

# Juan Chamero – Humanistic CV

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## 1. Personal data

Married, three children;

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## 2. General Profile

Engineering, primarily oriented to Nuclear Physics, then Cybernetics, and along the last 15 years I went through Artificial Intelligence matters. Concerning spiritual and body-mind subjects I always was deeply interested in anthropology and religions realizing that our Western culture deserved little room for the understanding of other big cultures and ways of thinking.

## 3. Eastern influences

I understood that to grasp the “Oriental” culture **as\_it\_is**, I had to involve myself on a body-mind “way”. As a teenager I was an active athlete and practiced some “hard” Yoga training including long fast sessions but at Western style, body and mind separated and looking for rewards and merit to become better, stronger, and smarter. With this heavy “disadvantage” in mind I decided that Martial Arts, initially karate, will be my way to become at least a wise “samurai”.

Being black belt I was severely injured in my cervical region and on account of that I was compelled to practice some other arts in order to recover my health (and my movements!), namely more subtle and softer ones such as Yoga, Tai Chi, The Sport of the Five Animals, Do-in, and Chi Kun. Hopefully this accident help me to find my way to become an ordinary man!.

Deeply motivated for the experiences of men like [Jung](#), [Watts](#), [Castaneda](#) and [Zen masters](#), I met real body-mind masters who really didn't care too much about lineages and certificates because they were imprinted in their faces and in their minor attitudes, gestures and movements. Gesture comprehension was part of my life: as a chess player for example I learnt to know the mastering of any chess player by the way he/she take and move pieces. Archetypes, like Don Juan, from Castaneda's essays, could be found at any place as I experienced: a "*yatiri*" of the Bolivian *Altiplano*, a "body reading" master as the Japanese *Doctor O' Hashi* resident in Manhattan, New York, a Japanese Zen master like the recently dead *Dr. Shizuto Masunaga*, a yogi like the "*Ananda Marga*" follower *Carlos Acosta* from Argentina, or a martial arts master like the Japanese *sensei Oscar Higa* from Okinawa, Japan.

I was in deep touch too with Western masters like [Dr. Ismael Ouiles S.J.](#) a Jesuit monk creator of a Christian meditation method resembling Zen, with experts and scientific people striving for human excellence like the eminent argentine physiologist [Dr. Néstor Lentini](#) and a High Competition researcher and gerontologists as the North American *Major General (R)* [Bernard Loeffke](#).

All of them have been my masters, even without being formally acquainted of that and all of them shared a common wisdom. They have helped me to become a Zen master even though a laic Zen master. With profound respect and being grateful to them, I decided to return back to my Westerns roots to intent to demonstrate the power of Zen in all aspects of life, including in science and technology.

#### 4. The Yin-Yang

Versus Cartesian dualism and Leibniz monadologism



**The scientific vision:** Our Western culture teaches us to “see” things at “Western style”, something like a scientific way of seeing things. We are somehow ego-centered, we are US separated from the REST, documenting we have TEXTS within CONTEXTS, we LOVE others as well as we HATE others, we differentiate CAUSE from EFFECT, GOOD from BAD. It’s almost impossible for us to conceive a thing that it is and it isn’t at the same time and for this reason is hard for us Westerns to “see” the duality of wave and corpuscular nature of the light and to understand quantum mechanics processes either.

**Zen vision:** Zen formation enabled us to “see” different. After a hard training what sees things different is not our mind but our body-mind unit instead. Of course these visions are not permanent but like flashes (“satori” flashes) that enable us to perceive *things\_as\_they\_are*. Zen enables us to be extremely sensible to see “behind”, a subtle different experience to the “gestalt” concept of psychology. However as I’m a Western, I agreed that these visions must be matched as much as possible with concrete facts to be credible. Avoiding being too much esoteric let me present here an example of this Yin-Yang approach. I’m the creator of a new Knowledge Management Ontology based on a set of conjectures.

