

From romantic creativity to postmodern recycling; keys that show the end of western civilization

Introduction

Energy for change

The character deployed by hundreds of intellectuals, new businessmen, politicians, artists and consequently institutions, in the one hundred years between the second part of the eighteenth century and the first part of the nineteenth century, was able to transform ontology, epistemology and axiology, in other words, science, religion, politics, economics, philosophy, art, morals and, in general, the epistemological, ideological and physical map of the time, in a large part of the planet¹ like it had never been changed before, at least since the beginning of writing. The deep economic, technical and social movement unleashed by the Industrial Revolution before anything else was a devastating cultural revolution in the West, transforming

¹With some hidden remote exceptions, as in the deep Amazon, regions in Indonesia, secluded sections in Africa and in distant points of Australia, etc

the Weltanschauung, the worldview of society and its material practices to unprecedented levels into what we consider the history of humanity. Following the pyramid of needs from Abraham Maslow, the transformations occurred from the material base of the community to its spiritual peak. The only thing that was not transmuted in this period was the concept of class hierarchy. There was a redefinition, re-registration of new surnames in the hegemonic system and the disappearance of others, but the hierarchical system, where a group without resources finances the owners, continued without major changes at least from Sumer, what we know as *Translatio Imperii*.²

The simple logic of this phenomenon is that both societies (the medieval Catholic and the secular-industrial) are sister cousins, in the sense that there is a two-base part of their value system on the vertical social scenario or paradigm where they have grown and created a specific kind of common sense for their populations. But that is not all, because the industrial countries that would carry the secularity torch, were the countries that abandoned Catholicism and adopted Protestantism. So, in industrial capitalism, we have a double valence, on one hand, the creation of an economic system based on the transformation of natural materials and therefore well attached to the characteristics of the elements used and on the other, Christianity Protestant, based on Grace, eliminating the confession and guilt of the non-Catholic religious horizon. The latter is attached to one side of the secular public world within the enclave of the domestic world, radiating its influence from the shadows. It is interesting to observe here the transgression of the space considered eminently feminine by the criticism that analyzes the nineteenth century. The cardinal movement that accounts for this web of transformations that took place from the crisis of the Catholic Church and the divine right to govern is Romanticism of the eighteenth and nineteenth century. From the Florentine ideas, particularly those of Machiavelli and then the rest of the Modern European philosophy (Descartes, Hobbes, Bacon, etc.), Romanticism two hundred years later was the most powerful cultural conception at the time in the West. The concise Dictionary of Oxford literary terms define it as follows: Its

²See *Modern Aristocracy: Continuity or Rupture*. Madrid: EAE, 2016. Where an analysis of the transformation of plebeians into aristocrats is made

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main emphasis was on the free self-expression of the individual: sincerity, spontaneity and originality are transformed into new standards in literature, replacing the decorous imitation of classical models favored by Neoclassicism in the eighteenth century, rejects the ordered rationality of the Enlightenment, for being mechanical, impersonal and artificial. The Romantics focused on the emotional honesty of personal experience and the boundless desire of the individual's imagination and aspirations. Increasingly independent of the decaying system of aristocratic patronage, they saw themselves as free spirits expressing their own imaginary truths, several found admirers ready to worship the artist as genius or prophet. [...] The creative imagination occupied the center of the Romantic vision of art, which replaced the "mechanical" rules of conventional forms with an "organic" principle of natural growth and free development and from the point of its philosophical origin: The immediate aspiration of the self-declared Romantics- the German group including the Schlegel brothers and Novalis- was the transcendental philosophy of Kant and Fichte, the one that highlighted the creative power of the mind and leaves nature to be seen as "a mirror perceptive of the soul".¹⁻⁸

Romanticism, the European philosophical and artistic movement that began as a reaction against the totalitarian past, decreed and preserved by the Catholic Church,³ in the Middle Ages, perhaps the most effective successor of the Roman Empire (others were Spain, England and the Ottoman Empire) and the affirmation of the creation and human will made possible by the new economic activity and the imagination, transforming the nature, are the great engines that transform classical European society into modern. The agricultural and conservative world takes a new form, into an industrial and supposedly progressive one,⁴ all this in purely material terms and of domination of nature. The ecclesiastical restraint on the transformation

³Although curiously the Gothic Art is part of Romanticism and has been inspired by the mediaeval to which it is opposed with its cult to the individuality.

⁴We need a definition of progress that is capable of integrating every part of human experience, not just the element of comfort and technology. But that is not included in the secular field of society. The implication is that the rest of the paradigm corresponds to reality and is not a simple representation of it.

of society into a more egalitarian and dynamic one took more than a thousand years to be manifestly challenged, from the Council of Nicea in 325 (creating the Nicene Creed) to the Italian Renaissance that marks the beginning of the restoration of secularity in the West. Secularity had started with Greek philosophy and archived by the Catholic the centric kingdom.

The romantic experience that occurred scarcely two centuries ago can also be traced in what we know as our classical antiquity. Nietzsche emphasized the theme of the Apollonian and the Dionysian at the end of the 19th century, reminding us that aesthetics moves between both poles during history, at least in Western history. Consequently, the name Romanticism and Neoclassicism could be compared with the concepts of the Dionysian and the Apollonian respectively. What I want to say is that more than just arbitrary or epochal forms, these two movements represent contents or relations between the individual experience socialized in the culture (subject) and the personal and individual creative manifestation of the artist at least from the Greeks (individual). In other words, literary or artistic styles in general, are organic manifestations of human consciousness in a specific cultural situation that is why, although under different names the similarities will be irrefutable. Passion vs. reason, imagination vs. formal perfection, unfolded energy vs. contained energy, openness vs. status quo ... etc. That is, art and styles are a relationship between the time and the consciousness of an artist in and about that time, using their cultural baggage including their scriptural or expressive tools that can also encompass other arts. In the background, the idea of the pendulum that oscillates between passion and reason through the historiography of Western aesthetics is a graphic and simple way to see these principles operating. Therefore, we can establish that what is at stake behind the writing is the so-called "human nature" vis a vis the cultural context from which it has emanated. In other words, where it inhabits and in what way the processes of socialization have been effective or not, to facilitate or hinder the critical or dumb thinking of the subject.⁹⁻¹⁵

The idea, then those human is infinitely adaptable, flexible to live in any circumstance or situation, is fundamentally a narrative that justifies the transformation of human experience into a convenient experiment for the ruling classes. Clearly the Apollonian or Classical position represents the conviction that a level of absolute perfection, an entelechy, has been reached; therefore, it establishes in itself the definition of a categorical paradigm, this being unquestionably a metaphysical (idealistic) position. On the other hand, the Dionysian represents the surrender of the subject to the oneiric, to the imagination, to pleasure, to the sensual. These two modes could also be linked to the dichotomy of the feminine and the masculine in the Western tradition and therefore for the Apollonian it would correspond to the masculine and for the feminine the Dionysian. The alternation between these two aesthetic poles also correlates in other areas of the cultural scene, particularly in material experience, including ethical experience. The Greeks trying to find solid foundations for knowledge invented and defined the Transcendentalism or metaphysical bases of reality, estimating that there were three, in addition to the three disciplines that correspond to each: truth in charge of science, beauty in charge of the arts and kindness in charge of religion. It is important to emphasize that regardless of the passing of the years and the nuances that have been given to these Transcendentalists; Being, Reason and Emotion have confirmed the fundamental philosophical constants of the West and they have not been simple epistemological adjectives that have lost their validity with the passage of time.

