Spatial and temporal devices in the theology of liberation: from temporal to holy conditions

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To my parents who taught me the most important principle: "A life without dignity doesn`t make any sense".

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Introduction

Although many scholars have approached time and space from various disciplines such as mathematics (Shoup, 1994), philosophy ((Castro-Gómez, 2005) (Hegel, 1907) (James, 1890) (Kant, 1868) (Peirce 1878)), psychology ((Casasanto, 2010) (Chua, 2005) (Piaget, 1926)), physics (Einstein, 2009), post-Colonial Studies (Said, 1978) and trans-location studies (Munkel, 2013), time and space are rarely objects of study themselves. Due to great importance in the construction of theories it is imperative to analyze the nature of time and space and their use by scholars, societies and subjects.

This text is the product of such analysis. My claim is that the validity of an argument depends on the spatial and temporal conditions that it is produced in. Moreover, I posit that time and space have been used in order to impose regimes of oppression over different collectives. My intention, however, is not only denounced these uses because the oppression of the societies, to present the lack of such arguments. In other words, arguments based on universality of time and space have been the cornerstone of modern knowledge. This knowledge justifies regimes of oppression in different parts of the world. However, the intention of this analysis is not to denounce the lack of humanism in this knowledge, but to present the falsehood or incompleteness of this knowledge. It is not only wrong because its lack of humanity which justifies the inhuman regimes of oppression. It is also wrong, since its premises are false.

In order to do that, the first part of this text is a deconstruction the concept of absolute space and time. In the second part I explain the concept of absolute and relative time-space and their connection with different theories. The next part introduces the concepts of "triple nature of world" and "nets of knowledge". Finally, according to this theoretical framework, the theories of liberation´s theology are analyzed. The focus is how the theology of liberation uses temporal and spatial devices.

Before of describing how the development of time and space was and its consequences, it is necessary to do some clarifications related to the vocabulary. The reader will find time and space as separate entities in some parts of the text, while time-space as unity will be written in another parts. This difference is not originated by a careless use of the language. It corresponds to different instances of the concept of space-time. When space and time are utilized in separate, they are related to the concept of absolute time and absolute space. By definition absolute space and absolute time are independent of each other. On the other hand, time-space or space-time refers to relative space-time. In this sense, time and space are an inseparable unity which is divided into two parts in order to study it.

Another special utilized vocable is Hybris. Although the word in English is hubris, Hybris has preference in this text. The latter expresses the mistake committed by the western European in the 19th century. Moreover, this term has already an academic and analytic background which can be a cornerstone of the analysis for our research. This term was coined by the Colombian philosopher Santiago Castro-Gómez, and what this concept means, it is explained in the next chapter.

1. Hybris of zero point: no-space and no-time

The Colombian philosopher Santiago Castro-Gómez employs the term Hybris in order to explain the mistake committed by some thinkers from Europe who established principles which became part of the imaginary both in societies and the universities. Hybris was a term coined by the ancient Greeks to mean the mistake due to the overconfidence of a person who desires to go beyond the limits imposed by the gods. Castro-Gómez (2005) re-signifies the concept, and uses "hybris" to reference to mistake of describing the world without the conscious of our limits to conceptualize it. In other words, any human experience[1] is given under two basic conditions; namely, space and time. Both society and subject are embedded in a specific space and time, since they cannot be in two places at the same time and cannot experience two dimensions of time during the same period. It means that one person cannot be in the past and in the future at the same time. Hence, knowledge is produced by a subject in relation with its society, and any knowledge created under space-time is related to those conditions and the exportation of such knowledge to other places and instants will maintain its validity only under specific conditions.

Although this mistake is denounced by Castro Gómez in his book "La Hybris del Punto Cero: ciencia, raza e Ilustración en la Nueva Granada (1750-1816)", he does not describe the process of how the mistake was committed. That is to say: how has the idea of a universal space-time became considered a truth?

a. Galileo and an idealized world

Space and time have always been a matter of study because any human experience is given under those two conditions, even though they are organized different by societies and subjects. These conditions have also been important, since they constitute the basis of our systems. In economy, for instance, wages depends on time of work. However, this is only possible, if there is a reliable system of time. Time and space are also important in economic and social terms, since the distribution of space can only be developed with an exact division of places. Nonetheless time and space are presented as continuous

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[1] It can also be valid for any being which known and perceive like us.

successions, and not as shared systems. This does not mean that the human experience is unsystematic, but that space and time are perceived within a relative system that depends on each particular subject. In other words, our perception of time and space is necessarily unique because each human being has already a system of time and space. Hence, it is necessary to normalize and obtain coherence between the systems in order to convert each individual system of time and space into a shared one.

Although the ancient Greeks were aware of it, they did not seek to solve this problem. According to their conception of reality the world is a deformed image from a perfect world where the objects and their relations are clearly defined. In this sense, our world is ontologically imperfect and relative, and it cannot be described due to its imperfectness. Thus, the humans must commit to explain the perfect world rather than our imperfect human image. Plato (1995) called this perfect world *Topos Hyperuranios.* The notion of an ideal world where all objects are definable also produced a notion of ideal space and time. At that time Greeks were concerned with explaining more space than time, since the former presented more irregularly than the latter. This ideal space was described in Euclidian geometry.

The Greek mathematician Euclid developed an extended and well defined theory of space called geometry. From his basic definitions of point and line was possible to describe, formulate and mathematize space. Nonetheless this was only possible with ideal shapes; for instance, perfect triangles and perfect cubes. The problem is that ideal shapes do not exist in reality. Thus, the method was used in the imperfect shapes with formulas created for idealities. So it was possible to calculate the quantity of space in the world, but it was always inaccurate due to imperfectness of the nature where the subjects are. Although the theory could not describe in an accurate manner the human perception of space, Euclidean geometry allowed the normalization of space in the society. In this sense, the geometry addressed the Greek perception of space.

That notion was promptly replaced in the Middle Ages, since that material world was no more important according to theological conceptions. Hence, the question in Europe shifted to focus on time rather than space. Saint Augustine

(2014) describes how the perceptions of time were provided[2] to human beings in an effort to clarify the relationship between God and the humanity. He claims that time was universal condition within the soul, even though this condition was only a distention[3] of the human beings. In other words, time does not exist itself, and it is only a human perception of the eternity of god. Time was an accident of our imperfect human nature, but no referent exists for such a concept called time.

While Saint Augustine and his colleagues were researching about how the city of god seems, the Muslim world flourished with its development in mathematics. Those new investigations traveled to Europe through Spain, and they provided an important tool for the development of the science in the north of Italy and Netherlands (Boyer, 1968). The process of introduction of this new research in order to model space, time and movement is called "mathematization of science". This term was coined by Edmund Husserl in his book "Crisis of the European sciences and transcendental phenomenology" (1977) which refers to the first step in order to construct an universality of the concepts both space and time.

Husserl asserts that the first moment of that process in the European modernity was carried out by an Italian researcher called Galileo Galilei. He, as mentioned before, was one of the greatest precursors of the positive sciences in Europe. Galileo created a new theory of the movement based on the old concepts of Greek physics and the new developments in mathematics by the Arabian empire at that time. The theory made use of Euclidean geometry and applied mathematics tools about functions from the Arabs in order to calculate movements of bodies with uniform motion. The result was the so called "Galilean transformation" which is the base for the physical theory developed by Sir Isaac Newton (1726) in his book "Principia Mathematica".

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[2] The perception was provided because all object or being was necessarily provided by God.
[3] Distension refers to the concept of a phenomenon which does not exist in reality, but it is produced by the human conscious. However, the human beings often take this perception as real.

b. Newton and Kant: absolute and relative time-space

Although Galileo introduced the idealization of space, he always realized that it was a tool which could explain the movement around us only approximately. However, Sir Isaac Newton, and subsequently Immanuel Kant, took that idealization as truth, distinguishing between time and space itself and our perceptions about them. The former was called absolute space-time and the latter was named relative space-time (Scholz, 1924). Newton (1726) also related absolute space-time with natural space-time, and absolute with physical. Thus, he constructed his theory from his perceptions of time and space, but his formulas were found through theoretical terms.

Newton was an extraordinary thinker, but he was embedded in a specific time. The idea of god as the foundation of human knowledge was strong at that time, and Newton could not go further from the Saint Augustine's point of view. He believed that nothing exists previous to God. Hence, time and space are always the same for God, since it will be always the same. This sentence seems a redundancy. However, it means that God is previous to everything, and each element of nature was established by it. Moreover, time and space are fixed points which can be found at the same moment and in the same space. In other words, a point of space will be always at the same place. It cannot be moved or pushed. A previously determined organization was created by God which cannot be modified.

However, if a difference exists between time-space as perceived by human beings and the time-space of god, where was the difference? In order to answer this question is necessary to describe the difference between absolute and relative space-time according to Newton.

As Scholz (1924) describes clearly, the Newtonian absolute space-time has ten characteristics:

1. Absolute reality.
2. Absolute emptiness.
3. Unobservable.
4. Infinite.

5. Unity.
6. Continuity.
7. Unalterable.
8. Three dimensions related to the space. One dimension related to the time.
9. Homogeneity.
10. Special characteristic of physical space: euclidianity or incurve space. Special characteristic of physical time: invariant character of the relations of time.

In contrast to the definition of absolute, relative (natural) space-time can be defined as observable and variable. The ideal theory by Newton is only a version of objectiveness and third observer definition which was the base of modernity in Europe. Newton developed his theory based on the hypothesis that space and time were characteristics independent of the mind, and then it was necessarily an ideal space-time which cannot be observed. Nonetheless, this ideal space and time is the referent of our perception. In other words, the human beings do not observe absolute time-space, but its consequences.

The Newtonian system presented, however, some contradictions. The German philosopher Immanuel Kant pointed out a contradiction in the theory of Newton: namely, how can one observe something which cannot be observed? In other words, if the subjects cannot observe absolute space-time, and any human experience is given under those two conditions, how can human beings have any experience without an idea of time and space? Time and space are prerequisites of the experience. Thus a previous idea of them is unavoidable. However, they are outside of the human mind and unobservable according to Newton (1726). The human beings have only access to them through their consequences in the relative reality. Nonetheless, if the subjects obtain those ideas in the perception of relative reality, they must already have the two basic categories. Then, the contradiction persists.

Kant solves the contradiction claiming that it is necessary to possess an observation of space and time previous to the perception. He defines time, and this could be extended to space, as "the rule of understanding which allows the

existence of phenomenon can obtain synthetic unity according to relationships of time" (1868: 262). In this sense, time and space are the conditions of possibility to any conscious human experience. Notwithstanding, the solution is not complete, since it produces the problem of what kind of statuses have those conditions. Kant does not provide an exact description about time and space. He only defines them as pre-conditions for any experience. Scholz (1924), in his exceptional reconstruction of the concepts time and space in Newton and Kant, claims that the philosopher from Konigsberg attributes "a peculiar indefinable character of observability content [to absolute time-space], without to be observable themselves" (32). He continues attempting to clarify what is time and space for Kant summarizing Kant´s theory as follows: "the conceptual schema [time-space] from which it is derived, it is always deduced from an original representation of a not-conceptual time-space complex" (Ibid).

The interpretation of Kant by Scholz points out an important assertion of the Kantian concept of time and space, namely, "a not-conceptual time-space complex". What can it be understood by "not-conceptual"? There are two possibilities: either it is a perception or it is something different to concepts and perceptions. The first possibility is not what Kant had in mind, since time and space are prerequisites for the perception. If they are neither concepts nor perceptions, what are they? Time and space according to Kant are basic structures of the subject which allow one to categorize the world. Moreover, those structures are universal and operate in the same manner in any reasonable being. This can be claimed considering the postulates developed by Kant in his book "Kritik der praktischen Vernunft" (1977) about his "categorical imperatives". He claims there that a perfect use of reason will necessarily produce universal practical arguments called categorical imperatives can justify an action as moral due to its universality. It is only possible, if the reason has the same basic structures to find out such arguments. In other words, if time

and space are prerequisites for any human experience, Kant must admit that those structures are the same for any subject. It also implies that the basic structure cannot change, and a universal normative (good) use of reason exists. The last presumption is the cornerstone of many schools of thought in the 19th century. The major expression of knowledge resting on this presumption was the ideas from the German philosopher called Friedrich Hegel.

c. Hegel and the end of history

The 19th century was characterized by the search for super-theories which can finish the project started in the 18th century. In Germany, the focus was on understanding and concluding the system developed by Kant, especially in two topics: a) the origin of the "I" or subject and its relationship with the world, b) to introduce the historical dimension which had been set aside. Johann Gottlieb Fichte (1976) was the first philosopher who put forth effort in order to finish the Kantian system. His research started from the problem of how the "I" is originated and how the conscious appears. His investigations, as well as the Kantian, were carried out from the subject´s perspective, yet they had the pretension to be universal. The faith in the reason and its universal structures allowed thinking about the universal validity of ideas developed in Europe.

Resting on this principle a new philosophic stream emerged in Germany called idealism. This school had three main philosophers: Friedrich Hölderlin, Friedrich Schelling and Friedrich Hegel. Although the three philosophers developed a universal normative system, the most influential was the theory produced by Hegel. The philosopher from Stuttgart introduced a new variable in the philosophical system, [;] namely, history. Time was never thought before Hegel as intrinsically characteristic of the world, and rather less a history with objectives (telos).

The German philosopher started his project based on the faith of a pure reason developed by Kant in his three critiques. However, Hegel, in contrast with Kant, understood the reason as a metaphysical entity called "Geist" (spirit) which is developed and expanded in the history. This Geist was the reason in which any

entity or element of the world is embedded. It was not a subject, but the great "I" in expansion. Thus, the destiny of our humanity is to develop the Geist until its final phase, according to Hegel. In other words, the world, not only humans, has a goal which is traced by a rational metaphysical entity.

