

El proyecto de modernidad y la administración pública

The project of modernity and public administration

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Resumen

El objetivo del presente documento es examinar, de manera reducida, al liberalismo y conservadurismo como ideologías que se expresaron en proyectos de la modernidad posteriores a la Revolución francesa, para comprender su influencia en la conformación histórica y en la concepción epistemológica de la administración pública, como ciencia social heredada de la Ilustración. Se concluye planteando que ha predominado un pensamiento liberal progresista en la forma de argumentar el quehacer disciplinario de las ciencias administrativas.

Palabras clave: liberalismo, conservadurismo, revolución, administración pública, Ilustración, modernidad.

Abstract

The aim of this document is to examine, in a small way, the liberalism and conservatism as ideologies which expressed themselves in subsequent projects of modernity to the French Revolution, to understand their influence in shaping historical and epistemological conception of public administration, as inherited social science of The Enlightenment. It is concluded by proposing that it has dominated a progressive liberal thinking in the form of arguing the disciplinary work of Administrative Sciences.

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Key words: liberalism, conservatism, revolution, public administration, enlightenment, modernity.

Fecha recepción: Enero 2015

Fecha aceptación: Julio 2015

Introduction

This document considers that liberalism, conservatism and socialism are two reasonably coherent ideologies due to their moral, political, economic, social and cultural ideas. These ideologies have survived for a considerable time, with its advocates and detractors, with broad or limited margins of institutionalization. Ideologies are little observable because they require political actions or practices to do so, they are also evoked by the political parties in the laws adopted, manifestos and actions of rulers and to projects of the State. We hold that thoughts and facts are not formed or appear to be atomized, they do so in guidelines, systems or structures of thought, i.e. the doctrines and valuations are present in every system of thought. The liberal promotes a modern form in the secularization, political pluralism and free competition in the market, the conservative opposes any changes, so conservatism makes reference to a movement that responds to a specific and concrete political tradition, in this case the conservatism that was conceived during and after the French Revolution (1789-1799).

The project of modernity is the consequence of the continuities and ruptures of the complex processes of formation and consolidation of knowledge, methods and techniques; of the confirmation of means of action, social classes, the accumulation of wealth; of the inrush of institutions, ideologies and doctrines, and the ratification of more or less global processes, in a vast and complex space of time. Modernity is the consequence of the birth, overlap and coexistence, uneven rhythms, from political, economic processes, social and cultural which are confirmed in a project of State and society.

In disciplinary and epistemological shaping of public administration is the presence of a liberal or conservative project of modernity. This observation prevents to give specific content to the project of the same modernity, submit a project as it must be, as a sign of what moral and politically should be carried out and accepted by society. The social and historical capacities of our nation permit or preclude the act of projecting and carry out the theoretical and practical content of the aspirations. In other words, there is a tension in the theoretical and practical level between the State and the Nation, from the gestation of the modern State and its sinuous progress. Between natural law and national spirit, between Rule of Law and nation State, between naturalistic illustration and romantic Historicism, liberalism and conservatism, in this theoretical and practical struggle it validates the paternity of the project of modernity. However, both liberalism and conservatism are expressions of the nascent bourgeois ideology. The present document summarizes in the form of synthetic sketch, epistemological and historical review of some representative of modern ideas and the study of their conceptions of the public administration, is undertaken as empirical benchmark taking the development of these after the French Revolution.

