

ficación sugerida por Rawls. En vista de que el dolor no es necesario ni suficiente para hablar de castigo, se sustituye por la privación de derechos. A esta luz trata de analizar las teorías que han intentado justificar la institución del castigo, apuntando que algunos rasgos del retribucionismo, junto con otras consideraciones no-retribucionistas, son racionalmente indispensables en la justificación. Sus conclusiones son (1) que el castigo involucra esencialmente consecuencias negativas, (2) que muchos abusos se cometen en nombre del castigo, (3) que mientras no desaparezca o disminuya el crimen, no hay probabilidades de que el castigo desaparezca, por lo cual esta institución humana, con un pasado desdichado y con un futuro probablemente nada glorioso, es, sin embargo, la menos destructiva de las alternativas viables.

JAVIER ESQUIVEL

The Gifford Lectures 1972/73. *The Development of Mind*. Edinburgh: University Press, 1973, 151 pp.

Estas conferencias representan la continuación de un simposio interdisciplinario cuyo primer volumen reseñé anteriormente.⁴ De nuevo participan dos filósofos (A. Kenny y J. Lucas) y dos biólogos (Longuet-Higgins y C. Waddington). Esta vez se pretende examinar el tema del desarrollo de la mente, aunque con gran laxitud, como se apreciará en lo que sigue.

En su primera intervención Longuet-Higgins trata el tema de las fronteras de la psicología, preguntándose por qué la evolución produjo mentes y por qué se desarrolla la mente conforme crecemos. Acerca de la primera pregunta, nos dice que cuando conociéramos más acerca de la evolución de nuestra especie sabremos cómo se produjeron las mentes, pero nunca sabremos el porqué. Sobre la segunda cuestión, alega que gracias a Piaget conocemos cómo se desarrolla la mente del niño aunque tengamos una idea muy pobre de por qué ocurre así.

Para contestar el primer *por qué* necesitamos una perspectiva más amplia de la evolución, la cual incluye entender mejor los programas codificados inmersos en los cromosomas. El segundo *por qué* exige saber cómo se crean nuevos genes en los cromosomas; la evidencia apunta hacia una explicación muy parca, a saber: por sucesos completamente ocasionales.

Longuet-Higgins cree que los *cómo* están dentro del campo de la ciencia, pero los *por qué* no siempre lo están: las leyes que deman-

* Cf. *Crítica* No. 28, Vol. X, abril 1978.

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