Perhaps, the most clear description and explanation about this were presented in his book "Elements of the philosophy of right" (1921). There he describes how the Geist develops itself through the humanity taking as background the constitutive elements of the right. Hegel begins the road to a final stage applying the dialectical method. This is a methodology which implies two contradictory[4] objects[5] producing a new object. This new entity has characteristics of both, but it is different from either of them (Hegel, 1907). For instance, the old dialectic of classes claimed by Karl Marx has two different groups; namely, bourgeois and proletarian. At the end of his history, when the clash of classes comes, the new society is neither bourgeois nor proletarian, but a new society without classes which shares features of both: labor and means of production.

With the dialectical methodology and the idea of a history with direction Hegel developed a description of the Geist´s history which ends at the Prussian state by King Frederick William III. The abstract law is the first step in order to obtain a rational state, according to Hegel. Although he claims that the abstract law and following steps are not related to a specific moment of the natural history[6], he does indicate a relationship between natural history and conceptual (Geist) history. Natural history is the set of moments in which the human life is embedded; for instance, a battle between two indigenous tribes in South America. However, it is not related to the Geist history according to Hegel, since that event could or could not occur, and the humanity will be the same. In contrast, the French revolution is linked to the conceptual history, because without it human beings will not know freedom, according to the German philosopher. It can be found in different paragraphs of his book "The philosophy

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[4] Those objects are opposites.
[5] Objects are not related to physical entities, but to any entity.
[6] History of the human beings.

of the right", for example: §335, §356, §357 and §358. Paragraph 347 is particularly remarkable:

> The nation, over which such moment has come as natural principle, has been assigned to execute one step forward in order to develop the self-conscious of world´s spirit. That nation is the dominant for this epoch, and it can only be (§346) for one epoch. Against its absolute right, being the chosen to develop the actual level of universal history, are the spirits of other nations without right. This nation, as the others, when its epoch would be finished, will not count any more for the universal history.

The spirit decides as "natural principle" which nation must go forward with the expansion of liberty. It entails that progress and development are not beliefs, but they are natural objectives which must be reached by the nations (humanity) according to natural principles. Moreover, it is remarkable that Hegel claims the nations are abandoned by the history after they achieved the goals imposed by the spirit without taking into account that some nations are never chosen to develop the universal history.

Three critiques can be made against the Hegelian system. Firstly, the historical conceptual process continued in the 20th century, and new stages, which are not necessarily freer, were developed: U.S, democracy linked with the capitalism and Fordism economy, communism and fascist-racist states. Secondly, new conceptual stages are thinkable like pragmatism and communism, and there is no principle to decide which final stage is the real last one. Thirdly, as the Colombian philosopher Castro-Gómez claims, those affirmations about an addressed road of the history are supposed to be universal, since the thinker who develops them is not embedded in a specific time and space. However, no human being exists who is not embedded in a specific time and space. In other words, the thinker desires the naked truth without space and time which is real in any context, but it is impossible. This idea was developed in a specific time and space, and it is valid only under those conditions.

Although those three assertions can be claimed against the Hegelian theory of history, it should be acknowledged that my critique is developed against an organization of the history, and it has no relationship with the time. In this

sense, the history can be determined by the context, but time and space are universal, not particular as the author affirms. In order to respond to this critique, it is necessary to establish the relationship between history and time-space.

d. History as medium of time and space

The objectiveness of history is contested more and more. Many authors (Foucault, 1972) (Gadamer, 1960) (Sarlo, 2005) have asked for the validity of history, and the manner in which it is told. Complex processes of memory are produced in order to establish a common history or collective memory in a field where different dynamics of power are set up. It implies, as Benjamin (2010) claims, that the history is the result of an organization´s process by the victors of some events which allows them to establish a process of domination over the defeaters. In this sense, history is not a clear and objective without falsehood ontological entity, but it is the product of an organization which is particularly important in order to obtain some goals.

However, history is not only a product either to maintain domination or to create revolutions, it is also a medium in which human beings act and develop their lives. History is a medium which creates possibilities and also limits us. It can also be changed, and modified as occurs with other human media as books, cars or television. History, however, has a special role in comparison with other media, since it determines our perception of the world and the manner how our experiences are categorized. Thus, a question arises: does time-space determinate history or vice versa?

Space-time, as mentioned before, is a condition in which subjects are imbedded. Human reasoning is always aimed toward a practical goal, that is, they lead their efforts and reasons in order to obtain one specific goal. Although the world has unaccountable number states of affairs[7] which can obtain our attention, it is necessary to ignore them in order to achieve the planned goal. As the concept of "intentionality" by Husserl (1977) expresses, the subject´s

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[7] The concept of "state of affairs" means in philosophy the set of objects, properties and relationships among them. In other words, it constitutes a scenario where some elements are related. However it is not the topic of the text and would imply a large description which cannot take place here. See more, (Textor, 2014).

experience is always related to something[8]. In other words, the subject addresses its attention only to one state of affairs, and he/she is not conscious of the rest of world It does not imply that the world has disappeared, but the world is there as a horizon to be experienced. In other words, the subject addresses "its view" to one object which is not experienced with a blank curtain behind it. The object is perceived with a world behind them, even though the subjects are not taking that world as object of our experience.

Thus, Husserl defines intentionality as the process of addressing the view to one specific object or state of affairs. However, the German philosopher does not clarify how the human beings aim their attention. In other words, why does the subject choose one object and not another? As Marcel Proust describes in his book "Swann´s Way" (1922) is only necessary a madeleine to remember the old childhood. Nonetheless this process is not carried out without direction; it has some conditions. Although we are not aware [of them], there are some connections between the objects developed by us. Those links bind our understanding about the world to them, and limit or expand our experience of the world.

Thus, there are pre-conditions to perceive and understand the following experience. Nonetheless those pre-conditions are not only dependent on the individual and its experiences, but the subject is embedded in some initial conditions which were inherited. For example the constitutions and perceptions of space are determined and pre-given by ideal (and ideological) unreal divisions developed politically as countries. Children learn how space is distributed according what they see in their geography lessons and the maps show in books.

History is an instrument developed to organize time in the same way geography organizes space. Such instruments limit or expand our perception of time. If a philosopher claims "the history is ended", for instance, it creates a reduction upon our interpretation of time. A distinction between past, present and future is not necessary anymore, since there will be no difference or change in the world

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[8] The relationship made by Husserl is extended to objects and ideas, notwithstanding that issue cannot be explained in this text. See more (McIntyre & Woodruff, 1989)

which justifies a new organization of time. Moreover, such a claim implies neglect that history, as any knowledge, is a tool to describe and achieve some specific goals proposed by and for the subject and its society. History is not an entity, but a medium for organizing time. In this sense, history transforms the perception of time. Many theories can be expressed about absolute time, yet those theories rest on the human perception. Time must be considered in relation with the subject which perceive it and with the environment where the subject is embedded. This intrinsical relation between time, subject and environment forces to admit, that any change in these three elements will affect the other two. History as medium modifies time, and then history modifies human experience.

e. Different organizations of space-time

As it was mentioned before, many possibilities exist to address time and space in order to obtain an objective. The organization of time depends on specific conditions of the societies where they inhabit. Two cases are briefly described in order to show how different organizations are possible, and how it affects the perceptions of a subject. The two cases are narco-culture in Colombia and pragmatism.

1. Rodrigo D: no futuro

In the year 1990 the Colombian director Victor Gaviria presented his first film "Rodrigo D: no futuro" about a young man who is searching a reason to live. Rodrigo, the protagonist, will never find such reason, and decides to commit suicide at the end of film. The main character is embedded in the context of two wars: the first is between the guerilla and the Colombian national army. The second war was Pablo Escobar and his cartel against the Colombian state. In this context, Rodrigo has no future and decides to take the shortcut; namely, suicide. However, this was not the path followed by many young men and women who decided to expand the present for as long as possible.

The people working around the Narco knew that their lives were not going to be long, since they were involved in a dangerous and changing business. They could be arrested, betrayed or murdered at any moment. Thus, it was

necessary to expand each minute as much as it was possible. The idea, which was not new in Colombia, was to enjoy any moment as if it was the last. In other words, to enjoy without limits, since there was only present, no future. That idea is observed in different cultural products as books (Salazar, 2001) (Vallejo, 2002), films as "Rosario Tijeras" by the director Emilio Maillé or "Sicario, la ley de la calle" by José Ramón Novoa, documentaries as "Los pecados de mi padre" by Nicolás Entel and T.V. series as "Sin tetas no hay paraíso" or "El patrón del mal".

The narco-culture addresses time in different manner due to the instantaneous lives that they experience. However, that idea cannot be corroborated as the end of history claimed by Hegel. Although many workmates and capos [36] died promptly, does not follow that this will happen in all cases. The subject grants to those ideas, no future and the end of history, the status of principles. Then any argumentation constructed from those principles will be necessarily valid. It is important to underscore the following: the perceptions of time and space are addressed by communities and subjects. According to the given direction the arguments will be valid or not. As time and space are the most basic conditions in which the human being is embedded, the organization developed of them will determine the validity of an argument. As different groups address time-space in different forms, it is imperative in order to analyze any kind of knowledge[9] to observe under which temporal and spatial principles is formulated.

The narco-culture developed in Colombia only allows for observation of different organization of the perception of time and space. The next case will show us how it works both spatially and temporally.

2. Pragmatism: meaningful present bound to the future

Since "Letters from a famer" (1767) by John Dickenson, the idea of US-thinkers establishing the US-identity from the "land of Future" was exposed. The idea was not only limited to the physical context of new lands to work, but included new categories of theoretical system and cultural practices.

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[9] It includes scientific, philosophical, social, popular, etc.

Ralph Waldo Emerson and Pragmatism[10] claim the abandon of old European philosophies which were only valid in the university and lacked vitality ((Emerson, 1904) (James, 1890) (Pierce, 1878) (Pratt, 1909)). Instead, they commit with a new view about the life, including philosophy and science. They take the future as the main tool to determine what is true, meaningful and really experienced.

Emerson claims in "The Poet" (1803) that the real experience is when everything is given as original, as new. The United States was a new country with no past, a recent present and a vague future. Thus they had no reference to the past without independence, and they needed to obtain an identity. As it was not in the past, the idea was to create a new present which will provide them an identity in the future. Hence, the main category in US was not memory, as European in societies, but innovation and its consequences in the future. They committed with this purpose, and developed a system based on this principle.

Emerson was not the first thinker who had this idea, but he was the first to provide a theoretical approximation to it. Emerson's idea of "Make it new" led into Pragmatism, and they developed a new meaning for this principle. Moreover, they used it as the main tool to solve theoretical and practical problems.

The new meaning was to (re) interpret time fixing the validity in the future, and not in the past and present as European thinkers. It was not the only new organization developed by US thinkers at that time, they also developed a new understanding of the language which was linked to space.

When any modern western language is used, the continuity is not recognized as a main characteristic of reality (James, 1890). Languages tend to hide such characteristics, because the structure of language is constructed according to a cause-effect relationship which disregards transitions between cause and effect. As philosophers do not acknowledge such transitions, they cannot observe that there is no eternal and stable being, but there are only relations between

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[10] Pragmatism is a stream of philosophy which claims that the problems of philosophy only make sense, when their solutions have consequences in present or future.

objects and subjects. Hence, concludes James, it is necessary to study what *transition* is. According to James, transition plays a principal role in the construction of our thought, since only relationships exist between objects. It is in the relation among them where action is expressed, and furthermore, where the reality is found. This feature of transitiveness makes the reality impossible to catch, as long as the language only expresses the past.

This new interpretation of language as transitive is a response to the new idea of time, but it is also a new construction of the idea of space. In the 19th century the US-Americans started an expansion to the west. In this case, the "being", the territory of the US, was not stable; it was in a continuous expansion. Thus, the knowledge based on ontological eternal beings was not proper to explain the process of new acquisition of land carried out at that time by them.

The origin about our judges and our theories is strongly determined to natural and social contexts. It could explain why after the First World War, pragmatism was abandoned as a theory to explain the reality in the US. Perhaps the future was not more necessary in the US-American society to build up an identity, since a past was founded from the events related to the two world wars and a stable territory.

f. Hybris of point zero: pointing out spatial and temporal conditions.

Since the publication of "Orientalism" by Edward Said (1978), post-colonial studies have pointed out the use of human sciences and social studies in order to legitimize the domination of Western Societies[11] over the world. He claims in his book that western societies have created an imaginary about The Orient which does not correspond to their reality. This imaginary legitimizes the constant aggressions committed against those societies by some groups from the western societies[12]. However, the position held by Said of uncovering the "romantic idea of orient" (13) focuses more on exposing what is false about the

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[11] As occurs in the case of "America" which was appropriated by one single country, namely, USA, Europe or western societies appropriated a name which geographically corresponds to more societies than they are meant: countries of north and central Europe and Great Britain. Most of the times there are countries totally excluded as Poland, Rumania, Hungary, and Portugal.

[12] Although the scholars mostly refer to western societies, they tend to generalize as homogenous. It hides that those societies are also heterogeneous, and some groups are oppressed within.

misconception of some groups in western societies than revealing what conditions create those principles as enlightenment and liberal societies.

The effort of revealing those conditions was not carried by Said, however, as other authors as Frantz Fanon (1970) and his theory about the internalization and double conscious oppressor-oppressed by the colonized, Paulo Freire (1994) and the theories developed by the "Grupo modernidad/colonialidad" in Latin-America develop models in order to explain the appearance and internalization of those principles. Among the thinkers in that group the work of Castro-Gómez is crucial for my objective. He develops in his book "Hybris of Zero Point: science, race and enlightenment in Nueva Granada" (2005) a critical examination about the understanding, creation and implementation of the process of enlightenment in Nueva Granada.

The Enlightenment was largely understood as a European process of scientific and rational revolution against the old medieval theological principles and the socio-politic organization derived from them. Our understanding of that period is constantly expanding, and the process cannot be understood anymore without the contribution of thinkers and researchers from other latitudes. It also makes us realize that the process of enlightenment varied depending on the zone where it was developed. The Old Russian Empire, for instance, led by the queen Catherine II modified some principles of the Enlightenment, especially political, to implement some useful principles, and avoid such elements which could undermine the power of the queen (Castro-Gómez, 2005).

