

Chapter 3

English Speaking Countries and the Culture of Fear: Understanding Technology and Terrorism

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ABSTRACT

The direct intervention or full-scale led wars are ideologically legitimized by the needs of bringing the ideals of American democracy, liberty, freedom and mobility. However, at the bottom, this globalized culture of fear hidden dark interests associated to exploitation. Paradoxically, these types of interventions suggest that terrorism needs the use of force, but in so doing, impotence and deprivation surface. Undoubtedly, Anglo and Latin worlds have created, according to their cultural matrices, diverse tactics to adapt to environment, as the form of understanding the future. While Anglo-countries developed a fascinating attraction to risk and future, the sense of predestination alludes to what today has not occurred yet. Technology only helps to mitigate the temporal effects of uncertainty triggered by the orientation to future.

INTRODUCTION

Undoubtedly, English speaking countries have developed high technology, digital information to pose as the main powers of contemporary world. Dotted with a machinery of war, adjoined to consolidated economies and democracies, England seems to be situated as a global empire, even collapsed its hegemony after 19th century. In fact, this chapter explores the connection of English speaking cultures with risk perception, a deep-seated matter which merits to be studied. Over years, England has successfully imposed not only to its colonies the right of trade and the language, but forged a culture of fear, which persists to date. To set an example, at time of keying the word disaster in google reaching almost 151.000.000 records. If we go to Spanish “desastre” this cipher is limited to 60.000 records. This evident contrast between Protestant and Catholics seems to be one of the aspects that captivated our attention in this essay review. At some extent, the following tables summarizes how prone to risk Anglo Saxons are.

DOI: 10.4018/978-1-7998-2466-4.ch003

Table 1. Entries on Google

Language	Spanish	English
Disaster / Desastre	19.500.000	151.000.000
Risk / Riesgo	83.200.000	527.000.000

As the previous backdrop, it is important to add that in England, United States or Australia, there is a lot of programs, doctorates and Research-department associated to risk perception or terrorism, while the same does not apply for Spanish-related nations as Argentina, or Mexico. Therefore, the importance of risk perception in English speaking countries not only is an interesting point of convergence which was never checked, but also reveals the intersection of technology to prevent surrounding threats. This suggests likely Weber was in the correct side when confirmed that Protestants developed a frightening culture resulted from the rise and consolidation of predestination doctrine. If the Mediterranean cultures, coined the Latino-archetype, were based on piety and sacrifice, the Anglo-countries have deposited on the future much expectative. Equally important is to discuss why some countries are risk-oriented, while others are not, as well as the role played by some cultures as leaders of technology while others are excluded. As explained, Weber's legacy inscribed into a gap between Protestant and Catholic cosmologies. The protestant logic would be determined by the sense of predestination (Weber, 1964; 1995; 1958). The roots of capitalism are based on the stimulation of competence among citizens, who devote their resources to show themselves they are special (Fromm, 2005). At a first glance, As Coleman puts it, the lack of certainness respecting to salvation led Protestantism, unlike other religious waves to develop a strong attachment to politics (Coleman 2013).

Since Protestantism has developed a negative image of the external world, its hopes of salvation where in predestination. The war for the redemption of souls became in one of the concerns of evangelicals once arrived to the US. This sentiment, which combined fear and love, formed the American character and a particular way of producing politics (Greven 1988). Recently, Korstanje (2012) suggested that Weber did not take the wrong way in diagnosing capitalism derived from Reform, but he opted to an easy explanation in lieu of delving into the Norse Mythology. Unlike others form of mythologies, in Norse Culture Walkyrias, were sent by Odin to embrace all fallen warriors. They know beforehand who will fall, even before the involving victim. This paved the ways for the advent of the predestination principle, Luther and Calvino will develop in their theologies. Unlike other cultures as Greece, where events resulted from a previous human decision making process, in Norse Mythology, human beings are minimized to the extent of accepting a closed-view of future. If Agamemnon embraces the sacrifice of his daughter to defeat Troy, he is aware of his freedom to opt for one or another way. For the ancient Norse culture, fate is given to mortals to be accepted and followed as it has been revealed. Untouchable for Protestants, the future never can be changed. As explained, the sense of predestination is older than Weber's presupposed. By the way, E. Dodds (1997), sees in the Greek world the point of indetermination. Parents are fitted against sons are at odds but in all circumstances, the future is drawn by the practices and things that people accomplish in this world. Gods are only divine advisers.

In middle Ages, Catholic Church monopolized not only the production of knowledge but served as a platform of consult to gain understanding of the world. This was radically changed whenever a strong quake hit Lisbon in 1775. This disaster not only was the epicenter of secularization but the birthday of the Science. Its effects evidenced serious problems in the existent-already Faith to forecast similarly events

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