

CULTURE, VALUE OF CULTURE AND CRISIS OF CULTURE

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Abstract

This paper aims at contributing to the necessary reflection on our cultural context as far as crisis and dominant values is concerned.

As men, it is a daily act to be faced with our history, that is to say, to encounter the limitations of our own being just as we are. We are a circumstance, and everyone has to reach the utmost of existence from that time and place.

Changes are of a religious, philosophical, moral, political and economic nature, but their relationship does not seem to be understood. A civilization designed once for all has slipped down our hands due to the inexorable power of facts.

The industrial revolution set free material forces as an epiphenomenon of a previous spiritual autonomy. This fact produced an external material progress in some countries, “based on the knowledge of natural sciences, the inventions of technology and the applications of one and others in the industry and economy field”.

However, such spread has not been accompanied by an equal spiritual development; moreover, it could be possible to point out that a progressive impoverishment of the interior has taken place parallel to the expansion of culture.

The disappearance of the geographic barriers is causing a wealth reorganization which allows the greatest part of the economic growth to be absorbed by a few countries. If we cannot find the right path for these asymmetries, we will take the risk of entering a precarious neo-imperialism that guarantees “an American pax” and works in cooperation with absolutely feudal structures for the non-central countries, that is to say, not only for the peripheral countries but also the intermediate or emergent ones.

Nowadays, it is believed that mankind is walking through the end of the “Adulthood Era” that has taken place for the unprecedented fact represented by the forces freed during the Second World War. The outcoming experience would have opened a more perfect and complete society. This vision has gained force from the “Fall of the Berlin Wall” and the fascination of the 2000 as the end of the history.

We are after the “year zero”, “the technological civilization” that could be in the future, has already come; it is nothing but the regenerated extension of the “Bourgeois Ethos” that Marx thought would only last a hundred years. This new Ethos created uncontrolled productive forces and broke the relationship between man and the rhythms of nature as well as the

social structures of belonging. The paper aims at the description of the dominant values of the weltanschauung.

I. Introduction

Our country has historically been considered as the END OF THE WORLD and as such has been treated during the enlightenment and the positive period; thus, together with the scarce vision of the leading sectors, it was placed in the PERIPHERY OF THE WORLD.

This position -accompanied by a lot of material liabilities- has allowed our culture as well as other Latin-American cultures to preserve certain popular values, *that is to say the Self primacy versus What is to come, the Inner versus the Outer, Life versus Use, Theory versus Praxis, and Ends versus Tools*

But as the core-periphery relation is not of a homogenous nature such values are mixed (to a greater or lesser extent, according to cities or social strata) as a consequence of the transformation of values into elements that were not of the same nature in our traditional culture, that is to say, they were not able to affect will..

In that sense, it is interesting to recall Arnold Toynbee's remark "The World and the Western countries" where he says that: "When the bands of a stream of culture are diffracted in its path, i.e., technology, religion, art, and politics, because of the resistance offered by a foreign social organization that does not allow its "technological band "to go through, the latter will be able to penetrate faster and deeper than its religious band. And this law can be formulated in more general terms. We can say that the power of penetration of a band of cultural radiation is generally inverted to the cultural value of the said band. A trivial band is less resistant in the assaulted social organization than a crucial band, because the trivial band does not threaten to cause such a violent or painful disturbance in the traditional way of life of the assaulted organization":

This has already occurred with the appreciation of technology and consumption. The wave that is pulling them away comes together with disastrous aftermaths typified by popular beliefs of ecological disasters, pollution and risk of war. We are all participating in the Euro American civilization crisis (which has been spread all over the world until making only one world by participating -for the first time in history- of a sole history shared by all men), last breath of a civilization made once and for all but disintegrated in the hands of its continuers.

"A band of cultural radiation set free", we would say today: a value like an electron or a contagious disease which having been set free can be mortal when it is detached from the system wherein it has functioned until then, and is freed to grow in a different environment". In its original scenario, this cultural band, value, bacillus or electron could not cause any

harm because it was kept inside a system and associated with other elements of a structure where every participant was balanced.

It is not science that has destroyed this way of civilization in its foundations but the transformation of tools into ends and of technology into a dominant value. We shall see that from that point on, man is outrooted from the plenitude of reality and surrendered to a brutal dynamic of consumption which in the end consumes his personal being.

His being is abused as it claims to have expelled the “One” of whom he is the image and resemblance. Nietzsche’s statement is not a scream of war but of desperation: “God is dead”, but this is so because God is no longer found in men’s hearts or behind the creative project of things.

It is then when the man that “has killed” God discovers himself a senseless human being, it is just the contrary to Sartre’s statement: “There is no human nature because there could not have been a God to project it”. There exist both a human nature and a culture where the man enters through afflicted labyrinths, noticing that a true revolution has occurred inside him.

II. Methodological Framework

As men, it is a daily event to be anxious about future, we stumble on our history, and that is to say, we face the limitations of our beings as we are.

Facing the inner mirror, we state to ourselves “I am this one and the same one”. And from such an obvious thing, it follows a very important question -Why am I this way? - Because it has absolutely been given to me. I am not by essence but I have been given, someone has given it to me.

It is difficult to understand oneself, but it is only from that understanding of the inner self that we can “come out to understand the nature of the world surrounding us”.

Saying that I am one of those who have been given -reasserting the stupidity of arrogance- is not only saying that I recognize myself as obvious but that I can also behave in a surprising and strange way, that I can be unaware of myself.

I also discover that my being is enlightening that enigma in such a way that I understand my goals as I am or reject my own self in my actions.

So the question is raised: How is it that I am myself? And the answer is by being given, acknowledging that “at the beginning of my being there is no own decision to exist” and the most serious thing is that the absolute decision of not being is not within myself

I was given by somebody, as a being and as a man. But, is it possible to be a “MAN” or Have I also been given to be this man, in this place and at this time, where my interior has to recognize an order and the order of existence?

We are affected by circumstances and each one from this place and time has to reach the utmost of existence. Not a mass existence but a personal one and here the anthropological issue gathers the political one.

There appears a certain conditioning that calls to reflection: I cannot be as an abstract being. We shall herein attempt to deal with the understanding of our here and now.

In a certain way the current way of thinking seems to be distressful. This is due to man's disordered conscience of his active participation in the infinite changes he has to cope with. We can no longer repeat Spinoza's words, "things are mute". We are surrounded by an ocean of contradictions which shows a social crisis of global characteristics, the future is cut off. The understanding of the limits of the processes of composition and decomposition being witnessed as well as the atomizing rationality of economic policies cannot be understood, it is just an exercise with very limited explanatory scopes.

