values. For example, what it is considered beautiful in a culture, it can be ugly or reluctant in another. However, in both cultures, it exists the same essential function that is the aesthetic mechanism to affirm what is beautiful and to deny what is ugly.

Moral bipulsion

The mechanisms of values consist in two clearly distinguishable pulsions or tendencies. One is guided to achieve the positive value and the other one is in charge of avoiding or restraining the negative value (or disvalue). We will identify these double tendencies with the name of: **bipulsions**. Thus, the double tendency to make good things and to avoid bad things is the moral bipulsion.

Absolute values are the ones that define the bipulsion, they are the organizing nucleus of the bipulsions level; around them, the operation of impulses forming them are ordered.

The impulses that are organized around those absolute values, allowing the movement of the moral bipulsion, are the following ones:

The two “heads” are the ones of approval (and its part of self-approval) that pushes to make what is good, and the conservation one that avoids what is bad.

The relief imp. also participates, since the moral pain is something one would like to finish with, and it encourages to make what is good or to abandon a behavior, attitude or posture conceived as bad or wrong.

The joy one can set the desire of achieving an outstanding personal performance. Here, the approval one adds its forces when wishing the deep pleasure of pride and recognition for the positive performance (what is good).

The mediator imp., like the “joker” of motivation, is also present looking for mean-goals and purpose-goals that the other impulses set. In this case, if the **good** thing is to finish a task efficiently, the impulse will be present in each partial step of the behavior, guided to that final good act.

Another impulse interested in making what is good can be the recovery one. Let’s suppose that the state of normal social acceptance is what one has lost and wants to recuperate. At this point, we are not speaking about the social approval act, but of a normal steady condition that is the “basic esteem” or acceptance as a member of the group. Such an acceptance is an affectively neuter condition that, when being present, does not produce either pleasure or displeasure; but when it is not present, the nec. of its recovery arises. In order to reestablish such a basic acceptance, the subject has to do what is good and not to repeat his negative acts.

A last interested impulse in making what is good and avoiding what is bad, is frequently the sexual one. Since a condition for the more personal acceptance is the good social performance in general, and since that more personal acceptance, when coming from subjects of the opposite sex, also means a more sexual acceptance on many occasions, that impulse also contributes in order to make the subject be interested in carrying out outstanding or positive acts and in avoiding bad acts or acts that are worthless for the one who values them. Here the good act is a mean-goal of the sexual imp.*

* The performance of good or positive behaviors, like a factor for the major sexual acceptance, means a natural use of the motivational energy of the sexual impulse, so that it adds its forces to the interest for the continuous performance of favorable actions for the survival of the tribe. Among positive or good behaviors, we can mention specially the outstanding acts during the social work of the tribe. This way, natural selection that as we know aimed the survival of social organisms that were

Thus, we can mention seven impulses making up the double tendency to affirm what is good and to deny what is bad of the own behavior. Such impulses, together with notions or organizing concepts of what is good and what is bad, form the structure of moral bipulsion. From the seven, the fundamental ones are the two heads: approval and conservation. Instead, the other ones are less important and usually revolving or unstable in their structural presence of bipulsion.

The double tendency to make what is good and to deny what is bad, is not out of the general law; it is just a new way of being manifested. It is always important to have the general law in mind, since it expands to the whole subjectivity, shaping its structure. In order to understand the reasons of intention, first we have “to place” the skeleton of the general law, to situate only what is bound to it, until reconstructing the psyche. That was the order followed by nature when it built up the human motivational structure.

The basic bipulsions would be six, and then they would divide and combine among themselves, shaping other new ones.

Aesthetics bipulsion

The absolute values are: what is beautiful and what it is **ugly**. The aesthetic pleasure-displeasure are those in which the subject has a passive or contemplative attitude of stimulus. It is the reception of pleasant or unpleasant stimulus through senses or imagination that are synthesized or gathered by the notions of beautiful or ugly.

Fantasies, “dreams” and memories are included in the aesthetic pleasure or displeasure that take place in the scope of imagination or mental representation. Even the mental representation of the object of satisfaction of an impulse, or of any pleasant situation, is an aesthetic pleasure in our approach. The pleasure to revive or to recreate in mind a concrete pleasant situation lived before, would also be aesthetic.

To sum up, the aesthetic pleasure or displeasure are produced by the single contemplation or passive perception of stimulus, and where the affirmation of pleasant stimulus (what is beautiful) and denial of unpleasant stimulus (what is ugly) are purposes in themselves.

The aesthetic bipulsion is the double tendency to affirm what is beautiful and to deny what is ugly. Those absolute values gather the guiding pleasures of impulses as well as the light pleasures and displeasures of general guiding that do not surround the nucleus of impulses, but they only advance useful

more efficient in the work, chose those in which even the motivational force of the own sexual imp. also pushed towards the best performance.

or harmful situations for life in general that appear under those notions of beautiful or ugly.

The function of the bipulsion is to guide the organism in order to get closer to adapting or useful situations and to drift apart from what is harmful.

Guiding pleasures and displeasures constitute a large system of secondary ways to the entrance of pleasure and displeasure. Although they are a lot, they are not more than slight reactions of pleasure or displeasure. That whole system of accessory ways of entrance to pleasure and displeasure is mainly in charge of the four impulses that directly represent the general law. The joy and continuation impulses are in charge of affirming the guiding pleasures, and the relief and conservation ones are responsible for the denial of the guiding displeasures. Impulses corresponding to the guiding pleasures surrounding the satisfaction nucleus, are added to these four. This is, the occasional presence, in the bipulsion of impulses that support pleasures related to the nucleus of satisfaction, the ones taking place not only at concrete or sensorial level but also at mental images and fantasies level, they appear as the positive value of the aesthetic bipulsion (what is beautiful).

Apart from the impulses that are in charge of guiding pleasures and displeasures, the aesthetic bipulsion is also formed with other impulses. One is the curiosity one, present in the interest and the admiration to contemplate what is beautiful. Another is the recovery one, which sustains the contemplative or aesthetic pleasure in order to recuperate a “missing” stimulus in the perceptual field. It also has its role in memories. Another important impulse is the variation one. What is new and varied usually appears as beautiful.

Regarding aesthetic pleasure reactions produced by music, dance, poetry, etc., they would be at first, general guiding pleasures. But they would be mainly based on the movement of imagination and the flow of mental representations that those facts stimulate (impulses’ guiding pleasures, and concrete satisfaction of the impulses of curiosity, of variation and others that act naturally in the symbolic field and that they are part of the aesthetic bipulsion).

Those artistic expressions have utility for life and they are only understood when they are focused on the survival of the group. All entertainment or amusement activity that constitutes a meeting element, will be always favorable for the survival of the social organism. One tribe whose individuals live separate one from the other, and only meet when an urgent situation appears, will be under worse conditions to survive than another one whose members have been gathered for a longer time, sharing their experiences. Such meeting elements sharing leisure moments, make the

group be united and prepared to face efficiently any unforeseen situation. On the other hand, they favor the continuous communication and integrated performance of the tribe. Those meeting elements allow the closest spiritual unity and more mutual knowledge as well as the “synchronization” of the individuals' mood. In fact, a tribe would have more advantages when its members maintain a solid physical and spiritual union compared to another one lacking it. For that reason, all the elements favoring the physical and spiritual unity are automatically useful for survival. That situation aims the tribe to work as an authentic social, integrated and coherent organism. A social organism like that, will be surely rescued by natural selection. Therefore, the aesthetic pleasure for artistic activities would mainly fulfill that function.

In the treatment of bipulsions, it will be necessary to keep in mind all the time, that their adapting utility comes out from the function that they had for the survival of the social organism as a whole. At impulses level, many of these bipulsions were explained in their adapting function, from its utility for the isolated individual's survival. Now, it is the opposite. Bipulsions are the product of the natural selection of tribes. Their utility for survival is just explained taking into account the vision of the group.

The period of human evolution in which bipulsions were developed, would comprise about two or three million years, from certain group or flock of anthropomorphous simians until the “last genetic mutation” from which man and the genuinely human society appeared (*homo sapiens sapiens*). This latter issue, according to anthropological data, would have happened about fifty thousand years ago.* Although it is impossible to determine that exact point, at least it is something we can do in our representation. For that reason, we will move forward and will take that primitive human tribe, enclosing it in an imaginary circle. We will call that tribe, from which all of us come, as it was the only one which survived over the rest of the tribes similar to that one, generalizing its type: **primary social organism**. All we will develop in relation to the essential and necessary tendencies of human motivation, will have the basis of the function that fulfilled each of them in the primary social organism.

Coming back to the aesthetic bipulsion, another of its functions and perhaps the most important one, is to complement the moral bipulsion. We have already talked about the good or bad act, from the point of view of the **author** of that behavior. Now we will look at the good or bad behavior from the point of view of the members of the group that are **observers** of the other people's behavior.

* Lambert David. **El hombre prehistórico**. Editorial EDAF. Madrid 1988 (*"The pre-historic man"*)

Observers undergo a aesthetic, contemplative pleasure when perceiving a positive action of a partner. On the contrary, they feel a aesthetic displeasure when observing bad behavior. Therefore, for the observer, the other people's good behavior is beautiful and the bad one is ugly, unpleasant for perception. The aesthetic pleasure in the other people's good behavior is followed by the fraternal imp. that moves the observer to gratify the author of the behavior with an approval or congratulation. On the other hand, one subject's bad behavior produces a aesthetic displeasure in the eventual observer. This moves the aggression imp., reason why some "damage" (displeasure) will be caused to the author, by means of a disapproving gesture or a refusal.

Although the aesthetic bipulsion comprises infinity of stimuli (unconditioned and conditioned) falling under its scope: beautiful-ugly, an important portion of that spectrum is exhibited in the pleasure or displeasure that other people's behaviors provoke.

That piece of the aesthetic bipulsion comprising psychic reactions in front of other people's good or bad behaviors, plus the external answers to approve or disapprove the author, are an important part of those "materials" that form the following bipulsion.

Ethical bipulsion

Ethics, as we know, is the discipline about moral. For that reason, ethical bipulsion will be for us, the one for the incidental **observer** of the other's moral behavior; whereas the moral bipulsion is the one of the **author** of the behavior. That is to say, the same person has both bipulsions. Under one circumstance, he will be moved by his moral bipulsion, when he tries to do something good. But in another case, he will be the observer of the other people's behavior, working out his ethical bipulsion.

Ethical bipulsion is formed, firstly, by the aesthetic pleasure-displeasure in front of the other people's behavior, together with the fraternal and aggression impulses that are joined by approving or disapproving the author respectively. Therefore, this bipulsion has two phases. The first one is the inner reaction of aesthetic pleasure or displeasure for the other's behavior; and the second one, the external answer of approval or disapproval towards the author of the behavior, including the eventual material prize or punishment, as extreme answers of the fraternal and aggression impulses respectively.

The presence of the communication imp. is frequent in that second phase, when one feels the nec. to tell the other about the own unconformity that his action produced (reproach, criticism) together with disapproval. The

communication imp. is also present in the nec. to tell the author of the behavior about the pleasure felt by what he did, together with the approval act.

The absolute values of bipulsion are: **other people's good behavior - other people's bad behavior**. Such absolute ethical values are looked for and avoided by the subject respectively, by means of the "encouragement", recommendations, threats, etc. Even, the answers of approval or disapproval of the second phase may have the purpose respectively of encouraging the person who receives it, "to continue like that", or of influencing him so that he will not repeat the behavior again.

The first ethical phase not only includes the aesthetic pleasure or displeasure for the other's behavior, but also the material benefit or damages (and/or moral) that the behavior of a subject has for the observer, or for the observer group, provoke a concrete pleasure or displeasure in them. The perception of personal or group damage involving what another person has made, causes displeasure in the damaged person. Then, the second ethical phase will be the answer of condemnatory disapproval towards the author. On the contrary, when the action of a member of the group benefits the observers, these ones will feel pleasure for what the subject has made, and this will make the second phase be an affectionate recognition towards the author.

In general, the **material benefit or damage** that a subject's action produces for the group or tribe is what turns a behavior into a good or bad one. That is to say, thanks to the association of behavior with the concrete material benefit or damage, it will produce aesthetic pleasure or displeasure in the observer. It would be the following mechanism. If somebody carries out any behavior and that behavior produces a material benefit for the tribe, such fact will cause pleasure or happiness in the group. Then, the new performance of that behavior will be pleasant by itself for the observer, although it may not produce a direct benefit, it is associated to the benefit and for that reason it is well considered. On the contrary, if an individual's action has the effect to harm the material or concrete interests of the tribe, such behavior and all the similar ones will cause, afterwards, unpleasantness in front of the observers. This displeasure, conditional to that gender of harmful behaviors, will become autonomous in its ability to produce contemplative or aesthetic displeasure in the observer.

Undoubtedly, the fact that behaviors associated in origin to the material benefit or damage for the tribe acquire autonomy in their capacity to produce aesthetic or contemplative pleasure or displeasure in the observer, is something adapting or useful for the survival of the group. In that way, each of the subjects has a stable and relative autonomous conditioning that makes

pleasure or displeasure be produced spontaneously in order to see the positive or negative behavior of another one. At the same time, the moral bipulsion of the person who carries out the behavior looking for the approval pleasure and avoiding the disapproval displeasure, will be adjusted to that social ethical delimitation of what is good or bad to do. All this situation makes that the actions of each one tend to be objectively regulated and guided to what it is beneficial for the tribe, at the same time behaviors related to the material harm for the group, are avoided.

The dominant material interests, in this case the ones of the tribe as a whole, are the fundamental determinants of what is good and bad. Such values (classification of behaviors into good and bad) rise in the environment with a relative autonomy, but they are at the service of the material interests of the tribe. The latter ones regulate the direction of values, which are maintained or modified as they favor or harm the group interests.

As what is good and bad is related to what is useful and what is harmful for the life of the tribe respectively, it is highly important that each subject feels pleasure when doing what is good and displeasure when carrying out negative acts (moral bipulsion). So that this works, it is also essential the active presence of the ethical bipulsion in all, so that the author will be approved or disapproved. It was also necessary that what is good and what is bad acquired autonomy in their capacity to produce aesthetic pleasure-displeasure in the observer, to make a more dynamic answer towards behaviors. For that reason, the conditioning of contemplative or aesthetic pleasure or displeasure in front of each type of acts, becomes autonomous. That should happen although it is not very clear the relationship of such behaviors with the material benefit or injuries for the group. It is enough with aesthetic pleasure or displeasure before behaviors, since the material interests of the group control that the values-behaviors do not deviate themselves from their correspondence with the common benefit.

Morals and ethics form a natural regulator system that favors positive behaviors (good or approvable acts) during the social work as well as in the rest of the activities, and it organizes the behavior rules of the social relationship, which surround and support the group performance.

Regarding self-approval and self-disapproval, they are the combined activity of ethical and moral bipulsions of the own behavior. The subject is, at the same time, the author and observer of the behavior. Here, the pleasure of self-approval or the displeasure of self-disapproval is automatic after the good or bad own action. That pleasure or displeasure are ethical-moral at the same time. The ethical part is the one of the "I observer", it is the part that approves or disapproves; and the moral part, that is, the one of the "I

author”, is the approval or disapproval receiver, coming from that automatic ethical mechanism. But both events are practically simultaneous and form the only self-approval or self-disapproval feeling.

From now on, the self-approval and self-disapproval mechanism will not be discussed deeply. We will put it a little aside in order to simplify the task. This is due to the fact that it is always present within the movement of **moral bipulsion**. That is to say, this bipulsion moves the subject to look for the social approval pleasure when he does what is good, and to avoid social disapproval displeasure when he does what is bad. It is always added to that, the interest for the pleasure of self-approval in front of what is good and to avoid displeasure of self-disapproval for what is bad. Thus, since self-approval and self-disapproval are always included in the movement of moral bipulsion, it is not necessary to remember all the time the added presence of the self-reply towards the own moral behavior. When there is community of values or consent on these issues, as it would be the case in the primary social organism, all that is done for self-approval and to avoid self-disapproval is practically the same than what it is done for approval and to avoid social disapproval. For that reason, it is an extension until the lonely behavior of the same interest in what is good and to deny what is bad in the own behavior is just a reinforcement of the moral bipulsion.

On the other hand, when we refer to self-approval or self-disapproval does not mean that the subject “decides” to grant himself a prize or a punishment, as product of a reflexive elaboration. Although this may happen, it is a spontaneous psychic reaction either reflexive or automatic in front of the own good or bad attitudes. When the subject conceives as good, something of his, an instantaneous and unquestionable pleasure arises (pride, honor). The same happens with the displeasure of what is bad (blame, shame, etc.). We call this self-approval or self-disapproval. They are automatic reactions before the own good or bad actions; they are the first “mechanic” effects of the appearance of such values. Then, social approval or disapproval will unchain similar psychic reactions, although usually in a deeper way and with connotations or affective touches of major significance for the subject.

Intellectual bipulsion

Absolute values are: **to understand - not to understand**, or cognitive domain - lack of it, knowledge-ignorance. Top impulses that form it are the curiosity and the conservation one. The conservation one is present in all bipulsions. It is in charge of avoiding the negative value producing displeasure. The generalized presence of the conservation imp. is a regularity of the bi-pulsions level; it is always forming one of the tops:

avoidance of the negative value. Instead, the top impulse that tries to achieve the positive value changes according to the bi-pulsion.

Displeasure caused by the presence of the negative value of the intellectual bi-pulsion is confusion, disorientation, sensation of mental mismanagement of the situation, doubts, loss of the cognitive domain, mental lagoons, chaos in the ideas. All this, as it is unpleasant, is avoided by the conservation imp. On the other hand, the curiosity one tries to know, to domain or to understand the facts, achieving intellectual pleasure.

The moral bipulsion can be joined to the intellectual one, looking for approval by means of knowledge and avoiding disapproval due to the own ignorance; that is to say, it is **good** to know or to understand and **bad** not to understand or to ignore. But now, we will just analyze each bipulsion in an isolated way. Later on, we will study the relationships and combinations among them. In that way, intellectual bipulsion is only what we see in a boy's performance, for example, when he questions something that he does not understand, without any moral interest.

Other impulses participating in the intellectual bipulsion are: the relief one that intends to put an end to the displeasure of bewilderment and confusion; the recovery one that tries to reestablish the habitual cognitive domain of the situation when it has got lost; the joy one may look for the astonishment of certain knowledge; the mediator one, that it would not be necessary to name it, since it is a support of all the goals, reason why it is clearly understood that it is close to the activity of each impulse and bipulsion.

Spiritual bipulsion

We know that the concept: spiritual, apart from being very imprecise, has connotations that, in general, are contrary to the materialistic conception that distinguishes the science. But instead of rejecting or denying the concept itself, we will give it "location" and a clear sense in the reality of the psyche.

Spiritual pleasure, for our approach, will be the pleasure of the fraternal impulse. Therefore, the positive value of bipulsion is the perception of a beneficial fact for the O.M.F.I. (object of mechanism of fraternal identification). Thus, favorable facts for the O.M.F.I. produce spiritual pleasure. Spiritual displeasure occurs when a harmful fact for the O.M.F.I. takes place. Here, it is not about the unique nec. of the fraternal imp., but mainly it is about the fear that something negative happens to the object of identification. A fact implying something bad for the O.M.F.I. causes spiritual pain. For that reason, the conservation imp. responds with fear before the threat of the spiritual pain for any distress that may happen to the

loved entity. This will push the avoidance behavior that it will do its best to impede the harmful fact for the O.M.F.I.

Then, the top impulses of the spiritual bipulsion are: fraternal imp. and again, the conservation one. The absolute values are: what is **good or positive for the O.M.F.I.** – what is **bad or negative for the O.M.F.I.** Such facts produce spiritual pleasure or displeasure respectively. Therefore, the subject's behavior is moved by bipulsion trying to get what it is beneficial for the O.M.F.I. and/or to avoid harmful facts for him. That O.M.F.I., under natural conditions, is fundamentally the **tribe** and each one of its members. The spiritual bipulsion always tries to avoid the negative facts in the tribe and to achieve what is good for it.

The concepts or notions of what is good and bad or right and wrong, have two fundamental senses. One is the moral one, where it is expressed what is **meritorious or approvable** and what is **non-meritorious or non-approvable** respectively. The other is the one referred to the current layout, and they mean respectively what is **beneficial or favorable** and what is **harmful or unfavorable** in general.

Apart from top impulses, other imp. are added strengthening the double tendency for the benefit of the tribe and for the avoidance of its harm. One is the relief one. The spiritual suffering for a painful situation of a relative, for example, makes the relief imp. achieve the welfare of that one. That fact will only relief the own spiritual suffering.

The spiritual joy also exists, consisting on the deep pleasure of the fraternal imp. for something especially good for the O.M.F.I. Therefore, the joy imp. settles its desire in the achievement of its maximum spiritual pleasure, and for that, it encourages behavior to create favorable situations for the O.M.F.I. (conditions of happiness for the tribe, etc.).

The recovery imp., on the other hand, is present when one tries to recover, for example, a partner's health, or the security of the tribe when it has got lost.

The aggression imp. is also included in the spiritual bipulsion. That one encourages to fight against everything threatening the welfare of the tribe; that is to say, what is negative attempting against the welfare of the tribe is in itself a good fact for it. That aggression is moved by the spiritual bipulsion. It is the same love to the tribe, the one that sustains the occasional hate towards what attempts against its welfare. Therefore, spiritual bipulsion does not only operate on the basis of the M.F.I., but in some occasions the M. F. A. (mechanism of fraternal anti-identification) is covering those "backs", reinforcing the tendency for the benefit of the tribe.

Spiritual bipulsion is included, many times, as psychic component of the first phase of the ethical bipulsion. When the other people's behavior implies

a benefit for the O.M.F.I of the observer, the latter one feels a spiritual pleasure moving the approbatory or gratitude answer towards the author; and when certain other people's act harms the O.M.F.I. of that observer, a spiritual displeasure is provoked in him, in front of that behavior, making the non-approving, rejection or condemnation answer be activated.

Anticipatory bipulsion

The central values are: **success** and **failure**.

We had stated that the achievement of the goal (mean or purpose) that some impulse sets up, causes the "happiness for the achievement" as pleasure or satisfaction of the mediator imp. We also observed that when the achievement of the goal fails, the frustration displeasure takes place. The conservation imp. avoids such displeasure. For that reason, we had deduced that not only the mediator imp. is a reinforcement for the goals of the other impulses, but also the conservation one as it is always present trying to avoid frustration, it becomes a general support for the achievement of the goals of the other impulses. In this function, the conservation imp. tends to the "denial of the denial" in the achievement of the goal. That is to say, frustration implies the denial of the achievement. For that reason, the conservation imp., which is only interested in avoiding frustration in this case, looks for the achievement, but not for the achievement in itself as mediator, but as denial of the frustration pain.

Apart from success-failure, there are other reasons of anticipatory happiness or displeasure that would be accessory or secondary values of bipulsion, example: the announcement that something good or bad will happen, generates a reaction of anticipatory happiness or displeasure respectively. The success-mistake are also secondary values of bipulsion, and they usually refer to the partial steps of what it will finish in a success or failure.

Anticipatory psychic reactions can be divided into four basic types that are adjusted to the four possible results or essential effects of the fight between the general law and the opponent forces. Such results, as we remember, were: affirmation of pleasure; denial of this; affirmation of displeasure; denial of this. From the four types of anticipatory reactions, two are pleasant and two are unpleasant. The pleasant ones announce the favorable results to the general law: 1 - happiness for the announcement of a pleasant future fact. 2 - happiness for the announcement of the denial or future absence of something unpleasant that will not happen as it was expected or feared. Then, the two classes of anticipatory unpleasant reactions are those predicting the unfavorable results for the general law: 1 – annoyance for the

announcement of something unpleasant coming next. 2 - uneasiness for the announcement of the denial or future absence of a pleasant fact that it will not take place as expected.

Success and failure, which are considered as the central values of bipulsion, are directed fundamentally around pleasant future facts that are expected with the achievement of the goal. The happiness for the success is the psychic reaction that is anticipated to the pleasant facts implied in that achievement; and sadness for the failure is the feeling responding to the announcement of the denial or future absence of such pleasant facts.

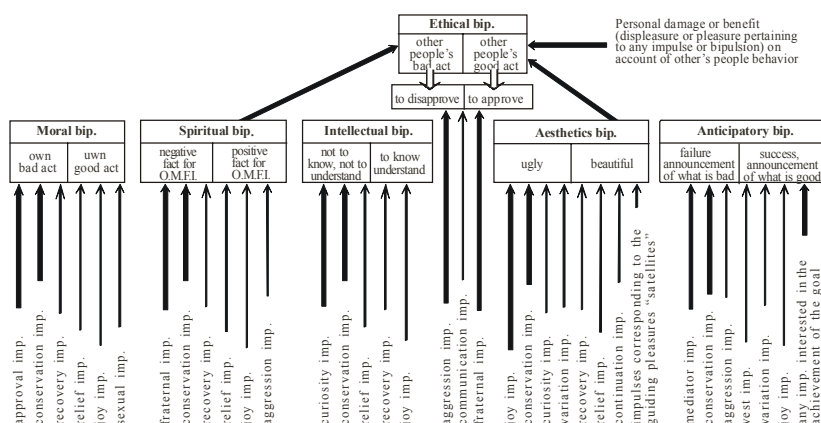
Top impulses of anticipatory bipulsion are: the mediator that looks for the happiness of the success in the goal achievement, and the conservation one which is in charge of avoiding the failure displeasure in the behavior guided to that achievement.

Success-failure are always empty in themselves. They can never be looked for or avoided independently from what they support. They always depend on the purpose they have through the goal. Such content is what makes sense to the success and failure. For that reason, it would be an absurd to say, for example, that there is a “tendency to success”, without explaining what it makes reference to. What one always looks for are “Things” in which one desires to be successful. The anticipatory bipulsion is a general reinforcement, but without the least motivational autonomy.

Besides top impulses (mediator and conservation), there are others forming the bipulsion. The aggression one is present when the behavior that tends to the achievement of the goal, finds an obstacle opposing it. This way, the aggressive nec. or anger towards the frustrating obstacle reinforce the power of the behavior tending to the achievement. The joy imp. also settles its desire in success. At this stage, this impulse is highly interested in the joy of gladness (deep happiness). All those impulses are simultaneously satisfied in the joy of success. On one hand, we find the particular happiness of the mediator imp. On the other hand, the sudden easiness of the conservation imp., that perceives the denial of the risk of the frustration pain. Then, the pleasure of the aggression imp. is also combined with success, whereas the achievement of the goal implies having beaten the obstacle; it means to have destroyed its frustrating power, what is captured by the impulse, whose satisfaction mixes up in the unique pleasure of joy. Other impulses that may be interested in success, are those of rest and of variation. When these ones “perceive” that they will not be able to satisfy tiredness and weariness respectively, until the goal is not achieved, their directed tendencies help the others to look for success “right away”.

3. Structure of the basic bipulsions

Summing up, we have the following basic bipulsions:



The thick line means that the element from which the arrow arises is a fundamental component of the bipulsion that was pointed out. The thin line means that it is a non- fundamental component, which the bipulsion does not depend on to operate with normality.

In the outline of the ethical bipulsion, we find that the psychic reaction of pleasure or displeasure for other people's good or bad behavior (first ethical phase) can be formed as follows: 1 - by the absolute values of aesthetic bipulsion. That is to say, the good behavior is beautiful for the observer and the bad one is ugly or unpleasant to be perceived. 2 - by the psychic reaction in the observer because of the benefit or damage (specially material) that other people's behavior causes. 3 - by the absolute values of the spiritual bipulsion. That is, another person's good behavior implies a favorable fact for the O.M.F.I. and other people's bad behavior harms the O.M.F.I. of the observer..

Thus, ethical pleasure or displeasure, caused by the good or bad behavior of another subject, can be any of the following three types:

1 - It is aesthetic when other people's behavior simply pleases or displeases the person observing it. According to it, the author will be approved or disapproved.

2 – When a person's performance has a direct benefit or damage in the person of the observer, he will feel the concrete pleasure or displeasure for that cause, approving or disapproving the author.

3 - If other people's behavior favors or harms the O.M.F.I. of the observer, he will experience a spiritual pleasure or displeasure. In other words, if somebody does something that favors our loved beings, for example, we will feel spiritual pleasure because of the fact that something good happens to the O.M.F.I. But if certain action of a subject harms them, the displeasure because of other people's bad behavior will be spiritual. Such reactions will mobilize the second ethical phase, approving or disapproving the author of those facts respectively.

The ethical pleasure or displeasure in the front of other people's behavior are frequently formed by the three things together. This should happen regularly in the tribe. The pleasure for a subject's good behavior, example: to carry out a fruitful personal labor during common work is spiritual because it implies a benefit for the tribe. It is also a joy advancing a personal and material benefit for the individual observer, as this is included in the benefit for the group. Lastly, it is an aesthetic pleasure, as it is an already conditioned behavior for contemplative pleasure, as it is associated to the common benefit or as an act of special capacity or ability which always generates an aesthetic pleasure in the observer.

Regarding the above outline, we find a relationship of compound-components among the elements from which the arrows and the superior and organized bipulsion arise. That shows us that bipulsions keep on **being** the impulses forming them. But the organization and combination of the activity of impulses make something qualitatively new arise, with autonomy of laws and performance. The absolute values and the mechanics itself of its global movement organize and rule the activity of the impulses that compose the bipulsion. The simplest analogy in this issue would be present in the relationship that exist among the organs forming an apparatus and the arisen entire apparatus. For example, the activity of the digestive system is not any other thing than the activity of the stomach, pancreas, bowels, etc. However, the global organization of the activity of those organs results in the performance of a unique and coherent apparatus. The same happens regarding bipulsions. The activity of the moral bipulsion, for example, consists on the activity of the approval imp., of conservation, of recovery, etc. But the organization of the activity of such impulses results in the integral performance of the bipulsion, with its own laws or regularities, corresponding to the global configuration of its movement.

On the other hand, we have seen that aesthetic and spiritual bipulsions are part of the ethical bipulsion. What we have to keep in mind at this point is

the **accumulative part** of the aesthetic or spiritual essence, which is also ethical. Thus, an aesthetic or spiritual pleasure produced by the perception of other people's good behavior is apart from an aesthetic or spiritual, an ethical pleasure. The fact that this pleasure is ethical does not mean that it is not aesthetic or spiritual in its essence, anymore. It is about the ethical form of the aesthetic or spiritual pleasure or displeasure. The aesthetic or spiritual pleasure or displeasure are **also** ethical when their appearance coincides with other people's behavior perceived by the notion or subjective reception of a good or bad action.

4. Features of the levels of bipulsions

The bipulsions we have seen are the basic or essential ones. The others which are formed later and that will be discussed in the following chapter, entail their presence.

Let's see some regularities of the bipulsions operation. A constant element we find in all is the presence of the conservation imp. (fear - D.T. - easiness) in one of the tops. Such impulse is always avoiding the negative value leading to displeasure. The joy imp. (desire - D.T. - pleasant fact) may be also considered as regular, since it goes next to the top impulse which looks for the pleasure of the positive value.

Another regularity of the level of bipulsions is the presence of the opponent values that constitute the new organizing nucleus of the level. In the former level, the nucleus were: nec.-satisfaction. Now, instead: positive value - negative value. Nevertheless, in both cases, it is about the way in which general pleasure or displeasure occurs. If we focus the general law from the level of impulses, this one will be something like "the general impulse", where displeasure is the general nec. and pleasure, the general satisfaction. But if we consider the general law from the level of bipulsions, it will be appreciated how the "general bipulsion" and displeasure will be the general negative value and pleasure, the general positive value.

At the level of impulses, the partial tendency to deny or to put an end to the nec. and the one of looking for satisfaction, can not be separated. There, a single managed tendency acts, comprising inseparably both things. Instead, in bipulsions, we can find a separation of their two partial pulsions. Motivation may have a quite defined strengthening when looking for the positive value or in the avoidance of the negative one. In many cases, one tries to avoid the bad thing for example, strengthening the presence of the conservation imp. which tries to deny the moral displeasure carrying out a bad behavior. However, the merger of both pulsions is also frequent, as the

same behavior tends to achieve simultaneously the positive value and to avoid the negative one.

In this approach, there is a space for neutrality between what is positive and what is negative. For example, in the case of the moral bipulsion, doing what it “corresponds” or what it is “expectable” would be that neuter action which is neither good nor bad, but it is rather something normal. Sometimes it is said that a behavior is good, when in fact it is only **non-bad** or neuter. The true good behavior is the one that stands out as such. For that reason, most behaviors are morally neuter. Then, quite a few ones are highlighted because they are good receiving approval, and others appear as bad provoking disapproval.

The range of reactions of pleasure-displeasure included during the activity of one bipulsion is complex, because each bipulsion is made up of several impulses. But their distribution and organization are so accurate, that it aims the coherence of the double movement guided to the achievement of the positive value and to the avoidance of the negative one. From all those pleasure-displeasure reactions, the main ones and those that we are more interested in, are the opponent nucleus of pleasure-displeasure implied in the appearance of the positive or negative values. Both top impulses are about this. In the example of the moral bipulsion, the approval imp. tries to achieve the positive value and the moral pleasure which is supposed, and the conservation one is in charge of avoiding the moral pain produced by the negative value.

At this level, the mechanism: nec. - D.T. – satisfaction is not relevant anymore as a lineal sequence, characteristic of the level of impulses. Although superior necessities of bipulsions always entail the essence of the necs. of impulses, and although pleasure of positive values may only be based on the entrance ways to the pleasure of impulses, the movement of these new tendencies of motivation responds to the own demands of its performance. Those ways of pleasure or displeasure are only considered as the psychic-motivational materials out of which they are composed of. But pleasure-displeasure appear with the new shade of the type of the corresponding value: aesthetic, moral, spiritual, intellectual, ethical pleasure or displeasure, or happiness for success and feeling of failure. The entranceways to pleasure or displeasure of impulses are under this new order, which acquires autonomy in the integral dynamics of its performance. Impulses and their basic mechanics: nec. - D.T. - satisfaction only persist as component elements, that is to say, in the same way that the reflex activity persists even in its more underlying essence.

THE SYSTEM OF BIPULSIONS

We will start now the discussion about the “drift” of bipulsions. All that will be seen corresponds to the field of absolute values, in the frame of psychic functions of necessary development.

We have analyzed the moral bipulsion, but in fact it was something general; we only referred to what is good and bad of behaviors. But there are several ways of manifesting good and bad behaviors that motivate approval and disapproval respectively. In such way, the moral bipulsion that we have already analyzed and that we will call now: **global moral bipulsion** is divided, firstly, into the following bipulsions:

	Negative absolute value	Positive absolute value
• Skillful bip.	clumsiness	skillful act
• Originality bip. (it refers to what is out of the ordinary or usual)	ridiculousness, extravagance	originality, creativeness, “novelty”
• Courage bip.	coward, fainthearted attitude	act of courage, daring, “bravery”
• Humility bip.	arrogance, proud	modesty, humility
• Sexual re-assertion bip.	male expressions or attitudes in woman or female in man	virility or manliness demonstrations in man and femininity demonstrations in woman
• Personal beauty bip.	to look like ugly, bad aspect	to look like beautiful, pleasant to perception, good aspect
• Strictly moral bip.	to do bad	to do good

The seven ones entail the common essence of what is **good** and **bad** globally. For that reason, what we had discussed was the moral global bip. that is the general aspect in those particular ways. The moral global bip. is like saying “reptiles”, that is to say the general essence of lizards, snakes, iguanas, etc. Such particular bipulsions share the mechanism by means of which one tends to the pleasure of approval and to avoid the disapproval of displeasure. They are seven genders of good and bad or approvable and non-approvable facts. The moral global bip. is the common essence of those bipulsions. All of them share the top of the approval imp. and the conservation one, avoiding the displeasure of disapproval and self-disapproval. Since moral pleasure and displeasure are produced by approval-self-approval and disapproval-self-disapproval respectively, all these bipulsions lead to moral pleasure or displeasure in general.

Ethical bip, on the other hand, is also divided into three specific bipulsions. Therefore, what we have already discussed is called the **global ethical bip.:**

	Absolute negative value	Absolute positive value
• Ethical bip.-entertaining situation	other people's bad act ↓ gibes, sarcasm or signs of aesthetic displeasure	other people's good act ↓ admiration gesture, congratulation, signs of aesthetic pleasure
• Ethical bip.-situation of seriousness	other people's bad act ↓ affective rejection, reproach, signs of displeasure, anger expressions	other people's good act ↓ signs of gratitude and conformity, recognition
• Ethical bip. -situation of danger (danger in the sense of great importance or gravitation, especially in social terms)	other people's bad act ↓ severe condemnation	other people's bad act ↓ honors, distinctions, praises

Those three bipulsions, as peculiar manifestations of the global ethical bip., do not arise from a clear boundary that separates them, but they rather

respond to the different types of situations or “psychic climates” in which good or bad behavior in general, may take place. For that reason, those are the three ways of approval-disapproval or ethical answer that basically take place.

Based on the elements we are dealing with, the bipulsion **of the social responsibility** appears in front of us now. Its absolute values are: **fulfillment of obligations – non-fulfillment of obligations**. This new bipulsion is the result of the combination of the **properly moral** and **spiritual** bipulsions. Fulfillment of duty, as positive value, has a double essence: moral and spiritual. It is simultaneously a moral **good** and something **good for the O.M.F.I.** Duty is a kind of new compound, made up by the properly moral goodness and what is beneficial for the tribe (or O.M.F.I.). When somebody feels inside him the obligation to achieve the fulfillment of duty, this is the synthesis of the two components forming it. It means feeling encouraged to do good, and to carry out what is good for the group. For that reason, the feeling of honor to fulfill obligations is a psychic reaction of combined moral and spiritual pleasure. Approval and/or self-approval are moral; and pleasure of the fraternal imp. as it involves a favorable fact to the O.M.F.I., is spiritual. On the other hand, as displeasure does not fulfill obligations, is also the synthesis of moral-spiritual displeasure: social disapproval and/or self-disapproval and spiritual pain for something that is negative for O.M.F.I. These last elements form the authentic feeling of guilt, as feeling responsible for something morally bad and at the same time harmful or negative for the O.M.F.I.

It is necessary to clarify that this is not the “false duty”, as synonym of simply doing good. The duty we are talking about, is the feeling of social responsibility; it is the “duty’s call”. It is about what the own subjectivity conceives as something that, apart from being morally good to be performed means a beneficial or positive fact for the group and its interests.

Before loosing contacts with impulses, we will see which is their connection with the absolute values of bipulsions. When we were discussing about impulses, we could see the difference that exist between the object of satisfaction and the mean-goals or purpose-goals set up by these ones. The object of satisfaction is not more than the essential entranceway to pleasure that each impulse has. For example, in the nutritious imp., the object of satisfaction is the act of eating. The mean-goals are those objects or facts that the D.T. set up as a previous step to the achievement of satisfaction. And the purpose-goals are the facts looked for as concrete forms of the object of satisfaction, and that can differ a lot, example: to eat one food or another.

We had stated that those goals were the flexible aspect of motivation, that is to say, although the object of satisfaction that is looked for is always the same, goals could vary endlessly. However, absolute values of bipulsions are **absolute goals** of impulses forming them. In other words, from the universe of mean-goals and purpose-goals, almost all of them are acquired and changeable; but only a few are necessary and steady. Among those necessary goals of impulses, we find the absolute values of bipulsions. For example, approval imp. entails the act of social approval and self-approval, as object of satisfaction. But the necessary goal, that is almost united to the object of satisfaction, is the **good behavior**. On the other hand, the conservation imp. entails the avoidance of pain as object of satisfaction. But, to avoid the pain of disapproval and self-disapproval by the own **bad behavior** is a necessary and usual goal of the impulse. Then, as the good act is divided into skillful, brave, original act, etc., such values are therefore, absolute or necessary goals of the approval imp. At the same time, the avoidance of acts of stupidity, cowardice, ridiculousness, are absolute or constant goals of the conservation imp. To sum up, what we have to clear up is that the absolute values of bipulsions are absolute, necessary and usual goals (mainly purpose-goals) of the impulses that form them. Thus, for example, the fulfillment of obligations is a necessary and structural goal shared by the fraternal and approval impulses.

These necessary goals of impulses (absolute values), as they are constant and regular give place to the invariable and essential structure of bipulsions. That is the reason why we are able to give up the level of impulses and to deal with the autonomy of the level of bipulsions and their own specific rules. Therefore, we will employ some concepts adapted to the level. The new concepts will be: **general absolute value** and **specific absolute value** of each bipulsion.

In the case of the global moral bipulsion, its general absolute values are what is good and what is bad; while its specific absolute values are: skilled-clumsy, good-bad, brave-coward, etc.

The concepts: general and specific are not fixed, but they are rather “fitted” according to the focused bipulsion. This way, if we focus on courage bip., its **general** absolute values are brave and coward acts. Instead, if we consider them from the point of view of moral global bip., the brave and coward acts will be only **specific** absolute values, since general values are at this stage, what is good and what is bad. But when going down the “step” and centering our attention in the courage bip., those absolute values: courage-cowardice, become the **general** values of the courage bip.

Coming back to the social responsibility bip., the fulfillment of obligations and the non-fulfillment of them are their general absolute values.

But if consider those values taking into account the moral or spiritual bipulsions, from which that one is formed, we will see that obligations and the non-fulfillment of them are specific absolute values for these bipulsions. The moral bip. itself entails what is good and what is bad as general absolute values; and the spiritual one, what is positive and negative for the O.M.F.I. Fulfillment of duty and non-fulfillment of it are specific absolute values of both bipulsions; they are respectively, specific forms of what is good and what is bad, and specific forms of what is positive and negative for the O.M.F.I.

Taking into account the social responsibility bip. now, we find that duty and its non-fulfillment are its general absolute values. But from this bipulsion, other specific bipulsions arise which are necessary and constant forms of fulfilling obligations, that is, they are **specific absolute values** of the social responsibility bip.:

	Negative absolute value	Absolute positive value
• Abnegation bip.	laziness attitude, idleness, lack of interest in common welfare, to overburden others with work, lack of abnegation	willingness to work, abnegated effort, carefulness, spirit of sacrifice, act of devotion and service
• Justice bip.	unfair action, to violate other people's rights, lack of equity	to proceed with justice, equity, to reaffirm other people's rights
• Loyalty bip.	disloyal behavior or attitude	loyalty signs
• Information bip.	to hide or to distort important social information, not to warn, deliberated omission	to inform or to communicate what has social importance, to warn, to confess
• Keeping one's word bip.	non-fulfillment of what has been promised or fixed engagements, not to keep one's word	Fulfillment of promises or fixed engagements

There are no doubts on the similarity and connection among those bipulsions. Many times they gather in the same situation. However, the five pairs of absolute values have their exclusive functions. There are many regular situations of the normal social relationship in which they appear alone or isolated in their particularity.

Let's remember that such values are different ways of fulfilling obligations or of non-fulfilling them. All of them lead to a moral-spiritual pleasure or displeasure in the same way.

Based on the difficulties appeared in the field we are now, we will have to stop and glance at the compasses and the maps we bring. The principles we have to bear in mind in order to avoid an untrue step and to fall into a chaos, are the following ones:

1 - The general law of psyche. No bipulsion may exist, if it does not move between two opponent facts producing the corresponding pleasure-displeasure. Bipulsions work on the "basis" of pleasure and displeasure. This is the most general essence of intention and of all motivation.

2 - The pair of absolute and universal values, common in any culture, must be clear. Such values have to be certain notions of what they refer to. They also have to contain a clear gender of behaviors or facts since values are not only subjective or inner phenomena, but they are at the same time, external and objective facts. They are fundamentally the **behaviors** and **concrete attitudes** of the members of the tribe.

3 - There can not be any bipulsion which has not fulfilled a clear function for the survival of the tribe. We can be completely sure about that, because the natural selection of tribes was in charge of eliminating the social organisms in which the absolute motivation of their members was not fully guided towards what is useful for the survival of the group.

To sum up, and without putting aside the stated principles, we find that other derived bipulsions keep on appearing, with their respective absolute values, until concluding in the following total system of bipulsions:

Bipulsion	Absolute negative Value	Absolute positive value
1- Global moral	bad act	good act
2- Skillfulness	awkward behavior	skillful act
3- Originality	ridiculousness, extravagance	original, creative act or fact
4- Courage	cowardice, faintheartedness	brave act, daring
5- Humility	arrogant attitude, pedantry, haughtiness, proud, immodesty, pride, presumptuousness	humble attitude, simplicity, modesty

6- Sexual re-assertion	male actions or attitudes in woman or female in man	virility or masculinity demonstrations in man and femininity in woman
7- Personal beauty	to look ugly, unpleasant to perception, lack of attractiveness, lack of “beauty”, bad aspect	to look beautiful, pleasant for senses, beauty in personal appearance, good aspect
8- Properly moral	to do bad	to do good
9- Spiritual	negative fact for the O.M.F.I.	positive fact for the O.M.F.I.
10- Intellectual	not to understand, not to know, not to explain to oneself, confusion, doubts, misguidance, loss of intellectual control	understanding, comprehension, explanation, enlightenment, intellectual control, knowledge
11- Esthetics	to perceive something ugly, reluctant, unpleasant, hateful	perception of what is beautiful, pleasant
12- Anticipatory	failure, frustration, mistake, disappointment, announcement of something bad (displeasure, bitterness)	success, achievement, attainment, announcement of something good (happiness, joy)
13- Global ethics	other’s bad act ↓ to disapprove	other’s good act ↓ to approve
14- Ethics-entertainment	other’s bad act or bad fact ↓ gibe, esthetical displeasure signs	other’s good act or fact ↓ admiration, esthetical pleasure signs
15- Ethics - seriousness	other’s bad act ↓ affective rejection, reproach, criticism, displeasure signs	other’s good act ↓ recognition, conformity signs

16- Ethics - danger	other's bad behavior ↓ harsh condemnation, repudiation	other's good behavior ↓ honors, praise, ennoblement
17- Intelligence	stupid act, lack of imagination, lack of perspicacity, ingenuity, foolishness	clever, witty, intelligent act
18- Knowledge	to ignore what one should know, not to know or not to know to do specific things that one should know	to know or to know how to do what is socially expectable or desirable, to learn something concrete
19- Funniness	reception of an uncomfortable, bad- quality or graceless joke	reception of a funny joke or fact
20- Humor	to lack funniness in what one says, to carry out a joke worthy of group seriousness	to tell a funny joke, amused for receivers
21- Artistic	personal creation, work or job carried out badly, lack of beauty and success, bad quality, untidiness in the execution, lack of harmony	well- performed work, beauty in the finished job, success in performance, harmony in shapes
22- Goodness	badness, cruelty act	good-natured act
23- Generosity	selfish, mean act, , avarice, to deny oneself to share, lack of renunciation	generous, altruistic act, , willingness to share, renunciation, unselfishness
24- Social responsibility	fulfillment of duty	non-fulfillment of duty
25- Abnegation	laziness, idleness, lack of will to work, carelessness, lack of interest in common welfare, to overburden others with job, lack of abnegation	desire to work , spirit of sacrifice, interest in common welfare, service act, abnegation

26- Justice	injustice act, to violate other's rights, lack of equity, to be unfair	fair action, to proceed with justice, equity, impartiality, to reassert other's rights
27- Loyalty	disloyal behavior, unfaithfulness	signs of loyalty, faithfulness
28- Information	not to inform what has social importance, not to warn, not to notify, to hide, to distort, to omit	to inform what has social importance, to advise, to bring to light, to confess
29- Keeping one's word	not to fulfill with the engagement, to turn the promise into falseness, not to keep one's word	to fulfill with the promise, to confirm the truth of engaged word
30- Respect	abuse, lack of respect, non-consideration	Respectful, considered behavior or attitude
31- Telling the truth	to lie, deliberated deceit, not to tell the truth, hypocrisy, lack of authenticity, falsehood	to tell the truth, to be honest, sincere, truthful, "to get along" with truth
32- Tribal devotion	to offend, to attack or to insult what is conceived as sacred or supreme	to honor, to venerate, to worship the reputation of the supreme, to offer tributes to what is holy (tribe, ancestors, heroes, tribal symbols)
33- Group morals	bad or non-merit act of the group one belongs to, humiliating or dishonorable fact for the group	good act of the group, pride for something worth of the group or of a member the representative
34- Teaching	other's specific ignorance, lack of control or other's non-comprehension of what one intends to teach	to teach, other's learning

35- Rational	untrue knowledge, misconception, incoherence, not to be right, contradiction, foolishness, irrationality, absurdity, lack of realism and logics in thought and/or action	true knowledge, logical certainty, lucidity in thought, coherence, to be right, sensibleness, realistic reasoning, critical judgment, common sense, rationality
36- Heroism	treason	heroic behavior
37- Personal performance (in any social activity, being labor highlighted as social main activity)	inefficient, non-productive performance, uselessness, poor performance	efficient, productive performance, good performance
38- Moral fight	to lose, defeat, to be defeated, to be surpassed, to be "worse"	to win, triumph, victory, to defeat, to be "better"

The couple of general absolute values of each bipulsion always refers to concrete facts. Virtual qualities have not been considered yet, they will be discussed later (chapter 12). We are currently interested in for example, the concrete skillful act and not "skillfulness" as a virtual condition or stable and continuous quality of a subject.

1. Specific bipulsions

From now on, we will analyze the structure, natural function and other features of bipulsions, taking into account the order they were presented. Although its discussion will be the briefest and most synthetic possible, it may result "long" the same. But it is bipulsions' "blame", as those essential and absolute tendencies of human motivational structure human are plentiful.

At the end of the chapter (page 197), an outline summarizing what we will discuss next, may be appreciated.

1- Global moral bipulsion

This constitutes the mechanism by means of which one seeks to affirm what is good or approvable and to deny what is bad or non-approvable.

Most bipulsions fall within the movement of this simple essential mechanism; that is, the positive and negative values of the group of bipulsions derived from global moral, in spite of their features, keep on being forms of what is good and bad in general.

The global moral bip. has a very little performance field apart from their derived specific bipulsions. It exists fundamentally as what is general in them. For that reason, what is good-bad of behaviors may be manifested in the values: intelligent-stupid, brave-coward, fair-unfair, etc., as facts that are good or bad in general.

As well as all bipulsions and impulses entail the essence of the general law as basic mechanism (to assert pleasure and to deny displeasure), in the same way but in an smaller level of generality, those specific bipulsions share the mechanism to seek what is good and to deny what is bad of the own behavior. In all the cases, what is good leads to moral pleasure (social approval and/or self-approval) and what is bad, to moral displeasure (social disapproval and/or self-disapproval). This basic mechanism, shared by all the bipulsions with moral motivations, makes the global moral bip. be like a “general sub-law” for all of them. None escapes from the common pattern to affirm what is good or approvable and to deny what is bad or non-approvable.

2- Skillfulness bip.

Skillfulness-clumsiness appear in the practical or mental behavior. The “mental portion” is the one forming part of other bipulsions related to the intellectual function.

A skillful act produces aesthetic pleasure in the observer, which leads to approval. A clumsy behavior is a negative value that, paradoxically, produces pleasure in the observer. It is a sudden pleasure leading to laugh or jeer as a way of disapproval. This situation takes place in this way, when the outcome of the behavior does not affect the group interests; that is, the social concrete benefit or damage that behavior has like an outcome determines, in the end, the approval or disapproval towards a person. For that reason, if a skillful behavior causes as a result a damage to the group, it will be condemned “with skillfulness and in spite of it”; whereas a clumsy behavior harming the group does not make fun but it rather turns into a moral evil, receiving the observers' rejection or condemnation. Only when the social outcome of the skillful or clumsy behavior is neuter, the skillful or clumsy act appears in its “pure” way, being answered according to its aesthetic or “humorous” quality respectively.

The clumsiness act is a “material absurdity”. Absurdity is what it does not respond to the demands of incidental reality which agree inter-subjectively implicitly or explicitly, it is something coming out or contrasting with what is suitable to that reality. Clumsiness arises when the purpose has been settled, behavior is not adjusted to what reality demands for the achievement of the goal, but it is rather deviated from that direction. The sudden pleasure that generates laugh in the observer appears essentially in a jeer way, which produces displeasure in the author of the clumsiness.

The function of such mechanism is to reinforce the prize and punishment system, extending it to all type of acts and in any situation. Originally, approval-disapproval took place in situations where outcomes of behaviors were serious or weighty facts in their social meaning. But if approval-disapproval in a tribe, still continue in any entertaining situation, they will be obliged to avoid clumsiness in every moment. The consequence of this means a larger development of skillfulness to carry out any task, reason why that tribe will have more skillful members in general. Although clumsy act does not hurt anybody, and only occurs during an entertainment situation, shame, as a form of moral displeasure in the author, is useful to strengthen the interest in doing things well. The same thing regarding the approval of the skillful act. Although its performance does not favor anybody, except aesthetically, its approval favors the repetition of that type of behaviors, which will always end up in the benefit for the tribe.

3- Originality bip.

One mechanism similar to the former one is present here. Jeer is ridiculous and approval, creative or original.

The function of this bipulsion (and of the corresponding ethical answer) is focused on what is formal of behaviors, in the way of doing things, in usages and customs of the tribe. As those customs are consolidated mainly according to the efficiency or usefulness that they have, when somebody does not act like that, it is very likely to be dealing with something less effective than what culture has already submitted for approval and has turned it into a custom. For that reason, ridiculousness, as an unusual form to work, to think, or to use the elements, etc., also produces a sudden pleasure in the observer, followed by laugh. This embarrasses the person who is jeered, who will try to follow the uses and ways of behavior, which are the useful ones and tested by culture.*

* There would be another sense of the concept: ridiculous, and it refers to what we understand for “show off” or “to make a fool.” Here diverse negative values usually converge (clumsiness, stupidity, ignorance) in a same special situation. In this case

The original, new or creative fact is the one that, in spite of being different from what is commonly used, is conceived in general with the evident proof of its advantage or convenience. Such piece of news pleases the observer, who approves the fact. The piece of news arisen is then generalized, becoming a modality or habit of the tribe.

A special situation rises in the case of the originality bip. This means that neuter behavior (neither ridiculous nor original) sometimes is not like that. When the situation calls for originality, the person who does not act in such way “lacks creativity”, “is not very original”, “cheater”, etc. At this stage, to do what is already known, is rejected. Instead, doing what is already known in other situations or aspects of social life is the correct thing or what is good. Consequently, two pairs of values are superimposed:

ridiculous	correct, normal or non- ridiculous
lack of originality	original or creative

Doing the same than others is right when it is about customs, habits, rules, usages, rituals. But when situation calls for originality (art, jokes or social games), it is non-approvable to do what is already known. Nevertheless, the two ends are sometimes joined. In such cases, when behavior already “risked” itself and is out of the common thing, it only has to be original or ridiculous.

Ridiculousness, clumsiness, etc., needed to be punished in certain way, as they were objectively harmful for the survival of the tribe. That is the concrete origin of absurdity as phenomenon, arisen in the social relationship. It is a pleasure of general guidance rising suddenly in the presence of a fact that contrasts with what is habitual or with what is considered logical and realistic. The correction of such useless facts is what guides this pleasure, together with the displeasure of the responsible one for clumsiness or ridiculousness.

Absurdity, born in that way, was then separated from the concrete clumsy behavior or ridiculous fact. Humor was necessary and it was present with

the term is mostly bound to the literal sense (able to make laugh), and it has a wider meaning, as it is an shameful, absurd or mocking situation in general. But when talking about **ridiculousness** as negative value of the originality bip. , it is about those usages or ways to act extravagantly and unusually out of the common, contrasting with what is habitual or with what is considered appropriate or reasonable.

the development of the language and the capacity of mental representation. Thus for example, if somebody could not witness a great clumsiness or ridiculousness, but he is said in detail what has happened the subject will laugh the same, just as if he had seen it. Then, when the development of the intellectual capacity and the abstraction continues, imagination increases. This makes the surprising mental representation of any absurd fact unchains the mechanism. Thus, although the imagined fact is not a clumsy, ridiculous or stupid behavior, etc., but any thing differing from what is reasonable or expectable will take place in a sudden pleasure and laugh.

The autonomy of reaction in front of absurdity is what gives rise to funniness and humorous bipulsions. The essence of jeer in front of the material absurdity continues in them, but when being overturned to the new content of symbols and images of the representation, it turns into a new psychological function that has its own usefulness for the group survival, and that will be immediately analyzed.

4- Bravery bip.

It is a positive condition for a tribe if the members are “brave” enough to face the different problems and risks. That means that what it is started is likely to become a success when favoring the decided use of the individual energy in what is useful for the group.

As natural selection took whole tribes, the surviving ones were, in some cases, those in which, what was useful for their survival was the behavior meaning a high risk for the individual, and where he could even lose his life. Thanks to the sum of that type of individual actions, the tribe as a whole obtained a considerable benefit that was something favorable for its survival. Therefore, courage bip. is the product of the natural selection laws of social organisms. In certain cases, the decision of risking one’s life until occasionally losing it, was useful for the survival of the tribe.

In entertainment situations, it also appears approval towards the brave act and jeer or contempt towards cowardice. This contributes to the obvious development of a considerable bravery capacity preventing a harmful imbalance towards fear to act, which would take to a relative immobilization of behavior and the loss of willingness to face difficulties.

5- Humility bip.

An important function of this bipulsion is to ensure that the group is in charge of evaluating the behaviors. The criteria of the group will always be more appropriate and realistic than what the subject may believe on his own

merits. Humility or modesty, as an attitude in front of the own behavior, mean leaving the group to have their point of view about the value of what it is done. It is to accept uncertainty that always exists, about the true importance of the individual role. Focusing on the group, as axis of the evaluation of behaviors, the magnitude of the moral prize or punishment tend to be distributed taking into account the objective quality of individual actions. As the decisive opinion of what is good or bad of behaviors and of approval-disapproval of the group towards the author is ultimately the benefit or damage that behaviors have for the group, the group is, then, the one that better knows how good or how bad was what a subject made. If humility bip. did not exist (together with the corresponding ethical answer of rejection to immodesty and approval to modesty), and where each one decided the value of his own behavior, the system of moral prizes and punishments would become inefficient and arbitrary. It is only effective when moral retribution is proportional to the value that behaviors of its members have for the tribe.

Although that function of the humility bip., referred to the distribution of moral prizes and punishments is important, this is only one of the fields where their absolute values are manifested. Those values embrace a larger field of situations. The central elements involving humble or arrogant attitudes consist on the major or minor importance or value that the subject gives to himself in relation to the others. Pride, haughtiness, arrogance, appear when the subject takes an attitude that indicates a self-overvaluation, inseparably united to the devaluation of others, which are “not a lot” compared with him. The humble attitude is to lessen importance to oneself and the own individual role. It is an attitude in which the individual adapts himself to affections taking into account the actual fact that ultimately nobody is so important so that he can not be replaced successfully in any activity.

In order to understand the global function of the humility bip.; firstly, we should keep in mind that bipulsions are adapted objectively to what reality calls for the survival of the tribe. The positive value always implies what is useful for the group survival and the negative one is related to what is hurtful for the life of the group. For that reason, the positive value produces pleasure and the negative one causes displeasure. This makes oneself tend to assert the first one and to avoid the second one, that is to say, it makes behavior be guided towards what the reality calls for the survival of the tribe.

As we have already noted, natural selection acted taking whole tribes during the evolution of species. According to that, the most important thing for survival was the effectiveness of the group actions and the success of the

tribe as a whole. From this objective approach, individuals are as renewable cells of a bigger animal, which is the social organism. The group was objectively important for the survival purposes, not the particular individuals. Therefore, what was useful for survival, was the adaptation of the tribes' members to that situation of reality. The tribes whose members had the best adaptation of the psychic structure to this objective situation were the only ones who could survive. For that reason, the tribes which finally survived were those, whose members were encouraged to dedicate most of the valuation towards the group, forgetting of themselves relatively; while tribes whose members dedicated their valuation towards themselves, underestimating the others and disregarding the group role, should necessarily be extinguished for not being adjusted to the requirements of reality.

It is certain that if a tribe is made up of individuals and each of them is "the most important one", and all of them together lessen importance to the performance of the group, that tribe will have less probabilities to survive in relation to other social organisms in which subjects develop an attitude expressing the acceptance of the success of the group. In such sense, humility means the enhancement of the "group spirit", of the "we", and to lessen importance to "I". Arrogance is to enhance the "I" and to minimize the "we". The first one is what is useful for the survival of the tribe. The second one is what is harmful to that purpose. For that reason, surviving tribes were those where the attitudes of humility were valued or recognized and pride and arrogance were rejected. This way, we, as heirs of those surviving tribes, have humility bip., together with the aesthetic-ethical responses of pleasure to witness an attitude of humility and the spontaneous reaction of dislike in front of the pride or arrogance, at any field of its appearance.

6- Sexual re-assertion bip.

Although here it is present the interest of the sexual imp. in its seduction tasks, it is also about the approval-disapproval coming from the subjects of both sexes. Respective manliness and femininity are the aesthetic-ethical pleasure in the observer of any sex.

Approval and disapproval to the corresponding values have the function to favor and to re-assert the sexual inclination in the psychological field, so that it corresponds with the biological sexuality. That situation ensures the maximum primary and secondary reproduction.

On the other hand, the interest in re-asserting the own sexual identity also favors the effectiveness in the roles that culture assigns to each sex.

7- Personal beauty bip.

Its absolute values are manifested in two ways. One refers to attractiveness in relation to sex where values appear more strongly as “beauty”-“ugly.” The other way has to do with personal “good aspect”-“bad aspect”. Here, looking good or bad is based on the general criteria with certain independence in relation to specific attractiveness of each sex.

Personal care has the function to encourage sexual attraction and together with this a major reproduction. It also encourages hygiene habits which protect them against infectious agents. Another function is to re-assert the group identity, concerning to the “correct” ways to comb the hair, clothes, bijou, etc. Uses and habits are elements that distinguish the tribe, and it is not good not to follow them. That group identity contributes at the same time to strengthen the spiritual unity of the members of the tribe.

8- Strictly moral bip.

Good and bad as values always imply serious or dangerous facts. The function of the bipulsion is fundamentally directed to the regulation of the behavior rules. Such rules and the adaptation to them result in the existence of self-discipline and the correction of social behavior of individuals, which are indispensable elements for the good performance of the social organism and its survival.

Good and bad are usually forming the essence of other derived bipulsions. The general absolute values of those derivations (goodness-wickedness, loyalty-infidelity, justice-injustice, truthfulness-falsehood, respect - lacks of respect, etc.) are absolute specific values of the strictly moral bip.; they are specific forms of the strictly moral good and bad.

9- Spiritual bip. - 10- intellectual - 11- aesthetics - 12- anticipatory

We have already discussed about these bipulsions (chapter 8). The four ones, together with moral global and global ethical bipulsions form the essence of the newest and the composed ones. Excepting what is humorous, pleasure or displeasure arisen from the activity of the other bipulsions, although they have their features, keep on being moral, spiritual, intellectual, aesthetic, ethical, or the several combinations arisen from it.

Regarding the anticipatory bip., it is always present next to the activity of any impulse or bipulsion. The interest in the success to achieve the goal and

to avoid failure or frustration constitutes a general support for all the purposes of behavior.

13- Ethical global bip.

The basic mechanism of this bipulsion lies in the pleasant and approval answers towards what is good , and displeasure and disapproval for what is bad in others.

As we have already seen, the ethical global bipulsion is the common essence or the generality of its particular bipulsions which entail, in the same way, the content of that basic mechanism. But these bipulsions, as particular forms of the ethical global bipulsion, adapt themselves to different types of situations in which the ethical answer takes place.

14- Ethical-entertainment bip. - 15- ethical-seriousness - 16- ethical-dangerousness

There is a field of situations that is always serious or very important in its social meaning. Another one, where matters are always serious. And lastly, we find entertainment situations.

Any entertainment situation may turn into a serious one. When this happens, the “shadow” of the ethical-seriousness bip. falls, turning into strictly moral what was a joke or a pastime. In such case, the ethical-entertainment bip. stops working, being replaced by the ethical-seriousness. In the same way, every situation may be covered by the “layer” of dangerousness. Although it is an entertaining or serious situation, if for example somebody offends what is conceived as holy, such behavior will automatically rouse the ethical-graveness bip. in those people undergoing that strong uneasiness for that fact.

