

Ouroboros dream. Words for a song.

Essay.

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Preamble.

Following an in crescendo agenda of utilizing international social forums to demonstrate that we are participating in policy decisions, just a few days from now, the High-Level Political Forum on Sustainable Development (HLPF) will meet to the midterm review implementation of the 2030 Agenda for Sustainable Development, that recent preparatory meetings this year, have stated that we are far from accomplish in all seventeen objectives. "The achievement of the SDGs is in peril," the draft declaration states. "At the midpoint of the 2030 Agenda, we are alarmed that the progress on most SDGs is either moving much too slowly or has [regressed below the 2015 baseline](#)."

"Millions of people have fallen into poverty, hunger and malnutrition are becoming more prevalent, humanitarian needs are rising, and impacts of climate change are more pronounced," it added. "This has led to increased inequality exacerbated by weakened international solidarity and a shortfall of trust to jointly overcome these crises."

This, at the shadow of the extreme heat that has started to ravage out planet, which some days before I wrote these words, our General Secretary of UN, declared that the we have finished the phase of global heat to enter a new one, that he identified as the one of a ["boiling planet"](#).

At the same time, investments on fossil fuels continue [breaking on the world](#), as the concentrations of wealth, its lobby to [reverse UN decisions](#), and the continuous engagement on weaponry, the proximity of "direct [doom](#)" through the convergence of war, climate chaos and disruptive technologies that in many senses, has already started, approach globally.

Halfway to the 2030 deadline, the Sustainable Development Goals are drifting further away by the day," U.N. Secretary-General António Guterres said in June at a Paris summit on international finance hosted by French President Emmanuel Macron. "Even the most fundamental goals on hunger and poverty have gone into reverse after a decade of progress."

And an in a year from now, the "Summit for the Future: multilateral solutions for a better tomorrow", will take place. It couldn't be more appropriate, to remind the words that scientists utilized as an exergue in the [IPCC SR 1.5](#) in 2018, in which the French poet Paul Valéry was quoted: "If we consider the future, it's not how we make it better, but how we make it possible".ⁱ

In no way could be a surprise that we appear at a forum proposed by the midterm organization of the SDG's, under the theme that consider the pluriverse, in proposing elements of a new form of thinking (which is not new...) when in the presentation of the 6th report of the IPCC, in April the 30th, Antonio Guterrez said that as the unequivocal results of the studies in the scientific study, were so gloomy, that we are obliged to make a "quantum leap" in our thinking and behavior.

1. To embrace sky and earth. (Ontology)

"The coincidence of the change of circumstances with that of human activity, or change of men themselves, can only be conceived and rationally understood, as a revolutionary practice."

The German Ideology, Karl Marx.

I begin these words, making a brief account that rescuing the anecdotic, dimension in which I'll keep both the honor and the joy of being with you today, -without being-, and precisely because I'm well aware that if the honor can be unmerited, the joy will never be so (Roland Barthes, Lesson inaugural du College de France, 1980), will refer to the way in which emotion has been inscribed in my memory. It turns out that because of that synchronicity with which psychoanalytic science refers (Carl Gustav Jung, Psychology and Alchemy, 1954) and was named Kairos by ancient Greeks, as that other extraordinary time that coexists with the Cronos of clocks and measurements -of which we have become slaves- (George Orwell, 1984, London 1933), on making different unexpected dimensions coincide, or because its property of give meaning to these other worlds, that after appearing, one wonders how possibly could it be ignored, I start by now, with a reference, that if not being we couldn't forget.

It has happened to me, that from an eminently political fact, such as knowing that something is not right and having to accept it, despite its meaning and consequences, whatever it could be done to make it know, it continues to be at odds with the ethics of reason. I have arrived to solve the problem in a way that no longer really refers to politics, but rather to a dimension that includes it, and that without being philosophical, transcends scientific epistemology, in a way that surprises us, due to the cleanliness of its resolution. Without necessarily contributing to synthetic knowledge and without claiming to contribute to analytical knowledge either, could left some fruitful memory in the space-time where memories are kept and will appear -why not-, in everyone's dreams. Which is where they come from and where they are going.