The changes are of a religious, philosophical, moral, political and economic nature, but their relationship does not seem to be understood. A civilization designed once for all, vanishes in our hands because of the relentless force of events. A general scenario is set but it is a mere enumeration of data, details and parts of reality which are not enough to reveal reality.

We shall try to demonstrate a tool, without being able to develop it, that allow us to have a look at reality as a whole from that infinite point invested in oneself in the same time and place. In a broad sense this is what the word culture is trying to suggest, identified by some people with the term *Weltanschauung* (Cosmovisión): a kind of knowledge ordered in such a way so as to capture the real thing "as a whole", like a value, with the characteristics of a commitment and distant from "perspective"

Weltanschauung aims at capturing the object as a whole and its object is the whole, it does not go from details to the whole it belongs to, but from an incipient clearness when capturing the whole, to a greater neatness, plenitude and depth. As Guardini says, it is a development to the inside and its supports are not the objects as mere landmarks but the "living multi-Dimensionality of the self and the knowledge. Thus, it stands out clearly from those who tend to see reality as a closed system that can be totally "explained" by the determinism in the closed interweave of cause-effect.

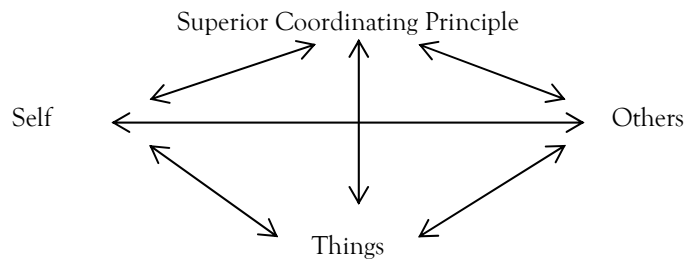
We could ask ourselves what thing –in spite of being compound- unifies the view of reality? This "something" that is proved behind the events, the ideas and the institutions of the same period, is the domineering *weltanschauung*".

Weltanschauung is neither Science, nor Philosophy, nor Theology. It is a view aimed at reality as a whole. It aims at understanding everything as a complex reality and at the complexity of singular realities.

Likewise, *Weltanschauung* is "the view of reality where the man is included and where the scale of values that gives sense to human beings' lives derives from". Here every aspect of man, his acts and objects surrounding him do not fail to be present. It is not philosophy because it does not appear as an intellectual development; it is a totalizing view underlying

our daily judgments instead. Weltanschauung's viewpoint directs reasoning from the center of the spirit to the whole to reveal the truth – as said by Romano Guardini- “it is not through concepts and theories but just through images. Its value is theoretical, it is only moved by truth but its commitment is practical and calls to action.

Now if we analyze this idea, we find that Weltanschauung as a unit influences in a different way and that this diversity takes a quadrangular form. That is to say, that it is possible to distinguish four polar elements in it, which according to the belief we have of their superior coordinating element, determine weltanschauung's density and content. The analysis of the polar elements helps to their explanation as we cannot talk about the whole at the same time.



The aforementioned being said, we are at risk when thinking that Weltanschauung consists of a summing of its polar elements and its relations.

This would erroneously lead us to think that the concept of one of the polar elements can walk independently from the other three which in fact is impossible as the concept of each element is in and around the whole (from Latin, *Circuminserto*¹). Likewise, the whole is more than the summing of the parts.

The polar elements of every Weltanschauung are the view of the man, the view of the other men, the view of the things outside the subject, and the view of a superior and coordinating principle.

This view of reality as a whole is probably the most appropriate method to understand man's present day; he, who was created in harmony with God, the other men and nature, constantly breaks this harmony through sin but still maintains his call for reconciliation, the restoring of that missed harmony.

The polar elements and their relations have persisted in the unity presented by Weltanschauung's scheme throughout history; however, due to the change of view of the superior coordinating principle, the gravitational center of the Weltanschauung's scheme is moved from one pole to the other and evenmore to its relations.

The existing relation between the “self” and “the other men” is marked by acknowledging the others (from Latin, *ad alterum*) and has a double flowing and circulation made up, in first place, by the family who, being capable of adopting different historical forms, is always

part of the “self” in the “others”; in second place, by friendship which transmits the richness that might exist “in the other” to the “self”, being this way cause and effect of the opening of the “self” to the “other”.

There also exists mediation between “the self” and “the things outside the individual” and we would give the general name of “culture” to that mediation. Even though in the present language we use the word culture as an equivalent to “a view of the world and life” (herein called *Weltanschauung*), culture as a mediation shows the process whereby the man comes out of the nature as a whole and places himself distant from the things that are naturally given, to come back later and transform them.

However, this is not the only way by which the “self” gets related to the “things outside the individual”, the individual relates again with “other men” because of his social nature and with nature by means of the economy. He administers what has been given and participates in the creative power of production.

The economy here is subordinated to the conception of elements such as “other men” and “things outside the individual” but this does not imply that the importance of the “economical action” is disregarded in order to fully understand the social interaction; indeed, it is the incardination of the economy issues in the field of “idea of culture”. This is said in a broader sense, as also done by Adam Smith when he gives place to “moral feelings”, when David Ricardo makes reference “to the habits and customs of the people”, Marshall to “the desires determined by activities” and Sombart to “the spirit of Capitalism”.

Regarding the coordinating element, as observed by Max Weber, there is no human society without some experience on a coordinating superior principle, whether it be the “absolute spirit”, “the material” or God, consequently, in every *Weltanschauung* scheme there exists a concept of mediation between the self and that principle, that is to say, that what we know as “religious mediation” exists.

Religion is a human universal like the language². Max Scheller observed: “Since the religious act is a special gift of the human mind and the human soul, there can be no discussion about this or that man carrying it out. The following law stands: every finite spirit believes in God or in idols” Max Weber considered that the answer could only be a personal decision, arbitrary and unconditional at the same time. Taking into account the nature of political religions of the XX century and the pretensions of the “possessed ones” about having definitive truths, the real difficulty does not lie on the statement of alternatives but on the question of who God is and who the evil is”³.

Webbers’ quotation cited before leads us to the last problem of mediations. It has already been stated by Alexis de Tocqueville in the following simple terms: “Upon my arrival to the United States, the religious aspect of the country called my attention first; the longer I stayed, the more I noticed that great political consequences were born from these new facts”⁴.

The principal consequence that rises from the relation between the concept of the polar element “superior coordinating principle” and the view of the community is the mediating

concept of authority. This, which apparently is a complex thing far from daily issues, is easily understood within the concept of a “society without parents” where, because of the rejection of a family mediation, religious possibilities are rejected as well; consequently, it is impossible to establish any kind of authority since the family and the religious concept have turned out to be - as a consequence of the ideology of emancipation – their own absence: they do not exist; furthermore, they cannot exist. As we have already stated, it is clear then that it is possible to talk about transference of one polar element to another.

