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[Antonio.dores@iscte.pt](mailto:Antonio.dores@iscte.pt), [michaelkuhn@knowwhy.net](mailto:michaelkuhn@knowwhy.net)

Title, **Sociological strategies of the 1990s / 2010 developed in the face of globalization and the transnational sustainable development: Interdependence, State, subjects**

Gilles VERPRAET  
Sophiapol University Paris Ouest Nanterre

Gverp2015@gmail.com

The concept of globalization bas been framed inside the internationalization of economies, by networks and TNCs. The globalization of knowledge combines both the compactness of knowledge in global center (Sassen 1993) and their diffusion by the networks (Gappert, Sassen,) So result a series of dilemmas in the international construction of knowledge versus: national knowledge. The sociological appropriation of these global knowledges comes within a double movement, between compactness x diffusion of incorporation and communication (issc report)

We present the different sociological currents of selective appropriation and construction of these so-called global knowledges. The question consists to evaluate these strategies developed between 1990/2017, within the tension between local knowledge and global knowledges.

a/ The post-national state, formed at the intersection of rationalities and multiple legitimacies (Habermas, 1998) question of national sovereignty inside international exchanges, by integration of national knowledge in a global social space (Strange, 2015).

b / The sociology of globalization studies the redefinition of social formation, between local subjects and global subject, between global classes and local alliance of subordinate groups (Sassen, 2007) It supposes some convergence between the horizons of modernity ( Wagner, 2012)

c / Global antropology developed by Burawoy ( 2000) and A Ong ( 2006) compares monographs of local situations on the idea of interdependence between global versus local social relations, between north / south, so to assume the multiplication of local knowledge inside global frameworks and transnational combination (Santos, 2015).

b / Positive developments:

-The period 1990/2010 experimented multi-level mobilizations and new forms of interdependence (Seattle 1997), considering the Arab mobilizations between public space and political space.. It implies the bottom up generality of local knowledge in the face of State knowledge or global knowledge.

-The issues of sustainable development concern the construction of interdependent mobilizations, as movements of opinion who can push countries to international agreements (cop 21 cop 23). These international agreements do not prevent some legitimate debates between small countries and large countries, on industrial trajectories and sustainability trajectories.. The cognitive hypothesis underlying such coordinated development presupposes a sustainable linkage between global knowledge (warming, global cycle) and ecology of local knowledges (nature ecology, metropolitan sustainability).

C: Some points of debate :In theses changes of relations and interdependences linked to globalization, the place of the subject and the place of the State require clarification

a/ The global subject faces the local subject. The metaphor of the “Glocal,” (think globally, act locally) attached with the sustainable development is questioned by the issue of disoriented subjects, dispossessed. The local biographies are facing global biographies within a discontinuity of biographical frames (Butler, 2017).

b / The question of the post-national state intends to combine the types of subjects and these global economic orientations to articulate the financial rationality and these different types of subjects (Rosa, C Brown). The social State framework is reformulated as the conjunction and disjunction of social logics within the social space (Bourdieu), as an articulation of plural rationalities in the political space (Habermas, 1997) with the dyssimetry of regulatory logics and dominant logic (Beck, 2009).

The weakness of interdependencies are appreciated inside negotiated exchanges, who are not stabilized by institutions. In times of crisis and austerity, internal fragmentation and competition between countries recover the solidaristic interdependences. A central question of human development is to transform the unequal economic exchange into positive cultural exchange, to prepare other types of economic exchange, according to the ecology of knowledge (Santos, 2015).

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The categories and modalities of global interdependences have to be specified according to the State and the multilevel mobilization, These observations require to frame at the same time the collective intersubjectivities and the interdependance, the State / global relationships. The State appears destabilized by these unstable and competitive interdependances. The state is also delegitimized by the internal differentiation of social space and new types of subject. The constitution and the stabilization of the State concerns the concordance between economic rationality (Weber), the social rationality (Mannheim), the institutional coordination-(Durkheim).

Two sources for the concept of globalization

The conception of globalization is organized in the 1980 around multinational strategizing and practices within their networks of production and interdependences between different countries (North /South, East/ West) reinforcing economic dependency (Michalet, Robertson); So is envisioned an idea of global interdependent economy managed by a transnational capitalist class (Sklair, 2001). The concept of globalization set with consistency and figuration also in the 1980 with the creation of Financial center (CBD) inside American and british cities (The City), in the extended concept of Global City and Global Knowledge. Their main tasks are to develop professional and expertise intermediairies who can relay and develop these international business exchanges (Gappert 1989[[1]](#footnote-1), Sassen, 2001).

The concept of globalization requires a double perception, an extensive perception inside the figuration and the organization of this global economy, an intensive and compact perception inside this new organization of corporate knowledge and technoc sustaining the centrality of business affairs and of the social incorporation; The ideologies of globalization require theses double processes of large transnational extension and compact incorporation by corporate knowledge. The criticism of globalization and the adaptative strategies consider these double cognitive and extensive dimension of the globalization concept. The configuration of interdependence challenges the weakness of interdependence.