This document summarizes the epistemological and historical review of some representative ideas of modernity and undertakes the study of the concepts of public administration taking as empirical reference the development of these after the French Revolution (1789-1799). At the time of Jean-Jacques Rousseau (1712-1778), will present a peace made uncomfortable by the French Revolution and the coup of Napoleon Bonaparte. In 1815, the French political world back to the tranquility, serenity incompatible with any form of change, only the fervent supporters of the status quo witnessed by Louis XIV, the Sun King (1643-1715) and his famous phrase "I am the state I "could tolerate. They entered the nineteenth century, the Congress of Vienna and the military alliance between the Emperor Alexander I of Russia, Emperor Francis I of Austria and King Frederick William III of Prussia, known as the Holy Alliance were held, which were incorporated England and France in 1818, with the intention of bringing peace to Europe after the long Napoleonic Wars, through spread Christian values: faith, charity, justice and peace. In general, the purpose was to keep the absolutism as the dominant political regime in Europe; the Holy Alliance was opposed to the democratic revolutions and secularism. Two responses were

against the system of the Holy Alliance and its ideals: 1) rebellion of industrialism, the monarchy, the aristocracy, the radical free-market philosophers -Sébastien Le Prestre movement, Lord of Vauban (1633-1707), Pierre Le Pesant, Lord of Boisguilbert (1646-1714), François Quesnay (1694-1774) and Adam Smith (1723-1790) - and even of Marxist socialism, and 2) the Revolt, romantic did not want harmony and calm, they wanted a strong and enthusiastic individual life, not professed sympathy for industrialism as this denigrated the soul money and interfered with individual freedom. During and after the revolutionary period, the Romantic movement was introduced to politics by the nationalists and conservatives.

The course of the document suggests that the disciplinary nature of Public Administration - in the generic context of social sciences has a close relationship with the empirical reference of the progressive liberal modernity as well with its measurable conception of argument and evidence, even if the program or speech governments approach to conservatism. How to teach and study public administration is in tune with the progressive liberal argument of bourgeois modernity-rationality and universalism of the concepts used to interpret a reality, the classical idea of the social contract, the common good, public administration and the point that relates to the state and society, sovereignty, individualism, and using a series of concepts and techniques for empirical proof through the use of mathematics, are clear examples. It departs from the assumption that in the tradition you can find a viable standard systematized practical knowledge of individual behavior and social and political coexistence.

Features liberalism

The main initiators of the Enlightenment are registered in the area of the rising bourgeoisie, but its promoters were neither all bourgeois layers, not only these. On the one hand, he had his opponents in certain sectors of high commercial bourgeoisie and on the other hand, certain elements of the lower clergy or the court nobility, and even the state apparatus itself of enlightened despotism Federico II, Catherine II and Joseph II- supported it, although in the latter case as a mere instrument of international policy (Ruggiero, 2005). However, the abrupt change did not come entirely by the Enlightenment, partly did it because only the wealthy minority could read and had the time to do it and because the Enlightenment was

more reformist than revolutionary, and he longed for a perfect system, organized scientifically regulated by reason and ruled by tyrants generous. The Enlightenment would gather all the scientific knowledge and making it accessible to all social circles. Enlightenment philosophy was formed with the results of natural science and empiricist doctrines of English; It is spreading the least part of Cartesian metaphysics and the British thought. The historical and critical of Pierre Bayle (1647-1706) Dictionary and the 28 volumes of the Encyclopedia or reasoned Dictionary of sciences, arts and crafts of Denis Diderot (1713-1784) and Jean Le Rond D'Alembert (1717-1783) They are a clear example (Bonazzi, 2015).

Liberal principles are not homogeneous, as shown by the conditions born in England in the mid-seventeenth century between the Civil War (1642-1651) and the Glorious Revolution of 1688, when arguments were made against the absolute power of the monarchy represented by James II, A1688 1685, and by William III and Mary II, de1689 to 1702, and against the power of the Church and its religious truth, and the demand for religious tolerance domination origin Calvinist Protestantism and Roman Catholicism . Calvinism, Lutheranism and Unitarianism (Ruggiero, 2005): During the reign of Oliver Cromwell (1599-1658), various Protestant sects were recognized. Demand for religious tolerance and the claim of a concept of political community based on free agreement of its members, are the arguments that John Locke (1632- 1704) resorted to develop the idea of the first English liberalism (Santirso, 2014) . In France, liberalism seek to develop an opening of the power of the monarch through a centrifugal nationalism and the consolidation of civil liberty. Political freedom in a constitutional Charter consolidates, are guaranteed to all citizens their rights and obligations, two cameras to granting them the right to vote taxes and to cooperate in the adoption of laws were created. Suffrage remained a privilege for older taxpayers, the electorate was still limited (Lomba, 2014).

