

The Chance of the Sustainable Technologies in the Caribbean Urban Centers: an Ethnourbanistical Approach Through Paul Virilio's View

René Julio Castillo

Universidad Piloto de Colombia, Bogotá, Colombia

Abstract: The academic and scientific multinationals have started the operation of the sustainable technological machinery in the globalized world generating a dangerous dilemma in the social and cultural development of the Latin American and the Caribbean cities. On the one hand, they press the daily life of our towns overwhelming the individuals and the collectivities with new technological consumptions that end up destroying the ancestral essence of the traditions, habits and customs, but on the other, they destabilize and confuse the development idea in relation with the context. The resulting dilemmas at last lead to assimilate the consumption of the technologies that are manifested in cellular telephone utilization over the consumption of basic foods for the subsistence. It happens also with the usage of more complex technologies (telecommunications, alternative fuel systems, transport systems, machinery, household-electric, etc.) of strong urban regional impact which are always adopted in Latin America and the Caribbean, without studying the social and cultural effects these generate in the cities and the regions. In order to diminish this social and cultural impact in a multiethnic society as ours, this study proposes the ethno-urbanism approach, as an active mediator in the globalization and relativization processes of the sustainable technologies.

Keywords: Sustainable technologies, ethnias, urbanism, development, city, Caribbean, cyber world.

The technologies by themselves are fabulous creations of the large cities; in the known world they sustain the constant and unfinished creation of the individual and collective minds of our societies and cultures; however, this creative units are fold and unfold in the citizenship and regional realities and fictions in a way that affects the balance of the habits, customs and traditions of the multiethnic towns. In the case of the Colombian Caribbean, in general the technologies snatch the attention to natural life with magnificent but incoherent invitations to technological consumption in any context. The technologies are necessary in the globalized world and its projection in the society must be clear and manifested, related with the physical and mental impact that can be generated in the city; in the same way the normative control to the technologies use must pay attention to the defense of the cultural symbolisms that transform in many ways the transcendental bases of life. In general, the technologies disguised as sustainable press all type of mentalities and sentimentalities of the city and regions.

The technologies presentations are regularly charming like snakes in the paradise: they urge to eat the prohibited fruit, forbidden by a higher globalized reality that directly alters the consumption psychology; once tasted, consumed by individuals and the collectivity, "the luck is thrown": there is no turn back. Techno mania, technophobia and technophilia make their triumphal entrance to the urban societies and cultures; technology produces fear to the oldest ones, love to the youngest, and to the uncontrollable infants, disease and desires that end in a techno-addiction

that has become general at the present time in all the continents of the cyber world, sponsoring personal relations without any corporal rubbing: flat plasma and LCD computer screens, cell phones and its accessories; a digital, analogous and virtual world with all its communicative and tele-informatic variants.

When we face the representations of this technologies framed as sustainable and sustained, we love the former, but we bear the latter in despite of the fervour in which the society is invaded day by day with its charming forms, tastes and colours, offering its benefits with supposed functional improvements of the social, civic, domestic, labor and recreational spaces. The only remaining thing at last is a confused individual facing the prices and the aesthetical, mechanical and robotical changes of fake technological delights; the problem is so serious that the other citizen and daily needs begin to undergo genetic transformations, among others; the grafts, mutations and symbioses are imperceptible in the beginning, uncontrollable in the middle path, and at the end of the consumption process they are devastating and abominable. The nearly automatic result is the increase of infantile, familiar, labor, civil, social, political, economic and cultural violence, without left aside the ethical and moral one. In this cybernetic spectrum the technologies goes through all the societies and cultures without we notice it.

For the sustainable and sustained technologies there are no urban or regional preservers; for these old and new technologies the important thing is the last apparatus version and its charming and explosive consumption. Without any exception, all technologies

attack from inside and from outside the manifestations of the own and other people's cultures, concretely the individual and collective habits, customs, and the family and communal traditions; in these circumstances technology crushes ruthlessly the artisanal, entrepreneurial and industrial works of the urban and regional societies.