**A/ Interdependance, cleavages et socio economic theories**

To examine the contributions of the actors shaping the globalization requires an examination of the actors, who reinterpret the globalization issues. Strong questions can be addressed on the status of the actors : a The type of leading actors (strategic, intellectuals, media communications); b/ The forms of actions (individual and collective actors, corporate and communicative actions)

Our paper focus on the economic formulations and the economic criticism inside the definitions and the reformulations of globalization, such as official economic theories, critical economy, alternative theories. It concerns the definitions of globalization as combination of new interdependences and social cleavages (Nye, Passet, Beck). and social theories as a necessity to reformulate socio economic alternatives. The first analysis of the internationalization during the 1970’s established a new relation between space and society, where the multinational firms define a new spatiality. Henry Lefebvre has formulated the hypothesis of a Global State, compacting the different mediations. The classic Hegelian hierarchy between private space and public mediations inside the National State shifted in a new global space (Lefebvre 1979). The globalization of the 1980’s sustained new formulations for a global community, where are framed the struggle for the global communication (TV, internet).. The leading thematics of globalization envision a space of flows and networks within a generalized exchange of ideas, of products and ideologies (Castells, 1999). In this global space of informational flows have to be specified, the dimensions of power and civil society.

Discourses on free market From the 19 century to the end of 20 century

With the discourse of economic liberalism, as Suzanne Berger has demonstrated at the end of 19 century, the discourse of F Hayek in the 1930/ 50 keeps some reasonance in the 1980’s so to promote a strong idea of liberty, a constitution of liberty, ie the public right as a guarantee for strong liberty and free market liberty. The influent discourse moves to promote the decentralization of public services, the privatization of public administration in the UK 1979, in the US (the reaganomics) and push some European countries to reform Keynesian State. The debate on globalization in the 1980’s considers the location and the investment practices of the great corporations, with the conditions for foreign direct investment (FDI) and their consequences on the technic of exportation. MIchalet considered different formulas of attractiveness. The leading meanings of the attractivity factors suppose a cneutrality of the “regalian State” so to guarantee the free circulation of the “economic factors (such as capital, work force, knowledge). The debate moves to consider the benefice and the risks when are opening the countries with the foreign investments (Andreff), to develop the entrepreneurial State (Jessop) to evaluate the employment gains in the open competitive economy (Sharpf, 2000)

Different conceptions of competition could be considered, within the capacity of the agents to evaluate and to stabilize their evaluation of the competition. Theses discourse have an implicite hypothesis on the risks appropriation, on the selectivity of risks inside competition. *Market economies are proceeding as decentralized economies, as specific system, where initial actions ex ante have to find out some global coherence, ex post. Market is only one forms of coordination for theses actions”* (Sapir, p 266). He concluded with the paradoxes of Shackle “ *Decentralization of decision is multiplying the causes of uncertainty, but the cognitive limits of individu in these uncertainty moves to a paralysis and blockage of the decentralized actors* (Shackle, p 271)°

2/ Networks society and knowledge economy

At the end of the 1990’s was developed a new discourses of globalization and the discourses of free market based on the development of internet, with their consequences on economic life (industrial space, networks firms, new vision of market). It moves also to consider another vision of globalization between network society and knowledge economy. (Castells, 1998) The development of internet information networks moves to develop another frame of global market by the acceleration of information exchange, of stock market information exchange. The Unesco debate in the 1990’s focus on the plurality of information inside the global networks and sustain a new global discourses on the leading “ society of communication“ M Castells attempted to evaluate the relation between productivity, competitiveness and the informational economy, to to conclude *“ Productivity and competition are the determinants for technological innovation with productivity growth”* p 81. After that statement he comes back to more classic socio historical This structural economy differs from Michalet accounts when the networks entreprise frames new global interlinkings between culture, institutions and organization of the informational economy

The socio economic debates move to consider the transformation of work and employment, between networkers, jobless and flextimers. “*The culture of virtuality intends to frame the decisive character of the new economy*” (Sennet) “ The space of flow is constituted by advanced services and information flows. It groups in the same functioning the new industrial space (Veltz) and the informational city. Urban space is moving in a new functioning” *Space is the material support of time sharing within the social practice*” p 412. The space of flows is the material organization of time sharing social practices(Castells, p 412).After the global analyzis of globalization, M Castells was more concerned to develop the sociological debate on the power of identity inside the society of information, to evaluate the capacity of different social movements inside the new economy, Identity resistance set as a singularity in globalization, identity positioning is fixed as an anchor for belonging and identifications, for learning community(Verpraet 2011)

After the shortage of the internet speculation (1997) Robert Boyer moves back to develop a socio historical approach explaining the instability of the so called “ New informational economy”. (Boyer 2001). For Boyer the institutional architecture of change is a deep perequisite conditions to ensure the global productivity of these information networks and to develop the potential trajectory of this new kind of economy. He details the new institutional arrangement in the US economy of the 1990 (Reagan v Clinton) F Sharpf discussed the negative and the positive integration between regulatory competition and regulation. He discussed the supranational effectiveness of the negative integration, the constituency of effective law. Following the Coase theorem of Pareto superior, Europe is capable of positive action, if and only if, there is a possibility of common gains. He intends to frame a balance of regulatory competition between the European capacity and the national capacity. The multilevel problem solving inside European governance is facing the destructive competition of Welfare State inside a competitive Europe (Strange, 2015)

3/ Which sociology de la globalization ?