Another example of those modifications was the dispute about the climate in America between some scientist from Europe, mainly Buffon, Robertson, Paw and Humboldt, and scientists from Nueva Granada, mainly Caldas and Tadeo Lozano. The debate, as described by Castro-Gómez, was about how adequate the climate in America is for sustaining life in comparison with the European climate. Buffon argued that the climate in America is not appropriate for the origin of life, and in those lands will only growth insects and reptiles (Castro-Gómez, 2005). Although Caldas accepted the theory of Buffon, he claimed that it is not a full truth. The Colombian thinker affirms that Buffon only takes into account the latitude and not the altitude. America will not be appropriate for life

according to the latitude, but the height of some places provides the natural conditions for life. The following question arises: why did Caldas contradict part of the Buffon´s theory? Caldas lived in Bogota, and it is located at an altitude of 2.600 meters. It implies that according to the modification developed by Caldas a "good" life can be obtained in Bogota. Thus, Caldas was justifying the place where he was located as appropriate according to the reason. In other words, he modifies the theory in order to provide a rational justification for regional elites.

Although Caldas and other thinkers from America contested some theories and principles constructed in Western Europe, they never contested the cornerstone of the whole Enlightenment, namely, that reason is universal and independent from time and space.

This principle was never objected, and the universal and eternal reason was always considered valid regardless of the place of production. Hence, an uncountable number of theories were developed which propose their correspondent society as the final step of humanity and their geographical space as the more propitious for developing a society. Among those theories could be found the mentioned above: Hegelianism, Darwinism, Pragmatism, racial theories (Vasconcelos, 1966), Arielism by Rodo (1994), etc.

The assumption of no space-time is denominated by Castro-Gómez (2005) in "Hybris of point zero". Hybris, as mentioned before, is the mistake of describing the world without being conscious of our limits to conceptualize. Thus, the Colombian philosopher denounces two false assumptions which were taken as valid for different scholars since the Enlightenment until recently. On one hand, they claim that there is a principle of no space-time. Such a principle can be summarized as the possibility to overcome the basic conditions under which any human knowledge, time and space, is produced. It is, as mentioned before, impossible to produce any human knowledge which does not contain specific temporal and spatial conditions. Moreover, this spatiality and temporality of knowledge denies that each scholar is embedded in a specific context which has an influence on them.

On the other hand is the false idea that an exportation *vis-à-vis* of knowledge is possible from a zero point. In other words, the knowledge produced in one place is universally valid in the rest of the world. However, the confrontation of different knowledge which supposes different temporal and spatial conditions has provided us with the certainty that not all knowledge can be exported or understood in the same form, if spatial or temporal conditions are modified. As the example of the climate has shown, thinkers can use the theories in different ways which do not belong to the original theory. Furthermore, the theories must be either modified or contested, since the fundamental principles are incompatible with the spatial and temporal conditions in other places. Marxist communism, for instance, cannot be exported to countries where industrialization does not take place. It is not possible to carry the historical process out without the fundamental changes proposed by Marx in his theory. It should not be deduced from the latter claim that there is an intrinsical feature of invalidity in the construction of knowledge. The claim is that the examination of validity must contain and analyze the specific spatial and temporal conditions under a specific knowledge is constructed and applied.

This mistake, however, was accepted for a long time, because it allowed the expansion both the sciences in general in Europe and the material conditions in some places of the world. This idealization created by Galileo produced not only an incredible development in the sciences, but also created a successful road to Western Europe in material terms. Historical processes such as the industrialization, enlightenment and colonization were only possible with this principle. Those processes could not be carried out without taking for granted that the theories produced by the reason are universal. Nonetheless, the two world wars and the theories produced from colonized societies contested this principle. On one hand, it was stimulated by the desire to disconnect the link with colonizing societies. On the other hand, and more importantly, the process of the introduction of those theories was a complete failure. Nonetheless, no description of how the mistake became truth is complete without to offer an explanation what are the concepts of time and space.

2. Three dimensions of space-time

As elucidated above, a single unified description of what time and space are, and their characteristics, does not exist. However if the analysis is to be carried out, it is necessary to establish what is understood by time and space, and what their characteristics are. Moreover, it is necessary to explain from what perception they are described.

a. Absolute space

From the Ancient Greeks (Plato, 1995), and surely before, it was known that the human perceptions of time-space varied, even though space has been seen [as] more stable than time according to many authors ((Bergson, 1919) (Newton, 1728)) . This idea of space´s stability creates the false idea that the human experience of space can be universalized, and explained from any point. Moreover, as mentioned in the first chapter, space was thought as the tool of dominant powers.
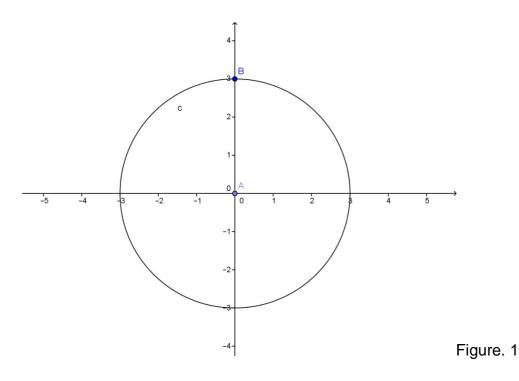
Although space was considered more stable than time, the perception was not universal. Due to that problem, philosophers such as Saint Augustine in The Middle Ages and later scientist Sir Isaac Newton claimed a duality of both space and time. The duality was established between absolute and relative space-time. Notwithstanding they formulated characteristics of absolute space and time, resting on faith of the infinite capacity of reason to explain the world.

In this sense, absolute space has as main characteristic its ontological invariability. In other words, space is always the same, and it is independent of time. This kind of space is distinguishable. Each shape has a clear and precise form which cannot be confused with others.

That ideal space was represented as a plane where each specific point has a specific place. The Cartesian plane, as posited by Descartes, is particularly interesting because it presents an excellent example of how absolute space is organized.

Figure 1 is a Cartesian plane in which is drawn a perfect circle of radius three corresponding to the equation $x^2 + y^2 = 9$.   If the Cartesian plane is observed,

some particular features can be pointed out. Firstly, positive numbers, both axes x (horizontal) and y (vertical), are on the right and the upper side of the plane. Why couldn't the positive numbers be located on the left and down side?

Figure. 1

Descartes was deeply influenced by Christian ideas. This can be easily derived from his "Meditations" (1985), especially the fifth, where confronted with the unsupportable idea that there is no certainty of the world outside, he rested the existence of such a world on God. Those Christian ideas, it may be observed, are also implicit on his development of the plane. It should be remembered that Christian religions relate the promised heaven to the sky over us, while the hell was under the human feet. In other words, there was a positive value regarding what was at the top, and it was represented in the Cartesian plane. Likewise, some verses of the Bible specify moral values to certain places; for instance, in Colossians 3.1 is written: "If ye then be risen with Christ, seek those things which are **above**, where Christ sitteth on the **right**[13] hand of God", and in Hebrews 1:13 is told "To which of the angels did God ever say, "Sit at my **right** hand until I make your enemies a footstool for your feet"?". Descartes expresses the Christian conception of space on the plane connecting positive

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[13] Italics and bold added by me.

numbers with the right side of plane and the negative numbers with the left side. Thus, the intrinsical connection between number and places is carried out according to concepts, beliefs and prejudices which came from a specific theological perspective. Moreover, a link exists between numbers and debts, earns, distances. Those links are related by transitivity with space. Debts, for instance, are located on the left side on the plane, and being the Cartesian plane "objective" is taught to a considerable amount of children around the world that a link exists between negative numbers, the left side, loses, debts and evil. The actual system of mathematics relates the negative numbers with debts and loses. As the negative numbers are located on the left side of Cartesian plane, the student automatically links debts and loses with the left side. Moreover, debts and loses were frequently connected by evilness according to religions and some ideologies which based on material successful. Thus, the left side is related with doubts and evilness. Some years ago, for instance, the king of Spain declared that he was forced to use the right hand, being naturally left-handed, since from the Catholic point view was a sin to pray with the left hand at that time (González, 2008).

In this sense, the idea of absolute space is not only the pursuit of truth and explanations about the nature of world, but it also influences our conception space-time (relative) which develops specific forms of behavior and argumentation. In addition, it should be stated that there is not a rational methodology to proof the veracity of a determinate conception of absolute time and space. Perhaps the particular conception of space developed by and for a determinate group is no more than their conception of relative space-time taking for universal valid resting on the supposed universal pure reason which can be exported and transplanted, since the validity is universal. Before of describing what relative space-time is, it is necessary to explain what is understood here for absolute time.

b. Absolute time

In contrast with absolute space, absolute time is conceived in various forms, even though those conceptions are about the same phenomenon. The concept of absolute time, however, must necessarily be conceived as independent of

absolute space and invariability of time´s relations. In other words, the relations of time are universal and autonomous, and they are not dependent on how the subject perceives it.

This perception of time is particularly old, and it is necessary to go back to the Semitic, Greek and Jewish civilizations. The researcher James A. Montgomery interestingly traces the concept of the word "heaven". In his text "The Highest, Heaven, Aeon, Time, Etc., in Semitic Religion" (1938), he connects the Semitic god "El" with the word heaven which is used by Jewish and Christian religions to designate both God and the promised paradise. El was the most important god for the Semitic religion, since it was the creator of everything and was closely linked with (absolute) time. The Semitic god had different names depending on the place on civilization. Phoenician, for instance, designated El with the word "Ôlām" which means eternity. Olam will be translated to the Greek as Aeon of Aeons which can be paraphrased "heaven of heavens". According to Montgomery, this old Semitic heritage in the Greek and Jewish culture determined the interpretation of god by Christianity. Olam was eternity, yet also refers to the highness and heaven. As Aeon only expressed for the Greeks intervals of time, they need to call Oleam as Aeon of Aeons: heaven of heavens which also means time of times. In other words, the heaven for Semitic, Jewish, Greek and Christian societies was "eternity" or "infinite future". Hence, it can be derived why the monumental importance of absolute time in medieval era for Christianity: God is absolute time and absolute time is god. As J. Pedersen defines the Jew God in his text "Israel" (1926):

> History consists of doroth, each with their generations are fused into a special stamp, but all the great whole, wherein experiences are condensed. This concentrated time, into which all generations are fused, and from which they spring, 'olam. Eternity is called eternity, is not the sum of all the individual periods ... it is time without subdivision, and which displays itself through that which lies behind it, all times (page. 486).

Notwithstanding, the religious conception was not the only which conceives a clear distinction between relative and absolute time. Stephen Kern (1983) in his book "The culture of time and space 1880-1918" tries to reveal the relationship of time and space, and how the objectivation of time was carried out in order to

establish a universal order and connection. This is also presented in the text of Immanuel Wallerstein "The modern world system" (1974). The new modern organization of work had the need that time was as much precise as was possible; however, time is unstable and depends on the perspective of subjects and societies. Nevertheless, resting on the absolute faith of universal and pure reason, the process of universalization of time was started. Space as most stable unity, according to Kern, was utilized in order to standardize our perception and categorization of time. Thus, for instance, an angle of 360 degrees corresponds to an hour and an angle of 90 degrees will be fifteen minutes. Likewise, an angle of 360 degrees, but with a larger radius will be a second (see figure 2).

Figure 2. (Taken from https://profeblog.wordpress.com/)

In this sense, absolute time depends on absolute space. This conception, mostly used by physicians and other so-called "hard-disciplines", considers time in an intrinsic relation with space, the former depending on the latter, since space is more stable than time. It also implies that the perception of space is universal, and each spatial point is distinguishable from each other. In other words, absolute time is represented through absolute space. Notwithstanding, a fundamental question arises which points out a contradiction in the above definition of absolute time. If absolute time is independent of space, why can absolute time be categorized as absolute, since it is dependent on space? It is exactly the mistake committed by such conception of absolute time. It can be thought that absolute time is only represented by space, but time is not determined by it. However, the form of representation, the medium, allows or

reduces our interpretation of the phenomenon, because each medium has a specific set of characteristics which shape the object[14] for us.

Hence, absolute time and absolute space are only thinkable. They cannot be represented as absolute, since absolute time and space are always mediated by something. Thus, human beings can categorize time and space which are (re) presented through a recognizable medium, starting from their mind which is the first medium that they have. Then, a study corresponding to our nature will necessarily take place in relative space-time as most basic media through the world is represented. This does not imply that absolute time and space are unthinkable, but it means our representations of absolute time and space are closely related to our representation of relative space-time, since we do have any media without them to (re) present the world. Although absolute time and space are only derived from our perception of relative space-time, they develop a set of theories, pre-judgments and unconscious categorizations which influence our understating of the world deeply. It will make manifest below with the case of how the theology of liberation understood time and space in order to transform their context.

c. Relative Space-Time

On the contrary, relative space-time is always a relation which uses as medium of representation sometimes space and in other places time. Depending on how the subject or the society perceives and categorizes them, one of them will have priority. As the Greek psychologist Casasanto (2010) and his group point out that the perception of time and space is shaped by the experience of those basic categories, but the pre-conditions in which the subject is embedded is also important. For instance, he underscores the first difference of perception and categorization due to the language. Although his article was written in English, the research was carried out with Greek children, and therefore he could observe difference about the relationship space-time. The Greek researcher denotes two forms of this relation; namely, symmetrical and asymmetrical. The first relation occurs when space and time are interrelated in such form that the former depends on the other as much as the latter. The

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[14] Object as phenomenon and not as object in self.

relation will be asymmetrical, if it is necessary to mean space to represent time or vice versa.

In this sense, most of the western languages express time-space relation in asymmetrical form, where time is highly dependent on space. In English, for instance, in order to ask about the duration of an event the question raises *how long does it take?* It is the same case with the German wie lange dauert es? Other languages as Spanish or Portuguese the relation is less deep, with this question at least, ¿cuánto dura esto? ¿Quanto dura eso? It does not entail that magnitudes of space cannot be expressed in temporal terms: *how far does it take from here to there? Around two hours.* Thus, spatial magnitudes can be uttered through temporal terms. However, most of studies tend to support the asymmetrical relation for space more than time. This problem can be left at this point, since the purpose of my text is to underscore how the relation varies depending on the subject and its society rather than the dependence of time.