Not only in the West can we find this concept of duality and the theme of the change of sign of things. We also find it in Taoism with its idea derived from Yin and Yang, which represent the masculine and feminine principles of the universe. Also in Andean, culture between Viracocha and Pachamama, or the Aztec between Coyolxauhqi and Huitzilopochtli, for example, duality is a concrete and present principle in our daily experience, therefore, it represents a fundamental part of the changing reality to which we are exposed internally and externally as a-historical (biological) and historical (socialized) people.

This idea of the dual nature of our reality is so fundamental that it transcends the idealistic philosophies from which they were born, to also describe our material and daily experience. Consequently, the dual has also been worked by philosophies that deny the intervention of the divine in reality, in the case of philosophical materialism or historical materialism, for example. Our best case is Karl Marx, who links his historical materialism to Hegelian idealism, with metaphysics of a sign opposite to that of his master, drawing his best arguments (dialectical and historical materialist) from the speculative influence of Hegel. So, the idea of emotional vs. the rational, the active vs. the passive, the dynamic vs. the static, etc is very well established within Western philosophy and also in non-Western philosophy, from the very beginning of human philosophical speculation that we have recorded at least since the last ice age around 12,000 years ago.

Consciousness and the world

Consciousness then is a relationship between mind and world (not only external but also internal or psychological) as suggested by Husserl and then Merleau-Ponty. We understand reality through a codified database that identifies that reality in our brain (including the emotion with which we acquired it) as being the fundamental language to create meaning dialectically (sign-object/object-sign) in our consciousness. This consciousness that I describe is clearly different from the static and closed consciousness proposed by Descartes in the Discourse on the Method where his existential journey concludes with his famous rationalist solipsism: Cogito Ergo Sum. Although it is true that in our most radical moments of solitude we can establish an internal dialogue with ourselves ... this dialogue not only implies a conversation with the void (which could be thought of as separate from the rest of the world because it is intimate and profoundly individual), but rather necessarily implies the use of language to form meaning ... creating the problem of representation as the only map of reality, there is a series of contemporary theorists who support this, in particular the poststructuralist theories of Jaques Derrida and Jaques Lacan. Both see language as the essential constituent (in relative terms) of all culture and the human condition, being the subject defined through it; or we can also say that the individual is converted into a subject through language, as Foucault prefers. Language constitutes us (it reaches us both externally and internally) and we cannot escape from its presence and by definition of the structural linguistics that surrounds us (Saussure), a single person cannot build or constitute the Language (Langue) and the Speech (Parole) in a vacuum. What Descartes really said (*avant la lettre*) and without saying it was: I speak, then I think, therefore I exist, "Dico, ergo sum, cogito ergo sum".⁵

⁵Benedict Anderson in *Imagined Communities* reminds us how Latin in the times when the Church's thought was hegemonic, was considered sacred and freely granted by God (to the chosen religion). At the beginning of modern philosophy was not conceived the idea that in the XX century Saussure poses, it was assumed that Latin was sacred, innate and the language of God. Descartes possibly fell prey to this error of cultural and ideological context, receding when transgressing.

The existence in the human world, therefore, is not based on a singularity, but on a relationship where the minimum number of this connection is two. This simple and profound idea is articulated by Lao-Tse in the Tao Te Ching, when first, it is the One, the undifferentiated “emptiness”, the Tao. Then it unfolds in the duality of feminine and masculine principles (which form the basis of material reality): we see this in the book of changes known as the I Ching, we also observe it in an Egyptian text made available to the public at the end of the 19th century known as the Kybalion, text that also points out, among other things, the principle of duality, of the feminine and the masculine for the generation of life, in every form and sense, even at the level of gravity and of the light. Considering the intricate connection between the subject and the cultural system, we can see more clearly how the relationship between the individual and his time is fundamentally a continuum (implies the formation of the subject), therefore, there are no truly recognizable borders where the subject begins and where the culture ends or vice versa. This is how humans and in general all living things are impacted and often defined by the material circumstance that contains them. There is a kind of cultural ecology (ideology) that does not always coincide with the ecology of nature, distorting it, despising it, demonizing it; but that is material for another essay. In the case of the epoch of the industrial revolution, the Enlightenment, the romanticism, the non-monopoly capitalism, the territorial expulsion of the traditional colonial powers (Rome, Spain, England, France, etc.) the invention of the new republican institutions, the implementation of representative democracy, the development of positivism and even of Marxism itself, are all evidences of a moment where the deployment of energy in all areas of culture was, as far as we know, foundational for that level of expression.¹⁶⁻²²

The confluence of the development of arts and banking in Florence, Renaissance literature (especially “The Prince”), the loss of prestige of the Catholic Church, the occupation of Abya Yala and the development of a new economy based on the riches of America. (Primitive accumulation of capital), created the bases from the sixteenth century, a new way of conceiving and acting in the world. A secular mode organized on the basis of “individual initiative” involved the creation of industry, the production of new goods and services, the invention of new forms of work, the physical and mental abandonment of the countryside, the creation of a public education system, the need for a middle class, close family, etc. It was an authentic cultural revolution, except for the fact that the vertical structure of society was kept essentially intact (although with new faces at the top), the case of England and France are obvious examples of this, faces and attitudes of blacksmiths and plumbers, in the beginning, that over the generations have become dynastic, particularly financial leaderships. The Rothschild are an excellent example of this phenomenon from wandering Jews (emigrants from Germany in the seventeenth century) to British nobles.