Each one of the three bipulsions derived from the global ethical tends to lead their activity towards a certain class of others’ good and bad behaviors and acts in general. The ethical-entertainment is fundamentally guided towards the other people's acts, such as clumsy-skillful, ridiculousness-originality, etc. The ethical-seriousness is rather guided towards what is strictly moral good and bad, what is fair-unfair, keeping – non-keeping of word, etc. And ethical-seriousness would be in charge, for example, of betrayal or heroism acts.

The ethical-entertainment bip. constitutes the only case in that the negative value (other’s people clumsy, ridiculous, stupid behavior, or defeat in game) produces displeasure in the observer on few occasions (aesthetic displeasure, etc.), but it rather causes the pleasure of what is funny mostly.

Here, the positive value as well as the negative one, are pleasant for the observer of the other people's behavior; but jeer is in essence disapproved, different from admiration or recognition towards the skilful, original act, etc.

Regarding the attitude towards oneself for having acted clumsily for example, a special fact appears. As the subject is at the same time, author and observer of the clumsy behavior, he can control in his experience, the shame as author or laugh as observer and mocker.

17- Intelligence bip.

There would be two basic forms of stupid or intelligent acts: 1 - perspicacity - lack of perspicacity. 2 - wit - lack of wit.

Firstly, the fundamental element determining the quality of values, and that it works as indicative parameter, is the social average. Thus, the intelligent act takes place when somebody, using his intellect, does something that most of the group can not do easily; and the stupid act when the subject is not able to do what "everybody does." The witty intelligent act is "to realize" when the rest of the group did not notice it. Stupidity, as synonym of lack of witness, consists on being "the only one who does not realize". On the other hand, the ingenious act is the dynamic management of tactics, strategies or more appropriate resources for the outlined situation, it is the easiness to get rid of it, when the rest of the group can not do it easily, or they do not think of any proper idea to solve it. Stupidity, as lack of witness, is the opposite; it occurs when one is not able to solve a problem, which is simple for the rest.

Both forms of intelligence-stupidity may work in the two types of situations where intellect is used as a psychological function. One is the **passive** reception of facts, when one has to understand them, to assimilate them. The other one, the **active** attitude, where it is necessary to put it into practice in order to solve problems. It is evident that both aspects are combined and supplemented.

The part of bipulsion that is about perspicacious and lack-of-perspicacious acts is made up with the skillfulness and intellectual bipulsions. This way, the perspicacious intelligent act is simultaneously a skillful act and an understanding or comprehension of certain content. Foolishness or stupidity, as lack of perspicacious, are at the same time not to understand an act of clumsiness.

The originality bip. is frequently added in the witness - lack of witness. On many occasions, the witty intelligent act, apart from being a skillful behavior and an understanding or intellectual power of the situation is also a

creative act; while lack of witness in front of a problem or situation, besides being a clumsy act and lack of understanding or comprehension (negative value of the intellectual bip.), can be a lack of creativity, imagination, etc.; or, trying to get rid of it with an unusual and useless behavior will also be ridicule.

The reactions of pleasure or displeasure of the intelligence bip., considered in their entirety, are simultaneously moral-intellectual. The understanding part, cognitive domain of the situation, comprehension or the lack of it, as elements present in intelligent or stupid behaviors, generate intellectual pleasure or displeasure; while values of the originality and/or skillfulness bip. provide the moral aspect of those psychic reactions.

When we discussed about clumsiness, we saw that it was a deviation or inadequacy of behavior in relation to what reality demands for the achievement of a purpose. The act of stupidity that keeps on being clumsiness but turned to the field of mental behavior, is also adjusted to that situation. It is frequent that the mentioned act, as a new way of material or concrete absurdity, appears when the subject does something that hurts him in vain, or when he refrains from carrying out a behavior that would favor him. The absolute purposes of the general law are always implied. We all know, at least "at heart" that ultimately one tries to affirm pleasure and to deny displeasure. For that reason, as that purpose is something absolute, universal and that is present unconditionally, every time that somebody makes something leading him to displeasure in vain or something which is distorted from what is proper to achieve pleasure, it appears as a "stupid" act. It is an inadequacy in the interpretation of what is better to do. As purpose is already stated, and the concrete situation is also set forth, what is intelligent or stupid of behavior depends on the adaptation with which the subject uses his intellect when deciding what he will do. This way, the intelligent act is to do what is most appropriate in order to achieve pleasure and to deny displeasure in that situation; and stupidity appears when one takes a decision in a wrong way leading to a useless displeasure and not to pleasure. That negative effect of behavior is the proof of having misunderstood what it was convenient to do.

The intelligence bipulsion occasionally participates inside the movement of the humility bip. The attitude of modesty or humility, as positive value of this tendency, also means to understand, "to realize" that the valuation of the individual role does not correspond to the subject himself, but to the others, to the rest of the group. On the other hand, immodest or arrogant act has a component of stupidity and wrong attitude many times, whereas the individual demonstrates not to understand that elementary situation. He looks for the pleasure of approval, but he chooses "by mistake" the wrong

way, since through that way it is only achieved the "useless" displeasure of rejection.

18- **Knowledge bip.**

It mainly refers to the cultural knowledge, to social appraisal of certain knowledge and disapproval of its ignorance.

The act of learning, or the knowledge of something specific and appropriate to a certain situation, is a pleasant fact because it implies a skillful or intelligent manifestation, depending on the case; an understanding or knowledge in itself (intellectual pleasure); and sometimes a properly moral good action. On the other hand, to ignore something that is good to know can be simultaneously a manifestation of clumsiness or of stupidity; ignorance intellectually disgusting for the subject; and in many cases a moral evil.

Cultural knowledge also has two forms of being manifested. One refers to the "theoretical" field (learning, knowledge). The other one is the practical knowledge or to know how to carry out things (management of techniques, ways of doing things).

The function of the knowledge bip., in combination with the corresponding ethical answer, and with the teaching bip., is to ensure the integral transmission of the knowledge of the culture. If those mechanisms did not exist, a huge portion of the knowledge in the successive generations of the tribe would be lost.

19- **Funniness bip.** - 20- **humor**

The first one corresponds to the receiver and the second one to the issuer of the funny or amusing fact. Both form the "sense of humor."

The funniness bip is similar to the aesthetic bip. The latter one makes the subject meet with what is beautiful that will cause aesthetic pleasure, while the first one encourages him to meet with funny facts that will cause humorous pleasure. The same happens when trying to avoid a negative value: what is ugly is avoided by the aesthetical bip., and uncomfortable and graceless occurrences are avoided by the funniness bip. The difference between what is beautiful and what is funny would lie, among other elements, in the fact that what is beautiful implies a **quiet** view of the pleasant stimulus, while what is funny is the presence of a similar stimulus but in a **sudden** and surprising way.

Regarding humorous bip., is the one of the intentional author of a funny fact (joke, funny story).

The presence of the communication imp., as component of the humorous bip, occurs when the joke appears as a content that one wants to transmit to the receiver or also when one wants to say “something” and it is appealed to humor as a more appropriate way of doing it. Then, the spiritual bip. may be present, when seeking an answer of happiness in the others and/or to avoid displeasing them with an inappropriate witty remark. The originality bip. also intervenes, whereas the joke commonly appears as a creative and new fact. Another component that is frequently present is the intelligence bip., that is to say, it is to be ingenious when making a joke, avoiding stupidity and wrong attitude.

The ethical answer, here, consists on celebrating the joke (approval), or keeping oneself serious, showing displeasure (disapproval). According to the situation, disapproval may also be a public jeer towards the author of the not very amusing joke.

The presence of the funniness bip., is regular or constant in the humorous bip. since the own author also celebrates the joke when he lives it in his mind while reproducing it or making it up.

When we discussed about clumsiness and ridiculousness, plus jeer as social answer, we stated that humor was a derivation of those material absurdities towards the symbolic field. Funniness and humorous bipulsions, arisen out in this way, started to fulfill the function to keep the tribe in good mood. This contributes, among other things, to the largest productivity. It is known that efficiency in tasks of any human group, is better if the group is in good mood. For that reason, if one tribe holds that element as source of happiness, the enthusiasm to carry out tasks will be favored, as well as the good social relationship, and bad situations will be better tolerated. On the other hand, humor constitutes an important meeting element. It is nice “to join” the group, for example, when jokes arise as components of the social meeting. We may add, that humor takes place naturally in the frame of social relationship. It only works fully when there are two or more people.

Other psychic components of humor exist, besides absurdity. Not only absurdity is derived from jeer but also from the degradation towards the author of the mocking attitude. Such degradation takes place through the entrance way to pleasure of the aggression imp. In the origins of jeer, it was necessary to point out the author of a negative behavior as what he did was really disgusting. Thanks to that degradation together with laugh, the victim feels some useful displeasure that leads him to avoid such behaviors. For that reason, when it is about symbolic contents in the joke, certain degradation towards the object of the laugh may also be included.

The pleasure of jeer may also be a derivation from the entrance way to the pleasure of self-approval (or of moral easiness to avoid self-disapproval),

that is to say, another subject's clumsiness implies that it was not the own one; therefore, it would arise a self-approval (and/or sudden easiness) in a "moral carom" way.

In other cases, aggression imp. would be definitely present when it is no longer a mere spontaneous answer before a clumsy or ridiculous behavior but when it is a sarcasm.

Suggestions of sudden or surprising images of the entrance ways to pleasure of any impulse are also components of humor, that is, the sudden and surprising image of the object of satisfaction.

Beyond other secondary psychic components, an important element of the joke is the own satisfaction of the conservation imp. When the eventual humorist forces the receiver to imagine a serious real situation that seems to finish in something hideous; that provokes a progressive fear, until the direction of the content surprisingly changes towards something sure, causing a sudden easiness which provokes laugh. Other times, the receiver is in charge of the final part of easiness. The humorist forces the receiver to imagine something bad. Such images scare, but they are followed by the quick awareness that that does not happen "now" in reality.

21- Artistic bip.

It basically refers to the double tendency to assert beauty in the work that was carried out and to deny its ugliness. When talking about work, it should not only be understood as a properly artistic work, but also that all human production is included. For that reason, the values of bipulsion may appear as: "well done" or "bad done" work, brightness or lack of brightness in the performance of the task, etc.

The communication imp. may be present in the artistic bip., when one intends to transmit some message in the work or when trying to be expressed through it.

The spiritual bip. may also be included, when trying to get an answer of pleasure in those who will observe the work or beautiful fact, avoiding at the same time to cause the contrary effect for something unpleasant.

Another bipulsion that may be present is the originality one, as it is about carrying out something creative or novel, avoiding the lack of originality or ridiculousness.

The skillfulness bip. also appears when adding ability manifested in harmony and tidiness in the performance, as well as in easiness and "simplicity" with which a difficult task, in general, is carried out. This contributes to "virtuosity" or "mastership" in the performance of the task, as a superlative aspect of the positive value of the artistic bip.

Admiration and the signs of aesthetic pleasure constitute the approval way towards the author of the beauty. On the contrary, the signs of unconformity or of aesthetic rejection constitute the form of ethical disapproval towards the author. Here it is not necessary that the observer demonstrates directly his unconformity with what the author has made. Although an observer shows signs of aesthetic rejection towards a work without caring who the author is, it can be enough for the latter one to feel the moral displeasure of social disapproval. This is in this way, because disapproval towards the work is the disapproval to the behavior that was carried out.

Other bipulsions that are present inside the artistic one are: aesthetics, personal beauty, intelligence, knowledge, and expression of truth. Aesthetics is present because the author enjoys the beauty of his own work. Then, when the work includes the corporal presence (dances, corporal abilities, theatrical representations), the brightness of personal beauty can also be sought. On the other hand, intelligence or stupidity may also appear in the performance of the work. At the same time, the knowledge bip. is present when the beauty or perfection in the performance of the work or task means "to know how to do". Finally, it is frequent the desire to show the truth through the work. Here truth-falsehood appear respectively like what is beautiful and what is ugly. Truth is naturally something beautiful, and for that reason it produces aesthetic pleasure (besides producing intellectual or ethical pleasure in other situations); while what is false, when it pretends to be true, is aesthetically unpleasant.

The artistic bip. as well as all bipulsions exist in all human beings. Any work, except those obliging to an absolute automation of behavior, entails the beauty or ugliness of its performance.

The usefulness of the artistic bip. is present in the interest of harmony and perfection of what is done as well as of "virtuosity" of the personal performance in social activities. The benefit is direct when the activity is the work and it is indirect when it deals with properly artistic activities, as meeting elements (dance, music, dramatizations, etc.). Then, as what is beautiful always coincides with what surrounds something useful for survival, the search for what is beautiful is always an approach towards what is good for life.

22- Goodness bip.

It is fundamentally spiritual in its essence. Nevertheless, it has an important moral component. Wickedness is refused or condemnable, while kindness is approved.

The function of the goodness bip. appears in the mutual help and in the search for what is good for the partners.

We have to keep in mind that bipulsions are not only determined in their features by psychic components, but also the special form of their combination, together with the context of regular situations of social life where absolute values appear, contribute to the concrete determination of each type of values. This way, goodness bip. has essentially the same psychic-motivational components than the social responsibility bip. (spiritual and strictly moral bip.). However, duty and the act of goodness, as notions that enclose genders of behaviors clearly defined, are organized or structured in such way that they are adjusted to different types of social situations. The fulfillment of duty is more overturned towards what is positive for the group as a whole, being more general, more impersonal in its orientation. Instead, the act of goodness refers to the direct benefit towards one or more individuals, but with a particularized orientation.

23- Generosity bip.

It is a derivation from the goodness bip., but adapted to a special type of situations. Nevertheless, mean or selfish and generous or altruist acts are special forms of wickedness and goodness; they are special absolute values of the goodness bip. Goodness-wickedness embrace a larger field of situations. Instead, selfishness-generosity are specific to the fact that the good thing one has is shared or offered or not.

The generosity bip. has the utility of assuring the “homeostasis” of the social organism, that is to say, the balance in the distribution of goods or products within the tribe. Reciprocity of generosity is better than a reciprocal selfishness or general meanness. From the two models of the tribe, the first one has a great advantage for the common survival.

24- Social responsibility bip.

Firstly, a consideration is necessary to know about the different meanings of the concept: responsibility. This concept means: condition, ability or capacity to respond.

Among the diverse meanings where the term is used, we find three fundamental ones:

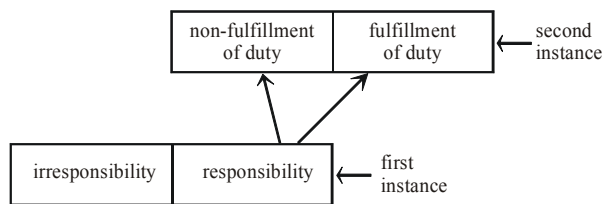
1 - The first one has to do with being in charge or to respond before something or about the responsibility of a fact. Thus for example, one can state: “that subject is the responsible one for a certain fact” or “this factor is the most responsible one in x phenomenon”. Such meaning of the concept

does not have a major importance for our context. It only refers to an objective condition in which a subject (or object) may be the responsible for something, no matter whether it is a positive or negative fact. This has little to do with the values of the social responsibility bip., which are basically about the individual's answer before needs or social demands.

2 - The second meaning refers to the level of development of the "sense of responsibility", to the attitudes where the subject assumes his responsibility to fulfill something or not, manifesting the fact of feeling the internal obligation of responding in favor of the group. Here, the absolute values appear as "responsible"- "irresponsible". The responsible attitude is the one implying that the internal obligation or the call of duty in the subject works, who assumes it as something that he must do, no matter whether he fulfills it or not later. And irresponsibility as negative value shows that the individual has not developed enough his capacity to respond before social demands or to what the group needs. This way, the irresponsible attitude takes place when the internal obligation to fulfill something does not appear. The subject shows that he does not feel either the call of duty, or the fear not to fulfill it; he is directly unaware to the question on what he must do; fulfillment or non-fulfillment of duty lack psychic meaning for the individual. For that reason, this situation implies the attitude of "lack of responsibility" or "irresponsibility" as negative value.

3 - The third and last sense is the one we are most interested in. It refers to the cases where that sense of responsibility is already developed and the central question is outlined between fulfillment and non-fulfillment of a duty assumed like that. Here the full performance of bipulsion is present. The former sense is about the "putting in motion" of bipulsion; it refers to the sense of duty, whether it is developed or not. But once it is developed that capacity to feel the internal obligation of responding before each situation looking for what is positive for the group, and whether to fulfill with it or not acquires a psychic meaning for the subject, duty and its non-fulfillment start ruling as absolute values and will be sources of pleasure or moral-spiritual displeasure. On the other hand, if the basic responsibility or the sense of duty are not developed, duty and its non-fulfillment as values do not work. Therefore, the values: "responsible" - "irresponsible" we have already discussed are like the first instance of bipulsion. If the subject did not develop the sense of duty or the attitude of responsibility, he is considered an "irresponsible", without going through the second functional instance of bipulsion. But once the sense of duty has been developed and the individual is "responsible" like a positive value of the first instance, the second instance is put into motion and is about fulfillment or not of a duty already assumed like that. Here the movement of absolute values takes

place: to fulfill duty – not to fulfill duty, as values moving on the basis of an already developed social responsibility. Schematically:



There is a close relationship among these elements. The dynamism of the social coexistence situations makes both aspects appear combined, being practically impossible to distinguish them. But in order to make our work easier, we will only consider the performance of the second instance of bipulsion (to fulfill duty – not to fulfill it), supposing a normal level, average of development of the sense of duty; that is to say, we will suppose that the subjects are already responsible and all of them feel regularly the inner obligation or the call of duty. Such development of the sense of the basic social responsibility is something that should exist in the tribe. The own natural conditions of life encourage the moral and spiritual development in the group of individuals. For that reason, what is normal or natural, is the presence of that basic responsibility, as the capacity of living the inner obligation regularly. Lacking that capacity (lack of responsibility) is already an alteration of the normal psychic performance. The psychopath is the subject who has not practically developed the sense of duty or the capacity of living that inner obligation; to fulfill duty or not to fulfill it, do not have a psychic meaning, they do not involve pleasure or moral-spiritual displeasure for the individual.

There are intermediate levels of the development of the basic social responsibility. This way, a subject can “lack responsibility” just because his sense of duty is not very developed, but he is not a psychopath. Anyway, in the healthy psyche, there is always a considerable development of the sense of duty. For that reason, we will consider that development as already acquired, and we will only discuss about duty and its non-fulfillment as the fundamental absolute values of the social responsibility bip. These are the values working harder in a social environment where everybody is normal or healthy in such sense, and the call of duty works permanently. In other words, we will only rescue the last of the senses of that concept, making the act of social responsibility coincide with the fulfillment of duty and the

irresponsible attitude with its non-fulfillment (remembering, obviously that the person showing an “irresponsible” behavior or attitude when non-fulfilling with his duty is, nevertheless, a subject that has the social responsibility developed in absolute terms, and for that reason he feels **guilt** as a moral-spiritual pain).

25- Abnegation bip.

We had observed that the social responsibility bip. gives rise to several particular bipulsions that contain the fulfillment – non-fulfillment of duty as common essence. In all the cases, these derived bipulsions suppose that basic development of the social responsibility or of the sense of duty.

The abnegation one stands out between derivations or specific forms of the social responsibility bip., as the one which is more often and significantly submitted to the call of duty; it is the one pushing more directly to respond at the service of the group and its interests.

There are two forms of acts or attitudes of abnegation or lack of abnegation that are expressed in the following pair of values: 1- lack of willing to work, laziness - working, devoted, willful attitude. 2- refusing to carry out an act of service or of personal sacrifice - act of service. The first form deals with an attitude in front of the daily work that has a social utility. Abnegated behavior and lack of abnegation refer, in this case, to the way in which the individual responds before daily obligations. Here the answer to objective demands of work is almost permanent, where the subject constantly gives up other things in order to fulfill his obligation (positive value), or he does not fulfill that obligation, felt as such inside him, taking into account other reasons leading him to his direct individual welfare, but guilt appears as a moral-spiritual displeasure before what is negative for the common welfare (negative value). The second form of abnegation (service act), different from the former one, refers to the individual's answer in front of special and unforeseeable situations that require a singular initiative in relation to what it corresponds to do. The other forms of duty are usually adapted to situations that set up formally what duty consists on. Instead, the service act, as an answer of the special individual devotion, re-fills that portion of reality that corresponds to situations that are incidental and unforeseeable. Here, an emphasizing of inner duty under the form of pushing force takes place. The subject feels the inner obligation in a significantly bigger level than the external one (although the social answer towards the act of individual sacrifice or towards the attitude of refusing to fulfill with it also persists).

Apart from being a specific form of the social responsibility bip., the abnegation bip. considered as a whole, also entails the presence of other bipulsions in its essence. One is the generosity bipulsion. That is to say, the abnegated act, besides being a direct form of duty, is at the same time, an act of altruism, generosity or renouncement; while the lack of the abnegation act implies a selfish attitude. Another bipulsion that is sometimes present in the abnegation one is the courage bip. This happens in the cases that the act of service, as special personal devotion, is at the same time a manifestation of courage and the denial to carry it out supposes a coward attitude.

Let's say on the other hand, that the call of duty in any form, is a feeling arising out as an answer to a personal approach or rather to an external suggestion, but internally accepted, of what is better for social or group welfare. In case of not being internally accepted, either due to the absence of an appropriate development of the sense of social responsibility or because the person does not agree with the criteria, the behavior externally imposed will be carried out the same and it will be, in general, about the mere activity of the conservation imp. that avoids punishment or another negative consequence of the non-fulfillment.

It is necessary to emphasize that the social benefit or damage provoked by individual behaviors or attitudes are those which ultimately set what is positive or negative of behaviors. Thus, if a subject is very abnegated and laborious but what he does is not guided to social benefit, but it rather tends deliberately to harm the interests of the group, he will deserve repudiation, no matter how careful his performance was. However, when the social product is neuter or it neither favors nor hurts others, it takes place certain spontaneous valuation towards sacrificed behaviors or towards those behaviors implying a great personal effort. This phenomenon had the utility to favor and encourage those types of attitudes in the tribe, since although they do not lead to the concrete social benefit in any particular case, approval or recognition of effort in itself and disapproval or rejection of opposing attitudes mean a stimulus heartening the development of a proper "spirit of sacrifice" in all the members of the tribe, what ends up being positive for the survival of the group.

In those cases, where there is not a concrete social destiny of behavior, effort-laziness only appear as forms of the strictly moral good and bad. That is, as spiritual content is not present, which, together with the moral one shape duty or the act of social responsibility, the only one that stays is the moral good as essence of the sacrificed behavior. But when destiny of effort is the social benefit, the spiritual motivation joins there, together with the basic moral, turning it into an abnegation act as a form of duty.

26- Justice bip.

This form of duty sometimes entails the essence of the act of altruism or generosity. This happens when certain selfish temptation, whose performance would mean an unfair action, is counteracted by the altruism of motivation that urges to act fairly. The respect bip. is also included some times. This happens when one acts fairly, with sense of justice, showing at the same time consideration and respect for other people's rights; while the act of injustice involves lack of respect and consideration towards the eventual damaged person.

The function of this bipulsion is also to ensure the "homeostasis" or the balance in all the aspects of the social relationship (distribution of goods, tasks, retributions, equality of rights, absence of privileges, etc.). The internal balance is something vital for all living organisms. Although the social organism is a sociological phenomenon, it keeps on being biological in its more general essence. For that reason, its new specific laws, although they are of a superior level taking into account the degree of the functional organization, can never be opposed to the most basic laws of the biological level. Among those essential laws, shared by all the living organisms, we find the homeostasis or self-regulation of the internal balances. At the primary social organism, this function is fulfilled by the interaction of the activity of many bipulsions among which the justice one stands out. The subject appreciates in his own fair or appropriate behavior to the eventual rules of justice, a moral good and something that is good for the group, as it favors coexistence and the best performance of the group.

Behaviors: fair or unfair, can also be present in the second phase of the global ethical bip. and its derived ones. This happens when a prize or punishment (moral or material) that a subject will be awarded are preceded by a question on what prize or punishment is the fairest, whether it was his blame or not, if he deserves recognition, etc. The expression: "to do justice" also referred to the application of punishment or the granting of certain prize, makes a clear reference of the presence of the justice bip. as motivational component and regulator of the ethical answer.

27- Loyalty bip.

Proceeding with loyalty in certain situation is the duty to respond to a common cause with consequence, it is not to deceive the expectations of a fundamentally implicit or implied commitment, it is not to move away from the behavior line that others think the subject will follow.

Fidelity is practically synonymous of loyalty. The only difference would lie in the affective aspects of the fact. Loyalty usually refers to more formal commitment of higher social importance; it is the submission towards a person, group or cause which appear as moral authority. Instead, fidelity-infidelity mainly appear in more intimate or more private engagements and without that relationship of moral authority.

Disloyalty is not always betrayal. An act of disloyalty may be for example: insubordination, negligence, desertion or simply to abandon the cause expressing disagreement. Instead betrayal, apart from disloyalty, is composed of other elements, among them we can mention deliberated deceit, as well as attack, especially towards the own group, becoming against it and trying to harm it. In other words, betrayal always implies disloyalty, but not vice versa.

The loyalty bip. is useful when comparing two imaginary tribes, where their members feel the duty to be loyal to the group and to the common cause in one of them, and in the other one, nobody knows what that is.

28- Information bip.

When somebody knows something important, especially for the group, he will feel the duty to inform it, being a non-fulfillment to hide information of social importance.

The communication imp. is added under the form of duty, with its nec. to transmit the information. For such reason, the information bip. not only seeks for pleasure and avoids moral-spiritual displeasure by fulfilling duty, but it has the concrete satisfaction of that impulse as well. That absolute motivational combination offers more safety than the transmission of all the important information.

29- Keeping one's word bip.

Different from loyalty bip., where commitment is more stable and more implicit, in this bipulsion, it is about the fulfillment or not of express and occasional engagements. Among them we find for example: promises, pacts, treatments, agreements.

When fulfilling or not fulfilling a commitment, the word of honor is at stake. Once one has promised something, the duty to fulfill it appears. When values work with certain strength, it is very humiliating to break one's word.

The function of the bipulsion is to allow the members of the tribe to behave in such way that the fulfillment of duty of what each one has to do, is a fact. Non-keeping one's word is something that disorganizes plans,

disrupting group tactics or strategies. For the good performance of the tribe, it is important certain security so that each one will fulfill what he promises. For that reason, the ethical rejection towards the person breaking his word is naturally harsh.

30- Respect bip.

The respectful attitude and the lack of respect are specific forms of the strictly moral good and bad. But apart from the strictly moral bip., the respect frequently entails the essence of other bipulsions. One is that of goodness; that is to say, to show respect or consideration is a good act in many cases and lack of respect, an expression of wickedness. On the other hand, humility bip. is also included in the respect one, when the respectful attitude is at the same time a manifestation of recognition and valuation towards the other person, as a proof of the subject's conviction that he is not the most important one, but the other one is as important and valuable as him, deserving therefore all respect and consideration towards his person. At the same time, arrogance is present when lack of respect or consideration is an expression of the little value or importance that the subject gives to the other one. That attitude implies the presumption that one is superior or more important and therefore there are no reasons to respect the others "too much".

Respect is directly useful to human relationships. It favors the effective performance of the group, as useless fights or hostilities are avoided (this is extensive to relationships among tribes). Respect is also overturned towards symbols, customs and other tribal elements that encourage the spiritual unity of the members of the tribe.

31- Expression of truth bip.

It is a specific form of the strictly moral bip., since it is good to tell the truth while lying and deceiting is a moral evil. The essence of the information bip. may also be contained; that is, when telling the truth the duty is also to provide with some information of social importance, and to lie implies at the same time, to misinform, to hide or to change facts, non fulfilling with the duty of introducing them.

The bipulsion is useful to avoid the transmission and the convincing of the false information that it is harmful for the adjustment to the demands of reality. As true information is an advantage for the survival of the tribe, an aesthetic-ethical pleasure or displeasure had to develop itself in the receiver

of the information or in any observer, considering the truthfulness or falsehood of what another one expresses.

The expression of truth and information bipulsions are very similar and in many cases they merge. Positive values are in general more inseparable: to tell the truth and to inform; while sometimes, it does not happen the same with the negative ones, that is to say, in some cases one lies without hiding ("to make up" a history) or vice versa (to hide a content without saying a word).

The expression of truth and information bipulsions also have an important influence on the own practical behavior. When somebody knows that he will not be able to lie or to hide, because that would imply a sure moral condemnation and/or self-condemnation, that situation leads to avoid actually the performance of negative concrete acts.

32- Tribal devotion bip.

It is an expression of the maximum appreciation to the Tribe (the capital letter makes reference to the sense of homeland, town or "collective spirit"). Worship and holly respect towards it, is something selected by nature, in order to favor the spiritual unity of the members of the tribe as well as self-discipline and the continuous existence of a common cause.

There is an internal and external duty to pay tributes to the "collective spirit". To honor what is supreme and its holly symbols is, at the same time, a manifestation of loyalty and of respect; moreover the own offense or mistakes towards that supreme entity are signs of disloyalty and lack of respect.

The abnegation bip. is usually present in this tendency. Devotion towards the Tribe is not only orally expressed during ceremonies, but it is also expressed in facts. It is important to work for it and to defend it under any circumstance. The criteria of what is good for the Tribe makes the call of duty appear spontaneously. That collective spirit, according to its requirements "calls" for its fulfillment. The subject feels inside him that the Tribe-homeland needs him. Therefore, he feels the moral-spiritual obligation to offer his services, as a tribute to what is worshiped and worthy of the best offerings.

The concrete pleasure of the bipulsion lies in the fact of worshipping or when paying a tribute to the Tribe, which is combined with emotion and astonishment before the symbols embodying that collective spirit, which is magnificent and holder of the maximum virtues. The view of such greatness produces a deep astonishment and admiration as aesthetic-ethical pleasure before what is good. Then, praises and signs of approval or of maxim

esteem entail the mechanics of the second ethical phase. It is added to it, the fact that it is a duty to honor and worship the Tribe, like signs of respect and loyalty. The concrete displeasure of the bipulsion, we are discussing about, arises when the collective spirit is offended or when one does not fulfill with it.

The special valuation that one usually has towards a leader or towards the chief of the tribe encloses the natural over-valuation towards what he is representing. The leader's figure (or the leaders' if there is more than one) is taken as the "personification" of that larger thing which is the true content of the supreme valuation.

Leadership as phenomenon, has the utility to favor the organized performance of the group. In spite of the willingness of the members of the tribe, if there is not a proper centralization of information and coordination of the group tasks, the performance of the social organism would be untidy and inefficient. For that reason, it is important that the person who knew how to get the appreciation of all, being recognized as the representative of the tribe and of its holly collective spirit, is respected and offered loyalty. The chief's figure (probably an old man whose personal values and wisdom give him the sufficient moral authority) is one of the symbols of the collective spirit. For that reason, the special respect to the leader is equivalent to the one existing towards anyone of the symbols and badges, which represent that genuinely venerable Tribe.

Concerning ceremonies where the collective spirit is honored, they serve as one more element of physical and spiritual meeting and they contribute to recharge moral forces, renewing the interest to work for the common cause, which is in benefit for the group.

The tribal devotion bip. is an important psychic and motivational premise of the religious phenomenon. But that tendency, for which one lives working and serving to a supreme entity, to which one offers the best of oneself and to whom one pays tributes and renders honors, does not mean that it exists an innate religiosity. That tendency shows us only that nature selected those tribes which were more protected and loved by their members.

Let's interrupt the analysis of religiosity for a moment. Besides the tribal devotion bip., there are other important psychological elements, which are useful for it; these are: intellectual bip. (together with its derivations: knowledge and rational) and the conservation, joy and recovery impulses.

The intellectual bip. tries to give explanation to the phenomena, avoiding confusion, lack of cognitive domain, bewilderment, like states of intellectual displeasure. In the primitive thought, considering the lack of knowledge on the cause-effect relationships of many phenomena and being necessary to

give some explanation, the appearance of magic-animist or religious conceptions about them became feasible or “expectable”. Under those conditions, such ideas would cover that intellectual or cognitive necessity, and that would put in order the chaos of confusion and uncertainty in some way, providing certain sensation of “control of the situation” that would allow them to behave better in front of Nature.

Regarding the conservation imp., it is also present as psychic material of religion. **Fear** to death finds in the supposition of immortality, the ideal solution like a reason of easiness. Then, the joy imp. adds its **desire** for that eternal life which not only frees one from death, but it is a source of pure pleasure as well (paradise, etc.). Such supposition is so attractive that it causes, according to the case, a continuous illusion, accompanied by the rejection to any logics or reason attempting against that belief considered as sure and certain.

The other impulse that participates as support of the religious idea is the recovery one. The idea that there are superior beings who protect and help the person, means to recuperate the sensation of protection and security offered by parents or adults during childhood. The recovery imp. also influences when it acts in the frame of the spiritual bip.; this is, when the loss of loved beings and the physical impossibility to meet with them again, lead to encourage the belief that they still live in other world and that some day one will meet with them again.

In this way, there are several psychic elements or tendencies of motivation in which the religious phenomenon is supported. But this phenomenon is not something indispensable for the healthy psychic performance. The tribal devotion bip., for example, does not need gods to work naturally for the tribe, homeland, the supreme ideals of an association or any feasible valuable entity. The intellectual, knowledge and rational bipulsions, do not require religious ideas, as they currently have a scientific conception of the world, which satisfies reason much more than the confused and arbitrary religious explanations. Regarding the conservation, joy or recovery impulses, they can work normally guided to the real world or even towards dreams and fantasies, but where it is not necessary to forget the difference between what is illusory and what is real.

The primitive ones may have had elements of religiosity. But at least in the evolutionary line that ended up in the primary social organism, it had to be something minimum and as part of the feelings of worship towards the Tribe or collective spirit as well as to the memory of missing ancestors or heroes and other tribal symbols. Such elements, as we have already stated, would fulfill the function to favor the spiritual unity and to sustain moral forces. But apart from those useful tribal feelings, it becomes evident that

tribes that were too ruled by religious ideas, had necessarily to stay in the fight for survival, as it was something objectively negative to the purposes of the indispensable adjustment to reality, to the laws of nature.

For that reason, the important presence of religion in modern times is more explainable from the sociological and historical level, from its function like part of the ideological apparatus of ruling classes, reason why it has always been supported and sustained materially by them. Spreading of images and interpretations deforming reality has the effect to hinder awareness of the oppressed ones, about the true and earthly causes of their condition, thus impairing their will and capacity of reverting it.

33- Group moral bip.

Let's consider a sport team as a model. The group moral bip. helps each member of the team to achieve a good or outstanding behavior or task for the group and to avoid all negative or bad act of his team. The good attitudes of the team cause moral pleasure in the identified subject. This is one kind of self-approval but referred to the group behavior. A concrete social approval may also take place if somebody congratulates the subject for the good performance of his team or when external flattering words are said to the group. Then, what is bad in the group produces moral displeasure in the individual, consisting on the "group self-disapproval" or on the social disapproval towards the subject for the bad performance of his team or on the external humiliation towards the group.

Global moral is present in the structure of the group moral bip. Let's remember that the global moral bip. expands itself, embracing the group of bipulsions that entails in their essence, the mechanism to look for what is properly good and to deny what is properly bad. But in this case, it is not a simple ramification or isolated derivation of global moral bip., but, anyone of the derived bipulsions of the global moral may be included in the movement of the group moral bip. This way, one may try that the group has skilled, intelligent, brave, heroic, abnegated behaviors, etc. It is the application or transfer from that huge moral mechanism to the group's behavior. For that reason, when saying that the group moral bip. is made up of a global moral, one should understand that it is made up of any of the bipulsions derived from it. All the forms of what is good or bad of the own group are included.

Besides the moral global bip., the spiritual one is also present in the group moral. The sport team, in the example, is the O.M.F.I. Therefore one wishes everything that is positive for it. What is favorable for the team will cause a

spiritual pleasure, and what is negative or bad in general will produce a spiritual displeasure in the subject.

As well as the spiritual bip. is based on the activity of the M.F.I., the group moral supposes the activation of a new identification mechanism: the M.F.M.I. (mechanism of fraternal and moral identification). The good performance of the group not only produces spiritual pleasure as something favorable happens to the O.M.F.I., but the added **moral** identification makes the good performance of the group be extensive to the own identified subject as well, who works for the result of his team. For that reason, the team is the O.M.F.M.I. (object of mechanism of fraternal and moral identification). The individual identifies himself simultaneously with his group, in terms of fraternal and moral aspects. All what is good or meritorious of the O.M.F.M.I always produces a moral-spiritual pleasure. This is the group's feeling of pride and honor.

The M.F.M.I. has a great flexibility in relation to the possible objects of the fraternal and moral identification. The mechanism can work in a parallel way to a sports club, a working group, a political association, etc. We can also see this flexibility when two or more groups are distributed at random to play a game, so that the group moral bip. starts working in the members of each group. Here the M.F.M.I. adopts that occasional group as object. Each subject tries to help his group to win or be the best, according to the nature of the activity.

Although the M.F.M.I. is subject to that diversity of possible occasional objects in which fraternal and moral identification may appear, it exists a stable and invariable O.M.F.M.I in primitive man: the tribe. The fraternal and moral identification with the tribe is something that remains. It is always a pride what is good or outstanding in the tribe and it is bad or humiliating what is negative of it.

It is also possible that it existed, during the time of the primary social organism, one division into several stable sub-groups, mainly determined by the relationship they had (family, lineage, genes)* as it has been observed in different contemporary tribes. In such case, the group one belongs to would also constitute a stable O.M.F.M.I.

The existence of such sub-groups would be something positive for the survival of the tribe, as they would fulfill two important functions. One is referred to the **marking out** of relationships. That would order and make it easier the tendency to avoid reproduction among co-sanguineous (incest); this would be possible keeping in mind the importance of the genetic variation. That is to say, the social organisms that survived were those

* Refer to Morgan Lewis H. **La Sociedad primitiva**. Ed. Colofón (*Morgan Lewis H. "The primitive Society". Ed. Colofón*)

whose members tended to avoid sexual contact with direct or co-sanguineous relatives, as that was something negative to the purposes of genetic transmission to descendant. The other function of those divisions would be to encourage **emulation** or competition in the moral field among the groups, where subjects would be interested in honor and in the good image of the group they belong to. This situation would mean the presence of a stimulating condition for the best performance and the most efficiency in the group.

Besides the identification with diverse groups, there is a special form in which the M.F.M.I works and it consists on considering an outstanding and admired individual as an idol, with which a strong identification takes place. In that situation, the idol's successes or feats generate a pleasure similar to the one generated by the own success. The idol is as the "representative" of the subject; he is the executor of his eagerness. This mechanism would have the function to guide the learning. As the identified boy or teenager want to be as the idol, they tend to imitate him or to copy his behavior. It is the adoption of models leading the boy or teenager to develop themselves by learning to do all the good things that idols do (what is for sure something favorable for the survival of the tribe). Such a mechanism remains in the adult, but childhood and adolescence are the stages where it works fully. The weight of this function declines in adults, as the development of the capacities and values of personality are practically concluded. However, certain identification with exemplary individuals (heroes, etc.) that want to be imitated, still remains. This contributes to keep and to harden the whole system of values and to guide the direction of moral ideals that the subject sets up for himself.

It is necessary to point out that the phenomenon we are discussing works with the psychic mechanics of the group moral bip., that is to say, what is good in the idol the subject is identified with produces a spiritual and moral pleasure and what is faulty or negative in that admired person, produces a spiritual and moral displeasure (reason why it becomes difficult to admit his mistakes). In other words, we should not lose sight of the reaction of pleasure or displeasure of the identified subject, as an answer to what is good or bad respectively in the object of the fraternal and moral identification. This is what defines the group moral bip., out of which that phenomenon is a special case.

What is good or bad in the group also work when the honor of the group is attributed to a representative. Here, we are referring to an individual's merit or demerit. But as that subject is conceived as a member of the group or as a "part" of it, his good performance is a pride for his partners. The merit simultaneously belongs to the individual and to the group he belongs to. The

outstanding subject is one of “ours”. Therefore, his merit is extensive to each individual identified with the group.

In a word, the M.F.M.I. and the group moral bip, can work with anything that the subject conceives as “his”. It is as if the moral I broadened itself, containing all the groups, people, animals or objects with which the fraternal and moral identification is set up. As well as the only fraternal identification making the spiritual bip. may appear with the most diverse entities, for whom one desires what is good or favorable, in the same way, the added moral identification making the group moral bip., also has a great scope of possible contents. For example, when the plot of a movie leads one to be in “favor” of the main character, it means that one adopts him spontaneously as an object of the M.F.M.I., so that, feats of that character are usually lived as if they were the own ones.

Before continuing with the following bipulsion, we will analyze the relationship between the group moral and tribal devotion bipulsions. What we find in common between them is that they act in relation to the same object. Thus, Tribe-homeland is what is worshipped and honored, paying tributes to it, but at the same time what is good and bad of that Tribe-homeland is lived as if it were the own situation.

Firstly, we have to distinguish two parallel states of the normal psychological performance. If we observe a tribe, we will see that it has domestic and foreign relationships. At domestic level, the individual I works; and at foreign level, social I or “we”. Each individual is “I” in relation to his partners and to the Tribe; and he is “we”: the Tribe, in relation to all what is strange from it. He is “I” for the inside and “we” for the outside. They are two parallel and complementary states of the self-perception or self-conscience. In the domestic affairs, the subject is distinguished in his individuality. Here it works I, you, he and the Tribe. But externally, all that is merged and lived as a global “we” without major distinctions of component elements.

In domestic affairs, each one faces his partners and the Tribe with its holly symbols. As here the merger of we, does not exist but internal components are distinguished, the subject is something different in relation to each one of his partners and to the Tribe with which he must be faithful with. For that reason, the tribal devotion bip. works in the inner aspect of the tribe, when the individual I and each internal component are distinguished. Here “the Tribe” appears on the top and separated from the individual I. One thing is the subject and another one, the Tribe to which he worships and honors. Instead, group moral bip. works in relation to what is outside, with “we”, where components are not distinguished. That we or social I, is the merger of the group of elements in the experience. This makes the individual feel

that he is the Tribe that the Tribe is him. His moral pleasure or displeasure depend on what is honorable or dishonorable for the Tribe. The Tribe, as a whole, is the enlarged I of the subject.

During ceremonies in which the Tribe is worshiped and rendered honors (or homeland, association, etc.), the psychic reactions of both bipulsions combine themselves. On one hand, one sees the Tribe from its “internal face”. Something strange to the individual is perceived. Here the tribal devotion bip. works, when the Tribe is paid tributes and honored. On the other hand, the tribe is also seen from its “external face”. It is observed the external image of what **is** also the subject, being present the group moral bip, whereas a feeling of honor and pride is lived by the own Tribe.

34- Teaching bip.

The positive value occurs when one teaches something to another subject and he understands or shows signs of having learned. The negative value appears when there is a specific ignorance in the other one, about what the subject knows or knows how to do, being added the incomprehension or lack of knowledge of that person, of what one is trying to teach.

Among the elements present in the structure of the teaching bip., we find: the spiritual bip., that is to say, one tries to benefit the other when transmitting him a useful knowledge. Then the communication imp. is present, as a content is transmitted to the receiver. The generosity bip. may also be found, when one wants to share something good he has. The information bip. is included when one feels the duty to transmit knowledge. The skillfulness bip. also participates, whereas other people's learning depends on certain extent, on the skillfulness or clumsiness of the person who intends to teach. Lastly, we frequently find the three ethical bipulsions, which change taking into account the situation. Here one intends that the other one does, says or understands things well, avoiding the fact that he does, says or understands them badly or that he does not know what he should know. The second ethical phase consists on the approval or disapproval towards the eventual student, as he learns or not what he should know.

The complement of the teaching bip. is fundamentally made up of the knowledge bip.; so that, the process of social learning takes place, the interest in the teaching of the person who knows is together with the interest in the learning of the person who ignores. Thanks to these mechanisms, the tribe is able to transmit the cultural contents to the new generations in a fluent way.

35- Rational bip.

It arises out from a complex combination of moral and intellectual elements. Its absolute values have diverse forms to show up according to the context of the situation, but in general they can be divided into two types, summarized in the following pair of values: 1- false knowledge - true knowledge. 2- irrationality-rationality. The values: truth-falsehood of the knowledge express the strengthening of the intellectual or cognitive motivation, where the presence of moral components is minimized. Here, the subject's interest is practically limited to rescue what is true and to reject what is false in reasoning, opinions, interpretations (other people's or the own ones) of the phenomena of reality. On the other hand, the values: rational-irrational make reference to a strengthening of the moral components of motivation, where it is about the evolvment of the mental abilities, intelligence, creativity, knowledge, being stressed the question on the proper or inadequate form in which one has the power of reasoning.

In this last part of the bipulsion, the values: rationality-irrationality are conceived or evaluated, being also other approaches in mind, such as convenience-inconvenience, adaptation-inadequacy or opportunity-inopportunity, concerning opinions, decisions, initiatives or actions of the people, according to the general circumstances of the situation; that is to say, diverse approaches referred to the adaptation of the reason to other values, interests that are at stake, are taken into consideration, when one acts in a way or another in certain situation; example: fairness in acting, convenience for the welfare of what is done, etc. So that, "good sense", "common sense", "criteria" or the lack of them, as well as what is reasonable or not in certain behavior or attitude, are concepts making reference to other aspects that are taken into account, when the rational or irrational performance of a subject is evaluated.

The general absolute values of the rational bip. are absolute particular values of the bipulsions forming it. Among these ones, the fundamental ones are: the intelligence and the knowledge bip. An accurate or true reasoning, for example, is an intelligent act and knowledge while a contradictory, incoherent or misleading reasoning is, according to the case, a stupidity and an expression of ignorance on the topic in question. Let's remember that the stupid-intelligent acts and to know-to ignore are composed, at the same time, of other more basic values, which are accumulated and still remain in the largest scope of the rational bip. Such is the case, for example, of the important presence of the intellectual bipulsion.

The participation of the truth expression bip. is frequent in the rational one. As it is something habitual that is spoken or said at the same time that

one is thinking, the truth expression bip. wants truthful ideas, avoiding untrue ideas. This situation contributes to “to think a little” before speaking.

Another bipulsion that may be present is the artistic one. The working-out of a coherent, true reasoning, expressed with logical clarity, is the performance of something that has its beauty. On the contrary, the incoherent, confused, contradictory or false reasoning is always aesthetically unpleasant. For that reason, in the rational bip. of the person that receives an already elaborated reasoning, the aesthetics bip. is usually present (together with the natural stressing of the intellectual motivation manifested in such cases).

The courage bip. is also included on many occasions. When truth is something hard or threatening, it will not be accepted by the person lacking enough courage for it. Cowardice works by “amputating” the conclusions, which will end up in a hard truth.

Lastly, the ethical bip. may also be included as a component of the rational one. When the truthfulness of knowledge and the avoiding of falsehood is achieved, the mechanism of the ethical bip. is present in order to reject lies, deceits, contradictions (as proof of falsehood), and pleasure and approval towards the clear manifestation of truth. That ethical function, born in the social relationship transfers its “mechanics” to the thought and to the knowledge of truth in general as well as to the rejection of falsehood in any field. For that reason, besides curiosity, intellectual, moral, aesthetic pleasure, etc., that ethical element in the psychic composition of the rational bip. would also be added as it is interested in the truth of knowledge and rejection of falsehood.

On the other hand, regarding the concrete ethical answer towards the person who issues a reasoning, it consists on “to agree with” (approval) or on the criticism and objection (disapproval).

The usefulness of the rational bip. is evident. The domain over the environment is more effective when subjects are interested in the certainty or truthfulness of knowledge on the phenomena and their relationships.

Such function would mark the origin and the essence of science and philosophy. The rational bip. has also an important role as motivational support in discussions or debates, where one tries to sustain the convenience of a group decision. In other words, it is the bipulsion working fully in the “politics” of the tribe. The exchange of opinions and ideas flow inside the group, when making a decision together imply, from a global point of view, that the social organism, as a living, giant and intelligent being, is “thinking” what is going to do.

Regarding the point of view about what is truth or not, is based ultimately on the word of practice and on the concrete outcomes of the interaction with

reality. The facts of reality themselves “say” what is right or not. The success or failure of each action based on certain ideas are the ones showing whether certain idea or knowledge was right or not. The “true” reasoning and knowledge managed by a tribe are fundamentally those that are protected by the positive outcomes of practice. Although reason and logics may be anticipated to the verdict of that, this is just an activation for the evidences which do not require practical tests. But facts speak louder than words.

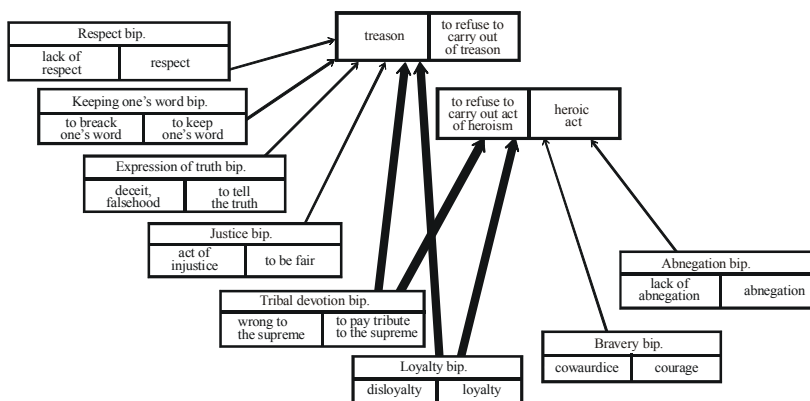
36- Heroism bip.

The acts of treason and heroism always move the ethical-dangerousness bip. in the observers. The answers are extreme: maximum punishment for the traitor and maximum honors for the hero.

Those absolute values leave a large intermediate space. There are just a few situations which are excluding. But when that happens, one has to choose just between an act of treason or an act of heroism.

In the heroism one, a similar case than in the originality bip. turns up, that is to say, many times neutrality is not like that. In certain situations, refusing the fact to carry out an act of treason, when all the conditions were available to tempt the subject to carry it out, is something praiseworthy. Refusal to betray does not necessarily imply heroism, but it is worthy of recognition. On the other hand, refusal to carry out an act of heroism, when the situation suggests it, although it is not an act of treason, may also be a disgusting attitude.

Let’s observe the structure of the bipulsion:



The tribal devotion and loyalty bipulsions would be the only ones comprising both parts of the heroism bip. The tribal devotion one is fundamentally present in the extreme values, that is, in the acts of treason and heroism, without participating a lot in the intermediate values. Instead, the loyalty one appears in the two pairs of partial values. The rest of the component bipulsions is arranged considering just one segment.

As we can appreciate, both parts have certain autonomy. Only when reality excludes the extreme values, all the partial components gather, making the motivational force of the bipulsion more powerful.

The function of this tendency is having the tribe and each one of its members always prepared to give the best answer in front of any extreme situation. In such cases, it is essential that subjects show the maximum value for the survival of the tribe, being the act of treason the largest domestic and external ban.

37- Personal performance bip.

This bipulsion has great importance from the point of view of motivation. The interest in the good performance in the activity carried out, besides having a great push force in terms of the weight of motivation, it practically encourages behavior in a continuous way.

Artists, scientists, sportsmen, religious, politicians, professionals commonly tend to have a good performance or outstanding efficiency in their activity. Regarding workers, they may only be fully interested in the good performance as value, when favorable social conditions exist for it; this is, when productive work has a high social valuation and whose yield is clearly assigned to the benefit of the group: tribe, town, community.

The personal performance bip. is a true “motivational funnel”. Its absolute values entail the essence of many other values arranged under its movement. The good performance - bad performance are values clearly present in the psychic surface. At that point, values such as skillfulness-clumsiness, intelligence-stupidity, creativity-lack of creativity, knowledge (theoretical and/or practical)-ignorance, responsibility-irresponsibility, sacrifice spirit - lack of working will, rationality-irrationality, among others, may be expressed. It is a bipulsion integrating a group of partial values that may be present or manifested in the good performance - bad performance.

Within the group of partial values, which may be included in the movement of the personal performance bip., two general types may be distinguished. One is referred to the spiritual and strictly moral values: altruism, social responsibility, abnegation, etc. The stressing of this aspect

of the motivation is expressed in the interest in feeling that one does something useful for the group or that it means a contribution or aid to the common welfare. Here, the personal efficiency- inefficiency are experienced by the subject in terms of the personal performance that contributes to the interests of the group, feeling himself "useful" or "useless" according to it. The other aspect of motivation has to do with the values of skillfulness-clumsiness, creativity - lack of it, to know how to do - not to know how to do, etc. When this area of values is stressed, good performance - bad performance or efficiency-inefficiency, show up in what we call the "outstanding" performance, "of the good ones", or "poor" performance, "lack of brilliantness", etc.

The basic social activity where the burdened absolute values of this tendency move is, with no doubts, the labor activity. From a wide point of view, we can state that work (together with human relationships surrounding and sustaining it) constitutes the great object of satisfaction of man's highest needs. The system of bipulsions was born and developed around the social work of the tribe.

Although the personal performance bip. is a powerful force of the motivation, the objective importance of the good performance in work has a superior reach than the subjective one. We understand for subjective, intentional behaviors, effects looked for as purposes by the subject; while what is objective also includes what is outside the subjects' intention, it embraces the effects that are not intentionally looked for. This means that in spite of the great interest in the good performance, the other motivations not included directly in the personal performance bip. have, nevertheless, the function of objectively favoring the labor efficiency. For example, it is not only aspired to know or to understand certain phenomenon to answer a concrete difficulty during work or to use that knowledge in the practice, but the truth itself of knowledge is also looked for curiosity or for the simple interest in knowing. But here, subjectivity has usually no relation to the fact that this knowledge may be useful in any further problem during labor activity. The support to work, of knowledge acquired in that way, is something objective. The same happens with the interest in avoiding clumsiness, ridiculousness, stupidity, cowardice, etc. The best development of the skills, for example, which is achieved only when the skillful acts looks for the moral pleasure and the clumsiness avoids jeer, is something that in the end favors the good labor performance. Another case is humor. This contributes to keep the good mood and enthusiasm during work favoring the group performance. But nobody makes jokes with the purpose of increasing the productivity.

The whole structure of human motivation practically ends up in the benefit for the best performance of the common work. This is like this, because the natural selection has been choosing the tribes taking into account their major efficiency in the achievement of the means of subsistence, but it was not “interested” in knowing what certain social organism did in order to be more efficient than others in work. It chose the tribes that have the best global performance, without being interested in its domestic organization. Finally, the only social organisms which survived were those whose internal elements were organized in such way that the diverse absolute interests of their members ended objectively in the best performance of the group.

38- Moral fight bip.

It refers to what we understand as “sporty spirit”, emulation, agonistic, “competition spirit.” Let’s see its usefulness for survival.

Any tribe intending to survive must have a strong fraternal or spiritual unity and a clear tendency to cooperation and aid, in first place. The tribe bearing that, has one of the maximum advantages and it can never lose. But one principle of dialectical logics indicates that contradictions or fights among opponents are essential for any improvement. The social work of the tribe needed an internal contradiction to improve its productivity. This way, nature had to encourage fight among the members of the tribe, without harassing the spiritual unity. This was difficult to achieve, since all internal fights appear as excluding taking into account the cooperation and aid. But the **sporty spirit** came out from the “galley” of nature. This implies a fight during the labor activity, to see who is more successful in hunting for example or who carries out certain work in a better way. This moral fight means a great encouragement for the uninterrupted progress and improvement of the tribe’s productivity. At the same time, that sporty spirit is not opposed against the fraternal unity and cooperation, but on the contrary. As the task is more amusing and the enthusiasm to carry out activities is encouraged, friendship and the best affective relationships among the members of the tribe are favored.

If we suppose that a great number of the members of the tribe will go out to look for food, it would be a negative idea if all of them went together, bothering one another. The primary division of work consists on being separated in several groups to go to different areas, increasing the possibilities to get food. In those situations, emulation happens. Let’s consider two of these groups. Let’s suppose that both return in the late afternoon. One brings plenty of food and the other one does not bring

anything. The group pride and the congratulations will be for the first group. Reproaches, humiliation or jeers will be for the second one. Such psychic results lead one to develop an interest for the good result.

Emulation or moral fight in order to be better and/or to avoid being worse is something that had to work spontaneously during the activity of the groups. But during primitive life, it might have been expressed as a game or moral challenge.

What we have stated is one of the many cases in which usefulness of the moral fight bip. or of emulation appears like a phenomenon. But obviously, this not only happens at group level but at individual level as well, the moral challenge to see who is able to carry out certain task or who does it better. All this, necessarily leads to favor the performance capacity of the tribe and of all its members.

The “sporty” internal contradictions among the members of the tribe are **fight**s in relation to the excluding effects of winning or losing, but they are one more element to **cooperation** in relation to the effect of the survival of the tribe, since they contribute to increase the global capacities of the group and its effectiveness to achieve the means of subsistence.

Apart from speeding the productive efficiency, those mechanisms reinforce friendship and the spiritual unity of the individuals. Nowadays, we clearly perceive this in the sports environment. People who meet in order to practice diverse sports or games to win or to lose, in spite of the intense fights for the excluding result they develop the closest fraternity.

In the primary social organism, all these fights correspond to the **moral field**. The equal material distribution is not affected at all, which assures the continuous internal harmony and “homeostasis” of the social organism. This latter issue is ensured in the tribe, because each individual has developed the moral-spiritual values, which lead them spontaneously to proceed fairly. But in case he does not act like that, he will be socially repudiated and humiliated as he will be considered selfish, damned, unfair, disloyal, etc.

The moral fight bip. entails, firstly, the essence of the moral global bip. To win-to lose or victory-defeat, as absolute values, are specific forms of what is globally good-bad. They are good and bad facts respectively for the subject and for that reason they cause moral pleasure or displeasure.

To win - to lose also entail as important psychic component, the feeling of success-failure. Although the anticipatory bip. appears in all goals of intention as generalized psychic reinforcement, its central absolute values (success-failure) have great significance within the moral fight bip. Joy is practically inseparable from success or frustration and feeling of failure, together with the moral pleasure or displeasure that produce respectively the facts of winning or losing. For that reason, the anticipatory bip. makes an

important part in the psychic structure of reactions of pleasure-displeasure for the victory-defeat.

Besides the global moral and anticipatory bipulsions, the aggression imp. may be present. Winning means to overcome the opponent, to defeat him. The game opponent, for example, is transitorily the object of the mechanism of fraternal anti-identification (O.M.F.A.). For that reason, together with moral pleasure and happiness for success in the victory feeling, the pleasure that something negative happens to the opponent is usually added. At the same time, the own defeat implies the victory (what is positive) for the O.M.F.A., which generates the automatic displeasure before what is good for the opponent. Such “anti-spiritual” reactions are sustained by the psychic antagonism arising out from the own operation of the mechanism of fraternal anti-identification.

It is necessary to state that this does not mean aggression itself in the sense of violence or hostility among the subjects. It is only a special way of activation of the entrance way to pleasure that the aggression imp. has as secondary component immersed and confused in the only pleasant reaction of victory. This reaction is mainly made up of moral pleasure, plus happiness or feeling of success for the achievement of the goal, to which it may be added or not, a piece of pleasure coming out from the aggression imp., because of the fact that the opponent has been defeated. That opponent may be the closest friend. It is only the “rule of the game” and not aggression in the violent meaning of the word. This situation is comparable to what happens with the activation of the aggression imp., in the second ethical phase; that is to say, the reaction of affective rejection or anger towards another person are also sustained by the aggression imp., but in a completely different orientation regarding the destructive or sadistic forms of the impulse. These latter ones are closer to the field of mental disruption than to the normal performance of the psyche.

The tendency we are analyzing is very rich in terms of the diverse ways in which contrary values may be present. Those forms, winning-losing or victory-defeat, are the clearest, concrete or direct, but they may also appear as: to be able to do it - not to be able to do it, to do it better - to do it worse, to be winning - to be losing, more than... - less than..., to lead - to be led, to be better - to be worse, to overcome - to be overcome, to be capable of... - not to be capable of... In all cases, it is a moral fight where the diverse values are at stake.

The absolute values of the moral fight bip. do not have practically any psychic meaning in themselves, but they constitute a general mechanism in which the other values work. The values of the other bipulsions move naturally in the frame of the moral fight bip. The facts of winning-losing

show for example, skillfulness or clumsiness manifested in those results or intelligence-stupidity, creativity - lack of creativity, according to the characteristics of the activity. The fight may also consist on acting or not more courageously than another subject in front of a danger, to lead or to be led in knowledge, to have a better or worse performance in social activity, etc. This way, winning-losing or the “better”- the “worst”, as absolute values of the moral fight bip., may take any of the values of the other bipulsions like “materials” to debate.

Winning-losing, to be better - to be worse, are not simple particular and isolated ways of moral values, but a general way of the movement of the other values. They constitute something like the “game field” for values. Agonistics or sporty spirit are as an added engine favoring the maximum dynamism of the performance of moral motivations. For that reason, winning-losing only acquire real sense when other values are placed (or when non moral values and interests are put at stake using victory as a mean).

The moral fight bip. is the one that tests values. Victory-defeat are in charge of demonstrating the true quality of behaviors; they are those making objective what is subjective. If for example there are doubts about who is more skillful for certain activity, the continued victory of a subject, in a game requiring that skillfulness, will speak volumes on the issue.

Although this is not always like that, that is to say, sometimes bad luck makes the one who has acted more skillfully lose, nevertheless, it exists a relatively automatic mechanism by means of which a widespread psychic answer of moral pleasure or displeasure takes place before victory or defeat respectively, without caring mostly whether victory, for example, was a product of skillfulness or it was just by chance. Such mechanism has the function to **assure** the prize to skillfulness and moral punishment to clumsiness (or to other values eventually at risk). Firstly, most games are not of pure chance, but there is almost ever one part that is subject to differential skillfulness. Then, although chance determines that victory occasionally falls on the subject that acted clumsily or less skillfully than other ones and where we could say that the moral prize was spoiled, because that one was awarded to the subject who acted more clumsily, anyway when influence of chance is extinguished as time passes by, victory corresponds in general or frequently, to the person acting more skillfully. For that reason, the spontaneous moral pleasure-displeasure for victory-defeat as well as social approval-disapproval towards those results, as if they were always the result of skillfulness or clumsiness respectively, are in short or in the “long run”, right prizes and punishments towards those last values.

The generalized psychic answer before results is the only way in which effectiveness of prize to skillfulness and punishment to clumsiness may be ensured. As in many cases it is impossible “to isolate” the level in which the victory of one subject (or his best performance) was determined by chance or in what proportion it was the result of his skillfulness, it is only left the moral generalized prize towards the winner. This ensures that, in general terms and along many days, the distribution of moral prizes and punishments will be efficient and accurate, as the influence of chance is extinguished, which is distributed homogeneously for all, appearing the imbalance of a major real prize to skillfulness and the major punishment to clumsiness.

In the games of pure chance, that generalized psychic answer before the winning-losing results intends “to survive” as if they were always the product of skillfulness or clumsiness respectively (this is obviously part of that unavoidable “waste” of generalization). In such cases, although skillfulness-clumsiness are concrete or materially absent, they remain in “spirit”. Thus, when a player throws the dices achieving an excellent result and wins the game, a moral pleasure usually takes place in the subject, just as if it had been the product of his “endowment”; while losing that game, frequently causes a spontaneous feeling of clumsiness, in spite of clearly knowing that chance is the only decisive factor of the outcome.

Although all bipulsions with moral motivation can attend the “game field” of the moral fight bip., there are some of them which move with more regularity than others under its sphere. The following bips. are the ones that stand out: skillfulness, intelligence, rational, personal performance and group moral.

The skillfulness bip, as we have already seen, has in victory-defeat a clear field of its manifestation.

The intelligence bipulsion, on the other hand, tests its values when a game or challenge is played and it requires the use of intellect. This way, intelligence or clumsiness of the own performance are expressed in the result of the dispute.

The rational bip. participates in the fight field where its absolute values are put at stake when brainstorm occurs. At this point, victory-defeat adopt the form of “being right”-“not being right” or winning-losing the discussion or debate. Many times it is painful to lose in this fight, having to agree with, because it means to admit the own stupidity and irrationality. For that reason in some circumstances one intends not to agree with it, if it is not the maximum evidence. As long as there is an exit, one will get away thorough the “climbing plants” of thought, avoiding humiliation of defeat of the own

ideas and mainly, of witnessing the eventual opponent's satisfaction for his "rational victory".