Those differences around the perceptions are also pointed out by the U.S. researcher Richard Nisbett (2010) in his studies about the difference of perception between so-called "western" and "Asians". Although his conclusions and further conceptualization, from my point of view, stray from claiming the possibility of two different cognitive systems, the experiments are particularly valuable, since he demonstrates the difference around the perception due to cultural reasons. I affirm those variations in the perception are created by the different experiences and conceptualizations of time and space. In other words, there is a correlation between the subject or society and its environment. It implies the world has some features and relations which shape how the human beings categorize them, but the subject also conceptualizes the world. Hence, the following experiences of the world will be necessarily related to the former experiences.

1. Experiencing relative space-time

Human beings are embedded in an intrinsic relationship with their environment. This does not mean that human beings can access reality itself. The subjects cannot experience the real world, the ontological world. We can only experience the world as it is presented for us, and it can be interpreted for our mind.

Perception as unlimited access to the bare reality is impossible. Since many authors have demonstrated it ((Gadamer, 1960), (Husserl, 1999), (Kant, 1868)), I will not cover it here.

Although human beings have no total access to reality, this does not mean reality is experienced in a random and unorganized form. On the contrary, the reality is presented more or less common for us. This non-arbitrary set of reality gives us evidence to suppose that a set of characteristics and relations exist among the elements of reality including us. This pre-given set of relations forces and restricts us to interpret the reality in a particular way. Those limitations should be considered in our understanding about what space and time are. A society living in a landscape full of mountains and cold will have a different experience about space than a society which inhabits a riverbank. Likewise, the societies established on the equator without seasons have a different understanding of time than the societies living in central Europe with a change of season each certain period. Space-time, however, is not only categorized depending on the environment, but such interpretation also is connected to previous experiences of time-space and its corresponding conceptualizations.

2. Conceptualizing space-time

The perception of time-space is not only a passive process to receive data from outside. The organization and development of our cognitive system is another element which plays an important role in the construction of determining space-time concepts. An in-depth explanation about the human cognitive system is beyond the scope of this study. Nonetheless, it is important to underline that the process of conceptualization of time-space takes place in two levels; namely, subjective and collective.

Subjective refers to the particular experience of each being, and its particular conceptual schemes around relative space-time. Although human beings perceive three dimensions both spatial and temporal, the relations developed by the subject are not always the same. In other words, there are three dimensions of time (past, present and future), and the distance (relations) between those dimensions can be categorized different for the subject. On one hand, he/she, for instance, can conceptualize its past as close as it seems to the present in

order to maintain a useful memory or to connect a remembrance with moral principles. On the other hand, the subject can just deny its past memories and forget them, making a great gap between what he/she experiences and its previous moments in order to avoid hurtful memories. It can occur parallel in the same period of time, while a third observer is watching them. Notwithstanding, the categorization of a third watcher will be different than the categorization made by the subject itself. It creates a paradox about the time frame.

Likewise, the three dimensions of space can be conceptualized, and then perceived different by different subjects. Although two people share a space, they will experience it different according to the benefits they can obtain. It is important to underscore the latter: all human experience and conceptualization is always related to some specific interest which can be reached in different way depending on the environment, the subject, and its society. There is no human experience which is not morally charged, understanding morality as action aiming to reality, and not to the conceptual abstraction. In other words, any human action is guided by the pursuit to reach an objective, and the method and media are chosen according to the environment and the available resources both physical and metal. In this sense, time-space are basic conditions, yet they are also media which can be used in order to reach a determinate purpose. Hence, the world[15] can be considered in its triple nature; namely, condition, objective and medium.

Perhaps, the claiming of world as condition, objective and medium can be misunderstood, and for that reason it is necessary to explain in detail what I mean by the triple nature of the world. Medium can be defined as a tool which is utilized in order to achieve a goal, independent of the nature of such objective. When the subjects seek for a distinction between medium and user, they promptly observe that the difference is blurry, and sometimes no difference exists at all. The human body, for instance, is our medium to interact with the world; however, many of the goals are to keep the body alive. Although the human beings can use their body in order to reach a purpose, it must be utilized according to pre-given conditions. Without adding other media, it is impossible

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[15] I am no referring to "world" only as the reality out there, but the human beings are also in this world. Thus, they share the double nature of the world: condition and medium.

to fly with the human body. The triple nature of human body: medium, objective and condition. It occurs in any element of the world, independent of its nature. Hence, relative to time-space, as belonging to the set of elements and relations which is called world, possesses necessarily the triple nature.

This triple nature of an element or relation cannot be thought static, but dynamic. There is a constant change in how a medium is perceived depending on how it was used in the past. The subject acquires those modes of utilization through both its own experience and the others experience. In other words, those modes can be learned through subjective and collective experience and conceptualization of the world.

The members of collectives have interests which they desire to reach both collective and individual. Nonetheless, the collective and individual interests are not necessarily the same nor are they going in the same direction. Societies mostly have problems, since the interests are totally different. Sometimes is not possible to come to an agreement, since both sides are right. In other words, two interests within the same society can be equally valid according to system of values and knowledge which this society has produced. Moreover, this problem is presented more frequently between two societies which judge from two totally different systems.

This paradox is originated, since the societies are not a continuum where its parts are always each other connected. Although human beings are permanently related, each human being is not linked to the whole humanity. They interact among them depending on particular interest, spatial proximity, etc. It creates a difference between subjective and collective experience. Hence, the identical relationship between collective and subject does not exist *vis-à-vis.* Moreover, no identity exists between some groups of the collective and the collective itself. However, it does not entail that the existence of deep connections is only a minor element in the experience and conceptualization of time-space for the subject, but it points out that disconnections and disruptions also exist, and they cannot be denied by scholars. Thus, connection and disruptions interweave developing new solutions, but they also produce new problems.

Environmental conditions, for instance, force a range of perception and categorization of time-space. The experience will be necessarily different, if a group of people inhabit a place without seasons than one which actually does. Those common conditions impose a determinate number of possibilities to use time-space in order to achieve determinate goals. The distance between future and present, for instance, can be longer or shorter depending on what is adequate for each context of determinate group. Societies with a social image of low life expectancy will develop a relation between present and future so brief that their objectives will focus on their present and their future will be left outside. In a determinate context such conceptualization and use of time would be necessarily a product of the actual relationship group-environment. However, this use of time-space will be transferred to the following generations who are not forced to utilize it due to the environmental context, yet the following generation considers the old conception of time-space as useful. Some authors have decided to coin this phenomenon as "post-memory" (See Beatriz Sarlo, 2005). Although they use post-memory as the phenomenon experienced for societies which have a strong connection with a traumatic moment through generations, I want to expand it in order to explain the historical teaching of media use, including time-space.

Space-time, as mentioned before, have the triple nature of the world which human beings perceive. Hence, time-space is utilized as medium for the societies whom develop different uses of them according to their contexts. As some memories are transferred to the following generations, the forms of media utilization are also a heritage which forces following generations to reduce their horizon of experience and conceptualization of such media. It does not imply the following generations cannot develop new modes of use, but it does entail a limited experience of them. This transference of uses and concepts is called "history".

3. Organization of history

The uses of media are collected in order to transfer it to following generations or other groups in the same or different society. This collection of knowledge around the media is also a medium. Writing, oral communication, and books are

also media which collect knowledge about methods to use other media. They communicate, for instance, how the solar energy works or the production of a computer. One of the most remarkable medium to gather those methods is history. Although history is a particular medium, it does not entail that it is not a medium itself. Hence, history can be conceptualized in different ways depending on the problems which must be solved by the different communities.

History as medium has a double function in the groups: preserve the use of media, and maintain social or individual objectives. Nonetheless, the information gathered is not only saved, it is organized. The collectives, or parts of them, create a logical order to provide sense and direction. These sense and direction, however, are not inherently features of the objects, but this logic is produced in response to some objectives both collective and subjective. In this sense, history is only the name to designate a medium which collected methods of use of media, its function and the objectives of collectives.

Time-space, for instance, is organized according to the context of a collective. Different possibilities, as mentioned before, exist to address time and distribute space. It can be product of the environmental conditions, but it can also be the result of how media is used. As time-space and history are necessarily media according to the triple nature of the world, they can be used in different ways depending on the context.

The media, nonetheless, are not independent from each other, yet they interweave in different ways expanding and limiting the use of determinate media. History and time-space interact in such a way that the former expresses how the latter determines and is used by the human beings. History is not only an empty container which stores information, but it also limits the interpretation and conceptualization of the following generations about the stored information. In this case, the uses of time-space are limited depending on how history works, and how the societies use history. Thus, a complex multi-relation determines both history and time-space. This complex is determined by environmental conditions as well as the collectives and subjects.

Although the production and uses of media depend on the specific conditions of each society, it does not imply that the medium of each collective cannot be

used in other. The claim is that it is necessary to take into account the differences both environmental and conceptual. In other words, the knowledge as medium is only valid under determinate conditions, both spatial and temporal. Likewise knowledge[16] cannot only be considered valid in the region and time where and when it is produced. Societies have always been connected, and it entails a constant exchange of ideas and conceptions. Nonetheless, there are also deep disconnections which cannot be overcome.

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[16] Knowledge is the set of media uses and its function. Notwithstanding, it also includes theoretical knowledge which are media with a special set of features.

4. Societies: connections and disconnections

Although the subjects and collectives develop different perceptions and conceptualizations about time-space, those experiences and concepts are often related. Thus, it cannot be claimed a European single knowledge or a Latin-American single knowledge exists independent of each other and in contradiction. The human groups are located in different places, and therefore have different problems to face. Thereby, each collective develops different strategies and media to solve them. It generates differences around the use, experience and conceptualization of relative time-space. The collectives, however, have been linked through the human history. Thus, subjects and collectives share conceptualizations, but they also differ because either the connection is not constant or the initial spatial-temporal conditions are different.

Although the subject is embedded in a specific context which forces him/her to conceptualize the world in a specific way, the subject is not always connected to the conceptualization of the collective. Each person has a particular space and time despite the fact that he/she is linked with other´s time-space. A kind of great net exists among subjects and collectives which allow/force them to disconnect and connect from other subjects or collectives.

The societies as subjects as well are not necessarily connected to the same net at the same time. Moreover, there are big nets which are not linked each other, and the sudden connection produces problems. One the major example of such a net´s crash was the encounter and the subsequent plunder of America. Two great nets existed, namely, west Europe and America[17]. As those nets crashed, it generated deep changes in both sides, though one of the sides lost a great part of its net. On one hand, some paradigms were changed in west European societies as geographical and physical structure of earth. Likewise, this encounter produces new relations of labor sustained by new plundered resources. On the other hand, the American societies were forced to turn in

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[17] It is important here to underscore that those two nets were not homogenous. There were enormous differences among the societies within a same net. Although Christianity was one of the common conceptualizations in Europe, the Christianity of England was not the same with the one in Spain. Likewise, the societies in America previous to the contact with European conceptualized their world resting on the relation of human beings with nature. Nonetheless, the set of concepts was different between Incas and Chibchas for instance.

other religion and introduced into a new regime of labor. The previous example refers to the crash of two macro-nets. However, this painful encounter occurs every day among subjects, collectives or societies.

a.   Concept of Net

The knowledge produced by different collectives, as subjects as well, is not an isolated production. On the contrary, the knowledge reflects the interaction between the human beings and their environment. This production cannot be arbitrary, but it must express the reality as it appears to us. However, the uniformity in our perception of the world cannot be claimed, since the conditions of perception are always different (see (Kant, 1977) (Husserl, 1986)).

Although human beings cannot reach that uniformity, this does not imply that any interpretation of the reality is valid. The uncertainty is mainly avoided through two elements: the force of our impulses and the collective knowledge (net). Human beings are made conscious of the world through their impulses which cause pain or pleasure. Hunger makes us believe about the necessity of food. No human being denies the reality, if he/she is starving.

The second element which avoids the lack of reality is the social realm. The societies must establish the world as a pre-condition for its existence. No society exists without the world. Hence, the uniformity of reality becomes imperative. If one contests the shared reality, this person is attacking the society itself. Thus, the society establishes cannons and primary beliefs in order to maintain a normalized perception of the world. As Husserl (1977) states, it has been a usual procedure in the production of knowledge. The problem appears when the society takes such beliefs as granted, and they confer on it the status of truth. Moreover, some societies have believed in a universal reason which can be exported to other societies (see chapter 2).

Knowledge, however, has not as unique function to normalize the reality, it can be claimed that this function is a perverse use. The knowledge, as mentioned before, is also a collection of useful methods and manuals of media. This collection is not static, and it is modified constantly. New methods and new uses of media are incorporated to boost our actual methods and media. They can

also be introduced, since the experience provides us the falsehood of actual ones. These new elements must be integrated into a previous set of knowledge which should not be transformed in all its parts, but it must include the new methods and exclude the old or false ones. The set of knowledge will be called a net and will be established depending on the specific conditions of where and when it is created. Nonetheless, it will not only be modified by new methods or encounters with different environmental conditions, but this net can be changed by contact with nets produced in other collectives.

b.   Connection and disconnection among groups

The net is modified because either the collective finds new solutions or parts of the old knowledge were false. The human beings produce their nets according to their spatial-temporal conditions, though they also modify these conditions. In this sense, the nets are dynamic and in fluctuation, since the totality of methods were not included from the beginning. It is product of different factors. Firstly, a method can be imagined which was not uttered by his/her producer due to some uses of media are prohibited in order to reach primary objectives[18]. Secondly, this phenomenon can also occur when new subjects are in the society, namely, new births. Young people have always a third observation of the society where they are embedded. Many of the old beliefs and principles do not satisfy them, and then they attempt to modify those principles. Thirdly, the net can be changed by immigrants going to other groups. Immigrant, considered in wide sense, does not only refer to the person who migrates to another country, but an immigrant can move or displace within the country or within the region. These new immigrants arrived with their old nets which are introduced in the receiving countries. Fourthly, the net is modified, since a collision of nets take place. In other words, two or more different nets have a sudden encounter where both sides are modified.

