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*Some questions of secularism in global society for University  
debate*

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## *Some questions of secularism in global society for University debate\**

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### INTRODUCTION

The line of our work has always been the development of University, and through its approach, to pay attention to human beings and society problems, enriching their speech.

In previous papers, I have dealt with the expansion of University system since University is the main institution in human capital education. At the end of the '60s, our *Nuevas Universidades* program<sup>3</sup> was oriented to positive Sciences development. We focused on the multiplication of Universities to save the deficiencies existing in our country and to ensure that they were linked to the productive regional problems, given that the scientific technological change was the determinant factor of productivity increase in the late 20th century. This scientific technological development determined a fundamental change in communications, which continues today universalizing the aspirations and the ability of achievement of all planet inhabitants.

The central concept in the thought this paper corresponds to the idea that globalization is a consequence of the status of person. This places the human being in an equal relation with all its congeners, integrating his history and his fate to the nature and the cosmos as his habitat and theatre.

With the term *globalization of the person*, I mean the human integration innate in human being condition. It becomes manifest increasingly by the notable growth in the middle of the last century of worldwide communications. The rise of information caudal accessible to the growing masses of population, establishes a debate between different cultures where every man participates as subject. As I argued in 1972, to sum up the basis of *Nuevas Universidades para un nuevo país*<sup>4</sup>, and reorganized it in ENDUC III<sup>5</sup>, since the end of the century till today, driven by the

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\*This work has been the result of an extensive and rich dialogue and joint reflection. Compatibility are expressed here as well as also different points of view on the subjects treated. There is no full agreement, however this did not prevent working together to achieve this conceptual unity. On the contrary, a fruitful reflection on a problem of common interest was built from matches and disputes. This spirit of debate is that yearn for the University: building a common knowledge from the differences. While the work was carried out in co-authorship, experiences and/or personal appreciations of Dr. Taquini will appear in first person to preserve its original character.

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<sup>3</sup> TAQUINI (h), Alberto C.; Urgoiti, Enrique; Rifé, Sadi; De Cea, Rosa. 1972. *Nuevas universidades para un nuevo país, la juventud determinante del cambio por la capacitación*. Buenos Aires, Estrada. Avaliable in: <http://www.acaedu.edu.ar/Estudio%2023-DVD/DVDEducacionSuperior/Para%20el%20CD/17%20Nuevas%20universidades%20copia.pdf>

<sup>4</sup> TAQUINI (h), Alberto C. 2010. *Nuevas universidades para un nuevo país y la educación superior: 1968-2010*. Buenos Aires, Academia Nacional de Educación, pp. 1 a 25 y 27 a 47.

<sup>5</sup> Conference avaliable in: <http://www.enduc.org.ar/enduc3/index.htm>

radio, television and Internet, people (including to non-literate), have initiated a cultural dialogue through which they analyze a multimedia message issued with codes and concepts of greco- judeo - Roman - Christian society mainly, which describes the evolution of the world that receives it and is interpreted according to their own cultures. The magnitude of this issue goes far beyond the logic of graphic literacy since, cross-culturally, these Western phonographic codes are understood also in ideographic literacy cultures. In this process, other deductions rooted in other "classic thoughts" also appear. Multimedia and communication universalize everyday life style and vocabulary that modify speech. This produces new values construction in ascending direction from the world's population. This phenomenon is increasingly enriched by the contributions of other cultures, which still can't accede massively to the multimedia.

As a result of globalization promoted by communication, we tend to think the globalization of the person in the intercultural dialog that emerges from global scale interaction of people's feelings. This phenomenon determines the need for a global perspective in the University, where the social and human sciences have a fundamental role, since they must carry out an intercultural dialogue.

In this context, diversity appears more visibly while universalization of similar economic and political standards is extended. Our society experiences new problems that the era of science, technology, economy and consumption become imperative. Its approach has demonstrated to be inadequate from reason perspective as form of person realization. This is manifested in the dimension of socio-economic and political crises effects in society and in the subjective possibilities of inquiry with tools which are alternative to the ways of the dominant knowledge in its nineteenth-century conception. As stated in ENDUC VI<sup>6</sup>:

...We began to perceive the fruits of science and technology were not enough to satisfy the needs of each person, and thus challenged us to rediscover the study of philosophy, theology and the history of religions, deepening in them and the contributions that have been made over time to substantiate their conceptions about the integral vision of the person.

The human link, peer recognition, takes new forms but its bases remain: solidarity, as common welfare's goal, builds global social ties that manifested the recognition in and with the other, all the others, demanding reciprocity motivations and basing our concept of globalization and person.

As a result of intercultural dialogue and the new challenges that appear with postmodernism, development of reason and faith are mutually involved in a necessary dialogue that deepens in the entirety of the problem.

This new process leads us to take care of the teaching of religion in higher education from a whole perspective, since the secular University in the age of reason layed aside the scientific and historical approach about the faith truths.

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<sup>6</sup> Available in: <http://www.enduc.org.ar/enduc6/trabajos/t031-c00.php>

The relationship between these ways of addressing the knowledge issues, is a problem which we can trace its transformations over time. We can realize the pre-eminence, for an extended period in the history, of the faith and then, a change of gravitation to the transitional predominance of reason.

The acceleration of the historical process we live tells us that we are in the end of the preeminence of the knowledge society. Our historical time today is marking the absolute limits of separate faith and reason individual perspective, to respond from an integral approach to happiness search, essential human right; both are required in solidarity love realization. The ultimate objective of this dialogue is human happiness and this is incomplete without both points of view.

We understand that the goal of the University as expression of high culture, is not restricted to the search and transmission of knowledge by the knowledge itself, that is to say, to the erudition of its members. Before, the aim must be contribute to the wisdom of the person from their training, in both search for the truth and the good.

For this reason, the lack of these studies in our universities (philosophy, theology and history of religions) led us to propose their consideration and inclusion, since as we saw in the 6th ENDUC<sup>7</sup>, this is done in the most important universities of the world. This requires us to search bases to establish bridges between different perspectives on this topic, in a context where the State and people build in freedom the foundations of an integral education in a renewed relationship between secularism and religious freedom, necessary condition for conceiving University activity without prejudice.

The conflict between religiosity and secularism, which seemed abolished with the triumph of the modern bourgeois state, thus resurfaces under new forms before an indisputable reality of a growing link of the person with different expressions of faith. While the major churches represent the fundamental corpus of religions, we must take into account the emergence of new forms of religious expression (sects, *new age*, etc), which spaces were ceded by the great religions and not covered by the laicist despite being demanded by people<sup>8</sup>. The lack of study of religions in society, with academic rigor from the light of reason, has enabled these new forms with fewer fundamentals to occupy empty spaces. The big churches have a debt about it also.

Secularism and the apparent State neutrality, pose a political problem with regard to dimensions and implications of social legislation and its relation to everyday experience of persons in relation to secularity. There, Universities have to enlighten the society with the deepening of the understanding of these issues. Especially today when the requirements of everyday omit history meaning greatly.

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<sup>7</sup> Available in: <http://www.enduc.org.ar/enduc6/trabajos/t031-c00.php>

<sup>8</sup> This manifests in Gallup survey for the third millennium we will refer. Available in: <http://www.gallup-international.com/ContentFiles/millennium15.asp>

Thus, we rethink the role of secularism in society and the State, as a continuation of previous work that explored in the educational dimension of the relationship between reason and faith. Our goal today, from a political philosophical framework, is to expose different contributions that have been made to think this problem, addressing mainly towards a proposal of analysis to the study of the dilemma through fruitful and active exchange that higher education should promote, as a space for thinking of the universal problems of man.

From a generic perspective about the place of the person in globalization and the ways in which this is subjectively experienced, we intend to work together as part of the same process, the global social dimension of the contemporary problems in its relevant empirical aspects and, at the same time, the subjective dimension of historical processes, watching from the oneness of humanity, its diversity in modes of life, elections, language, beliefs and culture, as those are the specific components in discussions between the positive Sciences, philosophy and theology, latent in the crisis of the person and its consequences in social behaviors.

It is essential in this regard, to recover all the aspects that make the consciousness of man beyond reason for University consideration. This is the way that Mircea Eliade, eminence in the field of the scientific study of religion, proposes:

It is difficult to imagine how the human spirit could work without the conviction that there is something irreducibly real in the world (...)the conscience of a real and significant world is closely linked to the discovery of the sacred. Through the experience of the sacred the human spirit has been able to capture the difference between things manifesting itself as a real, strong and rich in meaning, and everything else that appears devoid of these qualities, the chaotic and dangerous flow of things, its fortuitous and empty of meaning appearances and disappearances<sup>9</sup>.