The criticism that I have made about the error of René Descartes is solid and, in reality, what the French philosopher and mathematician did, proves that our existence needs at least two to make sense (this is literal). The individual in solitude cannot be born, neither learn, nor speak, nor survive, nor develop, therefore, the automatic instinctive system with which Descartes describes animals, as automatons (without emotions or real intelligence) shows, for starters, his lack of understanding of nature and our relationship with it. This subject was very controversial in the seventeenth century, so much so that J.J. Rousseau tried to prove with his son and his work Emile that society was responsible for the exploited behavior of their individuals

... his basic postulate was “Everything is fine to get out of the hands of its Author, everything degenerates in the hands of man”: The results were disastrous ... The criticism has been that Rousseau failed and that ... ha, ha, ha ... human nature is what creates the problems, not society, validating Genesis with its original sin, Hobbes with his Leviathan and Bentham with his Panopticon. However, the matter was raised wrongly from the beginning and of course that like Descartes (but inversely because he wanted to prove what the Enlightenment rejected), Rousseau’s experiment instead of verifying that Emile was good by natural definition and that society is who corrupts the individual, the result was the opposite. Emile ended up being a maladaptive subject and very far from what Rousseau had theoretically projected to be, which served as sufficient evidence to accept and continue to promote that it is not society, but the individual who is responsible for their own misery. In this way, the nascent ruling class can implement coercive measures and then wash their hands of any abuse or violation of human rights that they consider effective to maintain the power of the State, thereby legitimizing the “Reason of State”.⁶

Organic cultures, human needs and decline

In the center of Europe, in Germany, in the summer of 1918, Oswald Spengler presents the first volume of “Der Untergang des Abendlandes” translated into Castilian as the Decadence of the West. This book born in the chest of the old continent objected to the Eurocentric linear vision of history, specifically the historiography division antiquity-medieval-modernity, that is to say of the development mentalism without limits conceived by Hegel, then by Marx and also by Charles Darwin (from a point of spiritual, economic-social and biological view, respectively). According to Spengler, the significant units for history are not epochs but complete cultures that evolve organically in a process of birth, growth, development and death. Spengler recognizes at least eight important cultures within human records: Babylonian, Egyptian, Chinese, Indian, Mesoamerican (Maya/Aztec), classical (Greco/Roman), Arabic and Western or “European -Americana”. In the Decline or fall of the West cultures have a life of about a thousand years of flowering and a thousand years of decline. The final stage of each culture is called “civilization”, where the final collapse of the original order begins. Although Spengler was strongly attacked by these ideas, his first volume circulated widely both in Germany and in the rest of Europe. However, he was negatively affected to obtain an academic recognition of the rest of his work for the finite conception of the cultures he had. Criticism refused to accept the term fall as the horizon of expectations for Western society. Some thought that Spengler spoke of a general catastrophe, however, he emphasizes that the end is like a sunset in the process of disappearance and then the culture in its twilight phase is replaced by another with new impetus. That is why he thinks that socialism represents the future and will flourish as another type of “Cesarism” or that it will continue to western capitalism as the new organic society that follows it. Regarding his metaphysics, in a letter to Eckermann, Spengler describes it: Plato and Goethe represent the philosophy of becoming, Aristotle and Kant, the philosophy of being [...]. The notes and the verse of Goethe [...] should be considered as the expression of a perfectly defined metaphysical doctrine. I would not change a single word of this: “Deity is effective in the living and not in the dead, in becoming and change, not in converted and fasting and,

⁶As a result, modern police were born in London to protect the shipments that arrived in London from their colonies in 1829. It had a long time to be accepted by public opinion.

therefore, similarly, the reason is concerned only to strive towards the divine through becoming and living and understanding only serves to make use of the converted and the established (Spengler, Volume 1 Introduction, final note).²³⁻²⁵

It is clearly observed that the final motivation of the individual is in relation to the connection, the meeting and the human integration with knowledge of being. It is an ontological need that goes beyond the basic needs of food, clothing and shelter, in the same way is also conceived by Jaques Lacan. The endemic insufficiency of the economic and epistemological paradigm to achieve this goal, makes any project like this one very limited and the followers and ordinary members of the culture are slowly losing their interest, their connection and their deepest motivation of belonging to see^{7,8}. Spengler described the process by which the rationalism of the Enlightenment is undermined and destroys itself, moving from unlimited optimism to skepticism without perspective. Cartesian egotistical rationalism leads to schools of thought that cannot know outside their own built worlds, ignoring the genuine experience of everyday life. It applies the criticism to its own artificial world until it is exhausted in nonsense. As a reaction to educated elites, the masses give rise to what I would call "Second Religiosity," post-scientific, which manifests itself as deeply suspicious of academia and science because it is controlled by power as much as Catholicism was. There is a new slogan that says: Science not Silence.

Although Spengler does not have the tools developed a few decades later by psychologies other than psychoanalysis and behaviorism, such as Gestalt, Humanistic Psychology or the theory of object relations, he senses brilliantly how the learning and expectations curve works for the individual: the motivation concludes if the society stops answering the questions and resolving the various problems of the people. That is the state when society becomes fossilized and is not able to continue with its purpose of transformation due to lack of energy or lack of a true project that includes all its members and to continue governing at the expense of others, it will be necessary, repress people's discontent, or keep them under an illusion, that is, masculine or feminine strategies can be used for repression. Punishing God or Virgin Mary (or Guadalupe "the mother of all Mexicans"), the weapons vs. the promises and the prizes, Nuclear warheads vs. the Internet, etc.

On the other hand, although there are humans that do not belong to any religion (even declare themselves as atheists), the question about death is a fundamental part of our consciousness as thinking beings and the "abandonment" in a cosmic sphere is maintained. Neither horses nor cats ask this question nor commit suicide. In general, any system that only responds to material needs, such as Marxism for example (or secular capitalism first world), once the needs of the base of the pyramid are met, other needs (Maslow), problems or concerns (Lacan) will reach the surface, being fundamental the problem of transcendence for our condition. So much is this matter, that Lacan bases all his theory of desire saying that what we want fundamentally and irrevocably is to connect with the eternal, (thing already impossible because our access to the Real is forbidden because of

⁷This applies to both capitalism and socialism, but requires an explanation in more detail but that exceeds the parameters of this essay.

⁸Donald Trump, probably represents this fatigue. The desire to return to make "Great America" a country of opportunities ... (the imperialist quality of the country is not mentioned to have achieved that kind of illusion in its population).

linguistic representation) all the rest it is an erratic prolegomenon of the same, therefore at the end of each act of trying to satisfy the specific need (the ghost), there will be frustration and desire (anxiety) that will be reactivated again. But who I think can explain in more detail and from a cultural and analytical perspective the issue of human needs, is Abraham Maslow with his Hierarchy of needs. According to Maslow there are five levels within the range of human needs and although they are dialectically connected with each other, they are qualitatively very different.

The graphic that follows shows five levels of human needs, grouped according to the levels of meaning and operation in our life (Figure 1). This experience, according to its author, goes from the inferior to the superior starting from the physical subsistence and ending in the individual realization. This process that seems so reductionist and personal explains society in terms of individual and group security, authentic relationships of friendship and affection and social recognition for its commitment to the community, that is, the structure has cultural and biological simultaneously. The concept of hierarchy is very important in terms of our human needs and has to do with our heterogeneous composition, where both our physical and psychological components must be taken into consideration and satisfied. First, we have to breathe, feed and reproduce; once this problem is solved, we find a level of well-being that gives us security to continue to the next day and the next month. Affection is fundamental for our identity and self-esteem, the mother, the family that reinforces our importance as a member of it. Then the recognition of the group, the validation, at this level there is the difference between being an elder (wise, mentor) and an old man (someone who could not /nor wanted to grow). Finally, due to all these achievements, the purpose of the physical and psychological journey is produced and as a result we have managed to develop our individual potential in the background ... in Aristotle's words, all our power has been transformed into an act, therefore the last level represents the entelechy of the individual, the complete realization or expression of our human energy in its personal version and in complete authenticity.