Debates or brainstorming are, with no doubts, of great usefulness for the survival of the tribe. It is an internal contradiction in the field of opinions that encourages the progress or improvement of the ideas of the group and with it, the most appropriate adjustment to reality. In the tribe, the "judge" lies mainly in the facts of reality, reason why it is almost always clear who the winner is or who "was right".

Concerning the personal performance and the group moral bipulsions, they have their best natural unfolding in the frame of the moral fight bip. In the case of the personal performance, winning-losing or to do it better or worse, adopt the form of **better performance - worse performance**, or if the social activity allows the registration of concrete results, the dispute may be planned in terms of winning-losing. Regarding the group moral bip., this is, as we have already stated, a grand scale replica on the values of the individual behavior, but applied to the group. That is the reason why all the values of the group behavior may also work with the mechanics of the moral fight bip. This way, the group will try to be the best in skillfulness, intelligence, courage, labor performance, etc. Besides, the group will try to win in any challenge, since in that victory, the diverse positive values that form a winning team are included.

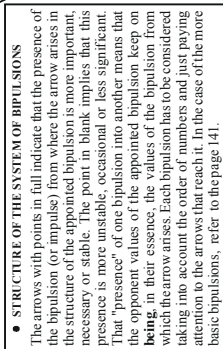
The absolute values of the moral fight bip. are like a kind of holder of values at stake. Victory-defeat or the "better"- "worse", are the containers in motion which include the other values that are subject to the result of the fight. The level of psychic importance of winning-losing always depends on the values that are at stake in those results. This way, skillfulness-clumsiness in an entertainment game may be at stake as well as one lawyer's capacity and prestige in winning-losing lawsuits or a political candidate in winning-losing elections and the group of values and the honor of an entire town in winning-losing a war. For that reason, winning-losing or victory-defeat only acquire a true significance when other values are put at stake.

In the tribe (we always talk about the primitive human tribe or primary social organism), putting values at stake used to happen regularly. The own conditions of the tribe's life offered the most appropriate field so that sporty or emulative character appears during the own performance of work. Hunting, fishing, harvest, for example, are activities allowing a clear ascertaining of the result, at the individual as well as at the group performance. For that reason, one can deduce that they used to put the values at stake concerning good or bad performance, either individual or group one, as the outcome of a natural combination of work and sport. In such way, as values of the personal performance and group moral bipulsions

are regularly put at stake, the whole group of smaller values that are under them would be put at stake. As the personal performance and group moral bipulsions gather, at the same time, a considerable quantity of other values, when putting at stake the good performance-bad performance (individual or group) in the victory-defeat result, the whole other values that are there would be put simultaneously at stake (skillfulness-clumsiness, intelligence-stupidity, sacrifice spirit-lack of willing to work, to know how to do-not to know how to do, etc.). This way, it was common that a good part of the values worked under the mechanics of the moral fight bip. The results of work-sport had to constitute an important axis or objective parameter to reveal and evaluate the values of many bipulsions.

That natural emulative or sporty way of the primitive subjects' work is not only deduced from the objective conditions offered by hunting, fishing, harvest and other labor activities of the primitive ones, but it may be deduced from other reasons. One is the motivational autonomy of sport. The enthusiasm and interest that sports provoke as well as the high appreciation of victory may not have risen from "nothing", but they would be largely an inheritance from that way of primitive work. We can also appreciate that primitive inheritance in the universal and spontaneous form of the children games, where winning-losing are almost ever central elements. And this would fit into the well-known fact that the game of the smaller members of a species, tends to be a copy, a preparatory simulation of mature activity. Another argument and the most important one, is the one derived from the logical dialectics and from the laws of the evolution of species. Firstly, the domestic fights or contradictions constitute a certain stimulus for the maximum efficiency of the group. Then, as natural selection picked out tribes according to their largest global efficiency in labor, it becomes evident that a tribe which turns labor activity into a sporty game, where at individual as well as at group level, emulation or moral fight for the best performance take place; such tribe will achieve an important advantage and it will be asserted over the rest.

In order to conclude this chapter, in the following page a scheme of how the structure of bipulsions would be, is exhibited.



THE OPERATION OF BIPULSIONS

If we put in motion the system of bipulsions, we find that the functional combination and interaction experienced by them, have the highest complexity dynamism. What it is amazing in that operation, is that the general law never changes its simple basic mechanics (assertion of pleasure and denial of displeasure). But the disposition or distribution of pleasure and displeasure are so accurate that the intentional behavior of the group of individuals of the tribe, in spite of being essentially moved just by that law, turns out to be a so integrated and coherent joint operation that ends up in the superior order of a “giant animal” with the most perfect abilities to survive and to reproduce itself.

1. The bipulsions and the fundamental contradiction of the psyche

The fight between the general law and the opponent forces is strongly present at this level, allowing the movement of bipulsions. The bipulsion, considered as the double tendency of premeditation to avoid or to suppress the negative value and to assert the positive one, does not have all the means to achieve those purposes. Opponent forces have an important presence here. The evidence of their power is manifested as the negative value happens in similar proportions than the positive one, in spite of the efforts of the bipulsion. In order to achieve the positive value and to avoid the negative one, the bipulsion has to fight against the opponent forces very often. At every moment, there is a risk to fall under the negative value, besides being difficult to achieve the positive one.

At this stage, the opponent forces are everything pertaining to the objective reality that, because of its global influence, the displeasure of the negative value takes place and the pleasure of the positive value is banned. Although the complexity of the diverse situations is something that frequently tends to it, the own social mechanism determining the kind of behaviors that correspond to each one of the absolute values influences to

ensure the balance and movement of the antagonistic values. Such a mechanism consists in that the **social average** of the quality of behaviors is what determines whether outstanding acts are positive or negative in the ends.

We have already discussed this when we analyzed the essence of the intelligent or stupid act. A behavior is intelligent or stupid according to the parameter of the social average. The same happens with the other values. If, for example, we consider two groups of people where, according to our approach, the members of one group are brave and the members of the other group are coward, we will see that in the internal coexistence of each group, there will be a balanced distribution of brave and coward acts. The coward people will have their own average taking into account their level of courage, the same as the brave ones. All the behaviors evaluated in terms of courage-cowardice moved away from the respective average, will be coward or brave. The distance in relation to the average is automatically decisive of what is positive or negative of values. For that reason, the courage bip. will usually work in each group, together with the respective ethical answer. Although the most coward behavior of the brave group would be perhaps a courageous act in the other group and vice versa, the courageous behavior of a subject belonging to the coward group would probably be a cowardice in relation to the social average of the courageous group.

The result is that in the own social group, the dynamics of an internal contradiction regarding the movement of values takes place. This provokes that most behaviors are situated around neutrality, while a necessary and regular proportion of behaviors, which are kept away from the average, correspond to the positive or negative value. Even, although everybody does what is good and the group improves in absolute terms, the essential mechanism will change in nothing, since a new social average will be conceived, repeating the situation. No matter the level achieved by the group average as a whole, one half of behaviors will always be better than the other half. That is enough so that the worst are bad in relation to the average, because the average is what determines the positive and negative sides.

The opponent forces, like reality factors that influence in favor of the appearance of the negative value and make the appearance of the positive one difficult, exist inside the group. It is about the fact that the average is always renewed, ensuring the endless existence of the worse and better than it. Therefore, the presence of negative values is ensured as well as the difficulty to get the positive ones. When it is easy for everybody to do what is good, the mechanism will advance, establishing the new average and demanding more effort (or ability, etc.) to achieve a positive act. Then, when everybody makes the effort and is able to carry out the positive act

easily, the average advances again, dividing into two the existing behaviors: the best and the worst ones, turning them into the good and bad ones.

This is the fundamental mechanism of the performance of the opponent forces that together with the necessary tendency of the general law, ensure the continuity of a balanced fight that always aims the vigorous movement of the behavior. The task of bipulsions is effective and the force of their motivation is considerable when they are demanded by the opponent forces that constantly threaten the appearance of the negative value and limit or harass the achievement of the positive one. It must be hard to do things well and “easy” to do them badly. If on the contrary, it was easy to do them well, achieving pleasure very often for it and rarely experiencing displeasure for something negative, the motivation and behavior would disappear, being the tribe eliminated from nature.

Apart from those demands of the mechanism of the social average, the opponent forces also use other elements that guarantee the presence of the negative values and hinder the appearance of the positive ones. One of them consists on the natural use of orientation taken by some impulses, making that the eventual satisfaction of these ones is excluded regarding the purposes of certain bipulsions. Thus for example, the aggression imp. may be moved in a direction where its satisfaction is at the same time an act of wickedness, that is to say it means the appearance of the negative value of the goodness bip. Another case where a similar situation takes place occurs when the approval imp. encourages the subject to spread openly an own merit, but that would imply the appearance of the negative value of the humility bip.: pedantry, arrogance. This way, a fight takes place between that specific interest of the approval imp. trying to call the attention towards the presumed personal merit, against the humility bip. that has an excluding purpose regarding it. Another example occurs when the communication imp. pushes to tell a strange and mysterious event that has never happened before, but that it is useful “to amaze” the receivers. At this point, the fight is against the expression of the truth bip. that has to face that interest, to avoid the appearance of its negative value: to lie, not to tell the truth. It is also frequent that the rest and corporal comfort impulses oppose to the abnegation or personal performance bip., that is to say, those impulses want unilaterally “to give up everything” and to achieve their satisfaction, putting an end to the effort; but those bipulsions have to fight against that interest to attain their respective positive values and to avoid the negative ones: laziness or lack of will, bad performance, that would imply to give place to the rest and comfort. On the other hand, the courage bip. has to fight naturally against the conservation imp. The satisfaction of the latter one, by

avoiding a danger through the escape, means, in certain cases, an act of cowardice.

These natural confrontations may also appear among bipulsions (or among different aspirations of one same bipulsion, example: between two duties appearing as excluding) but they are more present between impulses and bipulsions. Such fights are within the functional or normal fights inside premeditation. The function fulfilled by those natural oppositions among the reasons of premeditation is to encourage bipulsions in order to continue with their tendency of affirming the positive value that is the useful aspect for the survival of the tribe.

As we have stated, the bipulsions are very important in terms of motivation and effectiveness of their movement only when they are demanded by the opponent forces, which tend to cause the negative value and hinder the achievement of the positive one. If it did not exist any factor threatening the appearance of the negative value and hindering the achievement of the positive one, the bipulsion would be paralyzed. This would be harmful as the movement of bipulsions is useful for life, guided from the negative value to the positive one, it becomes essential the presence of certain factors that “harass” the bipulsion, threatening it with the negative value.

This is the function held by those “deviations” of the orientation of some impulses. They are useful so that the bipulsion responds to what is positive. It is about internal interlacing of the purposes of premeditation contributing to the appearance of the negative values and with it, to the sustained movement of the bipulsions system.

Since the opponent forces are, at this stage, everything influencing in favor of the negative value and against the positive one, that **disposition of natural exclusion** among the goals of premeditation is part of the opponent forces in relation to the contradiction or fight undergone by some bipulsions. But in all the cases, nature “prepared” these fights so that bipulsion “wins”, or at least so that the external behavior guided towards it, is continually imposed. The productive performance takes place during the bipulsion’s fight and in its victory against the opponent forces; it is the moment which defines its usefulness for survival. However, that productive phase could not take place if the factors tending to cause the negative value were not present. The conservation and relief impulses, for example, that have the function to deny (to avoid and to eliminate respectively) the pain of the negative values in bipulsions, would not be mobilized pushing the behavior from what is negative towards what is positive if that did not exist as stimulating condition.

Not only the concrete act of the satisfaction of those impulses implies the appearance of the corresponding negative value, but many times just the aggressive “idea”, for example, already means the appearance of the negative value as well: wickedness, cruelty; or just fear, although there is not a concrete escape, may be an enough condition for the appearance of the negative value: cowardice.

On the other hand, the statement that nature “prepared” these fights so that the bipulsion wins, does not mean that the positive value has to be the only one that must appear and that there is never place for the negative one, since that would imply an imbalance in the fight that would restrain the movement of bipulsions. That “triumph” of the positive value refers to the concrete behavior or final practice. But at subjective level or inside the individual, the opponent forces influence more and balance the situation, making appear the “idea” of the negative value or the desire of the behavior corresponding to it. Such “idea” or desire, as well as in some cases the single memory of a negative act carried out in the past, usually mean the presence of the negative value that generates the respective moral displeasure. That happens although the material or concrete behavior that this negative idea suggests, does not take place. In other words, the balance of the fight and the going from one to another of the opponent values, occur fundamentally at internal level or in the middle of the subject's psychic life; but in the final external behavior (in normal state) the re-asserting act of the positive value is almost ever imposed. Just in that sense, the victory is naturally for the bipulsion; in relation to the final product of the material behavior and not regarding the total absence of the moral displeasure of the negative value, which would lead to a paralyzing imbalance of the fight movement.

From this analysis, the explanation of a strange psychological phenomenon comes off: the potential capacity of homosexuality (and/or lesbianism) in human being. The “oddity” of this phenomenon lies in the fact that it seems to contradict one of the above laws, stating that nature only allows the possibility of pleasure in what is useful for the individual and group survival. As the homosexual orientation is something clearly negative for the purposes of reproduction and survival of the social organism, the natural selection should have banned the possibility of that inclination of the sexual impulse, allowing only the survival for those whose orientation was impossible. However it was not like this, but those who survived were the ones that had that potential homosexuality. This means that, in one way or another, that capacity of homosexuality was useful for survival. Such statement is based upon the fact that everything that is universally present within species exists as they meant an advantage for the organisms holding it. Therefore, as that potential capacity of homosexual orientation is

universally present in the human species, this means that during the evolution of the species, those ones holding that, had an advantage over the rest. This way, thanks to this advantage, the natural selection allowed them the survival, excluding those who did not hold it. Let's see then, which is that unusual advantage.

The sexual re-assertion bip., as we remember, is the one encouraging the performance of male behaviors or attitudes in man and female in woman. But since the bipulsion is not able to work if it is not demanded by some opponent factor tending to produce the negative value, hindering the statement of the positive one, that potential homosexuality has then the function to harass or to threaten the bipulsion, so that this one responds with certain emphasis towards the normal sexual or heterosexual behavior. If the subject had no factor making him doubt temporarily about his own sexual identity, it would not exist the interest in re-asserting his sex either, through the re-asserting acts or attitudes of the corresponding positive value.

We may deduct from this that during the evolution of the species, the subjects having a larger normal sexual activity were those who were more motivated for it together with the **moral** interest of reasserting the own sex; while in the hypothetical tribes where subjects did not have that homosexual threat making them doubt eventually about their own sexual identity, there was a minor frequency of normal sexual activity, since it did not exist the addition of moral interest for reasserting acts of the respective sexual inclination. Therefore, the latter had a smaller reproduction in relation to those ones and were gradually extinguished. Although this factor means a tiny and very sporadic more frequency of the normal sexual activity, that would be enough for thousand of years, so that the descendants of the subjects having such a mechanism will be imposed.

This element would have its maximum influence as a factor of the opponent forces during the development of the subject's sexual orientation. But once the sexual inclination towards the corresponding positive value is defined, this factor as part of the opponent forces would start being less important. From there onwards, the fundamental element used by these ones would become the mechanism of the social average. Thus, for example, one male or neuter behavior in "absolute" terms will be considered perhaps female in a male, for the fact of being considered less male than other habitual behaviors in its social environment. That is, the basic question would deal with being "more man" or "less man", "very feminine" or "not very feminine", etc.; although this is more referred to the general roles that culture settles for each sex.

The normal development of the sexual orientation would depend mainly on three natural conditions that favor it: 11- full operation of the absolute

values in the social environment, surrounding the subject (especially those ones related to the sexual identity). 2 - identifications favoring the respective normal inclination. This is, the proper adoption of models to imitate, as guiders of personal ideals. 3 - regular and normal sexual activity from the own biological maturation of sexuality. These elements would be natural "materials" of the normal development of sexual orientation. Concrete homosexuality, as a phenomenon, would respond basically to the partial or total absence of such conditions. But when the same are present, there would be no reasons for this phenomenon to take place. In such case, the development of values and of personal ideals are guided in contrary direction to it, what determines the will to reassert the own sex, together with the aesthetic, ethical and moral rejection towards the contrary possibility. On the other hand, when having frequently undergone the most intense enjoyment in the normal or heterosexual sexual relationship, not only the sexual imp. is guided there as regular purpose-goal, but the joy imp. also hardens or fastens the desire in the heterosexual object. Therefore, although the potential capacity to feel pleasure for the homosexual behavior is always present, the dominant orientation of the subject's values and ideals as well as of the sexual and joy impulses, make that possibility be worthless or with no attraction.

This situation would be equivalent, for example, in the case of sadism. That is to say, all human beings are potentially able to feel pleasure for behaviors of the most horrendous sadism. But according to the orientation of the development of the subject's values and motivations, there will not be desire or interest on that issue.

The analogy of homosexuality with sadism refers to the psychological mechanisms that may obstruct or favor its development and it is not an appraisable equalization of one phenomenon and another. Anyway, although they are not "same", it is in both cases about negative values and there is nothing to do against that. Undoubtedly one may object that disapproval towards sadism is justified because cruelty materially hurts the other ones and instead homosexuals do not hurt anybody. But if we focus on the social effect of behaviors, we may say that the superb or arrogant individual, for example does not materially hurt anybody; he only shows signs of his self-over-valuation. However, it causes natural and spontaneous social displeasure and disapproval, as it is an absolute negative value like the female behavior in man or male in woman.

What it has to be understood is the cause, the origin and the natural function of the non-approved answers towards those attitudes. Although the influence of certain culture can stress or minimize the appraisable importance of some bipulsions, it would not go as far as "to bury" the

spontaneous and natural reactions of pleasure or displeasure for the respective absolute values.

On the other hand, the moral interest in reasserting the own sex, besides favoring the possibility to be more frequently in situations of heterosexual sexual activity, useful for reproduction purposes, means an important motivational reinforcement for the effectiveness in roles that each culture sets for subjects according to the sex. This is like this, because it takes place the phenomenon of a natural psychological disposition for which the good performance of the role corresponding to the subject's sex tends to be conceived as a reassertion of the respective sex. Although the cultural relativity can make that male roles be female in one place, in another place that adaptation of values takes place at level of the psychic structure, through which the moral interest is naturally "taken advantage" in reasserting the own sex, as a motivational reinforcement for the efficiency in certain roles and functions. This is undoubtedly something favorable for the best global performance of the social organism and for its survival.

Going back to the general approach on the essence of these phenomena, we can state that this interlacing inside premeditation, where the eventual aspirations of some impulses are opposed to the purposes of bipulsions, contributes, together with the mechanism of social average, to encourage the appearance of negative values, as a necessary condition for the movement of bipulsions.

We have to take into account that those functional or natural fights neither frighten the subject nor mean a hindrance for the satisfaction of their impulses. They are only useful to contribute to the constant movement of the bipulsions system, guided towards the affirmation of positive values. The denial, at external behavior level, of all negative values and the affirmation of the positive ones, are not excluded with the regular satisfaction of all the impulses. This satisfaction is just hindered in certain circumstances, but then it completely takes place under other conditions. Nature fostered those internal fights among the reasons of premeditation, but "it made sure" that the widespread victory of bipulsions is not excluded regarding neither the regular satisfaction of all the impulses nor the mental health of individuals. As both conditions are essential for the effective performance of the social organism, surviving tribes were those in which the whole system of necessary tendencies of motivation, in spite of that inner "climbing", had the maximum functional harmony in subjects.

There is another factor that also contributes to hearten the presence of the negative values and to hinder the achievement of the positive ones. It lies in the own activity of the moral fight bip. that, when putting at stake the diverse values, winning-losing or better-worst, makes the loser or "the

worst” get automatically the corresponding negative value. The objective conditions in which that bipulsion moves, where the other bipulsions are bound by its mechanics: winning-losing or better-worse, determine that losing or being the worst, mean clumsiness, stupidity, cowardice, according to the nature of challenge; while winning or making it better implies ability, intelligence, courage, etc. Although losing in a game of genius, for example, does not mean that the subject necessarily acted stupidly, it exists in our psychic structure, as above stated, an adaptation to results, where losing automatically provokes the feeling of clumsiness, stupidity, uselessness and winning is experienced like the appearance of positive values at stake. This objective condition in which the moral fight bip. of each member of the group works, is the one ensuring the balanced distribution of the opponent values. The only possibility to lose or to be worse is a factor that is part of the opponent forces in relation to the purposes of bipulsions.

The values of bipulsions may be divided into two large areas (although not strictly defined): 1- those ones overturning fundamentally to the activity: skillfulness-clumsiness, intelligence-stupidity, to know- to ignore, good performance - bad performance, etc. 2- those ones having more to do with human relationship: goodness-wickedness, justice-injustice, humility-arrogance, loyalty-disloyalty, etc. The opponent forces make use of the natural mechanics of the moral fight bip. mainly in relation to the values of the **activity**; while that factor of the opposition between the eventual aspiration of an impulse regarding the purposes of bipulsions is overturned more strongly towards the values of the **relationship**. On the other hand, the mechanism of the social average, as the central factor that assures the movement of the opponent values, embraces both types of values. In other words, the fundamental element used by the opponent forces and that acts equally in both groups of values, is the mechanism of the social average of the quality of values that makes behaviors stand out in the ends or get away from the average, correspond to the corresponding negative or positive value. Then, this essential mechanism has the reinforcement of those two factors, where each one stresses its presence in a respective area of values. All this ensures the sustained development of the fight between bipulsions and the opponent forces.

It is necessary to say that all we have discussed so far, on the fight and passage from the values of an opponent to another one, is referred to the movement of bipulsions with moral motivations that are the most numerous. Regarding non moral bipulsions (aesthetics, ethics, spiritual, intellectual), here the opponent forces seem to be more regularly subject to the conditions and general circumstances of the environmental reality that tend naturally

and with certain frequency to encourage the appearance of negative values and to restrain or hinder the achievement of the positive ones.

Anyway, in these bipulsions the factor of the social average as a determinant of values also intervenes. In the case of the spiritual bip. for example, a father can feel spiritual displeasure because his son does not get on well and gets a salary of just 300 pesos. While that same father, in another more precarious socio-economic condition, can feel joy because his son got an increase in his salary and he will collect 200 pesos.

Regarding the aesthetic and ethical bipulsions, the presence of the negative values is ensured, for example, for the fact that other people's negative behaviors cause the corresponding displeasure. And as the single condition that the social average determines that such other people's bad or negative behaviors always appear (and therefore unpleasant and refusable), the presence of the aesthetic-ethical displeasure is thereby guaranteed as well as the external answer guided to improve such behaviors.

Concerning the intellectual bip., the presence of the negative value is guaranteed, besides other circumstances, for the own dynamics of the advance of knowledge. The solution and the clarification of certain problem or question which result in the corresponding cognitive power (positive value of the bipulsion), are followed by doubts, new questions, confusion and the feeling of ignorance generated by the new contents and problems arisen due to that advance.

2. The cumulative essence of the impulses operation, in bipulsions

The most complex bipulsions entail the essence of the most basic ones. These ones, at the same time, contain the essence of impulses. Consequently, the most complex bipulsions accumulate the presence of impulses. And as these ones have the essence of directed reflexes, the most complex bipulsions are also one kind of the performance of those reflexes.

Let's see in which way bipulsions keep on **being** the activity of impulses. Firstly, the avoidance of all negative values means a quarantine of absolute goals of the conservation imp. On the other hand, the relief imp tries to get out of pain when the negative values are already present (or when they could not be avoided by the conservation imp.). Then, most positive values are absolute goals of the fraternal and approval impulses; followed in terms of importance by the curiosity and the communication impulses, to which the joy imp. is added trying to affirm the pleasure of the positive values, being added to those impulses.

Based on this, we find that those functional fights between impulses and bipulsions, are basically fights among impulses themselves. As bipulsions,

in their essence, are not more than organized impulses, in fact, everything happens among impulses themselves. It has to do with the oppositions between an impulse and another or rather between two goals of the same impulse. This way for example, when the conservation imp. answers with fear before danger and that same fear and the getting out of danger imply a coward act, a fight inside the conservation imp. shows up. On one hand it is the fear to the material or concrete danger and, on the other hand the fear to carry out a coward act. The interest of the approval imp. in asserting the courageous act is added to it, which is achieved when refusing to escape. Then, the fight is planned between one goal of the conservation imp.: to avoid the material danger against another goal of the same impulse: to avoid cowardice, together with the approval imp. which is added to the latter one: to affirm the courageous act. This fight is always solved in terms of the concept of decision making (which option offers more pleasure and/or less displeasure). If we analyze that fight between the approval imp. that wanted to call the attention towards the own worth, against the humility bip., we will find that the fight is produced between two goals of the same approval imp. On one hand, it exists the interest in approving the worth that wants to be noticed, and on the other hand, the excluding interest of the same impulse for approval (and self-approval) towards the act of humility. The conservation imp. adds itself to this last interest trying to avoid the arrogant attitude or immodesty.

No matter how complex bipulsions are, they keep on being organized impulses. If we analyze, for example, the positive values of bipulsions derived from the global moral (skillfulness, intelligence, sincerity, loyalty, heroism, abnegation, good performance, etc.), we will see that all of them have the psychic and motivational support of the approval imp. Among those values, the good performance in the activity, as it is a value containing many other positive values, is usually the most valuable goal of that impulse and it always constitutes a great offer of moral satisfaction. The heroism bip. is also composed of an important number of bipulsions that have to do with the approval and for that reason, the honor to carry out a heroic act is also of special interest for the impulse.

Let's remember that the fraternal imp. and others also seek those positive values in their integrity. For that reason, the nature of the motivation pursuing the same goal is multiple.

When saying that a fact, value or behavior, is looked for in its **integrity** by two or more reasons, it means that each reason pursues unilaterally the whole act and not a part or a "piece" of it. For example, when asserting that the fulfillment of duty is a moral good and something favorable for O.M.F.I., that means that the act of fulfilling duty is a moral good in all its

“circumference”, the whole act is a moral good. But at the same time, that act is something good for the O.M.F.I., also in all its “circumference”. The relationship is the same as if somebody were at the same time a father and a son. The subject is a father in all his environment, all that human being is a father. But at the same time, the same subject and everything enclosed under the “circumference” of his body, is a son. This is the sense that should be understood when it is said, for example, that duty has a double moral and spiritual essence. Fulfillment of duty is in all its volume a moral good; and at the same time, the whole act is something positive or favorable for the O.M.F.I. In its capacity of moral good, duty is sought by the properly moral bip. and in its condition of spiritual good or of favorable fact for the O.M.F.I., is pursued by the spiritual bip. But as the combination of those bipulsions is regular, where both try to get unilaterally the same fact in their integrity, a natural sum and merger of both motivations is produced, giving rise to a new bipulsion: social responsibility.

Based on these relationships, we can observe that the good performance in the joint work or the heroic act, as positive values, although supported by the approval imp., is pursued at the same time in its integrity by the fraternal imp. Both are satisfied through the same fact.

3. Functional flexibility of the personal performance bipulsion

At the primary social organism, the main social activity is the productive work aimed at achieving the means of subsistence. Nowadays, the diverse professions or activities undertaken by individuals make the personal performance join, merging with the bipulsion that each activity stresses. Thus, the values of the artistic and the personal performance bipulsions are superimposed in artists; the good performance has to do with the aesthetic quality of the work. In sportsmen, the good or bad performance is in charge of the moral fight bip.; victory-defeat speak volumes about the objective quality of the sports performance. In scientists and philosophers, the good performance consists on the positive value of the rational bip. The humorist has a good performance when he is funny and makes people laugh. The same happens regarding the judge; not because he makes the public laugh, but because his good acting coincides with fairness and justice of his performance. The educator has as a positive value in his personal performance bip. the positive value of the teaching bip. The journalist has a good performance as long as he provides timely and true information of what has social importance. In the student, his good performance coincides with the positive value of the knowledge bip.

That flexibility of the personal performance bip. would be an adaptation of the psyche to the diverse activities that supplement or replace work as well as the diverse roles which may exist in the tribe. For survival, the development of the generalized interest for the good performance, will always be positive as a value in any activity undertaken.

The capacity of the personal performance bip., of being fully moved in no labor activities, would also have the function of assuring the healthy psychic performance during the best times of the tribe, when work is hardly necessary. That is to say, as it is an integrative bipulsion of a group of other component tendencies, it would be positive for the psychological health that during the days in which there is no work to do, this bipulsion keeps always moved, ensuring the normal performance of those motivational elements contained in its structure and which are essential psychological functions.

During the labor activity of the tribe, it simultaneously takes place all what is today divided. The job itself is an art, a game, a sport, a science, a school. Nevertheless, the flexibility of the personal performance bip. is a premise so that in the social development the diverse specializations may take place with the full performance of this bipulsion; that is to say, together with each motivational element strengthened in the specific profession, the full weight of the personal performance bip. is added, plus all its battery of values. This allows that in the environment of each type of activity, the subjects involved share a high valuation for the good performance of it. It is as an independent world regarding the rest of fields of the social activity. That "world" is made up of the group of those who participate and share the valuations in relation to that activity. For that reason, individuals or groups of the same environment are specially recognized and admired, at the same time one wants to have a good individual or group performance in that field.

4. Human relationships and the performance of the bipulsions system

The whole system of bipulsions and its absolute values are, like we have already said, **of necessary development**. It is only necessary any social and cultural environment, with the minimum requirements defining it, so that it will be well developed and will work. However, in order to achieve that good development, some socio-cultural "vitamins" become essential.

An important factor would be, firstly, the normal relationship mother-son during the first childhood. As it is a stage of supreme fragility for the psychological development in general, any alteration of the most primary affective relationship with the mother may provoke consequences able to

exercise a disturbing influence at any level of the psychic development, including the field of values or morality, spirituality.

Another condition is the full and vigorous performance of the absolute values in the social environment that surrounds the subject's development. This, undoubtedly, used to happen in the primitive social environment. Today, instead, there is usually a great lack on this regard, being poor in many cases the development of the natural moral and spiritual functions of the human psyche.

Another factor and perhaps the most important one, is the presence of an atmosphere full of affection, where the subject is loved, estimated or valued in his person and at the same time he values and estimates people who are near him. Let's see the reason of this condition. In the first place, the fundamental elements that generate the values are approval-disapproval. The subject is interested in doing what is good when that leads to the pleasure of approval and he avoids what is bad when it leads to the displeasure of disapproval. But one condition in order to have a social approval-disapproval psychically significant is that one that must appreciate or have esteem for those who approve or disapprove. Only when that esteem takes place, approval produces a natural pleasure and disapproval the corresponding displeasure. Otherwise, such social answers do not practically have any psychic meaning for the people who receive them. But when those appraisable-affective conditions are present, is when the repeated reactions of moral pleasure-displeasure produced during the subject's development are consolidated, becoming then autonomous in their capacity to rouse under the form of self-approval and self-disapproval. The autonomy of the ethical-moral self-regulation would mark an index of normal development of values. Such development would be present when the ethical self-answer has a similar psychic importance than the external answer.

When that environment of esteem and valuation exists, disapproval towards the esteemed subjects is not only morally painful, but also when feeling appreciation towards them, it is important not to displease them, considering that the fraternal identification takes place, whereas they are loved beings, all damage to them causes spiritual displeasure. Therefore, doing something negative will produce a double displeasure: moral-spiritual; while doing something good which is celebrated and approved, will produce a double pleasure: moral (approval) and spiritual (beneficial fact for the O.M.F.I.). This would mark the beginning of the sense of duty and of the altruism of motivation.

The climate of affection and the reciprocal valuation and fraternal identification (love, affection, esteem) as well as the sustained interest of each one for the common well-being, would be essential for the normal

bipulsions operation, as they constitute the main “fuels” for the performance of absolute values. The strictly moral bip. as well as the spiritual one, through which a great part of the bipulsions system is formed, mean that climate of affection, love, esteem, valuation and interest for the common welfare. All that, without doubts, used to be present in the primary social organism. The own natural conditions of the tribe’s life favored the strong fraternal identification in its members.

In order to have an idea of those relationships among the members of the tribe, we do not have to imagine a certain group of “unknown” primitives, but we have to feel oneself as one of them. For that, we have to gather in our mind the most numerous possible group of relatives, friends and other people that we choose according to our affective closeness or friendliness and to move to a natural atmosphere where we settle to live as an authentic tribe. That is the affective climate that we have to imagine. We have to suppose that under such conditions, the values of bipulsions would start “rotating” in the atmosphere with just the “push of the wind”.

Although we can not doubt on the importance of the fraternal climate for the normal development and for the bipulsions operation, we should see what the relationships among men depend on. In such sense, commands such as “love each other” work very little. Although nobody doubts about the good intention of that proposal, we know that the form of the psychic performance tends to answer in a better way to the material and concrete conditions of life than to the principles of that type. All attempt to improve human relationships, if it wants to be successful, involves the transformation of those objective life conditions. If the most basic interests in people are excluding, in such way that each party is an obstacle for the other one and where any benefit for some people means a damage for others, affections corresponding to the situation will arise, that is to say there will be a basic enmity. An example on this issue is what happens in the society divided into classes with opposed economic interests. Here it is not enough to suggest the subjects they should love each other. Before that, it is necessary to transform the relationships of opposition and objective exclusion of interests, in a way of straightening them, so that the whole society has parallel economic interests.*

* As nowadays the tribe does not exist for most human beings, one may think that the family is its current substitution and that the situation of absence of classes, parallelism of material interests and relationships of equality among its members have to be limited only to it. But the “tribe” in its psychic meaning is something more than that. The tribe is more equivalent to the community or society notion. It is for that reason that in current societies the person who has sufficiently developed, for example, the social responsibility, not only feels the duty to fulfill what is

The absence of opposed economic interests would be the first condition to think about fraternal relationships among men. The second one would lie in the fact of the appropriate organization of social activities. When interesting activities are shared, joint interests arise and the mutual esteem among participants is encouraged. The activity is an important factor in the determination of the quality of human relationships. If there are no joint activities, there will be neither joint interests nor conversation topics or enough reasons to esteem the others.

The natural conditions of the tribe are constantly encouraging people to carry out joint activities which generate joint interests and these ones favor the fraternity of relationships. The joint or shared interest not only refers to the group purposes that are pursued (which are of great importance for the good performance of values), but the expression: **joint interest**, also refers, for example, to share the liking for certain things or to share one same situation or condition. The two forms of joint interest make the affective relationships be deepened. Both situations are present in the life of a tribe.

As activities generate joint interests of both types, the quality of human relationships greatly depends on them. The decisive power of the social activity, in relation to the esteem and affective closeness of people, includes even people who do not know each other, for the single fact of sharing the same activity. We have already discussed how the diverse environments themselves of the social activity, raise an own world of esteems. Therefore, once welfare and the material safety for all the members of the society have been achieved, as well as social equality and the parallelism of economic interests, the following step to improve human relationships would consist on the appropriate organization of social activities. Those activities, where labor is fundamentally included, must be of the maximum pleasure and

positive for his family, but he also feels strongly the duty to serve the community, the society, certain group of membership or the whole humanity. . . Although in the life of the primitive tribe, the notions or feelings of family and society tend to be together, a relative division into sub-groups of coexistence or of more intimate affective closeness that would correspond to the most specific experience in family would take place. At least that is what it has been found in the different studies of contemporary tribes as well as of the known history. In all cases, the **gens (sic)** constitute the sub-groups of the tribe and the different families are usually determined by the relationship through the maternal line. But the existence of such sub-groups does not alter the fact that the tribe works as a single social organism, where all its members have equality of conditions and a joint commitment. See Morgan L. H. **La sociedad primitiva**. Colofón. México.- Engels F. **El origen de la familia, la propiedad privada y el Estado**. Editorial Cartago, Argentina y Editorial Letras. México. 1985 (*Morgan L. H. "The primitive society". Colofón. Mexico.- Engels F. "The origin of the family, the private property and the State."*)

enthusiasm for participants. Such condition contributes to fraternity of relationships, which at the same time favors the normal performance of the system of bipulsions or absolute values.

Afterwards, we will discuss about the social activity and its important role as natural “gearings” for the healthy and normal development of the diverse psychological functions (chapter 11 and 16).

5. The ethical bipulsion and human relationships

Displeasure or pleasure caused by other people's behavior moved the second phase of the ethical bip., consisting in the answer of the aggression imp. that rejects or the fraternal one that approves; the communication imp. is added to them, with its nec. to tell the other the unconformity or conformity for what he did.

The spontaneous answers of criticism or recognition towards other people's acts form the mechanism guiding the modification, adaptation and improvement of the social behaviors of individuals. If the ethical answer stops working, one of the main elements which regulate the behaviors of the group coexistence will stop operating. That will lead, for example, to the fact that nobody will be able to know that his attitudes bother the others. When these ones do not disapprove the subject, they will keep on keeping displeasures because of him, since he will naturally continue with the same behavior. In such cases, a blockade of the normal activity of the ethical bip. takes place. The subject does not agree with the other's behavior, but he does not dare to show it. The fear to offend him opposes to the spontaneous external answer of the communication and aggression impulses that naturally shape the disapproval or rejection expression towards the other people's behavior. As the situation is repeated many times, the relationship little by little is broken up. Instead, if one had shown non-conformity from the beginning, that would have modified his behavior “a long time ago”.

The inability of disapproving other people's behaviors in the right moment is harmful for both. One because it stores displeasures and negative feelings. The other one because it lacks the normal indicative parameter to regulate and to improve their behaviors. But when the ethical bip. works normally, uneasiness is never stored; all that comes in, goes out with the same rhythm. On the contrary, if what comes in does not go out, the new thing that comes in is stored, causing surpassing. There are no doubts that it is positive to avoid making another subject feel bad, but the case of disapproval is perhaps the only exception. At this stage what is good for him and for everybody is to show the own unconformity. Although that provokes certain moral displeasure in him, the good relationship is not impaired as one fears, but

rather it is reinforced. If this was not like that, an exclusion situation between the ethical answer and good relationships would have arisen in the tribe, which it could not happen as both things are indispensable. For that reason, the psyche is adapted so that the spontaneous disapproval for certain own action was “well endured”. When the person “does not like” the reproach, is when it contains **cumulative elements** of the past. What it really offends is to find out that there was previous unconformity not expressed timely. It is naturally preferable that affections are expressed on due time.

Apart from this mechanism, through which it is spontaneously preferable the direct manifestation of unconformity towards the own behavior, in exchange of hiding it, it exists another element through which the answer of anger, etc., does not harm but it rather favors human relationships. It consists on the mutual regret or bilateral feeling of blame commonly produced after the fact. Once the subject got angry with the other one, a psychic state arises by means of which one feels “to have acted badly” with him. At the same time, the other subject feels that he should not have made what originated that anger. This situation is followed by the mutual implicit or explicit apology, reason why everything comes to normal, but, and this is the important fact, the relationship has been **purified** and the future correction and the improvement of behavior, **guaranteed**.

6. Relative or acquired values

All we have already discussed on bipulsions corresponds to the field of essential functions, to what is necessary and common in any culture. The relative value are, instead, the variables **forms** in which the absolute values are manifested.

In bipulsions, the dialectical relationships of essence and phenomenon, content and shape, etc., appear in the same way we had observed in impulses. On that issue we said that ingesting food, for example, was the object of satisfaction of the nutritious impulse, as the essential, necessary, constant or common content. Then, the mean-goals and purpose-goals were obvious, casual, variable or the different form. The absolute values or of necessary development are equal to the object of satisfaction; they refer to what is essential, constant and common in all. And the relative or acquired values are equal to the goals of the impulses; they are the obvious, variable or the diverse forms that may have what is absolute. The relative values have to do with the great coloring of concrete facts conceived as what is good or bad, stupid-intelligent, fair-unfair, etc., and which may vary from one culture to another or among subjects of the same culture.

The bipulsions and their absolute values constitute the empty mechanism where culture “places” the relative values, completing the task. Such relative or acquired values, although they may vary, never stop being the particular forms the absolute ones may have. The absolute value, as it is the general essence, exists **in** the concrete specific facts that are the diverse relative values. The absolute or necessary values and the double tendency to affirm one and to deny the other one, only constitute the basic mechanics of bipulsions. But the way in which they work and the concrete facts each value refers to, are in the hands of culture, its customs, traditions and the different approaches that may work in each society.

The statement that the absolute value **is manifested** in the relative values, also means that the absolute value, as content, is fully occupying the integrity of the concrete fact or relative value. As the common content: eating or ingesting food is present in the full act of eating an apple or in the whole behavior of ingesting a piece of roasted meat, the absolute value: fulfillment of duty, for example, covers the whole “volume” of the behavior in which certain mission is carried out or in everything related to the fact of giving some money, etc. The essential content can not exist without a concrete form. Those concrete forms are the relative values, they are the notions expressing what the absolute value “consists on”, being this what is variable.

As we had stated, bipulsions and its absolute values structure themselves from the most general to the most specific, but always in an environment of certain level of **generality** in relation to concrete facts; while relative values are close to that derivation or ramification of the absolute values, but being in charge of the concrete facts and where a practical and dynamic approach should work on what things “exactly” are well or bad or are ridiculous - not ridiculous, respectful-disrespectful, etc. The variability of approaches takes place at this stage, being able to differ among groups or individuals.

The old moral theories that tried to define the good and the bad, tended to disappear when the certainty of their relativity was reached, that everything was in the “air”; what was good for some people, could be, with the same right, bad for others. In the case of intelligence, for example, the situation was repeated. Thus, a “race” of definitions of intelligence was developed which continues nowadays in psychology and it has never been considered in its most essential aspect, that is to say, like what it really is: a positive value, opposed to stupidity, the same like the good regarding the bad. For that reason, in view of the most sophisticated definition of what intelligence implies, anyone peeping it, is able to say no, that in fact this is stupidity, that intelligence is not to do anything of the definition and it will have the

same level of reason-unreasonableness that the author of the difficult definition.

Of course that there would be, in all the values, what could be considered as a general, universal tendency, to agree with certain elementary approaches about what each value means or which would be the behaviors implying one or the other. But no matter how important the consent is, it will always be something arbitrary in the end, because that is the nature of the relative or acquired values.

This relativity is also applicable to truth as value (although we will not see that completely). Science, for example, moves under a general frame that is the materialistic and determinist conception of the world, like its more important characteristics. And within that frame, there are certain rules accepted by consent leading to determine that something is true or false. It is clear that somebody, opposed to that general conception of science, can reject all that science says, considering it false. For that reason, the question scientific truth-falsehood is valid for those sharing that general conception and that also participate in the implicit regulation which works inside that basic supposition. But when somebody that previously accepted those rules, is "cornered" by arguments that demonstrate his mistake and appeals to that relativity of truth, saying that each one has "his truth", etc., it is now about another thing. It is simply a not very honorable attitude of the person who, having accepted the rules of the game, decides "to kick the board" before his imminent defeat.

But on the other hand, in the case of the truth-falsehood, a particular situation arises and it is the one which determines what is truth and what is false, the approach is not completely arbitrary or subjective, but it is also based on what is objective real-unreal. Although at the level of psychological experience of values, two people may have opinions or beliefs completely opposed about the facts of reality and each one may feel that his is the true, here a new element rouses: reality is only one; and therefore one of the opinions may coincide with it and the other, not. In such case, what is adjusted to reality, although we do not know which is, besides being a relative, subjective true, like the other one, it will also be absolute or objective (although incomplete, as it will not be able to embrace that whole reality). And that objective truth can be usually proven appealing to practice, to the proof of facts, to what the own reality demonstrates. The other values only depend on subjective elements and in the end of the pleasure-displeasure that sustain what is considered positive or negative. If this is opposed among people, there will never be an approach or objective parameter determining who is right. It will always depend on those subjective psychological elements. What is good for one, for example, may

be bad for another; and “outside”, in the objective reality, there is not anything good or bad in itself and either something similar, as it does happen with what is objective real-unreal, foundations of what is true-false.

Good and bad, what is beautiful and ugly, together with many other values, among what is included, in a great extent, what is considered intelligent or stupid, depend on the pleasure-displeasure that sustain them. These ones may be present on the opposite way among individuals and discussion will be continued, because there is not any other parameter or reference. Instead in the case of the truth-falsehood, the basis of their determination, apart from being the corresponding pleasure-displeasure, is also the reality itself, the one that although you agree with it or not, is **just of one single way***. For that reason, truth-falsehood, taking into account the basis of their determination, have one “foot” outside subjectivity and it is supported in the objective reality. This does not mean that something is pretended outside pleasure-displeasure, but these psychic reactions “bind” themselves to truth-falsehood respectively, values that at the same time, depend on what is real-unreal as objective elements, independent from subjective interests and affections.

7. The source of relative values

The mechanism by means of which certain facts are conceived as good or bad in general, consists basically on the social approval-disapproval towards the concrete acts. The approval-disapproval regarding certain acts towards a child, will make such facts or concrete acts be fixed as the good and the bad respectively. If in another place the parents of other children approve and disapprove the opposite behaviors, the relative values fixed as the good- bad ones in those children will be contrary in relation to that.

Although behaviors are approved or disapproved as they are considered good or bad, taking into account the origin they are good or bad because they are approved or disapproved. That is to say, the decisive part of the relative values is the direction of the approval-disapproval. According to the orientation that such social answers have in one culture, the facts will be good or bad. This even includes the relative values of the aesthetic, cognitive pleasure and others.

The interests of those who rule, settle almost all the relative values, as they decide the direction where the approval and disapproval answers will be guided. What is approvable is what favors the dominant interests and what is harmful for them is non-approvable. In the tribe, the common

* If it is supposed that it could not be in a single way, but for example: multiple, then it would be in a single way: multiple.

benefit governs; this sets up the dominant interest. Therefore, behaviors are approved or disapproved as they correspond or not to the common interests. In the child's example, the parents are the ones who command the situation. His behaviors will be good or bad according to the correspondence with the interests and the approach of the parents. They approve or disapprove according to the pleasure or displeasure caused by the child's behavior. In the society divided into classes, the interests of the ruling class determine what is good or bad of the behaviors of individuals and groups. Any behavior, initiative, idea, opinion, harmful for the interests of the ruling class will be wrong, deserving condemnation and rejection; at the same time, all that is favorable to those interests, will be worthy of the recognition and support.

The mechanism by means of which the ruling class establishes the general tendency of the relative values in the whole society, does not consist, obviously, in the direct approval-disapproval towards each individual, but there are intermediate ways through which that phenomenon occurs. From the nucleus of the ruling class, the answers of approval or disapproval of certain contents rouse, as they favor or harm its interests. This is spread like a chain reaction in all the environments of society, through the huge ideological apparatus governed by this class (means of information, education, politics, cultural activity, etc.), thus determining the general guidance of the relative values (ideas, affections, rules, models, principles, patterns), which finally respond to the convenience of those interests.

The phenomenon for which the ruling interests settle the general tendency of the type of relative values was something useful in the primary social organism. As the common or group material interest ruled there, it was essential that the relative values were those benefiting the material interests of the tribe. Only that situation could ensure the group survival. But since the society divided into classes appeared, based on the dominance and exploitation of one class over the other, the material interests of the ruling class were finally imposed because of its great power, spreading its values in all the spheres of society. This makes even many of the submitted ones follow those values as a guide of their ideas and behaviors, in spite of being contrary to their own objective interests.

THE MACROPULSION

All the impulses and bipulsions we have already discussed correspond to the analytic field of reasons. We talked about the multiple elements of motivation, but with a disintegrated approach and isolating the different facts whose affirmation or denial is of the premeditation's interest. However, the general law has a sphere of its activity corresponding to the integration of reasons, to the group of facts. In this sphere, macropulsion moves. The absolute values, here, are not facts but "macro-facts" or global facts. It is about **situations to be** sought or to be avoided. Such situations are conceived in their global configuration as a single fact, but in their composition, they are combinations of simple facts.

For our approach, a **simple fact** would be what a concrete state of pleasure or displeasure lasts, example: all that happened during the satisfaction of an impulse or the displeasure caused by a unique stimulus or reason. Instead, we will call **global fact** to the situation defined in space and time, where a group of simple facts is included. The global facts, to be like that, have to be defined in their space and temporary configuration; they must have a relatively defined beginning and an end. When the situation is indefinite in its duration, it is no longer a global fact but a **virtual condition**. For example, "to be a doctor" is something that can not be enclosed in space and time as a unique fact, but it is a virtual condition, indefinite in its duration. On the other hand, going to a party or not going, is a global fact, since it allows to be enclosed in the mental representation as a "compact" fact, defined in its consistency and approximate duration.

In fact there are no accurate limits among a simple fact, a global fact and a virtual condition. Going to our dining room just to eat, could be defined as a simple fact. But to attend a "dinner" would be a global fact. The synthetic notion of it comprises a group of simple facts. On the other hand, to think about staying for five or six months in "another country" would still be a global fact, as it is something defined in its consistency and approximate

duration and captured in the subjectivity with a global notion of all supposed experiences inside that defined fact. But it is “just about” to be a virtual condition, as it would be for example “living” indefinitely in that country. Therefore, it is a continuity going from the simple facts to global ones and continuing until the virtual conditions.

Although it is a continuity that prevents from defining exactly the separation points, the same exists the qualitative difference among those three types of goals that premeditation is interested in. This is the same, for example, that the qualitative difference among the morning, the afternoon and the night. During the intermediate times, it is impossible to capture the accurate point of separation. However, when moving away from those confused boundaries, the three things appear clearly distinguishable. The same happens with all the qualitative changes determined by gradual quantitative changes.

Then, on one hand we find the simple facts that are concrete acts that can not be divided into their components, example: drinking a glass of water. No matter how much we divide that fact into partial movements, in this psychological focus the whole act of drinking, from its beginning until its conclusion, is no doubts, a single simple fact. Even if they are two glasses running, they would also correspond to the same act: drinking. The global facts, on the other hand, are those gathering several simple facts in a single global configuration conceived as an only fact, example: to attend or not a meeting, to attend a sports or artistic show, to go to a trip, to play or not in a room game, etc. Then, the virtual conditions are for example: to have a good work, to have safe conditions in the case of danger, to be healthy, etc.

The virtual or transcendent conditions in relation to the concrete facts will be discussed in the following chapter. The macropulsion being now analyzed still moves in the level of the facts without more significance than its own presentation or avoidance. The contrary nucleus of this mechanism are: **pleasant global fact – unpleasant global fact**. Such concepts refer to what we understand for “pleasant situation” or “unpleasant situation”. But we will not use the term: situation, since it has several senses. Sometimes it refers to simple facts, others to global facts or also to virtual conditions.

The macropulsion is formed by two heading impulses paying its attention in the global fact as a whole; these are the joy and conservation impulses. The global fact is conceived in a single synthetic notion of the promising psychic average. When the psychic product is conceived as pleasant, the **desire** of the joy imp. rouses trying to achieve the affirmation of the global fact; and when the psychic average advanced by that image is unpleasant, the **fear** towards the global fact will appear and because of that one will try to avoid it.

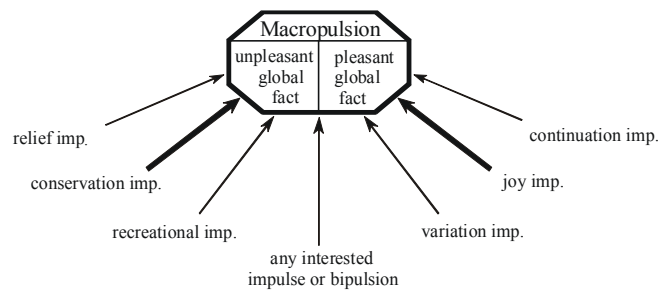
The many pleasures or displeasures of the simple facts included under the outline of the global facts can be of the most diverse impulses or bipulsions. For that reason, apart from the two heading impulses, the composition of the macropulsion may have the revolving participation of any impulse or bipulsion. Almost all the impulses and bipulsions regularly move in the frame of the integral performance of the macropulsion. As this is a tendency that gathers and dynamically integrates the diverse reasons, the impulses and bipulsions are frequently included under their movement. The subject is rarely guided towards a goal where just an isolated simple fact takes place, but most situations that interfere in the continuous decisions are global facts composed of varied simple facts, of interest for the different impulses and bipulsions.

The global fact is captured by the subject in a notion that points to the psychic average that implies to be introduced in it. Pleasures and displeasures included in their integral psychic balance are not mostly distinguished. Nevertheless, some images of the most important simple facts comprised in the global fact, usually "loom up". Example, the mental representation of the attendance to a party may be mixed with fleeting images of a woman attending the party and whom the male subject is interested in. In another one of the guests, what appears with more relevance in his representation, maybe the idea of the flavorful and plenty food he will enjoy. A third guest will see the possibility to wear his splendid clothes. Anyway, the interest of the macropulsion is focused on the integral psychic average of pleasure-displeasure promised by each global fact.

Taking into account this tendency, the operation of the concept of decision making clearly looms up. Many times the global facts contain advantages to which desire responds and disadvantages that provoke fear. But after the balance or fight among the options, the advantages and the desire will get over the fear and the disadvantages or vice versa. That will finally push the will to affirm the global fact, hardly favorable to pleasure or rather one will avoid it as it is unpleasant in the final product of the analysis. However, such conflicts may not appear with a very important balance of advantages and disadvantages in relation to one same global fact.

Apart from the heading impulses, there are other four that are frequently present in the motivational structure of the macropulsion: recreational, variation, relief and continuation. The recreational one, with its boredom, encourages the interest in participating in amusing global facts (in general activities). The variation one, because of tedium or tiresome, favors the search for new activities or situations. The relief one tries to abandon the unpleasant global facts. And the continuation one tries to encourage the continuity of the pleasant ones.

Structures of the macropulsion:



The global facts are not only sought or avoided in themselves by the macropulsion. As they are connected with the whole system of the psychic movement, they are conceived isolated by their single pleasant or unpleasant nature, on few occasions. A pleasant global fact is avoided on many occasions because there are other things to do or because it is excluding with other values. In other cases the subject undergoes unpleasant global facts as it is an unavoidable mean for other purposes. Nevertheless, when the other circumstances are neuter or annuls each other, the macropulsion works fully, looking for or avoiding the global facts according to their unique psychic offer.

In the primary social organism, this tendency fundamentally deals with the social activities that one wants to carry out or not. Let's observe which would be the activities, besides work, whose statement may be of the primitive's interest:

- 1 - Games and sports
- 2 - Walk, trip, expedition
- 3 - Art (poetry, plastic, music, dances, dramatizations)
- 4 - Rituals, tribal ceremonies
- 5 - Meeting, talks, plans, discussion of opinions, comments, humor (vent)
- 6 - Parties (these ones are global facts which may include diverse activities and situations, as minor global facts included under their sphere).

Those activities, together with some others, complete the day of the tribe. They also replace occasionally labor when this becomes unnecessary. As we have already stated, such activities are integrative elements that favor the

continuous physical and spiritual unity of the tribe. Besides, they contribute to keep the subjects active, what assures the maintenance of capacities.

As the functions of such activities were so important, they had to be pleasant for the primitive ones. For that reason they form a group of regular pleasant global facts in which the macropulsion is interested in. We must keep in mind that we have only mentioned **genders** of activities or social situations, but inside each one there is an infinity of possible varieties.

1. Labor and the complementary social activities

The group of those social activities has the natural capacity to replace the productive labor of the tribe in the diverse aspects. They not only ensure the unity of subjects and the maintenance of the performance capacities in front of nature, but they also contain the group of psychic and motivational elements that work during the joint labor, making it possible to cover the psychological needs that labor usually and naturally satisfies.

We have already said that labor, as fundamental social activity, constitutes from a big approach, the great object of satisfaction of the man's superior needs. This is in that way because the whole motivational system that distinguishes the man from the rest of the animals, was developed around the productive work of the group. For that reason, that vital activity of the tribe gathers, in a natural state, diverse psychological functions, which are present in a combined way during its development. Labor itself is a sport, an art, a science, a game, a walk, an expedition and an adventure. However, favorable times may always appear, where getting food becomes easy and there are other eventual comforts that make hardly necessary the work of the tribe, it becomes essential the existence of activities to replace it, covering the emptiness left by its absence (partial or total). Thus, those entertainment activities are in charge of replacing labor when this is not necessary. Such activities, as we have said, not only ensure the physical and spiritual unity of the members of the tribe and the maintenance of the global capacities of performance, but they are also qualified to move the psychological functions fully that are naturally carried out during the work of the tribe. Such functions that labor gathers making them converge and merge during its development, are rescued by those complementary or alternate activities, where each one is in charge of stressing certain partial functions. In such way, what is united during labor ("sport", "art", etc.) is separated by those activities that strengthen each partial function. All of them ensure the appearance of the essential psychological functions that usually accompany labor in its natural form.

This phenomenon would be based, among other elements, on the functional flexibility of the personal performance bip., which may be separated from labor and its mechanism transferred to other activities, where its “heavy” absolute values work fully: good performance - bad performance. That allows the personal performance bip. to appear with strength in the frame of the artistic, recreational, sport, educational activities, etc.

Labor, in its natural form, is like a closed fan that carries the psychological functions in a compressed way; while the recreational, artistic, sports activities, etc., form the open fan of those same psychic functions. It is about a harmonious combination among labor, as synthesizer of the functions and the complementary or replacing activities that take those same functions more analytically or separated. This way, when the tribe has to work, the range of motivations closes and merges supporting the labor activity, to open up afterwards in the diverse entertainment activities. For example, the artistic, moral fight and rational fight bipulsions are part of the same motivation pushing the best production in labor. The artistic one is present in the interest in beauty and perfection of the task carried out; the one of the moral fight quarrels about who does it in a better way; the rational one is manifested in the exchanges of ideas and proposals before certain problem or difficulty. These motivations that go together during work, are rescued or isolated by art, sport and “meetings” respectively, like activities or situations stressing those aspects of motivation separately.

Although labor in its natural form fosters the enthusiasm and the healthy psychic performance of the members of the tribe, those activities that are its substitution or natural complement also generate a continuous enthusiasm and they favor, in the same way, the good psychic performance. They are even able to overcome that, regarding the capacity to favor the enthusiasm and the psychic level of life. For that reason, a natural ideal of any tribe is to achieve safe and easy conditions for the satisfaction of the most basic needs, so that they will try by all means to avoid the productive labor, in order to pay more attention to the variety of social activities that replace it naturally and that constitute groups of pleasant global facts. In other words, one tries spontaneously to create the conditions that make it possible to diminish labor and to increase games, sports, walks, vents, songs, dances, and parties in the tribe.

As it is more pleasant to live under those conditions than in relation to a continuous working situation, it means a natural prize for the tribe as a whole. Such life conditions imply that everything is fine in that tribe and that it is in the best conditions in terms of survival and reproduction. Therefore, as it is a favorable life situation, it had to provoke a psychic

favorable average for pleasure, so that it was considered as an ideal goal to be achieved by the whole tribe. Otherwise, if the situation of material facilities for a tribe meant a state with unpleasant average for the subjects, the ideal goal of its achievement would not rouse and that impels to work in order to create those conditions so favorable for survival. For such reason, the activities replacing labor had the necessity to equal and to overcome even the latter one in terms of the level of life enthusiasm and social happiness. Thanks to it, a strong interest is developed in labor aimed to attain the best material conditions for life, as the only mean to enjoy that.

The universal attractiveness of the school camps or of youth groups, etc., would lie in the fact that they constitute true “copies” of tribe’s life in its successful days. When a camp is carried out, the premises allowing the material safety for the whole contingent are usually taken into account. In that way, the days include diverse social activities, which are not more than the natural replacements of labor: sports, games, walks, expeditions, group ceremonies, art, humor, vents.

The primitive ones could not achieve for long those ideal conditions of life. It was for them as an illusion that vanished quickly after being reached. That ideal served mainly in the facts, like one more motivation for **labor**. The interest itself in achieving it pushed to work in order to create the favorable material conditions for it.

Today, instead, there exist material conditions that take us near the realistic possibility of that ideal. Under the premise of the definitive socio-economic justice, that sooner or later will be achieved by the workers all over the world and as soon as a major freedom is attained in relation to the demands of the productive work, with the development of the machine and automated production, the whole society will be able to participate actively and as a main character of the diverse recreational, artistic, sports, scientific, tourist, educational activities. Such activities, properly organized, may offer the suitable field for the satisfaction of the man's superior needs, besides providing a deep enthusiasm for life. But as long as productive labor keeps on being essential during great part of the available time of each one, the attention will have to be focused, firstly, on reorganizing the conditions of the labor life, so that work recovers its natural form, that is to say, so that it is again an art, a sport, a game, a science, simultaneously. The current problem is that in general none of the above situations occurs. It does not exist either the open fan of social activities or the closed fan of an appropriate way of labor that favors the healthy appearing of the psychological functions. The general unhappiness and the mental disorder would be, in big terms, the outcome of it.

VIRTUAL AND IDEAL VALUES

1. The apparatuses

We will discuss here the highest qualitative levels in which the general law of psyche acts. The organizing elements of the level are: positive **virtual** value - negative **virtual** value. The virtual values are stable conditions looking for or avoiding to **be**, to **possess** or that "**there is**".

We will call **apparatuses** to the complex devices of premeditation dealing with the movement of virtual values, managing to get the statement of the positive ones and the avoidance or suppression of the negative ones.

There would be six apparatuses of necessary development:

Apparatus	Negative absolute virtual value	Positive absolute virtual value
1- Ethical	faults in people, groups, animals or objects; that things are not as they should be, that they are the opposite to what they should be or desired	virtues in people, groups, animals or objects, that things are as they should be or as desired
	↓	↓
	signs of disagreement, contempt, lack of esteem, shows of displeasure towards faults or inadequate form of people, groups or things	signs of esteem, acceptance, conformity, appreciation, recognition, shows of pleasure towards virtues or adequate form of being of people or groups, etc.
2- Personal moral	to have faults, to be of the worst, to lack positive virtues or qualities	to have virtues, to be one of the best, to lack significant faults, to be virtuous

3- Group morals	group faults, dishonorable conditions for the group, attributes of group humiliation, to be “we” one of the worst	group virtues, moral conditions of honor for the group, group dignity (tribal, etc.), qualities or attributes of group pride, to be among the best in terms of group virtues
4- Personal welfare	material conditions of unfavorable personal life, personal discomfort	favorable conditions of personal life, facilities, personal welfare
5- Group welfare	material conditions of unfavorable life for the group (tribe, family, community, etc.), group or social discomfort	material conditions of favorable life for the group, group or social welfare
6- General integration	unhappiness	Happiness

The apparatuses arise out from the global order, disposition, sequence, combination, of the impulses and bipulsions operation; they are the outcome of the organization of the impulses activity and the bipulsions forming them. They just add the integrative function of abstraction, which gathers lots of facts under a couple of concepts, which are the absolute virtual values. At this stage, the general law makes use of abstraction foreseeing the future psychic average that implies to live under some or other virtual conditions.

1- Ethical apparatus

As far as apparatuses are concerned, we have to bear in mind that everything is centered on the virtual values or conditions. Premeditation is at this point interested in the qualities of things, the stability of conditions. The concrete facts are only conceived in terms of what is virtual; they are interpreted like means to attain virtual values or as samples of their possession.

The ethical apparatus, as well as the homonymous bipulsions, is fundamentally an answering mechanism. But contrary to those, it has to do with the positive or negative **stable qualities** of things; mainly with virtues and faults of people or groups. Firstly, some pleasure or sympathy takes

place as a stable attitude towards a subject (or a group) with positive virtues or qualities, which is manifested then in the concrete signs of evaluation or esteem towards him. On the contrary, the person having considerable faults in his personal values, causes dislike and a relatively stable attitude of unconformity in the ethical apparatus, followed by signs of contempt or disrespect. This mechanism also acts on the same person. It is the responsible for the self-esteem and self-disrespect, like answers to the own virtues and faults. That happens in a reflex way and automatically with the single evaluation of the level of personal virtues and faults; it is the executor element of conformity or unconformity with oneself. Such mechanism of ethical self-reply also works in relation to the group one belongs to. After the evaluation of the level of virtues or faults of the group, it rouses the automatic reply of “self-esteem” or “self-disrespect” towards the group itself.

The “skeleton” of the ethical apparatus is the function in order to estimate or not estimate and to show each affective attitude. In the concept: **esteem**, we will include what we understand as evaluation, esteem, recognition, admiration, love, affection, conformity, sympathy. In all the cases it is about a positive affective attitude towards a subject, group, animal or object, as a **stable form of approval**. **Disrespect** is the general concept that will refer to just the opposite.