This short introduction would be deemed incomplete if after talking about the Weltanschauung scheme and its four polar elements (i.e. the self, the other men, the things outside the individual, the coordinating principle) and about the five mediations (i.e. the Ad Alterum, the view of culture, the view of economy, the view of religion, the view of authority ⁵⁾ we finally failed to point out that each of these elements has an inner dynamic of its own.

The variation of participation in the insertion of that element (interchanging its insertion in the Weltanschauung scheme and producing -in the case of the coordinating superior element- the variation from one Weltanschauung to another) lies on the prevalence of some of the aspects that move the internal dynamic of the polar elements,.

The conscience of crisis

There are times when a whole generation is trapped between two eras, two ways of life and, consequently, it loses its ability to reach its self understanding; it does not have any clue or security, not even a simple promotion”. It is difficult to determine a historical time in a rationally limited way to show the decline of the roman civilization and the birth of the so-called Middle Age, similarly, it is also difficult to show the birth of the present civilization.

The rise and the death, or the opening of a new cycle in civilizations, are hidden to the contemporary man, these would seem to escape from the individual human will.

We shall only be allowed to state that the civilization crisis is expressed when the weltanschauung that fosters it expires, and that the material solution to the problems already stated by the crisis trends to die away before this expiration or spiritual disintegration

The industrial revolution set material forces free, as an epi phenomenon of a former spiritual autonomy. This produced an external material progress in some countries based on the knowledge of the natural sciences, on the technical inventions and on the application of one and others to the economic and industrial fields. .

However, such spread has not been accompanied by an equal spiritual development; moreover, it seems to be possible to show that together with the expansion of culture there have been a progressive interior impoverishment.

Such recording has introduced an anguish conscience of the crisis into the man who pertains to the euro-American civilization. This cannot be attributed to a tardy transfiguration of the past, on the contrary, this subjective feeling has an objective ground to establish it.

Since the end of the XIX century the oppressive feeling, the overwhelming uneasiness and growing discomfort have been growing in the man's interior that immersed in the aforementioned culture, has walked towards a deadlock, from which he has to come out if the human life deserves to be lived.

Philipp Lersch⁶ believes that the consciousness of this crisis found its first literary and programmatic expression in W. Rathenau's "Critics to our Era" (1913), where he identified the mechanization of life as the nuclear problem of our situation. E. Hammacher's "Capital problems of modern culture" appeared next year (1914) wherein he tried to get to the bottom of the historical roots of our situation.

Immediately after the end of the First World War, O. Spengler put forward his interpretation and critics of the present time and his "Decay of the Western World", broke out a passionate debate. A: Schweitzer's "Declination and Restoring of Culture" was equally important but produced a minor repercussion; it was first written in 1900 but reached its definitive form between 1914 and 1917 and dealt with the declination and self-annihilation of culture.

Among Latin-Americans, we may mention "Terrors of the year one thousand: critics of a legend" (1909) by Ortega and Gasset; however, "The mass rebellion" (1926) as well as Andre Gide's "European considerations" where he stated that "we are facing the end of a world, a culture, a civilization, a disintegration process where everything has to be considered as a problem again" were outstanding.

Man has not changed as a man but man is also the view that man has of himself and of all the objects he is related to.

The global civilization

The process of crisis of the euro American Weltanschauung turned into a global civilization has been developing. This has occurred because the disconnection and atomization of euro-american humankind are parallel to a subjective process of dissolution of loyalties, accompanied by an objective process of globalization so as to arrive to the current characterization of our geographical space as "Global Village"

The worldwide process started in 1945⁷ but the acceleration of this process⁸ called globalization has had different stages.

By the end of the 60's, the universal and immediate transmission of information took place. The organization of the state-nation was already being limited, fact that had fostered the creation of new supranational political units to supervise the fulfillment of the directing rules of the political-economic behavior in a transnational arena under the power of a precarious group of common values.⁹

By the end of the 70's, large companies were organized in the form of worldwide networks, growingly ignoring the national frontiers (out of the 100 most important economies of the world, most of them are corporations), it is then when we became aware that certain

fundamental problems of our times were essentially transnational, namely, environment protection, drug and weapon trafficking, the risk of country marginality, even of whole regions. The biggest problem in our times is not to explain why some countries develop but why some others do not.

By the end of the 80's, currency exchange controls and free and immediate flow of capitals were next to an end.

Today, the global nature of the digital world increasingly erodes the old national limits. Although the world still has a pluri cultural nature, because of a lack of agreement in the fundamental values, it is at the same time a unique world.

The globalization and technology of what we are calling the "New Economy" are decanting some important changes in the enterprise world that not only impact on their functioning but also generate social imbalances of great scope.

The disappearance of geographical barriers is generating a reorganization of richness that allows the greatest part of the economic growth to be absorbed by a few countries. On the other hand, some enterprises are gaining a kind of power which goes beyond that of the mayor ones called "national states" and non profit transnational organizations of the "third sector" that escape from any democratic control are created as it also happens with some companies.

The development of the third sector concept as an excluding factor of the enterprises and the reason by which the power of the enterprises is feared and that of the non-governmental Organizations is ignored, is a political issue of first rate.

If we fail to order these asymmetries we take the risk of entering a precarious neo imperialism which guarantees "an American peace" and works under totally feudal structures for the non central countries, that is to say, not only in the peripheral ones but also in the intermediate ones called emergent.

In fact, the process has already taken place at a national scale with the generation of manpower and, to certain degree, a technologically segregated population. The changing rhythm of labor and social life requires new abilities and knowledge to attain a performance adjusted to the "Employability" .Larger part of these skills is offered by the enterprises or agencies that train people. The excluded population will be left behind, becoming a new race. Those segregated by the technological society.¹⁰

This is of relevant importance in the case of the unemployed who see how their working opportunities are reduced. But it also has an impact on those who, having a job, are afraid of losing it. Therefore, quasi-feudal situations arise wherefrom a free man gives his freedom away and allows his life to be consumed in exchange of security.

Today the greatest structural challenge is constituted by "Digital divides" (virtual sociability and virtual segregation) coming from an individual base which nowadays dyes all the media.

Difficulties do not come from *the mass media* but from the very characteristics of the current weltanschauung transformed into global culture.

The internet is an individual context of life: one-person house, one-person container, to be alone among the mass. The nightmare suffered by the character in the film “The Net” is just a parable of reality. They can change her social identity; they can make her disappear as a legal individual since she only has virtual relations. She has no physical relation with any other human being.