Nets are built up in cities, neighborhoods, families, countries, regions, etc. Thereby, the encounter of nets is a process which can be found anywhere. However, the contradictions or distances between nets will depend on the

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[18] These "primary objectives" are not necessarily a consensus among the members of the collective, but they can be the objectives of determinate groups which impose through violence over the other members.

connection or disconnection among those nets. A common history, for instance, is a strong connection among groups inhabiting a same country. But common history or common place do not entail a soft connection between nets. The U.S. American black history is an example of a strong disconnection in the same country. Although the African Americans and white-U.S. Americans shared similar temporal and spatial conditions, those nets were constructed with different conceptions. It could be explained due to the fact that the African-Americans had already a powerful net based on oral media. Similarly the time and space were not experienced in the same manner for whites and blacks. While white people had the soil, the black people were forced to cultivate it. This experience of the soil created different perspectives about the space in both groups.

It is important to stress that the encounters among nets are also an encounter between the objectives of the societies involved in the process. Hence, the connection or disconnection will be always developed having as a background an encounter of interests. The interests of some groups can be in contraposition with the other groups. Thus, the encounter of nets and societies can be more of a clash than a peaceful exchange of ideas. The connections are not always a decision taken by both sides, but an imposition for one side. The colonization of Africa, for instance, was a European decision, and not an African one. In this sense, the Africans were forced to maintain a link which was shaped by foreign armies. Thus, when the affected societies finally obtained independence, their desire is to abandon those forced connections, and thereby deep disconnections are produced between two or more nets.

In other cases, the disconnections can also be a product of different spatial-temporal conditions. It makes the encounter of some nets more than problematic, and sometimes violent. Thus, societies attempt to keep a distance from other nets in order to maintain their beliefs, principles and objectives. Similarly, the connections and disconnections among nets can be a subjective process. Each person has its specific net which is the result of its interaction between him/her with a set of specific temporal-spatial conditions and his/her society.

c.   Subjective net

The knowledge is a social product which cannot be separated from the conditions where it is created. Although the knowledge is essentially social, the human beings as individuals are the producers. Moreover, each individual produces a determinate knowledge which must be judged by their co-producers of net. The subject, however, born embedded in a certain context which forces to believe, think and behave in particular ways. He/she is producer, but they are also a product of the society and its respective knowledge in certain level.

The individual, however, is not an empty package which receives the set of knowledge and is determined by a certain net. The subject resists accepting it. Thus, the subject incorporates some knowledge which adapts its objectives, and denies the information unproductive for him or her. Nets, as mentioned before, are tools to reach a determinate objective, and the same medium is not always useful. Hence, the subject chooses sometimes and in specified spaces to use one net than other instead.

Thus, two or more contradictory parts of some nets can be accepted for the subject who grasps the utility of them. The individual attempts to solve the contradiction when it is possible to choose either the primacy of one net or adjusting part of one net to other. If the dissolution of a contradiction is not possible, the subject will maintain the contradictory nets without thinking of them at the same time. The defender of life, for instance, claims that the worth of each human being is uncountable, and therefore the murder is the worst crime which can be committed. Nonetheless, he/she can support the yes for the murder to the question whether it is good to kill someone who will exterminate a whole society. The justification of such individual will be different in each context. In other words, the subject will claim that the question about the value of life is determined by the conditions of a society. Thus, the subject develops its own nets, though they can contradict themselves. Likewise, the societies can have contradictory nets which they use in specific moments to solve an actual problem. Hence, it is imperative to observe how societies use their nets to resolve problems.

5. **Absolute and relative space-time as conditions in the argument**

The fundamental media for human beings are relative space-time. Human beings are always embedded in these conditions and cannot escape from them. Kant (1868) called them conditions of possibility which make any knowledge or perception possible. Other philosophers and thinkers have been aware about the importance of space and time, but they only consider them as pre-conditions which are universal.

Although each human being is embedded in spatial-temporal conditions, they neither organize relative space-time in the same way nor they conceptualize them with one only parameter. Three basic dimensions exist for both space and time, as mentioned before, but the distance and organization among them are different. The question can arise as follows: how are time and space categorized for and by subjects and collectives? What is the determinate organization of time and space utilized to construct an argument? Is the organization of time and space idealized for the argument or corresponded to the so-called "reality"? These are the questions which I want to answer with this text. I have developed up to this point, different conceptual constructions in order to unveil the mistakes and fallacies which force us to observe these conditions as universal. Perhaps, it is the moment to summarize what I have claimed to continue with the analysis of a case; namely, the theory of liberation.

The first chapter presented the diverse forms of how time and space are conceptualized. Mathematics, physics, psychology, philosophy, sociology and other disciplines conceive in a particular way our basic media. According to that difference, it can be claimed that although time and space are basic conditions for each human being, they are conceptualized in different forms, and it implies that there is no universality of these conditions. In the second part, the argument of universality of our two conditions is deconstructed in order to observe where and what makes the universality of a singular reason impossible. Moreover, I denounce there the impossibility to think the perception and conceptualization of space and time as universal.

The third chapter is about the basic common features of time-space. Although time and space are not totally universal, some features can be universalized,

namely, three dimensions. On one hand, time is categorized in past, present and future. On the other hand, space is presented to us through length, width and height. I also distinguished there between relative time-space and absolute time and space. The latter is an abstraction from our experience of relative time-space. Two different mainstreams were described there: theological and rational absolutism. The first mainstream holds the accidental from how space-time is presented to us, and the absolute space and time as heaven (Olam). The second mainstream claims the existence of an absolute space and time which will be reached through the endeavors of a universal reason. However, the conclusion in this chapter was the uncertainty of that abstraction; the impossibility of validating one stream. Furthermore, how time and space are media to reach a determinate objective.

In the fourth chapter I made explicit my point of view about an essentialism of space and time. Some Latin-American philosophers as Walter Mignolo (2005) and Enrique Dussel (1974) claim an essentialism of being Latin-American and its correspondent production of knowledge. Thus, a real Latin-American philosophy is a complete abandonment of the net from so-called "western knowledge", since the knowledge produced in Europe is not more valid in Latin-America. It is a mistake, because there is no such thing called Europe or Latin-America. They are also media to solve a problem: the former to justify colonization and the second one to de-colonization. Disconnections and connections exist among those nets (western Europe and Latin-American), and the production of knowledge must take that in account in order to explain why those differences exist and what problems want to be resolved with these nets. I also want to underscore the disconnection and connections among groups. Although there is an imaginary of German Thought, the subjects within Germany do not accept totally the net or parts of it. Thus, the essentialism creates a gap which does not exist in the reality, since there is no insuperable gap but disconnections and different problems.

With the construction of this conceptual net, this text examines what problems want to be solved by the theology of liberation, and how they organized time and space in order to overcome those difficulties.

6. **Answer to the Catholic crisis: theology of liberation**

The Catholic Church faced a strong problem within and outside in the mid-20th century due to the separation between faith and human necessities. No one could deny the crisis, but only a few wanted to overcome it. One of these few members of the church who accepted the problem and attempted to solve it was the Pope Paul VI. He introduced strong reforms within the church which sought to reduce the old gap among Christian churches, and to underscore the undeniable inequality in the societies (Norden, 1973).

The effort of Pope Paul VI was not an accidental act, but the result of a requirement made from the bottom of the institution. As the Us-American researcher Ivan Vallier (1971) claims the deep changes experimented by the church in the last century was more the product of efforts coming from the periphery than a politic developed by the hierarchy. Catholic movements began to appear in Europe looking at a transformation of the social reality. The *Prêtre ouvrier* or worker priests in France and the politic theology in Belgium and Germany committed with a deep analysis and engagement for their societies. The new political sphere of Christianity introduced new ways to consider Catholicism. Camilo Torres and other thinkers of the liberation theology were deeply influenced by those movements when they were studying in Europe, and with their return to Latin-American, they attempted to analyze and transform their Latin-America reality. Camilo promptly realized the impossibility understanding his reality with the theory learned in Europe. However, this did not mean that these tools were inapplicable. On the contrary, he realized some tools are useful, yet they need to be adjusted to the particular problems which occur in a determinate context. He did not refuse to use the sociology as important medium to conceptualize the Colombian reality, but instead he utilized a part of the sociology in order to recognize the conditions what he desired to change as he did in his analysis of "La Violencia" in 1966. Thus, Camilo underscored both the possibility of use theories developed in other places and the primacy of the problem over the theory. It is not the theoretical framework element which determines the problem to study, but it is the problem with its determinate context which determines the theories (media) to use.

The spatiality and temporality of problems is the great contribution of the theology liberation for understanding Latin-America reality. The primacy of reality is the methodological change developed by them in order to transform the poverty in their societies. Camilo also understood the priority of political efforts to reach his objective. Hence, he decided to found a political party, emulating the priests in France, to reach the government. The movement swiftly faced problems, since there were different doctrines which cannot be easily grouped. The political intentions of Camilo were destroyed, and he decided to join to a new guerilla group located on Santander called "Ejercito de Liberacion Nacional". It was an act which transformed the perception of Catholic Church in Latin-America. Since the Crusades no Christian priest had taken up arms and gone to war. Moreover, it was the first time that a priest was revolutionary. The new perception of a Christianity struggling against the poverty created by Camilo Torres and the flexibility of the Pope Paul VI with his encyclical "*Populorum Progressio*" (1967) allowed a politic space within the Catholic Church to develop the second meeting of Latin-American Catholics (CELAP) in Medellin where the main basic ideas of the theology of liberation were discussed. This meeting in Medellin was the inauguration of what is called theology of liberation.

The theories developed by Camilo Torres and the "conclusive document of Medellin" had a deep impact in the Latin-American countries. This impact in Colombia took form with the foundation of a new intellectual movement called "Golconda" (Romero, 2009). This movement was formed by researchers who accompanied to Camilo before of his death and Catholic nuns interested in a new method to practice religion. Golconda was disintegrated as movement in 1971 (Romero, 2009), but it left a pedagogical method which struggled with the traditional model that supported the old inequalities. The new method was the application of principles developed by Camilo Torres and the theology of liberation to pedagogy; namely, see, judge and act. This method was introduced through the JOC in the churches, and was finally introduced in the society through the schools.

The JOC was initially launched in Belgium by the young Catholic priest J. Cardjin in 1925 in order to support the young workers in this country who lived

in poor conditions (Aubert, 1997). This new model of institution arrived in Colombia in 1932. This JOC in Colombia was the seed of future developments around a new theology and method of research (Romero, 2009).

Golconda and the JOC in Colombia were disintegrated in 1971, but its ideas did not disappear. Likewise, the theology of liberation continues providing theoretical and methodological tools to understand and transform the reality in many countries in Latin-America. Here, some essays of Camilo Torres and the two conclusive texts both Medellin and Golconda are analyzed in order to observe how time and space are used as premises in the arguments developed by them.

7. Time, space and history: devices used by the theology of liberation

The theology of liberation cannot be considered as a unified theory resting on the same principles for each research. Moreover, the creators of this theory were constantly struggling with different methods to reach the same objective, namely, the abolition of social and political structures which produce poverty in Latin-America. The use of violence, for instance, was a valid tool to achieve the eradication of poverty for some thinkers such as Camilo Torres, who was a guerilla soldier, while others considered as a false step that which condemned people to more violence. However, this theology can be thought of as a movement with same objectives and raising the same questions, namely, what is the role of a Catholic Church in the specific context of poverty in Latin-America?

In this sense, the theology of liberation differed from the political theology shaped in Europe, since its objectives and context are totally different than those in the European countries. Thus, as Karl Rahner (1977) claims "the theology of liberation had its origin in Latin-America, although its stimulus provide from the "political Theology" of Europe (the former cannot be easily identified with the latter)" (p.6). The main difference between political and liberation Theology is that the first one seeks to introduce the political dimension in the church, while the second one looks at deep changes in the Latin-America societies in order to avoid the extreme poverty which means to live in sin. This difference arises from the particular Catholic experience of the subject in Latin-America. What does it imply this new experience? How are time, space and history transformed by that new perspective? They are the questions which will be solved in the following paragraphs.

Before of starting with the pursuit of answers is necessary to stress that the whole set of theories constructed by the theology of liberation are not evaluated. Here, three perspectives are analyzed: the vision of Camilo Torres about the Colombian context of poverty, the function of Catholic Church in Latin-America presented in the conclusive text of Medellin, and the perception of the theology of liberation in Europe. It is not also possible to examine the whole work both by Camilo Torres and the different perceptions about the theology of liberation in

Europe. Hence, the text "La violencia en Colombia" and the various text published in his newspaper "Frente Unido" and the collection of papers edited by Karl Rahner called "Befreiende Theologie" are the corpus of the actual research.

a)   Catholic experience in Latin-America: new interpretation of Catholicism

The Catholic Church arrived in Latin-America with the Spaniards and Portuguese. Thus, it cannot be considered as a new institution on the American continent. Moreover, the Catholic Church played a fundamental role in the domination of the first inhabitants of those regions (Rivinius, 1977). However, the key political role of Catholic Church was systematically denied by Bishops, priests and sisters who claimed that this is not the world of God. The material conditions of exploitation and poverty were not a concern for the Church which only committed with charity provided by the exploiters (Torres, 1966). On the other hand, they worked as a normalizing institution for the society preaching moral values. These values were not objective, but they served to maintain social and economic structures against the poorest classes. In this sense, the church has always been a political player within the territories where they were. The first intention of the political theology and the theology of liberation is to uncover this political position in order to transform it for the benefit of the poor classes.