**See behind:** These conjectures arise to our mind as elementary questions such as “*What’s in a document?*” or “*What a concept is?*” or going farther “*What is knowledge?*” Trying to unveil the first quiz, to see behind it, is like to unveil a *Zen “koan”*, a sort of challenging body-mind gym that has not rational answer. However, when you grasp it you may “see” it better than before. Fully devoted to that question as a koan gym I acquainted that any document is a harmonious message sequence of only two types of semantic particles: “common words and expressions” and “concepts”. These concepts are unique and specific terms with meanings associated to the dominant and/or leading document thematic.

## 5. Zen applications

See [Intag-Darwin Methodology](#) and [juanchamero.com.ar](#)

- 1998-.....: Creation of a **New Knowledge Management Ontology**, a new way to see the intrinsic and many times hidden order of beings and things. You may see here a *Yin-Yang approach to IR, Information Retrieval Applications, Web Semantics, Interactive Match Making Optimization, Selective Classification and Distribution of Information*, and *Main Human Pattern Behaviors Detection and Unveiling* in interactive man-machine networks.

## Zen into Teaching-Learning matters

See [The Millennial teaching-Learning Paradigm](#)

- 2003: *Learn\_Teaching Paradigm*. If you accept that learning is always associated with teaching and vice versa, some applications like e-Learning could be seen and designed differently. Concerning this activity it is worthwhile to mention the Hebrew concept of **LAMAD**. In Hebrew language LAMAD is used to invoke “to teach” and “to learn” and in the Hebrew culture is by given that the teacher has not taught unless the student has learned. In Zen teaching-learning is also a dual experience of transmission “heart to heart” between the master and its disciple with the purpose of changing their respective lives. In Chinese medicine doctors learn from living human “labs” that nurture them of knowledge. As an analogy Lamad and Zen learning could be imagined like a continuous flow of information and knowledge in both directions. The Information Theory tells us that when you as a master (source of knowledge) issues a bit of information to a student once agreed about coding the student may half its degree of ignorance. However this theory rests on only one side of the Yin-Yang monad: an active part providing something to a passive part. Zen ontology is open to conjectures that operate within a sort of Yin-Yang complementary symmetry instead.

## 6. Some experiences as a (Zen) Project Leader

- 1987-1994: **Young Leadership Training Program**: oriented to transform violent youngsters, living in extremely poor suburban zones of the Great Buenos Aires, into young leaders by way of sports and martial arts. Work performed by the "*Fundación Latina*", a Latin non-profit organization working associated with the "*Caritas*" program of the *Catholic Church* and the *Okinawa Karate School* from *Okinawa, Japan*, directed by *Sensei O. Higa* ranked 8<sup>th</sup> Dan of that school.

## Zen Practice

See [Zen Fitting](#)

- 1991-1992: **Human Excellence Workshop Seminars** addressed to South American Executives, sponsored by the National Sports Secretary of Argentine and with the participation of leading people from Humanities, Health, Sports and Managerial Schools such as:

*Dr. Ismael Quiles (s.j.)*, a Jesuit monk, at that time Director of the *Oriental High Studies School* of the *Jesuit University of El Salvador* at Buenos Aires, Argentina;

*Mayor General Bernard Loeffke*, a North American general, Viet Nam hero, specialized in Human Excellence and in High Risk Training;

*Dr. Néstor Lentini*, at that time *Director of CENARD*, the *Argentine National Center for High Efficiency in Sports*;

- 1994: **Intensive Course of Human Potential**, addressed to Top Executives held at *IDEA*, the *Institute of High Executives from Argentine*: 40 body-mind sessions ending with a body-mind Iron men/women test of 12 hours of duration;
- 1994-1995: **Intensive Course of Human Potential**, addressed to *Trainers of the INAP*, *The National Institute of Public Administration of Argentine*;
- 1994-1996: **Zen Fitting Intensive** courses for groups of the *South American Region* from athletes through people with severe health problems such as drugs addiction, HIV/aids, and cancer.