Indeed, in the same way that we have been warned that "reality is never what is manifested, but rather in the effort that is put into hiding it" and that in this way, unifies psychoanalysis, sociology and geology in Anthropology, Levi-Strauss, is also proposing a fusion of the three exact, social and human sciences. Following the master's way, in having such holistic approach, that happened too historically in the differentiated treatment of sciences that the United Nations Framework Convention on Climate Change has made, through the three phases that can identify its operation since 1997: Mitigation, Adaptation and Paris Agreement (the transition towards non-conventional ERNC Renewable Energy sources), inaugurating in our times the era of spirit, has we have written in an [academic contribution](#).

It will not be of no purpose, to remind here that the three changes of paradigm, o complete transformations on the development of what we consider the frame of our occidental knowledge, were when Galileo proved that the earth was not in the center of

universe, as monotheist faith has taught, when Marx proved that capitalist society was based on robbery and exploitation, and when Freud showed that we are determined by our unconscious and not for what we believed to be reason and logic.

The discussions of international climate policy in the context of UNFCCC are growingly being focused on the implementation of different and somehow antithetic responses on implementation including the use of flexible instruments (Article 6), which contemplates the new and enormous investments in the research of technology and technology transfer and the demand-side adaptation, including lifestyle change and degrowth, as different publications states.

A few months from now, at the end of the year, we approach to what could be -and from the interest of survival of the planet certainly be-, [the most difficult COP ever realized](#), and this not only for the inherent difficulties to establish a solid interface between science and policies, that seems until now structural, but because the advance of corporations and growing power of the wealthy, on this matters and in society in general, seems to have an unabatable course.

To put it in a specific thematic context, I must refer to the management of the information that [has been known](#), the current presidency of COP28 is doing, where if some time ago the NGOs had highlighted his role as CEO of the UAE oil company, and the plans already in place to invest massively in the different lines of [geoengineering and C02 capture](#) that had been established in different political ways. Recently, the way in which the statistics and information regarding its NDCs were being handled became known, which they present as "zero carbon" by 2050, without considering any measure to stop oil extraction and production. Period. Last week of June, in press filtered, it was learned that the COP28 communications server was the same as the ministry, because the messages for the delegates came with the ministry's seal... Just a few days ago, it was learned that they have hired and created hundreds of [false Twitter and Facebook accounts](#), with information favorable to his presidency, telling how successfully they were accomplishing the fixed objectives of fossil fuels reduction, which of course increases the scandal, or more simply put, the ignorance... or the charade in which it seems [all actors have been obliged to play](#).

2. To stop the flow of the ten thousand mountain streams. (Epistemology)

"We consider a social reality, which has not existed, which does not exist now and which probably will not exist in the future, but about which we nevertheless have to have clear notions."

Jean Jacques Rosseau. The social contract.

"The reality is not what it seems, neither is different from it"

Gautama Buddha. Lankavatara

a) The secret of migrations revealed.

For many years -in my memory it was already an old question when I first approached to university, half a century ago-, science had wondered how it was possible for migratory birds to make transoceanic journeys of thousands of kilometers, following the same routes and at certain fixed periods of the year. As a matter of fact, people have long puzzled over the seasonal appearances and disappearances of birds. Aristotle thought

that some birds such as swallows, hibernated in the colder months and that others transformed into different species, as redstarts change into robins for the winter, he proposed. Only in the past century or so, with the advent of bird banding, satellite tracking and more widespread field studies, have researchers been able to connect bird populations that winter in one area and nest in another and show that some travel vast distances between the two localities every year. ⁱⁱ (Mouritsen, H. Long-distance navigation and magnetoreception in migratory animals. Nature 558, 2018)

