

PROTEIN AND CULTURE

Introduction to a proposal for the sustainable economic growth with high human development from the brain democracy perspective.

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The pendulum swinging between ethics and the Darwinian survival is the forge that shapes the freedom from bias or cognitive prejudice that stands in the way of building up the pending agenda for the Human Security and Development, still unresolved in the XXI century. By adding up the neuroscience contributions to the challenges already posed by the analytical psychology, we would like to contribute with some 2.0 upgrade tools for the design of a Human Development management and thinking biological software within a sustainable growth framework, from a brain perspective and from the symbolic constructions where our life stories are recorded, in a quest centered on the fundamental leg of the ethical tripod of Human Development: freedom. We will check the equipment of our psychoneuroendocrine and cognitive substratum (PINE) to promote the adequate habits and instruments to see and build up the notion of family, society and the State we need, in freedom, in the midst of the renewed identity-ideology current pendularity today.

Just as the physical body gets sick, society shows signs and symptoms of disease as well. In fact, some ingredients in the global crime map look a lot like cancer and self-immune disease. As a transmutation of a biological rebellion expressed in the form of a tissue of immortal and anarchical growth, cancer sets free—in its development phase—from the factors regulating genetically-patterned growth, harms healthy cells, invades still intact tissue and inexorably weakens host immunity and defense.

Disease of modern life today is the expression of the uncertainty, excess and speed of information. This has then set up a giant scenario of a sort of adaptation disease, as a response to society's unsuccessful attempts to jump over the hurdle of liquid modernity in an Olympic-like feat, with neither adequate training, nor a super package of food supplements essential to counteract disease, but with an unfailing ingredient: frustration. Within this dynamics, some by-products are already guaranteed, such as a global obesity and depression epidemic in the 20 % of the Western world consuming 80 % of the resources, as universal permanent markers of tragedy self-creation [autopoiesis] and the incapacity to develop resilience to assimilate information and the entropic lifestyle in post-modernity. In contrast, 1.700 million starving and undernourished people are practically outside consumption rates and the worldwide GNP. What is more, uncertainty has caught us in an anxiety-voracity tandem to then end up being the easy prey of manipulation and irresponsible consumption. This tandem elements result in the neurocognitive and behavioral engineering fed on the »brain's fear center«, a concept we will be exploring throughout my work.

In fact, the perception and conditioning of reality through the media resorts to sophisticated and subjective mechanisms for opinion manipulation to consume trivialities. Besides, the collective anguish revived makes us consumers of a «security industry» in the face of a crime map which is symmetrical to the offences and excesses in the «legal» world where «Merton's way innovators» coming from the excluded society choose crime as a *by-pass* to reach their ends, no matter what the means are.

As established by Frankl's anthropology, «the human side of getting sick entails the human being in the world as a being with capacity to respond». Overweight or obesity, heart attacks, CVAs and unipolar depressions reach us as elements exposed of a social equation which ends up being part of our genetics and our *fate*, proportional to our passivity to construct another homeostasis. It would be worth considering the relationship between the brain's fear centre and anxiety, depression, addictions, the kit-for-success price and the possible influence of some conditioning factors on leadership styles and political and military solutions in the global environment of power and coexistence. We would also include how the promotion of a fake factory of endorphine of pleasure and excess satisfaction by means of drug trafficking and consumption, ends up being part of the environment that contaminates the corporate morale, the states and the *neuromarketing doctrine de guerre* as an epigenetic environment modeler.

In this context, the biased and irresponsible consumption adds up to the voracity of the financial capitalism, brings about systemic disease, poverty and marginalization, while reaching the fate and life quality of both losers and winners. Some modern geo-political-geostrategic factors also add up, such as the loss of frontiers and distances, in addition to blurred authority models and social networks creating the immediacy in the brain transaction box and stressing the loss of homeostasis of survival in quality of the global tribe. Among some other consequences, we need to mention the emergence of a multiculturalism that has blurred the national political majorities in the States, thus in turn creating an identity crisis that has weakened the individual's trust, protection and obedience within a social pact also blurred, where because less protection is perceived, less willingness to obey is shown. Societies grow asynchronously at a different rate from the governments that rule over them, while the Leviathan reempowerment is being brewed in the neo-Westphalian states. The response is xenophobia, fundamentalism and reinforced international barriers, that is, a tendency to become absorbed in front of a hallucinatory wall hiding the abyss ahead.

The pillar supporting these walls is the doxic submission because of ideologies, by means of the manipulation of the Brain's Fear Center or Paleocortex. The conditioning of the consumption *neuromarketing* through the mediatic plasticization of perception dictates patterns of behaviour and consumption within the framework of an entropic intersubjectivity of the few who have monopolized the decision-making process. Under the same rationale behind power, bullying has been unleashed in the workplace: employment relations and business and political practices promote the sociopathies as a pandemic, in the midst of a generalized social narcissism. The fracture of the social contract has now come to light as well as a failure to comply with civic responsibilities.