From the conviction of the unity of the human spirit, we intend to give substance to the proposal of higher education that we share in the previous encounter with the desire to stimulate to deal with the problem. To the questions that we'll discuss in this essay, correspond partially our proposals in ENDUC III<sup>10</sup>, IV<sup>11</sup>, and VI<sup>12</sup>. Our interest now is to retrace the foundations of that proposal, from a totalizing perspective that addresses the development of post secular society facing the 21st century in its present. A society which, despite the ups and downs of crises and frequent temporalities changes, perpetuates solidarity ties based on love. As Aristotle stated "love background is activity, so that love makes us happy, because we know that to love is to act. So

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<sup>9</sup> ELIADE, M. 1978. *La Nostalgie des origines. Méthodologie et histoire des religions (The Quest, meaning and history in religion)*. Paris, Gallimard.

<sup>10</sup> Available in: <http://www.enduc.org.ar/enduc3/index.htm>

<sup>11</sup> Available in: <http://www.enduc.org.ar/enduc4/trabajos/t147-c15.pdf>

<sup>12</sup> Available in: <http://www.enduc.org.ar/enduc6/trabajos/t031-c00.php>

much better to love is being loved, doing good to receive it”<sup>13</sup>. This lead us closer to personal happiness.

## 1-PERSON AND GLOBALIZATION

At the end of the ' 60s, when we referred to the phenomenon of the growing interconnection between Nations in an economic, communication and cultural level, we talked about globalization or universalization, words which at that time we used to refer to the today's *globalization* and that are still equivalent - we use only the last because is the daily used today. In *Nuevas Universidades*<sup>14</sup> said:

...scientific-technological development, among other things, has powerfully promoted the mass media: radio, television, the transistor, allow the man to be updated instantly on minute by minute what is happening in the world. The knowledge of this global circumstance universalizes the man, makes him part of its immediate but also his overall environment. The informed man lives, participates in what the far away man is living. Time and space change of meaning and man by the information tends to become omnipresent in his world. He gradually escapes from his locally, regionally or nationally limited orbit of problems to participate in the world; gradually acquires a worldview... Between both poles, the ideal and the real circumstantial of each, are possibilities. Informed man participates in both images and compare; draws conclusions; sets value judgements; that man, incorporated into the global information system, brings his vitality to this system to participate in it and that image may occur in adaptation, if conditions of fitness are established, or in reaction to the same fate.

With death, time and space disappear and then the man asks what's after him.

Meanwhile, these events knowledge is expanded with growing applications of mobile telephony and Internet. The future of relationships through the sophistication of future communications, presents many questions that lead us to rethink relationships in its historical evolution. The consequences of this reflection are given in multiple forms in which the society in the world today is expressing their political, economic and religious conditions. In these forms of expression, the seed of dialogue should bear new fruits. Later we will see in the heterogeneity of the population and the miscegenation, are the difficulty, the power and the time that this dialogue will take.

Our analysis at *Nuevas Universidades*, was not based on considering those forms of expressions as not corresponding to the person, but because the irruption of the media at that time (the '60s) and the subsequent emergence of internet, accelerated and facilitated communication human and

<sup>13</sup> ARISTÓTELES, *Ética a Nicómaco* Introducción, traducción y notas de José Luis Calvo Martínez, Alianza Editorial, Madrid, 2001

<sup>14</sup> TAQUINI (h), Alberto C.; Urgoiti, Enrique; Rifé, Sadi; De Cea, Rosa. 1972. *Nuevas universidades para un nuevo país, la juventud determinante del cambio por la capacitación*. Buenos Aires, Estrada, Cap. 9. Pp. 166-7. In: <http://www.acaedu.edu.ar/Estudio%2023-DVD/DVDEducacionSuperior/Para%20el%20CD/17%20Nuevas%20universidades%20copia.pdf>

thus allowed the expression of the concept of globalization, since as in love, the personal or communicational link allows its expression and realization. As noted by St. Paul in the love letter to the Corinthians "Love apologizes everything, believes all, expects all, supports everything. Love will never pass away. Eventually the prophecies end, the gift of languages ends, science will disappear; because our science is imperfect and our prophecies, limited. Even if I have all the goods, if I don't have love, I have nothing".

As pointed out in the meeting *Caritas in veritate*<sup>15</sup>:

...Our approach's guiding axis is the concept of person, so it is necessary to consider the question of globalization from a philosophical and even theological perspective that bases it. In fact, globalization is a historical process, which accelerates and expresses the technology. But the outstanding question is whether it is a transient cultural event or if it responds to the human nature, in which case technology would only operate as an instrument to facilitate the realization. Globalization is then a purely social phenomenon produced by the growing interconnectedness of economies and cultures, or it's a natural stage in the historical development of man?"

Socialization is growing with each other immediately, I and you, and also through the mediatization of the communication. A belonging link is formed between myself and others, where the others are converted in the immediate you.

This process, not properly included in the analysis of the culture, is known today as globalization and includes economic, political and cultural aspects, where conflicting trends converge. On the one hand, on the basis of the global reach of the capitalist system and the predominance of a conglomerate of transnational economic powers (today expanded to BRIC and the horizon up to 2016, China as the first economic superpower), a trend emerges towards the universalization of the modes of production, with the internationalization of the economy and a concomitant cultural hegemony. However, inequalities are highlighted in the material conditions of the world's population due to the structural position that different people have in the world economy.

This difference is overlapped by the various social and historical manifestations of ways of life and populations customs: the existing cultural diversity is opposed to the cultural homogenization of mass information and telecommunications, knowledge and basic concepts of science and technology.

### **Human diversity: perspectives on the world's population and its variation**

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<sup>15</sup> TAQUINI (h), Alberto C. 2010. "Globalización y persona". Encuentro *Caritas in veritate*. In: <http://caritasinveritateyglobalizacion.wordpress.com/>

Cultural diversity which we refer to is related to the personalization of globalization. It gives flesh and bones, from experiences of real people, generic characterizations on the global population. These issues defy University activities.

Social relations as a product of the increase of migration and global communications, increasingly linking cultures and ethnicities. Many of these phenomena are given keeping historical membership degrees. From some perspectives, the above limits the idea of the concept of a person established by the United Nations Declaration of the Rights of Man and Citizen. So, debate between universal humanity through the institutionalization of human rights and cultural relativism is renewed. So the challenge in order to integrate is to carry miscegenation as stage of globalization of people, thus overcoming the ethnic and racial problems towards an integration that respects differences. Thus, the miscegenation well understood, does not refer to a racial sense to deny or hide the differences that constitute humana populations<sup>16</sup>, but exceeds that cultural relativism to give an human idea of the globalization of person.

In previous works<sup>17</sup>, I have summarized some demographic characterizations from the perspective of globalization and the person. We then said that, despite the cultural, ethnic, political and religious differences, each person is a unique exponent of humanity, which builds the foundation of globalization<sup>i</sup> by its existence in their socialization. We want to say that it is central to our purpose to understand the transcendent sense of the human species present in each one of the experiences that make the identities of people in all their dimensions.

With the advent of the new millennium the Gallup consultant carried out a survey (Gallup International Millennium Survey<sup>18</sup>) to know the position of the citizens of the world with regard to religion and the importance given to God. This survey, which covered more than 60 countries with a representative sample of 1,250 million people (18% of the world population), determined according to the agency that approximately 78% of the world's population considers that God acquires a very important meaning for his personal life, 87% of the total number of the world's population is religious, and this percentage is higher in the case of Latin America (96%).

The Gallup survey results show that, worldwide, we are not faced with a phenomenon of reverse of religious beliefs and faith, which can help to dispel doubts about the potential impact of scientific and technological advances and the expansion of market logic on the ideological-religious field of population. This underlines that regardless of the achievements of scientific-

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<sup>16</sup> Population genetics have shown that the racial paradigm in which state politics have been based, those that founded the most degrading actions against human integrity, is scientifically invalid and politically opposite to basic human rights.

<sup>17</sup> TAQUINI (h), Alberto C., APAOLAZA, Ricardo y COLL, Malena. 2009. Consideraciones sobre demografía. Personas y Globalización.

i- Note in the end of paper. Available in:

[http://acaedu.edu.ar/index.php?option=com\\_content&view=article&id=473&Itemid=1](http://acaedu.edu.ar/index.php?option=com_content&view=article&id=473&Itemid=1)

<sup>18</sup> GALLUP, Third millennium survey. In: <http://www.gallupinternational.com/ContentFiles/millennium15.asp>

technological impact on progress, religious beliefs contribute to personal well-being search and challenge us to dig into them.

