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The *ethical* thing

You can summarize in the expression "non ethical creole friendship" (Mikel De Viana, 1995) the widespread crisis that affects Venezuela. It is indicative of a chain of factors, the first one of which it is a relative inability of the actors to act properly. That inability derives from the "social Ethos", that group of values and norms integrated in the social culture of the Venezuelan, that denotes a normative and institutional empty (family, school, company). Expression of this special "bowl of friends" or widespread amoral behaviors in Venezuela, are according to the Jesuit De Viana:

- . Nobody collaborates in collective tasks unless it perceives the material advantages and of prestige that they can report him in immediate form.
- . It is thought that the bureaucrats are only those that should be in charge of the collective matters, because they are only paid to assist the collective business. And such officials are about to look for and to accept advantages to carry out their functions well.
- . They lack mechanisms of the public bureaucrats' control, to those that it is supposed that the competent authorities should only control.
- . It is suspected of fraud any performance if he/she says that makes for the very common one.
- . The system of loyalties is individual and personal and not been founded in collective solidarity.
- . The members of the institutions are not identified with them unless they receive material advantages or of prestige.
- . It falls, this way, in some relationships of type customer, so it is very difficult a leadership if it is not mounted on client factors.
- . Actions are seconded that they only have collective advantages if they also bring particular harnessed advantages.
- . The voters feed little trust in leaders' promises when they offer advantages for the future.

Partial conclusion

Carreras Damas (1999) in his brilliant reflection about the long march of the Venezuelan society toward the democracy, he points out that they are three the basic manifestations of the critical situation for which we cross.

"Situation that can be enunciated in synthesis, as the result of the disorder that has taken place, and it spreads to be accentuated, among the effects of the factors of change, unchained in function of the process of democratization and modernization, and the capacity of the society to channel them and to regulate them."

These manifestations are: 1) the inability, up to now demonstrated, for the political class; 2) the lack of a generation of relief leaders; 3) the institutional flaw that has left the society without firm and clearly defined marks to channel their development.

And the author points with frankness, to three bad habits of an individual and collective behavior that have increased the square of difficulties. They are bad habits that configure what you could call *an ethics absence*:

1) the laziness that has been practiced, in a widespread way, as the contempt taken until the forgetfulness of all sense of social responsibility;

2) the civic cowardice that you hides as tolerance, and it is expressed as respectful abstention of exercising the critic;

3) the carelessness that becomes criminal indifference in the face of the own luck and that of the society.

A journey to light plane flight about the complex reality of Venezuela, as it is made previously, would allow you to point out with the finger some fractures or fissures or gorges. And if we were about focus the complex national problematic

national of these last years, we could identify some deep roots that continue fed. with an ambiguous sap the trunk, the branches and the conflicting foliage of the Venezuelan current critical joint. But this is topic for another tract of our study. The previous accumulated factors are enough to explain why the Venezuelan nobleman and brave people began to look, from 1994, toward a "necessary gendarme" to leave the economic, social, political and ethical wrongs.

"Everything shines maladjusted. The State suffers a disorganization crisis. It has diminished the sense of authority dangerously. There are anarchy buds. The social nonconformity generates a permanent agitation. These are factors that unbalance the democracy".

(A.J. Gabaldón, 1994)