The different forms of what we understand as esteem or disrespect in general sense, tend to be adapted to the different types of virtues and faults. Thus for example, recognition, admiration, refer mostly to the virtues connected with the values of the activity: skillfulness, capacity, etc.; while the evaluation, affection, have to do more with virtues making the values of relationship: kindness, generosity, loyalty, humility, etc.

Although virtues and faults determine the orientation of esteem-disrespect, a basic esteem takes place towards some entities, which occurs on account of the single objective relationship that these ones have with the subject. This way, the esteem towards the fraternal condition (children, parents, brothers or sisters) is something already incorporated. Esteem to oneself and towards the group one belongs to is also unconditional. However, beyond that basic esteem, the quantum of esteem towards them is in the hands of the virtues and faults perceived in those entities. Even in some cases, the seriousness of what is conceived as a defect may originate such disrespect that the own basic esteem may be annulled.

The ethical apparatus is in charge of evaluating and “labeling” people; it is the one that makes virtues and faults of people, groups, animals or objects be noticed; the one leading to admire and appreciate virtues and to criticize

and reject faults; the one making feel attraction or sympathy for some people or groups and rejection for others.

One of the functions of the apparatus is to favor the mechanism of the **sexual selection** during the evolution of the species. In man, the virtues of the person of the opposite sex constitute a decisive element of the most or least attraction. Its maximum expression lies in falling in love, which is a special and superlative form of esteem mainly mobilized before subjects of the opposite sex who are seen as possessors of the most valuable virtues. Although falling in love occurs between any couple of subjects, as the person's virtues are an important group of attributes for the attraction, a tendency appears and the most virtuous ones are taken more frequently as object-subject of the falling in love. In conclusion, that leads to a larger reproduction. Therefore, falling in love, besides encouraging the most reproduction in general, constitutes an **accelerating** mechanism of the sexual selection. Thanks to it, the tribe that has it, takes advantage more quickly of the genetic changes that sustain the useful virtues for the group survival*.

Another function of the ethical apparatus is to complement and to facilitate the activity of the moral apparatuses. Nobody would be interested in having virtues except for the pleasure that the esteem or social evaluation produce and the self-esteem towards the own virtues. Neither the personal or group faults would be avoided if it were not for the displeasure of social disrespect and self-disrespect towards the faults**.

* Many times it is attributed to beauty and physical charm the strong attractiveness ending up in the state of falling in love. But in general the influence of the physical or "anatomical" concrete beauty as partial virtue, is minor than what it appears to be. It happens that in the signs or external manifestations (gestures, looks, forms of the movements, tone of the expressions, personal uses) many qualities of the people are reflected, being this what it would influence most in this regard.

** The shows of esteem or disrespect are not always intentional. Sometimes one subject has a certain attitude or behavior that does not intend to show that signs to another individual, but the latter one perceives in the same way one or another affective attitude towards him. In such cases, the second phase of the apparatus would not work in that way, for not having proposed to reveal his feelings. However the person who is involved, responds psychically in the same way that if they were intentional signs. Moreover, that type of non-intentional manifestations is usually more significant for the involved party. One example is when one speaks well or bad of a subject that is absent and then he knows about those opinions referred to his personal qualities, feeling himself flattered or humiliated according to the positive or negative of those expressions. Another case shows up, for example, when some subjects have to be selected from a group. Here, the ones selected will perceive the esteem towards their qualities and those not selected will see theirs as disregarded.

A last function is to support the ideals of the other apparatuses. The ethical apparatus does not have defined own ideals, but when promoting the “must be” of things, it becomes into a push for all the ideals.

2- Apparatus of the personal moral

The subject is here basically interested in being appreciated, recognized and valued and in receiving signs of that esteem, conformity or love towards his person. All that is also wished in relation to the affective self-reply resulting from the evaluation about oneself. On the other hand, one tries to avoid unconformity, lack of appreciation, indifference, rejection, disrespect, as well as manifesting such unconformity, underestimation, indifference, scorn or disrespect towards the own person; the interest of avoiding everything regarding the evaluation over oneself is added. To achieve those purposes, we only have to give reasons that generate esteem and self-esteem and avoid disrespect and self-disrespect. This necessarily consists on the possession of virtues and the absence of considerable faults.

As well as the concrete approval or congratulation takes place when a good act is carried out, esteem or evaluation arises like an answer to the personal virtues. The same regarding the concrete disapproval towards the bad act in relation to disrespect or discredit towards the personal faults. It is a replica of the ethical-moral mechanisms of bipulsions, but applied to the field of the stable qualities.

If we consider, for example, the qualities: courage-cowardice, we will find that they are virtual values looked for and respectively avoided by the apparatus of the personal moral. What is looked for, at this level, is not to carry out a brave act but **being** brave. But courage, as stable or virtual

This, in spite of perhaps not having any intention in this respect on the part of who chooses.

.... This phenomenon, by means of which it exists a natural easiness to perceive the esteem or disrespect towards oneself, with certain independence of the intentions of being expressed on the part of the person who undergoes such feelings or attitudes, has the function to assure **objectivity** of those affective parameters in the social means, so that each subject knows about the state of his personal qualities according to the global conformity or unconformity that are generated in the social environment. Otherwise, if that easiness to perceive directly the esteem or disrespect did not exist, independently from the intentional expressions and where the mechanism only depended on the intentional shows or intentional manifestations of such affections, it would exist the risk of a lack of correspondence between what one “says” and what one feels or thinks, which one would make the mechanism of the ethical apparatus ineffective in its function of serving as guider element for the moral apparatuses.

personal quality only arises out from the quantitative relationships of concrete brave and coward **acts**. When the subject carries out more brave behaviors than coward ones and if we consider the “weight” of each one as constant, then he will be brave. And if he carries out coward acts more frequently, he will be coward. Therefore, the qualities: courage or cowardice arise out from the quantitative distribution of brave and coward acts.

The above statement may be objected considering that the quantitative distribution of the corresponding positive or negative acts would not be what determines the presence or absence of personal virtues or faults, but these qualities would have to do with the inner dispositions or conditions of the subject and not with the external evaluation of his acts. However, although the inner dispositions always constitute a present element in subjects and although they are susceptible of being modified or developed in different levels, they are not really the ones making an individual have certain qualities. If somebody, for example, is considered skillful but then all the others improve themselves and become superior than him, leaving him behind, we will see that he will not be skillful anymore and he will be probably qualified as clumsy. The same would also happen if we transferred that individual to another social environment where everybody is better than him. In such way, the subject stops having a positive quality and he acquires the negative one, in spite of that the inner dispositions or conditions that he had when he was skillful, remain unchanged. The same inner dispositions, which supported his skillfulness, are the ones currently sustaining his clumsiness.

The elements making the presence (and the levels of quality) of values, are naturally relative to the social environment. For that reason, the decisive mechanisms of the personal qualities are mainly outside the individual. The social average of the quality of values firstly determines that behaviors going far away from the points, correspond to the positive or negative value. Then, according to the quantitative distribution of the subject's concrete acts within that social reality (more or less frequency with which considered positive or negative acts are carried out there), the favorable or unfavorable average will rouse. In the example, the subject will be qualified (and self-qualified) as skillful or clumsy, whether the result of the global balance of the concrete acts is skillful or clumsy in that social mean.

If we consider like an example a subject “who keeps his word” or who fulfils his duties, we will see that the possession or absence of such virtue depends on the major or minor proportion of times where the subject fulfils his duties. According to the quantitative distribution of the concrete cases where the individual keeps his word or not and if that product is favorable or

unfavorable in relation to the eventual social average, he will be or not a subject who keeps his word.

Following with the example of courage, we stated that the apparatus of the personal moral encourages people to be brave. But that virtual quality may only be achieved through brave acts and avoiding the coward ones. For that reason, the brave behavior that is the purpose of the courage bip., is simultaneously a mean for the apparatus. The insignificant interest of the courage bipulsion would be present, on one hand, in that concrete act. It would only be interested in the moral pleasure for the good fact (brave) in itself. But the interest and the motivational force of the apparatus of the personal moral are also present. As this encourages bravery, it is seen an unavoidable mean for its transcendent or virtual purpose in the courage **act**. This way, if the subject perceives that with that behavior he is able to reassert or to improve his courage, he will feel, after the fact, a moral pleasure composed of self-approval for the concrete act, plus the feeling of self-esteem because of his bravery or for having improved the level of courage.

The apparatus of the personal moral has a work parallel to the bipulsions one, to which it organizes, integrates and directs. As well as the apparatus pushes to be brave, the same happens with the virtual values arisen out from the activity of most bipulsions, that is to say, the point is to be skillful, efficient, responsible, trustworthy, fair, intelligent, kind. In other words, it is looked for all the positive virtual values arisen out from the activity of bipulsions derived from the global moral bip. Such positive qualities are **partial** virtual values of the apparatus of the personal moral. The **total** virtual values are the products arisen out from the integral synthesis of the group of virtual values. This synthesis is the global **virtue** as a positive total value or **defectiveness** (in global sense) as a negative total value. Those synthetic values refer to what we understand as “good person” or “bad person”, “worthy person” or “unworthy person”. Therefore, what the apparatus really wants is to **be virtuous** as synthesis. The synthetic virtue may be understood as the absence of faults or the highly favorable average possession of virtues and faults. That will make the others estimate the subject, through his respective ethical apparatuses.

Although there is a wide range of possible partial virtues, the point is fundamentally about the average or about the general result and its integral synthetic product. The person showing signs of esteem or evaluation towards another individual, makes no many distinctions on the composition of that heap of personal qualities, but he appreciates or not the person, according to the global average of virtues and faults. For that reason, the apparatus of the personal moral, although it really wants “to be brave” as we

have seen in the example, only makes it as a partial step, since that is not enough. It will also try to be skillful, intelligent, responsible, etc., “thinking” about the average.

It is essential to bear in mind the analysis-synthesis categories in these relationships. The analysis is the decomposition of something in its partial elements; and the synthesis, the global group arisen out. The subject then seeks to own those partial virtues but as components of the analysis, aimed at the synthetic product of his person.

On the other hand, the interest does not only lie in having positive values and avoiding the negative ones, but interest also lies in the quantum of each one. This way for example, one may be skillful or very skillful, something unfair or very unfair; that is to say, all the values have their internal gradation. Each virtue or fault may exist at **minimum**, **medium** or **maximum** level. Based on those three levels in that each quality may be present, the result is the following commonly used scale of seven levels Example:

clumsiness			neutrality	Skillfulness		
terrible	very bad	bad	fair	good	very good	excellent

The qualification regarding the level of skillfulness-clumsiness that a subject will have in the concept of the others, will depend on the outcome resulting of the quantity of skillful and clumsy acts, together with the level or “weight” of each one. From the statistics of such behaviors, its location in the scale of seven levels will rouse. Such a scale is the qualitative separation spontaneously used in the practice, to make the “cuts” of what is continuity. It is what aims to say that an individual is skillful, very skillful or highly skillful or he is clumsy, very clumsy or highly clumsy.

The levels: terrible, very bad, bad, fair (or neuter), good, very good and excellent, constitute the constant for all the pair of values. These gradations of the quality of values tend to be regular in terms of the distribution of the number of cases. Most of them are located around neutrality, embracing what is good and bad. Then, quite a few fall in the very bad or very good and the less frequent ones correspond to the terrible or excellent. Also, some very strange cases would surpass the boundaries of what is terrible or excellent. However, it is not necessary to consider those exceptional cases outside the scale of seven levels, but they would be the worst of what is terrible or the best of what is excellent. In other terms, when having to do with continuity, each one of the seven levels has, at the same time, inner

differences of quality. Thus, the quality of a value qualified as very good after doubting between the good and the very good will be different from the former doubt that was between the very good and the excellent. For that reason what is “outstanding”, for example, would be included in what is excellent; it is the maximum excellence, it is what is situated on the right edge of the outline.

Not all the bipulsions generate personal virtues and faults with their activity, but only the ones included under the mechanism by means of which one tends to assert what is good or approvable and to deny what is bad or non-approvable in general, that is to say, those ones embraced by the global morals bip. However, most bipulsions are reached by that mechanism, generating respective pairs of virtual values that are the absolute virtues and faults.

Virtues and faults do not have the same “specific weight”. Some qualities are more important than others in order to determine the person's integral or synthetic valuation. This would respond, among other reasons, to the fact that the values of the most complex bipulsions entail a group of other values. Thus for example, one is very interested in being capable, outstanding or being among the “good” in the activity carried out, and in avoiding being useless or incapable. When including a group of other values, the capacity or efficiency in the activity is perhaps the maximum virtue and what it naturally has a high social valuation. Then, heroism, rationality are specific values that, when comprising other component values, also acquire a major weight in their influence on the subject's global virtuousness.

Anyway, culture can exercise in this field its influence in relation to the stressing or minimizing the valuation towards certain personal qualities. However, it would never annul its valuation in a complete way. Although certain cultural trend tends to counteract the importance of some absolute value, spontaneous esteem-disrespect for the absolute virtues and faults would always work in a major or minor level.

It is necessary to emphasize that we are talking about the absolute values, without caring about the relative ones. We are talking about, for example, the over-valuation or minimization of the physical beauty in its net weight, but we are not interested now in what each culture establishes as the features that make the patterns of beauty. Beyond the great difference among the relative values of beauty, we are discussing in the example, about the major or minor absolute valuation concerning the same fact of the physical beauty.

The flexibility at level of stressing or minimizing valuations in relation to the absolute values, would be something favorable for the effectiveness of the roles that may exist in the tribe. According to the subject's role, one or

another value will be more strengthened, neglecting a little the other ones. The individual is specially appreciated and recognized because of the strengthened values that sustain the role. However, he should not neglect the other values, since if he has faults that fall under the scope of “terrible” or “very bad”, they may invalidate his virtues and the person may become disrespected. That is to say, a unique fault, if it is serious, may “veto” the whole system of virtues, crumbling the “the shelf of the spirit”. For that reason, one will try to keep those “careless qualities” in the neutrality or in the good one, while the very good or the excellent will correspond to the virtues sustaining the role.

The faults that invalidate the rest of the possible virtues are fundamentally those referred to the values of the relationship: wickedness, arrogance, disloyalty, etc.; while the faults in the qualities of the activity (clumsiness, inefficiency, etc.) in general, do not invalidate the esteem that may result from the rest of virtues. This would be explained in the fact that irresponsibility, deceit, disloyalty or betrayal would be more harmful for the tribe than clumsiness, ingenuousness or inefficiency. An inefficient subject only affects the group in the proportion of what he should produce, but an irresponsible, dishonest or treacherous subject may cause serious collective damages.

The apparatus of the personal moral usually always tries to get possession or the improvement of virtues and the denial of faults. This is what is understood as “tendency to excellence” or “perfection”. Virtue or being virtuous is the **absolute ideal** of the apparatus; it is the **synthesis** comprising all the partial virtues. If we suppose a minimum balance of the performance of the absolute values (observing the natural differences of “specific weight”), virtue would be something like the integral and balanced development of the group of personal virtues composing it.

Let’s suppose that virtue, as synthesis, is the summit of one pyramid. When lowering a step in the analysis, we will see that there are “heaps” of partial virtual values grouped by a common concept. For example, honesty, uprightness or “good person”, are a heap of values containing: moral rightness, responsibility, abnegation, fairness in acting, fulfillment of engagements, frankness, loyalty. Then, smartness, courage or “to be smart”, are a group of virtual values that would be made up by skillfulness, courage, intelligence, creativity. Being noble is kindness, altruism, fairness, humility and respectfulness. Companionship or being good partner, cover humility, sincerity, generosity, loyalty. Wisdom includes intelligence, knowledge, rationality; etc. These groups are like blocks comprising groups of values. Their composition would be relatively variable according to the culture. There may be a concept gathering a certain group of virtues in one culture,

while in another place, a term gathering other partial virtues (or faults if it is the negative heap) is used and that it could be different in terms of the group values managed by that culture.

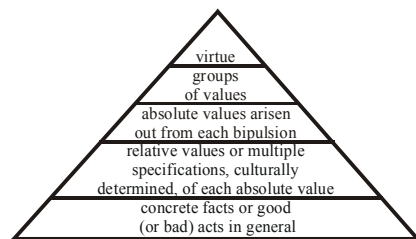
When lowering one more step in the pyramid, we disintegrate the blocks of values. Now we meet with the isolated pairs of virtual values arisen out from each independent bipulsion. These ones are more analytic, they are the decomposition of the heaps of virtual values.

But the analysis keeps on lowering the pyramid. Those isolated pairs of virtual values ramify themselves in a great quantity of relative or acquired virtual values, even more specific. For example, skillfulness is only the synthetic virtue that comprises a great range of different abilities. Such specific abilities are the acquired or relative values that entail skillfulness in general like an absolute value; they are the specific and concrete forms where skillfulness is present.

The ramification of the absolute values in a diversity of more specified relative values, takes place at the same time in the rest of the partial values that share with skillfulness the same height or level in the pyramid. That is to say, infinity of virtues and relative and specific faults exist, entailing the content of absolute virtues and faults. For example, concerning beauty or ugliness, there may be a countless quantity of specific features considered virtues or faults according to the criteria of one culture. But they always entail the essence of beauty or ugliness like absolute values. Then, regarding capacity or incapacity of performance, there is also a diversity of possible specific virtues or faults and inherent to each type of activity; example: a speaker may have the defect of not pronouncing some words in a correct way or a professor may have the virtue of encouraging pupils during the classes. This way, the capacity or incapacity of performance, like absolute virtual values, are ramified in a variety of more specific or particularized values.

Lastly, the most analytic one and that is in contact with the floor of the pyramid, appears in the thousand of concrete facts.

Outline:



After reaching the floor, we start going up orderly. Following with skillfulness, we focus our attention for example, on the **skillfulness to hunt**. The most analytic side that we find are the skillful and clumsy acts during hunting. The average product of what happened with the subject in the diverse hunting days, will make him be clumsy, neuter or skillful for hunting. Let's suppose that that synthetic product is: very good skillfulness for hunting. Then, this synthesis is grouped together with the synthetic products of the other specific skillfulness (or "clumsiness"), arising the new more embracing synthesis of skillfulness in general. This way, skillfulness for hunting is the synthesis in relation to the analysis of the concrete facts occurred during hunting days. But that synthetic specific skillfulness, when joining with the other specific abilities already averaged, is part of the analysis in relation to the new major synthesis of skillfulness in general.

Then, skillfulness in general, as synthesis of all partial skillfulness, joins with bravery or courage in general, intelligence, etc., to form the biggest synthesis: smartness, as a synthetic heap of values. In that way, skillfulness in general is the synthesis in relation to the specific skillfulness and at the same time is part of the analysis in relation to the major group of values.

Going from the analysis to the following bigger synthesis, statistics renew themselves and the place in the "chart" of seven levels is modified, according to the partial data of the other sectors.

Finally, that synthetic heap of values joins with the other similar blocks (honesty, companionship, etc.) already averaged, resulting in the final synthesis of the level of global virtue or defectiveness of the subject who will be considered in the "final trial", a terrible, very bad, bad, regular, good, very good or excellent subject. Such product is the global synthesis of the group of virtues and faults.*

* Before the blocks or heaps of virtual values join to give as a result the synthetic virtue, they would be distributed grouping in two big blocks that would correspond to the result of each one of the two general fields of values that we had distinguished: of the **activity** and of the **relationship**. This way, being an "outstanding" or "brilliant" subject would be the expression of the synthesis of the values of the activity; and being a "good person" would refer to the synthesis of the group of values of the relationship. On the other hand, the global virtue, as maximum synthesis, would be what we understand as "excellent individual", "worthy", or, **virtuous**. In this way, if we imagine that pyramid of the outline, we will see that between the space of the heaps of virtual values and the synthetic virtue those two last "blocks of blocks" would be formed, that on being integrated among themselves, would end up in the global virtue-defectiveness.

We can say then, that the personal virtue and defectiveness are the **total** virtual values of the apparatus of the personal morals. The **partial** values are the virtual values arisen out from the activity of bipulsions. The positive total value constitutes the **absolute ideal** of each apparatus. Therefore, virtue is the absolute ideal of the apparatus of the personal moral. Here it is useful all we have discussed in impulses and bipulsions on what is essential, necessary, constant or the joint content for all and the phenomenon, what is accidental, variable or different. All of them share that absolute ideal but each culture or subculture will have a system of relative values whose synthesis will result in virtue or in being a worthy, estimated or virtuous subject.

The ideals of the apparatuses do not have a limit in terms of ambition. They always tend to the excellence. If that can not be achieved, it is looked for the maximum possible at least. For that reason, the apparatus of the personal moral pushes subjects to be excellent. This promises the security of a maxim social esteem and self-esteem.

Let's see, to conclude, which is the function of the apparatus. Considering that all the virtues, to be such, have to undergo some positive or good **concrete acts** and since all the good acts lead to the common benefit and the survival of the tribe, the great motivational energy of the apparatus of the personal moral is fully overturned towards the useful behaviors for the group survival. Therefore, the tribe having among its members this important engine, which always pushes each one to carry out what is best, is very far from another tribe not having it.

3- Apparatus of the group moral

As it may be appreciated, we are in the highest heights of the motivational mountain of the psyche. The wind here is strong and visibility in the middle of the clouds becomes smaller. But we do not have any other chance and we must continue, because there are a few steps that separate us from the same summit of the spirit.

The apparatus of the group moral works under the continuous activity of the M.F.M.I. The group as a whole is the subject's global I. This is what fills up the other part of each individual's self-conscience. The strong and continuous fraternal and moral identification with the tribe makes the apparatus of the personal moral be repeated, but applied to the tribe. It is looked for virtues or reasons of pride and group honor in the tribe and not faults or humiliation reasons for the group.

The qualities wanted for the tribe are similar to those searched by the individual for himself, although they obviously differ in certain aspects and

shades, considering the different nature of both entities. The tribe is expected to be brave, sovereign, heroic, efficient in the productive labor, kind, fair. Everything is summarized in the total value of tribal dignity and honor. At the same time, it is tried to avoid every quality leading to disgraceful qualifications for the group.

Nowadays, the honorable conditions for the group as virtual value are those that a subject looks for when he wants, for example, his sports club to be the champion or the best.

Pleasure or displeasure at this stage are at the same time moral and spiritual. The conditions of group honor lead to an esteem or external appreciation towards the group itself and to the “self-esteem” or group pride, like forms of moral pleasure. At the same time, as the tribe (or group, etc.) is the object with which a strong fraternal identification takes place, it also exists the spiritual pleasure for something that is good for it.

In the apparatus of the group moral, as in all of them, the same relationships discussed on the analysis and synthesis of virtual values appear. Partial values are looked for but always in terms of the final synthesis of the absolute ideal. In this case, the conditions of maximum dignity and tribal honor are expected. “Excellence” is expressed in the ideal of **tribal greatness**, in the possession of qualities or virtues that are reason of maximum group pride, that is to say, in the group of positive values that a tribe has.

It is necessary to explain that that greatness is the absolute ideal but the relative ideals vary. What varies is that specific thing that means the greatness of the tribal values in each place.

In natural state “the tribe” is the big I, shared by the group of individuals. For it, the highest attributes and the maximum honors are wished. The natural expressions of pride by the individual are spread in that field, as he believes and states that he belongs to the best tribe. Although this approach lacks of a lot of objectivity on many occasions, it is something favorable for survival, because it always contributes to keep the highest appreciation towards the tribe and to work permanently for its benefit.

The apparatus of the group moral would also work in relation to the different sub-groups of the tribe (families, genes). This would be something useful for survival. When an interest is being developed by the good image of the own group, the emulation or inner contradiction in the moral field would be favored, what would mean an important stimulus for the best performance of the social organism.

But the main function of the apparatus would have to do with the tribe as a whole. In order to understand that function, it is necessary to look inside the relationships among the tribes. First of all, relationships among these one

have always existed. It would be absurd to suppose that having full knowledge of the environment and of all the animals of the area, etc., the primitives did not have any contact with other tribes. On the other hand, the human beings existing at the time of concluding the transformation of the monkey into man, were exactly like us in the whole essential characters, reason why they should have a disposition towards the other tribes, similar to the current one among the diverse human groups.

Under those life conditions, where in general terms there was a normal development of values, relationships of respect and fairness among the neighboring tribes would dominantly exist. Hostilities or wars would always be exceptional under those conditions. Wars have more to do with the history of the social classes and with the confrontation of the new economic interests than to the primitives' life. In natural state nobody is hostile with strangers when they do not show any intention of affecting the own interests. On the contrary, during almost the whole time, kind relationships among tribes should be started in a framework of justice and respectfulness, since that was useful for the survival of the species. Although the nucleus of affection is overturned towards the group of people who lives with us, it is also extensive to the surrounding groups (obviously with the exception of eventual cases of enmity). That phenomenon is spontaneously manifested among groups of people living in rural areas, closer to the natural conditions and it is also perceived in the natural fraternity developed by many tribes and towns at the present. Anyway, it also exists the natural phenomenon of rivalry which arises out spontaneously among human groups. But this is fundamentally included in the field of emulation or moral rivalry and it is precisely what we will discuss at once regarding the functions of the apparatus of the group moral.

Although current tribes offer some information that are sometimes useful for the explanation of the essential functions of the human psyche, in general it is very little what they can do. The thousand and thousand years of evolution undergone by the different cultures from the appearance of the primary social organism, make that the information offered through the research of the diverse current tribes, have practically the same level of usefulness-uselessness that can be obtained from the analysis of the customs or life styles in any modern society or of the known history (that is always recent regarding the primary social organism, which took place even before than the appearance itself and the diversification of human races). "Civilized" societies as well as "savage" ones, have the history of a long parallel cultural development and of a similar complexity regarding our focus of attention that in this case is the life of the primary social organism or human primitive tribes and its similar contemporary ones.

Since the material or archaeological remains can not provide enough information in order to deduce the way of performing the subtle psychological elements, we can only approach to the life of the primitive human tribes, taking into account the distinction of what was useful or not for the survival of the social organism and of the species in its entirety. As that primitive human tribe is the one that, thanks to its best general aptitudes for survival, imposed itself together with its descending tribes over the rest of its similar ones, generalizing its type, nothing can be more appropriate to the purposes of reproducing the essential elements of primitive life as much as possible, than using the “method” of the natural selection, that rescues what is useful and eliminates what is harmful for the survival of the individual, the tribe and the species.

If we want to explain the operation of the primitive tribes in their external relationships, we must choose the most representative habit in their life and not what is the exception. Any tribe must be prepared to face those exceptional cases (wars). But only in the same way that it must be in order to face possible natural disasters (alluviums, hurricanes, fires, earthquakes) and other tragic threats, as it would be, for example, the attack of a depredating animal. Contrary to those who start the war in our times, who are sure that their loved beings and themselves do not risk serious dangers, for the primitives, war is one of the possible tragedies threatening the security of the more defenseless loved beings of the tribe. Nobody may be interested in it for itself. Just when misunderstandings or uncontrollable circumstances take place the war is already declared, there is no other chance than facing it. There the material, moral and spiritual consequence of not doing it, turns out to be worse. But war as a phenomenon appears like an external imposition, not desired by more or less healthy or normal subjects. Each tribe is only willing to respond to the attack. The eventual confrontations would mainly respond to the fact that each of the sides believes that the other one has hurt it. What is useful for life is to have certain capacity to defend oneself and to overturn most energy to labor and not to harassment against the rest of the tribes.

Although those ones who do what we have just mentioned, would probably achieve good results and would assure their food for a certain time, that method could not prosper in the primitive life, since it would be finished by itself. The main reason is that the level of the productive capacity of the primitives, was only enough for the mere sustenance of the own producers, reason why the material to loot would be always very limited, in relation to the general deterioration that this implies as a life's method. We have to add the facts of facing the generalized repudiation by the aggrieved tribes and encouraging the alliance of these ones against that

tribe. For that reason, the tribes that overturn their energy to labor, respecting the others in the frame of what would be a kind of natural law, sustained by the moral and spiritual values as well as by their own reciprocal material convenience, will be always favored to the purposes of survival.

Different is the case when we do not refer to the primitive tribes; that is, when we advance several thousand years ahead regarding the primary social organism and where the average productivity of labor is already potentially superior to the requirements of the vital consumption of those who produce, there the history of "human civilization" begins, where that method finds available material (plus-product), appearing afterwards on that basis, the pro-slavery State based on force, like a new systematic way of continuous looting. But this has nothing to do with what we are analyzing at this moment, the times of the primary social organism, time which could be considered like the man's natural life, where the equality of conditions and the justice of relationships should work unavoidably.

We have to combat our prejudices and our mind full of false comics of "evil indians", to understand the primitives' life. An example of such obstacles is the wrong supposition that those were wild animal with human shape that moved by "instinct". The surprise on this issue, arising out from what we have discussed so far, is that they should constitute something like the development pattern of what is understood as spiritual, valuable or axiological sphere of man.

From the point of the primary social organism, now let's go some thousand years back. Let's situate ourselves in the moment when tribes counted with almost human and almost similar members to us, concerning the essential psychological functions. In the frame of the objective fight for the group survival, the first "alliance" among tribes, takes place in the field of the exchange of favors. Under the premise of a normal development of moral and spiritual values, the possibility of a mutual advantage with the exchange of occasional assistance could not be wasted. If two tribes, under a frame of justice or fairness, exchange that occasional assistance, both will have an important common advantage in relation to the rest. Therefore, they will survive reproducing the habit in their daughter tribes. This will be geometrically spread along the time, until reaching a moment when the "thousand tribes" in existence, will take advantage of the possibility of the mutual benefit in the same way. (This mechanism would have constituted a premise for the future development of the formal exchange of goods).

However, once the existing thousand tribes share the mechanism, the advantage does not exist anymore. From that moment on, survival will only be in hands of the labor efficiency of each specific social organism. As that mechanism of exchange of favors has to be always fair, no tribe can request

more than what it gives. For that reason, the new urgent situations of a tribe owing too much, will no longer be solved by the help of any other tribe. In that way, that mechanism turns into a constant factor. Although it is essential for each tribe, it can not be an advantage for any of them. Thus, when once again, food is not enough for all of them, only the most effective tribes for the productive labor will survive.

The second common advantage between two or more social organisms is the “emulative alliance” in the moral field. Let’s suppose that certain tribe starts being interested in having a good image in the concept of the others. When this tribe reproduces itself in a secondary way, giving rise to other similar ones, a group of tribes sharing that motivation will be formed. The interest shared by those tribes in relation to the good image is complemented by the ethical apparatus. The members of each tribe feel appreciation, esteem, admiration or rejection, disrespect towards the other tribes as a whole. As flattering words regarding the own group qualities produces moral and spiritual pleasure in each tribe and humiliating or disgraceful words produce moral-spiritual displeasure for the tribe, an interest in the group virtues and the good image of the tribe will be developed. That will lead everybody to work in order to keep a favorable image and to avoid any reason of dishonor or humiliation in the group.

As the appreciated virtues for a tribe tend to be the positive qualities for survival, the interest in the good image of the own tribe encourages favorable acts for survival. Among the virtues of a tribe we can specially mention its capacity and effectiveness in labor, its achievements on that issue, the welfare conditions being achieved thanks to its qualities and capacities, what is always admirable to the eyes of the other tribes and worthy of being recognized and imitated. In that situation of life, where such a thing is experienced or felt as the **most important** and where it is also the **activity** “carried out” by all, no doubts, the labor capacity of a tribe should be its maximum virtue. Nevertheless, that reaches the total of possible group virtues; that is to say, one tribe is recognized or not, according to the global image that provokes in the others. If for example it is selfish, unfair, etc., the others will be against it. This does not only lead to a general scorn but also to problems in the tribes as it is not convenient for them to be surrounded by enemies, since that, among other things, this means to be excluded from that common advantage of the exchange of favors.

Those few tribes that share the moral interest in being better and in avoiding the dishonor of being a tribe underestimated by its values, have an advantage that the rest lacks. They count with an important added motivation that does not only push directly to improve the global performance but it means a new cause or common ideal as well, that

heartens the group identification and the spiritual unity. All of them have now a new reason pushing to work jointly in what is positive for the social organism. If we compare the few tribes that share the emulation or moral contradiction with the rest of their similar ones, we find an advantage in the first ones. Therefore, after many years of natural selection, the new surviving “thousand” tribes will be those sharing the emulative mechanism as a common advantage.

But once again, as it is something shared by all, is no longer an advantage for anybody. And as food is limited, again the survival of some tribes and the extinction of others will be in hands of the specific efficiency of each one, according to the achievement of the means of subsistence.

Although those two systems of natural alliances (fraternal and moral) are not an advantage for any tribe, as they are shared by all, it would be a disadvantage not having them. In this situation, there is no difference regarding the reason of being of any function, capacity or feature shared by all the members of one species. That is to say, what appears like an advantage at first, then it is generalized. But it continues being useful and essential, as lacking it implies a disadvantage.

4- Apparatus of the personal welfare

The concepts welfare-uneasiness, as absolute virtual values will always be used for what we understand as material conditions of life. Such values include, for our approach, all that the individual is interested in at level of the virtual conditions excepting what is moral and spiritual. This way, it is included for example, health, facilities to satisfy needs or likes, to have reasons of amusement or to have good times, not to have important problems, etc.

In the apparatus of the personal welfare, that process of analysis-synthesis of the diverse conditions of life also takes place until reaching the pair of integral values making the global conformity or unconformity with the conditions of personal life. Those total virtual values are the notions of the synthetic welfare or uneasiness as stable conditions. At this stage, the aspects of the subject's life are grouped, which converge from the smallest thing to go up gradually to a major synthesis, comprising different sectors of life, until concluding in the maximum synthetic product that will fall in any place of the seven-level- scale of welfare-uneasiness. The individual, reflecting on this issue, will see that his conditions of personal life are terrible, very bad, bad, regular, good, very good or excellent.

The absolute ideal of the apparatus is, then, the personal welfare as total positive value. Excellence would lie in what it is understood as joy or

happiness in the restricted sense of the word, that is to say as synonym of maximum welfare under the material conditions of individual life.

In natural state, each individual's fundamental material interests are the same than those of each partner, so that the personal interest almost coincides in everything with the one of the group. Thus, as in the cases where the group tries to find food, the push arisen out from the hunger of each one is present, in the same way, when one wants to have "feeding facilities", as stable virtual condition, the individual, material interest of that value and the spiritual interest for something that is good for the partners can not be separated. Almost everything contributing to the individual welfare is the same that leads to the group welfare (security in front of dangers, to live near a source of water, etc.). In the natural state of the tribe, there are very little properly private elements left as parts of the total value of the personal welfare. Nevertheless, it is positive that each one gets on well in his personal matters. This makes everybody get on better, be good willing to work, etc.

5- Apparatus of the group welfare

Considering the narrow fraternal identification with the group of tribe partners, an interest in their welfare is naturally developed. The values: social or group welfare-uneasiness are the total or synthetic virtual values of the apparatus. Here, the individual's interest is **spiritual**. What is material welfare or uneasiness for the partners of the tribe is a spiritual welfare or uneasiness for the identified individual.

Partial values are also grouped in this apparatus, being integrated in major synthesis, until reaching the global notion of the level of social welfare or uneasiness. Among partial values we can mention for example: security of the group in front of dangers, facilities to achieve the means of subsistence, good relationships among all, health in the members of the group, the existence of reasons of happiness for the tribe, etc. In fact, the partial virtual values of the apparatus are mostly relative and adapted to the diverse circumstances and life conditions of the group. However any partial value is grouped in areas, ending up in the absolute values of group welfare or uneasiness. In other words, beyond the variability of the partial virtual values, the absolute ideal of the apparatus is always the same: social or group welfare. That is shared by all the normal subjects fraternally identified with some human group.

The utility of the apparatus of the group welfare is something that may be observed "at first sight". As the natural selection acted taking whole tribes,

the only ones that were able to survive were those whose members developed a strong interest in the welfare of the group.

In the apparatus of the group welfare, the “excellence” is expressed in the concept of social happiness or maximum welfare of the tribe, the community and the town or of the eventual social group with which the fraternal identification is settled.

The identification with a human group not only occurs with groups gathered in the space (“regional” feelings), but it also occurs naturally among groups of individuals that, although they are not gathered physically, they share the same interests, conditions or situations. In the primary social organism, as there were no social classes, a kind of primitive communism took place, the unity was simultaneously present in the two fundamental aspects: 1- physical or territorial coexistence. 2- same interests. That made up a unified feeling from the identification with the tribe. Today instead, both things are “opened up”. On one hand we find the regional feelings, spontaneous in their development and on the other hand, those generated by the joint interest, which do not always coincide with those. According to that, the identifications of major importance in modern times are of two types: 1 - regional, national, etc. 2 - political parties and/or movements.

6- Apparatus of the general integration

Happiness-unhappiness, as absolute virtual values, set the peak of the psyche. The apparatus of the general integration is the synthesis of the other apparatuses, it is the group of them and it constitutes the maximum integration of the psychological activity.

When we discussed about the other apparatuses, we observed that the most particularized values were grouped in more and more big sectors, until ending up in the final syntheses of the absolute total values: personal virtuousness-defectiveness, honor and dignity – group dishonor and indignity, personal welfare-uneasiness, group welfare-uneasiness. Putting the ethical apparatus aside now, which is fundamentally an answering mechanism, and that it differs from the rest of the apparatuses in its performance, we find that those four pairs of total values embrace the large sectors of interests that an individual can develop in the virtual field. They include what is individual (material and moral) and what is social (material and moral); or in another way, they include what is material (individual and social) and what is moral (individual and social). But those four “mountains” of virtual values do not work independently one from the other, but they are one part of the last analysis, to end up in the major synthesis of the level of integral happiness-unhappiness.

The total virtual values of those apparatuses (personal virtue, social welfare, etc.) are the syntheses or **total** values in relation to the respective sector of partial virtual values, but at the same time they are the large pairs of **partial** values in relation to the maximum synthesis that gathers them under the integral concepts of happiness-unhappiness. In other words, the absolute ideals of those apparatuses that are the maximum purposes of each one are at the same time the large means or partial ideals of the great apparatus of the general integration. Therefore, happiness as absolute virtual value, consists on the joint possession of the positive virtual values of those apparatuses.

As well as the joy impulse does not have an own way leading to pleasure, but it rather acts using the objects of satisfaction of the other impulses, in a similar way, the apparatus of the general integration looks for happiness through the positive virtual values of the other apparatuses. It makes it by integrating, coordinating and organizing the activity of those. The integral ideal: happiness is not more than the positive result of the general outcome of the four fields of values; it is the **everything OK** arising out from the subject's experience, as a product of the reflection on his life, it is the general conformity in all the areas of interests that structure the aspirations of subjectivity.

Happiness as virtual value appears necessarily as a result of two elements: 1 - the general law. 2 - the capacity of abstraction. When one looks only for pleasure and the denial of displeasure in essence, any animal that develops the capacity of abstraction, in such way that it is allowed to conceive favorable virtual conditions for pleasure, will undergo an interest to live under such conditions, that is to say, it will be interested in happiness as virtual value. This tendency that necessarily appears in man, as he possesses those two conditions, is channeled by nature towards what is useful for the survival of the tribe. As happiness consists on joint possession of those four total virtual values or absolute ideals, the utility of the apparatus of the general integration is that of the others, which are gathered, integrated and synthesized.

Those four total values have an equivalent importance for the survival of the tribe. For such reason, nature structured the psyche based on the life conditions of the tribe, in such way that those fields of the life had a similar psychic importance in the determination of the subject's integral happiness.

The lack of favorable environmental conditions for the development of the values would affect firstly the most complex functions of the apparatuses. When the general conditions of life hinder the moral and spiritual development of the psyche, people's ideals are pointed out towards the personal material welfare. Secondly, the ideals of personal virtuousness

would come with their inner imbalances. And, in the end, the interest for social ideals. But beyond such imbalances, we will always see the four genders of ideals. This regularity means that those absolute total values are part of the essential structure of the apparatuses that are the authentic laws of the human psyche.

It may be thought that the basic interest for the personal welfare would always be larger, compared with the other virtual values. But this is only in this way if we just consider certain social reality, as it is for example the case in the current capitalistic society. Here, in general, that imbalance takes place. But that has to do with the influence of the own characteristics of the life's system, where the law of selfishness and of the social forest prevails. Such conditions obviously, tend to distort the normal performance of values. But that is not the case in the natural life of the primary social organism and of the primitive tribes, where the human psyche was formed. Anyway, now there are many cases demonstrating the not less natural psychic importance of the other three fields of values. There are certain times where one gives up all personal welfare and even the own life in certain circumstances, in favor of other's welfare or in defense of the personal or group's honor. Such acts suppose a considerable (but normal and healthy) moral and spiritual development. This last situation, undoubtedly, used to happen under the life conditions of the tribe and it happens in those ones who are surrounded by life conditions favoring him.

The utility of the apparatus of the general integration is not only that of the others, from which it is shaped, but it is also observed in their integrative and coordinator performance. The happiness-unhappiness level is the result of the average or the general outcome of the state of the other apparatuses. If three of these ones are within the range of excellence and one in neutrality, the general average will be influenced by the sector that is more left behind, making the global average of the happiness level be lower. In such case, more attention will be paid to the sector that is working worse, trying to put it up at the level of the others. On the other hand, when one of the total values ends up at the same level of the very bad one, the "veto right" starts working. This way, although three apparatuses are within the scope of excellence, just one around the very bad one annuls the others and becomes into the one that determines the general state. In that case the global state of happiness-unhappiness becomes "very bad". This is like that, because happiness consists on "everything right", while unhappiness may appear like: "something very bad". The very bad in one of the fields of life is enough to impede the state of general conformity. Here the arithmetic average of the four sectors does not work. It only works when there is not any important sector in the negative value.

This situation shows us the importance of the integrative and coordinator work of the apparatus of the general integration that makes the subject manage the different fields of his life in a parallel and organized way. If those mechanisms did not exist, special attention would not be paid to the sector of fallen values. This way, if there are three total values within the scope of excellence and one in the terrible one, but where the group was averaged arithmetically, it would bring about certain general conformity as a result of the average that would make the interest decay because it assisted the sector that was under terrible conditions. Therefore, it was necessary that the most submerged sector annuls those that are well and be the one imposing unconformity in the psychic state, what assures that the whole attention will be paid to that field of life.

Finally, as those positive virtual values are achieved through the concrete effort and work and since happiness consists on the achievement of such absolute ideals, the apparatus of the general integration, as synthesis of the others, guides that whole joint motivational energy to work constantly in what is useful for the survival of the tribe.

STRUCTURE OF THE APPARATUSES

1. Concrete facts and virtual conditions

The aspirations of premeditation are constantly guided to two general types of goals: 1- **concrete facts** 2- **virtual conditions**. The basic difference between both lies in what is defined or indefinite concerning the duration of something, in what is stable or unstable in the phenomenon. A skillful act for example, is a concrete fact because this one is subject to be defined in time and space, it is something that “appears and disappears” from reality, it is an event that does not exist anymore immediately after taking place; after showing up, but only as a fact of the past. Instead, virtual conditions have a relatively constant existence. Possessing, having or being something are continuously present in the time, the same as not possessing, not having or not being that something. Although virtual conditions also fluctuate between being and not being, whereas a current quality sooner or later stops being such and that not being starts being, they have a relative stability; they are present or not in a certain period of time.

2. Impulses and bipulsions that form the structure of the apparatuses

When we discussed about impulses and bipulsions, we only focused our attention on the concrete acts or facts, as absolute goals or values of those trends. This was to practice purposes and as a way to put the task in order. But there are some impulses and bipulsions that, besides being interested in concrete facts, act in relation to the virtual conditions. The part of those impulses and bipulsions dealing with virtual conditions starts shaping the motivational structure of the apparatuses.

As we have already said, the apparatuses arise out from the organization of the impulses and bipulsions. The absolute virtual values of the apparatuses keep on being goals and absolute values of the impulses and bipulsions. This way for example, the spiritual bipulsion whose absolute

values are: what is positive and negative for the O.F.M.I., does not only deal with the favorable or unfavorable **concrete facts** for the O.F.M.I., but the **virtual conditions** of the stable welfare or uneasiness of the group also mean what is positive or negative for the O.F.M.I. Such virtual conditions cause the spiritual pleasure or displeasure respectively. For that reason, in the case of the apparatus of the group welfare we can clearly see the structural presence of the spiritual bip. Another example is the case of the global moral bip. One part of this is guided towards concrete facts or good and bad acts in general and the other one deals with virtues and faults as virtual conditions. That is to say, that first part gives rise to the rest of bipulsions dealing with concrete acts or attitudes; while the other part of the global moral bip is overturned to what is virtual (virtues and faults). The general absolute values of the global moral bip. are always what is good or approvable and what is bad or non-approvable. Then, as virtues and faults are respectively good and bad qualities of the subject, those virtues and faults are also specific forms of what is good and bad in general. Thus, that derivation of the global moral bip. dealing with virtual qualities forms the structure of the apparatus of the personal moral. It is the part that is “above” bipulsions and their concrete acts, being in charge of the virtues and faults arisen out from their activity.

In order to analyze the composition of the apparatuses, firstly we have to distinguish two general aspects of such composition. One refers to the concrete structure of the absolute virtual values, that is to say, to the impulses and bipulsions that are directly present in those values and in the interest regarding them (the examples discussed correspond to this). The other aspect refers to the organization and coordination of the performance of other motivational tendencies that, although they are not part of the direct interest in relation to the virtual values of the apparatuses, they have a subordinate activity to the purposes of these ones. For instance, the social responsibility bip. has a great part of its activity, naturally subordinated to the purposes of the social apparatuses. In many cases, the duty consists on the fulfillment of what implies a mean for the achievement of social ideals. The social responsibility bip. starts taking charge of concrete facts that are partial steps in relation to the ideals of social welfare ideals of tribal honor and dignity. In this example we can see that although fulfillment of duty as a concrete act, is not part of the direct structure of the virtual values of the social apparatuses, it is subordinated to the purposes of them. Its activity is largely placed on what should **be made** in each case to favor the achievement of those ideals. Another example is the case of the ethics-seriousness and ethics-graveness bipulsions. Although these ones do not participate directly in the structure of the virtual values of the apparatuses,

they are mobilized preserving the interests of the latter one. They are the ones that respond condemning those who attempt against the positive virtual values that one possesses and the ones that gratify those ones contributing to reaffirm them. This way for example, when somebody offends the tribe's honor or attempts against the conditions of the subject's welfare, the ethics-seriousness bip. or graveness will be mobilized., responding aggressively to that attack towards the positive values of the apparatuses. On the contrary, if the tribe receives tributes to its honor or a contribution to the welfare conditions, those bipulsions will respond gratifying or rewarding the honors towards the one who contributed to reassert the positive values of the apparatuses.

Then, on one hand we find the impulses and bipulsions that have a part of their activity overturned to the field of virtual conditions and which are the ones giving rise to the direct structure of the virtual values of the apparatuses. And on the other hand, we find many motivational components that, although they are not direct part of the essential interest regarding the virtual values of the apparatuses, they are functionally subordinated and organized under the scope of their movement.

Based on such distinction, firstly we will analyze the impulses and bipulsions that have a part of their activity referred to the virtual conditions and that are those that shape the direct motivational structure in relation to the virtual values of each apparatus. We will see then, the rest of the tendencies whose activity, overturned to the concrete facts, is naturally subordinated to the purposes of the apparatuses, being part of its integral performance.

At the end of the chapter (page 272) a scheme of the structure of the apparatuses is shown, summarizing what will analyze next.

Among the impulses and bipulsions giving rise to the direct structure of the absolute virtual values and to the essential interest in relation to them, some of them are present in the same way in all the apparatuses; they are the conservation, relief, joy, continuation, recovery impulses and the anticipatory and aesthetics bipulsions.

The **conservation, relief, joy and continuation impulses** that are the most direct representatives in the general law fulfill, in the apparatuses, the four central functions of intention in their fight against the opponent forces. The conservation one is in charge of **avoiding** the negative virtual values whose possession is always a displeasure source. The relief one tries to **leave** the unpleasant state that means the presence of the negative values. The joy one intends to **achieve** the positive desired virtual values as they imply the security of the corresponding pleasure. And the continuation one

tries to **keep** the positive virtual values, fostering their continuity as they are sources of pleasure.

The **recovery imp.** is prompted when the loss or deterioration of the level of habitual virtual values take place. For example, when the subject notices that his virtues are not as they used to be, the typical nec. of the impulse will appear, encouraging him towards the recovery of that habitual level. Also, if the material life conditions that had become habitual, start being harassed, the nec. of the impulse will appear, reason why it will try to recover them. This way, when being able to be back to “normal”, the recovery imp. is satisfied, disappearing its nec. (feeling of lack of what is habitual).*

The **anticipatory bip.**, as we remember, is responsible for all the pleasant or unpleasant psychic reactions that are early to other concrete facts producing pleasure or displeasure. Among those reactions, the feelings of success and failure or happiness for the achievement and frustration, would be the most important ones. All the reactions of pleasure or happiness, conformity, etc. advancing other pleasant facts and all bitterness, displeasure, unconformity, anticipating what is bad or unpleasant in general, are also included in the bipulsion. The virtual values of the apparatuses always enclose a great deal of future concrete facts implied under those stable conditions. For that reason, the feelings of happiness and conformity for the positive values that one has as well as displeasure, bitterness and unconformity for the negative ones, are respectively anticipatory psychic reactions of the whole series of favorable or unfavorable concrete facts that such stable conditions announce.

We have been saying lately that the **aesthetics bip.** has also a generalized presence in the virtual values of all the apparatuses. This is like that, because the positive and negative virtual values are always associated to pleasure and displeasure respectively. Such association makes the positive values cause for themselves an aesthetic or contemplative pleasure in the subject; while the single presence of the negative ones causes an aesthetic displeasure. In other terms, that association makes the virtual values acquire a relative autonomy in their capacity to produce aesthetic pleasure or displeasure. This way, the positive values acquire certain beauty and the negative ones show up as something ugly or unpleasant to the single view (concrete or through the mental representation).

* The eventual interest of the apparatuses for freedom, social justice and other natural conditions of life that show up as values only when they are absent for certain circumstances, would also correspond to the recovery impulse. Freedom, for example considered as absence of oppression on the part of other men, is a natural condition of human life, which becomes into a goal to achieve only when it is absent.

The five impulses and the two bipulsions we have already discussed, are present in the movement of the absolute virtual values of all the apparatuses. We will see now the rest of the direct components of each one, which are obviously added to those ones.

Ethical apparatus: other people's faults-virtues

An essential component of this apparatus is the **global ethics bip.** This is the responsible one for the reactions of pleasure for what is good and displeasure for what is bad in others, approving what is good and disapproving what is bad. This bipulsion, as previously discussed, gives rise to three specific bipulsions in charge of responding before other people's behaviors regarding good or bad concrete facts. But there is another part of the global ethics bip. that is overturned towards the virtual or stable conditions, that is to say towards other people's virtues and faults as the good and the bad. This part is the one giving rise to the ethical apparatus. This way, other people's virtues cause stable pleasure or conformity towards the one who possesses them, which is manifested in the concrete signs of esteem, valuation, appreciation, as a second phase of the ethical apparatus. On the other hand, other people's faults cause stable unconformity or dislike that is expressed in the second phase of the apparatus through signs of disrespect or lack of esteem.

We have to bear in mind that the ethical apparatus, as it is a specific form of the global ethics bip. derived towards what is virtual, entails at the same time the different motivational components which form that bipulsion. In that way, the first phase of the apparatus consisting on the pleasure or dislike before other people's virtues and faults, is sustained by: 1- the aesthetics bip. that is present in the reactions of pleasure or displeasure before the virtues or faults, which appear respectively as beautiful-ugly. 2- pleasure or displeasure (in general anticipatory) arising out from the benefit or damage that for the observer means other people's certain qualities or attributes. 3- the spiritual bip. that responds with pleasure or displeasure before other people's qualities that imply what is favorable or unfavorable for observer's O.F.M.I.. On the other hand, the second phase of the apparatus consisting on the expressions of esteem or disrespect through the concrete signs of those feelings, is made up of the fraternal and aggression impulses which are the executors of such manifestations, as forms of global approval or disapproval respectively. The communication imp. also participates here with its nec. to show conformity or unconformity with certain qualities of other people.

It is necessary to remember that the before mentioned components accumulate, at the same time, the essence of other motivational elements. This way, for example, the aesthetics bip. as one of the components of the global ethics bip. (and therefore of the ethical apparatus), is made up of several impulses, such as joy and continuation that look for experiencing the pleasure produced by beauty (virtues); the conservation and relief ones intend to deny the displeasure for what is ugly (faults); the curiosity one that is present in the astonishment and the aesthetic admiration before certain qualities of other people. Thus, if we start disintegrating the components of the ethical apparatus from the most complex to the most simple one, we will see the diversity of elements that have been organized in the frame of its structure.

On the other hand, the ethical apparatus would also be in charge of the maximum esteem feelings in form of fraternal or passionate love and of maximum disrespect such as hate or aversion. Such feelings would always have the motivational sustenance of some of the mentioned elements as components of the apparatus.

That maximum esteem has two ways of manifesting itself and each of them counts with the respective impulses over which it is supported:

- | | | | |
|--------------------|---|---|---|
| 1- Fraternal love | → | fraternal imp. | (friendships, family, companions, esteemed persons) |
| 2- Passionate love | ↔ | joy imp.
continuation imp. | (great attraction by something producing joy) |

In the state of being in love, the fraternal love connected with the esteem towards the person together with the passionate love arisen out from the great association to the object-subject enjoyment.

On the other hand, there are also two complementary forms of maximum disrespect, sustained by antagonistic impulses in relation to those:

- | | | | |
|-------------|---|--|---|
| 1- Hate | → | aggression imp. | (enmity) |
| 2- Aversion | ↔ | conservation imp.
relief imp. | (rejection towards persons, situations or objects, causing pain or suffering) |

It is thought that these feelings or attitudes, affections, like special and superlative forms of esteem or disrespect, could not be considered as “ethical”. However, it has to do basically with affective answers towards other people's virtues or faults to what is **good-bad** of the attributes perceived in people or things. For that reason, although some forms of esteem-disrespect should not be conceived as ethical answers, they carry out a clear ethical function, since they are good to encourage the other one (or oneself when it has to do with self-esteem or self-disrespect) to develop or to improve virtues and to get the denial of faults. The single situation by means of which the virtuous man is estimated and the man having important faults is disrespected, is the condition that encourages subjects to develop properly their personal or moral qualities in general.

A similar situation appears with the case for example, of skillfulness-clumsiness regarding its label of “moral”. Firstly, the skillful and clumsy acts do not appear as moral elements in the habitual sense of the word. But the respective pleasure-displeasure caused by the approval-disapproval towards those values (or the self-approval –self-disapproval) are essentially moral, as they are the outcome of what is good or bad in the own behavior.

Apparatus of the personal moral: personal faults-virtues

Among the motivational components that make the structure of the apparatus, the **global moral bip.** stands out firstly. As we have already noticed in the above example, this bipulsion is interested in the possession of virtues and the absence of faults. Such qualities are good and bad attributes of the subject respectively.

The division of the global moral bip., through which one part of its interest is overturned to concrete facts, giving rise to a great part of the bipulsions system and the other one is guided towards the virtues and faults, is based on the two forms that the approval impulse has in order to attain satisfaction. One is the approval or congratulation for a good act and the other one the signs of esteem as a form of global approval towards the person. As we remember, the approval imp. forms one of the headings of the global moral bip. It is the impulse that has the absolute goal leading to its satisfaction, in what is properly **good**. Therefore, the global moral bip. which entails the approval imp. in its interest in what is good, is divided into those two general forms of what is good: concrete acts (skillful, fair act, etc.) and personal virtues. The first one leads to the pleasure of the spontaneous approval and self-approval towards the concrete behavior and

the second one, to social esteem and self-esteem as stable approval and self-approval. On the other hand, the negative side that is the disapproval and self-disapproval for what is bad, is also symmetrically “opened up” to that; that is to say, on one hand, we find the disapproval and self-disapproval towards the concrete bad acts and on the other, disrespect and self-disrespect for the personal faults, as stable forms of what is bad. In that way, the portion of the global moral bip. dealing with the stable personal qualities gives rise to the performance of the apparatus of the personal moral.

Another direct component of the interest in the personal virtues and the denial of the faults is the **ethical apparatus**. This is in charge of making oneself feel the conformity or unconformity according to the own virtues and faults. The feelings of self-esteem or self-disrespect are a product of an ethical-moral combination. Firstly, the ethical answer of conformity or unconformity before the evaluation about oneself takes place followed by the corresponding spontaneous reaction of moral pleasure or displeasure. The ethical part is the one esteeming or disrespecting and the moral part is the one that receives the esteem or disrespect coming from that automatic ethical mechanism. But both phases are almost simultaneous; they form the only feeling of self-esteem or self-disrespect.

A third direct component of the interest in virtues and denial of the personal faults is the **moral fight bip**. This bipulsion not only deals with concrete facts (winning-losing, to do it better or worse, etc.), but it fully acts in the field of virtual conditions as well. At this level, its absolute values appear as **being better-being worse**. The “added engine” that the moral fight bip. means for the movement of all the values with moral motivations, is also present in the apparatus of the personal moral. Here, being better – being worse entail virtues and faults that are subordinated to the dynamic management of the moral fight bip. At this level, virtues and faults are the “materials” at issue. The moral fight bip. contributes to being “better” or “worse” as an empty mechanism, while virtues and faults constitute the “in which” one is better or worse, that is to say, they form the elements on which the mechanism acts.

The fundamental aspect which deals with the moral fight bip. at this stage, is what is quantitative of virtues, what is differential in the level they are possessed. The interest in having virtues and not having faults is already “implied”. Now the central question refers to being **most** virtuous or **less** virtuous. This fight can be classified in different ways:

- 1 - Social or individual. It is social when the layout refers to who is better or worse; and it is individual when one tries to improve and better oneself.
- 2 - For partial virtues or in relation to the global or synthetic virtue. That is to say, the fight can refer to an isolated virtue, example: who is more

skillful for certain task or it may be about being a better or a worse individual in the total of aspects.

3 - Implicit or express. It is implicit when the spontaneous emulation necessarily leads to develop an interest to be among the best or to be the best if it is possible, avoiding being among the worst or being worse than certain subject. And it is expressed when the values that are in a clear challenge or game “to see” who is better are put under test.*

The **sexual imp.** and especially when it has not been satisfied for long, may also be an important motivational component of the apparatus of the personal moral. As personal virtues or faults constitute one decisive factor of major or minor level of sexual acceptance, that impulse frequently encourages the development of virtues and the denial of faults. However, it would not be necessary to mention this impulse among the components of the apparatus, as it has been timely included in the global moral bip., which was already mentioned as an essential component of that. That is to say, we have to take for granted the presence of the elements forming this bipulsion in the apparatus, among which sexual imp. is frequently present, trying to get the sexual acceptance through the “own goodness” in general; in this case in its virtual form: personal virtues.

There are several cases similar to this one, where no motivational component of a complex tendency is mentioned, as its presence there is taken for granted, when another component element was previously mentioned where that one is included.

Apparatus of the group moral: group faults-virtues

The **group moral bip.** is the one giving rise directly to the structure of the apparatus. As we remember, this bipulsion has as absolute values: the good side or bad side of the own group. Virtues and faults or honorable and disgraceful virtual conditions respectively, are obviously included in those general values as specific forms of the good side and the bad side of the group. Thus, this part of the group moral bip. dealing with what is virtual or

* Being better in terms of the level of virtues, has nothing to do with the cloudy concept of “superiority” (human, etc.). Being better means basically to be source of pleasure for those who qualify this way the subject or group. The things are better or worse as they like or not to who values them. A meal is better than other because it is more flavorful and pleases the person qualifying it that way. For that reason, the wish to be better is the wish to be something good, something pleasant for the others. Just for that reason one is better. The best in virtues is the best in personal “kindness”. On the other hand the “superior” is something feeble, hostile, unpleasant, he is the **worst**.

stable in values, is the one which gives life and movement to the apparatus of the group moral.

The **ethical apparatus** is also present in the one of the group moral which makes us feel satisfied or unsatisfied with “our” virtues or faults, as product of the evaluation on what is honorable or reason of pride and what is disgraceful or humiliating of the group itself.

Finally, the **moral fight bip.** also acts on the group virtues and faults. It is the responsible for emulation and the interest in being the best tribe or group, giving the maximum vitality and dynamism to the apparatus. The bipulsion of the moral fight is as an “accelerator” of moral motivations. Therefore, in the apparatus of the group moral it is the element that multiplies the interest in the improvement of the group virtues.

Apparatus of the personal welfare: personal uneasiness-welfare

In this one, there is not almost any aggregates regarding the components that are common in the direct motivational structure of the interest in relation to the absolute virtual values of all the apparatuses (conservation, relief, joy, continuation, recovery imp. and anticipatory and aesthetics bipulsions). The variation impulse would be the only one added which often responds with boredom or nec. to change before certain stable conditions of personal life that has become monotonous or unimaginative.

As we have already stated, the whole subject's interests excepting the moral and spiritual ones, are included in the apparatus of the personal welfare. The apparatus embraces favorable or unfavorable material conditions for most impulses as well as for what it interests to non-moral or spiritual bipulsions and macropulsion.

The fact that the apparatus is in charge of all virtual values related to those interests, is something that can make us believe that that group of tendencies neither moral nor spiritual, would also form direct part of the personal welfare apparatus. But it is not this way because: firstly, the apparatuses are active mechanisms in motion. The components of their motivational structure are always impulses and bipulsions in motion. For that reason, if a subject moved by his interest in the personal welfare, decides for example, to install a heating system in his house and he makes it in the middle of the summer, being ahead to winter colds, that will not imply that the heating imp. is encouraging that behavior. If we suppose that at the time that he decides it, the subject does not feel any cold as nec. of the impulse, that means that his heating imp. is not mobilized, reason why the corresponding directed tendency is inactive. However, that individual is firmly decided to install the heating and he does not stop until achieving it.

The impulses responsible for that behavior would be basically those of joy and of conservation, which are the two more direct representatives of the general law. That law, as we know, is the constant tendency of intention to assert pleasure and to deny displeasure, and that apart from that its purpose is to achieve the maximum pleasure and the minimum displeasure. The joy and conservation impulses are the permanent executors of that absolute aspiration of intention. Therefore, they are the ones “looking” at future, trying constantly to encourage the most favorable conditions of life that assure the maximum pleasure and the minimum displeasure. In this way, those impulses are those that in the example are interested in heating. That is what guarantees the presence of the pleasure of heating and the denial of the cold displeasure in winter and for the other winters. Then, the mediator imp. and the anticipatory bip. that are general supports for all the goals of intention, will see in the installation of the heating system a goal to achieve, supporting that interest.

The joy and conservation impulses use entrance ways to pleasure and displeasure of the other impulses, being earlier than them, based on the mere interest in the statement of pleasure and denial of displeasure in general. In the above example, these impulses “consider” the amount of pleasure and displeasure that the corporal heating and the cold respectively may produce and act according to that. But they are only acting based on the entrance ways to pleasure and displeasure of another impulse, what does not imply that said impulse is present in that interest.

The same regarding the interest of the apparatus of the personal welfare for the “feeding facilities” or for the “sexual security”. If a subject is worried about those virtual values after having eaten a lot of food or when the sexual imp. is satisfied, the nutritious or sexual impulses will not be present in those virtual interests. They will be the joy and conservation impulses, which always manage reality to assure the future maximum pleasure and the minimum displeasure, “consider” again the ways leading to pleasure and displeasure of those impulses, so as to ensure they will be future sources of pleasure and not of displeasure (dissatisfaction).

In the only cases in that the other impulses may be eventually present in the virtual interests in the personal welfare apparatus, is when their T.D are possibly unsatisfied and mobilized. This way, for example, the interest in the feeding facilities as virtual condition, may be reinforced by the own directed tendency of the nutritious imp. when this is in nec. state. However little may be influenced in this respect. When this impulse is prompted, it is basically interested in eating “now” and sumptuously; while that virtual interest in those “feeding facilities” fundamentally corresponds to the joy

and conservation impulses that “think” of future pleasure and displeasure, **desiring** the first one and **fearing** the second respectively.

The joy and conservation impulses are practically the same general law in the form of impulses. As this law is the unity of its two partial tendencies: asserter of pleasure and denier of displeasure and as those impulses are the most representative forms of it, they constitute therefore the two arms with which intention manages almost all its matters. Such impulses are practically superimposed to all the interests of motivation.