As Luigi Giussani says: "Indeed, the more extended human activity is that identified under the title of 'religious feeling or experience'. This raises the man a question mark above all that he performs, and thus comes to be a more comprehensive than any other point of view. The question of the religious sense (...) is: 'what sense does everything have?'; we must recognize that it is a fact that manifests itself in the behavior of the man in all fields and that tends to affect all human activity"<sup>19</sup>.

Seen from this wide criterion, the religious sense in humans is a natural and spontaneous question. Always in the course of our lives, we go through us questions such as "what is the meaning of existence?" or "why does the pain and death exist?", or broader questions as "from what the reality is made or what is their origin?". All these wonders are part of the itinerary of the religious sense and in them, runs "the power to investigate that reason has"<sup>20</sup>. Therefore the reason goes beyond the positivist approach of modern science and always is "openness to reality, ability to accept and affirm it in all of its factors"<sup>21</sup>.

It is interesting to note that these changes will certainly be cultural challenging, able to demand the education, health and production systems since the creation of global citizenship is accompanied by strong socio-cultural mutations, which inevitably require different degrees of adaptation and reinterpretation of the personal-global dimension.

We cite a concrete example respect to these integration changes in population. The latest census data on the population of United States are an example of current transformations in the population composition, which involves the miscegenation of different cultures in one nation, acting each one of them as inputs of new cultural-political realities. According to the United States Office of census in 2011 50.4% of children born belong to the so-called ethnic minorities (latinos, blacks, Asians, mestizos and mulattos), what constitutes a demographic milestone that marked a downward trend in the majority white population composition (WASP), on whose values the current since independence model is based. These demographic changes show the tendency towards diversity and fundamentally the need to establish conditions for the harmonious coexistence in the social interaction from the individual identities<sup>22</sup>.

Within this landscape of dizzying integration and densification of global society we wondered if globalization really means a process of integration, or if we are living a fragmentation in relations at a immediate subjectivity level, deteriorating the intimacy with our close beings, while possibilities of establishing and maintaining contact with other distant become more open.

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<sup>19</sup> GIUSSANI, Luigi. *El sentido religioso*. Lima: Fondo Editorial UCSS con Ediciones Encuentro, 1998. p. 19

<sup>20</sup> *Ibidem*, p. 72.

<sup>21</sup> *Ibidem*, p. 34.

<sup>22</sup> Information provided in May 2012 by USA census office.

In this sense we believe it is important to realize the constituent diversity of society and the need of manifestat this plurality in State authorities in both bodies of legislation and regulation of civil society, derived from the Constitution of the person in a community. Angelo Scola called the process that is taking place as a *miscegenation of civilizations*, understanding like us in this way the "complexity of the emerging phenomena of the unprecedented and inevitable interlacement of peoples, races, cultures and religions, which forces to redefine the relationship between States and to think about a new world order"<sup>23</sup>.

Our proposal of integral approach to the University from the dialogue between faith and reason, is part of this necessary reflection on the State and its policies that guarantee the rights of all individuals in its cultural political diversity. In these rights democratic society is sustained and, within it, active reflection of individuals with their peers, about the trascendence in the framework of recognized traditions of thought, is processed.

## 2- CURRENT CRISIS

### **A - Person and globalization.**

The criterion of *globalization and person* that we maintain leads towards the State representation of civil society as a result of that fundamental development. Giampaolo Crepaldi, brings another vision of social development foundation in strengthening *governance*<sup>24</sup>:

...governance must be reformulated through greater democratic participation in decision-making - and, therefore, also in the responsibility - of the different actors in the game: the Governments of developed countries, the major international financial institutions, international organizations, as well as the Governments of countries developing, professional organizations of labour and business"", until a full participation of civil society.

Complementarily, we understand that the globalization of the person is the condition to think the Government of civil society: is a democratic governance building, which should be developed in the human diversity linkage.

In today's world only 17% (1190) of the 7000 million inhabitants, live in developed countries. The rest of the population lives in developing countries in America 13% (910 million), 59% (4130 million) Asia and Africa 11% (770 million). If we argue that each one of these people is important, the integration of all assumes the universal dialogue. These large numbers are the most notorious example of the inequalities existing in a world where the apparent mass access to information does not lead to a development of the capacities of achievement and the well-being of the world's

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<sup>23</sup> SCOLA, Angelo. 2007. *Una nueva laicidad. Temas para una sociedad plural*. Madrid, Ediciones Encuentro. P. 59

<sup>24</sup> CREPALDI, Giampaolo. 2009. Responsabilidad, Solidaridad y Subsidiariedad: pensar el G8 en relación con la Conferencia de Doha. In: <http://www.vanthuanobservatory.org/dossier/dossier.php?lang=es&id=947>

population. While not necessarily all the goals are the same, there are objective conditions which condition obtaining them.

Thinking of globalization from the human person, is a fundamental pillar of our proposal for a integral University; so, we consider it a privileged ambit where to debate and investigate in the multiplicity of perspectives that make the enormous mass of information circulating in the current globalization process.

### **The problem of information**

In the same way that at the end of the last century molecular biology produced revolutionary changes in the living conditions of people and in nature resources, existing development of nanotechnology, the nanochemical and nanomaterials in the coming years will boost on communication and internet systems and they will be used as people prosthesis, including the incorporation of nano elements to the human body that operate in multiple functions in the body.

The information produces a subjective hiatus between the material conditions of existence and consciousness and assessment of their quality. The process of information incorporation, precisely the capabilities to seize it and process it, is slow and complex because it is originate in personal wills and skills, forged in the particular socialization that each person experiences. Knowledge is a human capital that defines the way in which the learning of our species develops, accumulating and transmitting among congeners. The development of civilization led to value knowledge in its labor dimension, as a decisive element in the social role which involves the economic hierarchization. In this sense, the unequal distribution of this capital, mainly due to unequal access to the organized instance for transmission of knowledge: the educational process<sup>25 ii</sup>.

Abysmal social differences that depend on the rate of incorporation to progress are visible today by the demand that cannot be satisfied and causes a crisis on insatisfaction. The problem that we saw in an emerging way at the end of the '60s, appears today in great magnitude with multiple expressions as a result of the transformation of the productivity and mass communication.

Unlimited demand for rights and goods arising from the impulse generated by motivations created in society by the mass media on the internet deepens and radicalizes the crisis between the aspirations and people capabilities. This generates a political demand referred primarily to short-term, which conditions the electoral strategies of democracy, forcing Governments with demands that require immediate solutions; as consequence, global strategies that include multiple demands in the long term, including the preservation of the environment and the biosphere, are conditioned. Thus, there are incorrect and improper appropriations of budgetary resources and undertake the so necessary investments for the well-being of people and the preservation of the species, thereby committing to future generations. This is putting at risk the effectiveness of democracy, as we are seeing with the consequences of the international financial crisis.

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<sup>25</sup> See note ii in the end of the paper-

A complete vision of the man-environment relationship, referred by many authors such as Philippe Descola<sup>26</sup>, display an intrinsic -and not opposition- relationship between man and nature, which leads us to reconsider the relationship between short term political demands and sustainable development goals Nations aspire through international treaties such as the Kyoto Protocol<sup>27</sup>.

## **Inequality**

We stop at this point to explore the origins of this unequal incorporation rate. We will consider inequality, the phenomenon that manifests itself as the other side of the equivalent development of humankind. We understand that the inequality problem is not an invention of the 21st century, however we will focus in its present to address its implications. While the debate on the matter refers to dissimilar explanations in its foundations and implications, we can find common elements to think about the problem.

There is perspective we consider important to analyze the topic. It is to consider inequality as a phenomenon of different degrees of inclusion in the acceleration of development, consequent to the human realization. We mean that we do not consider there is an *outside* of the globalized current social economic whole; away from perspectives that through the inclusion-exclusion dichotomization intended to explain social inequalities, under the assumption of social economic globalization and its products do not reach the entire population. The discussion then, is not just to think how to accelerate the inclusion of those not yet included to the process driven by the accomplishments of human capital, but rethinking the hierarchy and inequality of social sectors that are part of global world, and asking about the limits of the reasonableness of the current parameters of well-being.

Yet thinking the inclusion rate as assumption, there are different explanations for the problem of inequality. In earlier papers, as *Nuevas Universidades*<sup>28</sup>, I explained the difference between patterns of unequal development and the markedly dissimilar population's living standards, from conceiving its cause as the delay in the inclusion to the current standards of the process of development of other actors. This phenomenon is not explained by the exclusion but is a fact of differential growth that gradually and slowly incorporates marginalized, raising the personal standards through this. This entails involving personal requirements and job training efforts, but not all people have pondered these efforts or lack of sense of priority about them.

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<sup>26</sup> DESCOLA, Philippe. 1997. "Las Cosmologías indígenas del Amazonas". En: *Mundo Científico*, n.º 175, pp. 60-65.