For the Scottish liberal philosophers, most notably David Hume (1711-1776), Adam Smith (1723-1790) and Adam Ferguson (1723-1816), the contributions of the human mind, the vision of a self-regulating order forms spontaneously if individuals are controlled by appropriate legislation, and reflection on the history of civil society, are examples. The

Scottish liberalism took the rationalists and humanists Illustration English, French and German standards, especially the French principles. Scottish liberalism originality lies in its emphasis on reason and the negation of all authority that was not justified by it. There is an optimistic perception of the individual's ability to improve society and nature using only his human understanding (Marias, 2008).

German liberalism offers a historical interest in the appearance of their doctrinal expressions and the development of complex influences that have been diverted and hindered their orientation. The French Revolution Germany offered to small and medium property, and agricultural society liberated from feudalism and spiritual culture prepared for the birth of the common law which is the essence of liberalism. The ideal bond that had formed during the Modern Age by the Holy Roman Empire, made it necessary for the Germans to a new link, liberalism with its sense of autonomy and independence aroused strong nationalist consciousness, the idea of homeland, nation German, was the new bond that replaced the battered imperial link. For Germany as a people lacking a unified political tradition, only the freedom offered the idea of a common citizenship able to hold and dominate the political disintegration. For Germans this citizenship was completely ideal and their nation was a cultural nation. Your freedom lies essentially in thought (Touchard, 2006).

American liberalism is considered, from the time of Alexis de Tocqueville (1805-1859), as a democratic liberalism. The American Revolution had a predominantly political, social and economic. Not knocked down a feudal system that had never settled in North America. Above all anticipation it is disabled by inheritance of real estate, except Massachusetts, Delaware and Rhode Island. He did not completely put an end to slavery, and this remained the most serious contradiction of the regime and the main source of conflict between states. Liberalism in the United States recovered the liberal values of the British and French, and the exceptionalism of American liberalism was present from Benjamin Franklin (1706-1790), John Adams (1735-1826), Thomas Paine (1737-1809), Thomas Jefferson (1743-1826), James Madison (1751-1836), Alexander Hamilton (1755-1804) and John Louis O'Sullivan (1813-1895), among others (Hamilton, Madison and Jay, 2001).

The liberal project of modernity and Public Administration

Liberal thought has not walked the same path; the eighteenth century is not only enlightened despotism, rationalism and neoclassicism. The Deists and mystical movements coexist with these dominant trends, claiming the value of feelings and passion. The eighteenth century is heir to the appreciation of the irrational, the sentimental and the valuation of human sensitivity, which identifies the nineteenth century. On the one hand, the liberal Enlightenment Renaissance inherited a rearrangement of the world and a boost to the progress of science, all necessary to end the metaphysical, prejudice, superstition and expose the relativity of customs that are respected as truths revealed. Enlightenment fulfilled his task: give the man the power to measure, control, dominate and conquer nature in a dream of progress towards happiness. But Enlightenment thinkers impose limits to knowledge: it was impossible to know the thing in itself, it is only interested in the knowledge of the phenomena of the sensible reality, considering that what our senses can not conceive of no use. The progressive liberal modernity sustain their project in the material qualities of objects (unity, variety, regularity, order, proportion) rather in the sense that produce these in whom contemplated.

Enlightenment is characterized for the progressive liberal modernity by discovering the mathematical reason-heredity that has its origins in the Aristotelian rationalism. At the beginning of the modern state begins to talk about why the state acts as a mind, the State personifies the reason, the reason of state. In the Renaissance the State personifies a strong political unit as a reason that makes things better several reasons. Niccolo Machiavelli (1469-1527) founded the reason of state monopoly in the Prince must have on: diplomacy, military, administration of justice and finance (Laski, 1974).