Then, although the personal welfare apparatus includes all that is related with material or neither moral nor spiritual tendencies in the virtual field, its direct motivational components are just the impulses and bipulsions mentioned before, that is to say, those that are common ones in all the apparatuses plus the variation imp.; the possible occasional and revolving participation of some mobilized impulse would be added to it, which may be added to the interest in certain favorable virtual condition for its satisfaction.

Apparatus of the group welfare: group uneasiness-welfare

The only component added to the components shared by all the apparatuses, but that here it is fundamental, is the **spiritual bip**. We have already stated that this bipulsion, since divides its task between the field of what is concrete, where it tries to assert the favorable facts and to deny the unfavorable ones for the O.F.M.I., and that of virtual conditions. This last part of the bipulsion gives rise to the apparatus of the group welfare.

Apparatus of the general integration: unhappiness-happiness

The **apparatuses of the personal moral, group moral, personal welfare and group welfare**, form the four big pillars that sustain the structure of the general integration apparatus. The latter one is not more than the synthesis or group of the other ones. Therefore, all the elements shaping the structure of each of them are included in its composition.

The activity of this apparatus is not any other thing than the integration, coordination and organization of the performance of the apparatuses composing it. All ideals set by these ones converge towards happiness. No ideal escapes from the major order of the general integration apparatus. Any specific ideal always leads to the sponsor of the supreme apparatus, which conceives it as a step for the subject's integral happiness.

Within the world of motivational elements that shape the apparatus, the **joy and conservation impulses** stand out with great relevance. The joy one is the responsible for the **desire** of happiness and for the achievement of all

the ideals leading to it, since the conditions of happiness ensure the plenty presence of the material, moral and spiritual pleasure. The conservation imp. on the other hand, responds with **fear** towards the unhappiness conditions. Therefore, it always avoids the negative virtual values or “anti-ideals” that are sure sources of material, moral or spiritual displeasure.

As we notice, the height where this apparatus is situated is above the clouds that hindered our vision in some moment. Here, at the summit of the spirit, there is no obstacle preventing us from clearly perceiving the essence of the general law. Happiness-unhappiness, in spite of being the values that are in the maximum heights of the psyche, show once more the presence of the general law in its fight against the opponent forces with remarkable transparency. Those supreme values express directly the absolute tendency of intention. It is for that reason that the main figures of the psyche: the joy and conservation impulses are in the heading of the apparatus, showing on what consists the essential aspiration of the subjective matter.

Although we have left the clouds, which can be seen floating below us, the strong wind still continues here in the summit of the mind. This is the wind alive of human soul blowing with its endless persistence from unhappiness towards happiness.

3. Functional components of the apparatuses

We have discussed so far on the elements composing the direct structure of the absolute interest in asserting the positive virtual values and denying the negative virtual values. Now we will see the motivational components that overturn their performance towards the concrete facts but that they naturally subordinate their activity to the integral movement of the apparatuses, being part of them in what is functional. From those components, we will see the fundamental ones.

Firstly, the **anticipatory** and **aesthetics bipulsions** are also in the field of what is concrete, supporting the behavior guided towards the purposes of all the apparatuses. The participation of those bipulsions is strongly strengthened in the pursuit of ideals. The first one is in charge of all the reactions of anticipatory pleasure or displeasure, as answers to the approach or absence of the achievement of ideals. Among those reactions, the main ones are: the feeling of success for the achievement of ideals and the bitterness of failure for it. Then, the aesthetics bip is the one constantly experiencing fantasies consisting of the mental representation of everything that would imply the achievement of the ideal, avoiding at the same time the images of what would suppose failure. These two bipulsions will not be

mentioned in the functional composition of the apparatuses, as their presence in them is constant.

Ethical apparatus

The **three ethical bipulsions** and the **teaching bip.** act in the field of what is concrete, advising, correcting, suggesting, encouraging, threatening, rewarding or insulting, with the purpose that the others develop or improve their virtues. The approval or disapproval answers towards other people's concrete acts or teaching something specific, frequently entail the mediate purpose that the other one **is** better. In other words, what happens at level of concrete facts is carried out in terms of what is virtual or transcendent in the purpose pursued by the ethical apparatus.

Apparatus of the personal moral

The **global moral bip.**, overturned to the concrete acts, as well as the **bipulsions derived from it**, organize their activity under the global purposes of the apparatus; that is to say, the concrete acts of those bipulsions respond to what is necessary to **do to possess** virtues or also to **be** an esteemed individual for one's qualities.

The **moral fight bip.**, overturned to the concrete facts (winning-losing or to do it better-worse), has an important role in the operation of the apparatus of the personal moral. It is the one that constitutes the testing field for virtues and faults. The values of the activity have there, the strongest indicative parameter that allows knowing in what place of reality one is situated. This way, if a subject believes to have exceptional virtues or if he believes that he is the best in certain quality or capacity, only his victory or "doing it better" concerning the supposed virtues, is what will demonstrate the truthfulness of that supposition. Whereas if he wins or loses, he will be able to know thanks to it, that his level was not as he used to believe, which will encourage him to develop his virtues in a better way. In other terms, the concrete part of the moral fight bip. is a "qualifier center" of virtues. Winning a game on many occasions for example, turns automatically a subject into skillful; while being loser is, depends on the case, the same as being clumsy. For that reason, the apparatus of the personal moral has a constant updated source of the "chart" of virtual values in winning-losing.

The **ethics-seriousness and seriousness bipulsions** "take turns" to respond aggressively towards the person who attempts against the own positive virtual values or contributes to generate the negative ones by rewarding the person who contributes to reassert the positive ones or to put

an end to the own negative virtual conditions. In the personal moral apparatus, the attack to the values consists on the offense, humiliation, degradation. This causes a deep displeasure through the disapproval way. That is to say, insult is in essence a kind of disapproval or rejection, but so intense and frontal that produces a deep displeasure followed by the aggressive answer of the ethics-seriousness or seriousness bip. On the contrary, when honors or praises are received which are the opposite of the offense, they mean a contribution or reassertion of the own positive values or virtues. For that reason, according to the case, one will respond rewarding the honors.

Apparatus of the group moral

The portion of the **group moral bip.** that turns its activity into concrete facts, it is constantly guided towards the performance of positive or outstanding group acts. Such concrete acts constitute the way through which one arrives to the possession of group virtues in the field of the stability of values. Also, those positive group facts are useful as samples of the possession of virtues or as a consolidation of them. Therefore, the concrete acts of the moral behavior of the group are subordinated to the virtual purposes of the apparatus.

The **social responsibility bip.** and its derivations have also a subordinated activity to the moral interests of the group. The fulfillment of duty frequently lies in what one has to do to favor the ideals of tribal dignity and honor (or of the group). This way, the **abnegation bip.** pushes to make efforts and service acts tending to favor the achievement of those ideals. Then, the **loyalty bip.** has an important action field in the subordination to the common cause of the ideals of tribal honor. The duty of this bipulsion consists on the permanent performance of acts aligned to the line of behavior demanded by such ideals. The **tribal devotion bip.** impels the performance of individual acts implying offerings or tributes towards the supreme entity. Such acts, as well as honoring verbally the collective spirit, contribute to reassert the values of tribal dignity and honor. The **heroism bip.** that at the same time entails other expressions of duty, subordinates its activity naturally to all what is related with the tribal honor.

The **personal performance bip.** (together with all bipulsions working under its order) also subordinates its activity to the interests of the apparatus. The good or bad personal performance depend, in many cases, on the extent that the individual work contributes to the moral aspirations of the group.

The **ethics-seriousness** and **dangerousness bipulsions** are in charge of preserving the values of the group moral apparatus. The offense or injury

towards the honor of the tribe are an attack to the subject's highest values. The strong displeasure and indignation that it provokes, are followed by the aggressive answer of the ethics-seriousness or dangerousness bip. On the contrary, such bipulsions commonly respond rewarding honors towards the one who contributes to reassert the values of tribal dignity.

The **teaching bip.** is also subordinated to the apparatus performance. The moral ideals of tribal dignity and honor use this bipulsion so that the education of the members of the tribe is guided towards the purposes of the apparatus.

The **moral fight bip.**, in its concrete part (winning-losing, doing it better-worse, to be better than someone – someone is better than us), constitutes the testing field for the virtues of the group. For example, among the sports clubs participating in a championship, just the victory-defeat decide on who is better. Being champion is the virtual condition that means group virtues; it is the degree of the **best one**. But the concrete victory at the level of facts is what one has to attain, in order to reach that honorable virtual condition. For that reason, the moral fight bip., in its piece guided to the concrete field, subordinates its activity to the virtual purposes of the group moral apparatus. One tries to win or to do it better in the field of the concrete facts but aimed at getting a better location in what is virtual through the winner degree; or one tries to win in order to demonstrate that one is better or one has certain virtues.

During the primitive life, leading - being led or doing it worse or better, concerning the concrete achievements of a tribe, had to constitute the indicators, at level of concrete facts, to know which tribe is better or worse in certain group qualities. During the good times, where the feeding facilities, etc., made a great devotion to work unnecessary, they were likely to think about some challenges or games among neighboring tribes with an authentic sporty nature. That is to say, not only inside each tribe, diverse games of winning-losing would be developed, but also sporadic moral challenges would take place among those ones, for the enthusiasm of protagonists and spectators of the different tribes.

The supposition that those competitions or challenges of sport nature among neighboring tribes would have taken place sporadically, is based, for example, on the enthusiasm roused by championships among sport clubs, the inter-college or university tournaments, the sport competitions among populations or towns, etc. The **natural capacity of enthusiasm** that exists universally in relation to that type of competitions would not be something accidental, but it would rather have the premise of a certain primitive inheritance on the matter as well. On the other hand and this would be the most important thing, those matches would constitute an element of great

usefulness for the tribes that practiced them occasionally. As the same would take place especially during favorable times when the labor activity was less necessary, these matches would be useful as one more element for the maintenance of capacities. At the same time, they would also be useful to encourage the interest in order to improve abilities permanently. The defeat of the tribe's members for example, "warns" them that they are not so good as they believed to be, and that will foster them to try to improve their abilities. Instead, without that **objective parameter** they would continue being satisfied, supposing that they are the best, reason why there would not be major reasons in trying to get an improvement of their capacities.

Since under the primitives' life conditions, all the objective premises were present in order to take place (moral-spiritual development, relationships of cordiality and respect among the tribes, sporty spirit, desire to be the best and endless **material possibilities** for a great variety of moral games or challenges with sport nature), the tribes that took advantage of such possibilities and in those tribes that at the same time, there would exist the capacity to feel enthusiasm for it, it would be possible to achieve a considerable common advantage for survival in relation to other tribes unable to take advantage of that important stimulus for keeping and improving the global capacities of performance.

Although we are just making a supposition, we do have certain propensity, unjustified in many cases, to underestimate the primitives, denying in them what we see working widespread at the present time or that we know that it worked in the known history, forgetting that our predecessors of the time of the primary social organism, that is to say those already human rational beings, were exactly like us in the entirety of the essential aspects, not having reasons to believe that they did not know how to take advantage of the material opportunities within their reach, moreover when that ones, apart from encouraging enthusiasm, were useful for survival. Neither we find it difficult to suppose the possibility that the primitives faced among themselves in war, nor we should think of another type of more friendly relationship among tribes as an impossible one.

Apparatus of the personal welfare

Apart from the anticipatory bip. (success-failure, good choice - mistake or all reaction of anticipatory pleasure or displeasure) and the aesthetics bip. (fantasies, realistic or not, of the ideal to achieve) that are functional supports for the purposes of all the apparatuses, the **ethics-seriousness** or

dangerousness bipulsions and the **ethical apparatus** would only be added as important functional components.

The ethics-seriousness and dangerousness bipulsions respond aggressively in front of the attack to the personal welfare values and reward those ones helping to reassert them.

The ethical apparatus contributes to the purposes of the personal welfare apparatus with the repudiation and the unconformity towards other subjects or groups whose negative qualities (wickedness, selfishness, injustice) are conceived as causers of the own uneasiness or as hindrances for the conditions of personal welfare. The ethical apparatus is also present in the gratefulness and shows of esteem and gratitude towards those who favor their own welfare state.

Apparatus of the group welfare

The **spiritual bip**, referred to the concrete facts, responds with spiritual pleasure or displeasure respectively, before the events that mean a help or obstacle for the welfare of the group. At this level of concrete facts, the spiritual pleasure or displeasure in general take place simultaneously with the reactions of the anticipatory bip.; that is to say, if a fact announces for example, something bad for the O.F.M.I., not only causes an anticipatory displeasure of what will come next, but that announcement is in itself something bad for the O.F.M.I. as well. For that reason, in such cases the spiritual displeasure arises out together with the “habitual” reaction of the anticipatory bip.

The **kindness** and **generosity bipulsions** are also guided towards the performance of concrete acts that contribute to the welfare of partners and of the group as a whole.

The **social responsibility bip.**, as well as the bipulsions derived from it, which entail in their essence the fulfillment and non-fulfillment of duty, usually subordinate their activity, overturned to concrete acts, to the virtual purposes of the apparatus. Among those bipulsions, we can mention the following as the fundamental ones: **abnegation**, **justice**, **loyalty**, and **heroism**. The loyal and heroic acts of service, of justice are usually subordinated to the absolute purposes of the apparatus (statement of the welfare and denial of the social uneasiness).

The **personal performance bip.** is regularly adjusted to the purposes of the apparatus. The good or bad performance depends naturally on the level in that the personal labor contributes to the welfare of the group.

The **teaching bip.** guides its educating and training activity according to what is better for the welfare of the group.

The **rational bip.** also participates here, whereas what is sensible or rational of the ideas, proposals, projects or actions of the subjects, also depend on their adaptation to what is favorable for common welfare.

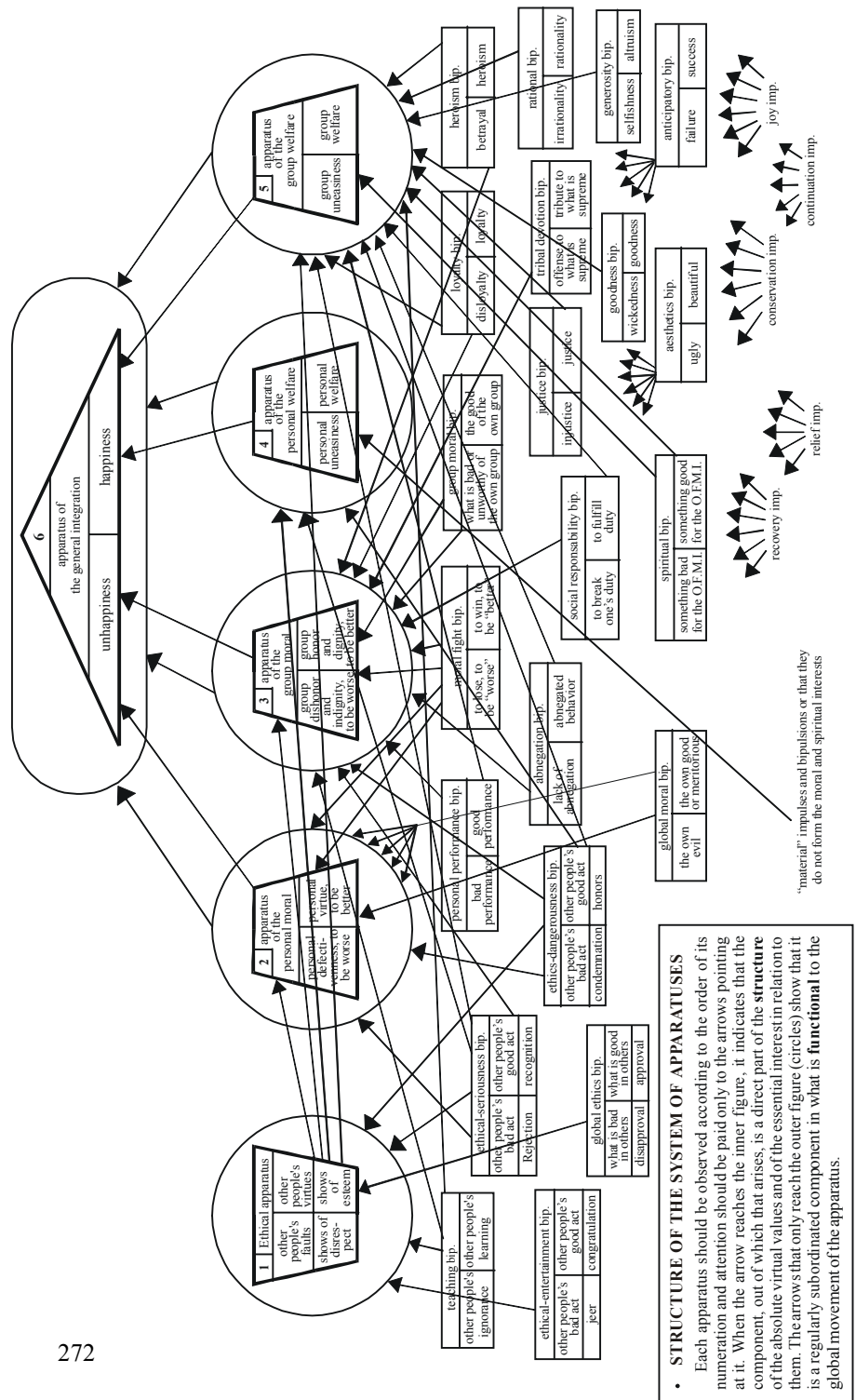
The **ethical apparatus** is present when it is considered that the group or social welfare depends on the moral qualities of other subjects or groups that favor or hinder it.

The **ethics-seriousness** and **dangerousness** bipulsions respond aggressively before what attempts against the welfare of the group or reward those contributing to reassert it.

Apparatus of the general integration

As well as the direct structure of its absolute values consists on the group of the absolute virtual values of the other apparatuses, in the same way, the functional components that subordinate their concrete acts to the purposes of those, are also comprised in the performance of this apparatus of apparatuses. The affirmation of happiness and the denial of unhappiness are the absolute purposes that organize and direct the general guidelines of the psychic performance and the human behavior.

In the following page, we will be able to observe the outline of the apparatuses structure.



PERFORMANCE OF THE APPARATUSES

1. The ideals

The concept: ideal may be understood in two fundamental senses. One refers to concrete facts, as goals or specific objectives that one tries to achieve. Such goals are conceived as unique facts that only accept the concrete success or failure in their attainment. The other sense refers to the “ideal” virtual conditions in which one wants to live, no matter if they are material, moral, individual or social. The first sense refers to the field of the concrete facts. The second has to do with stable or transcendent virtual conditions in relation to the facts. As there is a clear difference between both senses of the concept: ideal, it will be necessary to establish appropriate terms for each of them:

1- **Ideals-goals.** This concept will refer to the field of the concrete facts; to the huge goals or clear and specific objectives that one really wants to achieve.

2- **Ideal conditions.** We will refer to the virtual values or stable conditions, transcendent to the facts.

Both elements are part of the apparatuses operation. The ideal conditions are not more than the positive virtual values of the apparatuses. These latter ones constantly work to improve the individual, social, moral and material life conditions. The ideal conditions consist on the “excellence” of those values or the closest to it. But as those virtual conditions can not be acquired but through concrete facts, the apparatuses permanently set concrete goals useful for the achievement or the improvement of the ideal conditions or positive virtual values. Among those goals, most of them are tiny and daily and their achievement means to add contributions for the improvement of the virtual values. But there are some that are more mediate and more important in their incidence for the improvement of the ideal conditions and we will call them **ideals-goals**. The apparatuses work generating and renovating ideals-goals, always aimed at getting the improvement of the absolute virtual values or the achievement of the **ideal conditions**. For that reason, the ideals-goals are the large objectives set by the apparatuses, as

means or ways leading to achieve or to improve the positive virtual values and/or to leave the negative ones.

As the ideals-goals are essentially the **means** leading to the achievement of the ideal conditions, they are always acquired or relative and depend on the diverse circumstances of life; that is to say, there are not concrete and specific ideals-goals that are universal or shared by all the members of the species. What is common in all, is the **mechanism** of setting ideals-goals. Instead, the ideal conditions, besides having relative and variable ways of manifesting themselves (stable and specific qualities or conditions and culturally determined, where one seeks to be, to have or that “there is”), have the necessary and constant forms consisting on the absolute virtual values of the apparatuses.

In order to tidy up the concepts, we will say that the objectives or goals that do not intend to improve the conditions of the virtual values, will not be ideals-goals. When the objective or goal, no matter how much important it is, is a fact in itself, looked for being enjoyed without any other reasons, it will be a simple wish, aspiration or desire (in general corresponding to the functional frame of the macropulsion: pleasant global fact). We will just consider the apparatuses’ goals as ideals. This way for example, an ideal-goal for a student may be the achievement of the corresponding professional degree. Here the objective is clear and concrete. What it is pursued is the act of getting the degree. At the time of getting it, the joy for the success takes place as the ideal-goal was attained. However, nobody makes an effort during so many years for the unique happiness that takes place at the time of receiving one diploma. What happens is that one wants to have the degree as it is the **door** leading to the new virtual condition or ideal.

Let’s suppose that the apparatuses of the personal moral and of the personal welfare set the achievement of the degree as ideal-goal, because it means to become a **professional** in the virtual field. That means on one hand, the stable possession of a major degree of personal virtuousness in relation to the state of not possessing the degree. The condition of being professional encloses, according to the social appreciation, the possession of virtues such as capacity, knowledge, ability, abnegation, intelligence. Therefore, it implies the major probability of being socially esteemed or respected and of experiencing feelings of self-esteem in the future, as well as a minor risk of disrespect and future self-disrespect. On the other hand, in view of the social reality, it means a favorable condition for the future material welfare.

We can say then, that the ideals-goals are pursued as steps for the achievement or improvement of the virtual values or ideal conditions. But at the same time, the stable conditions are looked for in terms of the favorable

concrete facts that guarantee for the future. In other words, the apparatuses go from what is concrete to what is abstract (ideals-goals → virtual conditions) and from what is abstract to what is concrete (virtual conditions → future favorable facts). In that movement, the virtual values set the intermediate or abstract stage. Concrete facts are looked for as means for the achievement of virtual or abstracted conditions of the facts, but such virtual conditions are, at the same time, looked for as favorable conditions for the indefinite series of future concrete facts; that is to say, they are searched as guarantee that pleasure and denial of displeasure occur with more probability in the future.

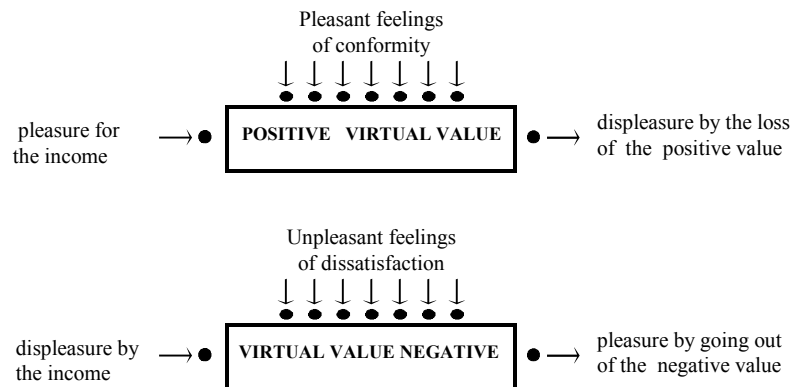
All the positive virtual values of the apparatuses, including its maximum synthesis: happiness, in essence do not mean more than the guarantee of pleasure and the denial of future displeasure. When one tries to get the personal virtue and denial of faults for example, one wants through it, the thousands of concrete reactions of moral pleasure for each of the thousand of future signs of esteem and of reactions of self-esteem, guaranteed by the possession of the virtue. Also, one is trying to avoid the thousand of moral displeasures that would imply the concrete signs or answers of disrespect and self-disrespect towards the own faults. The same happens with all the virtual values, which are looked for or avoided but not in themselves, but in their capacity as “abstract stations” among the concrete facts leading to them and the concrete facts that promise for the future.

2. Psychic substratum of the movement of the apparatuses

Although the virtual values or stable conditions have continuous existence in the time, the reactions of pleasure or displeasure can never have those characteristics, but they are always concrete and of limited duration, that is to say, “they appear and disappear” although the state of the virtual values do not change. For that reason, the “psychic management” of the virtual values is divided into three stages. The first one is the reaction of pleasure caused by the entrance to the positive virtual value or of displeasure caused by the entrance to the negative virtual value. The second one is the habitual reaction of pleasure, under the form of conformity, produced each time that one is aware of the possession of the positive value or the repeated displeasure of unconformity when one is aware of the possession of the negative virtual value. And the third stage is the displeasure reaction for the loss or advance of the end of the positive virtual value or of pleasure for the end or announcement of the end of the negative virtual value. For example, if the positive virtual value is “to own a house”, the moment in which the subject takes possession of his housing will be pleasant. Then, the second

moment consists on the regular reactions of pleasure, under the form of conformity, that that individual will experience every time that he thinks about how good is what he possesses as virtual value. Lastly, if he is said that his house will be torn down and he is shown the “tractors” like evidence that it is not a joke, the subject will surely undergo a strong displeasure. On the other hand, if the negative value is a disease, we will also see the three moments or psychic stages, but in an inverse distribution. The entrance way to the disease state is unpleasant or disappointing. Then, the second moment consists on those continued displeasure reactions, under the form of unconformity which take place every time that one is aware of the negative condition. Lastly, going out from disease (or of any other negative virtual value) is accompanied by a pleasant feeling.

Schematically:



That distribution of the psychic reactions is what assures the normal movement of the apparatuses towards the statement and the keeping of the positive virtual values and the suppression of the negative ones.

The reactions of pleasure-displeasure that sustain the movement of the virtual values, correspond to the anticipatory bip. as a general rule. As we know, this bipulsion is in charge of all the pleasant or unpleasant psychic reactions, which are earlier than other concrete facts producing pleasure or displeasure. Consequently, the pleasure of happiness for the access to the positive virtual condition as well as the pleasure of the reflexive conformity with the positive virtual value that one possesses or the pleasure of abandoning the negative virtual value, consist on reactions that advance or announce other implied pleasant facts and/or the future absence of unpleasant facts. At the same time, displeasure, unconformity or bitterness,

caused by the access to the negative value, its maintenance or the end of the positive virtual value, are psychic reactions that are early to the series of unpleasant concrete facts as well as to the denial or future absence of the pleasant ones. This shows us that the presence of the anticipatory bip. is constant at the level of the apparatuses. As here abstraction gathers large quantities of facts, the reactions of happiness or displeasure always appear as advances of the pleasant or unpleasant average offered by the groups of concrete facts enclosed by the virtual conditions.

Apart from the anticipatory bip., there are also other psychic elements in relation to the virtual values. Such elements appear mainly during the intermediate moment, which coincides with the "current" existence of the positive or negative virtual value, that is to say, the corresponding one to the habitual feelings of conformity or unconformity with the virtual values that one already possesses. In the case of the apparatus of the personal moral, the feelings of conformity or unconformity as far as the own virtues or faults are concerned, are mainly of ethical-moral nature; they appear under the form of reactions of self-esteem or self-disrespect. In the apparatus of the group moral, the feelings of conformity or unconformity are basically of ethical-moral and spiritual nature: reactions of "self-esteem" and pride for the honorable conditions of the own group or "self-disrespect" for the deficiency of its values; the spiritual pleasure or displeasure for something good or bad (favorable or unfavorable in general) for that object of the fraternal and moral identification, is added. In the apparatus of the personal welfare, the feelings of conformity or unconformity for the welfare or uneasiness conditions do not have practically any "psychic additives". Here, the habitual feelings of conformity or unconformity are almost totally anticipated reactions of happiness or displeasure for the favorable or unfavorable virtual conditions, of what "material" impulses and bipulsions and macropulsion are interested in. In the apparatus of the group welfare, the frequent pleasant feelings of conformity or unpleasant feelings of unconformity are mainly of spiritual nature: spiritual pleasure to see the welfare conditions of the O.F.M.I. or spiritual displeasure for the negative situation of this one.

Besides all these psychic elements composing the intermittent feelings of conformity or unconformity with the virtual values, the aesthetic pleasure or displeasure for the values possessed are added. As the positive values, for example, are always associated with pleasure, acquire a relative autonomy in their capacity to produce contemplative or aesthetic pleasure. This way, what at the beginning caused an anticipatory pleasure of other pleasant facts, it becomes into something pleasant in itself. The pleasure produced by the

positive virtual values is no longer just the advance of other implied facts, but the aesthetic bip. is also interested in it.

The difference between the aesthetic pleasure and the pleasure as an anticipated psychic reaction lies mainly in that the aesthetic one, besides being the result of a passive view, is considered as a purpose in itself. Instead, the anticipatory pleasure or displeasure are interpreted or felt as means or announcements of other facts. But it is frequent that the reactions of pleasure or displeasure before certain stimuli arising out as advances of other events, become autonomous in their capacity to produce pleasure or displeasure. In such case, those stimuli are looked for or avoided in themselves by the aesthetic bip. that conceives them now simply as beautiful or ugly. Thus, the association of the positive values with pleasure and of the negative ones with displeasure, makes the first ones acquire certain contemplative or aesthetic beauty and the negative ones are causal of an aesthetic displeasure.

Beyond the thorough psychic composition of the conformity or unconformity feelings for the virtual values possessed, those reactions, arisen out from the evaluation of values, may be of diverse degrees of partiality or rather totalizing. When the attention is focused on a partial and isolated value, as for example: courage, a specific feeling of conformity or unconformity for that partial value will rouse. The same thing if the partial value is health, etc., Then, when the sector of values embraced by attention or by the reflexive question is larger, it will reach for example, the global situation where there is an apparatus. If the apparatus is that of the personal moral, the reactions of conformity or unconformity will respond to the synthesis of the total degree of general virtuousness or defectiveness of the subject. In other terms, conformity or unconformity feelings are subject to the analytic - partial degree or synthetic-totalizing of the reflexive evaluation on values. In that way, it will be about something extremely partial and specific or it will reach the maximum synthesis that comprises the total aspects of life, that is, the huge apparatus of the general integration will start actions, resulting the general conformity as feeling of happiness or "bad", repeated unhappiness feelings as reactions of global unconformity will sprout.

The feeling of happiness, as habitual concrete reaction of pleasure, is the combination of the group of reactions of aesthetic, moral, spiritual pleasure, etc., as a unique experience of general conformity for the present situation plus the deep anticipatory happiness for the wonderful coloring that the future shows. On the contrary, the habitual feeling of unhappiness is the combination of the diverse kind of displeasure made up of the unconformity

bitterness with the present together with the painful anticipatory anguish when looking at the darkness shown by the window of the future.

Regarding the ethical apparatus, the conformity or unconformity with virtues or faults in people, groups, animals or objects consisting on reactions of pleasure for virtues and displeasure for faults, may also take place in relation to an isolated quality or as an answer to the synthetic group of virtues and faults. The nature of pleasure or liking for other people's virtues is a mixture of aesthetic pleasure in itself plus the anticipatory pleasure of the favorable facts that that virtue is guaranteeing; while the displeasure before other people's faults is also the mixture of the aesthetic displeasure in itself together with the anticipatory displeasure of the group of unpleasant facts that such negative virtual conditions announce.

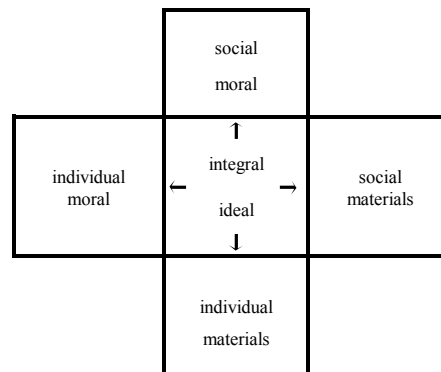
We have discussed so far, about the psychic reactions happened **around** the virtual values, that is, the pleasant or unpleasant reactions that accompany the **entrance** to the value or virtual condition; conformity-unconformity as answers to the **“current” presence** of the virtual values and the corresponding reactions in the presence of the **abandonment** or **exit** of these ones. We should also see the main psychic reactions appeared during **labor guided towards the achievement of ideals** which are far away in some point of future.

The anticipatory and aesthetic bipulsions constitute the main support of the psychic reactions that accompany the guided labor aimed at the achievement of the ideal. The anticipatory bip. is in charge of the frequent joys for the partial achievements that announce the proximity of the final success and it is the one responding with displeasure for the partial failure that moves away the possibility of the final success or that it rather brings the definitive failure. The aesthetic bip. on the other hand, is the responsible for the intermittent fantasies that consist precisely on the mental representation of all pleasant facts implied in the ideal. Such images are searched as purposes in themselves by the aesthetic bip., which at the same time tends to avoid the mental representation of what failure would mean.

During the labor guided towards the achievement of ideals, a continuous succession of pleasant reactions takes place which are mixtures of premature happiness plus the aesthetic pleasure for the pleasant images, fleeting as well as elaborated, of what the achievement of the ideal would imply. Those reactions fill the mind with a continuous enthusiasm, making the desire of the ideal revive and sustaining it. This would be the main function of “dreams” and fantasies: to keep up the hard work towards the achievement of the ideal. It is the incentive function making the long labor guided towards its achievement, as something pleasant

3. Classification of ideals and distribution of their basic psychic elements

We have stated that there are two types of individual ideals and two of social ideals: 1- material 2- moral. But the same classification allows to change the order and say that there are two types of material ideals and two of moral ideals: 1- individual. 2- social. This way, the following cross-classification of the ideals arises out:



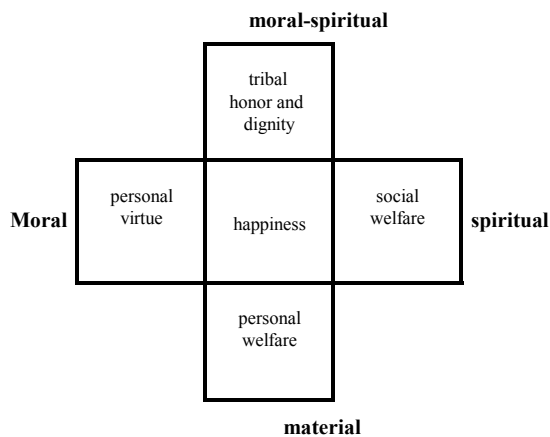
The absolute virtual values of those four fields of life have in natural state, a similar psychic importance in relation to the feelings of happiness or unhappiness. Therefore, although such feelings happen in a specific psyche, we can not speak for example, of “individual” happiness, but just of happiness as global experience including moral and spiritual elements in relation to the group. This group, as an object of identification, is the structural part of the subject's psychic life.

Let's review a little the basic forms of pleasure-displeasure in relation to those four types of values:

- Personal welfare-uneasiness: anticipatory pleasure-displeasure of what is related to the interests of the tendencies without moral and/or spiritual motivations.
- Welfare-uneasiness of the group: spiritual pleasure-displeasure.
- Personal virtuousness-defectiveness: moral pleasure-displeasure.
- Honor and dignity – group dishonor and indignity: moral and spiritual pleasure-displeasure.

As the conditions of group honor or the greatness of the tribal values, are an ideal that a monkey would care less than the individual material welfare, nature had “to reinforce” the interest in that ideal, which in the human tribe had a similar importance than the others for survival. For that reason, it encouraged the capacity of the moral-spiritual pleasure and displeasure in relation to the tribal honor, to prompt the interest in that ideal so far away from the motivational premises of any animal. Then, the personal virtue and the social or group welfare also needed to be reinforced. Lastly, the interest in the personal material welfare did not need any psychic reinforcements. Nature took it for “granted”, the interest in favorable conditions of tendencies with individual material purposes for the group.

In such way, the following basic psychic composition for the absolute ideals of each apparatus rouses:



4. The fundamental contradiction of the psyche and the apparatuses

The same as in the other levels, the movement and operation of the apparatuses depend on the sustained contradiction or fights between the general law and the opponent forces. In spite of the efforts of each apparatus to obtain the positive virtual values and to avoid the negative ones, both types of opponent values show up in an approximately balanced form. In the case of the moral apparatuses, that responds, the same as happened with bipulsions, to the own nature of the fundamental mechanism that determines the values: the social average. Although according to us, everybody lacks

virtues or everybody is very virtuous, there will be a group of the **best** ones that will be esteemed and another of the **worst** ones that will have an unavoidable relative disrespect (but experienced or felt as absolute or psychically concrete).

That mechanism that cuts in half the social average without another parameter, means that all below the middle line will try to be on the side of the best one to achieve esteem and to avoid disrespect. But if all included in the group of the worst are able to improve and pass to the middle line, situating themselves among the best, there would be “nobody” left in the half below. This makes the new social average of virtues be formed automatically, that is to say, half of them will necessarily fall within the worst. That group again, will make its best to be situated above the middle line.

In the natural state of the tribe, all this situation tends to be revolving for subjects. As there is equality of conditions, of practice, motivation, more the balanced influence of chance, the passage of subjects from one side to another of the middle line is continuous; a permanent fluctuation among opponent conditions occurs. No matter if someone is able to last more time above that line, the rule is that everybody fluctuates from one side to another. The stars of the day are always renewed. There is constantly a movement of a relative esteem-disrespect towards each one. Even each subject experiences self-esteem and self-disrespect alternately, as he possesses or stops possessing certain virtues or according to successes and mistakes of his behaviors. The same situation appears in relation to the groups and it is what allows the continuous passage of values from an opponent to another one, assuring the movement of the moral apparatuses.

The social average, as determinant of the quality of values and of the corresponding social answer, does not work indiscriminately for all the individuals, but an adaptation of esteem specially takes place, according to the conditions of each case, mainly in the values of the activity. This way, if an individual is clumsy when doing something that he does not have any practice, he will obtain a different social answer than in the event of having enough practice. Then, the level of a child’s performance for example, will not be compared with the average performance of adults, but with the one of those who share a similar age. Regarding the values of the relation, the approaches are more general. Example: the evaluation of kindness-wickedness arises out from the global average of the social reality, without major distinctions of categories.

That fight process and passage from an opponent to another, mean the development of an objective contradiction inside the group (reinforced and revitalized by the moral fight bip. or emulation, sports spirit) that favors

progress or improvement in the quality of behaviors. In order to observe the mechanisms of that progress of the values quality, let's take as example the values: productive efficiency-inefficiency, as qualities of the members of a tribe. The indicative parameter pointing out who is efficient or inefficient, consists on the social average. Let's suppose that a subject using certain technique or method is recognized as having labor efficiency as virtue. Then, when everybody copies that technique or effective way of working, a new average of productivity level will be formed. That is the reason why that individual will no longer be efficient but "neuter". A person will only be considered efficient when he overcomes the new productivity average. If a new technique that is better than that one in productivity appears, the subject that uses it will be efficient and he will deserve recognition. But once everybody adopt that working method, the new productivity average will be formed. Meanwhile, that technique we left behind has already become into ineffective as it is less productive than those that are now in force. Consequently, if that individual keeps on with that technique currently ineffective, he will become unproductive, inefficient or useless, which will force him to abandon it and to apply new and better ones. As it may be appreciated, such mechanisms favor the productive progress of the group in absolute terms, what means an extremely advantageous condition for a tribe.

The same happens with the rest of values, especially the ones of the activity. The new thing that appears, if better than what is in force, starts being called **good** (skillful, rational, etc.), turning into **bad** (clumsy, irrational) what is now simply worse. It is a continuous progress turning positive values into negative. It is a process of denial of the denial, by means of which what is new and better denies the positive character of the previous one and so on. The values coming and going out from that "wave" in force are the relative ones. But the absolute ones are what is constant and structural in the wave. They constitute the basic mechanism of the invariable and essential zigzag that makes the series of relative values pass.

The mechanism of the average also works with non-moral values. In all the cases, the new thing that appears, if better, turns into bad what is only worse. In other words, the described process not only happens with virtues and faults of people or groups, but the same happens regarding the movement of conformity-unconformity in relation to the rest of values. If one possesses a positive value with which one is satisfied, it is enough the appearance of something better, so that dissatisfaction arises. As what one has is worse in relation to that new appearing thing, it turns into negative, generating an unconformity experienced as absolute.

This process contributes to assure the balance of the fight between the apparatuses and the opponent forces. Thanks to it, the movement of the first ones is kept, renovating ideals. Otherwise, if those mechanisms did not exist, an indefinite conformity would be produced after attaining the ideal, stopping the movement of the apparatuses and of the behavior in general. Such mechanisms encourage the continuous progress of the relative values, pushing constantly to improve the conditions of the virtual values in which the subject or group are interested in. The appearance of a better possibility puts an end to the feeling of conformity with what is in force, settling the new goal. As one may deduce, it is something useful for the survival of the tribe. It means the constant movement of the behavior guided towards the uninterrupted improvement of life conditions.

These processes are true psychological laws. For that reason it is not suitable to blame subjects or to accuse them because “they are never satisfied”. Such elements exist because the surviving tribes were those ones where subjects have an automatic interest to improve the conditions of the virtual values appeared every time that it was possible to do it; at the same time, those tribes were extinguishing as the subjects did not have the capacity to experience a psychic answer of unconformity with what was in force, when that was worse than the new possibility shown up.

The stated rules, that assure the movement of the apparatuses and the setting up of new and better goals are responsible for the dissatisfaction that one capitalistic man, for example, feels with his situation of getting a profit of 100, when he has the possibility to earn 300. Also, that same subject will be unsatisfied if he earns 1.000, if he perceives a real possibility to get 10.000 and so on.*

Those same processes give, at the same time, a legal frame to claims and labor fights all around the world, without caring the level of certain workers' life regarding the others. If in a certain country, the workers are in a less urgent situation than the proletarians of other towns or than themselves in relation to the past, that will not imply that they do not have “the right” to feel dissatisfied, every time they perceive the possibility to improve their living and working conditions.

In the case of the capitalistic man as in that of workers, we are not here evaluating if it is well or wrong to feel unconformity. The question is that those psychological laws make unconformity automatic when a new possibility shows up conceived as better or more advantageous and at the same time realistic. These two conditions: 1- certainty on the **advantages** of

* This would be the psychological basis of the phenomenon that appears as a set fact in the economy field, for which all capital displays an indefinite tendency to increase.

the new possibility 2- convincing of the **realism** of that one, make the mechanism work automatically, by means of which the desire to achieve it arises, which is settled as the new goal or ideal together with the appearance of the unconformity with the present situation. None of those two conditions may be missing so that the process works. If one possibility is very realistic but adverse, it will not obviously cause any interest. And if something is impossible to be achieved, it will not be either settled as an objective although it appears to be like an advantageous one. Only when the new thing appearing in the horizon is conceived as **advantageous and realistic**, there the desire to achieve is set, appearing simultaneously the unconformity with the current situation, which turns into bad as it is worse in relation to that.

The natural process from conformity to unconformity occurs as we have observed, although nothing negative happens. The lonely appearance in the mind of a better possibility, generates unconformity with the current situation automatically. However, there are two more factors that contribute to secure the disappearance of the state of conformity, replacing it for unconformity. One of these and the most obvious, is the presence of adversity. When new concrete difficulties come up in some important sector that worsen the present situation, the state of conformity is interrupted, what calls up the settlement of new goals on that issue, putting the behavior in movement.

The last factor that would secure the movement and passage of the conformity-unconformity feelings, would be the own **system of autonomous maintenance** (refer to chapter 5). When somebody has been able to obtain the most favorable life conditions, it means that he only has reasons of pleasure and conformity together with the absence of all reason of unconformity or displeasure. But as the displeasure neurons will not stand the situation of absolute rest, they will start their activity, generating the autonomous displeasure in the experience. That displeasure or anguish, anxiety, depression, bitterness, is manifested in the subjective or conscious, reflexive realm mainly as a general unconformity. That is to say, in spite of having attained everything that one wished and not having reasons “to complain”, a deep and frequent global uneasiness and global unconformity evolve. This would be the last “card” of the opponent forces, to avoid the paralysis of the movement of the apparatuses. Therefore, the usefulness of that paradoxical unconformity would not be limited to the neuronal safeguarding, etc., but it would be something to take advantage naturally, to mobilize the search for new targets, securing the movement of behavior.

Among the three before mentioned factors (1-appearance of new better targets. 2- presence of concrete difficulties. 3-autonomous or paradoxical

unconformity), they assure the presence of the unconformity feeling, avoiding the harmful paralysis of the behavior that would take place in the event of having a continuous and passive conformity.

In spite of this situation, the general integration apparatus, as synthesizer of all the ideals, points out to something impossible: the permanent general conformity. And here another expression of the dialectical contradiction of the psyche. The general integration apparatus hopes unilaterally the “paradise”; while the opponent forces have to act as a contention barrier, securing a certain balance of the fight and with it, the continuous operation of the apparatuses, renovating goals and ideals.

THE GLOBAL MOVEMENT OF THE PSYCHE

1. Recount of the necessary tendencies

The general law of the psyche constitutes the basis of intention. It can not exist any specific tendency that does not entail the simple mechanism defining it in its essence: statement of pleasure and denial of displeasure. That law acts simultaneously on the different levels where the motivational human structure is organized. The first and most elementary level is the reflex level, where it is expressed as the group of directed reflexes. Then, the organization of such reflexes results in the performance of impulses. These ones arrange and mingle their activity, making bipulsions come up. Lastly, bipulsions and other "free" impulses organize themselves shaping and giving motion to the macropulsion and to the apparatuses. The total number of absolute tendencies would reach 68: 23 impulses, 38 bipulsions, 1 macropulsion and 6 apparatuses (they would reach near 80 if we add micro-impulses and some "micro-bipulsion" that were put aside). This may appear to be "a lot". But that quantity of essential tendencies together with the basic rules and mechanisms that govern them, is something quite simple if we keep in mind what it could "be expected" from this special object of study that is the human psyche.

Obviously, this system of essential tendencies does not pretend to be the accurate reflection of the reality of the psyche. It will surely require many adjustments and modifications. In relation to it, the quantity of bipulsions is what may be most doubtful. It is probable that other absolute values shape other bipulsions. Nevertheless, any universal and structural value of the human motivation that could exist, could only subsist if some function for the survival of the tribe were fulfilled. In this matter, nature is indeed very strict and precise.

Regarding macropulsion, we could consider it if it is located in an intermediate area between the third level of the bipulsions and the fourth of the apparatuses. It would be as a bridge connecting both levels. It has in common with the apparatuses, the gathering or synthesizing groups of

simple facts under a couple of contrary organizers (global facts), but contrary to those, it moves in the field of the concrete facts without more involvement than their simple appearance or avoidance.

On the other hand, we find in every level the unity of the essence and the phenomenon, what is common and different, what is constant and changeable. The group of necessary tendencies and their absolute objects or values, constitute what is essential and shared by men and women of any culture. But the way in which those tendencies work, as well as the types of goals, interests, values and relative ideals, indicate the flexible aspect of motivation, being able to differ endlessly. The colorful multiplicity of acquired reasons makes fun of any classification attempt. However, none of them stops entailing the essence of the objects of satisfaction, values or absolute ideals. Even they do not stop entailing the essence of the general law and of the fight that this carries out against the opponent forces.

In the following page, the total chart of the absolute tendencies is displayed.

2. The necessary tendencies and consciousness and unconsciousness

Thanks to Freud we can count with the concept of unconsciousness, as an alien area to consciousness in which diverse psychic phenomena take place.* But since Freud did not define what that unconsciousness embraces and neither he established a difference between what is subjective and what is purely objective, that approach gave rise to the interpretation that all psychic element, process, mechanism or function occurring outside the conscious domain, correspond to a subjective entity with own life and alien consciousness: unconsciousness.

If all what is psychic alien to consciousness belonged to unconsciousness, impulses, bipulsions, the macropulsion and the apparatuses that are not of conscious domain as such, would be compelled to be the property of that mysterious unconsciousness.

The necessary tendencies, as icy psychological rules are not conscious but they are neither “of the unconsciousness”. Neither the general law nor any of the submitted absolute tendencies are unconscious in the sense of the hidden subjective content. The fact that something exists and works outside the conscious domain, it is not a reason to attribute it to unconsciousness.

* Freud Sigmund. **Obras completas**. Amorrortu Editores. Buenos Aires. 1988
(Freud Sigmund. “Complete works”.)

APPARATUSES

APPARATUSES	<table><tr><td>1</td><td>Ethical</td></tr><tr><td>other people's faults</td><td>show's virtues</td></tr><tr><td>disrespect</td><td>esteem</td></tr></table>		1	Ethical	other people's faults	show's virtues	disrespect	esteem	<table><tr><td>2</td><td>Personal moral</td></tr><tr><td>personal modesty</td><td>show's virtues to be better</td></tr><tr><td>disrespect</td><td>to be worse</td></tr></table>		2	Personal moral	personal modesty	show's virtues to be better	disrespect	to be worse	<table><tr><td>3</td><td>Group moral</td></tr><tr><td>group dishonor and indignity</td><td>dignity to be worse to be better</td></tr></table>		3	Group moral	group dishonor and indignity	dignity to be worse to be better	<table><tr><td>4</td><td>Personal welfare</td></tr><tr><td>personal uneasiness</td><td>personal welfare</td></tr></table>		4	Personal welfare	personal uneasiness	personal welfare	<table><tr><td>5</td><td>Group welfare</td></tr><tr><td>group uneasiness</td><td>group welfare</td></tr></table>		5	Group welfare	group uneasiness	group welfare	<table><tr><td colspan="2">Macropolis</td></tr><tr><td>unpleasant global fact</td><td>pleasant global fact</td></tr></table>	Macropolis		unpleasant global fact	pleasant global fact																																																	
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Intention, as absolute force or tendency to assert pleasure and to deny displeasure, as well as the specific tendencies in which it is branched, can be based neither on consciousness nor on unconsciousness. They are only based on the anatomy and physiology of the nervous system. They are the outcome of the activity of the directed reflexes. In other words, the motivational structure of the human psyche in its essence, is something fully objective and alien to the subjective domain, conscious as well as unconscious.

What is conscious or unconscious in themselves, as characters, aspects or states of the psychic thing, can never be active elements. Freud understood this, but he was not able to clarify it suitably. What is only active is the absolute tendency of intention expressed in the general law, as well as in impulses, bipulsions, etc., through which it works, which have integrative conscious and unconscious activities. For that reason, what is conscious or unconscious in the performance of intention, does not have a great explanatory usefulness from the functional point of view. It would be indeed useful to distinguish between will, as a naturally experience and conscious piece of intention and the rest of the intentional activity outside the conscious domain. When in some cases it is spoken about unconsciousness in active sense, one would make reference to the latter one. But conscience and unconsciousness, as areas or conditions of what is psychic, can never be active elements. When one says for example that conscience “does” certain thing, it is really the will as part of the active intention that acts naturally in the conscious area, it is the one doing. Conscience in itself can not do anything to be something passive. The same regarding unconsciousness or the unconscious state. In other words what is active is always intention or the absolute force of the general law and of the specific tendencies in that it is branched. Then, this intention has a part of its activity happening within the frame of the conscious experience and that we call will; while the other part of the activity of that same intention occurs outside the conscious domain or it rather acts within the unconscious space.

The main center of the management of the behavior lies in the experience and conscious part of intention. The will constitutes the “head” of intention. It is the expression or the subjective manifestation of the maximum integration of the activity of the directed reflexes.

Conscience has a limited space as regards the data to be kept in mind. For that reason what is fundamental, the synthesis of questions considered by will only appear in it. And the unconscious part of intention would be in charge of the huge analysis of the thousand of isolated pieces of information that should be integrated. The will is the synthesizer of the global course that the behavior will adopt, while the remaining directed reflexes that shape

the unconscious intentional activity as a whole, work parallel in the analysis of the information in this respect, as well as in the control of the thousand of partial movements of a behavior controlled in the global aspect by the conscious will. If the organism for example is hungry, which the directed tendency of the nutritious impulse responds to, the will as well as the rest of the intentional activity alien to the conscious domain, will work coordinately to get the food. The conscious will is going to drive most of the behavior sequences and the unconscious part will fill the group of details of the same one. This synergism is what is useful for survival. It would be harmful that the performance of both parts of intention were not convergent and complementary.

When we discussed about the directed reflexes that sustain the directed tendency of impulses (chapter 5, point 10 from there on), we observed that this directed tendency responds basically to the nec. state. This way for example, when one tries to achieve certain pleasure, one is reacting to the appearance of the nec.: desire; or when one intends to avoid a pain, it is an answer to the previous appearance of fear. The same regarding the diverse necs. and the interest in their satisfaction. But this is fully valid for the intentional behaviors that have certain psychic and motivational significance or importance. Because in the extensive series of conditioned directed reflexes (through the law of the effect: repetition of what is associated to pleasure and suppression of what is related to displeasure) that are the daily habits and the almost automatic behaviors carried out every day, a kind of “inertia” of the learned reflective sequences takes place. Such reflex sequences that are essentially guided towards pleasure and/or towards the denial of displeasure, happen mostly without the conscious experience of desire, of fear or of the above respective necs., and the conscious will does not participate in the push of behavior. That is to say, apart from the most notorious intentional behavior, where the looked for or avoided effects have certain psychic importance and for that reason the presence of the desire, of the fear, etc. becomes plain and deep, as well as of the conscious will as intentional experienced force, there is a great deal of behavior sequences, already conditioned in the direction of the general tendency to assert pleasure and to deny displeasure, which show up as spontaneous habits and unconsciously.

In those series of conditioned directed reflexes, the previous necs. of each behavior would not be manifested or “felt”. Maybe they are not detectable in the experience as they are light or because they happen subliminally regarding it. But in all cases, such series of directed reflexes come about under the scope of the virtual control of the corresponding impulses. This unconscious control of the behavior would allow that will, as experience and

conscious part of intention, to be in charge of the most important side of the intentional purposes, leaving the details to that management, alien to the experience and voluntary attention. It is about a series of mechanisms making the handiness and efficiency of the behavior and of the constant dynamic decisions in each second fraction, where it would be impossible to decide voluntarily and consciously each mini-act of the series. But all those sequences of intentional behavior are always in the “shade” of impulses and of the general law. It is as “to allow” the directed reflexes underlying the intention to “do” while they do what is “right”, this is, while they do what would be the same done in the event that the intervention of the attention and of the will in its control become necessary. This way for example when a pedestrian crosses the street, he does it avoiding being run over. That avoided behavior goes unnoticed in general in the experience, that is to say, dangers are avoided unconsciously and fear or easiness as its satisfaction almost do not appear. However, if for certain reason the subject is immobilized in the middle of the street, the strong fear to be run over shows up. There it is demonstrated that that reflective sequence of acts was at every moment under the virtual control of the conservation impulse. But for “practical” reasons the experience attention and the voluntary control were not necessary, until the moment it becomes very essential.

We say **experience** attention and not necessarily conscious, because such mechanisms can be applied to a dog, for example. Although this one does not have conscience, it may be distinguished the same, even in the same example of crossing the street, between the “unconscious” or spontaneous avoided behavior and what would be the “voluntary” answer in front of the appearance of the concrete experience fear of its conservation impulse.

The difference with animals is that conscience is a new quality of the experience in man. What in animals would only be experience, in the human subject is also a **conscious** experience. The **self-perception** capacity makes the conscience be as an aggregate to the basic experience shared with other animals. For that reason the will, in essence, would not be strictly the conscious part of intention, but the experienced part of that intentional force. Only that in man the experienced state is naturally conscious and for that reason, in the human case one can talk about will as a conscious part of intention.

On the other hand, in the normal psyche there are not significant barriers hindering the appearance in conscience, of all that appears in that conscience because of its psychic importance, in order to be managed by will. The mechanism that pushes towards the conscious experience what is psychically significant, is the evidence of the supreme function of the

conscious part of intention (will), to manage the most important matters from the psychic point of view, integrally and in block. *

But everything gets complicated when the conservation imp. objects to the appearance in conscience, of certain contents that produce an intense displeasure by the light of the conscience due to certain associations and conditionings. Such is the case where a content that fulfills the requirements to appear in the conscience, is obstructed by the conservation imp. which exercises its general function of resistance, denial of displeasure. Here, the other impulse, etc., responsible for that content, would have then important "clandestine" activities, determining some behaviors or ideas from the unconscious area and frequently colliding with the conservation imp. that tries to impede the natural passage to the conscience or with the relief one that tries to expel from there what is able to become conscious, taking into account the displeasure caused. But if there are not contents that cause a very large moral displeasure by the light of conscience, etc., the conservation and relief impulses will be kind with visitors, working the system of absolute tendencies of intention harmoniously, taking turns orderly to make use of the conscious will.

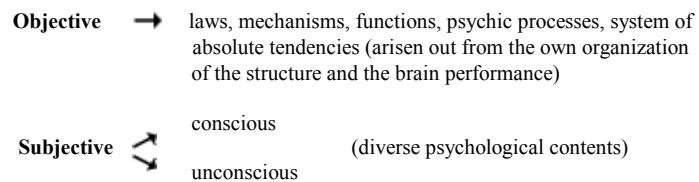
The conscious and unconscious states in that intention acts, combine and supplement themselves fully for the achievement of the purposes settled by the subject. When one pursues a goal comprising many partial achievements, the conscious will usually "forget" provisionally the purpose, while it is totally overturned towards the achievement of a partial goal. In this case we could say that the purpose is unconsciously looked for by intention. However, the idea of the purpose also appears in the conscience every time that is necessary, that is to say, the idea of the purpose appears and disappears from the conscious realm whether its presence there is necessary or not. It appears each time that it is useful for the individual that

* We always talk about the state of health and psychological normality. Because mental disorders are characterized in many cases by not being adjusted to the general regulations on the normal performance. For that reason it is possible that what is referred to consciousness and unconsciousness, as well as in other considered points, we find cases where it is not completely applicable what we say.But this situation is equivalent to the relationship between the study of the general physiology regarding what medicine deals with. We know that each one of the many illnesses or possible organic disorders require a specific study, in a way of independent science, because they are precisely characterized, for not being adjusted to what the general physiology "says". However, in order to fully understand any type of physiologic disorder, as well as to know what it should be made for its prevention, it is highly important to know the normal operation of the organism. This same relation is applicable to the case of the general psychology regarding disorders and dysfunctions of the psychic operation.

he remembers what he is looking for or rather in order not to mislead the accuracy of the objective. But it disappears from conscience when what is useful is to turn over the attention and all the efforts to a partial goal that does not admit distractions and without that one there is not any final goal. It would be harmful that the subject is devoted to fill his conscience with the images of the purpose, when the urgency of reality demands the whole concentration in the partial goal.

The dynamism of the fluctuation of the purpose's idea that constantly goes from the conscious state to the unconscious one and vice versa, makes any discussion lack sense taking into account if the purpose is looked for conscious or unconsciously. This purpose is pursued in the two ways. But it is not looked for by conscience or by unconsciousness, but by the subject and his only intention.

The operation of the human psyche responds to laws because no phenomenon of Nature escapes from it. But it would be meaningless to believe that it may be directed by a hidden subjective entity that governs us. The fundamental contradiction, the general law, the impulses, bipulsions, apparatuses, as well as the regularities of their performance, are only objective laws of the psyche. Let's see the place that each element occupies in the following outline:



3. Relationship between the impulses and the superior tendencies

The most complex bipulsions as well as the apparatuses keep on being organized impulses in their essence. Firstly, the general law that is the most essential matter of motivation, branches in specific impulses that are ways leading to pleasure and denial of displeasure, they are the natural ways leading to it. Talking from a global approach and putting some details and features aside, the nuclei of satisfaction of impulses denote the general essence of the purposes of intention, as they are the facts leading to pleasure and in a parallel way to the denial of displeasure. But then, those essential

ways of entrance to pleasure and displeasure undergo a great development; they start enlarging the range of their appearance, being present in the most varied situations and in relation to new concrete as well as abstract objects, broadening more and more the spectrum of phenomena able to make them activate. At the same time, such entrance ways to pleasure and displeasure and the impulses corresponding to them, combine and organize themselves giving rise to the appearance of bipulsions, the macropulsion and apparatuses that imply qualitative skips and the level of complexity in the organization of the psychic operation.

In spite of those new levels of the motivational human structure, the pleasure produced by the positive values of the bipulsions or the materialization of the ideals of the apparatuses, may never consist on any other thing than it is not the activation of the entrance ways to pleasure of the nuclei of satisfaction of the impulses. The nuclei or entrance ways to pleasure as objects of satisfaction of the impulses are **genres** of facts, they are like “**concepts**” that include a diversity of facts or situations gathered under a common denominator. For example, what is good or positive for the O.F.M.I., as object of satisfaction or entrance way to pleasure of the fraternal imp., seizes a quantity of different ways to happen. It includes from the pleasure that one feels when one sees that another individual is well (most primary form of the fraternal imp.), until the spiritual pleasure for the achievement of the most important social ideals, like something that is good for the tribe, or community, etc. Both phenomena are specific forms of the same general essence: pleasure for **something good for the object of the fraternal identification (O.F.M.I.)** ; that is to say, that subject as well as the tribe or community are the O.F.M.I. in each case. Thus, what is good or favorable for the object of that identification, is the essential way to the entrance to pleasure of the fraternal imp. All that may be conceived under that generic notion, provoke the fraternal or spiritual pleasure. This is general and common in all the cases. The difference lies in the fact that the “welfare of the tribe”, as form of what is good for the O.F.M.I., means a larger development and complexity of that entrance way to pleasure.

A similar case occurs in the intellectual bip. (and in the intellectual piece of bipulsions derived from it). In the intellectual pleasure produced together with the comprehension or understanding of the phenomena and their relationships, the essential entrance way to pleasure of the curiosity imp. is present; but only in a more developed form in relation to the curiosity of any animal. However, it is likewise the nucleus of satisfaction of the curiosity imp. The object of satisfaction or the entrance way to pleasure of the impulse is essentially the **assimilation of information**. This way, the case of the animal that observes something “strange” appearing in its perceptive

field as well as the logical domain and the clarification of a philosophical problem, are two forms of the act of assimilating new information. The absorption of information as an essential and generic fact, is the way to pleasure of the curiosity imp.

The same happens concerning the approval imp. in relation to the pleasure of the feeling of group honor and pride. At first sight, there is little in common between the interest of a child in being congratulated by his parents and the hope of a town or tribe to achieve conditions of tribal honor and dignity. However, the moral pleasure of the group pride and honor undergone by the members of that town or tribe employs the entrance way to pleasure of the approval imp. Those different forms in which the entrance way to pleasure of the approval imp. are activated, (one primary and the other one more complex and developed) have something in common which is what defines the essential mechanics of the impulse and its general way of entrance to pleasure: the (and/or self-answer) positive or approbatory answer towards something own that is good or that it is well. The congratulation towards the child for his behavior as well as the recognition towards a town for its terrific qualities or virtues keep on being two forms of the same content: **positive or approbatory answer towards something own that is good.** That common element is the essential entrance way to pleasure of the approval imp.

Anyway, we can not either ignore the difference between the pleasure for the simple congratulation towards an act and the feeling of tribal honor. They just coincide in their most general essence; but the general essence is not all. One unicellular and one human being share the general essence: living beings. But there is a considerable space that separates them in relation to the level of organization of the matter. That great development of the moral way of entrance to pleasure (pride and honor for what is good of the own tribe) moves away significantly in the most elementary way of the impulse, making them already different, the interest in the approval towards an occasional behavior and the sustained interest of a tribe or town in the maintenance of the highest level of tribal dignity and honor. In this last case, there is actually very little interest by the approval imp. It only persists its entrance way to pleasure that, together with the fraternal imp. (spiritual pleasure), constitute the “psychic materials” that allow the moral-spiritual pleasure to take place in relation to the honor of the tribe. With those ways of pleasure plus the entrance ways to the corresponding displeasure, the apparatus of the group moral “manages” itself. But the global activity of this apparatus is sustained by the functional interaction of many impulses and bipulsions. The approval and fraternal impulses only provide their basic or essential elements (nec.-D.T.-satisfaction) as a kind of “contribution” of

their psychic-motivational materials, so that the apparatus of the group moral makes use of them in its complex autonomous operation.

The bipulsions, the macropulsion and the apparatuses are based on the organization of the impulses, because the most complex side can only arise out from the development and/or combination of the simplest. But such impulses are only the essential motivational and psychic components out of which those are made up of. The superior tendencies may only be explained from the level of their global performance and complying with their exclusive laws.