<sup>27</sup> The protocol was initially adopted on December 11<sup>th</sup> of 1997 in Kioto, Japan but wasn't applied till February 16<sup>th</sup> of 2005. In November 2009, 187 States rectified the protocol. The USA, world's biggest emitter of gases, hasn't rectified the protocol yet. Source: Wikipedia.org

<sup>28</sup> Alberto Carlos TAQUINI (h), Alberto C.; Urgoiti, Enrique; Rifé, Sadi; De Cea, Rosa. 1972. *Nuevas universidades para un nuevo país, la juventud determinante del cambio por la capacitación*. Buenos Aires, Estrada. In: <http://www.acaedu.edu.ar/Estudio%2023-DVD/DVDEducacionSuperior/Para%20el%20CD/17%20Nuevas%20universidades%20copia.pdf>

This interpretation implies the assumption of development by the emergence of an elite of men and women who through their contributions to culture development, progress individually and generate a spill in the society. In the area of science and technology, the *Group of men who changed the world* are considered as initiators and paradigm of development in that area<sup>29</sup>. In this sense, inequality would be explained as the logical and immediate effect required by the emergence of elites and immediate and resulting effect of the application of this in multiple processes.

Discussing with this position, we can think of the complementarity of inequality to individual experiences constitutive social relation. Thinking these roles from the relationships that shape them, without resorting to anything exceptional that explains the superiority of some, we can give another sense to the problem. In this way, the social relationship of inequality inherent in the development of modernity is presented as a product of the historical evolution of the essential and complementary contradiction between capital and labour. Today these fruits of intelligence result from human capital increase, applied to productivity as a result of the progress of the positive Sciences. This marks disharmony with the other aspects of personal fulfillment. In this context, we cannot think about superiority or the more vigorous development of a part of society by intrinsic personal qualities, but by the unequal relationship that faces them antagonistically with a sector that must lack in order to others can have.

The understanding of this dilemma means to differentiate between the philosophical principle of the harmonious development of the person and the specific structural position aspects. This critical suspension of the difference between the empirical diagnosis and the metaphysical, philosophical gaze of the problem, expresses from our point of view the only way to deal with dialogue and praxis in their completeness on these issues manifested in the current crisis, in the subjective plane as breakdown between motivations and ability achievement.

The contrast between expectations and achievements determines the need to subordinate many of technological society goods, since they presuppose personal expenditures that lead to competitive employment and do not satisfy metaphysical human wills about life and love. There are two things that are perennial: the process of transformation that is infinite, the potential that tends towards infinity and the consequence of both oriented to specific derivations and which of are not satisfied, lead to a crisis. The specific and material implications of the problem, as we have stated, do not remove the weighing of which escapes to the empirical and constitutes the affective and spiritual dimension of the subject. Yet, Saint-Exupery in the little Prince said: "*what is essential is invisible to eyes.*"

In *Nuevas universidades*, quoting Ortega y Gasset, said that

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<sup>29</sup> Refers to the group of scientists attending the 5th Solvay Conference in Brussels (1927), whose exceptional trajectories made seventeen of the twenty-nine attendees awarded with Nobel prizes. Source: Wikipedia.org. Today, because of its impact on the Internet and information technology, this list could include Bill Gates, Steve Jobs and Tim Berners-Lee.

...man at birth comes to a world that is unknown and that has not chosen. Such a world is his circumstance and also raises his vital drama, because the survival of man is based on a continuous and constant election, carried out with himself before the imperative need to choose. It is essential man's loneliness<sup>30</sup>.

From this perspective, current society experiences a crisis which is economic, political and social, and has varied expressions in the nation-states: conflicts in the Middle East and in Europe, the global economic crisis, etc. But we must also warn the quieter process of this crisis, experienced in the personal sphere of globalization, which invites us to rethink the limitations of technocratic or theocratic societies.

As I said in previous works<sup>31</sup>:

... if we don't note that in our country there are more than one million young people aged 15 to 24 who do not work or study, as also increasingly in many countries of the world, there is something wrong in education (...)" This may also be a new social situation budding, an anti-rational cultural critic. Young people listen to rock and see time go by, they do not search a job or have employment, and they are not even unemployed, they are <happy>. I do not include this observation as one minor fact; it is for me one of the big branches of the technocratic society tree. This society, with more technology and more capital should have an exponential growth. Now, if not everything is growing, its logic falls. Perhaps it is as if imperfectly, some young people were warning that man, even by its fallibility, should not primarily be an efficient and competitive subject, that has other needs and abilities, and also that at the same time, is sagacious enough to warn the limitations of sustained progress.

The emotional and psychological component of the person whose last synthesis expression is personal happiness, is decisive to think today's world: communication and information promote multiple and cluttered aspirations that the person has to analyze and systematize to the achievement of its realization and happiness, which could perhaps be considered the most personal natural human right.

Obviously, something is wrong in the formation of man as reveals the current crisis, and in this context, we wonder: why the reaction of the *indignados* in Europe and the Middle East happened, even in the most developed countries? The exacerbation of social contradictions is combined with the specific problems of processing of information for the person, due to the dizzying update of skills that today are required and for which may not have motivations or capabilities. These requirements are intended to ephemeral achievements that do not lead to happiness.

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<sup>30</sup> TAQUINI (h), Alberto C.; URGOITI, Enrique; RIFÉ, Sadi; DE CEA, Rosa. 1972. *Nuevas universidades para un nuevo país, la juventud determinante del cambio por la capacitación*. Buenos Aires, Estrada, p. 169.

<sup>31</sup> In: <http://www.acaedu.edu.ar/espanol/paginas/publicaciones/Estudios/17-%20Taquini%20-%20CU/estudio17.pdf> . P. 156.

The phenomenon of the *indignados* grew up in the heat of the current global economic crisis. Manifesting in Europe peripheral countries in Asia and Africa (Turkey, Egypt), it spread to Nations that were impacted more severely by the crisis (Greece, Spain, England). Indignation appears as a reaction against the consequences of inequality in the distribution of income for the needs of today's society, through the complaint to the large financial negotiated and overwhelming contrast with the possibilities of the workers. The always limited availability of economic resources, misuse and waste of these, correspond to incompetence and immorality of the political class representatives as overact demagogically aiming to deal with immediacy and having electoral continuity, putting at risk the basic principles of participatory democracy.

These inequalities are nothing new, however the massive phenomenon of complaint outside the academic and political institutional, expresses a new scope on the personal and collective experience of the different actors in the global crisis. And information plays a crucial role in this process. Social networks provide increasing channels of information circulation and expressed in horizontal and unsystematic ways ahead of monopoly or State mediation. With minimum accessibility conditions, although not yet fully massified if we look at the actual data outside the developed countries, the communication possibilities are huge. The way in which people process information changes and poses new challenges. The diversity of sources of information available, the selection and personal elaboration of the same content is a determining factor when it comes to the effective apprehension. Think of the information and its democratization without dealing with the necessary psycholinguistic competencies for processing conditions, necessarily entails an imperfect communication transmission process. This will increase in the coming years, since the mobile phone will be in a short time, more phones with more apps, and more handsets than people in the world. It is estimated that by 2015 there will be 9,000 million smart phones increasingly multifaceted for use by just over 7,500 million people worldwide.

The indignants are an expression of an economic dissatisfaction and the socio-cultural crisis of the person. Social motivations that information is awakening in each of the inhabitants of the world do not take its course of development. The manifestation of the *indignados* has not only the economic component of the crisis but the emotional and psychological component of the person which expression, in synthesis, is the difficulty to achieve personal happiness in what has been presented to them as desirable human development.

We can think of a social perception of happiness in contrast to the personal perception. Aristotle says about happiness

...we always look for it and only for it, and never with the sight of something else. Otherwise, when we seek honor, pleasure, virtue, science in any form, we wish no doubt all these advantages by themselves; since, regardless of any other result, we would actually will each one of them; however, we want them also for the purpose of happiness, because we believe that all these various advantages can be ensured by it;

while no one can wish happiness, nor with the sight of these benefits, or in a general way in view of something, whatever it is, other than the same happiness<sup>32</sup>.

The person is conditioned by the social demands of each era in the achievement of happiness.

If the cultural political model has to look at each person on their personal and spiritual perspective, should give priority to each of them to weigh differently the hierarchy given to beliefs, knowledge and its practical detachments. This individual conception would have to have one sufficient global social constraint so that each one can limit access to the goods considered necessary for its realization as long as its personal sustainability is supported by his effort while maintaining an appropriate balance between rights and obligations. This led us to the idea of a new global cultural-political order that leads to integration of man and nature.