The origins of the management sciences back to the early eighteenth century in the State of Prussia. The Thirty Years' War (1618-1648) and the end of this, along with the Peace of Westphalia (May 15 and October 24, 1648), forced the Kingdom of Prussia to regain its greatness. During the reign of Frederick William I (1688-1740) the first chairs of systematic teaching of administrative chores state servants took place. In 1723 the Supreme

General Finance Directory arose, war and territories and in 1728 the Department of Foreign (Guerrero, 2004) was created.

Called cameral sciences and police science, typical of the sixteenth and eighteenth centuries were great scientific and political developments in the absolutist state since banished estates forms of relationship and became founding principles of institutional forms of state organization. Relationships or inherited estates will give way to the agreed relations, a king-subject justified in relation each other. The rationality of power and administrative practices concerning the ideologically and politically absolutist state solely responsible to meet their own needs of human existence and happiness of individuals. The protagonist of the history of all separate secular metaphysical trait is the individual. 1814 Bourbon restoration in France, after the Napoleonic Empire, did not represent a return to the old regime to start the French Revolution in 1789; French retained all civil achievements of the Revolution settled in the Napoleonic Code, and administrative centralization, presented with different political hues in the departments, education, commerce, industry, finance and public finance. Individual and feudal property still forms the basis of the economic society. The concordatorio regime of 1801 between Pope Pius VII and Napoleon I of France was preserved, and at that time the ruling class was the bourgeoisie, mainly landowner, but with new sources of wealth such as manufacturing and trade (Guerrero, 1996).

In 1808, Charles-Jean Bonnin in France published his Principles of public administration, they Bonnin (2010) suggests the need to organize the work of the government, knowledge and self-education of these through an administrative code and warrant -in largely inspired by the Napoleonic Code. Freedom, equality, representative system, the division of roles and liberal thoughts are the sources from which emanate the principles of public administration: 1) administration began with the association or community, 2) conservation of this is the beginning administration, 3) the administration is the government of the community and 4) social action is its character, and its attribution enforcement of laws of general interest. To Bonnin (. 2010, p 170) "managing is the general rule; Judging is the particular rule. " Public administration is "the one with the management of common issues to the citizen as a member of the State" (Bonnin, 2010, p. 171). In general, the public administration is the

force that directs, edits and improvement that exists, and leads to good beings like things organized. As science determines the nature of the objects comprising its own doctrine. As a social institution has its legislative elements designated by the nature of things that manages, is the government of society. It was founded to care for the people, people and property. The administration utility is its direct application, its executive action. As law or will is passive and determines the application and enforcement of the law (Justi, 1996).

In progressive liberal conception the study of public administration can hardly be dissociated from the evolution and development of the state, to say nothing of their administrative or bureaucratic apparatus that is the administration itself: the state can not be understood back to the administration, since this is what gives content to that, so that management is still the body of the state and what is really a State through its Administration (Nieto, 1996).

The characteristics of conservatism

The origins of conservatism are in denostaciones to the Enlightenment in the organismic conception of society-generically appealed to the very usefulness of the society and the state, not as human rights, the movement and novelist the modern tradition of the nation. Organismic conception of civil society with conservative thought, is not made up of free and individual contracts, by agreement between the parties, but, on the contrary, consists of organisms that exist prior to the individual will way for institutions which they have motivated a value to the community members, and ensuring the presence of these bodies allows the existence of the freedom of individuals (Nisbet, 1995).

Romanticism opposed streamlining the illustration, the enlightened despotism, the first English Industrial Revolution (1760-1860), the natural equality and freedom. Some German and English writers of the Romantic movement are: Gotthold Ephraim Lessing (1729-1781), Johann Gottfried von Herder (1744-1803), Johann Christoph Friedrich Schiller (1759-1805), Johann Wolfgang von Goethe (1749-1832), William Wordsworth (1770-1850) and George Gordon Byron (1788-1824), characterized by reflecting on the relationship that sustain natural religion and revealed religion (Forster, 2001).