As the other side of the same coin, this blind consumerism and detachment come hand in hand with a kind of physical and spiritual sedentarism. The *nomenklaturas* should think of how to accompany these civil societies in a multilateral world, so that no business opportunities are missed for the corporations they represent. Many times they «forget» considering the social and

environmental *collateral damage*, in pursuit of obtaining their own greatest benefit. This lack of cost-benefit conception for the selfish short term or mid term gains, as if the collateral damage occurred in another planet, exceeds any traditional educational system. Campbell would say, «greed is what destroys reason», a basic stimulus for the corporate business *desideratum* and the economic growth of a late capitalism.

Here emerges restriction as a key concept to approach a stimulus to efficiency and ethics in business and politics, through the search for the balance technological advances and respect for the land can bring.

In this social body, efficiency and equality are concepts born with an «inadequate» DNA, given the cognitive bias restricting citizen freedom, added to scarce opportunities, hunger, malnutrition and hatred. This low protein intake which support immunity against cancer and infections, added to a fading love quality, along with a historic acceleration process and an environmental chaos are part of the current genetic-cultural determinism that creates a vulnerable society. From this, we understand that freedom must be promoted and put into practice to modify an environment corrupted by ethical and moral selfishness, as shown in a social hierarchization organized in terms of the dominance and competitiveness from a childish perception of «self-interest».

How can this be done? By improving our perception quality, becoming more aware of our civil obligations and through a constructive assimilation of biases and errors. All of this, in contrast with investments made by the States to fight these issues, which are not aimed to health prevention and promotion but to welfare. Current results are limited due to a symptomatic and assistance-driven implementation of solidarity management and vulnerability gap. The satisfaction of «needs» is fictitious, analogous and functional in terms of consumption speed and volatility.

Liberal tolerance is inadequate to re-establish the foundations of the co-existence of multiculturalism nowadays. Citizenship and tolerance should become part of an equality–freedom software that has to be sought in the social and political field.

Experience and culture change our brain proteins, being entities that perceive the world conscience «out there» through every human being's version, when integrating our cultural and personal experience. According to the German Romantics, the national spirit or *volksgeist* is defined as the substance existing in the individual and acquiring the form of a nation's identity and ideology. The spirit of a nation is one of the manifestations of the *worldwide spirit or weltgeist*, which has developed with the history of mankind. Likewise, *volksgeist* is an intermediate stage of that *weltgeist*. Based on this model, every human group, depending on its genetic-biological burden, life history and cultural background, must reach a certain critical mass according to its environment, to improve the Human Security and Alimentary Security as a priority by-product in its own habitat to then reach the global society.

The socializing institutions today transmit image and success-centered values, and at the same time promote rivalry, envy and resentment, also emphasize exclusion of the marginalized, create violence and disease when faced with failure to fulfill the imaginary of success, resulting then in the loss of the *volksgeist* homeostasis. To counteract this effect, we propose the creation of an *epigenetic neurogenesis and a resilient proactive simbiogenetics*, perhaps viable by means of the hierarchization of education patterns through social plans of Human Security that boost children and

adult learning and that provide alternative resilient support frameworks to choose freely and responsibly. Within this approach, we seek to foster the flow of information, creativity and mutual adaptation, and to reach a consensus on a number of civic obligations with social management proactive approaches—as long as they do not end up capitalized and devoured by the political parties—that may create the social capital, the financing of micro-businesses and the use of economies of scale and purchase approval, starting from the exercise of freedom.

Our invitation is to expand the notion of Human Development as a paradigm, starting from the creation of opportunities that allow for lives of viable quality and commitment, all of which entails a full development of emotional, personal and community skills and capacities. For this to become true, we believe it is vital that three multilateral pillars be exercised: efficiency, equality and freedom, in addition to economic sustainability and boosting of sustainable Human Rights and Human Development through what we will call Brain Democracy, that will prepare the way for scientifically-based social governance.

On the one hand, the first step would be to facilitate the context for appropriate education. This would give way to the adequate *ambio*, as the reference systems are unconscious marks of the reptilian or instinctive brain, which produces a different cognitive bias in every culture. The brain mass is then shaped by the environment to integrate the sociocultural events with genetic heritage, both conditioning elements of the human end product and the variation of the exosomatic consumption conditions. This experience helps improve perception quality, by training the ways to approach reality. Attempts to broaden perception will be made through research in hard sciences about brain issues, such as the psychoimmunoneuroendocrinology and epigenetics, as well as through cultural experience, anthropology and health education. Citizens must feel they are capable to interact among each other and with the government, to better discuss priorities and need satisfaction, under the notion of a shared authority between the top and the base of the pyramid.