The first technologies attack is the displacement of the common language verbs and words; to access, to chat, to range, to connect, to internet¹, to enter, to e-mail, to speak, to base, to find, to interact, not to mention other paralinguistic forms in this parallel socialization into the culture of the city and the countryside.

It is no longer possible to be in a plaza with a friend or a neighbor; today the important thing is to speak without contact, that is to talk and interact virtually with one or more individual that could at the end get involved in virtual sex acts or in uncompromised cybernetic orgies. The prohibition of the land paradise has been risen again; the consumption of the sustainable and sustained technologies is in control, legalizing the individuality, the self dependency (the couples of someone with himself, that is to say, "I and I") is putting in danger the first principle of man, like a social animal: the need of the heat and the cold of other bodies to exist. The human social condition justifies the development and the community's well-being. To set the individual well-being over the collective one, results in the destruction of any kind of dialogue and legitimizes the ending of the controversy and the defense of the idea, the corporal manifestation of illusions and disappointments. The electronic mail, the web sites, virtual books, purchases on line, the virtual fields etc., have generated an anonymous cyber world, intangible, trivial and cold that threatens to infect us all with the same viruses.

How can we resist this attack by the sustainable or sustained technology? How can we surpass and survive to its habits and additions? What are the traditions, languages, habits, customs, and work that must or can resist and remain aside from this pressure? It is possible to resist against this tsunami (in a metaphoric way) from the multiethnic American culture and society.

Perhaps this is the hidden secret of the globalization: the exile of the lost land paradise of the Christianity; today we have to bear the cyber world lost paradise. What is expecting us? A world controlled by the television like the famous "Truman Show" film, or a virtual one controlled by a machine like Matrix or Star Wars, or like cartoons as The Jetsons or Futurama; in the last one machines, men, animals and vegetables appear like part of an individual and collective body, all living and mechanized beings have mutated and grafted, generating a world of wonderful and fabulous beings: the mollusk man, the frog man, lizard, the robot that laughs, cries and falls in love, the talking head locked up in a crystal without body, the cyclop woman, etc.

The only thing that stands in this vision as historical heritage of man is the speech and the communication.

The technologies as a muse of the sustainable and sustained machineries of the academic and scientific multinationals begin to bill behind the scene against the urban and regional realities of multiethnic worlds. The traditions and old fetishisms, those popular and daily beliefs that with very few explanations balanced the popular and bourgeois cultures, are displaced by new utopias and fictions. The technologies are generating a new forced displaced from the body and the soul of the city: the traditions, the speech, the habits and customs, expelled from the body and the mind of the citizens, those who have accepted their part of the cyber world, the so called metallic, cybernauts, metro and transsexuals, meat and bone robots without history, memory, mentality and individual and collective feelings.

What can technology mean without man's love and wishes? Which is the reason for a man to serve in a dehumanized and mechanized world? Can the technology survive without the man and vice versa? What kind of illusion can sustain the coexistence between man and technology?

Paul Virilio in his book *Cybermonde, la politique du pire* is marked like one of the contemporary thinkers daring to denounce the danger of a cybernetic revolution; in this book Virilio sends a true blaze to the resistance. In the cover of his book is said that Virilio is concerned about the moral, political and cultural consequences of the acceleration of world-wide time, the cyber world; the text attempts to arise a question about the sense of the time and our presence in this world; with this purpose he compares the industrial revolution of the XIX century with the computer science era; he primarily questions the relation between speed and political power. In this relation the idea of how the real time technologies can contribute to the improvement of the democracy is questioned; he insists that the own right of the man is to resist.

Malraux said "you are a man when you know to say no". The lost of the world or how meet again the own body, is one of the questions of this work. How to think the City? Like a citizen of the world and a wise city planner, Paul Virilio explores the means we can arrange to recreate an inhabitable world in which our body would meet again a private and public space.