### **3- STATE AND RELIGION:**

From our perspective, the logical path to think the problem involves starting from the person conceived ontological and sociologically, thence thinking person in his link with others in society. Then as emergent from the organization of life in community, the Government appears historically as a form created by men to give and enforce rights and rules for coexistence.

Today government is exercised by the national States, which are starting to associate in blocks for geopolitical reasons but oriented towards general principles apply to every man (and therefore advancing from diversity to a global unit), where the dignity of the person and his relationship with the congeners is more global. These issues, as we have developed it in ENDUC VI<sup>33</sup> analyzing the University development and the loss of perspectives related to the analysis of the faith concomitant to the Secularization of society, are postponed challenges at University. Because of this, we intend to rethink the State in a post-secular society. Thus, the need to address the human issues from perspectives where reason leads to a comprehensive approach of person, become increasingly evident.

Concerning this issue, the principle of subsidiarity gives us elements to reinforce this determination; the organization need in civil society generates the need for State organization. The principle of subsidiarity, says

... A matter must be resolved by the authority (normative, political, or economic) closest to the problem object. The principle is based on the maximum respect to the right to self-determination or the self-determination of all and each one of the members of a social structure and, in turn, is the basis on which is based the entire building of the socio-political interaction dynamic that we call participatory democracy<sup>34</sup>.

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<sup>32</sup> ARISTÓTELES, *op. cit.*

<sup>33</sup> In: <http://www.enduc.org.ar/enduc6/trabajos/t031-c00.php>

<sup>34</sup> Cf. <http://biblio.juridicas.unam.mx/libros/5/2496/7.pdf>

Some criticism about secular State have appeared, linked to individual self-determination with regard to rights to profess cultural, religious and political beliefs that each person or family choose. Today Nations' large cross-cultural migration flows are a challenge to democratic coexistence in tolerance, since the cross-cultural dialogue delayed the integration of people due to the different contributions.

In this sense it is fundamental, to understand the social dimension of man linked to person's essence, thinking about freedom. Article 1 of the United Nations' *Universal Declaration of human rights* expresses: "All human beings are born free and equal in dignity and rights, and gifted as they are of reason and conscience, must behave fraternally with each other"<sup>35</sup>.

Of this rule which involves rights, also emerge obligations. The full exercise of human rights was so delayed, that in the years that this rule is in force, still has not developed fully. But as comes from article and today society notes, we still have to specify social conception and demand reciprocities emerged in that task. The idea of individual right and responsibility that that right entails is inherent to the concept of a integrated social body, since it is based on the need for reciprocity between the 'I' and the 'you' of social being, sustained in the fulfillment of the obligations that emerge from those rights.

When we think of the role of the State in relation to the implementation and validity of the rights and obligations of persons even concerning freedom of religion, we introduce a problem dating back in the times of the modern State foundation. The limits between freedom of worship and the official recognition of religious cults; recognition and scope of influence of religious institutions; validity and secularization of traditions linked to churches: all these issues related to religion gravitation in civil society and the State, are defined in different ways according to the perspective that we adopt. Let's see some contributions to think the problem.

### **Philosophical background of the problem**

From a political-philosophical perspective, the character of the State and its relationship with religion has raised profuse writing, which from the standpoint of law, tried to rethink the fundamentals of both imbrication and disruption of that relationship.

Modernity, in the heat of the revolution in Western thought (occurred in the so-called Age of Enlightenment) was conceived through the emancipation of the reason from faith. State foundations were reconsidered in a society that was beginning to set the principles of political equality in civil society, in the heat of the rise of the bourgeoisie as the ruling class. This conception is ruled by the class struggle, not by the integral vision of person.

Hegel, one of the greatest exponents of the German idealism, addressed the link between State and religion. To the author: "The State is the true form of reality; the true, ethical will is done in it and the spirit lives in its veracity. Religion is divine knowledge, man knowledge about God and the

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<sup>35</sup> In: <http://www.un.org/es/documents/udhr/>

self knowledge in God"<sup>36</sup>. By understanding the link between State and religion, the implication of both will result in the character of the State and the Government: "The demands of religion are aimed to sanctity, the ones of the State to law and ethic. (...) Thus, a religious ideal is established, a heaven on Earth, an abstraction of the spirit before a substantial reality"<sup>37</sup>. This idea, when involves religion's domain on man, contradicts freedom. In this way, for Hegel, the difficult relationship between State and religion is resolved separating both areas, which ultimately refers to his conception of the State as the Supreme instance where all individual wills converge.

Marx, inversely developing the Hegelian system, intends to criticize the apparent objectivity and impartiality of the State; he says its formation is an expression of bourgeois domination and underlines the fetishism in attempting to base State impartiality on elements that are as metaphysical as those that found religious systems. The State is for Marx more religious and less natural than it appears to be: it is not, in any way, a necessary intermediary for man. It is merely the continuation of human subjection to a deity, as subjection to a ruling class, represented impersonally in the State apparatus<sup>38</sup>.

The two positions we have just referred, using different assumptions and political paths, advocate the division among State and religion. On the other hand, they allow us to understand State as a supreme instance, as a religious shape with other content, aimed to the regulation of civil society. We mean, the State is not an objective and impartial entity, but a shape with historical, political and ideological content.

As a political-legal construct that organizes and regulates society, State is an expression of the trend towards perfection from human imperfection. Therefore, it is important today to rethink the link between the State and religion, including secular States and States with people of different religions. The advance of the secular state upon religions implies a discussion of its relation with all faiths, from the perspective of the right to religious freedom as a human right. The diversity of religions emerges in varying aspects in multiple countries, as population surveys and migratory *miscegenation* express. This results from men activity who, because of their imperfect nature underestimates absolute good, kindness, and beauty.

The emergence of laicism historically, corresponds to a deformation of secularism. It was founded a in protest of a society with Christian-Greek values against what was conceived as the authoritarianism of the Catholic Church, which was not capable of integrating in its doctrine transformations produced by positive Sciences progress then. This established a profound separation between theological and rational aspects, whose radicalization underestimated the religious component while changes resulted from the progress of positive science were projected into operation, organization and production of modern society. Today it is necessary, given the failure of unilateral perspectives in person's approaching, to re-unite what was separated in times

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<sup>36</sup> Cfr. HEGEL, G. W. F. 1998. *El concepto de Religión*. México, FCE. P. 339.

<sup>37</sup> *Ibidem*, p. 342.

<sup>38</sup> Cfr. MARX, Karl. 2004. *Sobre la cuestión Judía*. Buenos Aires, Prometeo Libros.

of consolidation of modern society. Both reason with faith, the two wings person flies with, updating these issues to the current historical moment.

In this sense, the fruits of the Second Vatican Council, have opened a dialogical phase with positive science, with culture and other religions, building bridges between Catholic church's social doctrine and the global culture. Catholic church defers from fundamentalist religions, accepting reason as science challenge for genesis interpretation.

With regard to this, Crepaldi asserts<sup>39</sup>:

The relationship, previously placed in evidence, between the right to religious freedom and the duty of seeking the truth, puts the State precise obligations in the defense and promotion of religious freedom, which go far beyond the simple legal contemplation of this right. Indeed, its protection is an essential element in the pursuit of the common good. The dialogue about human rights represents its grammar. The concept of "tolerance" is not enough. The State should provide a legal framework so that all citizens can enjoy the freedom of not "denyig God to be able to enjoy the rights themselves".

The necessary inclusion of religions as an input of political discourse, to give satisfaction to the person itself, presupposes recognizing as Crepaldi says<sup>40</sup>:

Religions can contradict human rights also when they do not support the equal dignity of all men without distinction of sex, race or social class. In all these cases the State should discern, not with faith-based criteria, but in the light of rational truth, what remains as main compass of public power. The nexus among religion and truth is in the origin of right to religious freedom. This is not an arbitrary law, but expression of the duty to seek the truth. So, when State recognizes it, must do so without breaking the religion-truth nexus. If the State considers the right to religious freedom as arbitrary and without its own truth, it will equate all religions in a relativistic 'whatever' that can lead to disrespect of fundamental human rights.

From the perspective of a post-secular society, Scola raises a new secularism which is reached by an active participation of the State, away from the modern idea of secular as religion denial. The central idea of Scola is rethinking the liberal State in its ability as legislator and guarantor of the conditions for mutual recognition of persons in their constitutive difference, restoring equality not from a metaphysical basis, but from the political affirmation of freedom in a democratic system:

The State is not something given, an absolute, 'eternal'. These are attributes that Judaism, Christianity and islam recognize in God, which applied to State lead to the tragic events that the 20th century has put in the eyes of all of us<sup>41</sup>.