In this process of personal growth (which implies the structural health of that society), there are several periods or moments that have to do with the expectations of the members of the group and the fulfillment of them within the community. If there is no natural process, capable of maintaining the organic society transiting with minimal intervention, the system has a high rate of entropy and will end up falling apart by not being able to lift its own weight. Because they cannot answer all the questions and satisfy all human needs, the society converted into civilization (expanding and enriching its culture at the expense of poverty and confusion of the others) cannot continue to function without conscious or positive intervention (voluntary) of the ruling class, which implies a high use of energy and the need to create new sources of distraction for the masses, including heroism (virtual) to maintain high social motivation or morality as it is often called. Clearly, Heraclitus is very present in his thought and Spengler sees as much as his teacher, that change is the only invariable within human existence or rather of the universe itself and referring to the allegory of the river of the obscure philosopher of Ephesus, his arrest would imply stagnation, which leads to its decay. The neutralization or entropy can be illustrated quite efficiently in a battery: the charge of the battery is gone because the tension between the "positive" and the "negative" (arbitrary names to denote attraction and tension)

has dissipated. Entropy in the physical world implies cooling, the cessation of energy, what we also know at this cosmic level as death (perhaps the death of the individual consciousness). A similar process happens, due to the lack of motivation and the lack of heroism in a complacent society, which is only able to see beauty when looking in the mirror. (Narcissus closes the circuit, is abstracted in his image, to end up motionless and self-absorbed). This is one of the reasons why Mao Tse-Tung once declared that the US was a paper tiger.⁹

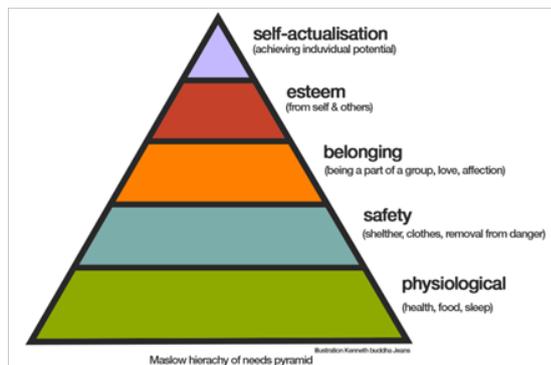


Figure 1 The graph that shows five levels of human needs.

Spengler, like the other few among his colleagues who did not uncritically celebrate speed and technology, in the style of the Futurist Filippo Marinetti in Italy, observes the surrounding reality and realizes that it does not flow spontaneously or harmonically, rather it requires being chronically pushed by the war or by the propaganda to move. This meant that Smith's invisible hand is no longer as invisible as he would want or dream. Marx and Engels discovered at the time that once the system with its open and exposed contradictions moves forward, it requires constant correction of the State. Even more, Edward Bernays,¹⁰ the inventor of the word and concept of Public Relations¹¹ at the beginning of the 20th century, definitely had something to say about the euphemism that we call democracy and that confirms what for the cultural conception of Oswald Spengler was simply synonymous with plutocracy: The conscious and intelligent manipulation of organized habits and the opinions of the masses is an important element in the democratic society. Those who manipulate this invisible mechanism of society constitute an invisible government that is the true ruling power of our country.¹² We are governed, our minds are molded, our tastes are formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized. Large numbers of human beings should cooperate in this way if they want to live together as a society that works without problems. Our invisible governors are, in many cases, ignoring the identity of their colleagues in the internal cabinet. (Edward Bernays, Propaganda, 1928.)

His position is openly explicit about the fact that democracy is a mere name and that it needs to be "guided" and "oriented" by those who know in depth its mechanisms and its reason for being, as in

⁹U.S. Imperialism is a Paper Tiger. July 14, 1956. Selected Works of Mao Tze Tung.

¹⁰Bernays was nephew of Sigmund Freud and responsible for the women to start smoking in the US after making a propaganda montage on Fifth Avenue in New York.

¹¹Formerly called Propaganda and the name fell into disrepute for the use made by Goebbels in Nazism.

¹²The highlight is mine.

the Animal Farm by George Orwell. This manipulation should be completely unnecessary if the energy, that is, the social motivation, is strong enough to activate itself. For example, the idea of "utility" or profit is fundamental to individual motivation for social advancement. We can say then that the spontaneity of the system that convinced the American population to make its war of independence from England and France to get rid of the absolute Monarchy of the Bourbons, had to do directly with the perception of a positive change for the people, something that will benefit them, making their life less difficult, more human and more livable, so to speak.¹³

Four: 19th Century Practice

We can observe that a little more than a hundred years after the National Independence occurred in the American continent the simple and focused original energy of freedom and justice "Taxation without representation is tyranny"¹⁴ has been lost and forgotten in the north and colonialism despised in the South. But the main point of my argument here is to point out that, it has not been lost strictly because of lack of memory, but because of the effect of the natural entropy of the patriarchal systems that shine in the stage of the promises and become opaque when it comes to the time of realizing those promises (partly because of that many wars). The postponement cannot continue for more than two generations before the citizen's restlessness begins and they start to doubt the common sense of its own paradigm leading to the need to begin anew; a change that will necessarily end in institutional repression. This is the moment of the advent of violence, of reformism, of revolutionary movements, of anarchism or of Indigenism. In other words, it is the beginning of open conflicts, of war as Heraclitus would say. Remember that movement is the only constant of reality for the philosophy in the tradition of Heraclitus. From high school through historical texts, without having to resort to a theoretical framework, we have learned that there is effectively no empire (civilization according to Spengler) that has lasted to this day, all have had "a date of creation and an expiration date", therefore, although we are not fully in agreement with the thesis of Oswald Spengler, intuitively, we know that its referent is based on something historiographical and, in this case, unquestionable. The evidence speaks for itself.

Neither the Sumerians, nor the Egyptians, nor the Greeks, nor the Romans, nor the Mongols, nor the Turks, nor the Spaniards have endured forever (I do not mention the Aztecs, Mayans, or Incas, because the case deserves a very specific analysis due to the particularities of the European conquest over those empires). What Spengler did not consider (because it was limited to organic cultures and not those formed by an ideology like those of America), is that the hierarchical system has moved within geography, from one place to another and also from time - *Translatio Imperii*- maintaining its dominion at least through the last six thousand years in the most emblematic sectors of this planet.¹⁵ This perspective of the objectification of the masses is directly opposed to the horizontal worldview of most Native American peoples, except for the empires already mentioned. My thesis is that specific systems (patriarchal) are exhausted by lack of compliance

¹³Versailles, hyperinflation and later Hitler and The Third Reich that seem to me to be a logical and expectable result along with that Marxism/capitalism/Fascism dynamic from World War I.

