

# ETHICAL PORTFOLIO: “MEMENTO'S HUMAN LANDSCAPE”.

*Made by Massimo Briani.*

Each culture and each people gives a specific response to the external landscape, a response that is always filtered, however, by the internal models that the body and history have been gradually defining. The one who knows his own profound models is wise, but the one who manages to place them at the service of the best causes is even wiser.

(Mario Rodríguez Cobos - “Silo”).

This photographic portfolio “MEMENTO'S HUMAN LANDSCAPE” is inspired by a short but intense journey made with the Humanist Movement in Florence that I always carry with great affection in my heart. The Humanist Movement<sup>1</sup> is a voluntary international organization which, through the instrument of active nonviolence and non-discrimination, promotes human development in a social and personal sense. It is not an institution and has no offices anywhere in the world. It was born in Argentina in 1969, taking inspiration from the ideology<sup>2</sup> that refers to the New Humanism or Universalist Humanism of its founder Mario Rodríguez Cobos, known under the literary pseudonym of “Silo”.

The photographic journey portrays the images that represent some of my memories of the “Human Landscape” in which I grew up. To tell the profound meaning that this represents for me, I allow myself to use some extracts from the text “The Human Landscape” of the same “Silo”<sup>3</sup>.

«Due to the complexity of perceiving, when I speak of external or internal reality I prefer to use the term “landscape” instead of the term “object”. And by this I take it for granted that I mention blocks, structures and not an object in its isolated and abstract individuality. I am also interested in underlining that landscapes correspond to acts of perception to which I give the name of “glances” (invading, perhaps illegitimately, numerous fields that do not concern visualization). The “looks” are complex and active actions, which organize “landscapes”, and not simple and passive actions of reception of external information (data that reach the external senses) or acts of reception of internal information (body sensations, memories, apperceptions). It goes without saying that in this mutual implication of “gazes” and “landscapes”, the distinctions between the inside and the outside are created according to the direction of the intentionality of consciousness and not according to the naive schemes taught in schools. » «It is also advisable to distinguish between the internal world and the “internal landscape”, between nature and the “external landscape”, between society and the “human landscape”, making it very clear that when we say “landscape” we are always including the viewer; This situation is very different from that in which the internal (or psychological) world, nature or society appear naively existing in themselves, excluded from any interpretation. The idea of “human nature” is the one that implicitly corresponded to the external gaze on the human. But if we know that man is a historical being who transforms his own nature through social activity, the concept of “human nature” appears to be subordinated to doing, to existing and subjected to the

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1 The basic ideas of the Humanist Movement are expressed in the Document of the Humanist Movement and in the bibliography available on the official website [\[1\]](#).

2 New Humanism focuses on overcoming pain and suffering on a personal, interpersonal and social level. It defines violence as anything that causes suffering to human beings in their generality. In relation to this, it must be considered that violence can present itself under different aspects, therefore not only in the most evident and well-known form of physical violence, but also in the economic, religious, psychological, sexual, ethnic, etc.

3 Freely taken from “The Human Landscape” written by Silo in 1988. Sixteen years pass between the first publication and its subsequent correction. In this period of time, the book circulated in numerous languages of the East and the West..

transformations and revelations that such existence determines. In this sense, the potential of the body, understood as a prosthesis of the intention, finds its field of development in the work of humanizing the world. And the world can no longer be seen as a mere exteriority, but as a natural or human "landscape", subjected to real or possible human transformations. It is in this doing that man transforms himself.»

«Placed in front of an unknown landscape, I appeal to memory; so I discover that it is the "recognition" of his absence in me that makes me understand that it is something new. The same happens to me in a human landscape whose language, whose ways of dressing and social customs strongly contrast with the landscape in which my memories were formed. But in a society where change is slow, my previous landscape tends to impose itself on novelties, which I end up perceiving as "irrelevant". If, on the other hand, I live in a society characterized by rapid transformations, I tend to give little value to change or to consider it as a "deviation", without understanding that the internal loss I experience is the loss of the social landscape in which my memory is configured. This makes me understand how a generation, when it gains power, tends to shape the myths, theories, desires and values of a landscape that no longer exists today but that continues to live and operate as a social memory, insofar as it deals with the landscape in which that whole was formed. And this landscape had been assimilated as a human landscape by the children and as an "irrelevance" or "deviation" by their parents. And however much the generations struggle with each other, the one that conquers power always exerts an action of delay as it imposes its own landscape of formation on a human landscape that has now changed or that it has contributed to modify. Therefore, any transformation implemented by a new human whole is always affected by a delay that has its roots in the era of the formation of this set. And it is with this delay that the new whole that is forming collides. And this "distancing" or "extraneousness" clearly shows that every perceived landscape constitutes a global reality different from the one remembered, even when it is about something everyday or familiar. And this is the distance that the dynamics of the human landscape imposes on every memory, individual or collective, of one or of many or of a whole generation which, by the fact of coexisting within the same social space, is pervaded in the bottom, from a common emotional tone! How difficult it becomes to agree on an object if it is examined by different generations or representatives of different eras coexisting in the same space! And if it may seem that we are talking about enemies, I must make it clear that similar gulfs are already opening up among those who seem to have the same interests. With the acceleration of social transformation, the most recent generations have separated from each other much faster than the previous ones, because the human landscape in which they had to act had moved further away from the human landscape in which they were formed. " What defines a nation is the mutual recognition that binds those who identify with similar values and aspire to a common future and this has nothing to do with either race or language or history understood as a "long time path that starts from a mythical past ". In this sense we can speak of the formation of a human nation which has not yet consolidated itself as such and which has known innumerable persecutions and failures. This is something that we are beginning to grasp in those societies whose human landscape is undergoing such profound transformations that the need for internal references is becoming more imperative every day. Unlike other eras full of empty phrases with which we sought the recognition of others, today we begin to value humble and

heartfelt work through which we do not pretend to enhance our figure but to change ourselves and facilitate the change of their family, work or relational environment.»