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<sup>39</sup> Crepaldi, Giampaolo. *El derecho a la libertad religiosa: fuente de todos los derechos*. Disponible en: [http://www.ucsp.edu.pe/cpsc/index.php?option=com\\_content&view=article&id=57&Itemid=56](http://www.ucsp.edu.pe/cpsc/index.php?option=com_content&view=article&id=57&Itemid=56)

<sup>40</sup> *Ibidem*.

<sup>41</sup> SCOLA, Angelo. 2007. *Una nueva laicidad. Temas para una sociedad plural*. Madrid, Ediciones Encuentro. P. 20.

The proposal is to rethink the State secularism, considering the need of "neutrality" about cultural identities that society expresses, but positively affirming common values that guarantee the existence of this diversity: the values of democracy and civil and political freedoms<sup>42</sup>. If the State becomes *everything*, as the civil society organization tends to confirm, it becomes a supraindividual figure that claims to cover whole social life. However, this is only an expression of a trend, a horizon; as long as the State is an organ of social representation made by people, whose nature is imperfect.

The secular nature of the State, according to Scola, is based in the "non-identification with any vision of the world, but it is not neutral in relation to its fundamental values at all"<sup>43</sup>. The characteristics Scola refers to, typical of a liberal secular State, imply a role of regulation and guarantee of the rights and fundamental freedoms for human expression and assume the absolute inability of State to conceive a total truth. In this sense, from this question, you can understand the profound link that joins secularism to democratic values. Thus, there is a clear attachment to values that have apparently a universal status: these values are base and guarantee of democracy as a political system.

Scola also says that "the power of State has always precise, insurmountable limits. State and political power is not in fact sacred and, therefore, is not omnipotent"<sup>44</sup>. This is because "any political power can satisfy fully the man desire. Thus the dignity of the person is asserted indirectly, based on its ability of transcendence"<sup>45</sup>.

The reflection on the character of secularism is a relevant problem for society today, especially in cases where the State does no guarantee free religious expression and parts of society are hostile to the practice of certain religions. Aware of these problems, particularly affecting social relations in the Middle East, Catholic Church has actively worked to contain the situation. On his last visit to Lebanon this year, Pope Benedict XVI signed the Apostolic Exhortation "The church in the Middle East". There, returning to the historical development of the Church in the Middle East, cradle of the great monotheistic religions, His Holiness develops an overview about the current socio-political context in relation to the religious life of the region. Pointing to the current challenges, mainly related to religious freedom, Benedict XVI reasons about strict secularism' conceptions, which restrict religious to the private sphere:

As in the rest of the world, in the Middle East there are two opposing realities: secularism sometimes in extreme forms, and violent fundamentalism, which claims to have a religious origin. With great suspicion, some political and religious leaders in the Middle East, from all communities, consider secularism as atheistic or immoral. It is true that secularism can sometimes reduct religion as concerning only to a private sphere, as an individual cult, separated from life, ethics, and relationships with the others. In its extreme and ideological version, secularism converted in laicism denies citizens the

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<sup>42</sup> *Idem.*

<sup>43</sup> *Idem.* P. 21

<sup>44</sup> *Idem.* P. 27

<sup>45</sup> *Idem.* P. 27

public expression of religion and claims that only the State legislates on public cult. These theories are old. Not only Western and cannot be confused with Christianity. Healthy secularism, however, means liberating religion from politics and enriching politics with religion contributions, keeping the necessary distance, the clear distinction and essential collaboration between them. No society can develop healthily without affirming mutual respect between politics and religion, avoiding the constant temptation to mix them or oppose them<sup>46</sup>.

From this conception of healthy secularism, is based a relationship between religion and politics where politics do not use religion, so as to ensure religious freedom. The dimension of religious freedom transcends Church and involves the most diverse spheres of civil society. So Benedict XVI notes the importance of the studies contributions on these topics:

There is a long time bilateral or trilateral dialogue between scholars or theologians, Jews, Christians and Muslims. It is a laboratory of meetings and various studies to be promoted. All different institutes and Catholic centers -philosophy, theology or other matter- which were born long ago in the Middle East, and work there in difficult conditions, effectively contribute to this. I cordially greet and encourage them to continue their work of peace, knowing that it is necessary to hold everything that combats ignorance by increasing knowledge. The happy combination between daily life dialogue with the intellectuals or theologians, will certainly contribute gradually, and with God's help, to improve Judeo-Christian, Jewish- Muslim and Christian-Muslimism coexistence<sup>47</sup>.

In this search for knowledge, we understand the central challenge before University and the need that there we can think, discuss, study and taught everything related to man search beyond rationality towards transcendence. This is billions of people in the world, with the most diverse religious conceptions, feel and need to question. It is also a challenge for the great religions that today do not reach population massive or personally. Their content has not been updated and systematized by technical means of doctrine transmission as social networks do. This determines society canalizes shortcomings through undocumented religious forms. Therefore, the challenge for the great religions is to deepen into their history and ties streaming them with the current codes of communication.

Towards the same goal lead all these perspectives: the progress of man. Far from thinking about a replacement of a way of knowing by other, we understand with Benedict XVI, faith and reason are complementary in the way towards absolute, but that isolated never reach it.

### **Some historical facts to think about State**

The institution of the modern secular State is seated on a series of assumptions that lead us to think about a certain delineation of foundations, that far from being "objective" respond to a

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<sup>46</sup> Document available in: [http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20120914\\_ecclesia-in-medio-oriente\\_sp.html](http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20120914_ecclesia-in-medio-oriente_sp.html)

<sup>47</sup> Ibidem.

political position historically determined regarding to social processes of different duration. Thus we understand that the relationship between State and religion in occidental history, develops itself mutating its forms. These problems are not included in University subjects. Our goal is to investigate and teach these topics at University, as contributions in the understanding of relationship between the State and the people.

If we denature the given character of the secular State foundations, the link between religion and politics is not clearly explicit. Habermas, in dialogue with Pope Benedict XVI at the Catholic Academy of Munich poses<sup>48</sup>:

... from the motivational point of view remains the question whether it is possible to stabilize from a normative point of view –meaning, beyond a mere *modus vivendi*- an ideologically pluralist collectivity on the basis of a basic consensus that would be, in the best of cases, purely formal and limited to procedures and principles (...) Instead, I propose to understand the cultural and social secularization as a double process of learning that requires both, the religious doctrines and Enlightenment traditions, to think about their limits. Finally, as regards to post-secular societies, we might ask from a cognitive and expectant point of view, which normative premises liberal State should impose to its citizens, believers and non-believers in their reciprocal relationship.

Some examples, can make us think the State from the empirical experience. The first modern antecedent of democratic society is the 18th century French society, which through a revolution that overthrows the absolutist regime, establishes the principles of the modern individual right (equality, liberty and fraternity) embodied in Declaration of the Rights of Man and Citizen. These values, built in Christian Europe from the Greeks to those days.

United States, as first American democratic State, is another example of active State practice on the promotion of the rights of man beyond national frontiers, in agencies such as the United Nations, that deepen the dissemination and the extent of the fundamental rights of man in an increasingly troubled world.

We can find some examples of multinational agencies and States interventions in conflicts related to the citizen rights, in the conflictive religious-political struggle in the Middle East. The hostility between the Israeli State and the Palestinian nation, which struggles for the territory of their nation and the foundation of a State, has involved the loss of many lives in endless wars that illustrate the current failure of the intercultural dialogue and economic disputes underlying the conflict. In these cases, external arbitration leads to a dilemma about the rights of self-determination of nations. Thus, the universality of human rights constitutes a priority foundation above any legal form that society creates. The Middle East crisis between religions and fundamentalism in a conflict which undermines democratic freedom, is a challenge for modern State.

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<sup>48</sup> BENEDICTO XVI y HABERMAS, J. 2004. "Fundamentos prepolíticos del Estado democrático de derecho, desde las fuentes de la razón y de la fe" Diálogo en la Academia Católica de Múnich. In: <http://bibliotecaesceptica.wordpress.com/2009/05/07/entre-razon-y-fe-debate-entre-habermas-ratzinger/>

There is a compelling urgency of dialogue about religious diversity, in the framework of active State policies for its guarantee in the current context.

Currently, both in Africa and Asia, national conflicts involve different ethnic and religious groups. In the Republic of Syria<sup>49</sup>, where more than 90% of population ascribes to the Islamism, there are divisions inside that religion. The Alawites are an Islamic minority (10%, while 75% are Sunni); however supported by France after the fall of the Ottoman Empire till the end of the *Cold War*, consolidated their position with the *coup d'état* occurred in the ' 70s. Since then, they are the ruling elite of the nation. The Sunni, allied with Saudi Arabia and the West Nations (United States head), are Alawites' main rivals, with whom there have been bloody struggles since then.