¹⁴Slogan for the North American independence

¹⁵Not just in the West but also in the East, but with parallel stories

with the implicit and explicit promises made (at the time of cashing the check to the rulers) or until another more powerful civilization cannibalizes them (England to Spain and Portugal primarily in the case of America) and transforms them into its source of material and human resources, giving rise to the colonial system (as in the case of Tenochtitlan, Cuzco, India, China, etc.). In other words, by changing the face (new authority and myth) to the new rising system, people forget that the same hierarchical practice persists behind the new populist politics and because of the dynamic narrative, both economic and military, people dream that they have a new beginning where they can realize their own aspirations and desires. Marx lucidly helped us to understand that consciousness arises from our structural position within the paradigm (whatever it may be) and varies if we change our hierarchical position within it. That is the roles are defined from the outside and lived from within. They are our window to historical consciousness.

The nineteenth century surprised the world with the locomotive, medicine, engineering, planetary travel, archeology, citizen participation. The proposal was positive and civil; the speed of the industry transformed the way of seeing space and time. It was framed within this conception of reality, that everything was possible for man, that progress was his enduring nature, like a fantastic reformulation of Heraclitus. The words of the politicians were reflected in thousands and thousands of kilometers of railway lines, ports, stations, public and private buildings, new sources of work and new domestic and industrial products. This incredible energy of bourgeois transformation (formed in the burghers and in the medieval forge and unprecedented in memory), has uncovered the imagination to create the most unusual dreams. Parallel to the celebration of the emergence of electricity in Europe, there is an identity crisis resulting from the transformation of pre-industrial to industrial life, where humans are already strangers to each other, distant to each other, they no longer greet each other nor do they acknowledge one another in the streets. Baudelaire's *Flowers of Evil* precisely alludes to this new depersonalized dimension of reality where one basically moves between strangers, inaugurating solitude within the brand-new individuality, which, in reality according to our most acclaimed theorists, leads to the formation of the subject (an individual defined by the power system that negotiates it).

If we graph the situation at that moment, begun with the Enlightenment at this stage and continued with American independence, the fact of the expansion, the conquest, the colonization, the pacification, the consolidation and the naturalization of the "North-Americanity" based on the Manifest Destiny and the technology, all took place with great enthusiasm. The genocide of numerous local peoples failed to stop the joy and conquering force of the European plebeians, first English and then Irish and also even freed slaves such as the buffalo soldiers.

A similar situation occurred with the Spanish-American independences. Although few were literate and could read what they were being invited to, certainly the idea floated in the air: to expel the colonizers and the English colonizing institutions. The project generated substantial support from the population, because it involved its equal inclusion within the macro nationalist project "We the People".¹⁶¹⁶ The idea of transforming colonial society into

¹⁶Not everyone believed it, Mapuche in Chile didn't want to join the national independence project because they had made the conquest **War** stop with the Quilin's parliament (Parlamento de Quilin) in 1641. Their agreements were: That the Mapuche would conserve their absolute freedom without anyone bothering them on their territory nor enslave or turn them in to the

a participatory one was a tremendous source of motivation, joy and social action. Both in Europe and in America the promises took life in the hands of the inhabitants that would be included in the Nation State with full citizen rights. Remember that not all would be called on or accepted in that project: black slaves or freedmen, indigenous, Chinese, Hindus, etc., were marginalized and precisely used as cheap and disposable labor throughout the nineteenth century and also in the twentieth for example in the construction of the Panama Canal.

Romanticism was the sign of the times and judging by the transformation of literary styles and the large number of novels written in that century, the consolidation of the new system went through several scriptural modes: Realism, Novel of Manners, Parnacianism, Symbolism and Naturalism. These literary styles that occurred both in Europe and in the Americas represent a transformation of the lens of the writer and, at the same time, a transformation of the preferences of the readers (romantic passion over neoclassical neatness). The nineteenth century ends in Spanish America with the decline of the ruling classes in an unproductive Frenchness known as the *Fin de Siècle*.¹⁷¹⁷ This unproductively and frivolousness, is precisely what I have referred to the issue of the lack of productive energy, interest or motivation for transformation. The dominant groups are so "fat" that they only have time for rest and the cloying celebration of their own vainglory. They have become comfortable and prefer to associate with powerful foreign groups than with their own people. In some symbolic respects, they have been transformed from bourgeois without ancestry into middle-class aristocrats, although this afflicted imposture is not in such good taste. The painting of Botero is widely representative of this.

A similar but more extreme case occurs with the United States and the Western world. Since the national independence, numerous highs and lows have occurred in terms of progress and energy. For example, in the United States, the territorial expansion from the Indian Removal Act promoted by John Quincy Adams in 1830, the Trial of Tears for Native Americans is inaugurated, from Ohio through Mississippi to Oklahoma, representing another wave of extermination for the original peoples of this continent. In 1836, Texas has its annexation and in 1848 the War with Mexico takes place and then the American Civil War between 1861 to 1865 and the return of a unified and industrial United States as a corollary. After the war, we know that time as the Golden Age, where economic consolidation takes place and

encomenderos; That their territory would have a border with Biobío;

That the Spanish would destroy the Angol fort that remained on Mapuche territory;

That the Mapuche should free the Spanish captives that they had detained;

That they would let the missionaries come onto the land that were peaceful to preach Christianity to them;

That they would be committed to consider enemies of Spain as their own enemies and that they would not ally themselves with foreigners that would arrive on the coast.

The agreements were ratified by King Philip IV April 29, 1643.