Remarkably, even juvenile long-haul travelers know where to go, and birds often take the same routes year after year. How do they find their way? As research from recent years shows, this tendency has grown until the publication of the paper I refer to, which seems to have arrived to conclusive remarks. This question has also been asked for specialists about the rest of the [migratory animal species](#). It is also true that from a broader perspective, ethology or sociobiology, have considered as one of its major themes, the ability of different animal species to understand the world of which they are part and to accommodate their behaviors to the variations that occur in it. In different disciplines, going from social to humanistic sciences, the observed behavior of certain species has been considered as a source of knowledge to humans. ⁱⁱⁱ

As this is not strictly the subject of this essay, nor does it claim to respond to the rigid academic cartesian criteria, which has in its turn, become a kind of useless addenda of technological devices, [subjected to the functioning of the market](#), (Di Leo, J. et al, Education in the age of Neoliberalism and terrorism. Contemporary Dialogues. Paradigm Editions, USA 2014) I must also say that there is an also growing field of on line videos who recall the theme. ^{iv}

Presenting the themes we consider, will be almost impossible without resorting to the sciences of complexity and the discoveries in the field of emergence and self-organization, but perhaps, the paradigm shift in which we are, is acting here by itself, or by a kind of cultural resonance -as Sheldrake would have said-, of this universal human necessity of a radical transformation who barely could be expressed by my rough intuition. ^v

If the initial evidence to initiate the last period of the research, were that cryptochromes are found in plants, insects, fish, birds [and humans](#), and that they have a variety of functions, in each species, like allow light-dependence control, of plant growth and regulation of circadian clocks. What makes them attractive as to considered [as potential compass sensors](#), is that they are the only known naturally occurring photoreceptors in any vertebrate that form radical pairs when they absorb blue light. Six types of cryptochromes have been found in the eyes of migratory birds, and no other type of candidate magnetoreceptor molecule has emerged in the past 20 years.

[The experimental evidence](#) after years of research, seems to suggest a quite extraordinary thing, which has been considered like a definite result: a bird's compass relies on subtle, fundamentally [quantum effects](#) in these short-lived protein molecular fragments, known as radical pairs, formed photochemically in its eyes. That is, the birds are able to ["see" Earth's magnetic field](#) lines and use that information to chart a course between their breeding and wintering grounds, who can be distant by thousands of miles.

The contents of the scientific experiment, that I'm referring to, were published in past

June in [nature](#), and naturally its contents are too specific to be deepened here, but some lines of reference, could help those who would like to know more about the subject, and the publications that we resume should show the most important role that the molecules called cryptochromes have played in our life on earth and if our idea of making them articulate beyond the boundaries of scientific traditional thinking, as an emergence system, also in human movement across it.

b) The dream of Hau Maka and the settlement of Oceania.

I should first refer to the well-known in specialized literature and much less considered importance of the exact repetition of gestures, tones and expressions in oral traditions as made clear by Walter Ong, Wilhelm de Moesbach, Levi-Strauss and many others... in the ritual transmission of myths, that exactly repeated through the ages, will make the tradition resist the pass of time and make the living force of a culture, until the emergence of printing, coming of books and more. ^{vi}

From there I will derive the position that the dream is the main mediator between the founding opposites and that by understanding the proximity of belief systems distant in time and space, to which we refer, we break with the dominant notion of development and linear progress to project ourselves into the future, as a return to humanity that, however, we have not yet reached, paradoxically enough, having never left.

I feel at the same time very consequent with the inner feeling of the cultural importance of dreams, and quite fortunate, in making echo of the words of UN general secretary in conceiving a factual "[quantum leap](#)", proposing an hypothesis which is in itself a proof, considering that history could be considered as a reason. As a matter of fact, what is as striking as already enough known, is the ideological capacity of the system of beliefs we are in, to impose an image of reality that doesn't correspond to what has been nonetheless actively recognized through practice (Castoriadis C., The imaginary institution of society)

Going forward, I have to say that after establishing the hypothesis, of the [quantum properties of the mind](#), made possible through the published result of some fifty years of research on birds, and facing the impossibility to prove it, not only for being a study on humans, but humans long time disappeared, we are proposing a change of paradigm, because in terms it's a teleological proposal: breaking with the tradition of inductive sciences (that establish four necessary steps: observation, hypothesis, proof and general law), and assuming the impossibility to obtain positive proofs of our statement, we said that if reality has carefully been constructed through history to not recognize what the tradition that peoples transmit as facts, projecting them to the reign of which is not real, this is precisely done as a form to allow the imposition of the different approach to reality on which we have based our culture and what we in occident, recognize as civilization.