## 7. Some Comments

Our culture needs of contributions of this nature because most of Zen literature falls in one of two categories: Zen masters documents that are too cryptic and brief for the general reader and Western essays about Zen written by great thinkers and philosophers that admire the intellectual power and insight of the Zen as a complementary way of thinking but that have kept their bodies off, and consequently, they lack of one dimension to really understand Zen. Zen is a body-mind art impossible to understand by just reasoning. That was, in despite of their tremendous intellectual attributes, the case of *Mircea Eliade* and *Karl Jung*. Even a great Japanese thinker like *Daisetsu Suzuki* is not considered a trusted Zen transmitter by many Zen masters because he assigned too much emphasis to the mind. In the same fashion that many Eastern people came to the “West” to learn what science is, and understood it enough to be assimilated, some Western people became conscious of Zen, the “other pearl”, perhaps as necessary as science, to attain a superior quality of living, and try to fully understand it to be incorporated in their culture as something ordinary.

## 8. Western influences into Technology matters

**Latin Foundation** (1976 – 1994)

**Principles:** In year 1976 Juan Chamero founded with a group of friends the “*Fundación Latina*” (*Latin Foundation*) an ONG to promote the Latin values. He was its president from its founding till its ceasing of activities in 1994. Its motto was: “**IDEM VELLE ET NOLLE DE REPUBLICA**”, meaning sharing the same “**I do want**” and “**I do not want**” spirit about Republican matters that as per [Cicero](#) it was one of the main characteristics of the **Rome Grandeur**: at large *Unity in the fundamental, diversity and plurality in the secondary*. The core of these values were “**the love for one’s homeland**”, “**the zeal for justice**”, and “**the civil benevolence**”, that is moderation and magnanimity along the whole life and expressions of its Imperium.

**Areas of Activities:** The Latin Foundation operated actively from its launching in 1976 until 1994. Its spiritual seed was conceived by two engineers, *Juan Chamero* and [Agostino Rocca](#), at that time President of *Techint*, one of the most important industrial groups of South America.

- **Poverty Eradication:** From the very beginning centered its action in Poverty Eradication programs in the suburbs of the Great Buenos Aires (Florencio Varela, Ciudadela, Haedo, Morón, and San Miguel) creating **Popular Auto Aid Centers** (CAPs in Spanish, “**Centros de Autoayuda Popular**”) in a joint effort with “*Caritas Argentina*” the local branch of *Caritas*, the Catholic Church organization to aid the poor.
- **Human Excellence:** As a second area of operations the foundation centered its action in “Human Excellence” projects *with the ethic of doing our best at any level and at any circumstance, without expecting rewards*. One of the most “rewarding” and of unexpected success was a project to orient the potential “violence” of the young people of extreme poor urban settlements to leadership. This project was a joint effort with the *Oscar Higa* (a descent of Samurais) **School of Martial Arts of Okinawa**. A karate film related to this original undertaking was programmed (the whole script) as a joint effort with the Republic of Ecuador (1984) but it has to be abandoned by financial reasons.
- **Zen Fitting:** As a third concomitant area the foundation organized hundreds of seminars and workshops of “*Zen Fitting*” addressed to Latin American private and public organizations in three levels: for “*common people*”, for “*select groups for selected tasks*”, for “*handicapped people*”.
- **Global Studies:** As a fourth area Geopolitical and Socioeconomic Studies performed in joint efforts with universities, scientific, economic, social and political ONG, embassies and technical and scientific government agencies. Within this area created the **GTN** (1979 – 1982), an Argentine **Nuclear Tasks Group** and the **ECONERG** project as a joint effort with **USAL**, and **UB**, *University of El Salvador* from Argentina and **University of Belgrano** from Argentina. Along this line from 1982 to 1990 edited **ENERGEIA**, a semester report about ecology and the geopolitics of the energy