¹⁷The term is used generally to refer to the end of the 19th century. This period was largely considered as one of degeneration, but at the same time a period of hope for a new beginning. The "spirit" of fin de siècle frequently is referred to as the cultural features that were recognized as prominent in the 1880's and 1890's, including the boredom, cynicism, pessimism, and "... a generalized belief that the civilization leads to downfall".

the birth of the concept of monopoly in the case of Standard Oil.¹⁸¹⁸ In this way, we are witnessing a tendency to expand and to select one human group over another. The Anglo-Saxons first, other European white groups following them and all others from there down.¹⁹¹⁹ We witnessed the advent of Eugenics (1888) as a positive action on human evolution in the hands of the Anglo-Saxons. In the twentieth century, things have been consolidated with the Robber Barons. This group of owners of primary companies (oil, steel, coal, transportation, etc.) that began with a criticism of Cornelius Vanderbilt in 1859 in a New York Times article, later expanded to other surnames such as J. Rockefeller, J.P. Morgan, A. Carnegie, A. Harriman, etc. great patrons who would finally become the protagonists who would give shape, following their own interests, to the United States we know today.^{26,27}

The 20th century

If we compare the countries that were born and formed after their respective Wars of Independence in the Americas and those for anti-monarchical struggles in Europe, we can see that by 1900 a new categorization had taken place in the world order. The new republics have operated for about a century and have produced two groups of countries in the West, those that follow the path of industrialization and those that continue to base their agriculture on mining, agriculture and other primary resources the north and the south. Nineteen hundred announces the end of the prestige of positivism from the theory of relativity. In art, it becomes the decline of naturalism (still a form of realism) and the vanguard is born (psychoanalysis and redefinition of art). Both science and art discover new themes and worlds that will transform Western consciousness. Einstein and Planck discover relativity and randomness in microphysics and Marcel Duchamp discovers that art can be a simple human gesture (like a urinal in a museum). The sign of the times is twofold: on one hand, it signals the celebration of the power of technology and motors and on the other the beginning of the disintegration of Cartesian rationality, with the advent of Nietzsche's philosophy. Although before Nietzsche, Schopenhauer had a pessimistic vision of history; Nietzsche is the one who ultimately demolishes it philosophically by questioning Christianity as a legitimate doctrine of the transformation of man and as an ideal of Western philosophy.

European literature knows the vanguard due to the emergence of psychoanalysis and European powers, particularly England, which is the main colonial power at the time, ruling in India, parts of China, parts of Africa and even parts of North and Central America and the Caribbean, under its direct influence, where it was getting cheap raw materials for its economy and a discriminatory and condescending discourse to maintain its imperial legitimacy euphemistically called The Commonwealth. Politics, instead of being an open policy that favors the risky and creative entrepreneur, is replaced by heavy laws such as the Trust Law, which also include other corporate laws such as the Federal Reserve Bank Law, taxes on labor, etc., which gave the private banks (Morgan, Rockefeller and Rothschild fundamentally) the monetary control of the United States of America and later the world.

¹⁸By means of the idea of Trust driven by John Rockefeller's lawyers in New Jersey, the formal fragmentation of the large petroleum, steel, railway, etc. companies were created in the United States. Through the system of Trust, the corporations can be divided for fiscal effects and taxes, maintaining the influence of total inversion.

¹⁹J. O' Sullivan's book appeared December 27th, 1845 in New York Morning News.

The tendency to accumulation of capital implies the continuous growth of the economy and it is here where the dynastic concept is reborn, thrown out the door and returned through the window that it regains its validity sooner or later, creating in these specific conditions a new type of monopoly, because there are older and larger companies that have been appropriating themselves of the market over the years. By using the metaphor between conquest and colonization, the twentieth century corresponds within this scheme to a moment of colonization (consolidation) and postponement of the spontaneous movement of economic and social actors, as major and self-referential interests already took power. Private interests of the Robber Barons were transformed into public virtues through propaganda, war, nationalism and racism. We all carry the character of the millionaire with glamor inside, as a model of happiness and perfection.

As the box seats have already been purchased by a handful of families from the US and Europe, the conditions of the narrative are completely different at this stage. Now the main motivation is not the promotion of the private and individual initiative (although the propaganda would continue repeating this fallacy until the 21st century), but it is the maintenance and expansion of an illegitimate monopolizing power: illegitimate because it goes against the fundamental principles of the Enlightenment: equality, freedom and fraternity, also against competition, which are the inspiration of the capitalist model, however, despite the complete transgression of its principles, the narrative of the Enlightenment remained intact as if those two hundred years had not happened.

Once the power systems in a domestic patriarchal system are established, the next step is expansion, which should not be qualified according to Marx. As a moral fact, but as an economic mechanism inherent in the concept of capitalist competition, that with the accumulation has been perverted because strategic competitors and domestic level have been virtually eliminated. The competition in this stage of expansion is now for the international markets. The birth of world wars and millions of deaths that Carl von Clausewitz could not have dreamed even in his craziest dreams is the end of an era raised by means of a constructive motivation (the liberation of ecclesiastical chains, citizen participation and human rights) and the beginning of economic sustainability through contemporary financial subjugation.

We can appreciate then that there are two parallel history stories within another larger history. The first is the story of ordinary people who follow their supposed leaders and the other is that of the ruling class that needs to manipulate ordinary people to maintain their order and their strategic privileges. We can also appreciate that the conquest of the colony is very different. One is virile, as Martí would say in our America: "The virile peoples only love the virile peoples", full of action, mystery and adventure and the other is of shyster. One represents the classic epic, the other represents Franz Kafka. These two worlds, children of the same father, belong to two opposing moments in the historical process of a civilization in that of "Translatio Imperii". The first is the heroic and idealistic moment of its foundation; the second is the process of administering and maintaining privileges through the order and collaboration of its commoners. The second has a realistic or even naturalistic tone. In any case, it could have been as transformative as the first, if the words had become concrete facts that responded to the original call for freedom and human development celebrated a hundred years before, but it isn't because it is an order created to promote an aristocratic or hierarchical and customary order.

The 20th century has been plagued by great imperialist wars and

resistance to imperialism (Mexico, Korea, Guatemala, Cuba, Vietnam, Chile, Nicaragua, etc.). Eighteen million official deaths came out of the First World War and between fifty and eighty million in the Second. For the Cold War, some six million were estimated as victims around the world. All this implies that the mechanism of violence has remained in force to keep the population motivated, this time by a dark but effective concept (nationalism, racism, religion again) not by a tangible reality (the liberation and justice of the oppressed) but by a false narcissistic pride or to destroy some liberating independence movement. The use of drugs, child suicide, prostitution, incest, rampant pornography, lack of employment, the increase of homeless people, mass murders in schools and schools, snuff, political and administrative corruption on all levels, etc. etc., are all problems of dehumanization and human objectification that promotes the absurd competition. The official explanation of all these domestic disasters is attributed to freedom and the Christian conception of original sin, considered by the hegemonic ideology as the DNA of human nature; defined, by this creed, as selfish, violent and sinful, in the style of the conception of Hobbes in the Leviathan. (This conception, in parentheses, makes it impossible for humans to mature, grow, or transform: they have to be dominated). In this way, the vertical paradigm washes its hands and puts on a face of generosity and impeccable equanimity, because despite how horrible human beings are (defective from the very original sin) the government accepts us all without qualms for its great magnificence. (The truth is that, although this is not the subject of this essay, it seems pertinent to remember that any animal imprisoned or determined by something outside of it, which does not protect its interests in the least, necessarily leads to conflicts of depression, distrust, anxiety, identity, violence). And if they are told that there are some humans better than others (and that they are superiors), the effect will be to redirect the discontentment towards another prisoner instead of understanding that the problem is imprisonment.