[Inversing the way](#) we said that our hypothesis, of the quantum properties found in the behavior of birds, are also present in humans, and that the proof of it, has not to be find in the research of the quantum internal physical mechanism active in them, but in the external and historic settlement of the islands of the Pacific. Which is what the people of the islands have told us through the times and what we have not been akin to hear.

As a matter of fact, in its turn, this is nothing new, but the way through which we have

always presented things, which in the words of Levi-Strauss: are clearer in the care in which we hidden them than in the effort we put to bring them to light.

It will not be without purpose, to remind that the three most radical transformations on which has developed what we consider the frame of our occidental knowledge, were when Galileo proved that the earth was not in the center of universe, as monotheist faith had taught, when Marx proved that capitalist society was based on robbery and exploitation, and when Freud showed that we are determined by our unconscious and not for what we believed to be reason and logic.

Thus, we have to remind that since the annexation of the island in 1888 for the Chilean navy captain Policarpo Toro, after the signature of a document presented to the Council of Ancients of the island, that stated the voluntary cession of sovereignty principles for the inhabitants, this Voluntary Agreement, -as is known for Chilean governments-, has been considered as a proof of free will, and the island was inscribed as property of Chile in 1933. Nowadays, with the promulgation of aboriginal constitutions, and the resurgence of principles as those of mother earth and father sky, for different social movements to fight for life, there is enough knowledge that the notion of property as we understand it, was foreign to the conception of universe and its relations, for the original peoples.

What the text of the [Voluntary Agreement](#), that the Chilean governments hold as a final proof of the cession of sovereignty rights, never recall in its textual form, but has been orally transmitted, by the somehow survived tradition of the island, and we find of the most relevance, is that the Ariki (chef) as the factual king, before signing the document, bend himself, took a handful of Haku grass, made the ritual gesture of returning the earth to the earth, and gave the weed to Policarpo Toro, signifying by this, that Chileans could have the harvest of what is produced by the earth, but no one could have property of the earth itself, that as air and water, can't be appropriated by any and belong to all.

It should be remembered, that despite the very adverse conditions of a people that has been pushed to almost disappear, physically and culturally, they have arrived to transmit this feat, through the strong ties generated by oral culture, who despite wars, sickness and occupation, have survived through one thousand years, showing us, ways that with the actual state of civilization, we can recognize as valid principles for the future.

c) Weeds on the beach.

If the main facts of my hypothesis have been already established, I can see that what is lacking is the political story on which it is formed. So, in December of this year, I was doing an academic activity for the SDG's, with clubs of old people in the Valparaiso Region. As I gave them a motivational speech, and because Te Pito O Te Henua (Rapa Nui or Easter Island) is administrative part of the Valparaiso Region I told them the origin of the name of Easter Island, which rarely mentioned, explains well, the terrible history of incomprehension, that their people have endured through the ages.

The Dutch captain Roggewen, trying to expand the colonial power of the Netherlands in the pacific, coming from the West, arrived in 1772 to its shores, after weeks of loneliness in the high seas looking for water and fruits to nourish his sailors, and the need to step in solid land, threw the anchor and in boats went to the shore. The islanders, friendly with visitors, as we suppose are those who rarely got visitors, welcomed them, gave them

water and fruits and showed them their fraternity, until one of the indigenous found beautiful a hat, that one of the sailors had for a while let on a rock, took it and run. The Europeans, very attached to the notions of property and respect, took their guns and shot. A fiery battle engaged, with the inhabitants' throwing stones and arrows. The captain then, gave the order to embark, and so they did, letting the beach scattered with the bodies of the islanders. Roggewen, put sails to the sea and the night arrived, wrote in his logbook what have happened in that day, who (another synchronicity...), was when the Christians westerners found Easter on their calendars. From there on, the island has appeared on all maps and legal documents, with a name who reminds the gloomy feats that that day happened.