These disputes and wars between sectarian groups due to religious intolerance overshadow the conception of democratic society, since a minority that holds the power prevents access to the majority of population, to political representation in the Government of a Democratic Republic because of their religious affiliation.

Differences of worship, converted into rivalries that undermine the peace of a nation continually, show the failure of dialogue and the use of religious and ethnic differences with strategic purposes for economic and political advantages of a group to the detriment of a nation. In this sense, religious and historical study would provide population the knowledge of States commercial and political interrelationships, and the link of these issues with religious expressions.

The relationship between State and religion should be thought then historically, distinguishing between formal links and theoretical-political foundations (although they do not necessarily respond to dissimilar elements); it should be noted that whether Church is part of the State or the State is separated from the Church, it does not mean there is no *religion* in the State (in the foundations of respect for an supraindividual and omnipresent entity) or the State limits the people's religious practice.

It is in these challenges, which do not concern a bureaucratic minority in the Government, but the feeling of all society, where our desire for intercultural dialogue growth within the University enrolls.

#### **4 LINK WITH UNIVERSITY**

In our *New universities* plan in the 70s, we worked out the basis for University, from positive Sciences development. In the 21st century, with the development of globalization, we introduced the pose about Theology and history of religion teaching in universities, and today intend to give basis to that proposal.

Because the current problems to which we have referred require study, we formulated an integral proposal in ENDUC VI to settle down the structural foundations, that could be analyzed critically with the aim of contributing to a complete culture.

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<sup>49</sup> Source: <http://www.elpais.com/especial/revueltas-en-el-mundo-arabe/siria/>

We understand, coinciding with Cardinal Newman's question about *Integral University*, "religious authors, jurists, economists, physiologists, chemists, geologists and historians, should go quietly together, as traveling companions, in their respective lines of speculation, research and experimentation"<sup>50</sup>. His vision of the University inspires our proposal, as long as it is conceived as:

...a place for teaching universal knowledge. This implies that its object is, on one hand, intellectual, not moral; and, on the other hand, that it is the diffusion and extension of knowledge rather than its advance. If its object was the scientific or philosophical research, I can't see why the University should have students; if it is the religious education, I do not see how it can be the headquarters of literature and science<sup>51</sup>.

In ENDUC VI, we said:

...the road to a University that holistically addresses the knowledge of the world and the human condition, implies include studies on the history of Religion and theology at the universities according to two fundamental aspects." On the one hand, the inquiry of a part of the whole of human knowledge that presents a complexity and thematic unity that necessitates an integral formation in the same: Theology and the history of religion as individual study plans. On the other hand, we need to contemplate as scientific education content, the contributions of faith to illuminate the ethical derivations of fundamentals and practices of men and women trained in the University as carriers of the sum of knowledge of his time. The proposal for establishment of universities and their achievement<sup>52</sup> did not have as a primary goal multiplication numerical and bureaucratic with them but the universities promote knowledge, put value in society. This plan, by the end of the last century, had the dominant challenge of positive Sciences and its projection to material well-being. "Modern pos society requires in this 21st century, for the full realization of its members, also delve into cultural aspects of global society and the person, that is why this work challenges to complete the formation of the man in all its dimensions at the University<sup>53</sup>.

By mentioning the cultural aspects, we obviously referred to world's population reply to their religious feelings, as it emerged from the Gallup survey.

Today, the dialogue between faith and reason in a global, multi-religious and secular world goes through two paths. One of them, from faith to reason -in those with the gift of faith-, as emerges from Von Balthazar<sup>54</sup>. The other path, as suggested by Hans Küng, goes from reason to faith -in

<sup>50</sup> González Cuevas, Oscar. El concepto de universidad. In: [http://www.anuies.mx/servicios/p\\_anuies/publicaciones/revsup/res102/txt3.htm#2.1](http://www.anuies.mx/servicios/p_anuies/publicaciones/revsup/res102/txt3.htm#2.1)

<sup>51</sup> *Ídem*.

<sup>52</sup> TAQUINI (h), Alberto C. 2010. *Nuevas universidades para un nuevo país y la educación superior: 1968-2010*. Buenos Aires, Academia Nacional de Educación, pp. 1 a 25 y 27 a 47. In: [http://www.acaedu.edu.ar/index.php?option=com\\_content&view=article&id=385:taquini-h-alberto-c-qnuevas-universidades-para-un-nuevo-pais-y-la-educacion-superior-1968-2010q&catid=50:serie-estudio&Itemid=130](http://www.acaedu.edu.ar/index.php?option=com_content&view=article&id=385:taquini-h-alberto-c-qnuevas-universidades-para-un-nuevo-pais-y-la-educacion-superior-1968-2010q&catid=50:serie-estudio&Itemid=130)

<sup>53</sup> In: <http://www.enduc.org.ar/enduc6/trabajos/t031-c00.php>

<sup>54</sup> VON BALTHAZAR, H. *Teológica. 1. Verdad del mundo*. Madrid, Encuentro Ediciones.

those without faith-, hoping to get faith as a human right. Küng asserts in regarding this: "the strength of religious convictions have to be oriented to overcoming global challenges of humanity (...)by getting this, strength of religions will flow into the good of all mankind"<sup>55</sup>.

Benedict XVI and Habermas have raised a debate that enriches discussion, as we previously mentioned. Benedict XVI makes a contribution to thinking about the complementarity of science with philosophy:

"It seems clear that the science as such cannot generate an ethic, and that therefore an renewed ethical conscience cannot be obtained as a result of the scientific debates." On the other hand, it is undeniable that the fundamental change of the world and the human being images as a result of the increase in scientific knowledge, has decisively contributed to the breakdown of the old moral certainties. Therefore, there is a responsibility of the science to the human being as such, and especially a responsibility of the philosophy, that should accompany in a critical way the development of different sciences, and critically analyze the precipitated conclusions and apparent certainties about the true nature of the human being, its origin and the purpose of its existence, or putting it in another way, ejecting of scientific results unscientific elements that are often mixed, and so keeping eyes opened to the wider dimensions of the truth about human existence, of which science only shows partial aspects"<sup>56</sup>.

We take as an example of promising advances in this necessary dialogue, the recent inclusion in teaching of religions Russia<sup>57</sup>:

"During 2010 and 2011, this type of education was tested experimentally." In religion classes, the Russian Ministry of education allows to choose among 6 options: orthodoxy, Judaism, Buddhism, Islam, "Foundations of the religious culture" and "Foundations of public ethics" (an non-religious alternative to the subject). The answer key is not to interpret these facts from the Church-State dialectic, as if the State had dominated for 70 years and now the Church takes the power. This is not so, because the Russian opening is towards any religion."

However, we must point out paradoxical *non-inclusion* of Catholic religion. Also, in England, since the attacks on the London underground in 2005, the growing presence of Muslim community and the unwise ethnic-religious intolerance, led to religious education that includes students from primary level of various religious and ethnic groups.

Yet there is much to build on social rights issues, so we need a serious debate based on a systematic study which attends to the common needs of the whole society. Our aim with this proposal is to contribute to the inclusion of different perspectives to this debate in University life.

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<sup>55</sup> KÜNG, H. y KUSCHEL, K. 1994. "El Parlamento de las religiones del mundo 1893-1993". En: *Hacia una ética mundial*. Madrid, Trotta. P. 92.

<sup>56</sup> BENEDICTO XVI y HABERMAS, J. 2004. Op. cit.

<sup>57</sup> Article available in: <http://columnafeyrazon.blogspot.com.ar/2012/03/rusia-ante-la-libertad-religiosa.html>

## Conclusions:

According to this analysis and the dimension of the problems, our last year proposal remains valid. Regarding to both, the study and the basic research on these issues, as well as to the teaching of disciplines to educate an integral university student, much remains to build. This is, in the end, a rich contribution to a greater relationship between society and the State.

Knowledge is the fundamental tool for the biosphere's and the planet's improvement and preservation. As we developed in our essay, the integral knowledge should cover the ethical use of all the on instruments provided by our human condition. In that regard, our existence is not limited to material life, but the questions about transcendence are part of our culture, and in that point the reason should engage in dialogue with faith.