The ideas of German Romanticism offered an organic conception of social life, contrary to atomistic individualism, and found some mystical intuition of the state as an earthly god with the spiritual forces of all the individuals directing them to a higher moral purpose and national. German Romanticism found good reception from traditional classes for their sympathy with the indigenous. Romanticism was established as the living communion of spirits. Conservatives felt he had to broaden its base and build it not on the tower of privilege, but on the platform of the feelings and interests of the people (Guiomar, 2001).

Nationalist movements assume that nationalism is a feeling, and that all cultural and political entity should become an independent state, argue that perfection is small and delicate, it does not cause shock, which produces pleasure and ensures the conservation groups human with common links (language, race, common historical ties) can form a homogeneous whole, a nation. Gabriel Louis, Vicomte de Bonald (1754-1840), Johann Gottlieb Fichte (1762-1814), Karl Ludwig von Haller (1768-1854), Karl Friedrich Wilhelm von Schlegel (1772-1829), Samuel Taylor Coleridge (1772-1834) Arthur Schopenhauer (1788-1860), Joseph Ernest Renan (1823-1892) and Charles Maurras (1868-1952), can be example (Nisbet, 1995).

The conservative project of modernity and Public Administration

The intellectual movement known as conservatism sought to recover the social order and halt the decline of humanity that would bring democracy. The handle of the reason is conservatism in the explanatory part of the natural and social phenomena, divine providence is the primary axis that explains the evolution, progress, reformism and dirigisme (Gonzalez, 2015). Conservative thought understands that human circumstances are extremely variable, any analysis of these is undertaken taking into account the particular circumstances of time and place, making enlightened opportunism or prudence are the foundations of knowledge (Russell, 2009). For the conservative, prudent and rational knowledge is obtained from the reconciliation of the wisdom of our ancestors and the rapid changes of the present. The legacy of rational, empirical, positivist knowledge failed to appear fully skeptical. It was legitimate scientific knowledge, however did not say

positively what it was scientific knowledge. It was a demonstration where skeptical dogmatism (Strauss, 2007) hid.

The tradition inherited by empiricism can be seen in the proposal of Henri de Saint-Simon (1760-1825) to create a new and authentic Christianity to be the ideological and moral foundation of an aristocratic socialism to lead the nascent industrial society and diminish poverty. The same is contemplated in the law of the three stages of Auguste Comte (1798-1857) and his idea of positive knowledge, based on the experiences of the context of the

French Revolution.

Conservatism in England was present with the voices of Richard Hooker (1554-1600), Edmund Burke (1729-1797), Samuel Taylor Coleridge (1772-1834), Robert Southey (1774-1843) and Benjamin Disraeli (1804-1881). The most prominent protagonist of conservatism was Edmund Burke (2010), writer, philosopher and politician, founder of the British conservative liberalism and liberal defender of old (old Whigs). For Burke (2009) All political, social and religious institutions are a product of knowledge and experience treasured throughout the centuries. He commands a conservative signal to say that the French Revolution is not a search for freedom from oppressive power, but the pursuit of absolute power by a group of intellectuals who had no interest or appreciation by society.

The individualization of society that accompanied the French Revolution attended the flowering rate, smoother, monetary and mobile land ownership. The Revolution exalt a new class economic power. In 1791 all French corporations were abolished, there was only the particular interest of each individual. In 1792 civil marriage contract is declared and ownership links were scrapped. The property and inheritance became a task of legislative action. For Burke (2009), individualization and rationalization of resources from the government, accompanied the Revolution. He expressed his distrust of the trade and to the impersonal identification of humans reducing their status to single owners, to some extent by the effects of industry and commerce on the historical and social links.