Of course, there is not to be much surprise about it, if we consider that the paradoxical thinking seems to be essential in our culture, and a founding stone of our civilization and a kind of base on which we built language and social practices, that makes us foreigners of one another, and our selective use of information, which nowadays, with the full development of the social manipulation techniques, that disruptive technologies and the cybersphere had allowed, arrives to peak. In this sense we remind, that the name of Easter Island, was also the objectivation of an historical paradox, that the name of the ocean in which we find it, could as much be, a just expression of an emotional paradox, because when the Spaniard expeditionary Vasco Nuñez de Balboa, crossing the jungle from the Atlantic side in Panama, first saw its huge waves and furious tides, as no European has ever seen before, decided that that was a perfect Pacific Ocean... and so name it.

d) The truthful pirate.

“Había una vez, un lobito bueno, al que maltrataban todos los corderos, y había también un príncipe malo, una bruja hermosa y un pirata honrado, todas esas cosas había una vez, cuando yo soñaba en un mundo al revés”.

Canción popular española. Paco Ibáñez.

("Once upon a time, there was a good little wolf, who was mistreated by all the sheeps. And there were too, an evil prince, a beautiful witch and an honest pirate. All those things there were, once upon a time, when I dreamed of a world turned upside down". Spanish popular song. Paco Ibanez).

“At the end, this work on myths is a myth in itself”.

C.Levi-Strauss, Mythologiques IV, L´homme nu, p.484.

Let´ say that beyond the merry tone in which we have to modulate these words, to gain the emotional field of our listeners and facilitate the hidden comprehension of its story, but at the same time, being quite honestly happy myself, for being able to say it -as the reality is not what is directly manifested through it, but rather what comprehension effort we have to do, to bring it to conscience and then, at best giving life-, we are treating a very sad subject, that means very deep suffering and death, throughout centuries and millennia. I refer to the way in which ancient cultures and peoples has been forced to disappear. We mention this as a way to remind a bright future for all. If we take a moment to think what could be the erasing of a culture, we could possibly imagine what could be this now for its survivors.

And if this is undoubtedly true to every step of the very long history of what we have

learned to identify with humanity, which is not finished and is going through a paradigm shift, in the verge of a “quantum leap” or qualitative change, in humanity new beginning, the main characteristic of the present state of global dynamics, is that the direct and daily experience of chaos, is synchronic with what science, has already stated. As we have seen this year, with the hottest month of July on earth, people in Maui, California, Canada, Grece, Italy or Spain, had been confronted with fires who let them without nothing but their lives, in the best.

As wealthy nations and world banking institutions are trying to take measures to fight the conditions of the [debt and the poverty](#) of nations, the global conscience of the phenomena of climate chaos and its causes, each day [less space for doubts is left](#).

In the present case, this has to be considered mainly for two reasons. As we have learned, there is never a “true” version of a myth, and we have to make a kind of essential synthesis of all versions, as the structural method of Levi-Strauss teach us, but also because we have to remember that in the XIX century, before the annexation of the island to Chile, after the “Pacific War” (1879) its population was almost exterminate by the rides of Peruvians ships, who seeking for low price labor force to work in the islands of guano, near its coast, capture almost all people as slaves, letting only 112 alive on the island, which meant a brutal loss of its culture and traditions.

Thus, it came to me to remember the pre-foundation myth of the island, or the Dream of Haumaka which in many different versions, I recalled in my DEA Thesis in France 39 years ago: “Parole de mer. Etude structurale de la mythologie de te Pito o Te Henua”. It should be said, in a spirit which transcends the anecdotic, to confound with the oral tradition, that at as the living peoples it refers, I have lost, being unable to get a copy, and my own words should thus be considered as another version of the myth, without being one able to determine which version is more faithful than the other.