At the end of the 20th century, after the Cold War, the Vietnam War, the Civil Rights Movement, the Coup d'État in Chile, the Hippy and Revolutionary Movement in the Third World, the establishment of the Doctrine of National Security in Latin America and around the globe (National Socialist idea), the world has changed profoundly, from that pristine moment of energy and promises offered by rationality instead of religiosity at the end of the 17th century to post modernity. The fundamental cultural change consists in the transformation of the modern conception and the postmodern conception of reality, though it does not explicitly indicate the loss of energy in post modernity, what is noted is a total dispersion of human objectives due to the collapse of the great narratives of explanation and social liberation. In other words, that which for the heirs of the Enlightenment was a truism: the anti-colonial struggle, the rise of a republic, the construction of an educational system, of a health system, of a judicial one, etc., for post modernity is a much less transparent subject. There is a blind inertia of activity based on hedonism and technological celebration. However, down below, family time at the table, safe work, human rights, health, etc., have been disappearing one by one consistently. Why do we fight now?: For justice? For equality? For the healthy growth of children? For mutual respect? For the care and connection with nature? To understand the world? The answer is a resounding NO to all these questions. Why not? Because it is assumed that this society has already reached equality (the end of history someone said), equity and respect, in general, the maturity and quasi-divine truth of their divided religions, with claims to be the new Greece.

The West is a deeply narcissistic and terribly self-referential society because it pretends to be at the forefront of progress and human knowledge, something that its contemporary philosophy denies absolutely, without being able to find an exit to the final problem of meaning, returning to the I only know that I know nothing from Socrates. Precisely the lack of philosophical projection of the West is what demolishes all its propagandist optimism. As we have seen, post-structuralism denies with deep bases the ability to establish any true system. The West is narcissistic not in the sense that it looks all day in the mirror (although it does that too), but narcissistic in the sense of personality disorder: endemic abuse for lack of a positive affective history.

That is the answer, the space of irrationality that exists between affectionately protecting the national population or sending it to die or to kill Baghdad (and abandon the survivors with PTSD for the rest of their lives). It is an abuse against the lower layers of society and a cheap excuse to generate internal conflict among civilians; we must not forget the old political idea of Julio Cesar: Divide to conquer. The order incorporates hundreds of thousands of people with PTSD (Post Traumatic Stress Disorder) to the civilian population multiplying the social chaos and even begging the government to give psychological treatment to the veterans. The mainstream logic cannot explain this phenomenon. The entropy that is manifesting for lack of convincing and positive heroic projects to build and not destroy, probably will gradually stop the gears of the system because each time it will look more like nineteenth-century slavery than a system where people enjoy civil rights. Numerous films have developed this idea The Matrix being one of the most emblematic. No doubt that Steve Jobs did not dream that his best epiphanies would serve to enslave the population in a new (and pleasant) way. In a pseudo active, pseudo energetic, pseudo awake way. One of the greatest achievements of the contemporary *Translatio Imperii* has been this electronic invention that keeps people (me included) virtually united and effectively separated. A centralized system from where any office can control the entire world. This is basically what the brother of the eugenicist Julian Huxley, Aldous Huxley, in writing *Brave New World* was trying to tell us. Aldous was not making fiction when he wrote it and if we listen to what he tells us in numerous interviews, he shares that this book is simply the fictionalization of the social project of the Anglo-Saxon elites, where his brother Sir Julian Huxley was one of his main mentors and promoters in England.

Conclusion

One

In this essay, I tried first to demonstrate how humans are relational beings and that Descartes himself was so kind to prove this point to us with his *Cogito* lacking *Langue* (lexicon and grammar) because of mere lack of linguistic knowledge. Ferdinand de Saussure points out in his *Course on General Linguistics*, in the twentieth century that the existence of a code (pre-existing) is essential for any verbal or written communication; without this knowledge, there can be no speech and no linguistic communication at all. The internal dialogue of Descartes is not with himself but with the whole tradition of French and particularly (sacred) Latin. From this rationality, I can illustrate how the aesthetic generated by the effect of the Enlightenment and its political expressions was Romanticism that was developed against the neoclassicist creed for being a formal style, prescriptive, devoid of emotions and ant historical themes. Romanticism in Europe and

the Americas took great momentum with the ideas of freedom and individual creation because it was in line with the values and material experience of his time. It allowed and generated a reencounter between the subject and its interior (conscious and unconscious) unfolding a creative capacity unknown until that time in the west due to the new conditions of secularity and changes in technology.

I share with Spengler in that there is organ city in cultures and the fundamental reason is that patriarchal cultures, hierarchical by nature, cannot satisfy the needs of the general population, because the logic of patriarchy is that there are individuals that work for other individuals and, some by definition, that would mean that they must have less than those that they work for (both in terms of financial capital and cultural capital). Classically, they are structures or closed paradigms that have a process of birth, growth, development, decay and death. Historically they have been separated by planetary cartography, but with the population increase in the world, contact between them has become inevitable. Romanticism serves as an aesthetic and epochal key to understanding the magnitude of the transformation. The other key is ethics and this now goes through secularity in official terms because a political regime and a religious and agricultural world view is replaced by an industrial inspired one by positivist science and technology based on motor and communications. This mechanistic conception of reality was correlated with and inspired by Newtonian physics. In the twentieth century, this security in reason, in logic and in science is exchanged for the new relativist and quantum conception of reality that sees things in constant creation, transformation and movement. This discovery even suggests the possibility that reality is created by the spectator, when the function of the wave is collapsed by the observer (observing the phenomenon), making the idea of the existence of infinite possible and simultaneous parallel worlds possible.

Unlike this force, this display of libido and hope in the construction of new physical and cultural structures and products, what the expanding empires give their subjects or citizens, is a series of reasons related to national security, fundamentally with the fear of losing primacy, then from creation we move to conservation. Therefore, what it is about now is more of the same, the idea of Manifest Destiny as a slogan replaces the reality of concrete improvement and transformation of reality. The changes are no longer structural and the old clichés continue to repeat themselves as if they had been directly recognized by the celestial archive. In the case we are presenting, from our contemporary historical reality, the end of history has been spoken on (Francis Fukuyama). This shows us the scope and narcissistic pretension of a historical system such as Eurocentric and monopolizing capitalism. But it is not a unique or particular case of capitalism; all empires claim to be the end of history and the absolute and definitive system. Spengler is aware that this is a new desire to perpetuate him in power.