As Rahner remarks, the stimulus for a theology of liberation in Latin-America originated in Europe by the work priests. Moreover, it can be claimed that the former promoters of the theology of liberation attempted to reproduce the experience and theories of the political theology. Notwithstanding, due to a real experienced of the specific conditions in Latin America they transformed the first impulses to emulate the efforts made in Europe, and they started the search for a new, original, and useful method. The world, as mentioned before, has a triple nature: condition, medium and objective. So the real experience of the world will necessarily be an experience which makes coherent the condition with the media and the objectives. In other words, the utilized media and the proposed objectives need to be adequate for the conditions in which the subject is embedded.

In the case of the theology of liberation they desired to transform their reality, and the utilized medium was the knowledge and theories that they learned in Europe. They promptly realized that these media were inappropriate for understanding the reality around them; the conditions were different. This does not mean the theory was false or concepts were totally unusable, but the theory did not adjust for the problems which the theology of liberation faced. Moreover, the objectives were different, since they had different problems. Although the worker priests were committed to the struggle against poverty in countries as Belgium or France, that poverty did not have the same patterns and causes that the poverty lived in Latin-America had, namely, dependence from the "developed" countries, a historical background of exploitation, invasion and domination, etc.

The real experience of specific contexts carried out deep effects among the media used by the priests in Latin-America. They could not use only the political theology anymore. Thus, they committed to creating an appropriate media for understanding specific conditions of oppression and poverty. However, the experience of those priests was not only the experience of a subject embedded in specifics conditions, it was the experience of a Catholic subject. It implies the introduction of new conditions, for the faith as the world itself has the triple nature. Thus, faith is a medium and it is also a condition. Which conditions must be accepted for the Catholic subject? Firstly, God exists. Secondly, some paradigms established in the church for a long time ago, namely, Bible, the kindness of God, moral actions classified between sin and wisdom, etc. Thirdly, the spiritual level is superior to the material level.

Those specific conditions introduced by a medium called Catholicism forces one to understand the world in particular form, but they also avoid other problems. The existence of good and evilness, for instance, is a question without sense when the subject uses Catholicism to grasp the world, and he or she has also the advantage to overcome the finite life of human beings by believing in an eternal life. How is the new experience of Catholicism adjusted to the old media? The first principle and discovery developed by political theology was the historicism of Catholic Church. It was an important starting point, since it entails the hermeneutical horizon of God. In other words, it implies God cannot always

be understood in the same form, it depends on the specific context when it is thought. The interpretation about what is God by Catholics will be different in the Colony than in the Enlightenment, being both groups still are Catholics. This transformation can be called the step from eternal absolute time to periodical absolute. Time is still considered a universal variable for each human being, but it is only universal in some determinate interval. The conception of eternal absolute time forces to admit that god and the world are always the same. On the contrary, periodical absolute time is depending on determinate periods. In other words, a universal development exists which ends with the kingdom of God.

The conception of periodical absolute time was also used by the theology of liberation and was incorporated into the net built up by them. However, the experience demonstrated to them that the spatial conditions are obligated to develop a new medium to understand the specific causes which produce poverty and exploitation in Latin-America. I call this transformation the step from absolute space to relative space. It can be claimed that this is the most important contribution provided by the theology of liberation to comprehend the world. The problems are located, and then the media and solutions will vary depending on the spatial conditions. Thus, the theology of liberation developed a medium based on absolute periodical time and relative space. They are not the only media modified by them, but the theology of liberation also takes into account the history.

History is a medium that collects methods of using media, their functions and the objectives of a collective. Some thinkers consider history universal. In this sense, history is a universal medium which gathers the methods and objectives of each collective. The theology of liberation promptly realized the falsehood of that principle, and acknowledged history as a medium depending on the specific form of collection of each society. Moreover, they recognized that history is a medium which gathers the methods and objective of the elites, and ignores the methods and objectives of the oppressed. Hence, the role of the church was to balance the use of that medium in order to eradicate the poverty and violence which would impede the coming of kingdom's God. According to them poverty and exploitation are sins that must be eradicated, since the function of

Catholicism is to eliminate sin and bring the kingdom of heaven to the earth. How does it work in the argumentation of the theology of liberation? Two examples will be presented: the research of Camilo Torres and the arguments in the conclusive text of Medellin.

b)   "La Violencia en Colombia: entre la vereda, el pueblo y la ciudad": spatial devices in Camilo's Argumentation.

"La Violencia" was a social and political collapse of the project thought by Colombian elites for the nation since the independence from Spain. This historical period started on 9th April 1949 with the assassination of Jorge Eliecer Gaitan. The popular leader was shot in the center of Bogota in confusing circumstances which have neve] been clarified. That moment transformed radically the social, political and economic structures of the country producing deep effects which continues being fundamental elements of the national conflict as the Guerillas. Thus, it was not surprising that Camilo Torres engaged with the study of possible causes and effects of this period. The Colombian priest always makes references to this historical event, but he focuses on it in his book "La violencia y los cambios sociales" published in 1966 in "La Gacela" for first time. The text analyses the causes which produced "La Violencia" in Colombia using the sociological background and the experience of worker priests in Europe.

The first remarkable issue calling our attention is written already in the first paragraph:

> The science as any human element is ambivalent. It is an instrument of communication deeper and more solid with the already initiated than people who do not know it. Whether it occurs by working on other disciplines or by no scientific formation, the science can also be an instrument of separation and misunderstandings, and then of conflict. (p. 1).

The science, as knowledge, is only an instrument or medium to communicate determined information. In this sense, the knowledge depends more on the subject or group who uses than on an ontological truth in the knowledge itself. Resting on this premise Camilo Torres establishes six variables, three of time and another three for space. The temporal variables are the universal; namely,

past, present, future. In this case, i) the situation before of "La Violencia, ii) the form how the country was affected by such phenomena and iii) the effects of "La Violencia" in the social, economic and political structures. The spatial variables were a novelty, since he underscores the spatiality of the problems. Hence, he determines three variables of space: iv) the characteristics of any rural society in the world, v) the characteristics of rural societies in the "underdeveloped" countries and vi) the characteristics of rural societies in Colombia (p. 6).

With reference to the temporal variables Camilo Torres does not distinguish more variables, since he accepts a certain universalization of time. In relation with the spatial variables he assigns certain characteristics to the rural societies depending on the variables named above instead[19]. He claims that the specific characteristics of rural societies are as follows:

1. Common variables for any rural society:
   a. No division of labor and there is no specialization.
   b. Social isolation.
   c. Importance of neighborhoods in the social life.
   d. Individualism.
   e. Conflict with elements outside of the group.
   f. Feelings of inferiority.
2. Characteristics of rural societies in underdeveloped countries:
   a. No vertical mobility towards the top.
   b. Latent aggressiveness.
3. Characteristics of rural societies in Colombia:
   a. Political sectarianism.
   b. Absence of class conscious.
   c. Respect for private property. (p.7)

This categorization illustrates how conscious Camilo Torres was about the importance of space in order to study a problem. He recognized the impossibility of grasping a problem without taking into account the spatial conditions in which the problematic is embedded. Moreover, he recognized the key role of space in the construction of nets of knowledge and how space works as devices in order to maintain or develop common objectives. The Colombian

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[19] Those characteristics are only enumerated, and they are neither accepted nor criticized, for it is not the objective of this text.

thinker attributes the particular isolation experienced in the rural regions in Colombia to the specific geography. In Colombia, he writes, "the isolation [for the rural population] is even greater, since they are concentrated in zone of mountains and valleys separated by mountains" (p. 10). Thus, the geography is a basic condition for any human activity.

However, as mentioned before, the world always has a triple nature and it is not only a condition. The particular geography in Colombia served as medium for determinate objectives established by certain groups. Although Camilo Torres did not provide an accurate description of the triple nature of reality, he was aware about how space is used as medium. When he refers to the importance of the neighborhoods in the social life before of "La Violencia" in rural areas, he relates intrinsically the spatial conditions to the origin of determinate institutions. He claims, for instance, about the importance of neighborhoods in rural areas that "the human activity has a direct reference to the geographical location. The absence of labor's division almost excludes any need to move to other places" (p. 11). The Torres´s assertion about the absence of movement focuses more on the lack of labor´s division than the given spatial conditions. Despite the fundamental role of labor´s division in the societies, Torres did not take into account what some specific spatial conditions allow or avoid. In the city, for instance, it is impossible to cultivate and gather their own supplies, since the density of inhabitants make it a difficult enterprise. The cities do not supply enough space to do it. However, space is not only a condition; it can also be used as medium to maintain an advantageous order for some groups. In the Colombian case that group is "Los Gamonales".

"Los Gamonales" were owners of great portions of land which they used to obtain economic profits, but they also employed the lands to impose a structure of power based on an old net of knowledge. As Camilo Torres underscored the concept of space before the colony was the common property of land, there was no private property (p. 53). The principle did not change drastically with the arrival of the Spaniards, and "Pacha mama" was replaced by the Holy King instead. During the independence and the 19th century the king was replaced for "Los Gamonales". It produced a strong form of domination by "Gamonales"

who used a determinate concept of land to reach their objectives: maintain the structures of power.

To this concept were added ideas about space which can be called devices. They are devices because they are not real conditions imposed by temporal or spatial conditions, but they are created with the objective to reach some specific objective. Those devices have not only been used in Colombia, they can be found in many places. Europe, for instance, is a device which allowed the expansion and invasion to other lands. If we ask the question, what is Europe? It is impossible to give an answer outside the inventions created to expand the imperial powers of some groups who desired the power.

In the specific context of Colombia three main devices existed in the fifties: ciudad, pueblo and vereda. "La Ciudad" was a device which was characterized through the reason and development. It was the Centre of Colombia. The cities determined the so-called modernization of the country, and used the colonial net developed by the Spaniards to legitimize its power. It is necessary to remember that the indigenous were forced to work on the agriculture. At the end of the colony and the announced republic the role of peasant was intrinsically connected with the indigenous one. Hence, as the indigenous[20] were at the bottom of Colombian social structure, the peasant was the last level in the social hierarchy. This means the inhabitants living in the city were automatically higher than the population living in "Pueblos" and "Veredas". Similarly, "Pueblos" were seen as the place where the regional elites were located. It implied that "Las Veredas" were spaces which were related with the bottom of social life. Thus, "material mobility consisted in the simple step of moving from one geographical place to other" (Torres, Page 19). Those specific spatial regions were established as devices which measured the poverty and richness of determinate groups.

Those devices were destroyed with "La Violencia", and the conflict transformed the concept of space among the groups. Torres claims that there was "a feeling of solidarity among "Veredas" before of "La Violencia" against "El Pueblo".

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[20] Although the indigenous were legally more respected than the black population and other groups, they were in the reality the bottom in the colonial social structure.

Afterwards, many conflicts within and between "Veredas" started, because political compromise was more important than spatial conditions. In other words, the peasants felt they belonged to the group because of their place of origin before of La Violencia. Later, the peasants did not define their identity due to space. They defined it according their political affiliation instead. However, in some places, as Torres underscores, the spatial devices became stronger, and they were thought as opposite. An imagined relationship of dependence between Vereda, Pueblo and Ciudad were created among peasants. La Vereda was seen as weak, and a place where the orders from El Pueblo and La Ciudad must be obeyed. After the explosion of violence, the peasants were conscious of their power and transformed the relationship between devices. It was not anymore a relation of dependence, but it was seen as contradiction. Two spaces charged of social, cultural, economic and political structures confronted in order to reach different objectives.

On the other hand, the vision of time by Camilo Torres was more connected with the concept developed for the main thinkers in Europe, namely, an absolute periodical time. Absolute time, as mentioned before, was the conception which holds time as universal and independent of the subject and its specific conditions. Absolute periodical time relates to the conception which asserts the universality of time: however, this universality is divided in periods. A classification, for instance, exists among countries which separated in developed countries, underdeveloped countries and countries in development. Thus, the countries of earth can experience different stages of time at the same time. It is clearly a paradox.

c) Road to the development: Temporal devices in Torresian theory

Camilo Torres was aware of the three basic dimensions of time, and he took them in account to analyze the phenomenon of "La Violencia" in Colombia. The three variables named by Torres can easily be linked to the three dimensions of time. He (Torres, 1966) defines the temporal variables as follows:

> a.   The situation of the selected variables (spatial variables) before of "La Violencia".

b. The manner how these variables were affected by the phenomenon of "La Violencia".

c. The final result (the conclusion of the phenomenon). (Page. 6)

These variables can also be transformed in past, present and future which are the three basic variables of time. Nonetheless, this description is only a general format, and it does not represent how the affected persons conceptualized time; that is, a distinction must be made between a sociological observation and the observation of the affected. Torres was also aware of that, and describes the conceptualizations of time by the collectives. These descriptions, however, are not directly provided by the Colombian priest, but they can be derived from his text.

Torres affirms that a strong individualism existed among the rural areas. This individualism was the product of the subject mentality, but it is also an effect due to the environment. Colombia, as mentioned before, has a mountainous landscape which produces low demographic density and problems in establishing a good system of transportation. Such geographical and demographical configuration forces the inhabitants of rural areas to develop a specific use of time. The peasants before La Violencia created a distance between present and future much longer than the citizens. It entails that the variables of time were longer and more stable. In this sense, the peasants had a clear distinction about past, present and future, and the last could be foreseen easier before of the violence. Hence, the proposed objectives were seen as reachable for the peasants. Moreover, these objectives could be accomplished by themselves (Torres, 1966).

After La Violencia the individualism in rural areas is abandoned due to the different armies which force integration in order to defend their soils. It also implied new conceptions of time more adequate to the new social environment. In this sense, the peasants faced a deep change in their mental structure. The clear distinction between past, present and future was swept away, and it was replaced for a constantly uncertainty. This constant state of alert transformed the conception of time for peasants, since a planned future was not useful anymore. They re-adapted the media, space and time, and transformed them in order to make coherent the media with the new context. Thus, the peasants in

La Violencia lived in a continuously present where the lines of past and future were almost disappeared.