In a very short synthesis, runs: “Hau Maka, a man from Hiva, flew in a dream to Te Pito O Te Henua, saw the island, made a very careful tour, identifying very precisely the different places with names (that they still have on our days) and found it good for his people to live there. But before returning, he went down on Anakena beach, took a handful of earth with grass on top, and seeing that the earth was fertile and vegetables could grow on it, said, “behold a good land where Hotu Matua will come!”. He returned to Hiva, and the shaman favorably interpreted his dream, who oriented the voyage of his people, to the definite occupation of the island”.

We should remember, as a kind of social objectivation of the myth I recall, which give more vraisemblance to the impossible way to prove through experience other than historical facts the stated hypothesis, that on the island survived too a very important rite called Tangata Manu (the bird man), inherited from ancient tradition in electing a surrogate king during a year. The cult was suppressed by catholic missionaries in 1860.

3. Ride the wave and follow the tide. (Methodology)

"Each sentence must contain heaven and earth, stop the flow of ten thousand mountain streams and riding the wave, follow the tide."

Zen Koan. Yun Men, China, X s.AD. The blue cliff Records. Shambala, 1981.

"When considering a theme, we should treat three intermingled dimensions: ontology,

epistemology and methodology, which answers the questions of the subject, the disciplinary point of view and how we approach it".

Egon Guba, *The paradigm dialogue*. New York. 1990.

As we are approaching very fast to the COP28 which in every regard will be another step to the dominance of [the business side of the equation](#), it could be of interest to remind that the science-policy dichotomy, in many ways resembles the one between theory and practice. Though of course, there's no absolute point of division between the two, we have to say that there have been recently, a renewed academic interest in the beliefs on which we have built the dominant scientific mode of knowledge and the historical basis on which we consider it this way. The remarkable success of *The Dawn of Everything*, of Graeber and Wengrow, published, should be considered in this sense.

A well know "dissident" position of anthropological sciences, from its origins, when projecting to policies, and quite "natural", considering its subject of studies, to have a tradition of proposing other ways to conceive, see and know the organization of society, showing us that our form to imagine the world is not the only possible. As the most radical critique to the notion of progress -so valued by western civilization-, is the proposal of [Levi-Strauss](#), to use the term of "authenticity", to define them in the meaning of direct and not mediated relations between human beings.

Beyond his work who rest itself in the works of Marcel Mauss, who established the fundamental role of generosity and the gift, (M.Mauss, *The gift*, PUF, Paris 1950), had in relation to power in aboriginal societies, the writings of Marshall Sahlins with its "society of abundance", can be quoted too, to signal the way of anthropology schools around the world could impact the political perception that society at large, has of aboriginal peoples, in establishing that ancient societies were not haunted by necessity, but on the contrary arrived to have some levels of equilibrium and wellbeing, unattainable for us with our actual forms of living, which results are on alienation, ("loss and estrangement of men from itself, from the rest of humanity and from nature", Marx), which makes past societies a kind of model to think on. Or not.

Ouroboros, as you well know, is the medieval alchemical image, that the psychanalyst C. G. Jung, founding similar representations in ancient cultures as well as in individuals, identified as archetypical, or image who synthetizes a very important factor in the comprehension of human nature, as well in the person or in the society. What from another disciplinary perspective (history of religions, or *Histoire des Mythologies Comparées*), Mircea Eliade called: the myth of eternal return, and that we have arrived to conceive as a possible social future, that not being as our present, in complete chaos, could reformulate the knowledge that humanity has kept inside throughout his presence on earth, and that we can see glittering and striving to appear in common, in the acts of love, generosity and solidarity, in which, will be we. [Era somos](#).

As said, the future is inside us still dreaming our dreams.

"We are not a drop in the ocean, we are the ocean in a drop".

Al Rumi, Persia, XII s.

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