The three major aspects of post structuralism that give rise to post modernity are the philosophies of Jacques Lacan, Michael Foucault and Jacques Derrida. The three complement each other in terms of the fundamental role that language takes to construct reality. The three arrive to question the concept of Cartesian rationality through different approaches. They conclude that our relationship with the world is mediated by language and representation in such a way that it is impossible to clearly determine the real from the unreal, because both fiction and History is based on the same rhetorical mechanisms of language (Borges and Cortázar work on this idea in Argentina in the 20th century). Lacan thinks that it is impossible to reach what we want because it is not really something physical, it

is the union and knowledge of the infinite. The physical acts only have a pretext ("small object to") or as an unconscious excuse to reach the Promised Land, but obviously it is a failed act. Foucault establishes his major criticism based on the concept of genealogy and language, trying to show that the power is penetrating and that it does not have a single source of emanation, but springs up everywhere in a constant struggle of domination. Finally, Jaques Derrida, the great French philosopher born in Algeria, thinks and demonstrates that language is not as Saussure believed, a predictable system of univocal relations between signifier and meaning or between representation and what is represented, but rather language contains a high degree of indeterminacy, making the attempt to set it in a certain sense or meaning very complex or even impossible.

Finally, at the same time, the reader is considered, following the ideas of Roman Jakobson, as an active element in literary creation and writing in general, which implies that the degree of indetermination passes through the phenomenological consciousness of each subject / individual and that the consensus finally materializes the ideology as Terry Eagleton concludes in *What is Literature?*

Two

In relation to the energy produced by the masses, the common people, the basic citizens, the twentieth century generated several rebellious movements and revolutionaries that effectively had a romantic and creative characteristic around the world and that put the Techno-biological Status quo of western civilization in check. The European and non-European avant-garde movements in the first decades, especially the Dadaist, the surrealism of André Breton and the cubism of Picasso, were emblematic as manifestations to revise the concept of reality generated from Freud, Einstein and Planck. The Mexican Revolution, the October Revolution, the anti-colonial wars, particularly those of India and China with Gandhi and Mao Tze-Tung, at the head and of course, the long war of Indochina led by Ho Chi Ming. Many of the wars of independence in Africa, most of the anti-colonial struggles of the Third World during the period of the Cold War, the anti-colonial struggles in Latin America: Nicaragua, El Salvador, Honduras, Guatemala, Brazil, Uruguay, Argentina, Chile, Peru, Ecuador, Colombia, etc. The Paris 68, the Hippie movement, the struggle for human rights in the United States in the sixties: against racism, against war, against repression in favor of the right of indigenous peoples and abuse of the corporate state. The art participated in this revolt from the Negro Spirituals, the Blues, the Jazz, the Rock, the new Latin American song, etc. Art, politics, empathy, solidarity, philosophy, but above all unhappiness and the deep sense of injustice, are all elements that contribute to the liberation movements at any moment in history and exemplify the relationship between the creative energy and the demoralizing repression that, once accepted, serves as an intellectualization of the struggle by the Establishment to take away strength (energy) and legitimacy.

The spontaneous energy displayed by ordinary people, students, workers, women, etc. of the twentieth century, corresponds to the moment when the movement arose and the conception of the romantic world conceived between the seventeenth and nineteenth centuries. However, the results in each case were the same. The power of the people was consistently stifled by hegemony, for example, in the case of the racial rights struggle in the USA it was won by the Civil Rights Movement with MLK at the head and the Vietnam War was won in the same armed struggle against the United States, but at the end of the day, racism despite Obama, still continues to feed minds in the United States and state capitalism rules in Vietnam. Two opposing

strategies with a common results has implied for the spontaneity and the desire for internal or international liberation of the people in a great demoralization and pessimism, giving rise to “postmodernity”, pasotism and hedonism.

Each movement if not defeated in the physical confrontation, was infiltrated, corrupted and annihilated from within, under numerous decontextualized slogans such as “freedom of expression”, “democracy”, “progress”, “civilization”, “good manners”, “nationalism”, “personal achievement”, “health”, “beauty”, etc. The energy was short-circuited in each one of these events, by means of the use of the press, television and the educated specialized commentaries from well-groomed heads. The physical and psychological destruction of the struggles against the material and spiritual misery generated by an oppressive and commoditization system, effectively stops the penance for dignity and humanity, confusing and demoralizing one or two successive generations, stopping the change, questioning Heraclitus and Spengler. However, neither rationalization nor projection, are sufficient in the long term, especially when we speak of a macro organism like the human society, because the problems are serious and are made even larger by lack of resistance. Everything is getting worse like the quality of the products coming from the monopolies and there isn't anyone who has the capacity to raise a collective voice to oppose them. This scenario produces a chronic tension within the estimated society and if the problem of oppression is not resolved, the constant distraction of the population is sought: Bread and Circus. Lacking in bread with a little more circus but what is certain is that as long as our brains and DNA are not modified that energy as a wave and as a storm produced by social imbalance will reappear at any moment and will be the end of the postmodern condition. Maybe from the hands of China, perhaps from Russia ... Both could use their capitalism with a brand-new smile.

Three

I have left postmodern aesthetics to close this essay. We can observe how literature, being part of human experience, although in many cases mediated by institutional interests, like the rest of the arts, is a reference that reflects reality after it has crossed the filter of subjectivity. The literature after 1968 Paris took two different variants, both influenced by post structuralism. The first, due to “The fall of the great narratives of knowledge” (Lyotard) ended up dealing with large projects such as the Boom, for example and was dedicated to illuminating the marginal spaces of society and culture as feminist literature, testimonial literature, oral literature (R. Menchú), police literature, etc. and for writers not necessarily marginal, the use of pastiche, a kind of baroque style where the edition is the center of its poetry. The second is the side of using literature as a historiographic tool. Foucault influenced the New Historians with several of his concepts mainly with that of genealogy, which inspired the new story. Judith Schlanger and Marshall Olds define it this way: The new perspective can be summarized as follows: in order to understand what has been thought, we should submerge the events within that relationship between the cognitive aspect of thought and the historical adventure, which is precisely what we call culture.²⁰

Literature enters into the representation of history in its own right by these post-structuralist concepts of perspective and subjectivity, of power and genealogy, but on the other hand it is losing or loses its capacity to summon the demons of humanity. It opens on the one

hand with new gnoseological responsibilities and closes in terms of projects. Originality is replaced by neatness and politically correctness (the inclusion of all) and passion is replaced by the acceptance that Anglo-Saxon control of resources and culture is definitely the best of all possible worlds. Finally, on the receiver's side, we have a severe growing problem to find readers and people who are interested in reading. This adds in a dramatic way to the issues mentioned above. Without readers, there is no literature. Vargas Llosa reminded us at the Fair 43 of the Book of Buenos Aires, in May of 2017 that: “It is important that reading is still alive or the world will be very poor”. Precisely, this poverty of which Vargas Llosa speaks is the lack of real goals for humanity. Everything is set aside for Apple, Google or IBM to solve. The point is that we do not all think of joining the Enterprise and exiling ourselves in the stars. Some of us still identify with this modest land where we were born, where we have nourished each atom of ours, here, in this corner of the turning.

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Conflict of interest

Author declares that there is no conflict of interest.

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