On the other hand, all of the technologies and citizen participation patterns available must be smartly implemented to give way to a quantum leap in life quality and International intercultural relations. According to the general systems theory, we are obliged to reduce social stress and in turn, to improve the coping strategies, to provide self-confidence patterns, capacity for self-motivation and to transform reality positively, as well as to eliminate cognitive distortions to avoid problem evasion and allow for hazard anticipation. In turn, the State must accompany this process with a supportive and encouraging attitude — instead of acting as a corporate interest coordinator— by promoting business and politics ethical values. Then product marketing should be replaced by value marketing, aiming to increase loyalty and mutual commitment with long-term objectives, in addition to enhanced work and educational background.

To promote the brain democracy, civil rights must reach the social and cultural rights, thus increasing the social support within and outside the family context through social patterns that stimulate a constructive conductism and the development of cognitive competencies such as skill promotion and recognition. Citizenship and tolerance should become part of equality-freedom *software* we must seek in the social and political field, through economic opportunities, political liberties, social services, transparency guarantee and police force security.

Social justice is the ethical parameter to provide public health, the condition of which is established by the State policies: the notion of Human Development must be an integral part of it, rather than a separate segment from economic politics. To establish this global social governance system, there should be an appropriate decentralization of the economic functions of execution and tendering required for the State provision and assets, either in towns, municipalities or their international equivalents. This new role would require previous training, citizen empowerment and responsibility.

This self-regulation structure is what we call resilient epigenetic symbiogenesis: by imitating our central organ, i.e. the brain, we will be able to develop a learned social self-creation [autopoiesis], in which every person depending on his or her genetic-biological burden, life history and cultural environment, must reach a particular critical mass. In short, a brain equipped with Protein and Culture is an ally capable to resignify unfulfilled needs and adversities, and give them their due dimension. A brain like that would enable the individual to face adversity skillfully by means of an effective implementation of psychobiological adaptation provided by the genes and evolution, under the acceptance that nothing human is completely alien to any individual, regardless of the differences in values and beliefs.

By co-creating ourselves through resilient mechanisms, modified by experience, neuroscience and historicism, we can respond to the symptomatic model with the new psychosocial genomic-freedom formula that reaches the proactive citizen maturity in the face of the *neuromarketing* traps. This *empowerment* enables the society to look for skilled leaders, with emotional and personal capacities and integrity, while in turn training the capacity to change and to adapt to new orders. These mechanisms include aspects such as the hierarchization of upbringing and education patterns through Human Security social programs that stimulate the exercise of perception and restriction, provide alternative support frameworks and allow for a balance between social justice and market imperfection. The creation of new symbiotic and self-regulation structures in a context of freedom strikes a balance in the asymmetry in market information, when resilient homeostasis policies are implemented within vulnerable populations, by means of which subsidies are converted into social capital.

What is more, just as voters must be eligible electors, the perception of judges and players in the legal machinery has to be broadened as well. The system would be then complete; the search would be oriented to social quality (problem solving, satisfaction at citizen level and service response capacity), satisfactory efficiency (related to user), citizen's control, participation based on the capacity to decide (no spoils system), the situational and multifunctional system (professionalized decentralized public services, with timely displays and intensities according to need density) and, finally, to the direct and interactive problem-solving accessibility through line and control display service networks.

A Human Democracy would then allow to design a system that can give way to a Republican construction of citizens by means of an active internal brain engineering process. Citizens must exercise their freedom, as much as the community must claim for it so that governing is converted into a qualified public service that can be evaluated based on the gap between the action plan and its results.

Faced with the typical dissent of current multiculturalism, neurotic or counterphobic reactions have become the general rule. Although we will always have the unavoidable limits of human cognitive biases, this project aims to work on biases by means of the mechanisms discussed and to turn them into an advantage within the social and political organization. The response would not be to maximize security but to create a constructive conflictiveness, to work on the scotomas [biased perception] and prejudices and to succeed in having free will render its service in a true decision-making process. As Estanilao Zuleta used to say: «a better society is a society capable to have better conflicts». Our invitation is to start polishing the uncut stone and to win over the brain of today, to create the future brain with a new mindsetting and build up the society of tomorrow with less frustrations and better statistics of less biased wise moves for growth.

By exercising this freedom achieved and by having choir-like rehearsals day in day out in perseverance (private restrictions and sacrifices included), a conscious commitment can emerge, a kind of commitment that will allow for strategies and tools to manage initiative and biased conditionings typical of formal education and the *volksgeist* heritage. A commitment like that would establish the adequate and sufficient psychophysical resistance faced with the anguish and panic of any choice as a first step. Then efficient coping resources engineering can be added up to move from tolerance to empathy for the current times we are to live today, which include those who live with us as well.