The end is also revealing. She rescues her senile mother from an asylum and both share their time in the garden working with their hands in the land (nature). The problem of being alone is that it is natural for us to be with others.¹¹

There is no one who does not owe something; moreover, there is nothing in ourselves which is not owed to another person. Our more personal self, our intimacy takes place in a group of subjective intimacies.

Development is of utmost broadness but it is important to remark that there is one largely extended subjective conscience of the crisis, and this has to encourage us to look for an objective support.

The crisis of our civilization

Today our civilization crisis is frequently explained in terms of the overflow of technologies, but the problem of technology is not in itself but in the man who creates it and takes advantage of it as well.

From man’s viewpoint, a first evidence of the crisis could be the anguish whose reasons could be looked for in the lack of support and shelter, which offer a certain security and move him away from the renewed experience that there is no room for him and for his spirit in the world.

The crisis of beliefs

In 1981, we said that the division of the Euro - American man had started “because of the crisis of the secularized beliefs. A great number of para-religious idolatries have expired; this issue produces certain desperation that starts by understanding the possibility of making appliances, elaborating programs and creating juridical institutions but beliefs cannot be invented “Beliefs, because of having a quasi organic density, cannot be made without taking the risk of entering into the relation production-consumption.

In our incredulous culture of today, the transcendental beliefs are not in crisis but they suffer the temptation of the fundamentalism. Who shall guarantee my salvation? And how?

The crisis appears as the crisis of the immanent beliefs, as a crisis of the values. It is clear when we verify the contradictions of two models based on economy priority. First, the crisis

of production of the bureaucratic capitalism and then the distributive crisis of the liberal capitalism, the latter transferred to the peripheral capitalism, first in terms of the crisis of liquidity and then in the crisis of the debt.

But the crisis of beliefs is the crisis of the man who valorizes things because, even disregarding the truthfulness or falseness of those things we believe in (speaking of a transcendental dimension or about realities that take their own place) they generally do not undergo a crisis, the one who undergoes the crisis is the individual who believes.

A man undergoes a crisis not only because of believing in things that deserve not to be believed or valorizing those things inadequate to his needs but because of having been worked by the structure of a dehumanized life, losing dignity before him and becoming a thing among things and a tool among tools.

This blurred feeling is born from the operating and efficient factor of our cultural form: the firm and untamed will of rational penetration that changes the things without knowing them first.

According to O. Spengler in "Decisive Years" this rationalism started in the eighteenth century and came to an end when : "it involves the pride of the citizenship spirit, uprooted and deprived of any strong instinct, of that spirit that disdainfully sees the vigorous thought of the past. This spirit is possessed and governed by the concept, the new Gods of this era". Everything is submitted to calculations and to technical analogies, investigation of mankind pretends to be done throughout "universally proved scientific laws" and there would be no hindrance in the absolute forethought of judicial decisions, the only valid thing is pure rationalism which explains the mechanistic sense of the world and everything that happens in the world; an explanation whose supreme value is useful in terms of maximization, maximum performance with a minimum effort.

Such consented dehumanization and skepticism lead to a practical nihilism and to the unpleasantness that imply the anticipation of "the incompleteness."

One can go out of the unpleasantness by remarking the nihilism beyond Nietzsche's limits, by becoming an extraordinary spike which sees over the rest and has developed into the "critical conscience of the society" (as there is no personal dimension, it cannot be critical of oneself) which will make society fall into the inspired anarchy that gave birth to Utopia by means of a gratuitous strike (including terrorism).

The purpose of the mentioned anarchy is to destroy everything and to construct a new society from ground zero. In 1981, I thought that to this aim the acts should be of such a destructive ferocity, so absurd and incomprehensible, so as to allow this insanity to terrify because of the impossibility of being controlled.

In this tendency it is also discovered an "erostratic" attempt at surpassing the vital opacity of its mediocrity by means of an act that can be considered insane (as Erostrato by burning the temple of Diana in Ephesus).

It is also possible to move away from the nihilism but at expense of highlighting the traits of an uneasy spirit by way of an action that consists of the consumption which in the end consumes the individual itself.

It is the exercise of the rope walker, a means that does not go beyond the extremes, that stays half way – not in between – but towards the two defects. It is the “old age of the spirit”, experimented in every human defect, and with an artificially held body that has never heard of any virtues.

The crisis of power

To the crisis of beliefs and the crisis of the “human atom” we can add the crisis of power which is not scarce, on the contrary, it has never existed in such dimension; however, it is also true that man has never been so ill-prepared to fight against it as it is today.

The replacement of an ascetic and ethic of power and its use, by the aesthetic of the power, is perhaps the greatest danger wherein mankind lives. It is the new military doctrine, its new logistic and its new weapons but it is also the tremendous possibility of going deeply into the “human atom” invading the deepest part of his being. The experience of having twisted men against their will, mainly by changing the principles used to assess the good and the evil and by destroying the supports that they have as individuals. .

This concept which seems to be so abstract turns out to be critical when we have to record values transmitted by informative ways as well as the poor informative supply. There is only a lot of information about microscopic and spectacular events that within a few hours block the radios, appear on every screen and in the headlines of the written press.

Most of our citizens know almost nothing about the essential; we find that the material and intellectual resources aimed at the production and spread of the information are concentrated as centers of academic, economic, military and political powers of the world.

Together with the crisis of that who holds the power, we encounter the crisis of the goals of power. Life is probably the natural order value that is closest to the supra natural phenomena; nevertheless, nothing values for the power. To put it in other words, it has a selective value by which the perpetuation of the life of a transnational bureaucrat – whether he belongs to a company, the government or a terrorist sector, is more valuable than the life of a citizen who has just been run over, that of a man who died during the first three months of a war is more valuable than that dead during the second or sixth year and, finally, that who died in an extraordinary accident or attack is even more valuable than the daily dead by abortion or starvation.

Our civilization of progress and development gets weakened in its illusion when we realize that there is more food but more poor people than a decade ago.

Millions of men did not even have the more elemental means to satisfy their basic needs. Almost two centuries ago, the richness proportion among those countries left backward, those of Central Africa and the most developed country of its time, England, was of 1 to 8;

nowadays this gap has increased in 10 times. “The society of consumption is the society of progress”, those belonging to it remark this but they have the word. “We have to live the ones for the others” the others say with the help of a few ones who are their voices.

Language has reached such a grade of euphemism that we do not know if it is useful to express things or to hide them. Those who are enthusiastic about the consumer society ignore that it only benefits an exclusive club of nations, representing the smallest proportion of the global population, which controls the largest part of the commercial trade and information.