This situation, through which the superior level has its own objective laws, incomprehensible from the inferior level, is also present in the relationship between the psychological and sociological levels. The social organism (complex tribe or societies) is not any other thing than the organized group of the “psychological” individuals composing it. But the organization, combination, regulation and other functional relationships of the activity of the group of individual psyches, make a new phenomenon come up, that finds its own specific rules, which govern the movement of the behaviors of individuals and groups. The new sociological and historical laws can not be explained from psychology and its laws, but only focusing on the social level as a whole. The economic interests of the social classes for example, are no doubts sustained by the psychological laws. Money, as an object of the economic interest, is an universal mean for the absolute or essential interests of many impulses, bipulsions and apparatuses and of the macropulsion. The whole psyche may be sorted out in a functional way around it. However, the psychological laws or mechanisms give us no explanation for example, on the reason of the existence of social classes or of the opposition of their interests. This may only be understood by focusing the society on its entirety, as well as the history of its development and observing the eventual objective situation of each group of subjects in relation to the production process and social distribution.

4. Guideline role of the apparatuses

We find the integrative and organizer role of the apparatuses in relation to the impulses and bipulsions that form them for example, in the performance of the apparatus of the personal moral which puts in order, distributes and coordinates the activity of the group of bipulsions with moral motivations dealing with concrete facts. The concrete acts of each bipulsion are “watched” by the apparatus, which, based on its absolute purposes (affirmation of virtues and denial of personal faults) regulates the activity of

bipulsions, to obtain the best average in the field of the global virtuousness-defectiveness of the subject.

Among the mechanisms of the performance of the apparatuses, the **ideals** are the most important ones because of their organizing role for the remaining minor tendencies. Once the ideals have been set, the general guidelines of behavior are laid out. Thus, many impulses and bipulsions unfold their activity according to what it should be made in each case, to favor the achievement of ideals.

The mechanism by means of which ideals are fixed in some point of the future, would be based among other elements, on the characteristic of the joy imp. to consolidate the desire in a specific object or goal. The desire for an object or goal does not lighten easily when it has certain strength, but it remains with its aim pointing indefinitely towards the object of its satisfaction. And since ideals are **desired** facts or conditions, they would be fixed thanks to it.

Although a part of the activity of the impulses and bipulsions are daily overturned to the immediate requirements or unimportant facts, the other part deals with the concrete acts and facts that have to do with the continuous contribution for the improvement of the virtual values of the apparatuses. When it has to do with the achievement of ideals, this part of the activity of the impulses and bipulsions surrounds the lines spread towards future, being in charge of the partial steps guided to the achievement of the ideal.

“Marking the time” to bipulsions and impulses by the apparatuses and their requirements, is equivalent to what happens with the functional demands of the physiologic apparatuses regarding their organs. The activity of each organ is subordinated to the functional requirements of the apparatus as a whole. In the same way, the most complex level in the motivational organization of the psyche: the apparatuses set the order, the sequence and distribution of the activity of the impulses and bipulsions from where they are formed. Among those apparatuses, that of the general integration is the one that has more influence in the regulation of behavior; it is equal to the nervous system in relation to the rest of the organism. The other apparatuses arrange their activity based on the general interest in happiness and in the denial of unhappiness. Each one is in charge of one segment but the general coordinator and who is interested in the group of aspects, is the apparatus of the general integration.

We have said that a part of the activity of the impulses and bipulsions is being subordinated to the performance of the apparatuses. An unmistakable example above discussed, is the case of the social responsibility bip. When one is devoted to the achievement of some social ideal, the refusal to

accomplish a partial act, useful for that purpose, is followed by the guilt feeling for not complying with duty. A good part of the activity of the social responsibility bip. (as well as of its derivations) is in charge of the fulfillment or not with the partial steps claimed by the social ideals. In such cases, duty consists on complying with the partial step aimed at the social ideal. This is repeated over and over again during the long work guided towards its materialization.

In a word, ideals, as regulators of great part of behavior, are therefore the “**causes**”; that is to say, they end up being synonymous of causes because of the real fact of being the authentic motivational sources of each concrete fact or act. The interest in attaining the ideal is the one moving and commanding the indefinite series of concrete actions aimed at its achievement.

By the way, the purpose does not “move” the action like a magic force of teleological attraction, but the interest and the current and living desire of what is imagined as possible and enjoyed in advance by the fantasy, is what pushes “from here to there” towards its materialization.

The role of the apparatuses when regulating the performance of the diverse tendencies, not only has to do with the relation of impulses and bipulsions that regularly form part of the structure and functionality of each apparatus, but the fixed ideals also organize and regulate the form in that other more “peripheral” impulses and bipulsions will work. This way, if we go back to the student's example, we will see that when he tries to understand what he is studying, his intellectual bip. acts (apart from the derived bipulsions: intelligence, knowledge and rational that are almost ever tied). However, the fact that his intellectual bip. is acting there, is something subordinated and controlled by the apparatuses of the personal moral and of the personal welfare that in the hypothesis had the professional degree as an ideal “in mind”. The apparatuses here, draw and hand out great part of the tasks to the intellectual bip., in such way that what it is the purpose in itself in each case (to achieve the intellectual pleasure and to deny the intellectual displeasure) is at the same time, a mean for the ideal.

The use of an impulse, bipulsion or even apparatus by another purpose, is something generalized in the psyche. For example, if a subject is not given food until he understands something, the nutritious imp. will force the intellectual bip. to act. Here, the act of understanding is the purpose of the intellectual bip., but simultaneously the mean for the nutritious imp. There are lots of acts that are purposes in relation to a reason and the mean regarding another one. But the purposes of the apparatuses, when gathering large groups of reasons, acquire a superior burden and become the interests or dominant purposes in motivation, reason why they end up subordinating

and distributing the activity to a smaller group of tendencies, making the purposes of these ones be the means for those.

5. The common ideals and their regulator role of the psychic operation

The individual ideals as well as the social ones, have in natural or normal state, a similar psychic importance for the subject. But since the fundamental hopes of each member of the group match with those of his partners, a grand total of the partial motivations takes place, arising out a powerful **common interest** that starts marking the general boundaries of the behavior of the individuals in the group. The common interests and especially the goals and ideals shared by the whole group, on being inflicted by their great burden, are the organizers of the most general field for the unfolding of many psychological functions. In that field, the bipulsions system has its most sustained performance. On the other hand, the lines spread by the common objectives frame the individual ideals. These ones do not work disconnected from the social ideals, but they enroll behind them, organizing their hopes in relation to the group purposes. When the most vital material interests are parallel, the apparatus of the personal welfare adds its motivational forces to the spiritual interest of the apparatus in the group welfare. Everything materially favorable for the group, will also be favorable for the personal welfare. Then, the personal virtues of the apparatus of the personal moral arise out naturally from the social activities and relationships uphold by the common interests. The personal virtues such as social responsibility, efficiency, creativity, courage, abnegation, etc., are more developed and shown up during the works guided to the achievement of common ideals. Such virtues arise out from the responsible, efficient, creative, brave, abnegated acts, occurred during the group activities guided by those ideals. The group is not able to estimate or to appreciate the personal virtues of its members sufficiently, if they are not necessary or important for the achievement of the targets of the group. Instead, when the individual virtues and what the group needs from its members are the most valuable things, the maximum esteem appears towards the individuals whose qualities allowed, for example, the success in the most valuable ideals.

The natural functional subordination of the psychological tendencies to the helm of the group interests and the goals, is the result of the natural selection of social organisms. The surviving tribes were those whose members had organized the system of psychological functions in this way.

6. Labor: center of motivational convergence

In the primitive, almost the whole structure of motivation is organized to meet, in short, the act of concrete work. Firstly, we find the interest of several needed and mobilized impulses whose satisfaction should be the guided **labor** to achieve the objects of satisfaction. Then, the personal performance bip. together with many others ones aligned under its absolute values, obtain the achievement of their positive values in the good **labor performance**. On one hand, the moral fight bip. highly encourages the fact of having energy and of the creative forces during **work**, because that leads to win or to be better in terms of the individual or group performance. The macropulsion, in its interest in the affirmation of pleasant global facts (example: night parties with plenty food and reasons of happiness for all the members of the tribe), pushes to **work** enthusiastically and efficiently to create the material conditions that allow it. On the other hand, the apparatus of the general integration, as an organized group of the other apparatuses, pushes towards the **concrete work** with all its motivational energy, as an essential mean for the achievement of the diverse ideals. In other words, the necessary psychological functions were organized in such way that the substantial aspect of the motivational structure of the members of the tribe ended up in the concrete work in the facts as an elementary way towards survival.

The spiritual, moral development and all the highest functions of the human psyche, as the most magnificent social ideals for example, only exist because the tribes that had all that in a major level and organized in the most perfect way, had a better general operation, what allowed them a better labor performance and in summary, they ate on a regular basis different from other tribes that were left behind in the objective fight for the restricted food. In a word, all that was useful for the primary social organism to feed up themselves and with that to survive and to reproduce themselves. The various necessary psychological functions, typical of the species, exist as they have been a support for the major efficiency in the **joint work** and the consequent survival of the tribe.

7. Functional unity and overlapping of tendencies

The distinction and separation of the different impulses, bipulsions, etc. along the discussion, can not obviously imply that they are isolated functions or that they act independently one from the other. That separation of the absolute reasons is just the **analysis** of the elements composing the only **synthetic** and integral movement of the psyche. Everything is

intermingled with reality so dynamically, that it is impossible to follow closely each integral element of that disorderly psychic movement.

If for example we make the distinction between what would be the purpose of the intelligence bip., when trying to get the moral-intellectual pleasure that produces carrying out a concrete intelligent act and the purpose of the apparatus of the personal moral that looks for being intelligent as partial virtue, we are only able to make the distinction abstractly. All that, is part of the sole motivation where the diverse reasons are merged, those coming together, pushing the same behavior. Not even the own subject will have “time” to distinguish to what extent he is looking for the pleasure that he feels for having carried out just an act standing out like an intelligent one, and in which level the interest in being considered holder of intelligence as virtue, influences. Both motivations go together. The concrete and virtual sides of interest are parallel and are superimposed in the same practical behavior. A similar situation shows up in relation to the anatomical and physiologic components of the organism. Here we are able neither to define until what organ or cell exactly, the structure or the operation of a certain apparatus or system is extended and in what point the functional field of another one starts. However, the organism, unacquainted to these problems, works with all its harmony “entangling” the structure and the activity of the diverse organs, apparatuses and systems.

The analysis, classification or separation of the different absolute tendencies of intention, may only be made by “starting up” and forcibly isolating each partial element of motivation. But in fact, the whole functional climbing of the psyche, as product of the activity of the other complicated climbing that is the nervous system, shapes the only psychological conglomerate in movement. That global **group** of elements is not more than the maximum synthesis of the psyche, it is the subject himself, the psychic life, the motivational structure of subjectivity. All this is the **synthesis** coexisting with the assortment of absolute tendencies and the total of their functional relations that shape the **analysis** of the same thing. The subject is the **synthetic compound** made up of the group of his **analytic components**. He is the **everything** in movement of his **pieces** equally in motion.

PART III

GENERAL CONCLUSIONS AND TRANSFORMATION OF THE SOCIAL LIFE

- Organization of labor and of the social activities for their adaptation to the absolute necessities and tendencies of man.
- The scientific socialism as previous objective condition for changes in the organization of labor and of the social activities

TRANSFORMATION OF LABOR AND OF THE SOCIAL ACTIVITIES

1. The objective concept of happiness

Happiness in objective or absolute sense, refers to the positive outcome of the balance of the experience pleasure-displeasure, like average of a certain period of time (days, weeks, months or years). Objectively, this has to be attained by the apparatus of the general integration if it intends to be successful in its grand purpose. Beyond the different strategies or types of virtual values, if things do not conclude in that concrete psychic relationship, it means having failed.

As we remember, the pleasure and displeasure neurons would have the last word on that issue according to the distribution of their activity (refer to chapter 5). Those two groups of neurons, according to what we had deduced, would always have approximately the same average quantity of global activity. The psychic effect would only vary according to the distribution: duration-intensity of the constant amount of neuronal working. The most favorable psychic product would consist on the frequent and discontinuous operation of the pleasure neurons in the maximum intensity and minimum duration and in the continuous operation of the displeasure neurons in the maximum duration and lightest intensity. All variation of that relationship would imply to be far from happiness and near from objective unhappiness.

The different possible relations of the neuronal activity always depend on what happens in the subject's outer life. That "ideal" relation of the distribution of the neuronal work, would only happen with the **enthusiasm** state. This state would not be more than the subjective facade of that way of the neuronal operation. Enthusiasm as psychic state, would result in the continuous and minimum intensity activity of the displeasure neurons (desire, expectation, uncertainty, suspense, concentration tension) and the parallel appearance of reiterated irruptions of intense activity of the pleasure neurons (reactions of happiness, joy and "emotion").

As we know, pleasure can not be continuous; but enthusiasm can. It is a state conceived in the extension of time including experiences pleasant as

well as unpleasant and where the own concept entails the reference to the favorable average pleasure that that state involves.

Although the advantage of living enthusiastically is something obvious, the most important thing would be missing now. That is the way the life of society should be organized in order to work. One can not decide “spontaneously” to start living enthusiastically. It would be silly to suppose such a thing. That state depends on the objective conditions of life and of the possibilities offered by them in this regard. Otherwise, everybody would have been living enthusiastically and full of happiness for long.

2. General conditions for the healthy psychic operation

The most general and basic conditions would be the full operation of the global system of natural and essential psychological tendencies, the appropriate and harmonious operation of all the absolute tendencies. That implies the usual satisfaction of impulses; the hearty activity of bipulsions; the existence of pleasant global facts in which macropulsion is interested in and the continuous operation of the apparatuses guided towards the achievement of ideals. When all that works, a momentous vital nature and a basic enthusiasm for life will take place. The reason of this statement would lie in the fact that the most appropriate distribution in the operation of the neurons, would have been structured to keep up that normal way of the psychic operation. And since the full operation of the total of the necessary tendencies was the useful thing for the survival of the tribe, all deviation or disruption of that way of the psychic operation, should be followed by a worsening of the quality of psychic life, it should be accompanied by the decrease or loss of the basic enthusiasm for life.

When we discussed about neurons, we saw the possibility that the global average volume of the work of the pleasure and displeasure neurons could differ a little; that is to say that the maximum objective happiness could not only depend on distribution: duration-intensity of the same quantity of neuronal activity but it would be possible a margin of variation of that amount. In case that this margin exists, the maximum global operation of the pleasure neurons and the minimum in those of displeasure ones would only be achieved under the condition of the harmonious operation of the whole system of essential psychological tendencies, in the frame of maximum enthusiasm.

It has been noticed, while discussing the different levels of the psyche, we reached the same conclusions on the two general social conditions that may favor the psychic operation in each case: 1- security and equality in the

material conditions of life. 2-appropriate organization of labor and of the social activities.

1- The first condition, that supposes equality in the distribution of material goods and the parallelism of the economic interests in all the members of society, is the foundation constructing the security and easiness for the satisfaction of the most vital necessities in all the individuals. At the same time, that offers the most basic sphere for the fraternity of social relationships that lead to the hard development and operation of the moral-spiritual tendencies. Nothing of this may happen when the economic system forces the insensitive and shabby fight between individuals or groups for the appropriation of material goods. The healthy and natural competition was always limited to the moral field, where the winner receives the deserved recognition. Competition around economic goods is alien to human nature. In the primary social organism, everything related to the distribution of the material goods was in charge of the spiritual functions, of justice, kindness, altruism, social responsibility, respect, friendship; while what referred to competition was always independent from the implied equal material distribution. All competition or "sporty spirit", emulation, only corresponded to the moral field. No primitive tribe could survive otherwise.

For that reason, it has not to do with hindering the competition itself, as a value misunderstood by the ideology of the social forest. On the contrary, if we consider the hale and hearty competition occurred in the moral field, we find that a society providing the full, material, equitable security for all its members, offers the most favorable objective conditions so that the labor atmosphere and of the social activities become like that of a giant Olympic village, where different competitions may be carried out in each activity in order to attain the best performance, with a truly sporty character and in the natural moral field.

2- Once equality and material security and the parallelism of the economic interests in all the members of society have been reached, the transformation of the type of the social activities and labor would be missing. The level of enthusiasm of participants depends on the proper organization of activities. The possibility of satisfaction of the impulses naturally encouraged in the frame of the activity, also depends on that organization. The suitable operation of bipulsions also depends on it, of those moving in the frame of the activity, as well as of the bipulsions of human relationships that surround the development of group activities. The interest of macropulsion in activities also depends on their organization. As the participation in the activity is something pleasant, this is turned into a pleasant global fact in its entirety. Lastly, the nature itself of the activity when suitable, favors the setting of full-size goals and ideals in relation to it.

If we review the stated concepts, we find that sport is the social activity that allows all that together and in the best way. This is what makes one say: “healthy mind in healthy body”. However the healthy mind is not determined by the sole corporal health. What makes mind healthier, is the integrated unfolding of the different psychological functions that occasionally sport favors. But that “monopoly” of sport, of such essential psychological functions, does not mean that they are of its exclusive property but the valuable motivational elements present in sport may be rescued and applied in all the social activities, especially in labor. As the sporty spirit or emulation, competition spirit, agonistic, moral fight did not appear in the structure of the human psyche “to allow” the existence of the current sports but because they favored the labor productivity of the tribe, the shift of the essential elements of sport to the labor activity and the rest of activities, would not be more than the recovery of the natural psychological operation in the development of that one.

The transformation of labor and of the social activities, acquiring a character of sports game or ruled moral competition, would have two positive consequences: 1- eagerness for the activity. 2 - enhancement of the material and cultural productivity.

Let’s see a specific example. Let’s suppose that in a factory a fight takes place among the different sectors for the best production of the day, as a kind of a sport game. As one will be able to notice, it is not necessary a great modification in the infrastructure of the factory and either in the concrete nature of work. The change is essentially produced in the “unseen” elements of the activity. The rules of the game are only added together with the objective methods as the approach of victory and the determination of prizes for winners.

The workers of a factory would be seen in that case, exactly as they are seen nowadays; only that while they are working, they would do it thinking of winning the game-work. The state of spirit may vary from one point to another, although the position of the body and the form of the movements are the same. When a subject is fully enthusiastic for an activity in which another feels a continuous displeasure, the difference is only due to the different psychological contents that go along with the same material act. For that reason, the same activity may become from dull and hateful to be source of enthusiasm (without excluding the convenience of transforming the conditions and the own nature of many jobs).

Following with the factory example, let’s suppose that besides the dispute for the victory in the day, a ruled competition among the same sectors is being developed at the same time, for the best global production in the month and where there will be a larger prize for the winning section.

That first fight for the victory in the day would have features of the game. Instead, winning the monthly competition as mediate objective, is closer to what we understand as ideal. Another element that may be an important target is the production record of one section, in the day as well as in the month, what would also have a special prize.

The prizes would be material at first. But as together with the material prize, the moral prize is always added, allowing to start diminishing the material prize as long as the moral proportion of the prize increases, until the moral motivation would acquire a total autonomy as time passes by, just like sport has (the “healthy” or natural sport, and not the one that is object of business). That moral autonomy of the motivation would also be helped by that phenomenon by means of which each sector of the social activity develops an own system of appreciations; that is to say, the performance capacity and other individual and group virtues of those sharing the same sphere of activity are always appreciated. It is natural to believe that the most important activity is that one carried out by the subject. The most admired people belong, in general, to the sphere of the social activity where the individual's interest is situated. But it is obvious that this is relative to appreciations. Nevertheless, it is something positive to feel that the activity that one undertakes is important. This phenomenon was useful in the tribe, because it encouraged the maximum interest in the good performance in any activity to be eventually carried out.

It is important not to analyze this example from the ideology and the current ruling interests in the reality of capitalism. The existing considerations are very humiliating regarding the concrete productive labor of workers. Because if there is a social activity which is really the most important one for society, is labor itself, the one crafting all goods and wealth: productive labor.

On the other hand, the application of certain attempts of labor competition that we know, do not comprise the purpose of “favoring workers”, but they rather constitute the imposition of ghastly games aimed at boosting exploitation and earnings and they deepen the anguish of those who only look forward to subsistence. Therefore, in order to make some sense, we always have to consider the example from the new society, from the essential equality among all men, from the previous existence of the first and more basic of the general conditions of society, above defined that was the parallelism of the economic interests and the fair distribution of the labor products. This statement necessarily involves the scientific socialism, the real prevalence of the interests and the will of workers and where there is no room for any class of “friends of other people's work”. Under such conditions, the own workers would ultimately decide what is useful to do or

not regarding the working conditions, their interests and those of the whole society (in the following chapter we will discuss about everything related to this important condition of the social life).

All the premises exist for the development of the maximum appreciation for that work and its new feature. As well as victory in the sphere of each sport is something so valued in spite of happening everything in the “air”, that is to say without leaving any concrete product, the victory that also has a valuable social product, may be more valued.

Following with the example, let's suppose now that the whole factory is participating at the same time, in a productive competition against the rest of similar factories of the region. This fight is solved every three months for example. The principle for victory again is the best global production of the winning factory in those three months, with the corresponding prizes. Finally, a yearly competition among the different regions would be developed at the same time.

Let's go back to the workers of the section of the factory. They are in their habitual work stations. But now we find that the same activity that they carry out at certain moment, is simultaneously useful for several purposes. The same act of operating a machine efficiently for example, is good to contribute with the section to which the worker belongs, aimed at the victory of the group in the fight for the day production. It is also useful for the victory of the section in the monthly dispute. Then, it is useful to contribute with the factory for its victory against its similar ones. At the same time, the same act of operating the machine correctly is something useful for the victory of the region. The interest in the best personal performance is added to it, which may be determined objectively according to the activity. Also, the interest in overwhelming some production record, either individual or of the group. And lastly, the interest in working efficiently in something that has the highest social importance and whose product is equally overturned for the benefit of the whole society. All that would encourage the operation of the machine in the best way in a frame of enthusiasm for the activity.

3. Applications in the diverse activities

This system may be applied to all social activities. It is only necessary that the natural emulation that takes place in all activities is **expressed** and **regulated**, that is to say, to sort clearly the conditions and rules of game to route that universal emulation in the most advantageous and healthy way. The same thing necessarily appears in the diverse social activities but in the feeblest way whereas the appropriate conditions for its natural expression do

not exist. In such sense, sport would only be excepted, where the moral fight is expressed and regulated by definition.

As example of another activity where all the above mentioned may be applied, we can mention the scientific activity. Besides each scientist's independent research and concrete problems may be submitted to each investigation center, with a date of submission of works or hypothesis in this regard. In such case, appropriate methods of evaluation picking out the winning works should be created, although none has solved the scientific problem in question definitively (better hypothesis, etc.), that is, the winning investigation center would necessarily be named as well as the individual rewards. At this stage, that "circle of circles" of combined and arranged competitions according to the different levels may also work, in the whole society. Partial and final results should be frequently submitted as they are those keeping up the fullness of motivation and enthusiasm. This would help the best performance or scientific production in this case and at the same time it would play a role to avoid the situation by means of which a researcher has to wait for long to know the destiny of his ideas. It is as if a player had to wait for several years to know whether the ball that he kicked towards the goalkeeper was in it.

Another activity where the system is applicable is education in general. For example, several groups may be distributed in the classroom competing for the average of qualifications among the members of each group. Thus, each subject would develop a commitment with his group, so that each will not be the responsible for the low group average. Also in that way, each one would be concerned in teaching what he knows to his partners. At the same time, the interest in the recognition towards the best individual qualification would be kept. In fact, only this way there would be a true recognition by the favored partners of the group as well as by all, as it is a clear dispute where the **concrete victory** is what is at stake. On the other hand, periodic contents may be added, where the different groups undertake exhibitions or conferences in team on the diverse contents of the subjects, obtaining special scores or qualifications for winners, as well as for the second and third positions, etc., which would be averaged with the general scores. Simultaneously, the whole classroom would be getting ready for the competition against other similar courses, for the average in qualifications of massive examinations. Here, the winning course would be the one attaining the best general average, arisen out from the qualifications of impartial judges (professors' meeting or other objective methods). At the same time, the whole educational establishment would participate in major competitions where the "honor of the school" would be put at stake.

On the other hand, the ruling authorities would not be unacquainted of the general enthusiasm. The “emulative material” really exists. In ruling positions, each director or head of any institution, section, area, etc., always try to demonstrate a good performance. But now the proof of the level of his ruling or leading capacity would be demonstrated in the victory of the area under his charge. Directors would enjoy the victory of their group or sector as an authentic success, that is to say, as it happens in the case of coaches of a winning sports team as well as with the leaders of a sports club. In the case of these leaders, they not only enjoy the victories of their own teams as they are identified with them and with the club, but such victories reassert the values of the leading capacity. Therefore, in the luck of the own section, factory, school, scientific research center, the own leading capacity and the group of qualities that are implied would be at stake, what would be expressed in the evidence of results.

This situation would also make possible that the person undertaking leading functions is not a tough authority in relation to his trainees, with interests and hopes different or unconnected from these ones, but as there are **clear joint goals** he would become a true partner of tasks, sharing fully the hopes of the whole group. That would hearten the relationships among subjects as well as the best group operation. The leaders would fulfill then, the true function of leaders, being the natural form of leadership recovered which can not be imagined if there are not relationships of companionship and common interest between the eventual leader and the rest of the group.

The artistic activity, on the other hand, also offers the proper conditions for the application of this system. The current music, dance, painting, poetry contents, etc. that have a true character of moral fight among participants because of the aesthetic quality of the work, are a proof of the possibilities offered by art like an activity.

This situation would not mean what it appears to be, “degradation” regarding the characteristic motivations of art. It would only be the creation of a new source of possibilities, where many artists would see their opportunities diversified to show their skillfulness and abilities, no matter the fact that this was opposed or excluding in relation to the rest of motivations which are present in the artistic activity.

Regarding jobs or activities where the application of that feature of the activity appears to be more difficult, it would always be applicable. If there are no objective approaches or bounds that determine the victory, there is always a possibility of capable judges defining the results. Even in many sports there are not objective methods setting the result, but everything is solved with the word of judges rendering their indisputable resolution. The clear and frequent presentation to know who was the winner, is the only

necessary thing. When this does not happen, emulation keeps up in what is underlying, disturbing the relationships among partners of job or among colleagues, etc. On the contrary, if there are expressed games whose results are clearly submitted in the environment, everything would be reversed.

There would be a group not alien to the system: old people. When having a big experience in the environment of the activity undertaken during years, there is nobody better than these moral authorities of society to fulfill the amusing and valuable task of judges (no matter the possibility to participate in diverse activities).

Besides working the fight character or moral competition in the different social activities, it is not necessary to emphasize the importance of sports. In this issue, varied sports competitions may be organized as well as games of any type among the same groups, regions, etc. that are faced by the performance of the productive or cultural activities. Matching results would be obtained from those games, which could be averaged with the results obtained in labor or cultural activities or they may be rather disconnected as an alternative possibility of victory.

4. Advantages of the system from the psychological point of view

The precise form of the organization of activities is something slipping out of all possibility of description. There would be infinity of technical details that would be necessary to consider in each case. But now, we have to be interested in what is essential, that is, the common elements or those which would be present equally in all activities and that as we will see, would favor the harmonious development of the psychological functions. Let's see which would be the advantages in relation to the psychic operation:

1 - Many impulses would have the most favorable field for their normal satisfaction:

The approval imp. would have its natural manifestation, just like it has in sport, where the most habitual thing is the desire of performing an outstanding job that will be recognized with all the signs of affection and approval towards the author. Instead, in the rest of current activities, the impulse moves in front of the most negative conditions making practically impossible its natural satisfaction.

The fraternal imp. would be satisfied in everything that is positive for the diverse groups of joint interest, with which it would try to contribute in every moment. This, upon the basis of the fraternal identification with each group which one belongs to and with each one of the partners (teamwork, companionship, friendship, joint goals).

The recreational imp. in view of the type of the diverse activities, would undoubtedly find new possibilities to accomplish its satisfaction.

The variation imp. would be satisfied in the end of boredom or dullness generated by the monotony of tasks. This monotony would be replaced by the coloring of the new shades of the activity.

The aggression imp. would have less possibilities to be moved towards sadism or destruction, upon the decay of the general level of harsh frustrations. On the contrary, it would be called up with a constructive orientation in the fight with sports spirit, being satisfied together with success in the accomplishment of goals. Aggressiveness with socially feeble orientations like, for example, the one caused by envy towards other people's virtues, would be reduced to its minimum expression. Envy, as unsympathetic feeling, arises out from the own frustration. Witnessing in another subject what one does and it is not own, causes the displeasure of frustration. It is the impact of the compulsory awareness of the own lack. (The feeling of "injustice" differs from this when the other one is conceived as the real and guilty reason of the own uneasiness). But if nobody is seriously frustrated, there would be no reasons so that a pathetic envy appears. Therefore, other people's virtues could be valued and recognized with great goodness. The natural aesthetic pleasure and admiration for virtues would not be thwarted by the own frustration; even less when the positive qualities of a partner for example, besides being reason of pride for the group, are of special importance for the achievement of joint targets.

The recovery imp. would achieve the getting-together with the state of **enthusiasm** that the conditions and demands of social life take away to most individuals when they reach adulthood. On the other hand, the normal levels of steady esteem or acceptance towards the individual as member of the group would be recovered or concerning the normal recognition towards the person, as each one is an important element for the purposes of the group. Also and what is highly important is the natural style of labor that would be recovered to a great extent, whereas the diverse psychological functions would be harmoniously developed during their progress, being again a game, a sport, an art, etc., simultaneously.

The curiosity imp. would develop a constant interest in the news about the many results. Comments and assumptions would cover the atmosphere of activities. Let's say by the way that that expectation, suspense, uncertainty, "interest", as components of the state of enthusiasm, typical in all game, are made up with a good portion of the curiosity feeling. (Other important elements are: **fear** before the probable negative character of the surprise and the **desire** of the possible positive nature of the uncertain result).

The communication imp. would also be favored. The narrowest joint interests and the affective approach fostered by them, would toughen companionship and friendship, making it easier the fluency of the interpersonal communication.

The mediator imp. would be in charge of the frequent and deep happiness and states of joy, nonexistent in the reality of works and social activities. Joy is a pleasure that advances or reinforces the achievement of another pleasant object or fact. But when that pleasant fact or object is missing, the reactions of happiness and joy advancing and reinforcing it do not appear either.

Lastly, the joy imp. also depends on the existence of pleasant facts that set off desire. In such sense it has the same luck than the mediator imp. But when the real possibility of achieving pleasant facts exists, the sustained desire of its achievement appears. In that situation of continuous proposal of natural joy, there would be no need to appeal to desperate methods (excesses, addictions, deviations) aimed at accomplishing some reason of pleasure.

We have already discussed about the **ten** impulses that would have a usual and healthy satisfaction. The only important “bare” impulse would be the sexual one. Its natural satisfaction would not be guaranteed either with the material or economic security and fairness or with the proper organization of activities. On this issue, it would be necessary an educational and preventive labor pursuing the objective of assuring that when reaching the biological maturation of sexuality, the same is accompanied by the beginning of a normal and usual sexual activity for which the healthy psyche is adapted. Anyway, we suppose that the own transformation of social life would also have a favorable implication in this regard, although more indirectly and as a product of the consequent cultural change.

2 – The existence of a field of varied joint commitments and of important group aims clear specific objectives, the system of bipulsions would start “spinning” with all its harmony. Under such conditions, the operation of values would become vigorous as well as of those having to do directly with the activity (skillfulness, intelligence, creativity, knowledge, sacrifice spirit, performance capacity, etc.) as of the human relationships values that surround and hint the development of group activities (loyalty, respect, justice, humility, fulfillment of engagements, etc.).

Among bipulsions, those having a more direct and outstanding participation would be the moral fight, group moral and personal performance. The moral fight bip. would constitute the “general setting” for the movement of values. A stream of values would be loaded up which would be “tied” at the victory-defeat. This way for example, the good performance as value, would be “fastened down” from victory. And since

the good performance includes many other component values (intelligent, skilled, creative, abnegated task, etc.), the victory itself would imply the joint appearance of all those values. On the other hand, around the possibility of the group victory, a great interest of the group moral bip. would be developed. The group's victory would mean "good group performance". Therefore, the diverse positive values of the group behavior would be contained there. When the level of identification with the group one belongs to is considerable, the "honor" of each one of its members lies naturally in the group outcome.

As it may be noticed, the group moral and personal performance bipulsions would operate subordinated to the *modus operandi* of the moral fight bip. Around the diverse victory-defeat results, either of the group or individual, those would be mobilized with the maximum dynamism and with their important motivational affliction, creeping to the group of minor values that they gather which would come out according to the result of the fight.

On the other hand, the interest in the individual result would not be something standing apart regarding the group purposes. During contents of sports teams for example, each player attempts, firstly, to fulfill the best performance aimed at the group victory. But besides the interest in teaming up with the group purposes, the interest in being the individual scorer of contents or being the best player of the match, etc., work simultaneously and parallel; that is, it is about two parallel and complementary motivations that come together naturally, driving towards the best performance of the group.

Almost all social activities allow the identification and the recognition towards the outstanding subjects (or in this case, winners) in the individual aspect. For that reason, upon the proper combination of the interest in the group victory together with the desire of being the individual winner, a most favorable area would be created so that a diversity of values and motivations work with their maximum brilliance under the frame of the moral fight bip. or sports spirit, where everybody would be main characters and not only spectators or amateurs as it happens with the great majority.

The phenomenon of the sports fervor all around the world, would be the expression of two fundamental necessities. One, being identified with some group, feeling that one belongs to it, that there are joint targets. The other one, the need to fight or moral competition or with characteristics of sports game that is inherent to the human psyche and that the general conditions of life of our times, make its practice almost impossible for most subjects. But the sports fervor (together with other ones) may only satisfy partially those necessities. They can never be fully satisfied when the subject is an spectator forever. Instead, with the new organization of social activities and

labor, one could be the main character of exciting competitions, either individual or of the group, where that one has the maximum importance for society at the same time (labor, scientific, educational activities, etc.).

3 - Macropulsion is as we observed, the mechanism by means of which the subject searches for living pleasant global facts and avoids the unpleasant ones. Among the global facts where macropulsion is more interested in, the activities to carry out. Therefore, if the activities apart from being tasks of great social utility, become into true entertainments, they would mean a great proposition for the essential interest of the macropulsion.

4 - That same social field would favor the operation of the apparatuses:

The ethical apparatus would evaluate the qualities of the individuals and groups based on the victory-defeat results of the activities. Those reliable indicators that would have the function of the apparatus, would make its appraisable activity (and estimator -disrespectful) be assembled according to the objective approaches. The utility of this does not lie only in facilitating the activity of the ethical apparatus, but that would organize and guide the activity of the apparatuses of the personal moral and of the group moral. Victory-defeat would constitute a parameter or objective indicator for the evaluation of values. As the participants would have equality of conditions and possibilities, the results would speak volumes about the capacities and qualities of groups and individuals. The victory of one group for example, would be the evidence of virtues such as: good group performance, intelligence in planning strategies and tactics, hard work, ability, etc. Thus, each group or individual would find the existence of clear targets as moral ideals in the concrete triumphs.

The success in those ideals-goals either individual or of the group, is automatically "supplier" of virtues. In the case of sport for example, being the champion or the winner means the automatic acquisition of the collection of virtues making that award. The winner or champion award entails a corresponding pool of positive qualities or virtues. Although a group wins for chance, just at that time, it turns into a skilled, intelligent, capable, etc. group. This is this way because the ethical apparatus brings together the mechanism of recognizing the winner, disregarding that the winner is the best in the level of qualities necessary to win (which is generally this way). The evaluator does not need "to verify" those qualities. The victory already told him what he wanted to know. Now he only recognizes and admires the winner. The proper condition by means of which that "practical" mechanism exists, leads no doubts to favor the interest in victory. For that reason, thanks to the objective order that appreciations

would have, the apparatuses of the personal moral and of the group moral would perceive the clearest ideals in the corresponding victories.

The moral ideals keep up the enthusiasm and the motivation in sportsmen. There are always proposals of champion awards that guide the individual or group aspirations. Records are also settled as huge aspirations or ideals-goals. All that, is what for example keeps up the enthusiasm in a seemingly monotonous training session. But what makes it non monotonous, is the repeated image or mental representation of the act of achieving the ideal-goal and the new virtual condition pursued with it. This is continually present in the training session. It is lived each moment, enjoying the ideal in advance.

Regarding the apparatuses of the personal welfare and of the group welfare, those living conditions, where a general enthusiasm for labor and for social activities would take place, would mean the accomplishment of a good portion of what we understand as personal and social welfare. But obviously, these apparatuses would not paralyze their activity, but new ideals of welfare would appear constantly shared by the whole society and always guided towards the uninterrupted improvement of life (apart from the ideals of welfare forming the aspects of the personal or private life).

Lastly, the apparatus of the general integration as synthesis of the other apparatuses, would have the best field to guide its activity towards those renewed goals leading to achieve or to improve happiness. They would have diverse ideals not only accessible or possible of being reached and enjoyed, but they would also keep up constantly a towering enthusiasm for life during the proper labor guided towards their achievement.

As it may be noticed, the objective happiness we are talking about, includes the two moments of the process by means of which the apparatuses deal with the ideals making happiness: 1- passive conformity after achieving the ideal. 2- active and enthusiast unconformity during which one works for its achievement. In other words, it includes the whole time that the reactions of happiness for the success in the achievement of the ideals-goals last plus conformity with the accomplished values; and it also comprises the activity itself of the apparatuses from the setting up of the ideal until its achievement. This way, the two moments of the wheel and the following two successive moments are included, that is to say, it involves the continuous turn of the wheel. From the two moments of the process, the most important for the objective happiness is paradoxically the happiness one **feels** while fighting and working to achieve happiness. Nevertheless, the achievement of the goal cannot be missing at all, the same as the situation where it is deeply enjoyed.

5 - In the event of attaining a high consideration for the results, these would rouse a great interest resulting in the **enthusiasm** state. The own uncertainty of a result for which a great interest exists, leads to cause a state of expectation, suspense, desire, etc., as well as frequent reactions of pleasure, resulting from the continuous mental representation of a positive outcome that may show up with certain probability.

Among other activities or situations, the game with fight characteristics (winning-losing), as well as labor guided to the achievement of ideals, are elements significantly encouraging enthusiasm. That would respond to the common factors that both situations contain which would be precisely the reasons of enthusiasm. One of those factors is the desire of a **clear target** (winning and achieving the ideal respectively). Another one is the **fight** as common essence; that is to say, there exist opposing obstacles or elements that lean to hinder success or that failure is produced, reason why the maximum motivation is developed to defy the factors against and to obtain success. Lastly, there exists **uncertainty** of the result; the possibilities of success or failure are present.

The **middle difficulty in the achievement of the goal** is a basic condition so that said enthusiasm takes place. If a player always wins or on the contrary he always loses, the enthusiasm and the interest in the game disappear. The same happens regarding ideals. The enthusiasm is not present if achieving the ideal is practically impossible; either if everything is easy or if there is not anything to hope, that is to say, here there would not be directly either ideals or enthusiasm in this regard. To sum up, there is not enthusiasm if the goal is very difficult, very easy or if there is no goal. It is only fully produced when the goal is of middle difficulty. This is the balance point that moves the group of psychic reactions that give rise to the continuous emotional enthusiasm.

The enthusiasm generated by labor guided towards the achievement of ideals is more stable and embracing in relation to the one encouraged by a game of immediate resolution. The states of enthusiasm generated by the games of the day would be like satellites rotating around one planet, while enthusiasm for labor towards ideals, would be the planet rotating in the largest orbit. In the case of the example of the sports team, the psychic state of the players facing in a match, is the daily enthusiasm of the moment. But during the rest of the day, the continuous enthusiasm sustained by the hope of obtaining the title of champion of the season or of achieving an important record or the possibility of being the individual scorer of the championship remains alive.

The same relationship would be present in the example of the factory, the same as in all fields of social activities. The enthusiasm for the game-work

of immediate resolution would be rotating around the larger orbit of enthusiasm promoted by the largest and most desired goals.

That kind of psychic activity encouraged by the work guided towards ideals plus the “satellites” states of enthusiasm arisen out during the games of more immediate resolution, would pile up between both, the best movement of the psychic life.

5. Advantages of the system in relation to the progress of the material and cultural productivity

Competition, emulation, etc., as dialectical contradiction “incarnate” in man, is a fundamental element for the progress of productivity in social activities. Because of that concrete benefit, the natural selection allowed the survival to the tribes that possessed such mechanisms of moral competition.

The application of that “circle of circles” of productive moral competitions in society, would mean the continuous movement of a system of contradictions under the natural sports spirit. At first sight, such system tells us about the global progress of the performance in labor and cultural activities that could take place with its application.

As the psyche is adapted for the fight aimed at the achievement of the most diverse goals, it is during that fight and the most vital enthusiasm when the maximum motivation takes place. During the fight aimed at attaining goals especially of middle difficulty, the maximum energy of motivation and the bloom of the man's creative forces are generated. Therefore, those regulated sports fights where owing to the own features of the sports contents, **the goals would be naturally of middle difficulty**, they would constitute the most appropriate field for the best development of the human potentialities of performance.

It is known that sportsmen set out the maximum energy than any human being. However, their remarkable efforts take place in the frame of a great enthusiasm. This is this way, because the objective conditions of sport (fight, middle difficulty of the goal, uncertainty of outcome) are the most favorable not only for the maximum setting out of energy, but parallel for the best psychic state as well.

As we know, in general terms, nature only allows the good state of spirit in what is useful for survival. Then, as the setting out of the maximum energy of the tribe's members was perhaps the most useful out of everything, such thing had to be accompanied by the most favorable states of mood. In other terms, the surviving tribes were those ones whose members felt a larger enthusiasm during fight and the effort of work aimed at the accomplishment of material goods (that are the same with which one

gets the moral goods: good performance, to be better, etc. and spiritual: benefit for the tribe).

To sum up, if the elements and technical details of that system of productive moral competitions are properly organized, an important increase of **motivation** would be assured.

The contradictions or fights at all levels of the social activity would then favor, the maximum motivation or the maximum setting out of human energy. However, such an increase of the energy of motivation would not be the only source of productive progress promoted by the system. The increase of motivation from a current average level until the maximum level, would imply a progress at the productive level but only the first time, since once motivation has been steady in the “maximum plateau”, a new progress is not possible, because of an impossible increase of motivation. For that reason, once the maximum of motivational energy has been attained and the corresponding increase of productivity has been produced, from there onwards, motivation becomes a constant factor. All new progress starts depending on the best **use** of the same energy of motivation, that is to say on the application of the best **techniques** or **methods**. The further progress will only depend on the progress of techniques or methods allowing the each-time better use of that same effort, concentration, creative will, etc. that is now a constant factor.*

That first increase of productivity determined by the increase of motivation, would not only be an authentic progress, but also a “gross” increase, as a kind of basic advantage. The true progress would be the further one, the experience by the application of new techniques which would start developing itself in the frame of the productive contradictions or competitions. Such fights would constitute the great engine working at full speed, making the **interest** in making up and/or applying the best techniques or methods move intensively, aimed at the individual, group or regional victory.

That relationship between the quantum of motivation and the progress of techniques is clearly perceived in the case of sports. The victory on sports always requires the maximum effort. But as generally speaking, sportsmen put always into operation their highest effort, the outcome starts depending on the new and better sports techniques (training systems, strategies and tactics of game, perfection of footwear, etc.) and not on motivation now.

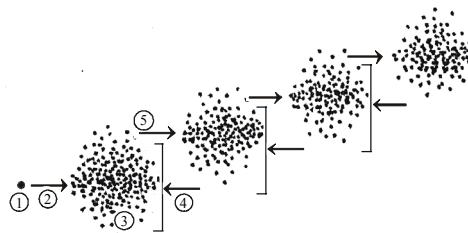
* When talking about better techniques or methods, it should be understood everything meaning what is most advanced at certain moment, without distinguishing the field of their application. It is about all that is new and efficient in each branch of the activity and that in one way or another contributes to the progress and development of society.

However, there could not be **interest** in inventing, developing and/or applying the best techniques without the basis of the maximum motivation, arisen out from the movement of **contradiction** or sports competition.

6. The universal law of progress

Firstly, two opposed forces have to exist, so that progress of something takes place. One is the creative force and the other one the destructive force of what was created. Let's consider the biological evolution as example. When one species is very reproduced, we are in presence of the creative or asserting force. On the other hand, the adversity of nature constitutes the destructive or denier force that tends to eradicate those new individuals. However it does not eradicate all, but only the worst, while the best trained, thanks to their appropriate aptitudes, defy the denier force and are able to survive. The best, unique survivors establish the new starting point from where the following reproduction or similar individuals' generalization will be originated; that is to say, the creative force has now a higher starting point. The new descendants will be in their entirety, of better adaptation quality than in the former reproduction. But once again, the renewed destructive or denier force of nature tends to eradicate these individuals; but it will only eradicate the worst. Those that were born with some advantages will be able to defy adversity, surviving and reproducing their gender. Again, out of the multiple children, some will inherit features superior than the own parents, others will have inferior quality features and most will be of a similar level than the starting point. Thus, the destructive force will eradicate everybody as time passes by, except the most qualified ones who will mark the new and highest starting point and so on.

Schematically:



1- initial point of departure. 2- creative or asserting force. 3- result of the varied and of the chance reproduction encouraged by the creative or asserting force. 4- destructive or denier force that eliminates what is bad and medium. 5- new point of departure from what survives.

If we imagine ourselves withdrawing the denier force, the progress in the unilateral guidance of the gradual change would disappear. In such case, the process would tend to be horizontal, the same level of the initial starting point being practically reproduced. On the other hand, upon the existence of a denier force, what is bad starts being eliminated, rising the level of what is in force, step by step.

Those mechanisms of the law of progress are not exclusive of the biological evolution, but they are universal laws of all evolution. The biological evolution is just a specific case of the law. The same one is present for example in the progress of ideas. Here, criticism is the destructive or denier force. From the starting point of the level of knowledge that a subject has, the variety of new occurrences will rouse (creative force). Each one of those new ideas will have to face the force of harsh criticism (or self-criticism) that tends to eliminate or discard them. This way, criticism will wreck large quantities of “daughters” hypothesis. But the ideas having the largest logical authority will endure the sudden attack of criticism and will survive; that is to say, the only surviving ideas will be the best. These ones will set up once again the harshness of criticism which will collide frontally against each one of the “daughters” occurrences, destroying everything lacking a certain logical level, surviving the most resistant and the mechanism of progress being continually repeated. Instead, if somebody refuses to accept criticism and/or self-criticism, he does not foster the elimination of the own bad ideas from the logical point of view, he will continue with the same starting point and with a “horizontal” reproduction of the same level, without undergoing the mechanism of progress.

Science and religion are the best opposed models of what we are discussing. Science permanently releases new ideas abundantly followed by the harsh denier force of criticism (based mainly on the proofs of practical verification) that eliminates all what is bad, leaving it “alive” that protects itself for its logical force. What survives sets up the new and highest starting point for the infinity of new hypothesis, out of which only the best will survive and so on. Religion in general is the opposite. Its contents are not criticized or discussed. That makes the same level of contents be reproduced horizontally during centuries, without experiencing that mechanism.

One last example of the law of progress is precisely the one in which we are now interested in: the progress of techniques. The essential mechanism is the same one than in the previous examples. Out of the variety of techniques existing at certain time, the most effective ones only survive and the remaining ones are eliminated. Then, from the starting point of the surviving techniques, the new reproduction arises. At any society, during the

reproduction or generalization of an effective technique, some people make some changes. These will favor somebody and will harm others. Again, the denier force will eradicate all bad and middle techniques as time passes by, surviving the best ones, which will establish the new and highest starting point for the following reproduction or generalization and so on.

The denier force in this case lies in the own mechanism of choosing necessarily what is best and rejecting what is worst. It consists on what is excluding of what it will remain. There is room for some techniques: the best ones. It is as if techniques fought to occupy that excluding space. Each “aspiring” technique plays the denier force for the rest. The own limitation of the space is the adverse factor for each applicant to occupy it. The best technique is the only one that survives and the rest is eradicated.*

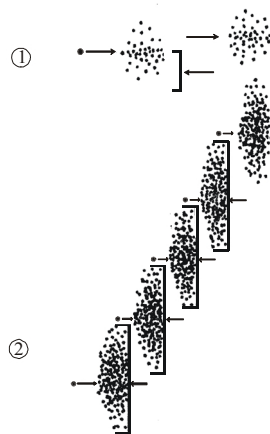
7. Factors that depend on the acceleration or slowing down of progress

What is accelerated or slowed down in progress, depends on the intensity of the fight between the asserting and denier forces. That means that progress will be faster while the asserting or creative force is **more abundant** in its production and the destructive or denier force has, at the same time, the maximum **sternness**, standing only the best of creation.** The condition of the maximum **speed** of that process is added to this; that is to say that the reproduction by the asserting force is not only abundant but also immediate and that the destructive force, besides having the maximum sternness, acts quickly in its eradicating task. Let's see the following two graphics. In the first one, there is little abundance of the creative force, little sternness of the destructive one and slowness in the process. In the second case we can observe a great abundance of the creative force, the maximum sternness of

* These processes of unity and fight between two general contrary forces, as the creative and denier forces of creation, constitute the basic mechanism of what shows up as law of denial of the denial. That is to say, the whole process is developed as an upward spiral movement or as an ascending zigzag, by means of which what is new denies what is old and at the same time what is newest and better denies again or displaces what was new and good before but that it turned into bad and so on. On the other hand, the operation of the law of the quantitative and qualitative changes occurs in this same frame. The process of gradual change or unilateral transformation of what starts progressing, it experiences qualitative jumps in the road: new organs and functions in the biological evolution; discoveries in the case of science; inventions in the evolution of techniques.

** That harshness of the denier force must never reach the point of eliminating everything; that is to say, something of creation must remain. Otherwise it is obvious that the process is automatically interrupted.

the denier force and speed in the process. In both cases the progress is expressed in the height reached in the unity of horizontal advance (time):



8. Conditions for the acceleration of progress in the performance of work and social activities

Based on what we have stated, three general factors out of which the acceleration of progress depends on the material and cultural productivity, call for mention:

1- Abundance of creative force. This is, the permanent invention of miscellaneous techniques, methods, tactics, and strategies, aimed at improving the productive and cultural performance. It is evident that new efficient techniques will arise more frequently out of the multiplicity of tests.

2- Existence of an agile approach allowing the quick and sure identification of the best techniques or methods.

3- Speed of the most advantageous or techniques identified as the best and selected accordingly, as they are generalized or reproduced in the whole society, displacing the less effective ones.

These elements are not more than the adaptation of the usual steps or stages of the mechanism of progress. For that reason, the acceleration of this progress only depends on the breadth and speed of such steps.

In order that breadth and speed take place, it is essential the premise of another more basic or primary contradiction, as driving force putting the

maximum **interest** in inventing in motion, selecting and applying what is effective. Such a basic or driving contradiction would consist then, in the development of the manifold and balanced fights or moral competitions in the framework of social activities and labor. The proper existence of an objective situation of contradiction or fight between groups and individuals around victory, would mean the stimulating condition for the development of the maximum interest in invention, renewal and selection of techniques to be applied.

Breadth and speed of those phases of progress (1- great production of the creative force 2 - sternness of the denier force eradicating all what is bad and medium leaving only what is the best 3- speed in the reproduction or generalization of that good thing that survives and in the elimination of the rest) would be present with the application of the system of contradictions that we are talking about:

1 – Upon the existence of an interest in winning individual, group or regional competitions, in all the aspects of the social activity, there would constantly be a desire to create or to devise new techniques or methods leading to victory. That motivation would multiply the creative forces at all levels.

2 - The lively approach for the quick and sure identification of the best techniques or methods arisen and the elimination of the worst would be the **victory**. The repeated victory of an individual, group or region would be the evidence of the supremacy of techniques, methods, plans, strategies that allowed their best material or cultural production and their victory with it.*

3 - The interest in the result would mobilize the quickest generalization or reproduction of the best techniques and the immediate elimination of the less effective ones. Nobody would keep on applying the old methods when that is synonymous of failure.

9. The example of Greece

Based on what we are discussing, we can deduce that the surprising progress and cultural bloom of the old Greece would have taken place to a great extent, by the spontaneous application of these laws. There, a sports or agonistic spirit existed shown up in the cultural activities. The fight at the moral field went beyond the sphere of sport itself, becoming extensive to the

* Victory, as practical and safe result-guide, indicator of what is effective or not, would mean a surpassing replacement in all senses, of the economic profit, as element fulfilling that function in capitalism.

framework of diverse activities.* As far as we know, important contents in the diverse arts were carried out for example and even mathematical contents of great public interest. In an atmosphere like this, where activities contain a spirit of sports game or of **expressed** moral fight together with the high esteem and interest in victory, progress would be something necessary to happen. Although the organization of activities was not very tidy from the technical point of view, those conditions always mean a great incentive for creativity and progress in general.

The natural experiment of Greece would also be a proof of advantages and positive results that could have that nature of labor and social activities. Undoubtedly in the Greek case, all that progress and bloom were limited to the cultural production and thanks to the support of the productive labor of slaves, excluded from any benefit.

10. The unity of fight and cooperation

In order to observe the adaptation of labor motivations to the natural psychological operation during activity, we will analyze at the same time, a primitive tribe and a factory in which the new nature of the activity takes place. The tribe as well as the factory are in full labor activity; the tribe is separated in sub-groups and the factory specially organized in several sections or yards undertaking a similar job. Stressing our attention at the same time on an individual of the tribe and on a worker of some of these sections, where both develop a great interest in the best labor performance. Let's see some motivational elements composing that interest in the best performance:

1- The desire to stand out individually. That will lead to the recognition towards the subject by his partners of the sub-group of the tribe or of his partners of the section of the factory. Also, the individual highlighted performance may turn the subject into the eventual figure of the tribe or of the whole factory (production record, etc.).

2- The good personal performance is also moved by the interest in collaborating with the sub-group of the tribe or with the section of the factory, to achieve the victory in the emulation against the remaining sub-groups or sections.

3 – Parallel with this, the interest in teaming up with the tribe as a whole or with the whole factory is present, trying to get the success of the tribe against the adversity of nature or of the success of the factory in the competition against its similar ones in the region.

* Diem Carl. **Historia de los deportes**. Luis De Caralt Editor. Barcelona 1966. Pag. 126-127 (*History of sports*)

Therefore, we find simultaneously: a **fight** against the rest of subjects trying to be the best individually; a **fight** among the own sub-group members against the rest of its similar ones for the best sub-group performance and lastly a **fight** between the tribe against adversity or between the factory against the rest of similar establishments.

But at the same time that one is fighting, one is **cooperating** with the partners of the sub-group or section with the purpose of accomplishing the group victory as joint target. Also, the own sub-group is **cooperating** with the contender sub-groups in relation to the purposes of the tribe or factory in their entirety.

Since the fight and cooperation are relative to the considered effect, one cooperates simultaneously with the own contenders. One sub-group fights against the others in relation to the victory or defeat effect among them. But at the same time, the same energies that each sub-group knocks over its respective task to defy the others, are the ones added and converged in favor of the global product of the tribe or factory. Thus, in relation to the effect of increasing the global production of the factory to defy the others, the sections are **cooperating** while they fight to each other and the cooperation will be higher to that purpose while the fight for the internal victory is more intense. The same happens regarding the tribe. The sub-groups faced in an emulative way, cooperate more with the achievement of the maximum global product for the tribe while the moral fight is more intense in order to be the most successful or productive sub-group.

Such an objective simultaneity of the fight and cooperation phenomena has its connection at the level of the motivational structure and of the subjective reactions. Regarding fight, the force of the **moral** interest is present and the **spiritual** motivation is present concerning cooperation. But as one is fighting and cooperating simultaneously with the own partners, the moral and spiritual tendencies act at the same time: winning or being better and benefit for the group respectively.

The adaptation of the psyche to the dialectics of fight and cooperation united in the same fact, is the adaptation of human motivation to the objective laws of reality, to the need of inner contradictions, without that it is excluded concerning cooperation and collaboration, but a complementary reinforcement for the maximum group efficiency.

11. Laws of dialectics, labor and psyche

During the evolution of the species and in the frame of the objective fight for the tribe survival, labor started being developed in its form, being adjusted every time with more accuracy to the objective conditions or

demands of the laws of dialectics, especially to the law of the inner contradiction or unity and fight among opposed factions, in a way to allow the maximum possible productivity. That is to say, the surviving tribes were those ones which adjusted perfectly to the conditions or demands of such laws. Upon the selection of tribes that were the most effective in the achievement of the means of subsistence thanks to that way of working, obviously, the psyches selected were those whose essential structure were better adapted for that efficient form of labor (sports spirit or emulation, enthusiasm for that working form, etc.). Thus, we are able to mention the following relationship: the labor style of the tribe was adjusted to the demands of the laws of dialectics for the maximum productivity. The psyche on the other hand, was formed being adjusted to that labor style. For transitive character, the psyche was structured adapting itself to those dialectical mechanisms.

But for certain circumstances, inherent to the historical development of society, the labor style drifted from that adaptation to the demands of dialectical laws. Therefore, the psyche adjusts itself as it can to that labor, drifting together with it. That deviation of the labor style and psychic operation mood regarding those conditions of the dialectical laws has nowadays two negative effects: 1- little progress of the quality of the labor and cultural performance (in relation to what is possible). 2- unconformity with the labor style and absence of any enthusiasm.

The laws of dialectics cannot be modified; they correspond to the "logical frame" of reality. Then, the essential structure of the psyche and its system of necessary functions, at least for the time being, is not amendable. The only thing left for transforming is labor and its organization, that is to say, to adapt it again to the objective demands of the dialectical laws and to the functional necessities of the psyche. Adapting labor to those dialectical conditions implies adapting it to the psyche. Or also, adapting labor to the functional requirements of the psyche means its adjustment to the demands of the laws of dialectics for the best productivity. Such adaptation in the way of labor organization and of all social activities would have two positive effects: 1- progress of the material and cultural productivity. 2- enthusiasm for the activity, bloom of the creative forces, mental health and improvement of social life in general.

12. About the application of the system

The concrete form of the organization of activities is something that would lie in the research of the social sciences and in the practical experiences in this regard, as well as ultimately in the creativity of workers

themselves and of participants in the diverse activities. But, firstly, we find that the quantity of possible combinations about the different competitions or individual and group contents are countless.*

It is also beyond belief the quantity of existing manners to use modern technologies. The advancements attained in computing and communications would be useful for the immediate registration and transmission of the multiple partial and total results in all the fields of social activities.

In relation to the application of the system, we have observed many advantages and no disadvantage. However, one can not hope that it is easy to put it into work. During intents, hindrances and difficulties of diverse nature would appear no doubts. An important hindrance perhaps exists in our own relative values and customs. The diverse values, interests, likes, habits, deep-seated in our affections, bring about an “inertia” relatively defined in its course, that contributes to the appearance of those images like strange to us or lacking of great attractiveness.

The subject matter of the guidance of values is perhaps the one requiring the most sensitive treatment. If there is not a positive appreciation for the new feature of the activity, it can be interest, enthusiasm or progress. Such appreciation makes any activity interesting. There cannot be interest or enthusiasm in a game for example, in which winning or losing is the same. Appreciations make them not be the same.

There are several elements that may contribute to develop that appreciation. As the difficult task is to create an appreciation that does not exist, those elements should be combined and applied simultaneously. A basic advantage we find is that nobody would have to do anything new. Everything would be based on the same activities undertaken by each one and that have to be fulfilled anyway. It is also present the advantage of the mechanism by means of which certain spontaneous appreciation for the environment of the social activity that each one carries out is developed in general. Lastly, we can mention the fact that everybody hopes the opportunity to see that his capacities and efforts are recognized. But in order to accomplish it, it is essential the creation of an appropriate **social field** that allows recovering the frame and the natural conditions favoring it.

One of the elements generating recognitions would be material prizes. The same would rally the interest in winning from the very beginning. Then, the

* A kind of content that could take place in parallel form to that of examples stated would consist on the division of **factions** in each field of social activities. This considering not only the existence of local feelings but it also takes place the identification with groupings whose members, in spite of being physical or territorially separated, are united in what is spiritual and moral by joint interests, causes or aspirations.

moral burden tied up to victory-defeat would start growing proportionally with the development of competitions. That would start diminishing the material prize, until a moral autonomy of the interest in relation to results is got, similar to what happens in sports, where motivation, as one knows, reaches easily its "maximum plateau" although there is not any other interest than the moral one.

Another element would be the right organization of the technical details of the activity. In order to be recognized, the activity must have some interesting elements (possibilities to achieve large goals, appropriate proportion of the influence of chance in the results, absence of monotony, frequency in the submission of partial and total results, possibilities to create strategies, etc.). When the nature of the activity is varied and amusing, is appreciated by itself.

A last element would be the educational task that tends directly to favor appreciation, considering the social importance that the application of the system could have.

The new nature of activities surely "would take roots" and perhaps with great force, in children, teenagers and youths. It would be more difficult perhaps for adults, considering the largest consolidation of relative values, likes and living habits in general that make appear what is opposed with the own customs, as absurd, ridiculous, or stupid. Nevertheless the assimilation of the system by adults would also be possible and immediate since it would not be necessary a very large change in the living style. Of course in no case, participation would be compulsory; but it may be accepted as entertainment, bearing in mind that winning or losing is not the most important thing. However, we know what happens when for example, a group of middle-aged friends decides to practice some game or sports for a while. Everybody knows that the "idea" is to have a good time. None will feel a great shame if he loses. Any outcome is the same for all. But all that, is forgotten when the development of the game directs affections. At that moment, commotion of the psychic movement takes place and nothing interests more than the result.

Anyway, no doubts the influence of relative values or likes and customs are powerful when they have been consolidated in a certain orientation. But that fact does not imply obviously, that they are unalterable elements which the new generations should be necessarily adjusted to, but they are transformable in their entirety.

Although the nature of moral fight or competition that labor would have, has been stressed, that does not mean that the same would be reduced only to be a game or sport. What we have stated is only the general outline of the activities organization where the nature of the ruled fight is an essential

element of this organization; it is the “skeleton” of the system. But apart from being a game and a sport, labor would also be among other things, an art and a science. An art because the quality of the job, the beauty and perfection of the work would be evaluated; that is to say, people producing more in quantitative terms would not be the only winners but victory, according to the conditions and possibilities offered by each activity, would also be for the individual or group whose work, job or product have better quality, more beauty, more harmony and perfection.* On the other hand, it would also be a science, in the sense that the interest in victory would stimulate the development of ideas, some research and new knowledge aimed at improving productivity and the quality of performance in each one of the labor and cultural activities.

On the other hand, the fact that contents or moral fights are developed in working, scientific, educational activities, etc., does not imply, as it appears to be, that one would live “blinded” for an obsessive interest in winning and without caring the “result” of the job. On the contrary, the winners would be those developing the maximum interest and the largest commitment in the task. We do not have to consider victory-defeat as separate items from the other values, but triumph would be attained precisely in the quantum of the other values. If a teacher for example is reluctant to all proposals, asserting that it is not about winning, but of educating with responsibility and thinking of the training of students, one has to agree with him. Only that victory in this case, would correspond to whom teaches with more responsibility and to whom is more concerned about the training of his students. The best educator would win, the one attaining more pedagogic objectives. In other words and paradoxically, the person winning would be the one thinking less of winning and more in educating (the educator's victory would be the expression of his students' victory; it would arise out from the largest level where these ones reach the different educational objectives).

The same situation shows up in all activities. One would always triumph in the quantum of what is most valued. If the activity is science for example, those only thinking of “winning” will not be imposed over the others, disregarding the contents of their researches. The winners will be those thinking more of such contents, trying to carry out a good scientific work.

The interest in victory would only be an added motivational force that would push to carry out the work in the best possible way. But at the conscious realm, in the “mind”, the contents, objectives, difficulties, characteristic of the activity would fundamentally exist. The desire to win

* In the case of jobs generating consumption goods, consumers themselves could be the "judges" in charge of evaluating quality, either qualifying the products expressly or in the facts, by simply choosing the best ones.

would not disturb at all the responsibility of doing a well-done job useful for the social benefit, but the interest in doing it each time better, would be multiplied. Anyway it is clear that there is nothing wrong in experiencing labor as a game or entertainment, moreover when that becomes the most efficient task.