Camilo also describes the social mobility in spatial and temporal terms. Social mobility, as mentioned before, was related to the place of living, namely, ciudad, pueblo and vereda. On the other hand, the social mobility has also an important feature of time. According to the period of time´s investment some elements in the society were more valuable than others. Torres (1966) writes about the economic sphere the following:

> The possession of production and consume goods are, in general terms, the *fastest promotion* in the social scale…In other words, the competence to ascend in the economic field does not necessarily require a qualification for *a long term*[21] in comparison with the cultural, military and ecclesiastical fields. (Page. 14)

Thus, time is used as media to evaluate the respective value of some social elements, and it is also a media to establish a social division. While the process of acquisition of some goods, material and immaterial, entails more time, these goods are more valuable than other which can be obtained in less time. This use of time as medium is not only characteristic of the Colombian rural society. Benjamin Franklin in his essay "Advice to a Young Tradesman, writes by Old One" in 1748 claims that "time is money". He exemplifies his theory with the following case:

> Remember that time is money. He that can earn ten shillings a day by his labour, and goes abroad, or sits idle one half of that day, though he spends but sixpence during his diversion or idleness, it ought not to be reckoned the only expence [72]; he hath really spent or thrown away five shillings besides. (Page. 1).

In this sense, Franklin makes an inherently relationship between time and economic variable. However, this relationship is not real, yet it was established in social terms. The worth of time does not exist, but the collectives provide it a specific value.

In the Colombian case, Torres asserts, there was a scale of social hierarchies based on time before of "La Violencia". Although economic goods, as mentioned before, are desirable in Colombia, they are at the bottom of the

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[21] Italics added by me.

social spheres, since they can be obtained in less time. The following sphere according to Camilo Torres is the political one. In order to achieve success in this sphere the subject invested time to contact the "Gamonal" who provided him the "political mass" to be elected. Nonetheless, this kind of promotion had almost the same value than the economic one, since "the vertical mobility is pure material and the socio-cultural structures remain the same" (Torres, 1966, page. 17). Hence, the most valuable sphere which also implied more time was the cultural one. In this sense, the Colombian priest denounced the use of culture as medium of domination. The vast majority of Colombians could not access the cultural sphere at that time due to one specific reason; namely, time. The cultural sphere was strongly institutionalized through the educational centers both schools and universities. Although the access to the educational system was free, most of the inhabitants could not invest the necessary time to reach the objective. The process lasted around 20 years which could not be afforded by poor families. The process of promotion in public office jobs was not also determined. It implied that the worker did not know how much time he/she must invest to be promoted.

Due to these conditions, the struggle after La Violencia was either to reduce or to institutionalize time. La violencia also modified the previous structure of time. The peasants, who have already modified their temporal structures, acknowledged it. Hence, the guerillas wars were the irruption against spatial and temporal structures which were used as media for the elites. As Torres (1966) claims, "the occlusion of the normal ways to be promoted…produces the creation of abnormal and pathologic channels of promotion" (Page 20). These "abnormal" and "pathologic" channels are the irruption of new time´s structures which were not considered by the elites. As these new channels are not governmental, it creates a paradox within the society.

At least two nets of knowledge were produced within the Colombian country. On one hand, the elites developed a net based on spatial and temporal structures which sought to exclude other groups of the social spheres. However, these structures were formally institutionalized. On the other hand, the peasants affected by La Violencia transformed their net of knowledge based on fixed spaces and a clear distinction between present and future. They created a new

net based on spatial mobility and a faster social promotion. These two nets crashed, and it produced the origin of the war between guerrillas and the state. Camilo Torres could have easily agreed. However, he believed in an absolute periodical time, and it implied that he did not comprehend in the totality the Colombian reality. In this sense, he did not use the adequate medium to understand the problem.

The Colombian priest introduced new variables as the spatial in order to grasp the complexity of La Violencia. Nonetheless, he was deeply influenced by Marxist and Hegelian theories which hindered him introducing new temporal variables. Torres continuously makes references to "developed" and "underdeveloped" countries. He (1996), for instance, writes the following about mobility in the economic sphere:

> The people who begin to get out from ***their feudal mentality*** of possessing a soil to produce, they start to have ***a capitalist mentality*** and a greater production, will open the economic channels to others who can be better consumers… these two circumstances, mentality of productivity and social pressure from the base, are two signals of a ***beginning of development***. (Page. 22)

The first striking element of his description is the use of words such as feudal and capitalist mentality in the Colombian context. Capitalism as result of an implosion of the feudal system is an explanation for processes which took place in Europe between the fifth and eighteenth centuries, while Colombia as Latin-American has experienced a long process of exploitation and a subsequently period of domination by local elites. This relation between "Latifundios" and feudalism can be found in many Latin-American authors who were deeply influenced by Marxist and critical theories (See (Mariátegui, 2007) (Ramos, 1984)). This relation, nonetheless, does not reflect the Andean reality, since the power of the "latifundista" is given by the government and not for the religion. In feudal times, the social hierarchy rested on god as principle. The king represented god on the earth at that time. Thus, the lords and nobles had power upon their serfs due to the god´s power rather than the economic and social power of the nobles itself.

Moreover, the relationship between feudalism and "latifundios" can be made in order to find an already existing similar theory which explains a Latin-American

phenomenon. It seems pertinent due to some similarities between the two systems. However, to claim, as Torres does, that the latifundist system must necessarily end with the arrival of industrialization and proletarian´s process is a great mistake. Firstly, the historical conditions of America differ from the conditions in Europe. Even though the only important conditions are the conceptual historical conditions, the American process has different conceptual historical conditions such the colonization and the subsequent liberation. Hegel, as mentioned before, makes a distinction between natural and conceptual history. The natural history is daily events. The crash of an airplane, for instance, is something horrible, but it would not change the structures of society. On the contrary, the conceptual history is constituted by the events which transform the social structures in order to gain more freedom. The French revolution is an example. Unless Hegel was the only subject to establish which events are vital or not for the world, the independence of the countries in America is a new step in the human liberty,

Secondly, the idea of history´s direction is a human interpretation of the medium called history, but it is not an intrinsic feature of this medium. In other words, to give the history a direction does not imply that this direction is real, and that he predicted model will occur. In addition, a universal model of development does not exist, since there is no consensus about what is development. It can be expressed in economic terms, social terms, freedom terms, dignity terms, etc. Thirdly, although the direction of history is granted, the Marxist model does not seem to cover all the economic and social processes around the world. In this sense, it is necessary to adjust the theory in order to explain the complex social structures in the different parts of the earth. Again, to explain all processes of different collectives, even subjects within the same country, must take into account the connections and disconnection of nets of knowledge.

Thus, the interpretation of time by Camilo Torres, strongly related with Marxism, is not the adequate in the context which he studied. The idea of a universal history's direction forces him either to wait for the processes of capitalism and communism to reach the kingdom of god, or to establish a new and complicated theory of universal history which does not reflect the real context. Despite the introduction of new spatial categories of space, the theory of Torres lacks of a

temporal categories which explain the phenomenon of poverty in Latin-American. It is due to being strongly tied to Marxist theories which rest on temporal universal conditions. The Latin-American context cannot be either explained or transformed according to theories with universal temporal or spatial categories, since relative space-time is not universal. It does not entail that the knowledge cannot be used in other places and times different from where and when they are created. However, the transplantation of knowledge *vis-à-vis* is impossible, because the conditions are always dynamic and different.

d) Between temporal and eternal world: an analysis from the Latin-American Catholic church

The invasion of America by the Spaniards produced deep changes both in European and indigenous societies. This encounter was a violent process due to the material forces of the invading army, but it was also a crash of two super-nets of knowledge which obligated the Indigenous societies to transform their set of values. Thus, their explanations and uses of media were neither respected nor taken into account for the foreigners.

In this sense, one of these two super-nets imposed on the others a new interpretation of the world. The Spanish net forced the indigenous societies to learn a new language, and switch their system of access to the soil which rested on the no property or collective possession of land. "Pacha Mama" was either divided into parts or a new possession of the Spanish crown. It implied an abandon of the indigenous believes, since Pacha Mama, its god, was under the control of the king. Hence, indigenous people were forced to have a new faith; Catholicism.

The old God was replaced by the Spanish God which had already a worldly institution. The Catholic Church was the institution the indigenous were forced to switch to. This important role of the Church was constantly denied by Catholics, since they were presenting the truth to the barbaric inhabitants of the "new world" which the Europeans decided to name America. It is necessary to

understand that the so-called colonization[22] of America was not only an economic process of extraction, but it was also an ideological and cultural project in order to extend the European faith and thinking. As the German theologian Karl Rivinius (1977) points out, "the conquerors understood themselves as warriors of the Christianity" (Page. 13). Catholicism was the justification and the main tool of the colonization.

With the crisis of Catholic Church worldwide and the undeniable poverty in Latin-America at the middle of last century it was imperative for some priests to ask about the role of this religion in the history of the "new world". The results of these inquires was compiled in "The conclusive document of the second conference of CELAM in Medellin" (1967). In this text, Celam points out its main preoccupations about the critical situation of Latin-America regarding poverty, domination, underdevelopment, dependence, etc. In order to provide detailed information about the situation, the priests developed an historical examination of the Catholic Church´s role in the construction of the new nations in Latin-America. The first important observation presented by CELAM is that the Catholicism has played a key role in the process of Spanish domination over the indigenous tribes. This acceptation creates a new, different perspective of what the church is. It cannot be an institution apart from the humanity, but the Catholic Church is embedded in the human world and interacts with it. Thus, the work of CELAM (1967) is to "assume the plenty historical responsibility for the present [actual situation of poverty]" (Page, 1).

This historical responsibility implies a temporal examination which is a key feature of the CELAM´s argumentation. Time, as mentioned before, has been important for Christianity since the Medieval period. Saint Augustine claimed time was only an extension of the human beings; that is to say, time does not exist without the human mind. It is not real, because God does not have time or space. This cornerstone of Christianity was incompatible with the new perspective affirmed by the priests of CELAM. The world of God is immaterial, and it forces one to admit that the Catholic Church does not have relationship with humanity. If the Catholicism must interact with the temporal and spatial

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[22] A land already inhabited cannot be colonized.

world of human beings in order to bring the kingdom of heaven, God is conditioned by time and space.

The solution for this contradiction developed by the Latin-American Catholics (1967) is "to avoid the dualism which separates the temporal works from the holy ones" (Page 3). Their proposal is to abandon the old distinction between soul and body, since "the temporal progress… can contribute to provide a better order to the humanity, it is important for the kingdom of God" (Page, 3). Hence, the absolution of humanity from sin is impossible without a material progress which allows the subject to choose between good and evil. Poverty is a mortal sin, since the subject is forced to commit evil actions.

Although the theology of liberation claims the material conditions which impose on millions in Latin-America a life of sin, they do not accept the material welfare as the unique dimension of progress in the human being. Thereby, they distinguish between temporal and holy actions. The former is defined as the actions which correspond to the economic and social progress. The latter are the actions regarding a spiritual progress which depends on the temporal conditions in order to be achieved. However, two different worlds are not affirmed by CELAM, but the two kind of actions must be integrated them. It is the mission of the Latin- America human being. The new Latin-American man has "the vocation to harmonize in a new and genial synthesis the old and modern, the spiritual and temporal, the heritage of others and our own originality" (CELAM, 1967, page. 3).

The mission of this new subject is to overcome old dualism which exists both in the Catholic Church and in society. One of the main objectives to the new human being, according to the theology of liberation, is to synthetize the temporal and eternal holy word. Thus, the question about time is in the center of the CELAM´s research. Time is a distention of the human beings which must be integrated in the kingdom of God. In comparison with Camilo Torres, who focuses on the question of space, the priests in Medellin committed to integrate time in the net of Catholic knowledge. The effort of CELAM was to introduce the temporal dimension in Catholicism. Nonetheless, the introduction of time in the

Church does not imply that the temporal variables introduced by them were not a particular vision of time among others.

e) From the temporal to holy actions: temporal devices in Medellin

The theology of liberation (1967) writes in Medellin that "the human community fulfills itself in time and it is tied to a movement which implies a constant change in the structures" (Page. 3). Time is its focus, and they attempted to solve the dualism between temporal and eternal which had existed in the Church since centuries. Their solution, as named before, was to connect the temporal to holy actions. The question arises: how are these actions linked?

The Catholic Church around the world was deeply influenced by socialist movements. The Catholics accepted the postulates about oppression established by some communist movements. Notwithstanding, a cornerstone of the Church was contradictory with Marxist and other theories; namely, the material progress as unique end of the human life. CELAM was not prepared to understand the world only in material terms. Despite of being in contradiction with this postulate of socialist theories, the Latin-America Church found the historical method useful to grasp the reality of poverty. This historical method also entailed a specific conception of time rested on the progress.

The socialist theory of time is an extended version of the Hegel´s theory, yet they claim another stage freer in comparison with Hegel. This new stage is the abolition of classes by the proletarians. They also affirm that it is necessary determinate historical process in order to achieve this final stage. These processes are the medieval structure based on land, and the process of industrialization and proletarianization. Most countries, nonetheless, did not have these processes, since many were colonies. Thereby, the theory was always re-understood and re-developed in order to adjust it to the reality. The problem was the thinkers often attempted to adjust the context to the theory and not vice versa. It produced a total misunderstanding of the reality.

The theology of liberation used this model in the beginning to solve the contradiction between temporal and eternal actions. The life in poverty is necessarily a life of sin, because the human beings cannot choose between

good and evil. They are forced to do evil actions. In this sense, the lack of material progress is also a lack of holy progress. This interpretation of Christian life as progression was a new perspective which was not considered before in the Christian institutions. Thereby, many members of the Catholic Church have assumed that the theology of liberation is a Marxist and materialistic theory, but not a Christian one (Septién, 2013). CELAM, however, does not want to reduce itself to a communist interpretation of the Catholicism, but they use some parts of the socialist´s net of knowledge to solve a Christian problem.