The naive warning about the “M” bomb was born in the 60’s in these same centers, the misery of the underdeveloped countries that would soon rise into rebellion. In Literature, Ray Bradbury depicted the situation; impoverished masses coming over from the south. Two complementary courses of action were proposed: at the centers of power, to obtain credit for more food for home (and place the surpluss of liquidity of the seventies) and to kill the fellow dinners to be born. However, who suffers from hunger in the end loses his hunger. Those with chronic undernourishment end in lack of appetite and nullify certain springs of dignity.

The crisis transference -from both central capitalisms to peripheral countries- completed the fabric and nourished the chronic instability and the totalitarian temptation (in my opinion, the extreme authoritarianism found in the Doctrine called “Social Welfare”) that immobilized and undermined the underdeveloped countries. The orientation of history, from the second half of the twentieth century can be synthesized in Simone Weil’s aphorism “it is not the religion, but the revolution what constitutes the opium of the nations.

During this crisis, a tough and new weltanschauung has been consolidated. Returning to Simone Weil “It is necessary to have had committed crimes that have made us wicked, since we have lost all the poetry of the universe. The expression of the original sin could be written today as “Auswichtz –Iroshima-Vietnam- Somalia – Abortion”

The neo bourgeois Weltanschauung of the new planetary borough that fosters a technological civilization has been grounded. We will now deal with the description of the Weltanschauung.

III. The Neo Bourgeois Weltanschauung and the Technological Civilization

We have referred to a dependent element of the conception of the superior coordinating element, that is, the idea of history. This element has remained constant during modern times and has found the primary root of its conception in the historical speculation of Joaquin de Fiore by the end of the eighteenth century.

Contrary to Saint Augustine’s idea, who believes this is the last phase of history, Joaquin believes that history could be made of a Trinitarian scheme, where we have the Father’s phase (from creation to our Lord’s incarnation) the Son’s (from incarnation until the year

1260), and the Holy Spirit (started by the leadership of a new John Baptist who would be the same Joaquin).

This Gnostic attitude is manifested in the division of Biondo's history, the three-phase laws of Turgot and Comte (theological, metaphysical and positive phases), the Hegelian Division which partly agrees with freedom (one free, some free and everybody free) and of course Marx and Engels (pre-communism, class society and society without classes). It is not difficult to remember Alvin Tofler who believed that "The Third Wave pushes forward as a thunder in order to occupy its position".

Nowadays, many of us understand that mankind is finally going through the "Adult Era" which came into existence by the unique fact of those forces originated during the Second World War and gave way to a more perfect and complete society from the Fall of the Berlin Wall to the fascination of the year 2000 as the end of the history.

So here we are after the "zero year". The "technological civilization" that could exist in the future has already come. This is the regeneration of the "Bourgeois Ethos" that created uncontrolled productive forces and broke the relationship of man with the rhythms of nature, thus transforming efficiency into one of the domineering values.

The Home of Efficiency was the machine at the beginning. According to its system of functional relations, joint plan and previously calculated performance, the world of work was first shaped, the rest of the social relations came afterwards.

The machine itself consists of a regular contribution, previously calculated with micro accuracy, and this makes functional connection possible: i.e. materialization of an aprioristic rational creation.

Everything in the machine works according to foreseen, calculated and constant laws and rules. But this is not the reality of the living individual. Its intrinsic movement keeps a wide variety of unforeseeable possibilities opened, constant and uncalculated. When this is lost the relationship is inversed and the living individual becomes, to say it plainly, an analogy of the system, lacking life, that is to say, lacking soul.

At the same time, this is the success of the rationalism and the impassive dream of the bourgeois ethos: an activity that -featured by its plethora of deep utility and creativeness thanks to essential commands- increasingly develops according to previously calculated rules as something motionless and submerged in the dream of a mechanical unconsciousness.

This is the framework of another domineering value: science, infinite and imprecise power which relentlessly creates unlimited technologies that sweep away the social relations melting them in the air and profaning the things that before technology were considered sacred.

It was believed that man would encounter his real conditions of life in a more obvious way. However, there exists a basic deterministic philosophy that drives the man to encounter

himself as a mutilated, a man immersed in a future wherein only some dimensions are tolerated. The cost of technology is the progress measured in terms of wealth, which is able to locate this mutilated man in the cost-benefit relation, measuring him in monetary terms.

The social structure then turns into a inhumane world, in a role structure where personnel, machinery and credit are comparable. In this context, authority is not personal but it is born from position.

When gratuity disappears from relations and the functional rationality is the criterion, the prudence is replaced by the theory of decision and the political philosophy by a philosophy of founded suspicion. According to the latter, the individual holding the superior role will use me for his personal goals, to avoid my shifting him from his position.

Based on this Weltanschauung scheme, a technological civilization that cannot be defined if we do not suppress the religious dimension develops. If goals were to be pointed out, the technological civilization shows the end of the transcendental dimension at least that of an intra-world transcendence. This is why the technocratic form of government reinforces the possibility of the state to become a totalitarian one.

Man is profaned whereas we pretend to have expelled the one who he is image and likeness; he is then outrooted from reality and subject to a brutal dynamic of consumption which ends in his own consumption. Nietzsche's statement is not a scream of war but of desperation: "God is dead", but this is so because God is no longer found in the heart of men not even in the creative project of things.

It is then when the man who "has killed God, discovers himself senseless. It is contrary to Sartre's statement that reads "There is no human nature because there could not have been a God to project it." The true revolution has succeeded within culture, that is to say, inside the man.

The social balance (and not harmony) is justified by means of a mass culture whose fundamental principle is the expression and modification of the "self" in an autonomous way. The emancipating search, without a fixed target, makes the above mentioned culture operate in an antagonistic manner, opposing itself to that immediately before so as to be legitimate and denying every limit frontier ("Everyday and every minute, the past was updated. Thus, every prediction made by the Party was verified to be true according to the documents (Orwell "1984").

The consumption laws have been transferred to culture, even to the devaluated religious issue, so nothing stable can be constructed. This is why culture is aimed at masses and not to the dominant elite. This cultural mass is combined with a "bureaucratic mass" organized under the model of production and the assignment of goods and services, under the criteria of "functional rationalism" and the regulating mode of economizing (efficiency – maximization – optimization). The internal dynamic of this mass is totalitarian in absolute terms (transference of loyalties, even the private ones), a structure of roles generates a

dehumanized world ruled by the organizational documents that specify the relations and functions, leaving it clear that authority is inherent to the position and not to the poor personal thing.

While the utopia replaces the political philosophy and technology is the dominant value, a revolutionary project is operating, but in the present historical time, its battle field is the man's heart itself, his interior rather than his external manifestations.