Let's say lastly, that the proposed system may fairly appear to be not as a "great thing", is not the conclusion or the unique and necessary application of all what we have discussed above on the psyche. It is only something arisen out as a deduction or derivation, not at all assumed at the beginning of the theoretical development that, according to the different points of view, could be good to improve the psychic operation. But undoubtedly, human life and mainly in our times, is more than that. There are diverse aspects of life that have little to do with the way in that activities are organized.

However, we do not have either "to exaggerate" regarding the possibilities of the psychological life. In fact, the human psyche in its essence is not either a "great thing". The brain that is the organ whose activity sustains the whole psychological life, does not have too much to hope, besides the stimulation of a group of its cells and the inhibition of another. What else may an organ look for? For that reason, if we find a way to make that organ work healthily, as well as the psyche that is the product of its activity, it is necessary then to wonder: what else can we look for?

13. Mental health

Regarding the causes of mental illness, it becomes valid the analogy with what happens in relation to heart disorders. Although the different forms of heart disorders are varied and complex, the general cause, excepting the few cases in that there exists a genetic anomaly, is always the same: the unnatural heart operation or the different ways of operation for the one that is adapted to. All the well-known factors as causing heart disorders (obesity, smoking, sedentariness, stress, etc.) contribute in a different way so that heart does not work in the natural way in which it has to.

Something similar happens in the psyche. In spite of the variety and complexity of the different types of mental disorders, the general or common cause, excepting the few cases of innate abnormality or of noxious physiologic agents that alter the brain's functions, can not be another one than the unnatural way of the psychic operation, brought about by the unfavorable general conditions of the social life that block the natural and harmonic development of the essential functions of the psyche.

If we limit ourselves to the individual and private therapy, little may be achieved at level of mental health, besides easing temporarily the urgency of

the case. Nevertheless, we have to admit that it is possible to achieve favorable results in this respect.*

Anyway, psychotherapy can not be always more than a method of “emergency”. It is necessary the prevention of mental disorders. The psychological therapy is always directed to contend with an effect (although it is about a specific and isolated problem or an inadequate and feeble structure of the subject's global personality). But we know that in order to put out an effect, the causes generating it have to be disarticulated. If the effect is “started up”, keeping causes intact, it is evident that this effect will be regularly reproduced. The general cause of mental disorders does not obviously lie in massive intrinsic curses or in the sick persons' whims. It only lies in the negative conditions of social life that force to an unnatural operation of the psyche. No matter how much the casual circumstances make an individual acquire a mental illness and another one not acquire it, considered as constant the general conditions of society, there will appear a regular and necessary percentage of mentally disordered people in each generation. If one asserts that the mentally ill are those having predisposition for it, such a predisposition does not help us for the explanatory purposes of the etiology of the mental illness. It is only equivalent to imagine a living room full with people with all the entrances of air tightly closed. When oxygen starts running short, not all of them will be suffocated simultaneously but some of them will be the first ones. But this has nothing to do with a “predisposition to asphyxia”. Perhaps the first damaged may be aided with artificial respiration or with other methods of urgency. But if windows are opened up, it will not be necessary to talk about predispositions.

The problem is better perceived, focusing it from its more general essence, this is, conceiving it as a concrete fight between two forces tending to contrary and excluding results. Let's suppose that a normal subject has a resistance to illness of magnitude 100. On the other hand, the set of factors making up the unfavorable social means, as active force working against each individual leading to cause him mental illness, would end up in having

* The individual therapy, beyond the cases in that a true change of the behavior and of the subject's attitudes would be achieved, mostly is “good” because some unsatisfied necessities of the person would be satisfied within the framework of it. Fundamentally they would be the communication and approval impulses. During the psychotherapy sessions, the patient is able on many occasions to put out private contents he had never had opportunity to tell, and that he took as a bothersome burden. Then, trust, the words and the psychotherapist's other expressions, often make the patient stop feeling blame, shame, humiliation and begin accepting himself, resulting in the achievement of a certain self-esteem not present before.

in our times for example, a power of magnitude 90. This implies that it is still superior the normal subject's resistance, reason why the harmful influence of the adverse social means is not enough to defy that resistance in order to unchain the mental illness as effect. Instead, the person who, because of casual or of any type circumstances has had an awkward psychological development and to whom we consider an individual prone to the mental pathology, he would have a resistance of 80 for example. Here the active force of the tough influence of the environment in relation to the resistance to the illness by the subject is superior, being the mental disorder produced as effect or as a result of the fight. But if we change that social environment, in such a way that it is no longer tough for the psychic operation, that means that we would reduce to zero its power 90 as active force tending to overturn the psyche. In such a case, the one having predisposition (resistance 80) as well as the normal subject or without that predisposition (resistance 100), would be far in a different way of the mental disorder risk, since with a resistance 1 would be enough for the illness not to be developed.

The definitive solution of mental disorders in one way or another, is only possible with the transformation of social life. Among the negative phenomena, generated by the conditions of the social environment playing a role in the lone unhappiness in the best cases and in the mental illness in the worst, we can mention the following examples: communication problems, non-recognition to the person, dissatisfaction in personal aspirations, absence of joint targets, worsening of values, loneliness, dissatisfaction with labor, anxiety, depression, absence of reasons for being happy, affective needs. All that and other negative phenomena would decrease wisely with the same fact of the appropriate organization of social activities and labor (being understood the idea of security and material tranquility). In the tribe nothing of that existed. There, the psyche worked harmoniously. But deviation of labor concerning its natural form is as the breakage of the main engagement that messes up the movement of the whole chain of psychic functions. For that reason, the adaptation of manners of social activities would perhaps solve all that together. This is not magic, but it is similar to it, since the right placement of the main engagement and its setting in operation, would crawl with it, the group of smaller elements and engagements that depend on it, that were developed and structured around it. Labor in its natural form, was the helm that guided the development of the essential psychological functions during the long evolution of the species. Accordingly, everything would start working with magnificently if social activities and labor recover their style or lost spirit, if we can achieve that

they are lived again as a game, a sport, an entertainment, an art, a science, an adventure at the same time.

Even the organic or corporal illness itself is usually another of the negative effects of the inadequate way of social activities. As the plentiful pleasure of enthusiasm that they naturally generate is not present, the same is replaced by smoking, greed, alcoholism and drugs addiction, corrupting the physiologic health.

The general situation is as if we supposes that the central stick of the tent of society has fallen down. This way, the wrinkled tent covers all up and does not allow us moving comfortably. All of us lift our arm pushing the tent up, but this falls down again when releasing it. Instead, if we situate the central stick correctly, the social tent would recover magically its full extension in all the psychosocial aspects. The thousands pleats and wrinkles of each sector and of each corner of society would recover their full extension simultaneously. That general transformation of the nature of labor and of the diverse social activities would not be more than getting up and placing the great stick in the correct place; it would imply to put the main engagement in movement; it would mean to open all the windows so that the beautiful spring breeze of the new human society flows.

THE PREMISE OF THE SOCIALISM

In order to make real what we have discussed in the former chapter, about the possibility of a general transformation in the nature and the character of labor and of social activities, firstly it is essential, the parallelism of the material interests in the whole society and the fair distribution of the labor products, as well as **labor itself**, that is to say the equal allocation of burdens. Workers for example, are not able to feel a full moral satisfaction in winning those contents for the best performance, if they are aware that their efforts are being used and manipulated by employers to increase the levels of exploitation and earnings. That single fact that is not something insignificant if we keep in mind that it embraces the whole working class which is the most part of society, already shows us that all that, summarized in well-meaning form, can not be thought without socialism.

The condition of socialism, of the scientific socialism as Marx understood it, means among other elements that will be now analyzed that the social power is directly in the workers' hands. That is the only guarantee of social justice and absence of exploitation. Proletariat is the only class that can not exploit another one, as it constitutes the only possible object of exploitation. When one talks about socialism, but where in fact the will, the real, leading power of concrete workers is not exercised, it is not socialism, but simply any of the ways by means of which it is possible to keep on with deceit, injustice, privileges and the subjection of workers. Only through the power and the real leadership of the working class worldwide, it will be possible to put on end to marginality, injustice and hunger in the world and recently then any other proposal or initiative aimed at improving life and society, will be thinkable and **honest**.

It is not amusing "devoting to politics" at this stage of the book. It would have been better not to have the necessity to go through such a polemic field, where the different interests and fervors of the political and ideological postures already assumed, generally make scientific arguments the less important thing. It is only about the obligation to carry out the proposal until the end. That is, keeping up the scientific alignment that we

intend to have, that it is the most important in this case, it corresponds to show what the logical and scientifically viable way would be, in order to reach that transformation of social life. On the contrary, all that we have stated so far would not be more than an utopia, an impossible fantasy or even worse, a theoretical stupidity. In such sense, Marx's opinion is very proper, that the question is not only to build or to understand the world, but (mainly concerning the interests of the aggrieved ones for certain state of things) it has to do with transforming it.

Anyway, the discussions contained in this last chapter may be considered as a kind of appendix, as a point of view outside the psychological theory, which can be considered as already finished.

The following development is based on the certainty of scientific opinions of Marxism, that the transformation in the structure of the economic relationships of society, in charge of the working class, is a previous condition, something that has to **be made firstly**, in order to be able to think more seriously then, about any other significant improvement of labor and social life, as it would be in this case, what we have proposed in the former chapter.

There are people who, in spite of being sympathetic with the historical orientation of Marxism, in the sense of predicting and encouraging the end of injustices, are easily carried away with the opinion that the society where Marx lived no longer exists and that therefore what could be valid in that time, today that way of thinking is outdated. The most important thing of this statement is the presumed modification in the constitution of social classes, the great technological development, with the rising changes in the living and working conditions, the complexity of the social and economic life, the largest incidence of the financial capital and other phenomena, some newer than others. But this means not to know how to distinguish what is essential from what is not. Such thinking approach is the same thing than if we said that due to the deep changes of modern life, to the new people's motivations and necessities, the general law of the psyche is no longer in force and it is "obsolete"; that perhaps it could be valid during the times of Epicuro, but not in our "so progressive" times.

The true is that the whole new complexity of the social and economic life has not been distorted in what is essential, the basic structure of the production or economic relationships. Such general essence is the same from the times of slavery and it is the existence of a leading class, owner of lands and other means of production and another deprived from these means that it is the working class and that in order to subsist, it has to accept compulsorily the working and exploitation conditions imposed by that ruling class. Then, other social layers are added composed of a major or minor

number of members (small traders, professionals, private entrepreneurs in general) that are able to subsist of another way, but that are **outlying** regarding the central production process. These middle layers depend essentially on the **distribution** of production and therefore they are economically neuter (although politically ambiguous) in that unequal fight among those classes that have to do directly with production.

There have been important changes in the super-structure of the current capitalistic society, but its material basis, its economic structure, its essence has remained unchangeable. The new phenomena of capitalism are just that: phenomena; the essence is the same.

1. The historical materialism

Let's analyze why the working class is the only one under conditions of substituting the capitalistic class or bourgeoisie in the management of humankind's fate. The historical materialism, as science of society, explains it to us. Let's review shortly the central idea of what Marx has set forth in this regard. Firstly, the conditioning and decisive element in the life of society and mainly of its own existence, is the material production. The whole society depends on that production and distribution from there. This has not changed yet and it will not change as long as there is a society made up of men with necessities to be satisfied. Then, based on the analysis of that essential element that is the production, specially the material one, it appears the deduction, the necessary acceptance of the fact suggested by the common sense and demonstrated by history, that only the classes related directly with production and within these those having possessions, the control over the fundamental means of production, are the ones exerting the economic power and also, the political power. Therefore, they drive society. The class ruling production, which is the **owner** of this, is obviously the one also governing the distribution, the destination of produced goods, that the rest of society depends on.

Since the coming up of society divided into classes, the classes holding the leading role ended up being replaced by others, every time that the capacity of certain socio-economic formation or economic system that they directed was exhausted, of favoring the advancement of the productive forces in its tendency to the uninterrupted development. Summarizing, those classes were the following: firstly, the pro-slavery ones, then the real nobility and feudalism and until today bourgeoisie or the capitalistic class.*

* It is not necessary to consider, in this focus, the political actions of rulers on duty. The politicians that occupy government's posts, although they appear to have large initiatives, for the stated reasons cannot do anything, which is not endorsed by that

The substitution of the State in the political power, of the old leading class by the new one, as well as of the economic system and of production and distribution relationships that that one directed, has always been the result of the need to establish new production relationships that are better adjusted to the demands and conditions of the level reached by the productive forces, to which the old government could not be adjusted. In other words, the unbalancing factor that starts “pressing” and forcing the change of the economic systems, through the social revolutions, is that uninterrupted increase of productive forces. This element is previous to any other analysis and has been occurring from the man's predecessors until today. Thus, the new system of production relationships, headed by another ruling class, comes up as adaptation, as acclimatization at certain level reached by productive forces and works out the obstacle that the previous régime meant, allowing those productive forces to advance quicker. But then, when certain point of that development is reached, such a system that favored progress at the beginning, starts turning into the new obstacle hindering its continuation. That is the moment where a new revolutionary time allowed to modify the production relationships, in a way to adapt them at the level reached by the productive forces. For that reason Marx called the social revolutions the “engines of history” because they removed the obstacle that signified the old economic régime, by displacing the ruling class that sustained it from power, so that, with the new sketch, the productive forces advanced quickly in that first period of the new society, like “recovering” the wasted time for the action of the obstacle.

These dialectical relationships between a quantitative factor in continuous growth that while advancing provoke or demand qualitative changes of the system containing it, is not an exclusive property of history, but this is adjusted to a more general law. In order to see clearly what means that universal law of the relationship between a factor advancing uninterruptedly and the necessary character of the change or qualitative jump of the system containing it, we will see an example of another field of reality where it looms up in the most simple way, that is: the changes of gear of a vehicle.

ruling class. But generally speaking, they are individuals that in fact, once they finished their speeches, they will execute the will of the class that manages the economic power. Marx and Engels said: *“the government of the modern State is not more than a meeting that administers the joint business of the whole bourgeois class”*. Marx y Engels, **Manifiesto del partido comunista**. Editorial Anteo. Buenos Aires 1983. Pág. 37 *“Manifesto of the communist party”*. But nowadays, politicians are the own direct bourgeois on many occasions who are not already busy in leading and administering their property directly, they dedicate their “free time” to politics and they use their positions as ideal offices to improve their business.

Considering a progressive increase of speed, a continuous acceleration, the first gear will be the right one at the beginning. Then, owing to the speed increase, that gear that was the proper system of engagements in operation becomes an obstacle, a limitation for the advancement of speed and it has to give way to the second gear, which means a qualitative change in the relationship of working engagements. This will give all that has to give until it also turns into a limitation to that progress, being the turn of the third and so on. We can say the same for example, regarding the need of changing a boy's clothes, to make them correspond at his level of growth; or also, of the systems of an athlete's training that have to be replaced according to the level reached in the progress of his performance.

Undoubtedly the process in the history of society is not so lineal, but it is produced as a kind of **historical tendency**, which may be influenced in different ways and even counteracted, owing to the complexity of factors participating in the social phenomena. But what is sure at this stage, in spite of those complex factors, is that the system in turn, its production relationships, when they already provided all the positive that they could provide, they become an obstacle, constituting an objective obstacle to that progress.

Capitalism, during its early stages with the bourgeois revolution that started the development of the industry, was the element that allowed the progress of the productive forces and of the social life, releasing restraints, the barrier of the feudal system. But nowadays, it has already provided all the positive that could provide and has turned for a time into the new restraint, in an obstacle for the material and cultural progress of society, for the improvement of the humankind's life. The currents observed are inclusive towards the setback of towns and to a situation of obstacles and almost permanent crisis that block the rational use of the huge potential of the productive forces that have been attained absurdly with the advances of science and technology. Such situation shows us that for that potential of productive forces, capitalism suits very "adjusted"; it does not allow it to smooth out.

The commercial or relative super-production crises for example, inherent to capitalism, are the effect of the contradictory situation that the growth of production in certain branches of industry, reaches a limit in that, when all marketing and advertising efforts have been exhausted, there are no more purchasers left. This is due to the fact that the large majorities, because of the own laws of the system, do not have and can not have the purchasing power to afford easily to those goods. For such reason, the production in certain items has to be interrupted abruptly, with the consequent closings of manufacturing plants, massive firings, falls in the stocks exchange of the

corresponding companies and other circumstances derived from it. Instead, if the limit of production was not the market or the purchasing capacity of population, but the needs of the whole society, that super-production could never mean a negative element but just the opposite. It would simply favor its easy access for majorities. And if super-production surpassed the satisfaction of all needs, the working day would be reduced in a balanced form, what would allow enjoying more the free time.

In certain cases, the limit of the market coincides with the consumption capacity; that is to say, the market saturation comes together with the saturation of needs, with the possibility of consumption. But this happens with very low prices products (in general of bad quality), available practically for everybody and not with what is **important**, with what it contributes to the improvement of peoples' life, as for example: the construction of housings (comfortable and of good material), the production of food in good quantity and quality, drugs, gear, books, school materials, etc.; without excluding the great comfort goods and services that undoubtedly improve the quality of life and that today constitute privileges for few individuals but that could be at everybody's reach without the action of the before mentioned obstacles.*

This way, the growing production of everything that could improve humankind's life, in spite of having the material possibility provided by that great development of the potential productivity, while there is capitalism, will always be considered "unadvisable" by any market or "marketing" survey.

For all this, the need of change becomes clear. Another class has to govern society and in the framework of new production relationships. But we have already seen that only the classes participating directly in the central process of production are objectively the ones capable of managing economy and consequently the rest of social life, **workers** in general are only left, excepting the ruling classes which succeeded in history. These are the other classes tied directly to production and so tied that it is the one producing practically **everything**. For that reason it is the class that has to lead society because it is capable of controlling and making production work. On having the control and management of production, the control on the destination in

* Perhaps somebody may be disgusted imagining the fact that if all had opulence, these would stop being such and therefore nobody could show them. But the decision was not to penetrate mostly in the possible deviations of the normal and healthy psychic operation, as it would be in this case the severe distortion of the moral and spiritual values of a typical and not completely generous bourgeois personality of that time. But if we have to answer, we will say: exactly, that would happen regrettably.

the distribution of what has been produced is exercised, as well as the determination of what and how much to produce and what to support and to boost in relation to activities such as art, sport, science, health, education and culture in general. All this is based on the workers' and the whole society's needs and interests.

These reasons based on the necessary premise that if certain level of potentialities reached by the development of productive forces make workers assume the economic, social and political power in order to boost a new impulse to progress, this is the key foundation of the scientific socialism. It is the realistic "method" that did not consider the good-intentioned but forthright ideological tendencies to which Marx and Engels called "utopian socialism". These were only based on trusting in the goodwill of men in general, without keeping in mind the different material conditions, so much of the development of the productive forces as of the objective relationships among men regarding the production and social distribution process.

Let 's Lenin gives his opinion on this:

*...“Marx deepened and developed completely the philosophical materialism and made extensive the knowledge of nature to the knowledge of **human society**. Marx's **historical materialism** is a paramount success of the scientific thought. The chaos and the outrage that reigned until then in the points of view on history and politics was followed by an amazingly complete and harmonic scientific theory that shows how, by virtue of the development of the productive forces, out of a system of social life, another higher one looms up”.* Lenin V.I. **Tres fuentes y tres partes integrantes del marxismo**. En: Lenin V.I. **Obras Completas**. Editorial Cartago. Buenos Aires 1970. Page. 209 (Lenin V.I. *Three sources and three integral parts of Marxism*. In: *Lenin V.I. Complete Works*.)

2. Spoiling of socialism

Regarding the so-called “real socialism”, that of practice, the fact of its early deformation ending up in its bad performance and its later collapse in many countries, after a first period truly successful as it was during the first years of the Bolshevik revolution, has led in many cases, to the belief that in practice “that” may never work. But failures are not always an evidence of the impossibility to attain success. Many times they only indicate the presence of mistakes or problems to overcome. The situation would be equivalent for example, to what happened in the beginnings of aviation. There during the initial tests, before the designers' surprise, the theory was harshly rebutted by practice. The first models flew some few meters and fell

noisily. During those times, there were probably people that asserted that such apparatuses could “never” fly. But due to those failures, mistakes were corrected and problems overcome, until finally something that fulfilled the conditions for that was materially possible according to scientific researches.

For that reason, once mistakes have been corrected and the capacity to foresee and to control certain adverse circumstances of the political and ideological fight that workers have to face has been improved, the scientific socialism, the real democracy that is the real exercise of power and the will of the working people, may be a reality. Workers all around the world and especially those pertaining to the most industrialized societies, are the ones having humankind’s future in their hands.

Among the mistakes to be corrected, we could mention the fact of not having considered “seriously” that the contents and the social orientation of conscience and the will of men are determined by their material existence. One can not trust just because in the good will, without bearing in mind the material basis, the concrete and daily interests of men. This results in the need that workers themselves impose their interests and their will and not assumed representatives as the so-called ruling class or bureaucracy, easy to corrupt for not sharing that material, daily existence of workers.

It is necessary to make the distinction of what happened during the first years of the Bolshevik revolution led by Lenin, because this situation was indeed taken into account and for that reason stress was constantly made in the watchword: “all the power to the soviets” that were the organisms of workers themselves. But then, with the subsequent internal victory of the group of leaders headed by Stalin who evidently thought in a different way, that watchword allowed to strengthen the direct exercise of power and the will of workers remained “with no effect”.

And this it is not a minor factor. It is the difference between socialism and its cartoon, its absence. It implies the difference between an end and another one in relation to the decisive power of workers. In fact, it is the oppression and submission in hands of a leading minority, turned practically into a social class different from workers that is the one ordering and deciding and that lives materially better.

Undoubtedly, workers, for the simple fact of not being under the direct ruling of bourgeoisie, had a superior living level than proletarians of capitalism taken as a whole (working security, housing, health, education, etc.). Workers, employees and the whole working class that is suffering because of the return to capitalism do not forget that, that is the place where finally that well-off minority was intending to arrive. But the true socialism, the one that is work and action of proletariat as class, means the real

exercise of its will, using its power of decision democratically, as a result of wide debates organized by workers themselves, to decide what to do and what not to do, as far as their lives and the whole society are concerned.

As everybody knows, nothing of that was left in those countries, that is to say, the essential thing defining socialism was lacking. In other words, socialism is not defined for example, just because companies belong to the State. It has to do with which social class exercises the power and control of that State and decides about the life of society. It is socialism when that class is the working class. But there, workers only obeyed. Any project going from downwards to upwards has become powerless or smashed together with oppression and omnipotence of the political leaders “prepared” to decide what was suitable or not.

However some may believe, influenced by the degrading esteem towards workers, that these ones are not qualified for “such a” leading role. But it is something that, apart from that scorn, has not any other basis. Among the millions of workers, capable and unselfish individuals in all the areas would be more than enough, to contribute to the economic and social life. Of course, engineers would be necessary for example in the case of material production, as they know more on that issue. But they do not decide what is produced or how much or for whom. They only help technically to those requesting the task which is directed by them. It is simply that the different specialists (engineers, architects, business administrators, economist and the experts in the diverse sciences that would be only the specialized workers, but in equal economic conditions than the rest), instead of serving and advising capitalists technically (not more qualified than any worker in this regard), would serve to the interests of the new ruling class, to what this one considers that it is convenient for society.

What is important is that those undertaking the economic and political management, those being members of organisms making decisions, with the technical support of specialists, and in direct function of agencies and the permanent control of workers, besides being responsible and qualified, are workers and **keep on being it**. But if eventually and for a limited period of time, they have to abandon their workstations after having been chosen by their partners to undertake certain responsibilities, all the means will have to be prepared so that in any case they stop sharing the material living conditions of the working class. All interest in improving the own living level must **inevitably** mean the effort in contributing to improve that of workers and that of the whole society. Later on (point 13) we will go back to the conditions that make the realistic possibility of the successful and responsible real and direct exercise of workers’ will.

3. Essence of the economic value

It is necessary to recognize that all this discussion has advanced too much, as slipping through our fingers concerning the original purposes of the book that at the beginning was only to show a psychological theory. But there exists confidence that one will be able to understand that the dialectical materialism, as general philosophical and scientist method, discovered and developed by Marx and Engels and that it is applied from the beginning during this theoretical development, favors the coming out of derivations advancing with own life, crossing, just as the same reality does, the artificial borders between a science and another. Although those “cuts” we make of reality are useful (division of sciences) and are adjusted approximately to the different qualitative levels of the organization of the matter, as well as to the diverse aspects of human life, consequently we do not have to forget that the objective reality is a unique continuity, a unique general interrelation. Outside of those “temporary” barriers set up by human subjectivity for practical purposes, there are not valid reasons to halt in some point of the continuity that goes from the reflections of the nervous system, going by impulses, bipulsions, apparatuses until the sociological phenomena that ultimately are the way in which the different psychological elements of the group of individuals that form the society work. There is not either a strict separation point between the remote times of the primitive tribes, where the essential structure of our psyche with the whole range of necessities and essential tendencies was formed and was based on it, should be the future of society and human life.

Those derivations have gone by themselves, following the logical rails of the theoretical development, until connecting in this case with the “asphalted” road of the historical materialism, road which is worth going after, because we are discussing with the best available scientific argument about the possibility of a more promising future for humankind.

Then, we will observe why it is more correct to talk about working class in general, making its meaning equal to the one of labor class or proletariat class, as a unique class subdued in a different way by the capitalistic system. The notions of labor class or proletariat were always more bound to laborers working in industry, material production; while the concept of working class has been in general more “diffuse”, without a clear delimitation and even it has been wrongly tied to the idea of “middle class”. But we will analyze why the notion of labor class or proletariat in general, has to be extended and enlarged, to the most accurate, most scientific concept of working class.

In order to understand this, we have necessarily to stop in the analysis of what labor means as creative element of economic value. The importance of

considering this point lies in the basic element for the explanation of the operation of society. Labor as the creator of the economic value is the most essential factor over which the performance of economy and of the whole social life is based on. The **value** (economic or of exchange), being properly understood, that is to say as element generated by labor, is equal to the general law in relation to the explanation of the psychic operation. It is the factor whose movements and relationships provide a logical order to the whole operation of the economy and of the social life.

We have said that in order to understand properly the concept of working class, it was necessary to understand clearly the value, as element generated by labor. But at the same time, in order to fully understand what value is, first it is essential to go from its essence to the last root of the phenomenon.

In the same way that the different psychological phenomena have their base in the physiology of the nervous system, the economy in general and in this case the act of ascertaining the value of labor goods or products, has its starting place in the only possible site that is the same where all the values have their starting place, either they are economic or not: in the general psychological laws before mentioned here.

Let's start from the beginning. The most tangible reality in any society is that it is composed of concrete men. They undergo a series of necessities and they are capable of working to produce what causes them satisfaction. Such necessities as we already know, have their essence ultimately, in the operation of the general law of the psyche; that is, human beings attempt to eliminate displeasure and to achieve pleasure. Then and putting aside what is less essential or general (bipulsions, apparatuses, etc.), such general tendency ramifies itself in the primary impulses or necessities, as the specific forms where it exists. On the other hand, such impulses that are settle, according to the different circumstances of life, a diversity of mean-goals and goal-purposes that are the variable ways leading to the satisfaction of impulses and to comply with that general tendency. As we had stated (chapter 7, point 6), those mean-goals and goal-purposes of impulses, as changeable aspect of motivation were those we could call: acquired necessities and from the sociological and historical focus they result in what is understood as historical and socially-determined **new necessities**.

The own complexity of society branches out those new necessities, making them more numerous and variable. Our example was then: shoes, washing-machines, means of transport, drinks, information, mattresses, mixers, entertainments, saucepans, teaching, telephones, etc. If we consider each material good or specific service that are produced and consumed and that therefore they constitute fresh historical and socially-determined

necessities, we will probably surpass the thousand but let's suppose that they are one thousand.

The formula which is correct in general terms, concerning the ascertaining of the economic value of those "things" and that Marx employed as basis of his theoretical developments, consists on the necessary human **working quantity** averaged socially, in order to produce certain personal property (that is to say that the same satisfies some necessity) and that at the same time it may be an exchange property, that is, that you are able to exchange it for another property that it has involved a similar working quantity.

The **measure** of the working quantity would arise out from combining basically three factors: duration, intensity and risk. Any other element having to do with the consideration of the working quantity and therefore with the evaluation of its value, would be ultimately reduced to those basic or essentials factors. The risk would include: direct danger (example: working in altitudes), unhealthiness and we also have to include here responsibility that is not more than the largest risk that something comes out badly and which one will have necessarily to face. Intensity would include the worst part of labor, the level of comfort-discomfort of the general working conditions, as well as unhealthiness and even sometimes the excessive responsibility involved in a state of continuous strain, factors that would also have its participation here. But in order to make it simpler, we will only consider the remaining factor: the duration, the **working time**, as indicator of its quantity, because in fact it is the element weighting more, of more general incidence in the calculation.

But why labor? Because in the same way that its duration is considered and the remaining factors are "rejected" when its quantity is ascertained, labor itself together with its product, are considered as the most important and representative socially, out of something more essential and more general: pleasure-displeasure. That is, labor is unpleasant, it is an effort and a time "gone astray" in itself; but it is **compensated** (or rewarded) for the pleasant nature of the product, of its result, of the good that was produced and of its capacity to satisfy a necessity. Thus, labor considered in its complete process, is psychically **neuter** generally speaking; that is to say, the nuisance of the effort itself (displeasure) considered isolated, is compensated by the benefit involving the product or its result (pleasure). For that reason, the effort of labor "is worth", that is, what is "valuable" is the "sorrow" of effort or sacrifice, because it crafts something good that satisfies some necessity. In such way, the process of the creation of the economic value has the following elements: cause = sacrifice = negative = displeasure = **work**; effect = benefit = positive = pleasant = **product**. In a word, things "worth" what "they cost".

Sometimes, that total balance may be unpleasant or pleasant (in the previous chapter we have analyzed what to do in order to be pleasant). For example: in a minor or larger extent, it is added the enthusiasm and the pleasant “idea” of the next thing to achieve, what counteracts and overcomes sacrifice or rather the unpleasant result is larger. But to make it simpler, it is necessary to suppose it neuter as far as the balance of the total process is concerned. This way, if somebody works to elaborate certain product and when he finishes, the product “breaks” or somebody takes it off and goes running, the only thing left would be the displeasure of the effort carried out and of the wasted time, without the balancing award of the product.

The importance of the duration of labor in the determination of value lies, on one hand, in that it is the indicator of the “extension” of the effort carried out, as fundamental element making its quantity. But, on the other hand, and especially in the labor that is “sold”, that is the one which is not done to enjoy directly its result, but for its exchange, also means to invest certain **time** in it and that therefore it can not be used in another thing. A piece, a “space” of life is transferred, being for that reason also a loss, something that one sacrifices and hands over. Such a loss is a negative fact and is added as an unpleasant element to what effort is in itself.

In such way, what makes labor supplier of value is really, the quantity of displeasure invested during the time used in the production of the good or product. For that reason we mentioned the three factors making the “quantity” of labor: duration, intensity and risk, because they make the quantitative elements of displeasure that the concept of decision making takes into consideration when it compares the different options, as for example, which another product (or for how much money) to exchange it so that it is equivalent to that effort, sacrifice or nuisance or at least so that it is not inconvenient or a “bad business”. For that reason, the most basic thing to bear in mind is the convenience-unsuitability of certain exchanges, the benefit of the product in relation to the damage of effort involved to obtain it, its exchange or not for another one, etc. and according to the concept of decision making. Pleasure is exchanged by pleasure or displeasure by displeasure. And the quantity of labor whose product is exchanged although very important and of categorical economic-social incidence, is just one of the possible “negotiable” instruments. These ones embrace even the most intimate human relationships (reciprocity in the exchange of favors or demanding fairness in the distribution of household tasks, compensation for a damage caused, etc.).

For such reasons, when one tries to consider the quantity of labor contained in goods or products, this tends to be very exact at the time of

being socially averaged. The best of the computers makes calculations: brain, in its capacity of processing the data for the concept of decision making. This way, when it has to do with goods to be exchanged (averaging other factors, as offer and demand) the quantity of labor and especially duration there, is what influences more, as a result of an implicit social agreement, as it is the most representative of all that. This has always been considered this way and it is fully valid as a practical measure in the general economic theoretical developments. But if it has to do with understanding the essence, economy itself, although shown up as quantity of economic benefit-damage, profit-loss, more expensive - cheaper, convenient-unsuitable, etc., and this is the same as anything that has to do with human life, is not more than the movement of pleasure-displeasure. And it is strange that it is this way, when we had already accepted that nothing escapes from the general concept of decision making.

Effort as an unpleasant element may even create a non-interchangeable value, that is to say non-economic, but of the same essential nature as well as material value. For example, if a subject makes physical exercises to improve his corporal state and health, there we find the same mechanism. The effort of gym or of running, etc., produces a benefit, implies to satisfy a need that is to keep "fit". The difference concerning labor is that the product of the effort is not interchangeable. The benefit or reward of the sacrifice involved in the displeasure of effort and of the "time" invested on it, is just individual. One can not make that effort and "transfer" the positive result to another individual. But if we imagined that that was possible, then it would be like one more job and "the product" could be "sold". Thus, the person wishing to have a good corporal and physiologic state but not willing to make the effort of gym and/or not having that time, then "he would buy" the product. The value of the same one again, would lie in the quantity of effort or sacrifice of the person in charge of generating it, that is, ultimately according to **displeasure** invested in it. In that way, that "job" would be rewarded with money, as an essentially pleasant element, equivalent to the benefit of the good corporal and physiologic state that is "offered".

But as the product of that effort is not transferable or interchangeable, it is not a material **economic** product, it is not **economic value**, but a **non-economic** material asset or value. In other words, any effort aims at creating material goods or values (obviously we do not consider moral or spiritual values here, etc.), but apart from material, they are economic goods or values, they have to be **interchangeable** or exchangeable. Value is quantified just in terms of exchange, when one makes it objective by means of making it inter-subjective, and only there, it starts assuming the character of economic value.

For such reason, in social life, the displeasure of effort and of the time used during that sacrifice that is labor, in relation to the benefit of the product, are widespread, averaged and standardized elements and that therefore, because of their regularity, acquire autonomy and nature of economic law, as it is the ascertaining of value according to the quantity of used labor.

4. Labor as creator of economic value

From the most general essence of the economic value and that it is the same essence of all values (pleasure-displeasure), we have in front of us a better scenery to appreciate the role of labor and its quantity as key element in the value of products. The conclusion we reach by now, to the purposes of explaining why we have to consider the working class in general as the sole class in which its members share identical conditions, is that all the jobs aimed at satisfying some of those “thousand” necessities, are creators of the economic value. This way, although the job corresponds to the area of services and whose product is “immaterial”, example: a news service, always generates economic value, for the fact of being a job whose product or result satisfies a necessity; in this case the necessity of the curiosity impulse. As it may be appreciated, this does not differ essentially, considering the psyche and its impulses, from jobs producing foods which satisfy the nutritious impulse. Thus for example, if there is a group of parents living isolated in the field and producing material assets, example: foods and with that they pay a teacher in order to teach their children, there is a clear exchange of value, of material, concrete labor. There exists and this is the key, a reciprocal satisfaction of necessities through the respective jobs. The teacher satisfies the parents’ necessity (fraternal impulse), as he benefits them by educating their children. That implies work and as the same generates economic value, the educator receives its equivalent in foodstuff meaning a similar working quantity. If we add money as an exchange instrument to this (or “salt” if we want), we will see that it is the same thing that the teacher receives foodstuff or money for his job and with the same notes he buys foodstuff to those parents or that he prefers to go with the money to the town to buy a piece of furniture and then the carpenter buys with those notes foodstuff to the same parents.

The value of exchange for goods, products, services that satisfy some necessity is then determined by the working quantity implied in their production or supply. But this “formula” is just valid considering other circumstances as constant, which are rarely that way, but they almost ever

influence taking away limpidness to its manifestation. One of those elements is the labor productivity that is not always the same. For that reason, the market value of certain product does not come up directly for example from the working quantity used by a specific individual but it has to do with the social average of the working time that its production requires. Thus, if that individual applies outdated methods and it takes him 8 hours to make a table, in another place it may happen that by employing appropriate techniques, it takes 4 hours to another person to make the same table. If we consider these two cases, as halfway ends of what the social average would be, the market value of that sort of tables, their price, would be the equivalent to 6 working hours. For that reason, the more efficient worker obtains an advantage that is selling at a price of 6 working hours what took him 4. Those 2 hours that he wins regarding the average, are the same ones lost by the worker who took 8 hours. But disregarding the extreme cases of minimum and maximum productivity, most carpenters in the example would be situated around the average, taking approximately the 6 hours. Therefore, the value of assets is not determined by the working quantity in a specific case, but for the **average** quantity of necessary work for its production.

The other circumstance to be considered constant or averaged, so that the working quantity is the directly decisive factor of value, is the one of supply and demand, that is to say, we have to consider them stabilized, so that they annulled themselves mutually in their influence. Because when it is not this way, it will be obviously more valuable something that one needs and one can not get. As it is a very needy element (or only very wished), the person wishing to acquire it, will be willing to sacrifice **more work** or effort (displeasure) to get it. His possessor may take advantage of it. But in general and as a kind of market law, there exists a tendency to the quick stabilization of the supply and demand. In view of such a convenient situation, many people “wake up immediately” until in short time, that object so difficult to attain is within everybody’s reach and it ends up costing just the effort implied in producing it. That is, the supply and the demand are stabilized and are annulled each other, remaining again labor and its quantity as decisive factor of value. Except of course if individual, through the power of force or through other methods, hampers the competition of others. We would be there before a case of monopoly, where the product is sold above the value generated by labor. But let’s observe that even here, considering the artificially high price, the same is equally measured according to the working quantity (although expressed in money) that is willing to **sacrifice** or to surrender the person wishing to obtain it. However, these are situations that have nothing to do with the laws of self-regulation and mutual annulment of supply and demand of the market and they are cases

equivalent to the shaking down of kidnapping, where the payment of certain amount is exacted without any basis of working exchange. Anyway, one may appreciate that even here the value to be paid is also a socially-averaged working quantity in the value of money.

In a word, the socially-averaged working quantity is the key element of value, always considering a normal situation of market, of free negotiation and exchange of labor products or its money equivalent. Undoubtedly this does not always happen in the current capitalism, where monopoly powers exercise an extortionate role over prices. But as we are analyzing the essence of labor value, we have to start with the simplest thing and to consider a situation of free market or “free concurrence”, where in general the price matches with the real value of products, determined by the average quantity of work necessary to generate it.

5. The modus operandi of the capitalistic production and increased value

What we have analyzed so far is the ascertainment of value in general as economic category and its application to any labor whose product satisfies some necessity. And as we will be able to notice, according to man’s impulses, out of which those “thousand” acquired necessities derive, but real and concrete in certain society, not only the material production satisfies them, but all the jobs as well. The only difference and that is not something minor if we consider it in another sense, is that the material production or that generating personal assets, concrete objects is guided to satisfy the most basic living needs, besides providing what is essential for the infrastructure and performance of society and from there its special importance.

But let’s see what is going on, when all this is applied to the modus operandi of production and appropriation of capitalism. When one capitalistic entrepreneur who is the owner of the means of production, and working appliances, hires workers, we find that in order to obtain some earning, as one knows, he does not pay them the equivalent of the value that they produce. If he acted in this way, he would be simply left nothing. For that reason he pays them less. For example, after selling the product and once certain costs of the investment have been deducted, out of the remaining (that is the new produced value), for example he pays 50% to the group of workers and the remaining 50% is his profit, that is to say, the **increased value** defined by Marx as the share of value produced by labor not receiving its equivalent in wages and that (if the rest matches with social averages) comprises the capitalist’s profit.

In purely economic terms that is exploitation, it is the appropriation of the increased value, as an essential feature of the capitalistic production relationships, in the way the capitalist system works. Now, it is curious that this mechanism of generation of value and subtraction of increased value is usually attributed to the production of material assets, as if the industrial workers were the only ones generating value and increased value. Being like that, that increased value, as a non-reimbursed share of the value generated by their labor to industrial workers, would be the only available increased value as genuine value, to hand out to the rest of society; and with that for example, wages would be paid to workers in general. Being this way, the latter would be to certain extent separated and even economically faced with those that apparently would be the only ones that would produce economic value.

But let's see how things are. Although it is true for example that foodstuff consumed by the whole society is the outcome only of the job of the industrial or rural-industrial workers of the branch, at the same time teachers are the "only" ones providing basic education to all the children of society, including those workers' children. Or also, physicians and nurses aid all the others, including workers that produce foodstuff. That aid or health service has more value than the "material" isolated drugs. In other words, such workers of health satisfy the necessity of all with their material and concrete work. Therefore their work has the same economic value. It is a **quantity of labor alive that generates value** that is interchangeable. That means that it is subject to generate increased value. This way, in the modus operandi and the relationships of capitalistic production, if the owner of a health center for example hires doctors, nurses, administrative staff, cleaning personnel as his workers, any profit that he earns, will be the outcome of the economic exploitation, of having paid his personnel less than the value generated by their work. In other words, the generation of increased value and the implied exploitation are characteristics of the modus operandi of capitalistic production and not of the "type of job". In a word, all living, concrete, material labor that satisfies some necessity creates value and increased value in the capitalism system. This is applicable to all remunerated workers whose product of their work, either material or not, is interchangeable or feasible of being sold by the proprietor or employer. From the time that a work satisfying some necessity is carried out, already generates value, it is a **good, merchandise** (either a material object or not) that is interchangeable or that may be sold. And if the wage received is smaller than the total value of that interchangeable product or service created by labor, then there are exploitation and increased value.

The “secrete” lies in the impulses corresponding to the man's psychological structure and in those “thousand” necessities arising out from them. The material assets satisfy only some impulses, example: the nutritious one, drinking (it takes a lot producing drinking water), heating (coats, heaters, fuels). The construction of housings, of furniture, gears may be added to that, which are connected with the protection necessity (conservation impulse) and with comfort and some impulse more or a piece of an impulse. But several impulses or primary necessities in the sense that they are of the same basic level of impulses also call for satisfaction. Thus, for example, the curiosity impulse needs the means of information and that implies thousands of workers carrying out that function, in exchange for a wage. The same curiosity impulse together with the parents’ fraternal impulse establish the learning necessity or the children's and young’s education. In order to accomplish it, thousands and thousands of education workers are necessary (teachers, professors, cleaning and maintenance staff, school buses workers). Then, the recreational and variation impulses search for their satisfaction in everything related to entertainments and there we find thousand remunerated workers in radio, television, magazines, artistic and sport shows, keepers up of squares and green spaces for leisure, etc. The communication impulse needs mails and telephones and thousand of workers are necessary to satisfy it. The means of transport of passengers satisfy the mediator impulse at least; they are precisely means for something important, as for example going to work or to any other place. Tourism workers fulfill the satisfaction of the rest impulse, helping in holidays centers in all what is necessary. The workers who distribute goods, as well as trade employees, satisfy the necessity of transporting, bringing near, separating and placing goods visibly in the distribution centers. Consumers pay the task implied in going to fetch them from factories. Millions of consumers would be assembled in factories if there were not people in charge of the distribution of products. Then, we find the workers of the electric power companies, a product of “doubtful” material existence, different from current water or natural gas, but anyway included in the category of services. The workers of the collection garbage companies should be added and many others working in the different services areas.

The materiality or not of goods and exchange of goods produced by the different works is something irrelevant. In absolute terms all are material because nothing exists outside the material reality. And both, one food that is eaten up as the satisfaction of any necessity end up the same in the consumer's nervous system tracts, stimulating the **material** brain centers, shaping the state of satisfaction of the necessity. In the case of services, as those jobs satisfy necessities and therefore produce economic value and for

that reason they are interchangeable, in the modus operandi of capitalistic production, they also generate increased value (unpaid portion of that produced value) and consequently, the workers' exploitation. The owners of the respective companies selling those services sell them at their actual value. That is, the price is that of the value created by the material, concrete, "the flesh" job carried out by workers. But in order to obtain their earnings, they can only do it with the habitual procedure of "practice" that is paying the workers the smallest fraction possible of the economic value (of sale) produced by their work.

In the case of the many remunerated workers that work for companies or for State offices, the situation is the same. The capitalistic State, when hiring employers and setting up their wages, is based upon the prices of the labor market; that is to say, it looks at the prices in the "proletarians bid". This way, if the workers of the rest of society produce an average value of 5 pesos a working hour, the bourgeois State will not pay for that, but for example 2,50 pesos as it is paid averagely in the rest of private companies. The difference is the increased value, the same obtained from the rest of the working class, but that the State inserts in the larger bag of collected taxes, going unnoticed.

On the other hand, apart from the true useful jobs that satisfy everybody's necessities, there are many jobs in capitalism aimed at satisfying necessities having to do only with the own capitalists and that have to do with their business and diverse management, being these activities not essentially useful for the rest of society. Many likes, whims, eccentricities of the bourgeois class are highly expensive considering the effort and the working quantity implied and are the outcomes of not knowing what to do with so much money resulting from the increased value taken out from proletariat. The workers hired for these purposes, as any job, generate value; and if they are employees of a company offering such services, a portion of that value will be the increased value left for the entrepreneur.

Those goods and services in general, are superfluous from the point of view of workers. They are a loss of productive and working capacity. There are certain tasks that should stop being carried out in socialism, to overturn those same efforts that imply the waste of millions of hours per man, to increase the production of what intends to satisfy more elementary or more high-priority necessities or at least "reasonable". Since labor, effort, have **value**, workers themselves and not those that do not work, have to decide how it is convenient to invest that labor force and up to what extent is really necessary.

We have to admit that in the case of a "traditional" capitalist who manages and leads his company, either of production of goods or of services, his

work also generates value. It is the job of coordinating tasks and many times he rolls up his shirt's sleeves and helps. But that value constitutes a minimum fraction of his earnings. For example, if he has 100 workers and each one contributes 1% of the total produced value, his participation in the creation of that value would also be approximately 1% or let's give him 2%, if we imagine that he devotes many hours to the company, what would mean double work. In such case, when he obtains from that new produced value (without taking into account what the recovery of other costs would be) a 50% earning, as we had supposed in the previous hypothesis, this means that he only contributed 2 % as maximum with his work and the remaining 48% is increased value, it is an unpaid work to his workers. Each one received around 0.50% of the value generated by the group and not near 1% of his effort provided for the creation of the produced value.

Regarding paramount capitalists, the main shareholders of important companies, as they are not in charge of the management and the administration of those companies, they do not put in value but they only carry on withdrawing their dividends meaning this action the "maximum purity" increased value.

The benefits of interests obtained by financial capitalists are in a similar situation as for the fact of having lent money to entrepreneurs so that these ones make the "dirty job" of obtaining increased value, they simply receive the reimbursement from their investments plus one piece of the "booty" of the increased value pulled out from workers, as it was the "deal".

Even the interest yielded by an innocent bank deposit that seems to arise out from the "magic" of money in its capacity of being reproduced, it arises out from the same mechanism. The bank receives deposits and lends them to entrepreneurs. They withdraw the increased value, exploiting the only source of wealth available for him, that is the portion of unpaid work to workers. Then, out of withdrawal he returns to the bank that loan plus the surplus agreed upon. The bank, at the same time, returns to the depositor what he had deposited plus the fraction agreed upon of the same "booty" that will be of course smaller than the surplus received from the entrepreneur's hands. Such difference is for the bank.

But considering this, which is the situation of the bank workers? Do they also "live" from the increased value taken out from those workers? Firstly, no doubts, bankers obtain earnings from those business and always speaking in terms of social averages, any earning arises out from increased value. But where is the increased value or the banker's profit originated? In the track whose origin is to obtain the increased value by that entrepreneur or in the unpaid work to its bank workers? The answer to this is very important: it

arises out from the unpaid work to their own collar workers. But let's see something that it is even more important: the reason.

Let's suppose that what the bank collects, a figure arisen out from the interest collected to the entrepreneur less the interest paid by the bank to its depositors, is of 1,000 pesos. Let's deduct some costs borne by the bank, without taking into consideration at this time, its workers' wages and 500 pesos would be left for example. This last quantity is the value generated by the activity of the bank, that is, it is the value produced by many working hours carried out by employees. But the banker will not pay them that amount. Which would be the "funny" thing? He will pay them for example, 250 pesos and the remaining 250 will be his earning.

But all that money, was not the increased value obtained from the workers' labor of that company? In order to answer this, we have to keep in mind firstly that we are talking about jobs that are essentially of scarce utility for society in general and they are mainly useful for capitalists. But as we are discussing about the capitalist system, they are works satisfying a necessity in that system, no matter who needs it. To make it easier, let's imagine that the bank belongs to the bank workers'; they hand out the whole revenues. And on the other hand, let's also imagine that that borrowing company belongs to the workers. Here then, there is not any capitalist. There are just two working and generating-value companies but not increased value, since in both cases each worker would receive 100% of the value generated by his work. Now, that workers' company requests the workers-bankers a financing and it requests it because it **needs** it. In the economic system where this company is, many times that service is needed. But it is hard to offer that service and to satisfy such necessity. There are many internal tasks of the bank, there are cashiers, maintenance staff, attention to the public making their deposits, etc. For that reason, it is not usury or something like that; simply those workers-entrepreneurs **pay that work** and at market price. What do they do it with? with **work**, because they generate certain value with their labor activity, materialized in the products that they craft and that they sell then, obtaining the equivalent money. Out of that value, they pay the workers-bankers the service rendered with their work; I pay this, made up of the interest or surplus added to the reimbursement of the loan. Therefore, there is only a working exchange, of actual value, it is work for work.

In the same way as workers-entrepreneurs when selling their products they obtain the value of their work in change, like those products satisfy some necessity to the person paying them, notwithstanding the occupation of the purchaser, the banks-bankers receive as payment the equivalent to the

value of their work, which also satisfies the necessity of payers, notwithstanding here, if they are workers or capitalists.

In this way, we have analyzed a pure movement of value, work for work, without any increased value. But things are not this way, but there is a banker (or shareholders of a bank that is the same, but it is not necessary to get complicated) and an entrepreneur. These ones keep for themselves a portion of the value generated by their respective remunerated workers, that is to say, one and the other obtain increased value.

We can even suppose, another clearer situation: why the banker's revenue arises out from the exploitation of his employees' work. Let's imagine on one hand, the banker and his workers and for the other, that company devoted to material production, but without capitalist, that is, composed of workers-entrepreneurs that hand out the outcome of their work. Thus, these ones apply for the credit as they need it and then they work and sell their products, refunding the loan plus the surplus or interest that is the payment for the service. In that situation, there would not be any increased value as far as workers are concerned. That payment to the bank is one more of their different costs for its operation, as it is for example, the payment of electric power. But the banker indeed keeps for himself a piece of the value generated by the work of his own "workers". This is the only increased value that may be found in the whole process.

But going farther, Let's suppose that that company is devoted to material production such as pieces of furniture, office tools and special machines for banks. Then, the banker who intends to invest his earnings by opening new branches, allocates that money, that is to say, the capital arisen out from the increased value taken out from his workers, in buying the pieces of furniture or machines to that company. And this way, going back to our initial query if the bank workers "lived" from the increased value taken out from the workers of the company, we could say that here it is quite the opposite; that such workers depend or "live" on the increased value arisen out from the exploitation of the bank workers by the banker.

For that reason, the increased value and the implied economic exploitation is a feature of the *modus operandi* of the capitalist production and not of the type of one concrete job or another derived from that. The person who sells certain product or service, receives money whose value always comes from some previous work. It will be plus-work or unpaid working portion (increased value) if the purchaser is a capitalist or it will be paid up work (wage) if the one on the counter is a remunerated worker. But the seller of the product is not interested in that. He has not got a divider partition in his box to set increased value on one hand and what it is not on the other. If the customer were asked whether he is paying with increased value or not, he

will surely reply: no, cash! and he will leave, believing perhaps that the increased value is the name of a new credit card. The salesperson in exchange for the product that he delivers, receives all type of money because he knows that it has value. But as all value is the outcome of work, the last origin of any money and its value is always the effort of workers in general.

In conclusion, all increased value arises out from real, concrete work of all workers over which the modus operandi of the capitalist production falls back, no matter the kind of job or the “elegance” in clothes that the employer may demand.

6. Concepts of working class, proletariat and labor class

Broadening the approach again, we find that there is one class that is the owner of the means of production and of **workstations** in capitalism. Apart from the few proprietors, small businessmen, professionals, the rest of the society is a sole class of proletarians whose essential feature and that it is the one defining it, is that they do not own **working means**, reason why they are compelled and tied by the invisible chains discovered by Marx in the capitalist system, to accept necessarily the “natural” condition of working for that proprietary class, receiving only one piece and the smallest possible, of the actual value of their work. In this aspect, there is no difference between industrial and non-industrial workers. Even more, ones as well as others undergo a permanent rotation from one sector to another and they do not even notice the difference. They are only aware that they are claimed and exploited by a minimum wage in both cases and it is completely casual that the increased value is taken out in one sector or the other of the general production of goods and services.

In a word, the millions of workers carrying out their activities outside the material production share identical **class conditions** and economic exploitation with increased value subtraction than the industrial workers. In both cases, such workers do not have anything to sell besides their labor force and at the price settled by their bosses. And in general, they “decide” that that price is low; mainly when the unemployment pointers (that is to say the quantity of desperate human beings who are unable to get their living source) are “satisfactory”. Such social situation is always present in capitalism, as it fulfills the regulating function of keeping low the price in the “windows” of the proletarians market. These latter ones are then pushed to compete among themselves for the limited workstations available. And they even have to be happy for having got a job, knowing that they will be

squeezed, because the other option offered by the system, without talking about the crime option, is their own children's starvation, that is to say, the "jerk" of the invisible chain appears forcing them to work for that proprietary class, having even to say thank you for having been accepted.

It is evident that the solution is that the working class, with and without work, that is proletariat in general, those having no rights on the production and working means, respectfully displace from power to that class that has become the owner of something so important as the production and working means are, out of which the life of everybody depends on, going along with expropriation. This last concept, according to the dictionary means: "to deprive lawfully a proprietor for reasons of public utility". But please notice that it would be not even that but simply to recover the possession of something that workers must claim as theirs. All the means of production and the huge capitals were created by the work of proletariat; they are the unpaid portions of the value of their work. If a generous compensation were added, which should be considered as a gift, the members of that class should be satisfied. In a word, workers do not need the presence of that social class to organize their life and their future, but just the opposite. They will only be able to do it by getting rid of it.

Such expropriation always refers to the fundamental means of production, to the large factories, banks, companies that although they are not so many, their economic movement makes almost the whole. It is not necessary the expropriation of minor companies and by no means of those working on their own in small workshops or trade. It is only that if the State in hands of the working class guarantees the full occupation, assuring a payment close to the total value created by labor, those entrepreneurs will not get "good price" in the proletarians markets, where "goods" would be scarce. Therefore, considering the profit option "zero" resulting from paying up the actual value of labor, they would end up preferring to be expropriated and compensated, to be then part of the working class, contributing with their knowledge and efforts, not more with disputes and fights with workers, competitors, suppliers and clients, but only to the social welfare.

Going back to the concept of working class, as proletariat has been identified with the industrial labor class, it is probably due to the fact that a century and half ago, when Marx and Engels made their theoretical developments, proletariat devoted to the material production was the absolute majority of remunerated workers or proletariat in general as class and its consideration was enough to describe the dynamics of the fight of classes between proletarians and bourgeoisie. It was fundamental. A distinction that used to be made, but not in the life and the conditions of exploitation of workers, but in the economic theories, was between the

production of material **durable** assets and susceptible of accumulation or capitalization, example: factories, machines, working elements and everything having to do with the infrastructure of the industry, being added products or durable assets and therefore cumulative as marketable capital; and on the other hand the production of non **durable** and either capitalized assets like those ones (foodstuff or articles of common use whose accumulation is inconvenient for its quick deterioration or because they are overcome by fashion or because new and better models appear quickly). But such distinction was within the framework of the material production. Concerning the other necessities derived from the impulses whose satisfaction did not imply the consumption of material objects, they were less branched, simpler and had in general solutions more of the type “homemade” or without a great economic importance of group for the *modus operandi* of the capitalist production. And the portion of services having some presence in society were carried out mostly by what today we call **private owners**. That is to say, there were not practically service companies, with a capitalist and his workers, but they were individuals with some occupation who used to work personally rendering diverse services and they obtained for it approximately the total of their work value.

Marx did not pay much attention to services, owing to what we have pointed out about the scarce importance they have for the *modus operandi* of capitalistic production. The approach adopted by him to distinguish between productive and unproductive work was based on the point of view of capital turnover, that is to say, the work was only productive if comprised within the *modus operandi* of capitalist production, where the capitalist obtained increased value for accumulation. This way, the job of one carpenter that manufactured a piece of furniture and consumed the obtained value of his sale was non-productive work, as it was not useful for capitalist accumulation. While that same carpenter, manufacturing the same piece of furniture, carried out productive work if he made it in his capacity of remunerated worker of a capitalist who obtained from him an increased value aimed at accumulating, increasing his capital. But since the second modality matched with the material production and the first one, that is, labor on one's own matched in general with rendering services or non material production, then and as a practical measure of simplification, the material production was considered as productive work and that of services as unproductive work. However, in the following paragraphs excerpted from his posthumous work: “Theories of the increased value” whose manuscripts Engels intended to publish as a fourth volume of *The Capital*, Marx demonstrates how well he understood the situation; although as one may

notice, he had to make an effort to find examples of something that hardly existed:

“... Consequently, the process of capitalist production is not simply the production of goods. It is a process that takes up unpaid work converting raw materials and working means - the means of production – into means for the unpaid working absorption.

*. From statements expressed, it follows that the description of labor as **productive** work has nothing to do with **certain content** of work, its special usefulness or the value of its specific use shown up.*

*The same kind of job may be **productive** or **unproductive**.*

*For instance, Milton, who wrote the Paradise lost by 5 sterling, was an **unproductive worker**. On the other hand, the writer that produces materials for his editor in industrial style is a **productive worker**. Milton produced the Paradise lost for the same reason that a silk worm produces silk. It was an activity of his nature. Later he sold the product for 5 sterling. But the literary proletarian Leipzig that manufactures books (for example, Summaries of Economy) under the direction of his editor is a **productive worker**, because his product has been subsumed under capital from the beginning and is only born with the purpose of increasing that capital. A singer who sells her song on her own is an **unproductive worker**. But the same singer who is directed by an entrepreneur with the purpose of making money for him, is a **productive worker**, because she produces capita”. Marx Carlos. **Teorías de la plusvalía**. Editorial Cartago. Buenos Aires 1974, tomo I pag. 339 (Marx Carlos. Theories of the increased value.)*

And some pages later:

*“... For example, if I have my house re-wallpapered and the paperhangers are paid a salary by a master that sells me the work (...), for the master making those workers wallpaper, they are productive workers, because they produce for him increased value (...). This production process is not only a production process of **goods** but a production process of **increased value**, of absorption of overwork and therefore a production process of capital” (Idem p. 343).*

Later on:

*“... It may be said (...) that it is a feature of **productive workers**, that is to say, of workers producing capital that their work is carried out in **goods**, in material wealth. And then the **productive work**, together with its key feature - that does not keep in mind at all the **content of work** and it is completely independent from this content - will receive a second, different and subsidiary definition”. (Idem, p. 346).*

That “second definition” originated a confusion. What in that time was only a coincidence of the productive working concept, that is to say creator of value, with the material production, was considered as the authentic definition. But the authentic definition whose key feature, as Marx says, does not keep in mind at all the content of work, was almost completely disregarded. And that key feature of the productive work in the economic meaning, that Marx understood as productive work, is not any other thing than the remunerated work producing increased value.

Lastly, Let's see the following paragraph referred to the services:

*“... Also here the modus operandi of the capitalist production is only at small range and because of the nature of the case, it may only be applied in few spheres. For example, the teachers of educational establishments may be simple remunerated workers of the establishment's entrepreneur; many of these educational factories already exist in England. Although in relation to students, these teachers are not **productive workers**, they are as such in relation to employer. The latter changes his capital for the labor force of them and gets rich thanks to this process.* The same happens with companies such as theaters, amusement places,, etc. In such cases, the actor's relationship with the public is that of an artist, but in connection with his employer he is a **productive worker**. All these manifestations of the capitalist production in this sphere are so insignificant in comparison with the total production that you can do without them completely.” (Idem, p. 347).*

And up to date “doing without them” has continued although the “insignificant” sphere of services already employs around half of remunerated workers.

That classification of jobs into productive and unproductive must only be considered as a very specific and technical distinction and tied to the framework of the economic science, as categories related to the capital

* A similar example was already used by Marx in volume I of The Capital: ...” *A schoolteacher for example, is a productive worker, not because he moulds the spirit of his students, but because he works (...) to enrich the owner of the school. The fact that he has invested his capital in a factory of lessons instead of investing it in one of sausages, is up to him. Therefore the notion of productive work no longer contains simply a relationship between activity and useful effect, between producer and product, but also, and mainly, a social relationship that makes work the immediate tool for the appraisal of capital”.* Marx Carlos. **El Capital**. Editorial Cartago. Buenos Aires, 1974, tomo I pág. 487-488 (Marx Carlos. *The Capital*. Carthage Editorial. Buenos Aires, 1974, Volume I pages 487 - 488)

turnover and its reason of being that it is its growth through the subtraction of increased value. But as far as the creation of value is concerned, any work whose product is interchangeable and satisfies some necessity, generates value according to its quantity and in this there is no difference between a work whose produced value is completely consumed and another one that is partially consumed remaining one portion of that value in the capital's hand for its accumulation. In that other sense, all the jobs would be productive, that is to say, in the sense of creating value.

In conclusion, in the different categories of services, there are millions and millions of equally proletarian workers as industrial workers and subject to the same conditions of economic exploitation or of distressing unemployment when they are fired, as it is not easy for them to sell the only thing which supports them that it is their labor force.

The fact of not having paid more attention to the sphere of services, as we have seen, can not be considered one Marx's mistake or it was not his mistake either not having treated the "layer of ozone" problem. It has only been a misunderstanding relatively "modern", which led to a certain theoretical stagnation in relation to the scientific analysis of classes, mainly bearing in mind the great dimension acquired by the services, being incorporated to the modus operandi of the capitalist production, to the production relationships: capitalists-remunerated workers or bourgeoisie-proletariat. This has meant to lose "ground" as regards the objective development of the fight of classes. Non industrial workers were mostly considered as belonging to a false "middle class" and in a pretend double condition; on one hand, exploited but in "figured" sense, for the fact of working too much and receiving little; and on the other, as the situation was not clearly understood as exploiters!, as if they lived off from the increased value arisen out from the industrial workers' job, what is a complete mistake, but where everything led to consider it that way. This silly situation has given rise even to the statements that proletariat (misunderstood as industrial working class) is relatively a minority sector regarding the rest of society and therefore "without major revolutionary prospects".

7. The industrial proletariat in relation to the rest of the working class

Proletariat in general, all workers and employees, employed, unemployed and even retired workers, that is, all that under the capitalistic system lack rights over the sources of production and labor, constitute a single homogeneous group in their social condition and therefore we have to

consider them as belonging to a same class, broadly the greatest part in society. The portion of that grouping that we know as industrial labor class, has nevertheless a special important place, because the large factories operation, the energy sources, the extraction and processing of raw materials, the supply of foodstuff and other basic goods depend on it; and this is the same as before, essential for society. Another feature of this kind of production with material product and that makes it more important and essential for society, is that there we find the categories of social work generating lasting assets, with no immediate consumption and that therefore are feasible to be produced for their accumulation, that is to say to build and grow genuine capital as true **cumulative work**. Here factories, buildings, machines, materials and appliances used by all the other jobs are “manufactured”. There are not works of elaboration of products or of rendering of services that do not require sources of production or material works. Perhaps something may be excepted, but even a broom or a pencil are essential for the tiniest service.

The other categories of material production generating **non lasting** products, as for example fresh food or with short expiration dates, would be in the same field than services, whereas it has to do with works whose product or result are fully consumed and their accumulation is not possible. Instead, that area of the material production generating **lasting** products is the sector of the labor activity that creates cumulative or increased value genuinely; although in this branch of the material production, the lasting consumption products that are not only of infrastructure or working sources but also non perishable merchandise in general and therefore susceptible of accumulation are included as well.