The line of progress is established from material to holy conditions. That is to say, from temporal to eternal conditions. This line of progression can be comprehended in two different manners. On one hand, it is necessary a material progress to achieve a holy one. On the other hand, the material and holy progress are given in analogic way. In the CELAM´s text, the claim seems to be the first option, since the poverty forces to commit sin. If holy conditions are analog to the temporal ones, it is necessary to accept that the material conditions do not play any role in the election between good and sin. Nonetheless, it does not seem the argument of the theology of liberation. On the contrary, they assert that the material conditions force to commit sin.

The progression from temporal to holy conditions is also given by a development process. It can be derived from different assertions of CELAM in the Medellin´s text. They (1967), for instance, write the following about development:

> If "**development** is the new man of peace", the Latin-American **underdevelopment**[23], with the characteristics of each country, is an unfair promoter situation of the tension which conspire against the peace. (Page. 7)

> Progressively, this dynamism [feature of God in the human beings] takes the subject towards a greater **dominion over nature**, towards a deeper personification and fraternal cohesion, and also towards the encounter **Who**[24] ratifies, purifies and makes greater the values achieved by the human beings. (Page. 1)

These two quotations present the perspective of the theology of liberation. The development is necessary to achieve the kingdom of god. It is the new man of

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[23] Emphasis added.
[24] Emphasis added.

peace. In addition, the process of development is an ontological one. In other words, the development is an inherently process which corresponds to the will of God Who. This perspective of what development means is the concept of absolute periodical time as it was characterized before. In the CELAM´s conception, the development is a necessary process to the humanity in order to achieve the kingdom of heaven. In this sense, the humanity shares a same universal process of development which was drawn by God. The process begins with the acquisition of temporal conditions which leads to the holy ones.

Different temporal developments, however, can be formulated, and it is imperative to establish which temporal development is thought by the theology of liberation. According to the quotes, a process of development includes the dominion over nature. The greatest progression to dominate nature was the industrial revolution. Thereby, the industrial era is a necessary stage to achieve the holy conditions. Likewise, the proletarianization presents as sign of "acute crisis in middle classes" (Celam, 1967). Although the process seems to be similar to the communist development, it cannot be associated. It is a great difference between the Camilo Torres´s theory and the postulates of CELAM in Medellin. Torres accepted the schema of development provided by Marxist and socialists, but he includes another final stage which is the kingdom of God. On the other hand, CELAM does not admit that the historical process of Marxist is a reality, and they include the historical particularities of Latin-America. The conclusion by CELAM is not a final clash between two classes, yet they assert that multiple factors condemn Latin-America to poverty. Hence, it is necessary to transform these conditions to avoid sin.

This difference between the theory of Torres and CELAM allows to the latter to grasp in a better way the problems of Latin-America. Both theories, however, include a new variable in theology which did not exist before, namely historicity. The element of time was always an important element of reflection in Christianity, but it was always thought of as a human accident. The introduction of time was the consequence of the media´s verification to comprehend a problem. The old theology was not useful to grasp and transform the conditions of poverty in Latin-America. Despite of being an old theology which must be reformed, some principles were maintained by the theology of liberation. These

principles did not allow them a fully understand about the situation in Latin-America.

f) The absolute Catholic periodical time over the indigenous shoulder

The absolute time, as mentioned before, is not experienced by the subjects. It is only an imagined organization of relative space-time which is perceived by the human beings. This fact is often omitted, and it produced the mistake denominated Hybris of zero point. Although the theology of liberation has been a progressive movement, this does not mean that they were not forced to admit some principles which are necessary for the medium called Catholicism. This religion, as any media, provides possibilities, but it also limits the horizon of interpretation. The Catholic faith, for instance, provides principles of progression which allows the creation of a program for a long time in order to eliminate some pathological behaviors in the society. Nonetheless, Catholicism also produces limitation as the normalization time; that is to say, development.

Catholicism, as medium, forces one to believe in a set of principles and ideas which are not shared by the whole collectives. The idea that the only God is the Christian one and the truth is in the Bible introduce some principles which makes other groups either enemies of the development or collectives to be converted.

Despite making a historical critical exam of the Church´s role in the process of colonization, the theology of liberation claims that the mistakes and abuses were the methods, not the objectives. Thus, they also observed the cultural, social and economic perspectives affirmed by the indigenous societies as a form of underdevelopment.

The theology of liberation argues that the indigenous languages and their relationship with the soil are manners of pre-Christianity which must be transformed. According to the CELAM's perception, the indigenous are societies which are based on underdeveloped knowledge. Due to this "mysticism" the indigenous people cannot progress, and they are condemned to sin (poverty). Thereby, a promotion is required to eradicate the mysticism in order to transform the conditions of ignorance and poverty.

This promotion consists of two parts. Firstly, the promotion is "an authentic and urgent reform of the agricultural policies and structures" (CELAM, 1967, page 6). Although this claim is generally accepted, the difficulty is the understanding of "authentic reform". The Latin-American priest in Medellin describes the reform as "adjudication of soils under determinate conditions which legitimize its occupation, and guarantee *the yields* for both *peasant's families* and national *economy*[25]" (Page,6).   In this sense, the theology of liberation does not recognize the conception of soil held by indigenous, since the tribes cannot accept the role of production to "Pacha Mama". It is a living being which must be protected; it is not a mechanism to yield. Another remarkable aspect of the CELAM's conception is that they claim the promotion for both "peasants and indigenous" in the paragraph f of the first chapter "La Paz", (Page, 6), but when they explain their conception the only named group was the "peasant's family". It seems that they seek to reduce the indigenous to peasants. If the reason for that is sought, it must be admitted that the only logical reason is that indigenous are not Christian. It became more evident when the second field of promotion is exposed.

Secondly, CELAM affirms that a useful manner of development´s promotion is the education. According to the theologians in Medellin (1967), the pedagogy is "a decisive factor of continent´s development" (Page, 15). Education, however, is an elusive concept which can be defined different depending on the perspective. Moreover, the educational systems are created to communicate the modes of how media is used in determinate collective. Hence, the conception of education unravels the aim which is pursued by certain group. The theology of liberation (Celam, 1967) defines education as follows:

> The analphabets are a vast sector of "marginalized" men excluded from culture. They are *mainly indigenous* who are sometimes deprived of the elemental benefit of communication due to the *lack of common language*. Their ignorance is an inhuman servitude. Their liberation is a responsibility for any Latin-American. They must be liberated from their prejudices and superstitions, from their complexes and inhibitions, from their fanatic, *from their fatalist sense*, from their frightened

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[25] Emphasis added.

comprehension of the world where they live, from their confidence and ***passivity***[26].
(Page, 16)

Many aspects are remarkable of this definition. They argue that the indigenous groups[27] are the most marginalized inhabitants in Latin-America. Nonetheless, they relate this marginalization to the lack of education rather than the lack of incorporate the indigenous perspective in the societies. The common language, for instance, is the language of the new societies; Spanish, Portuguese, etc. The indigenous are forced to abandon their language and the visions within it. Languages are not only systems to communicate a message, yet they express the vision, perspectives and values of the collective. Thereby, an abandonment or forced incorporation of new languages is an act of violence against the group who should be benefitting from it.

CELAM also criticizes the "fatalist sense" of indigenous groups. The fatalism is defined as "the renounce to the subject´s liberty and the consequent renounce to the conquest of a sense in the human life" (Sanchez, 2005. Page.5). Hence, the indigenous groups renounce to the liberty according to CELAM. This affirmation is truth, notwithstanding the theology of liberation did not recognize the argument in the perspective of indigenous collective.

Fatalism and passivity represents "the most confortable rational manner of adapting for a fatal destiny" (Sanchez, 2005. Page.6). In this sense, fatalism is not a lack of desire for transforming the human conditions. On the contrary, a fatalistic perspective is the solution to the problems which are presented by the world to the human beings. If they cannot change the conditions in which are imbedded, the best solution is to accept them. The indigenous groups, at least in Central-America, were mainly concerned with the role of death in the human life. Although each culture determined differently the role of death, they agree in the life lacks of sense[28]. This emptiness of sense is a basic element of human

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[26] Emphasis added.

[27] CELAM refers to indigenous groups in terms of unity. Nonetheless, the indigenous tribes have different knowledge and uses of media. The fatalist sense, for instance, varies according to the culture. The Spanish research Jordi Gussinyer Alfonso (1995) describes the differences of death´s perception between the Pre-Colombian "Mexican" and the Pre-Colombian "Mesoamerican" indigenous. This distinction underscores the heterogeneity of knowledge production among indigenous tribes.

[28] This assertion can be found in the following poem collected by angel María Garibay (1972): "Sólo venimos a dormir, /Sólo venimos a soñar,/no es verdad, no es verdad/ que venimos a vivir en la tierra".

life. The acceptance of this truth is neither a blind process nor rejection of the work, but the conclusion of a thinking process. The fatalism is a response to the human temporal condition. This perspective of time rests on the impossibility of overcoming the human nature. The indigenous are conscious of the "Hybris of zero point". Thus, the process of development claimed by CELAM is also the struggle in order to impose a vision of time over others.

8. Universal Development: the base of absolute time

Both Camilo Torres and CELAM rest on absolute time as temporal condition in the argumentation. However, the temporal conceptions are different depending on the objectives and media used. While Camilo Torres is bound to the Marxist concept of time and history, CELAM attempt to separate its position from the communism. Thus, the theologians in Medellin create a new temporal conception based on holy conditions. They connected temporal and holy conditions. The temporality is a specificity of eternity. Despite of being two different conceptualization of time, they share an essential feature; namely, development. Moreover, the development is universal. It is the cornerstone of the two theories. Both theories consider a universal development of the societies which ends with the kingdom of God.

The universal development is an organization of the temporal element which is the base of absolute time. In other words, time is addressed to a specific future which is also a specific objective; the kingdom of god, the abolition of classes, the material wealth, etc. Thus, the societies have an already made a master plan which guides them to the development. Different established stages must be followed one after another until the development is achieved. It allows one to classify the societies depending on the stage where they are. This "rational" classification determines the role of each collective or subject in the social life. A young man, for instance, cannot understand the complexity of world, since he is not already developed. This categorization is given independently of his specific conditions. The same occurs in relation with the societies. They are classified according to their position in the plan of development, and a role is assigned due to this classification.

This classification, however, rests on various assumptions. Firstly, the universal validity of arguments is taken for granted. The validity of theories based on absolute time necessarily implies that the spatial and temporal conditions do not affect the argument. The argument will be valid independent when and where was created, and when and where is used. However, it, as mentioned before, is a mistake, since the spatial and temporal conditions do modify the premises in the argument.

Secondly, the theory of absolute time forces one to accept that the human communities have the same objectives. Moreover, the inhabitants within the same society must look at the same goals. This premise, nonetheless, cannot be held in the reality. Subjects and communities have different objectives and different methods to achieve them. Development is a difficult concept, since a variety of perspectives exist about what this concept means. Some societies, for instance, understand their development in industrial terms, while others comprehend by this concept the reduction of inequality.

Thirdly, development resting on a universal historical process entails a specific comprehension of history. The events of past are organized according to the perception of the present. This organization does not necessarily correspond to a causal process. Furthermore, the historians and philosophers provide the sense and causality in the present, and they project a future according to this causality. This causality is the perspective of each generation. Hegel, for instance, claims for a dialectical causality, while Kant affirms a linear rational progression. Hence, no causality exists within the history, but each generation introduces their specific perspective. It does not imply each interpretation is valid. The new interpretation is the modification of media due to a change in the temporal and spatial conditions.

Fourthly, the concept of universal development implies that the development does exist. However, the concept of development is an act of faith rather than a certainty. The societies believe that their paths are leading to a major stage of wealth and happiness, but these paths can conclude with greater oppression, deeper poverty and less happiness. These fourth assumptions necessary for the validity of universal development are difficult to hold. Thereby it can be concluded that the universal development does not exist, and it is only an act of faith.

Although universal development based on absolute time is false, the societies and subjects require the idea of development in order to survive. If the existentialist question arises, the answer will be progress. In other words, development is the answer to the question what is the objective of human existence? The justification of human life rests on progress. Without this idea,

human life is unbearable. On the other hand, the universality of development produces great conflicts among the societies which do not create the plan. Thus, it is necessary that each society establishes its own plan of development according to its temporal and spatial conditions. Moreover, the subjects should produce their own individual project which is connected to the greater net of knowledge of the society.

Conclusion

Time and space are basic conditions in which humans are embedded. Despite being basic conditions, they are also media to be used. The societies modify the organization of time and space according to their objectives. However, some subjects have attempted to overcome the limits imposed by time and space, and they committed the mistake denominated Hybris of zero point. This mistake refers to the false belief that knowledge is independent of the spatial and temporal conditions, and can be exported to other places and times.

This error was committed by the thinkers of modernism and the historical schools, mainly Hegel and Marx, which created a universal plan of development resting on absolute time and space. However, an exam of what is absolute and relative space-time demonstrates that absolute space and time do not exist, but human beings only perceive relative space-time. Thus, it is imperative to describe relative space-time.

In order to describe it, an explanation of the world is necessary. The world has a triple nature: condition, medium and objective. According to this triple nature, an examination of relative space-time is based on how it interacts with human activities. The societies communicate the media which is produced by a special medium called history. This medium is closed connected to relative space-time, and produces knowledge. Although spatial and temporal conditions are different, it does not follow that human beings do not share a connection among them. These connections are through nets of knowledge. These nets can be subjective or social, and are the connections or disconnections among human beings.

According to the theoretical frame described above, the spatial and temporal devices in the theories of liberation´s theology are analyzed. The spatial conditions established by Camilo Torres are a new introduction in the science, and he relates the spatial devices with the social status in the Colombian society. Despite of introducing new spatial conditions, Torres takes for granted the temporal conditions developed by Marxist theories. They did not allow him to grasp the totality of the Colombian conflict.

On the other hand, CELAM introduces new temporal conditions in the argument. Nonetheless, they rest on absolute periodical time, and it implies the abandonment of other perspectives. The concept of absolute time and space forces to some collectives to transform their objectives. It creates problems within the societies which cannot be solved. Thereby, it is necessary that each collective develops its own plan of development.

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