Under this cultural forms and once the transcendental line is broken, we encounter the worship of technique showed by consumption habits, an anguish break of the man with himself and others and the brutal realm over things to increase his power.

The superior coordinating principle of the technique supremacy

Romano Guardini posed this question:

“What is technique for if man is poorer in human substance and weaker in his freedom?”

From the eighteenth to the twentieth century, mankind appeared to be capable of diving into two streams: those advocating for progress, who made the world with their great transformations applied to theory and actions, and the reactionary ones, added to models belonging to the eighteenth century. This is not the time to develop the reason of such appearance or divisions, but it is worth saying that at the times we have to live, not every criticism to rationalism applied to the world control can be framed in a false longing.

The technical scientific spread of XX has shown that not everything in it fosters man's development and that there can be new ways of inhumanity. Firstly, it was the awareness of the moral responsibility of scientists for the development of science and its possible technical applications, awareness crystallized around the destructive use of atomic energy during The Second World War.

Later on, the criticism of the industrial society as well as its hedonistic values led the problem up to the level of countries' economic and scientific-technological development policies, showing the collective aspects of the progress responsibility.

Lastly, the evidence of the ecological imbalance produced by the predatory exploitation of nature, thanks to the development of more and more complex and powerful technologies, has reinforced this critical idea and has opened the way to see that there is something wrong not only in the individuals who develop and use technology, but also in the policies of countries; even more, in the same modern technique and the science concept which acts as foundation as well.

Without any doubt, the growing civilization is the civilization of techniques; as such it drags its ambiguity that consists of technique-controlled forces that can be used for the good or and the evil. It is an ambiguity which belongs to the man. However, its Conception as a pure

force, undivided “being”, first and intrinsic principle, transfers the ambiguity of the problem of technique’s use to the human spirit.

Such technical spirit consists of “obtaining the utmost benefit from the forces of nature as well as its elements for it is considered to be the highest human and life value, establishing as a goal, above any other human activity, the technically possible methods of mechanical production and seeing in them the perfection of culture and of earth happiness.”¹⁵

Definitely, technique threatens culture by creating man’s erroneous feeling of self sufficiency, as if the possibility of making his dreams and desires come true would be in his hands - without moral, cultural or natural limits.

The technical spread has developed into a speculative and spiritual model. Satisfaction attained by world control, reduces reality, life and man’s plenitude up to the point of an intra mundane triviality.

In this way, the scientific-technological development of modern times seems to end the logic of “God’s death” in “Man’s death”.

Technique is not good or bad in itself but it is an instrument whose value depends on the good or bad service rendered to its predetermined goals. This is why the present problem, rather than the technique itself, is its asphyxiating appraisal, an absolutism by which the activity of a sensitive world is transformed into idol pretending to be absolute.

This occurs in such a way, that what the man sees in his surroundings is the place and the object of a transformation phase where the real thing finishes. Things, “ as in a circus, jump faster and faster through the rings and ride bicycles, and because of their inner flexibility to obey, hypnotize the tamer instead of being subjugated by him”¹², being so, the man cannot make use of his intellect to see the goals, the true thing, remaining hypnotized in the discursive reasoning about means.

It seems that technique is no longer justified by its utility and is now directed towards the control: the control of nature elements and, on the whole, of the human existence, in sum, the power. This power is mechanical and anonymous -which means without ends- and automatized -which means indifferent to ethics.

The machine is intrinsically different to the instruments; the machine is “automata”, capable of giving a sound response only to the act that puts it in motion or extinguishes it. The rest of the “obedience” is only a consequence of the first act. The machine is man’s first creation and offers an analogy close to the Divine Creation; it is the will’s expression which theoretically can last almost indefinitely. Consequently, there is something in the mechanism that increasingly detaches him from the instrument and its instrumentality, he does not borrow logic any more; instead, he adopts it as long as its organization lasts.

The instrument’s perfection is based on the fact that the product resulting from his mediation is as human as possible. In fact, the automatism’s perfection is not the autonomous genuine movement that God infused to the substance (the atom for example) but it is something

poorer, the self-movement organized by the man in the substance which was previously aimed at human purposes, the perfection of this automatism consists of being more and more independent.¹³

The latter has been perfected by the mechanic-electronic technology but the cybernetic-biological technology can surprise us even more.

The machine comes to free us from work, but work has an objective. Work is an instrument to attain a good corporal, affective and spiritual life, in the end, the sanctification. But work has been separated from the result and then the man from work.

This is observed in the repetitive and brutal tasks that little perfect the doer –then work loses its primary objective – his material compensation is the only thing that the man has (his work has turned out to be that by which he may receive an economic compensation) and subjects him to a dialectic where he works to earn money and earns money to forget a job (recover health, perform gratifying activities or simply evade himself).

Man first intends to work for a living and then does not know other way of living than working, he does not rest, and he simply recovers for the next task. The split between the task and its ends impoverishes the individual and makes difficult his insertion in the society as a whole.

The consumption's idolatry as a religious mediator

The human being was created as an open whole towards plenitude; the former shall not be satisfied until encountering the final happiness. This anthropology cannot be recognized in a materialistic *weltanschauung* that starts from a secular view of history. However, the recognition of a "spiritual anxiety" is increasingly admitted as a fact that can only be materially satisfied from unsuitable analogies of the spiritual search.

So, a civilization of consumption, ruled by hedonistic and technological "values" where the desires have become needs that can never be satisfied because they always leave a debit renewed by planned obsolescence and widened by publicity, is proposed.

This uncontrolled desire for "having more" and "pretending more" submerges man in a state of immanence, preventing him from elevating his spirit over the production-consumption cycle; it is the almost perfect materialism. It takes into account man's spiritual dimension, giving him a substitute for his thirst of being the only one, in order to annihilate its "bothering" consequences.

The core of the present society is not the prophecy or the temple; straightforwardly, it is the market. It is not the public or the transcendental factor but the publicity of the triviality, happiness as the end of consumption. Money is no longer to be saved, it is to make the buying and selling of happiness easier.

An "average" has been discovered between the saint and the pagan: the consumer. "To see is to have" says the advertisement of a credit card. The whole existence is invaded by a

consuming economy; where the common feature of the greedy –that of having more than the necessary things for a good life- is combined with that of the wasteful who spends more than necessary for such a good life. But the inherent “virtue” of this period is not puritan greediness but hedonistic lavishness.