This segment of the industrial proletariat is the only one that generates cumulative actual value and that is **cumulative increased value in genuine capital**, in the modus operandi of capitalist production existent in the “physical matter”. In this type of material accumulation, the whole real, true wealth existing in society, is reduced. Instead, the value accumulated in flowing capital, either money or gold already existing in society (that is the basis of money and that theoretically backs it), is not only a genuine accumulation of accumulated work for society, but also for its possessor and in its relationship with possessors of the cumulative tangible assets. That is, money as exchange asset means that its possessor is able to deliver it to the owner of an industrial establishment and the latter to receive it and to transfer the factory to the first party. But for society as a whole, there is no difference. In this sense, it would always be more “productive” in absolute terms, the job whose material product is assigned to the accumulation of value materialized in real and lasting assets. However, if the original

possessor of money got it for example through a service company, taking out increased value from his workers, such surplus money is also cumulative work and has the same value than the material plus the product accumulated by the industrial capitalist and for that reason they are interchangeable. In fact, that industrial capitalist sells his products to turn them into money. And if the purchaser is the capitalist owner of the service company, example: machines employed for the services that he renders, on making it with the increased value obtained from his workers, these would be as a consequence, creators of the increased value that is materialized in those machines as genuine accumulation of material capital. Meanwhile, the industrial capitalist's workers created a material increased value firstly but now turned into cash that was the purpose pursued by the industrial capitalist; that is, those workers created money, flowing value. Thus, both groups of workers created a surplus value or completely equivalent increased value and for that reason indistinctly interchangeable among capitalists.

Then, out of the general increased value obtained by capitalists from workers, they consume a great portion and the other one is kept as cumulative capital, either under the form of lasting goods (or not lasting "in transit") or of money. From those two types of capital, the only "real" but just focusing the society on their entirety and the assets existing there, is the first one, the one embodied in assets. The other one, money, is just cumulative value but under the form of flow, of **purchasing power** on the same assets existing in reality, but without "contributing" nothing new to what already exists. Those two forms of global increased value not consumed by capitalists are however **real** from the laws of value as cumulative work and for that reason they are interchangeable among capitalists. They are the same, product of the unpaid part of the material and concrete work of workers in general.

As we can see, from the point of view of proletariat and its exploitation, it is a purely formal, non-essential difference between the features of a type of job and another but that produced an enormous upheaval regarding the situation and the general conditions of the working class. In this case, the reason of confusion should have been to identify what is creation of materially cumulative value and increased value with creation of value and increased value in general.

Let's observe what we can reach due to a wrong starting point conception. The workers producing lasting and cumulative assets as genuine capital, as for example the construction of the infrastructure of industry, of machines and tools, materials, etc. and that we conceive it as the most valuable job and the really productive in absolute terms, is that what they produce is not "useful", it is not apt for "human consumption", for the satisfaction of

needs. For workers themselves producing that is not useful as they are not able to consume it. They manufacture machines, tools and working sources so that the other workers produce assets and services that are “useful”, that are “helpful” and are consumed. Workers producing foodstuff for example, with tools and machines supplied by those ones, have to produce more than they consume so that those ones will feed themselves. The workers of the different services have to render them to everybody, including such “productive” workers. This way, the absurdity we can reach is to say that those workers are in fact “smart” that only supply materials, tools, machines and facilities, so that the others work and provide them with what they need.

Besides the wrong interpretation arisen out from the distinction between directly cumulative and not cumulative work, there is one more reason that also contributed to the misunderstanding. This is that the material production was always attributed more value or of “tangible” assets, although they are non lasting assets, for the importance of trade among regions and mainly the international trade as source of foreign currencies. That is to say, apart from exceptions, services can not be exported. Consequently, they are not able to be source of wealth for a country through export (excepting the case that a service company settles in another country and after taking out the increased value, transfers its earnings to the country of origin. But it is clear that that would not be export in the real sense of the word).

Therefore, a job that on one hand does not generate a product for material accumulation as genuine capital, that on the other hand does not create a product that may be exported or sold to another region and that in general is not elementary for life, gives the whole impression of being something “unproductive”, without capacity of generating economic value. And upon the non-creation of economic value, increased value could not be generated either, since this is a portion of that value. Then, if it was like that, the workers devoted to it technically, could not be object of economic exploitation.

All this wrong interpretation has led no less than excluding or at least disregarding, to one part of proletariat being a majority in many cases, what has meant the lack of a strong unity of the working class to fulfill its historical duty of changing society.

Let’s observe the following outline that summarizes what we have analyzed so far about the essence of the economic value and its manifestations in the economic structure of society. In all the cases, the largest shapes (rectangles) are the most general essence of what is included in the smallest shapes that are specific forms of the largest ones.

Pleasure-displeasure , as basis of all determination of value, either economic or not.
Quantity of work in general whose product or result satisfy necessities (material or not), as a fundamental factor, averaged socially that determines the economic value or of exchange
Quantity of work producing material goods (lasting or not lasting) that in general, excepting real estate, are susceptible of being exchanged inter-regionally or internationally.
Quantity of work producing lasting material goods , as elements of accumulation and formation of genuine capital. Focused on society in its entirety, it is the only job carried out directly and totally for the accumulation of materialized, real value. It is the whole infrastructure, the sources and production and working instruments necessary in order to produce the rest of labor activities. Here the increased value arisen out from of all the other works is materialized and capitalists do not consume that. In this sector all the lasting assets are also generated, cumulative as genuine commercial capital, which at the same time may be production sources (machines, etc.) or not and that are interchangeable between regions or countries.

8. The economic value of labor in socialism

Let's see how all this is applied to socialism. Although what we will see next is applicable in what is essential to any socialist society, in order to avoid dissident elements arisen out from the relationships between socialism and capitalistic countries, Let's imagine widespread socialism, that is to say, without economic relationships with capitalism. In such case, the accumulation of money by the State would not make sense apart from its function of circulating middleman of distribution and exchanges, mainly in common life. All useful cumulative work would be that of concrete tangible assets and especially sources and instruments production.

Under these conditions, one could say that it would not be necessary that the worker of services for example, receives less than the value of his work, since it is not useful to accumulate a surplus value in money. This because, as we said, the accumulation of lasting tangible assets making the infrastructure of production, such as the factories, machines, etc. is the only important thing. Then, industrial workers of such line of work would be the only ones that should produce more than what they consume, in order to accrue those indispensable goods for society in their entirety. But there is no reason why this has to be this way. Since all the jobs generate value, being this materially cumulative or not, for the single fact of satisfying different needs, charges would be simply distributed. This means that if the industrial

worker perceives for example 80% of the value created by his job and the worker of services 100%, both would receive 90% out of the produced amount in terms of value and under the form of money or exchange value. Thus, the 10% “granted” by the workers of services, so that the industrial workers perceive 90% and not 80%, means that the first ones would be contributing in equal quantity than the second ones for the creation of those goods of material accumulation for the performance of society.

It should be noticed that that 10% of value created by labor contributed by all workers in the above example, although it is a kind of necessary social increased value, is not “exploitation” or either means shortfall of ownership on it. It only becomes the fraction of joint ownership corresponding to each one. Workers keep on being owners, **proprietors** of such joint assets, such as factories, industrial machines, buildings, etc. that constitute the production and working resources.

As one may infer, it is not true that it is always indispensable the “investment of capitals” for any undertaking. It is not necessary the previous money, but the previous **work**. Under capitalistic systems, that advanced money is employed to purchase facilities, machineries, materials, instruments, for the future undertaking as well as to pay wages, etc., until the moment of sale and recovery and increase of the invested capital. But as it may be seen, money is not really necessary, but **what one buys with it**; this is, the real **cumulative work**: previous facilities, machines, tools, materials, etc., as well as labor force.

Socialism does not need any investment capital under the form of money. It is only used the always available and constant **flowing normal** money perceived by all workers in the framework of full employment. The socialist “investment” is only that of labor producing those production resources. Those resources are the only necessary for undertakings, that is, the previous **work** creating them is followed without “changes” by the later work that uses them for the production of what is necessary. In all the cases, always assuming the presence of a usable soil and of raw materials offered by nature, it is not necessary the “magical” function of capitals investments, but **working**.

All this would work this way while labor keeps on being necessary in the framework of full employment. But the own development of free-of-obstacles productive forces as well as of the automation of production, with the subsequent overabundance of goods and services, would allow the diminishing of the working day, at the same time that the flowing money, like an organizing instrument of the distribution, would become more and more unnecessary.

9. Money

We know that at the beginning, any transaction was carried out through direct exchange among the products of labor. In the origins of exchange as well as in current dealings, the mechanism is basically the same: work for work. Money is assigned value just because labor is turned into a flowing value. Therefore, all that money can buy is at the same time labor, either materialized in goods or embodied in services as “immaterial” assets. In general terms, one is not able “to spend” in another thing than in labor. In all cases, one pays for the effort invested in what one is purchasing. In turn, the money received, also in general terms, is received in exchange for granting certain quantity of labor contained in what is sold or offered.

For that reason, we will start the analysis disregarding money. For example, upon the non-existence of it, certain individual could manufacture chairs, to make many chairs and then with that, to purchase what he needs that are the different goods produced by others. Undoubtedly he could only be successful if the others accept the chairs he is offering, if they need them. But Let's imagine that they accept them, because otherwise they would not be able “to get rid” of their surplus production and because in any event they will be able to use them then as an exchange value. They know that at least they have value because they contain authentic materialized work. This way, chairs are finally accepted as “exchange currency” because they demonstrated to be better than “anything”. The value of one chair would be two working hours for example, as social average of what takes to build it. Then, there would be a great circulation of chairs as means of payment, because they have **value**, they contain the equivalent to two average working hours. If somebody collected many chairs for example, he will be able to buy a gear which the tailor took twelve working hours, delivering him six chairs that in the event of being so lucky that they may be piled up, the tailor will place them in a corner and he will continue working. A carpenter, before such situation, will be encouraged to build more chairs and with them he will buy all that he needs. On the other hand, those receiving them in exchange for their products, will use that “money” for all the exchanges. But the moment will arrive in that they will realize that the system is very annoying, that the chairs, besides being very uncomfortable, have started to worsen with so much movement and to lose value. On the other hand, “changes” constitute problems and the worst thing is that there are already too many. This way, one reaches the conclusion that they are not necessary in such quantity. Many were devoted to build them and there is a true over-accumulation. Nobody produces other things any longer and therefore there is nothing to

buy or in what to invest them. In that way, they ended up being devaluated because nobody wanted them.

Then, it is “decided” to replace them by salt. This may be measured to facilitate changes. Besides, it has also actual value that is the work of getting it, moving it, refining it and it is less uncomfortable for its circulation. Salt circulated this way during a lot of time, until that many people devoted to its gathering. New places were found where there was plenty salt, being easier the task of getting it and ended up being devaluated due to its excessive accumulation.

Finally it was discarded as an exchange instrument and gold (and/or silver) were adopted for that function. It was discovered the advantage that this metal was scarcer in nature, besides it was not a subject to deterioration like chairs were in the imaginary example. Another advantage was that it could be measured by coining currency of different values according to their weight. The positive aspect of this metal was that its content, its weight, was a faithful indicator of the average real working invested in the exploitation of mines. It had an authentic value, interchangeable for its equivalent in work. For all that, it became the instrument of universal exchange.

In the course of time and searching for major comfort, it was tried to replace its circulation. Circulation had to be carried out in specially reinforced bags and in general they were subject to robbery besides being uncomfortable its transportation. In such way, somebody thought of signing papers and delivering them as a kind of **vouchers** stating certain quantity of gold. The **peso** that is the name of many coins, means that such papers clearly indicated a quantity of the metal over which the holder of those “vouchers” was entitled. Then, the State itself showed “enthusiasm” with the idea and it started issuing those vouchers that finally turned into the money that we handle nowadays. That simply meant that the bearer was the **owner** of one portion of the gold that the State issuing them had stored and with what it backed that money. Any bearer, at his earliest convenience, could change it for his gold.

This was always this way, until people “forgot” it. Those who “knew” and understood that died and new generations found that money circulated and that this was very “important for life”. Money and labor showed up this way as completely different things. Even the heads of state of the different countries started “forgetting” that upon the issuance of money, they were delivering one title of property over the gold that the State had stored and they began manufacturing very “easily” to find their necessities, as covering deficits, honoring their own wages, purchasing weapons or

granting subsidies to the important entrepreneur friends who are usually grateful and leave a “tip” for authorities in charge of the proceedings.

In such way, the great quantity of money existing in the world is something more unusual than that “storing of chairs”. At least, these ones had value, they contained cumulative work. Money has no intrinsic value, except the “theoretical” backing of gold, which indeed contains cumulative work. Therefore, as that support was not real, money is “forged”; that is to say, beyond the “authentic” falsification that also exists in good quantity, the “authentic” money is also forged in absolute terms, as it has no support. They are public instruments of ownership over a nonexistent gold, except in a minimum proportion regarding the huge figures of flowing money. However, all that money, including forged money is accepted by the effect of a joint illusion. It is the **trust** in a nonexistent support, which ends up **supporting** it; that is, **one trusts in the support of confidence**. But this is as if somebody pretending to be a millionaire started making out checks without covering them of course and all trusted them, using them without the smallest suspicion in a long chain of payments. Thus, the moment would reach where the last bearer of the series would go for his cash to the bank, being the only one “aware” of the situation. If we suppose that the check did not have expiration date, then the situation would be identical to what happens with money. The check would indefinitely flow as real value. For that reason, if an individual decided to go to the Central Bank of the State to demand his gold in exchange for those papers bearing printed numbers, he would probably be made fun of because of the situation and he would be kindly taken up to the exit door by the safekeeping. But if many people infected with that new type of “fever of gold” and started demanding it, at the same time that they tried to get rid of “forged” money, acquiring real estates or diverse material assets, the phenomenon that nobody would wish to receive it, would be produced. Everybody would try to get gold or assets, before devaluation thereof in thousand or ten thousand times. And in that “disengagement” career, there will be people bearing those huge mountains of papers, having lost all their assets.

But for the time being, the support of confidence goes on, of the single **faith**, as unsteady psychological phenomenon with sociological expression. It is confidence in falsehood, but finally falsehood and one acts according to it. Economy works upon that basis. This phenomenon is so contagious that even those having clearly in mind that it is falsehood, “trust in the trust”, that is, that general trust as support will continue at least for a while. This phenomenon is as contagious as its opponent. When distrust begins, it becomes uncontrollable. For example, during the large disasters affecting that confidence basis, nobody wants to own money. This shows its absolute

lack of real, intrinsic value in such cases. Different is the case of gold for example as nobody intends to give up during a crisis.

While that general trust persists, very valuable goods are delivered, with a lot of work involved, in exchange for those papers that contain no value, except the work of the already “brawny” worker who turns the handle of the issuer machine.

This collective illusion means that money has the support of a fantasy. However, the possessors of the huge mountains of money, the financial capitalists who are not able to lose time in thinking of “foolishness”, try to increase that money, they want profitability.

That capital is not only “forged” because of the lack of support already mentioned or because of the “true forgery”, but in many cases it is countable money, future bonds or diverse payment commitments. Largely, this means counting as real what is only anticipation of the value of the products that supposedly will be created and sold next several times

It is necessary to clarify that another thing different from the analysis of money itself as exchange instrument or to the issue about its lack of intrinsic value, is the fact of the accumulation of **actual value**, product of the previous increased value neither consumed nor applied to the new production cycle. That surplus value or **over-accumulation of capital**, when it is superior to all possibility of being applied with some success to the new productive cycle, also becomes something fictitious, in abstract numbers turning around in the financial path and not representing anything real. That surplus piece of value, being unable to fulfill its function within the capitalist system that is restarting a new production cycle ending up in the sale of production, finishes off self-destructing itself as value, it “vanishes”, it turns into **fictitious capital**. And this shows up in the economic losses happening in the large periodic crises, losses not having as compensation the anybody’s earning, but it is the sole extinction of a value that in fact had stopped being like that. Crises act as the unavoidable “exoneration” that reality demands to the accounting books sooner or later.

But at this point it is necessary to make a halt to analyze the relationship between the financial capital as actual value arisen out from the cumulative increased value and money itself as element without any actual value. Because, firstly, two huge mountains of money appearing to be unconnected each other loom up before us. One **real** that is the increased value accumulated in the global financial capital of the world, as the outcome of the unpaid and non-spent portion of the genuine value produced by workers. And the other mountain is the **unreal** one, that is, the astronomical quantity of “forged” money that is the result of many decades of issuance without support all around the world. Those two mountains are

very similar in size. But similitude is not coincidental. In fact, they embody two faces of the same thing. It is the same mass of money that is real and unreal at the same time; it is real on one hand and unreal on the other one. But Let's analyze this better.

Let's suppose that a State needs to build a great building. Then it hires a construction company. Once the work has been finished, the owner of that company goes to the "cash" to collect the money previously agreed on. The State pays him with "recently issued" money, recently taken out from the galley. Those notes, as we know, do not have any material, concrete support, since it is "outdated" to issue money with material support. Now "mental" support is in fashion. The new modality is to believe just because in money. Then the entrepreneur will receive it without problems and naturally. If the total value of the building is 10 million pesos for example, that entrepreneur will begin to recuperate his costs with the money received. Let's suppose that he spent 5 million pesos in materials and in all the necessary elements, without including his workers' wages. Then, he paid, let's say for example, 2,5 million pesos to the group of workers whose effort generated the rest of the value, that is to say the other 5 million pesos. In that way, he obtains an increased value or profit of 2,5 million pesos. This is his new capital. It is an aggregate capital that is the outcome of a real increased value, it is authentic cumulative value, product of **concrete work** (without considering that this work has been carried out by his workers and not by him). But at the same time and as we have seen, it is "forged" money, because the State paid with "nothing", making up money, that is to say, it paid with an ownership title over a "mailbox."

Based on that simple example, it is not difficult to keep up reasoning and to reach to the conclusion that the great mass of money making the financial capital existing in the world is **real** and **unreal** at the same time. During many decades, the States has started new issuances of flowing money permanently, as an inexhaustible slope, able to counteract and to overcome any inflation and applying it for the payment of their suppliers, the salaries of state employees and everything that a State needed or desired to spend although not possessing genuine resources, until a giant mountain of unreal value was formed. Most of that money, after flowing in society, ends up in the large capitalists' hands and constitutes the "substance" of the financial capital. It is a huge quantity of ownership titles over a nonexistent mailbox (that should be a great mountain of pure gold) and that the State delivered in exchange for labor and for valuable things.

All the money existing in the world, excepting the small fraction corresponding to the stored gold, cannot be any other thing than that. From what other place could money or any other type of exchange value that

could exist in society arise, but from the original spontaneous creation by States? That issued money, after the first expense or payment honored by the State, keeps on flowing in the diverse routes of transactions, until the conclusion of its cycle in the financial capitalists' hands, as they are who finally accumulate the great mass of increased value turned into money, into an exchange value.

It is certain that if somebody has one fortune of many million pesos, generally speaking, he does not have the concrete notes but it is accounting money which can be found in his banking accounts. But those numbers appearing in the accounts represent an existing money that is flowing and that at any moment may be withdrawn. When the owner of that money opened his accounts, he deposited the concrete notes or some value representing them, as for example one check or another equivalent paper, which at the same time had the original funds in money. Checks without covers for example, are not useful, they do not "deceive" anybody. Money, in a way or another, has to be. For that reason, excepting the documents embodying future payments and which are usually considered as financial assets, in all the other accounting values, the concrete money, the notes are always behind. Although money does not have either support or value as we have already observed, the other papers paradoxically, have to have the support of money. Such instruments as well as the diverse accounting operations are only employed to make circulation easier, as it was the function of money in its origin, when it embodied gold. For such reason and to the practical purposes, we can go without the diverse accounting papers and values, managing ourselves as if money were the only flowing paper. The only thing that would be necessary to add to this, is the group of the papers that are promises of future money based on presumed earnings to be obtained whose consideration is important because it embodies a lot of fictitious value and because its fragility and volatility is a decisive factor during crises, as it is the first thing that collapses when its falsehood looms up.

The whole financial capital worldwide, beyond its fictitious nature, intends to obtain profitability, it searches for increase. But this is only achieved by financing production. The financial profitability depends on the increased value obtained by the industrial or services companies and always betting such earnings to be carried out with sales. It is the only "funnel" through which that enormous mass of money has to pass, to achieve its purpose. Such an investment may be direct, settling certain company or buying shares of stock of existing companies or indirect, financing the companies, either through the own resources or through deposits with a bank so that the latter one does it. Out of all this, a surplus is

expected to be attained. The same will be **profit** (or dividends of shares of stock) if the investment was direct in the industrial company or will be **financial interest** if the investment in the production was indirect through a loan. In all the cases it is the surplus expected by the financial capital.

All the capitals, as one may appreciate bet to the same “number”, to a promising **increased value**, expressed in the rate of profit of the companies and mainly they bet firstly to **profit**. But this is not always easy, because it depends on the **sale** of products. And as the over-accumulation of capitals existing in the world has to ignore any market survey and to be necessarily devoted to production in general, in order not to remain “idle” without obtaining any profit, it happens that the impulse becomes over-reacted and that leads, sooner or later to a situation in which it is produced more than it really may be sold, in a market where poverty is plentiful. Therefore, the markets of such products are flooded, taking place the well-known commercial crises or over production. These acts as the pins making those enormous bubbles filled with confidence and expectations explode. There the shares of stocks of companies fall, factories are closed down, nobody is able to honor debts entered into in chain, everybody loses money that “at heart” they did not have and **workers** undergo the worst evils.

10. Law of the tendency to the dropping off of the profit rate

The obstacle for the progress of production and for the improvement of life that capitalism means is not only present in the above mentioned mechanism of the restrictions of market, due to the crises of relative over-production but there is another factor added to it and its consideration is highly important. It is about Marx's discoveries and that he called: “law of the dropping off tendency of the profit rate”.* This means that, as a result of the own development of industry, as the capital invested in infrastructure, big machineries, etc., is larger and larger and at the same time the smallest quantity of workers are hired thanks to the new capacities of machines, it happens that no matter how much they are exploited and taken out the whole possible increased value, **work alive** will be less and less, the unique supplier of aggregate value and of earnings (considering always the social productivity average) in relation to the total investment. Such situation makes the profit rate, that is the proportion of the obtained surplus regarding the total investment, be reduced. That, up to certain extent, intends

* Marx Carlos. **El Capital**. Editorial Cartago. Buenos Aires, 1974. Tomo III cap. 13, 14 y 15 (*Marx Karl. “The Capital ”. Cartago Editorial. Buenos Aires, 1974. Volume III chapter 13, 14 and 15*)

objectively to discourage the uninterrupted development of the productivity of industrial machineries, hindering its progress towards the automation of production. If we imagine that machines, ruled by computers, could be able to do the whole job without the presence of any worker, those investing in it, except if exerting monopolist extortion, would obtain **zero** profit. That is, there would be no contribution of new value (work) to add to products, apart from the conveyed without modifications by dead work (or previous) accumulated in machines and in all the investment.

Perhaps the first ones doing it would obtain some profit owing to the exclusivity that would initially be a normal advantage of the largest productivity and not monopoly. But if such production resources started being widespread and all the capitalists of the same field acted in the same way, the price should start lowering, until the progressive increase of competition would come close to the zero profit. Undoubtedly this would not happen in reality, since before reaching that point, that purpose of investment would be discarded. Precisely, that would have happened for a time in certain measure and for that reason growth in such direction would be nowadays smaller than what it could exist if it were not for that factor, that is to say, for the fact that that type of growth is less and less unsuitable as far as the impeller engine of the capitalist production is concerned: the profit rate. The investment for the scientific and technological research was deviated towards other purposes in certain proportion, as inventing new products (computing for example), creating and renewing new necessities. More considerable earnings because of exclusivity, not only “normal” or temporary, but also monopolist are obtained, through the so-called royalties and therefore manufacturing rights.

But this “approach” is also temporary in the end, because once royalties have been sold or rejected and disregarded as such by competitors, the same situation is back again, shown up in the product depreciation and in the framework of the tendency to the automation of its production.

During the process guided towards the largest automation is when the factor pushing the development of the so-called state-of-the-art technology acts. That is, those leading that career obtain a larger profit rate regarding the average of the field during their clash, due to their largest productivity, largest performance with less working hours. These ones get more earnings than the average that it is the determinant of prices, at the expense of the smallest profit rate of those left behind, who have to work more to produce the same. But such situation is always transient because after certain time, the productivity level starts being matched and at the same time the gradual approximation to the limit of the production automation takes place. That

provokes again the drop of the average rate of profit of the field, because of the shortage of living work available resulting from the process.

For that reason, capitalism has a double wall as an undefeatable obstacle for progress. It can not favor the development of two important elements for humankind: 1- the overabundance of goods and services to find all the needs. 2- automation of production that allows to diminish labor and to increase spare time. On one hand, we find the limitations of market (relative super production), that is, there are less buyers than needy people. And on the other hand, we find the limitation in production itself, in the unsuitability of those having the economic power, of developing the automated production “too much”, because that would mean not to have living work, the only place out of which the new value arises and the portion of this that is the increased value and the capital gained.

That law of the trend towards the diminishment of the profit rate, determined by the increase of the dead work or accumulated in the infrastructure and machines, etc., conveyed with no aggregates to the value of the product, has encouraged the capitalist investors to look for some way out to the critical situation that the depicted situation involves, that is to say, to offer some solution different from the very difficult struggle to enforce the own monopoly, as the only way of being able to sell at “good price”. One way out, the most “traditional”, is the super-mistreatment of the more and more reduced number of workers, subjecting them to torturing working rhythms. To make it easier, employers, with the aid of union leaders “aware of modern times”, push for the abolition of labor laws that favored workers to certain extent. But that is not either enough to counteract the effect of the reduction of the profit rate, due to the own biological limitations of the scarce employed workers. But the way out, although temporary, was finally found. Investments started being turned over the field of services more and more. Although such investors do not always understand properly the reason, at least they verify that there the profit rate is larger. And this is because the investment in constant capital or materialized work conveyed with no aggregates to the value of the product is minor in this field and wider is the human activity, the concrete job of workers which is what creates new value and from where the increased value or profit is taken out. This has led to think more and more about overflowing and odd services, creating new necessities, unbelievable in earlier times.

But services themselves on the other hand, are also on the road towards the largest automation. The supply of electric power, natural gas, potable water, telephones that capitalists have “snatched” from the State for their “efficient” exploitation, are services nearby to its total automation, where any human labor starts being reduced to more and more minor maintenance

tasks. However, the effect of the decrease of the profit rate is counteracted here by the monopolist condition involved in having “captive” customers. It is not easy to superimpose ten or twenty wires and pipes of different companies. And when they carry it out, after destroying cities, they come to an agreement in being paid expensive prices. For that reason, the considerable earnings obtained by those investors mean that they found their way out under such monopolist situation.

Such business are highly crazy, as for example to make governments (easy to persuade because they are in charge of who are part of business) allow the private appropriation of roads or routes (that are already “automated”), forcing those who simply intend to go along them, to deliver their money, in exchange for a hypothetical preservation (that in general it was already paid when putting in fuel or when purchasing the vehicle, through taxes therein included for such purpose). And in short time, there will be “efficient” companies that will seize exclusively the drainage networks, installing “blocking” devices for those who do not pay, these devices will be paid of course by “consumers”.

As we can see, we are a few steps away from the private and “efficient” exploitation of the consumption of air. This is the capitalist way to which automation would be conducted, that is, the way to the fierce dispute to enforce the own monopoly, as the only way to obtain “reasonable” gains. If we imagine that the whole production without exception is 100% automated and with a capacity to generate an absolute and indefinite super-production of all the imaginable goods and services, if capitalism continues, the total absurdity that nobody could work, would be reached. Unemployment would also reach 100% and therefore goods and services could not be paid. These would only be consumed by the owner class. And as this class would also be the owner of all the lands, etc., the rest could not even begin again the history. From this situation to the necessary acceptance that the source of production has to be seized, becoming social property, there is one single logical step. For that reason, the only way where capitalism can continue is through brake and setback, avoiding any rationality and progress for human life.

We said that services were also in line with automation. In many areas, the application of new technologies makes customers start being aided on their own, by pressing buttons (automatic cashiers, electronic mail, automatic laundries of automobiles, etc.). This implies that a great deal of living work starts being unnecessary, increasing investments in facilities, machineries, on-line systems and all that favors self-service. Such situation starts leading by itself “to close” the way out that had been found to improve the profit rate (and to avoid hyper-unemployment), appearing again the “danger” of its

total automation. And this time apparently, except the confrontation to enforce the own monopoly, there is no new way out to the capitalist investment, in its interest in keeping at least, the levels of gains rates, out of which it depends at the same time, the profitability of all financial capital. Due to this situation, it is not only added the above mentioned factor of the always harsh limitations of market or relative over-production, because of the more and more scarce purchasing power of majorities (with more unemployed, etc.), but although consumers are the wealthiest, there is also another limitation to which it is practically being reached and it is constituted by impulses themselves. The man's possible necessities are the new "obstacle". There are no more necessities left to be created, except that "obligatory" transformations are made in the structure of the brain.

11. Impotence of capitalism to meet the man's superior necessities

Necessities to be satisfied are outside the "scope" of capitalism. It is absolutely powerless to satisfy moral and spiritual necessities, of humility, fairness, of being interested in common welfare, of developing joint ideals and achieving a fairer and healthier social life. All that is the **jurisdiction of socialism**. There is not an ethical-moral, spiritual, of social responsibility, of justice, respect, altruism, frankness, rationality "market of values". This is a market closed to the insatiability of capital, it is the bad and "unproductive" portion that man has in the structure of his necessities. The only ideal joint that capitalism may contribute to develop, are the ones referred to its vanishing, to its replacement for a fairer and more solidarity society.

We have to bear in mind that when saying: **moral-spiritual** necessities, we are not talking about one "couple" of more necessities that could be added to those thousand derived necessities, above discussed. If we keep in mind the structure of the human psyche, we find that those new thousand necessities only have to do, in general terms, with only one of the four fields of absolute fields of values or interests. What is economic is equal to what we understood as the individual material interest. It refers to what we had conceived as the apparatus of the personal welfare that is one of the four fields of values and interests making the integral happiness of human beings. This means that capitalism is only able to favor the satisfaction of the fourth part of the man's interests or necessities. And within this, as too much to a minority privileged fourth part of society. Therefore, this satisfaction would be reduced at 1/16 of humankind's necessities.

Failure of conditions for the satisfaction of necessities and superior tendencies involved in capitalism, also explains the sometimes bewildering

fact, that members of the bourgeois class who in spite of having their sumptuous mansions with all imaginable comforts, they are unhappy, anxious, depressed, “empty” inside them and ending up on many occasions committing suicide. This is due to the fact that happiness, beyond a minimum material security and the possibility of undergoing certain material enjoyments, depends, among other circumstances, on the rest of the essential and absolute necessities and motivations of man, that is to say, on all the elements that we have inherited from the social relationships in the life of a tribe, as for example: the interest in common welfare, the spontaneous will to help partners, to feel that one is equal to the other, to know how to share not only assets but also “moments” with earnest and disinterested friendships, to fight for group objectives and ideals and to work with a generous enthusiasm in it. As nothing of this is present in the typical life of one bourgeois, he only desires to improve his situation through the arithmetic addition of his money, with the mediocre reasoning that more money more welfare, being unforeseeable the end of that blind alley.

Those remaining fourth three parts of the motivational structure of the human psyche may also have in turn thousands of ramifications according to the different facts and conditions of their manifestation in social life and in human relationships. Those man's superior necessities, based on moral and spiritual elements, are not open to bribery for their own nature; they are tough elements for capitalism. But what is worst is that capitalism is tough with them. Its fundamental law that is the law of the social forest, forces to the selfish fight of all against all and this hinders its natural performance. For that reason, **personal virtues**, such as sincerity, humility, companionship, loyalty, social responsibility, generosity, respect, justice, are “goods” devaluated and ridiculed by the system, only acceptable and to certain extent, in the religious' sermons. Then, ideals of social or group welfare, together with all values contained there, are elements with no “importance”, whereas that fundamental law is enforced, where the most powerful, besides fighting to each other, are always paying special attention to join themselves and to squash the most defenseless. And regarding virtues, identifications and **moral ideals of group**, not all is the capitalism's blame. Failure in this regard has to do greatly with the own unnatural characteristics of the large modern societies in relation to the life of a tribe, for which the human psyche was formed. Apart from certain regional, sport or national feelings, but in general without personal direct engagement, there is no authentic substitutes for the identification with the own tribe and/or with its sub-groups of this in the moral field, as well as to meet the emulation necessity and natural competition in that same moral field. But

we have talked about this precisely in the former chapter and it is one of the most important aspects, which would be solved by applying the new nature of social and working activities. Even it would encompass a fundamental aspect of what is the own **material welfare** (that was the field where capitalism had certain meddling) for the fact of making labor pleasant, having enthusiasm and “wishes” to work and the increase of the working productivity would be added as a kind of “little extra”. But it is more and more clear, that all that is only possible under the foundation of socialism, of the power of the working class and provided workers themselves are the ones enforcing it. This, under the framework of having previously established the rules regarding production and distribution and according to their interests and to improving the life of society. If there was some intention in capitalism, it would only be one more than those known similar methods applied to increase the increased value and profits that are hated by workers when they have the minimum level of awareness of the situation.

To summarize it, only socialism, the government of the working class and worldwide may be guided strongly and without obstacles to satisfy all man's necessities and of the whole humankind, unsatisfied thus far. It is the only possible way to develop the production of goods and services towards the **automation** and the **absolute overabundance** that allow the man's freedom so that he is able to enjoy life and the practice of diverse activities that replace labor naturally, such as games, sports, art, science or what “man” wishes. Still working if he prefers that, since work would be all together at the same time; it would be an amusement; it would be carried out mainly with the motivation with which a work of art is freely performed. All this, at all times, under a framework of social health and fraternity of relationships, guaranteed by a happy childhood and a true humanistic education, focused on the development of personal virtues and of all moral-spiritual values that bolster social life and human relationships.

12. Role of proletariat in the most developed countries

From all the above and according to our original interest and with it we definitively go back to the way leading us to the transformation of social life, it arises the existence of a unique working class or proletariat, as broadly majority class whose members share identical objective interests. That class and only that, has in its hands the possibility and the responsibility of carrying out the task. This task means no less than starting the true human history putting an end, at the same time, to what will be conceived in a future as the last stage of the incredibly terrible prehistoric process of human civilization.

We said that proletariat constitutes an essentially homogeneous and broadly mainstream class. The fundamental feature shared by its members is lacking rights over the sources of production and work and being subjected without distinctions to the capitalist conditions of exploitation and/or of desperation for not getting the living means. This real, objective situation is not a “creation” of Marxism. If Marx had endured a serious cerebral lesion during his childhood, capitalism and exploitation would exist anyway and it would also be certain that only the unity and the decision of all proletarians worldwide would be the only possible solution for the creation of a better and fairer world. It is completely unthinkable, from the objective existence of that situation, any other form of achieving justice that does not involve the leading role of the working class, that is, of those undergoing such an injustice. There can not be another way to enforce the conditions that allow living in a society that considers human necessities, if it is not with the prevalence of other values and interests, different from the capitalist gain.

Bourgeoisie, besides being very powerful, is a “crazy” class. And as it does not understand reasons, during the more and more questioned and “boring” advices of the religion (that inclusive have the “daring” of accusing capitalism qualifying it as “savage”), it only thinks of earnings and wealth, without caring the already reduced “moral cost”. There is not “sociological therapy” for the phobia to work and for the compulsive addiction to gains and the “easy life”, of a social class with all the power in its hands. For that reason, the pseudo-revolutionary poses are naïve when not ill-intentioned as they uphold that it is necessary to wait for a gradual transition from capitalism to socialism, based on a magic “humanization” of capitalism, until its switch to socialism. In order to accomplish it, one would have to sit down to wait that the powerful capitalists “switch to Marxism”. For that reason, only the working class is able to be persuasive, through its unity and through the exercise of the immense power conferred upon it, owing to that unity.

The importance of having clearly in mind the economic root of the reason why there is a single working class or proletariat lies in the fact that with it one is able to glimpse the true axis of the fight of classes, focusing the “center of gravity” of proletariat properly as revolutionary class. This consideration is also important for the appropriate development of the **class conscience** that is a first-importance element so that workers intend to change society.

Let’s see the reasons of the special role of proletariat belonging to the most developed countries. The main reason, for the purposes of our approach, is firstly the almost obvious fact where these workers are, lies the center of the basis of the economic power, the core of the realm over the

preponderant production of the time whose possession is strategic in all senses and has a decisive global influence and aftermath in the whole periphery. And then, because following logics and the laws of historical materialism and contrary to what it appears to be on some occasions, it is there where the indispensable objective conditions for the successful change from the class power and from the economic system are more greatly fulfilled. This is this way, because limitations of capitalism are clearer in those centers, where the difference between actual production and what could really be produced to satisfy the necessities of the whole humanity, becomes wider and more notorious. With that concrete, blatant development of productive potentiality, the working class can manage production successfully, guaranteeing the clear improvement concerning the satisfaction of the necessities of society that is the essential reason why it should assume the social power. The system in force is already unable to promise that improvement, as it has been jammed and entwined in its own functional contradictions. For that reason, in this time and in societies with major productive capacity, those objective, material conditions are more fully accomplished in order to make production and its distribution more rational. Also there and under such reckoning, the qualitative aspect about what is more convenient to produce and to develop, according to the priorities of social and human necessities in general, is able to be evaluated and planned with certain easiness and realism. On the other hand, such conditions of previous development of the productive capacity of society make easy the possibility of reorganizing the general background of the labor activity, aimed at making labor more pleasant and human. All the above is something that the approach based on the single irrationality of making what is indicated by the profit or market rate, is not under conditions of being considered.

Another of the reasons about the importance of the role of workers belonging to the developed centers, is that they have in general a major education level and access to the knowledge of sciences. They are able to incorporate in a better way, the more and more general influence of the scientific conception of world. Its assumption in the peoples' thought at least in our times, increases and increases according to the general development of society. During other times, the conceptions of science were not leading in the people's way of thinking, apart from being more rudimentary and less convincing, reason why they were unable to be enforced. But nowadays, the more developed a society is, the more influence has in the way of thinking stemming from knowledge on man and Nature. This allows workers to be in better conditions of understanding their place in society and in history, as well as their assignment in it; that is, they

have a larger basic capacity to counteract the daily ideological alluvium that intends to blockade something simple that is really clearly understood, as for example that there are no superior and inferior beings, but a group of smart who consume and waste but produce nothing, what forces to work more hours than necessary to satisfy them. On the other hand, that major awareness degree also means a favorable condition to face the starring role in the management of the new society with better scenery.

On the other hand, it is true that those workers compared with other proletarians of the world, are in a better economic situation; although not in the moral aspect for example as they are despised by the assessment of capitalism; they are the “fool losers” of the system. However, the condition of being materially better could be considered negative to those purposes and one could think that the fact of being something like “well-off” slaves of the royally palace makes them more conservative. Although this factor could influence, the same would be very limited. Apart from the oversize influence of the prevailing ideology reaching the last corner of society with a destructive and sometimes devastating effect on the workers’ conscience, there would not be another important reason making them more disinterested for changes regarding proletarians of the less developed countries, also very conservative according to the circumstances.

Economically, the proletarians of the most industrialized capitalistic societies are in fact more exploited taking into account the generation of wealth and earnings for capitalists and in a larger scale each day. The largest productivity in labor, possible thanks to the application of the state-of-the-art technological means in the different fields, makes those ones produce a lot more than they consume. They are in a word the dispossessed ones, the poor of their society because as in any other aspect, the **social average is** decisive of that condition. On being under worse conditions than the rest of classes or social layers, they acquire automatically the condition of a relative poverty but endured as absolute and only calmed down by the dreams and fantasies of wealth and individual safe. These desires are encouraged by values and ideals of “selfishness” that the ruling bourgeoisie generalizes in society and with what workers are deceived in their group as class. But beyond the false illusions, they are **workers** and the most probable and realist is that they keep up being like that. For that reason the facts, in the daily reality, have a lot less than what it belongs to them. They create through their work all the wealth that others enjoy and waste. Therefore, although not so poor if compared with the millions starving in capitalism, at least they are in the distribution of **burdens**. They are the “donkeys” receiving the whole weight above. They are compelled to **work** in a culture in which the assertive values enclose the memories and vices of slavery,

where labor was not for free men. It was a dishonor to work for them. That was for animals and slaves. Is poverty this condition of having to do the whole sacrifice while the others only consume and satisfy their "scratching" impulse? Because it is certain that the same could be produced if all of them worked half day instead that one is compelled to work the complete day and the other "nothing". Who cares if one and the other have the same thing materially, when one undergoes the damage of the effort and of the waste of **time in** life and of freedom surrendered in intervals of many daily hours and the other enjoys absolute freedom? If instead of equaling them materially, as we have just done, we equaled them in freedom, one would have all properties at his service, while the other one would have nothing. That is poverty. It is for that reason that bourgeoisies, in the workers day, that they call "day of labor", toast and celebrate for that inexhaustible source of their wealth that is the job... of other people. All this situation of basic injustice is indeed disgusting. And the remarkable strength of fights and strikes usually taken ahead by the workers of those countries, demonstrate that the fact of having a lot of patience and sometimes some "laziness" regarding their historical duty as class, does not mean that they like to be taken in.

But it makes no sense adopting as own the values unaware to the working class. "Safety" is not changing to the opposite gang to stop working and enjoying the other people's work. On one hand, because there is not much "content". Not all workers are bourgeois. Besides it is not necessary to stop working. Being a worker is very valuable. It is necessary that somebody works. It is necessary to reassert the own values of the class, of labor, of contributing to common welfare, of living with solidarity. The alleged "success" of changing to the opposite gang, would imply to obtain some material wealth, but it would also be to acquire the worst poverty of values. It is not necessary the "individual lifeboat" when the ship is very big and it has more than enough place for all the workers.

The joint ideals guided to achieve a new society are in fact not more difficult to attain than those individual illusions and dreams. The bourgeois values and ideals that are essentially those of "activate and consequent" selfishness, usually appear as the values of an entire culture or of a country. But we do not have to forget that the ruling class tends to **generalize** its values and sometimes they end up being adopted by the whole society, although for most workers that means nothing for their daily life. But there are other values and ideals which are very much worthier and pleasant, healthier for human beings and they correspond to the workers' interests and life. These are not others than the man's absolute positive values, such as justice, abnegation, **work** contributing to everybody's welfare, fighting for joint ideals. The bourgeois ideology laughs at all that.

Summarizing, the workers belonging to the most developed societies, just by having fairly understood their social condition and their historical duty, what implies the rejection to the appalling nature of values and deep-rooted selfish ideals, are able to exercise a reliable and safe leadership of the world power of workers. But if eventually they were not and leadership is exercised by workers of other less developed countries, what would constitute a more difficult way, at least they would always be essentially reliable as indispensable part for the success of proletariat in its historical mission of transforming the world.

13. Democracy and dictatorship

It may exist certain fear that in the new society, in spite of the great advantages that were peeped, some elements considered positive were lost, mainly because one is accustomed to them. But there is no reason why this has to be this way. If this has happened before, it has been for the same causes stated above, about the spoiling of socialism, originated mainly by the political victory of a class of leaders that finally secured themselves in power, making the essential element defining socialism disappear: the workers' power of decision. That ruling bureaucracy, unfamiliar to workers, claimed even more and more such capacity of decision, exerting an overpowering presence that ended up holding back the operation of the authentic democracy that is the **real**, true **socialism**, the workers' direct will.

In order to avoid such situation, it is important that workers, with the aid of the knowledge of sciences, intend firstly the creation of effective and credible mechanisms concerning the possibility of its operation, guaranteeing the control and the enforcement of decisions of workers themselves. One of the tools aimed at ensuring that permanent control and enforcement of the workers' will, could be for example, the simple measure of scheduling from time to time (once a month, for example), half labor day for the accomplishment of meetings, attended by specialists that contribute with information and help to think with realism. In such discussion forums, it would be evaluated how things are being carried out, whether it is necessary to withdraw or not somebody from his position, if it is necessary to modify the incomes perceived by certain function, etc. and where workers themselves take along with them their proposals and projects, before the compulsory attendance of authorities in charge of hoisting and executing agencies.

If such proposals had a more general reach, where it is clear that the rest of the workers have to participate in the decision-making, first of all it would appear to be necessary to fit out big sports ground to carry out more

representative meetings. But obviously, besides not being enough to embrace millions of workers, it would be impossible that all addressed the meeting. However it is essential for all to participate and speak. One solution for this would be for example that right proposals and arisen out as commands of meetings carried out in the workstations, are submitted with other similar proposals originated in the rest of meetings of the region or of the working field, to be deliberated in higher levels. The putting forward of such proposals and deliberations about them, would be carried out in those higher levels, under the form of representative meeting's agents, with the attendance of the own leaders, accompanied by their technical advisors and coaches, as well as by those objecting to the initiatives and/or having the **function** to object them. These debates would be witnessed through giant screens during the compulsory and normal meetings in the own workstations. Once the debate of the representative meeting has been concluded, discussions would continue internally in each factory meeting or workstation, the votes being finally issued. The affirmative voting in this last stage would be the only way through which an initiative would be considered as supported, being in such case a concrete political decision to be enforced.

Of course that initiatives could arise out from the different sectors of society or of any individual really. But in all the cases **decisions** would be taken on or rejected by workers themselves through the depicted mechanism.

All these statements should not be taken as the outcome of a great elaboration. It simply intends to show a possible direction that the study of the problem should take. And the latter indeed requires attention. Because what we have stated in the example, would not mean a useless waste of time and of productive capacity, as the bourgeois employer would conceive it "outraged". It is the **heart** of socialism. If there is not a real and direct exercise of the working class' power and will, there will be no socialism; there will be not any **guarantee** of justice and either of none of the essential elements defining it.

In relation to the sense, to the "idea" of the recent example, it is necessary to pay attention to the importance of some details, as for example that meetings are held in the **place** and in the working **schedule** that is, that they are a **responsibility as part of the job**. That would guarantee the real attendance in discussions and in decisions. Because it is clear that if for example, meetings are summoned unforeseeably, in another place and not during the working schedule, that is not realistic, it is a trick to democracy. If in such case "nobody" would attend, the calling rulers will ask: Why do they bother us, if they are interested in nothing and they just want to stay in

their homes drinking and watching television? It is better to decide on our own! That would be deceit; it would be a sample of how to avoid labor democracy. After the tiredness of the labor day, it is natural to prefer resting and enjoying what is left of the day. The own psychological laws determine that this is preferred almost without doubting it.

It should be noticed that what underlies to that simple fact: the attendance or not to the meetings, is applicable essentially, to all the stages and levels of social and political life. Infinity of possible tricks exists to avoid the direct intervention of the working class in decisions. But at the same time, antidotes may be found, that is, each one of the counter-tricks to which workers and the true labor leaders will have to pay a lot of attention. Because out of **creativity** and of the adaptation to the own laws of human behavior ultimately, depend the emergence and the implementation of scientific methods so that that direct intervention and control of the working class **work**, but with autonomy in time and without decaying in any moment.

If that workers' democracy really works, it can not exist the smallest risk of dropping what is positive, either anything will prevent from incorporating elements that improve life. In such case, the only things to be done would be those decided by workers. Hence for example, if they determine that churches have to exist and worship freedom or if they consider that the family should not be changed at all or if they want to form different political parties, they will simply make their will and this way with each aspect of social life. If for example the big and shining advertisement signs are "missed", it may be decided to keep them and even becoming them more colorful, changing, if it is considered timely, their annoying messages for phrases, thoughts, poems or artistic paintings. Nothing considered positive for life may be excluded.

The only thing that workers will have to make sure of not losing and that if they lose, the whole triumphs would be slipped out of their hands, is the economic power, the control over production and distribution thereof, as well as the necessary political power and everything necessary to their condition of ruling class. In other words, they should learn of what bourgeoisie does today; they have to respect the wisdom of "experience". The capitalistic class allows for example, the freedom of political parties, but provided they match the condition of not threatening seriously its economic power, its quality of ruling class. If we suppose hypothetically that in a capitalist country, inclusive in one in which it is assumed that there exists "a lot of democracy", elections were won for wide majority by a labor party that proposes the expropriation and the control on the part of the workers, of the big factories and of all the fundamental means of production,

at the time of being prepared in good faith to adopt such measures supported by vote and by the popular will, “democracy” would vanish automatically as swallowed by earth.

The point is that although capitalists have many “faults”, they are not so stupid. For that reason of “patriotism” and of “justified necessity”, it would appear immediately and with an institutional coordination being typical of the experience of power, the primary grounds and at the same time the last resource, always in force and in underlying state, of the ruling of one class: **force**. The own recent history demonstrates that the forecast of such an hypothesis has not failed yet.

Voting in the bourgeois system is useless for the purposes of proletariat. On one hand, we know about the many millions invested by bourgeoisie in its colossal electoral campaigns, introducing its candidates (“opponents”) as the only options and making them sure, through the important advantage of being owners of the broadcasting companies, that the electoral decisions are “right”. But if this reliable and successful method failed and the electorate’s decisions were “wrong”, the above mentioned resource would be missing. In view of that, workers have to pay attention to their organization as class, to their own fight methods instead of distracting their attention to bourgeois elections.

The capitalistic democracy lasts the time that is able to keep the success of its great ideological apparatus in its function of puzzling workers, in its undertaking of guaranteeing the improbability of “undesirable electoral results”. But as it may be appreciated, this way “anybody” is democratic. Because in a same way, pro-slavery ones for example, although having the resource of force and whip always within their reach, do not either used it if not necessary. Why do it in front of obedience and acquiescence? It was only used “exceptionally”.

Therefore, the working class needs to ensure for itself what is essential, its condition of leading class, the political power and control over production and distribution. The rest, while more varied and more colorful, the better.

But let’s analyze what democracy is. Looking it up into the dictionary and as everybody knows, it comes from the Greek demokratia: *demos* = people, *kratos* = authority, that is to say authority of people. But it is clear that apart from the primitive communism of the tribe, historically the real authority has always been in fact (with or without voting) vested in a minority class: the owner of the sources of production.

That original meaning of democracy has been distorted and it is usually understood as the opposite to dictatorship. But let’s bear in mind that if dictatorship is the way in that people exerts its authority over some antisocial individuals and taking into account the meaning of the word, it

would keep on being a complete democracy. Anyhow, let's accept for a moment the sense acquired by the concept and let's perceive it, as it is currently understood, that is, as synonym of voting and ballots among freely-constituted political parties. But we will analyze this from reality, previously considering that there is a ruling class in society. Thus, from the time when that authority exists, there is already a dictatorship in absolute terms. That class "dictates" either in "hard" form (dictatorship) or "soft" (democracy), but it dictates anyway. They are the two forms by means of which the ruling class governs or exerts its power and sets up its regulations and its laws. Hence, it may exist **bourgeois dictatorship** or **bourgeois democracy**; but they are two forms of exerting absolute dictatorship. In both cases, bourgeoisie that is in fact the owner of production and of all working sources, decides over the economic life and consequently over what is most general and essential for social life. Then, when there exists a ruling class, we can say that a basic **absolute dictatorship** exists (or dictator condition if one wants to avoid "hard" as confusing element) and then **dictatorship** or **relative democracy**, as two possible forms of that absolute condition. This is equal than the relationship of the relative movement and rest of the matter, that are two forms of what the absolute movement is.

Now, if power is at proletariat's hand, it happens the same but "the other way round". The absolute power or dictatorship of the working class may also happen under the form of relative dictatorship or democracy, but without abandoning that absolute dictatorship that it is its condition of ruling class. Hence, when the power of the working class (or of any ruling class) is threatened, it adopts there the form of relative dictatorship, which is added to the basic absolute dictatorship. And when there is no risk (this would happen fully if the socialism triumphs in the entire world, disappearing the harassment of the bourgeois imperialism), there will be democracy and political freedom.

But there is something more. In full dictatorship of both types (absolute and relative), exerted by any social class, the same is regarding the rest of society. Because inside the class imposed by dictatorship, there is generally an **internal democracy**; that is, the members of that class discuss and solve democratically how to exercise that dictatorship for "outside". This way, if proletariat is the class, we will see that the hardest dictatorships for outside, that is, for the remaining bourgeoisie, etc., is at the same time, or it **should be**, the maximum labor democracy, where all workers decide democratically, with the most possible highly developed methods, what has to be done in society or how that power of the class is used.

Lastly, even supposing this last situation that would be the worst "dirt" according to the bourgeois point of view, it would be still full democracy in

objective and absolute terms if we refer to the original meaning and only valid in a word, of the democracy concept, that is the authority of people. But as we are no longer in the old pro-slavery Greece, where slaves, workers, were not part of that "people", we have to update the concept and make it a small addition: **authority of the working people**, of working class, wide majority of people and as it is the working class, is the class having **moral authority** to decide over the destination of the products of work.

However, as we had stated before, that absolute and relative dictatorship of the working class is not always necessary. This is usually necessary during the first times after power has been conquered, which obviously has to be consolidated; or also before the serious threat and external harassment of the imperialistic bourgeoisie, as it would be for example, the case endured by the Cuban socialism along its whole history. But as long as workers have consolidated the social power, being sure that exploitation and the working insecurity over them is not back again, political freedoms have to be enlarged more and more. Mainly (and this may also be carried out during threatening times for the power of proletariat) by settling other parties of the same working class that contribute elements to the joint discussion about what is more convenient for that class. This, until absolute freedom is attained, guaranteed by the normal and healthy development of man's natural values in the whole society, recovering the interest and the responsibility to contribute to the common welfare, in a framework of moral health, fairness and rationality. This gradual process requires sharpness to distinguish between "ghosts" and the true dangers over the ruling condition of the working class.

14. The unbeatable power of the working class

The following expressions are quite common: "the world is unfair"; "a minority of humankind keeps most wealth and vice versa"; "with all what is spent in weapons, starvation and malnutrition worldwide would be eradicated"; "nature is being more and more destroyed"; "humankind has lost values and ideals and has no direction"; "millions of children die for easily avoidable causes". But all these thoughts, although indisputable as truths, are not concluded, "something" is missing. It is as if some strange power had severed them the end, the conclusion. Because if there exist, as it is the case, enough material conditions to avoid such situations, that means that the problem is somewhere, it appears to exist some obstacle. We have to find the cause or to identify the **responsible person** if there were one. Because those so certain expressions are in general followed at most, by

ambiguous thoughts such as: “what a quirk of fate”; “what a world”; “how awful”; “how things are”. And after that ... closed affair.

But we can not do anything with that. What is necessary to say is that there is one responsible at sight. It is quite big and may be seen from any angle: the capitalistic system and especially the **capitalistic class** which rules the world, as well as all rulers and politicians that serve that class and the continuance of capitalism. That class manages the economy, which is the owner of the living means and decides over production and distribution, the economy not in words but in facts, is only interested in upholding and increasing its earnings and privileges. And we do not have to forget the latter one. The interest in gains that is the essence of the capitalist system can not be humanized, as it is not human. In order to humanize capitalism it should have to stop being like that. An entire absurdity.

Then, after identifying the causal agent, the responsible for worldwide mishaps, the following step is looking for the solution, is seeing how to defeat the cause of the problem. Fortunately the solution exists and it is the one explained and demonstrated in the science of historical materialism but if one looks for properly, it may also be found in common sense. This consists necessarily on the historical task of the working class, of the whole proletariat, by displacing that class worldwide from power and by setting up the new rules and the new values and ideals for life and society.

We know of the huge power, specially military, of the great bourgeoisie in its current imperialistic phase developed mainly to preserve its interests, privileges and monopolies, that is, its condition of ruling class worldwide and that it exhibits it periodically warning those trying to question such condition. But all that enormous power which is effective in front of enemies created by provocation and situated in certain territories, is useless in front of the real enemy with whom history has challenged bourgeoisie and that is everywhere and in all the places: workers.

Bourgeoisie has definitely other more “urbanized” methods to accomplish its goals and they really constitute a difficulty for the working class. But putting everything in the weighing machine, proletariat has potentially a several times superior level for the purposes of that fight. Although one can not be as trusting as to believe that certain self-defense capacity on the part of workers would not be necessary, one may suppose that even with peaceful methods, typical of the labor class, it would be possible to exercise successfully that enormous power. It is enough imagining certain development of the class conscience together with an accurate organization and guidance plus the full stability of purposes that allows taking ahead for example, a successful general strike, with mobilization, of all workers

around the world and the incommensurable power lying in their hands will show up.

Let's observe that that imaginary fact, being actually something materially simple and easy assuming the indispensable organization and clearness of what one wishes, would be one step from the target. Because if that measure is carried out successfully, according to all that would imply, after a couple of assertive trials of the own power, it would only be necessary one more step and to solve for example, to undertake simultaneously all around the world and in the same day, the peaceful taking of **Everything**. Hence, on the following day, after having overcome some inconveniences arisen out from the unruly intent of bourgeoisie to control what is uncontrollable, it would start the task and the responsibility of changing the humankind's life.

We could go on imagining, since this is "easy". With the principle of that great organization that allowed the successful general strike with mobilization worldwide, it could be possible even to set and to announce in advance the date of the world revolution. That anticipation would allow the proper distribution of tasks and responsibilities in workstations as well as the planning of production and its distribution, the currency change, etc. In view of this, bourgeoisie could do nothing in spite of that advanced situation. The own set irretrievably date for that great historical event, in which worldwide cards would be replaced to shuffle and hand out again, would cause the growing enthusiasm and the expectation of all workers around the world and it would be a sociological phenomenon with the effect of a "ball of snow" under continuous growth. That would provoke even certain dread in supporters of capitalism and defeatism similar to the event of the time lag of the Halley comet in 1910. It would be an unutterable phenomenon that would assure by itself the success of the great step ahead. People's eagerness and the contagious certainty of the decision to be taken ahead that would have the more and more solid support of the general trust already transformed into full security, would reach a point where bourgeoisie itself would prefer not to offer major resistance.

All we have stated so far is summarized and we could even say "condensed", in two known Marx's phrases that only require some attention: "freedom of workers will be the work of workers themselves" and "proletarians of all countries, get joined".

Out of the conclusions of our discussion, mainly keeping in mind that the world in many aspects is "smaller" and "smaller", we can say that there exists the necessity of an international organization of proletariat whose fundamental feature is the lucidity of the goal, its stanch will undertake its revolutionary historical responsibility, on what the humankind's future depends. Otherwise, if this alternative does not accomplish good results, we

would only have to wait more setback for the next years, more social jungle, more worker's defeat with loss of rights and tendency to slavery, many millions of unemployed people, increase of diseases generated by misery, major destruction of the planet, likely wars among bourgeois countries arisen out from the hostility of competition because of the limited markets, lots of starving and futureless children; in summary, more barbarism. And it is obvious that we have not changed the "subject" concerning the outline of the former chapter, we will have to forget all social happiness, enthusiasm, mental health, transformation of labor and of the social activities and any other "foolishness". But there is not reason to be discouraged. There are two possibilities opened up for humankind.*

15. Convenience and realism of the possibility of the scientific socialism

All the conditions exist to believe that the scientific socialism, based on the real power of workers, with all difficulties involved, as well as the later society without classes and without State, constitute a possible and realistic way. Firstly, this is confirmed by Marx's countless arguments, partially

* Any "third position" is false or at least non-consistent. It is always an intention to prevent workers from enforcing their interests and their will. They are pseudo-socialisms that want that slaves "are better", but they do not outline to end up with slavery. They do not want them to stop being slaves. But also, the tendencies that indicate the decisive and conditioning factors of the crises of capitalism that make the ways-out to improve or at least to maintain the levels of the gain rates start being closed, that it is what profitability of all financial capital depend on and where there is a lot of political-economic power, this leads us to suppose that options are change or not change. What it may be perceived is that we will enter into a bifurcation situation between two possibilities: socialism or barbarism; understanding barbarism as the worrisome future of the foregone appearance of brutality on the human condition, as it is the going back to slavery, with working days of 14 or 16 hours, without weekly rest and with hungry unemployed who will wait at the doors the fact of being lucky to replace the one that no longer endures the stress. It is also expectable the development of probable wars among monopolist interests of the bourgeoisies that control the respective States, where each one will try to overcome their crisis by eliminating competitors and by imposing this way their own monopolist condition. And this is not the result of pure imagination. It already happened in the tremendous wars of the most "civilized" societies of the XX century. If they have not repeated so far, it has not been for the absence of **economic conditions**, but largely for the existence of a common enemy that kept relatively together the world bourgeoisie, as it was the "threat" of socialism and of the revolutionary labor movements, today temporarily defeated by that.

summarized here (inevitably incomplete).^{*} But it is also endorsed by all we have discussed about the human psyche; not so much in what is referred to the affirmative content but mainly for what is deduced that it does not exist all that the leading ideology has intended to make it believe, for example, with the concepts of “instincts” and “the individual's necessities”. Those concepts have always been furnished as one single unopened “package” and being understood that its concealed content (of course “antisocial”, “evil” and “selfish”) was discredited by Marxism that rebutted it fully. But once the package was opened up and the different elements overturned, one may find that its content was something relatively simple, without major mysteries and that on the contrary, it reasserted the **convenience** for life, as well as the **realistic possibility** of socialism and of the next society without classes. That really had to be like this, because the whole essential structure of the human psyche was formed during the evolution of the species, amid the natural primitive communism of the tribe. Therefore, coming back to a society where it is not necessary to live “supplied with stores and ammunition” to face up to the social jungle and that values work fully and there is no place for those having “preference” for other people's work, it would not be more than recovering one of the most important natural life condition, lost many years ago. It would be to meet again with a social atmosphere of moral and spiritual health almost unknown for civilization in its disagreeing history.

Finally and going back to the proposal of the previous chapter, about the transformation of the general framework of social activities and labor, adapting them to human necessities, as well as to the requirements of the productive development of society, we could consider it, from our historical scene, as a second important stage of social growth, after the general reorganization of the economic relationships with the consolidation and generalization of socialism. In such sense, the diverse advantages for social life that its achievement would have, as for example major enthusiasm for labor and also for life itself, would contribute to improve socialism and would help to clear humankind's way towards the society without classes and without State, towards the community with moral, spiritual and rational

^{*} Refer to Marx Carlos, **El Capital**, Editorial Cartago, Buenos Aires 1974; Marx C. y Engels F. **Obras escogidas**, Editorial Ciencias del hombre, Buenos Aires 1973; Lenin, V.I. **Obras completas**, Editorial Cartago, Buenos Aires, 1970. (Refer to Marx Carlos, “*The Capital*”, Editorial Cartago, Buenos Aires 1974; Marx C. and Engels F. “*Picked-up works*”, Editorial Sciences of man, Buenos Aires 1973; Lenin, V.I. “*Complete works*” Editorial Cartago, Buenos Aires, 1970.)

self-regulation, that is, towards the achievement of what Marx conceived as the communist ideal.

This ideal, if we review what we have discussed timely on the hope of any primitive tribe, is the man's more natural ideal. It consists, among other elements, on the material security and the freedom in front of urgencies of the most basic necessities for all, as premises for the achievement of social happiness and the full completion of human beings. It involves the development of the mechanized and automated production, with the proper care and protection of nature, towards the overabundance of goods for the whole society, aimed at the progressive freedom of each one in front of the demands of labor, so that the attention is guided more and more towards the wide-ranging recreational, sport, educational, tourist, artistic, scientific activities. It is then, the most fruitful field for the individual's true freedom. -

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The human psychological life shows great richness in relation to the diverse states of spirit, purposes, attitudes, feelings, emotions, ideas, necessities, interests, values, ideals. Everything looms up in a so variable, erratic and unforeseeable way that it did not seem to match to any logics. This situation, having in front such a bewildering phenomenon as human mind is, led, after some very valuable intents but without the enough success, to discourage in the last times the explanation of general theoretical systems that explain the psychic state. Even it was suspected that in the man's psychological life and especially regarding the most complex superior functions, no law rules.

It is demonstrated in this book that with an appropriate materialistic approach, with the aid of the tools of the dialectical materialism and discerning the process of formation of the human psyche happened during the slow transformation of monkey into man, it is possible to make some advances in the knowledge of laws that provide a logical order to the apparent chaos of the psychic phenomena. Out of that same knowledge, conclusions are at the same time obtained on how social life should be so that the group of natural and essential psychological elements work healthily.