Conservatism in France was exemplified in the ideas of Jakob Böhme (1575-1624), Pascal Blais (1623-1662), Louis Claude de Saint-Martin (1743-1803), Joseph-Marie, Count de Maistre (1753-1821) Luis de Bonald (1754-1840), François-René de Chateaubriand (1768-1848), Auguste Comte (1798-1857) and Alexis de Tocqueville (1805-1859).

Conservative thought also manifested in the French nationalist movement through Joseph Ernest Renan (1823-1892) and Charles Maurras (1868-1952). Finally, the movement called naturalist find Hippolyte Adolphe Taine (1828-1893).

A response in Germany was the idealism, represented by Albrecht von Haller (1708-1777), Immanuel Kant (1724-1804), Johann Gottlieb Fichte (1762-1814), Georg Wilhelm Friedrich Hegel (1770-1831), Karl Friedrich Wilhelm von Schlegel (1772-1829), Friedrich Karl von Savigny (1779-1861) and Karl Marx (1818- 1883).

In the nineteenth century some philosophical currents of human revaluation occurred, which faced the situation faced by positivism not understand: why has become an issue since its inception. The arguments of Arthur Schopenhauer (1788-1860), Wilhelm Richard Wagner (1813-1883), Aabye Søren Kierkegaard (1813-1855) and Friedrich Wilhelm Nietzsche (1844-1900), are a case in point.

In Spain, the conservative ideologies presented with Juan Donoso Cortés (1809-1853), Miguel de Unamuno (1864-1936), Jose Ortega y Gasset (1883-1955) and recently with Maria Zambrano Alarcón (1904-1991).

In Portugal, the reflection of discontent and unease over the lack of nationalization of the concepts that was producing the overwhelming liberal progressive project was taken over by Fernando Antonio Nogueira Pessoa (1888-1935). Fernando Pessoa is considered revolutionary neo-pagan and conservative, absolutist visionary, mystical politician and poet (Gonzalez, 2013).

US conservative principles were nuanced, among others, John Adams (1735-1826), Alexander Hamilton (1755-1804) and John Randolph (1773-1833) (Hamilton, Madison and Jay, 2001).

Prospective Public Administration in the progressive liberal modernity

The relationship between theory and practice of public administration has been established with the weight of the concrete foundation that affect this reality. Consequently, the construction of administrative knowledge maintained or omits the historical and social character of the government action, and particularly the relationship between the mode of production of individuals and concepts that explain the type of society. The study of public administration must start from the concrete analysis of the trends of evolution of society; the exclusion of these aspects has led to the discipline in its positivist aspect and good US measure did not exceed mere elaborations of empirical and formal models that contribute little to the real understanding of the subject matter of the public administration, moreover when the idea of progressive liberal modernity has not permeated all scientific, social, political, economic and cultural layers of nations. For any theory and liberal progressive management technique is correct, regardless of the context in question, the problem of the society and the state will be caused by the fiscal year or the industrial system; for the liberal is the only natural distinction between capitalism and socialism. Public Administration for the progressive liberal thinking is the midpoint of the dual relationship that comes from the individual-state dichotomy sovereignty is in constant tension with the authorities and traditional interests.

In the future Public Administration greater systematization of its study by consolidating its positivist orientation, intergovernmental relations, public policy and governance observed in the United States; NPM, governance and the rule network in Europe, are an example.

During the nineteenth century affinity between the theory of public administration and the liberal features of the European countries it is observed. In the early twentieth century, national particularities are emphasized, forming a multinational scientific universe.

Throughout the century, the trend continues to be universal in the United States, and public administration designed as organization theory, and science policy or governance, lives in a conceptual world related for analogies, antonyms, synonyms and disciplinary approaches own a stable system, connected and highly differentiated.