Virilio also presents some reasons to be integrated with the resistance, and he foretells a general accident that in a kind of reverse miracle way, allows us to reveal and to evaluate the damage of progress. Finally, he draws the possible war in the reconquered landscape where the real time will be the space threat from the satellites; not being still the disaster determined, he affirms that the society is on time to reconquer the planet and to invent a new landscape and dare to support the "Against to Cybernetic".

Virilio was inspired by Philippe Breton, Jean Guisnel, Jaffelin Checks, Kaki Jaki, Negroponte, Karl Porter, Rachline, Rheingold, Rosnay, Roszack, Serres, Toffler, Von Newmann, Weisen Bawn, Weiner, Woo Drow and his own work, he launches through an

¹ An adopted term understood as the act to browse the Internet.

interview by Philippe Petiet translated by Mónica Poole, a direct coherent critic of today's world, the communications, the tele-informatic and the Internet, all in the aspects of national and worldwide life. This negative and simultaneously deluded critic offers to the ethno urbanism an alternative base for reaction, that in unison with the Virilio's words only pretend give some respect to undefended multiethnic societies and cultures against the communication and the technology, which in a potential confrontation between nations, would not have any possibility to survive in an eventual intercontinental and intergalactic satellite war. Therefore, with less pretensions of absolute and inspired resistance as in the Virilio's view, the ethno urbanism sends an SOS to the local and regional interethnic cultures in order to be sustained in a right to life and to the existence of local worlds in the globalized proposal. The wars of the global democracies will be as hard as the daily struggle of citizenship that we are already living in Latin America and the Caribbean.

The ethno urbanism proposal consists in a request to the new sustained (those that I bear) and the sustainable (the one I love) technologies, to consider the differences of our multiethnic societies (Latin American and Caribbean) where the urban and regional citizen actions and fictions are re-active in our culture. In this sense they can generate all types of violent reaction or indifference facing produced by the loss of fundamental things like individuality, family, society and culture; in other words, the issue is the freedom to choose to live in a primitive vital world or in an advanced virtual cyber world. The right to live as each one decides is in danger; the worthy existence right without sustainable or sustained technology has become something intolerable, the right to remain in the place selected by the body, in the Earth, in the nature, is in crisis; the virtual place, the alienation is in control more and more mechanized and electrolyzed from urban and regional networks of communication and tele-informatic.

The ethnourbanism as a theory of resistance and a defender of the multiethnic world aims toward a rooted socialism that proposes not to move and recognize in the development and well-being of our towns, the speech, habits, customs and traditions as opposed to the stormy crossed globalization that the world lives today, to recreate with it as long ago, new forms of adaptation and consumption of all kind of sustainable and sustained technologies that won't left to exist and will be legitimized and legalized in the cities and regions of this globalized village given the present circumstances.

The five proposals from the ethno urbanism for the conservation of the traditional cultures in the globalized world are:

1) All sustainable and sustained technology must consider in its implementation and use the social and cultural contraindications and effects that can be produced; else, it must compensate all individual, community, group or affected society.

2) Like the pacts of conservation of the historical cities and the pacts of water conservation, a pact of integral conservation of the local and regional traditional cultures in such effective way that could not be violated by the globalization phenomena.

3) To encourage the study of the languages, habits and traditions of the towns and cultures remembering its disciplinary and controlling power in the diseases of body and soul, as well as their common and individual relations within the spaces of the city; in the same way, to understand the systems of economic and political order that maintain and sustain this type of societies and culture.

4) To develop global policies that increase the respect to identity and difference of the towns with severe sanctions for those that, under power conditions, alter in the name of the globalization the normal state of the towns.

5) To create a legislation that guarantees the worthy life and the coexistence of man and machines in all its natural and artificial manifestations, putting in front the man and the nature to the machines, in the same priority condition that the natural world must have over the virtual one.

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