The autonomous will jumps into the necessary satisfaction of the desire, desire that does not go beyond sensitivity. It is consumer’s “happiness”, sensitive happiness that does not go beyond pleasure; nevertheless, when the object shown as my happiness declines to give me pleasure, it must be replaced by a new object that allows me to start the novel ascendant and descendant cycle of the “alternative declining pleasure” which ends by binding my personality.¹⁴

“The human being is like a machine gearing of the industrial production, it is hardly seen as an instrument for production and a consumption object. Everything is made and sold in the name of values such as possession, control and pleasure as if they were synonyms of human happiness. Thus, access to spiritual values is constrained. An apparent and very onerous participation in the common good is promoted in the name of profit. (D. Puebla N 311). This participation keeps the individual in a permanent and uncontrolled position. The individual ends split, separated from himself, overwhelmed, anguished, fractured and with great tensions in his personal, familiar and social matters.

The single-dimensioned Man

Nietzsche’s statement may surprise us “What I am narrating is the history of the next two centuries, I describe what is coming, what can no longer be in a different way: the advent of nihilism. This story can be told right now. From some time now, our whole European culture has been moving towards a catastrophe with a tortured tension that is ceaselessly, violently, restlessly and straightforwardly growing decade after decade, like a river that wants to reach the end, that does not change its route anymore, that fears to change” Friedrich, “Will to Power” 1888.

Nihilism is a final product, a will conscious of destroying its past to control the future; it is modernity in its extreme expression: it is the symptom of an era when man has been written and talked about more than ever and paradoxically, it is also the era of man’s deepest anguish as far as destiny and identity are concerned.

It deals with the inexorable paradox of the atheist mankind. It is man’s drama truncated from the essential dimension of his “self” - the absolute – and thus exposed to the worst reduction of his self.¹⁵

Modernity shifts God’s sovereignty to the profane and it is no longer important if it was previously attributed to the individual, the family, the nation and the churches or the popular will of people. The truth is that the view of the world remained senseless and as a consequence it took two different routes: the exaltation of individualism, hedonism, novelty and denial; or what Hegel called “the step of God on the earth”, the absolute exaltation of ourselves.

The terrible failure of the real socialism turns us to the point where man cannot be non-religious, but when his transcendence is denied, his religiosity is transferred to the irrelevant. The individual has one sole action, the pure to become. The logos is what can be altered and change is his only security

In the absence of a transcendental creator, things lost meanings like harmony and totality, and the man “thing” among things not only loses his hierarchy in creation but also unity, harmony and hierarchy of his self being. It is then a battle of adversaries struggling to have primacy over the rest and to express themselves freely.

Man loses his will of having a peculiar style in his behaviour (that together with the identity of a social group started the process). Likewise, he can only accept serially construed objects and the socially imposed lifeway and although he accepts them as tools, they turn out to be dividing goals since there is no final end (a spiritual and non-materialistic project of life) that gives them a hierarchy,

Man tries to escape from this role struggle subject to consumption laws by using the same rationalization and autonomy rules. Consequently, a refined and general psychological self-preservation that knows how to trace the most secret movements of interior life is developed. It is thanks to this self-inspection which runs parallel to world rationalization that man presumes to rationalize himself, to reveal the deepest reasons of the irrational and to control the field of the unconsciousness.

Nostalgic for his disintegrated personality, he loiters around psychotherapists, gurus and prophets who are everywhere. Since rationalization becomes intolerable, he needs a certain compensation, like every human being whatever the disarrangement in his natural constitution might be, in order to let his nature find paths for those who have been repressed by the rational order of the existence or transformed in a corpse by the rationalistic introspection. Compensatory phenomena arise and thus we see how the man who has “liberated” himself from the familiar, is now dominated by fashions, tribes and sects and the individual who does not seek or find the miracle where it really is, goes to seek for it in Witches Sabbaths.

The superstitious and occultist Mystification have come to be for the rationalistic man the substitute for religion; he alternates among personal experiences, finding shelter in a pathological privatism that empties the love he still has, but cannot move him apart from the other face of the habits of the functional-organizational specialization, habits that have broken the harmony of his potential when transferred to his interior.

He can no longer deal with the need of manufacturing standardization that spread after the factories. He wants to escape, but according to his own rules, adopting the new fashion or anti fashion. It was possible to divide his exactness and come back to his evasion from the change in “himself” with an astonishing lost of deepness and sense.

Regarding this, it is worth mentioning Laos’ legend which tells the story of a prince who knew beforehand that death would find him in the market. He rode his horse to escape desperately to a faraway city, when he arrived he stopped to rest and distend himself

wondering about the streets. It was exactly there, in that market, when death reached him from the rump of his very horse.

This legend and others (like the Spanish romance of the lover and death) help us to represent the vital experience of the single-dimensional man. In the fashion progressions, there is an escape, a desire to be different to oneself and the desire to be melted in what is said, done and thought.

Fashions have always represented ways of being. Nowadays they represent the success of the “Lux motto” (“9 out of 10 stars use it you should also adopt it “), but this is only possible if a denial of oneself has existed before.

Now, this process feeds itself back and so man goes in a rhythmic way to consume his own dimensions without giving rest to his transcendental dimension and replacing it by the triviality, or by placing triviality in a transcendental position, that is to say, even transforming his religious dimension in an object of consumption.

The economic tool, and not the final scope of life, becomes stable and the exaggerated concern and excessive time he devotes himself to money, fills him completely and oppresses his vital dimensions.

The individualization process that allowed man to apart himself from the rest of the things, creating an emancipation feeling but, at the same time, a feeling of loneliness and banishment has been left backwards.

He was still expressing that that had been undivided, that integrated in its different dimensions, but as he was lacking the integrating dimension of Creatureliness (sp. for creaturidad), man adopted the empirical science model that goes beyond its limits and lifts his peculiarity to the scope of universal explanation. Thanks to the division of labor, he adapted himself to the functional specialization, giving primacy to his participation in the general things (under these structures we cannot speak about social issues).

It is the “postmodern sensitivity”, with its disenchantment produced by reasoning, and disbelief in truth and ends. This lost (of cultural context, as we are not really speaking about looses but of absences) facilitates the will to bend over itself in such a way that individuals can desire what they want but they do not know what to desire. This reduction of the self makes us so autonomous that it can lead to prevent any relation. As the intellect does not control reality, the own thought is left alone and the will is the attainable present value.

After such rationalization, such analysis, such listening, the self has simply evaporated. The disappearance of the self makes me so autonomous that makes any relation impossible: **“To love myself in such a way so as not to need anyone else to be happy, this is happiness”**.

The problem seen by Nietzsche in Will to Power developed this way: The Centralization of a great number of different interests in a single soul, which does not come to be as he stated in terms of “very strong and proteic”, but weak and slippery as an eel, while it continues with the rotation through the polarization of each of these interests and - we could say - the

consumption of its own dimensions, with the same characteristics of a dossier we have to dispatch or a requisite that we have to fulfill quickly

When escaping from his own loneliness, “there is something he cannot escape from; this “something” is himself, his own human being.