Pipper shows us an invaluable perspective to understand the role of faith in the process of knowledge, and the importance of respect, in a context of openness to the possibilities of dialogue, in the personal search path of every man<sup>58</sup>:

"All faith in the person of witness is "essential", and the recruitment of a person has their special way of making, as also the decision of faith always has its own place in the personal history of the believer himself. It can happen that one reaches the certainty that "plenitude" must be the sign of divine revelation while contemplating the Rouen Cathedral, while other - as Simone Weil tells us of itself -accept the truth of Christ when seing excited, shining the closeness to God in the face of a young comulgante. Who will judge anything regarding the legitimacy of such "arguments"? Of course, there are also representative figures who, like St. Augustine or Pascal, have come a personal, but representative way for a whole generation, for a whole century to spiritual relatives of all times and places. To these figures, above all, John Henry Newman belongs, who as a writer and a self-critical sense very awake, totally "modern", has registered all steps of his own process of conviction, a process, moreover, whose beginning is a curious sentence, in which then joined his friends the young Oxford Professor: that in case we would come to the result that the truth is in the Roman Catholic Church, would God let better die than having to remove the consequences of such a terrible intuition"

Universities have general purposes that define them. These are the search for the truth by research and the transmission of culture at the highest level with teaching. But they also have particular purposes that correspond to the institutions or people that determine its foundation. Thus, on one hand, every University should attend to specific topics related to the charisma of its

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<sup>58</sup> PIEPER, Josef. 2010. *Las virtudes fundamentales*. Madrid, Ediciones RIALP S.A. Pp. 351-352.

founding, from their singular perspective. On the other hand, from the singular perspective of each institution, the general issues that are part of the whole knowledge should be analyzed. Hence, if we are in a National University, it should tend to approach the whole knowledge from an integral perspective; if we are in a Muslim University, to the whole knowledge from its belief; if we are in a Business College, to its corresponding problem and if we are in a Jesuit University to the Ignatian charism. From this perspective, we intend to include studies of integral human being at each University.

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<sup>i</sup> People and globalization. Available at: [http://acaedu.edu.ar/index.php?option=com\\_content & view = article & id = 473 & Itemid = 1](http://acaedu.edu.ar/index.php?option=com_content & view = article & id = 473 & Itemid = 1). In order to summarize, we point out some elements for a demographic characterization of human diversity:

"As you can see, currently, developed countries have rates of 16% of population under 15 years; on the other hand, in developing countries this population group represents approximately one-third of the total population, as Uganda reaching in some cases, more than 50%.

(...)If we look at the population over 65 years old, for developed countries practically reaches 16% or even more (Sweden 18.3%), while in developing countries barely represents 6 per cent (Uganda only 2%). I.e., that developing countries have a rather young population from the ageing population of the more developed countries. These age structures, which have their own inertia, determine among other consequences, that countries with young structures will continue to have high birth rates but mothers have fewer children, by the presence of increasing cohorts of women of child-bearing age. In developing countries we look at a growth rate of 1.38% a year representing a population increase of + 1,286 million compared to 0.17% annual growth rate and + 35 million in the developed countries.

(...)In developing countries will also be increasing the number of young people who wish to join labour and social force for the next 20 years, with pressure on already saturated markets and reduced requirements of labour per unit of capital, depending on the increase in efficiency by the technological use. Will increase the need for educational and health infrastructure and human resources to meet the growing needs of both quantitative from qualitative participation of many contingents at early age of learning; requirement that naturally extends to other vital needs of the population, such as health, food, water, etc.

(...)One of the main features of the population behavior in the past 50 years is the growing process of urbanization, which occurs in highly urbanized countries both in those who were presented as predominantly rural to the early 1950s. Roles and services of the city attract population and the interaction of the transport technology and communications drive and facilitate the phenomenon. In this context, the urbanization appears as a phenomenon of acceleration of sociability and increase of inputs for life.

(...)Taking into account the population size, the great exception to this behavior of global acceleration of urbanization comes from China and India, which by 2005 had levels of urbanization of 40% and 29% respectively, which contrast with 50% of the world total. In fact, the level of global urbanization would be almost 57% if not deemed China and India. Other areas, such as Europe, North America, Latin America and the Caribbean and Oceania presented at the same date levels of urbanization above 70%. In general terms can be said that the phenomenon of urbanization occurs in all kinds of cities regardless of size: large, medium and small.

(...)Other features prominent world demographics current is given by large migratory movements. While current migratory flows, compared to the size of the population, are lower than those registered during the last decades of the 19th century, is attending an ever volume increase: in 2005, 190,6 million people were migratory movements; This is approximately equivalent to 3% of the world's population of that date (World Bank, 2008). These 190 million, approximately 50% were female migrants, while 7% were refugees (13.5 million). Another important fact is given by the fact that the immigration from South to South is almost as wide as that recorded from South to North, to the point that it is estimated that 47% of migrants from developing countries lies in other developing countries.

(...)Languages and dialects are related to historical transformations affecting all components of culture and society, being his Lexicon-grammar corpus and its speaking-community, the subject of constant redefinition. It is considered that there are currently approximately 6.912 living languages in the world, according to the catalogue of *Ethnologue* (GORDON, 2005) of 2005, dedicated to the study of the disappearing languages of the world.

It can be said that the current world population faces us to linguistic and cultural complexity that is closely related to the new modes of communication and social activities, migratory flows and the historical conditions of production of hegemony, beyond the absolute growth of the population. It is interesting to note that, for the end of the 21st century, it is estimated that about 600 of these languages will survive only.

(...)Today when we speak about the diversity of peoples worldwide usually appeal to the concept of ethnicity, and no longer the concept of race that is substantially different from the first and which has also

been scientifically discredited, due to both its qualifying nature and political uses that have been given. While ethnicity refers to membership of a people to a historical and cultural tradition and practices distinct from the self-recognition and identification by others, the notion of race comes from the attempt to correlate biological-phenotypic traits with cultural characteristics from a taxonomy imposed from the West, where it was conceived that the "spirit" of a people was transmitted through blood or genetic.

Only in the Argentina, the complementary survey of indigenous peoples 2004-2005 of the INDEC revealed the existence of 600.329 people who recognize belonging to and/or descendants of indigenous peoples (more than 30 towns). This is without counting non-Aboriginal ethnic groups that make up our population and that have immigrated in different historical moments to the territory that is today known as Argentina.

(...)On the other hand, according to the 2005 edition of the *Encyclopedia Britannica*, the majority of religious adherents belong to the great religions: Christianity (33% of the world population), Islam (20.3%), Hinduism (13.3%), Chinese Universalists (6.3%) and Buddhists (5.9%), ethnic religions (4%). The atheist and agnostic population were the third group, with 14% of the total. If we combine these religions into above categories of historical root Gets the following panorama: Abrahamic religions (Christianity, Islam, Judaism and Bahá ' i) form the 53.5% of the total, the dharmic religions (Hinduism, Buddhism, Sikhism and Jainism) represent 19.7% and the religions of East Asia (China universalist Religion, Confucianism, Taoism, Shinto, Taoism, I-Kuan Tao, etc.) have reached 6.5%. The rest is composed of ethnic-tribal religions (shamanism, Bon, etc.), with 4% and the new religious movements, with 2%. "

<sup>ii</sup> TAQUINI (h), Alberto C.; Urgoiti, Enrique; Rifé, Sadi; De Cea, Rosa. 1972. *Nuevas universidades para un nuevo país, la juventud determinante del cambio por la capacitación*. Buenos Aires, Estrada. Available at: <http://www.acaedu.edu.ar/Estudio%2023-DVD/DVDEducacionSuperior/Para%20el%20CD/17%20Nuevas%20universidades%20copia.pdf>

For the deepening of the problem of information. Significant passages here:

"Man lives immersed in information, which, while makes him learn more about himself, shortes distances, presents conflict and prospects problematizes more than it naturally was (...) tending to universalize him.

In the game of relative positions the aspirations and individual or groups possibilities are generating tensions while the global system is developing, on the basis that individuals and groups are being informed quickly of such progress.

That tension arise movements of protest, as the third world, and other violent or not expressions, which are currently expressing their repudiation to a system that dehumanizes, because together with the high development achieved has not experienced a marked enough change to ensure the validity of a real distributive justice and real respect for the dignity of man, defined by their universal rights.

(...) Possibilities for the man to achieve their aspirations are locked, many times, by limitations of any kind that give awareness of your his relative or total impossibility to achieve what he aims. This continuous confrontation between aspiration and possibility of achievement connotes the struggle of man, his agony, such which called it Unamuno. The relative disability to achieve the aspirated translates into vital anguish.

(...)If at a given moment the man has some awareness of that, being equipped with adequate capacity to what he aims as fair for reasons beyond just himself cannot achieve it, then begins crisis: his freedom of action is compromised by factors which are beyond its control (...) of the correspondence between aspiration and possibility will depend how much a man can be a success in life.

(...) The aspiration of men increases based on information regarding himself and his circumstances. The more the man himself, knows of what surrounds him, both more expands its aspiration to achieve what the information tells as values of excellence in the spiritual order and the material order, and more increases his experience of need to turn his aspirations into achievement. The aspirations of men increase based on information."