In the coming years increases the practical difficulty to distinguish conservatism to liberalism, which is attenuated when considering the fact that both liberalism and conservatism present liberal democracy as a common basis, although they differ in purpose and of communism means achieving universal and classless society. For liberals, the way to achieve these ends is democratic and peaceful, this excludes internal movements backed by the interest of the majority. Liberals seek a pragmatic approach to the universal and homogeneous state, through a federation of states where economic inequality is explained by territorial and historical circumstances.

Conservatives suggest that the universal and homogeneous state will be achieved through respect to the particular and heterogeneous, respect for diversity, which is essential. Conservatives maintain a distrust of the universality of reason. The attention to minorities, diversity, ecological problems, migration, problems of the roads to peace, nuclear disarmament, nanotechnology and cloning, are phenomena that dilute the borders of liberal and conservative ideologies. Technical developments are influencing decisively in the spirit of man, resulting balances and imbalances frantically seek the useful, which may coincide with the collapse of the realities that initially coincided with the liberal or conservative ideology.

Concluding Remarks

The progressive liberalism and the consequent idea of public administration have close proximity to the French rationalist spirit, and in turn influences the French Enlightenment in Germany for the creation of such a movement, characterized by the diffusion of the thoughts of the German philosopher and mathematician Leibniz Gottfrird (1646-1716). The German Enlightenment introduced as features a number of less revolutionary elements, based on a limited critique of religion, but predominantly a rationalist and scientific spirit. The aesthetic and literary movement known as Sturm und Drang (storm and impetus) and Lutheran religious movement known as Pietism traits that favors personal religious experiences and the reading of the Bible, are the main sources of German romanticism, and this in turn the reactionary criticism of the rationalist spirit known as German idealism.

For the conservative modernity, traditional values are manifest in a conceptual structure and its fundamental assumptions-hardly compatible with the progressive- liberal universe. The idea of public administration to assume the conservative modernity from a distrust of state power; Accession of freedom over equality; sympathy for the institutions, customs and hierarchies; distrust of the idea of progress and a privilege for elitism (Burke, 2010). Plans and specific remedies are issues that must be reviewed and discussed often not preset for abstract thinking; usually of conservative thought is the perception of human nature, the purpose of society and the most appropriate methods to meet the common good.

The knowledge conservatism has a practical origin, the central database are traditions, religion-related community-Church and family. The relevance of the relationship between tradition and administrative know is not privileging one over the other, but to highlight the different nature that every kind of knowledge involved and the way it has historically formed a field of knowledge with a profession High public consciousness. For years, companies built reliable knowledge from practical knowledge, but in our time when excessive valuations on scientific knowledge have devalued other forms of knowledge as the common, popular and practical knowledge. Under these conditions face an alleged scientific knowledge and the use of impartial technical practices based on a highly conservative (Kirk, 2003).

Progressive liberals feel a fondness for the classical world of Greece and Rome, their livelihood will society and feel a liberal conservative estimates by the Middle Ages by an approach to religion, the Catholic worship, study and replication of the past medieval; their livelihoods will be the community. Apparently, reflections on modernity have been hidden, showing a set of concepts and operations with certain lack of historical context.

The paths of scientific developments are largely the result of the commitment to modern human reason and certainly maintain a strong relationship with the liberal conception of modernity. The rising bourgeoisie was the driving force behind the social democratization and the consolidation of the positivist method, in the logic of Copernicus, Kepler, Galileo, Descartes and Comte. Public Administration, as a social discipline, rests with the principles

of modern reason represented by René Descartes and was nurturing of empiricism and utilitarianism. In progressive liberal doctrine, Public Administration appears as an institutional means, objectively and impartially to protect certain forms of property.

It is considered that a strong emergence of the discipline is present after the Second World War, when the role of public administration as well as its growth, level of complexity and sophistication acquired a prominent place. In fact, you can ensure that the growth of government in recent decades within the framework of what is known as welfare states contributed markedly to the diversification of its functions and policies, greater coverage of public services, management of greater financial resources as well as the redesign of their organizational structures.

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