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en un mundo cada vez más global han suplantado definitivamente las ideologías a las creencias en esta función. Quién ofrece valores o contenidos éticos al Derecho. Estos son algunos de los interrogantes a los que pretende ofrecer respuesta el libro que el lector tiene en sus manos. Los efectos de la progresiva secularización de nuestras sociedades o al menos de las occidentales junto con los movimientos de población que se presentan cada vez más intensos permiten considerar que una de las características de la globalización consiste en el constante aumento del pluralismo ético o religioso en las distintas latitudes del planeta. Si hasta hace un tiempo no excesivamente lejano cada sociedad compartía un acervo de contenidos éticos que informaban el Derecho derivados en buena medida de las creencias religiosas generalmente compartidas en el momento presente la situación se ha tornado más compleja. A ello debeadirse que en las sociedades postmodernas no siempre se comprende adecuadamente la importancia de las creencias religiosas para quien las profesa. En otras ocasiones un concepto distorsionado de la laicidad impulsa a postular que las creencias religiosas deben irse retirando del espacio público. La cuestión que plantea este libro es quién puede colmar el vacío de contenido del Derecho a la hora de regular estas cuestiones. Se comprobar que las ideologías han sabido aprovechar la ocasión. También concurren unos nuevos actores como son los populistas o los fundamentalistas. Ello sin olvidar que se crea un clima propicio para reinterpretar los derechos fundamentales o crear algunos nuevos que aunque a veces respondan a intereses de grupos adquieren una dimensión global. Esta monografía obtuvo como trabajo finalizado el Premio Luis Portero concedido por la Real Academia de Jurisprudencia y Legislación de Granada. *Business magazine*, 2008. Cambio 16, 1997.

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