As we are not able to see what we see, we have freely selected an image of our self separated from our reality. Once set up into this image, we reproject it in ourselves. Unable to live along with universe, we have made an image of Universe that we reimpose to reality.

The secularized potentiality of the wealthy society not only prevents religious awakening but also secularizes the “political religions” that in a way will allow men to rise over their materiality and individualism.

IV. Conclusion

When facing this, a different opinion gains force again: “I am for myself what is given” and “God is everywhere and he is in the most intimate way; even when I reject him He is within myself, because I cannot stop being myself as God’s image and resemblance.

This presumes a vital reinforcement of “Creatureliness” and Incarnation that will help us to see in daily things the evident contradiction between the humanitarianism theoretically professed by the dominant culture and the dehumanized spirit of that practically done.

Untranscendental humanitarianism has allowed the foundation of a society over the balance of contradictions, thus it can accept everything, and nothing seems scandalous except for God’s scandal. Contemporary man and woman suffer from a paradoxical situation, that is, religious lack and nostalgia of the religious thing. Secular ideologies partly explain this lack and discuss the old models of how Christ’s word is given. Many matters stated by the contemporaneous thinking still need to be answered. The question about man and his future at this stage of death and birth of a civilization is present in all of them. The secularism of modernity was changed into combative laicism during XIX century and the struggle among the XX century ideologies has left us just indifference and disbelief (The Secular City).

The dialogue among religious monotheist confessions can be a critical corrective to the different religious presentations of the Christian religious fact and, at the same time, assumes a priority area for the new evangelization.

It has been understood that the apparent lack of decision of liberalism was a decision rich in consequences, and that the assumed appraisal of science has hastened Humanity into even more feared catastrophes. It seems to be then the time of the world when love to the brother joins Christians and Non-Christians, the core and the periphery, as a problem and as a reality mainly in the young people who are going to construct the society of tomorrow and will save or die with it.

Young people will have to be presence and testimony of a future of reconciliation and restoration of a broken relation, of an infringed order, of an interrupted communication which if founded in forgiveness is an act of recreation. Such transforming and renewed recreation of forgiveness occurs in man's interior and not in his outer structures.

It is necessary to breathe the recreation of reconciliation and not cold gestures of good manners. The new generation, who has rejected but not fully overcome the polemic incomprehension, can offer to the present world something new, original, unusual: to live the plenitude of its ontological fate in every dimension of its existence: the familiar, cultural, political ones, in one word, every human dimension.

If so, the present existence can be transformed from its foundation. Only the man with his reconciled heart can make possible the work of "creating" the reconciliation in a new and original civilizing synthesis based on truth, love and justice.

¹ We bring the word "circuminsercion" (insertion) from theology which is used to name the mutual co-existence of the three divine people: Father, Son and Holy Spirit, it means that each of them is present among the other two. Now, applied to the weltanschauung analysis, it must be taken into account that it does not refer to the entities but to the conception prevailing in them.

² Max Weber, "The sociology of Religion", translation by Ephreia Fischhoff, Beacon Press, Boston 1963, XXXVI-XXXVIII

³ Daniel Bell, Contradicciones culturales del Capitalismo (Cultural contradictions of Capitalism), Alianza editorial, Madrid p.163

⁴ Alexis de Tocqueville, "La democracia en America, con un examen de la democracia en los Estados Unidos y en Suiza" (Democracy in America, an examination of democracy in the United States and Switzerland), Don Jose Trujillo hijo, Press, Madrid 1854, p.231

⁵ It seems to exist a sixth mediation within the whole, related to the relationship between the conception of the polar element "coordinating superior principle" and the vision of the things "outside the individual", such mediation would be the creatureliness concept of the catholic weltanschauung. So we raise have two questions:

In the first place: Is this mediation exclusive of the mentioned weltanschauung?, In the second place, Because of the richness of the creatureliness concept, isn't it applied properly to the whole weltanschauung scheme except for the "superior coordinating principle"? For the present time, I can only raise the question and I do not consider correct to give it a concluding answer, even though the importance of the word autonomy in the present vision of the world and life could seem to show the existence of the said mediation and its non-catholic exclusivity.

⁶ In his work "El hombre en la actualidad" (Man at present times) ("Dermensch in der Gegenwart", Munchen - Basel 1955) translated by José Pérez Riesco, Ed. Gredos 20, Madrid, 1979, p.10-11.

⁷ Definitely, after the Second World War a beam of a new culture impacted over the so called national cultures (and following an analogy with physics)" diffracted "in its components, being the technological one the most trivial and thus the easier to penetrate. The next ones were fashions, without considering that they are true ways of being and therefore they convey ways of feeling and appraising.

⁸ When Adam Smith search for the clue in "The richness of nations", he explains that the **growing** abundance is born from competence in a free market. Specialization allows to sell more and better goods everyday and later interchanges them with other equally creative sellers. Thus, everyday there are more and better goods to interchange and the greater the proportions of the free market, the bigger the richness of the nations participating in it.

⁹ We are now in a period of rupture from continuity. It is “**the postmodern sensibility**” disenchanted from reason, distrust from truth and targets. There are three emblematic words in to understand this substitution of post modernity: **Auschwitz –Hiroshima – Vietnam**. In a close synthesis, they represent disenchantment from reason, distrust from truth and targets.

¹⁰ Beatriz Muñoz Seca, “*Ética, gestión de operaciones empresariales y globalización: Prácticas actuales en las operaciones de gestión. Aspectos económicos, sociales y éticos*”, (Ethics, management operations and globalization. Workshops on management operations. Social, economic and ethical aspects). Barcelona. November 9th and 10th, 2000.

¹¹ “We are born defenseless. As soon as we are fully conscious , we discover loneliness. We need from the others in a physical, emotional and intellectual way, we need them if we are to acknowledge whatever it is, even ourselves”. C.S. Lewis, “*Los cuatro amores*” (The four loves), Buenos Aires, Editorial Universitaria, 1998, p.10.

¹² Hans Urs von Balthasar, “*El problema de Dios en el hombre actual*”, (The problem of God in today’s man), Ed. Guadarrama, 2^o, Madrid 1966, p.99.

¹³ Theodoro Haecker, “*Qué es el hombre*”(What is man), Ed. Guadarrama 2^o, Madrid 1966.

¹⁴ Cf. Saint Augustine, “*Confessions*” Chapter v,10

¹⁵ HH John Paul II. Opening speech of the III Latin-American Episcopate Conference, Puebla, Mexico, January 28th, 1979.