For the sociology of globalization, the digitalization of social space modifies the public action and the State action. For Sassen, the sociology of globalization questions the State inside a digitalized economy. She also questions the new social formation emerging from the networks society with global elites So have to be framed the new articulations between terrotiries and rights within different assemblages (Sassen 2006).The globalization process is envisioned as a destabilization of older hierarchy of scales including a destabilizing State Agendas within privatized norm making. The subnational level can be envisioned as a site for globalization cf the Global Cities. She may assert the locational and Institutional embedness of the Global economy … She envisions the crossborder network of global cities The State confronts the Global economy with digital networks when the digital networks challenge the State regulatory capacities She distinguishes the public access and the private digital Space The global City, is envisioned as a new geography of center and margins recovering place and Social Practices The Global city is an element for a new spatial order, a nexus for new politico economy alignments (Brenner, 2008).

So result a research programmme on the emerging Global classes and research agendas on the new meaning of border, from National borders to Embedded Borderings. Her sociology of globalization intended to rethink contexts as a site of materialities with Global span within a network subeconomy. The shifting meaning of context moves on intersection between the actual and the digital space. The analytical methodology details the scaling transformations and the constitutive capabilities of the digital technologies (N Brenner, 2004) Global classes combines the elite and the influence of digital networks, Sassen does not specify the restructuring of professional groups in the big transformation< The State canned be involved to change the conditions of globalization

The methodology combining Territory, authority and rights envisions the redefinition of State inside Globalization as a socio historical assemblage and deassemblage under an imperial domination (Sassen), 2006). This methodology can be extended on developing countries struggling between economic development and flexible citizenship (Ong, 1999). It frames some consequences on the relation between Nationalism and Transnationalism between nationalisms and cosmopolitanism (Ong 2009). The overarching of national economy by network economy is framed as a leading process even after financial crisis. For M Phelps, the technical and financial market innovations brings up material outcomes. The new culture of innovation struggles against an extended vision of corporatism old and new. In fact financial monitoring is more largely present inside the public governing, inside the conception of social development by adaptative reforms (Phelps 2009[[2]](#footnote-2)).

Which consequences on social formation after the financial crisis 2006 2018 ? The third waves of the big transformation (globalization + digital networks + financial networks) multiply the relations between center / periphery in the south countries (Internet access selective access to the finance, disarticulation of the companies (Mignolo, Dominguez), but also in the northern countries, (subordinate working class). The middle class relays of economic and technical modernization are subordinated and split by financial modernization. Everyone becomes peripheral. Within the new conditions of internationalization par competition or by solidarities crossed between the national fix and the international openings, four types of :middle classes can be specified between the mediation between state and individu (public intermediairy professions, the mediation betwee individu (‘the classic liberal professins advocacy, doctors) the mediation between entreprises (private intermediary professions), the mediation between the transnational entreprises (transnational professions).

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| Type of Middle classes | Interdépendance by solidarities | Interdépendance by competition |
| National anchoring | Public intermediary Professions | Liberal and patrimonial professions  Cadre 1 |
| International anchoring | Scientific and cultural professions  Transnational mobilization  Eco, attac réfugiés | Financial Professions and Elies  Transnational Networks  Cadre 2 |

**Antropology of Globalization : Forces, Connexion, Imagination**

Burawoy proceeds to a deconstruction of globalization processes in terms of forces (économic restructuring), in term of connection (Gender and Transnatinal migration), in term of Global Imagination (contesting the Global City). Following Anselm Strauss and the French school of socio anthropology (Balandier) he concludes in term of grounded Globalization). He asserts more explictely his method of observation and reflexivity on another book (Burawoy 2009 [[3]](#footnote-3)). The ethnographic method is extended so to observe the restructuring processes by combination of internal processes and external forces. His methodological principles associate reflexivity, reconstruction and type of restructuration. He supports a revisitation of ethnographic theories : The extended case methodology combines two principles such as realism and constructivism. So he can envision how the ethnography of Grounded Globalization can explore the different aspects of the great transformations, such as the third wave market transformation (service + internet + finance). His diagnosis minorizes the destructuration processes of globalization (in the North) with consequences as inequalities in the South. He valorized more the Global connection and global imagination.

We deliver some insights on the social relations bounded between global interdependences, multiples identities and collective utterance. Here come some questions on the place of subject, on the cleavages of the subject in this new system of interdependency. We refer to the place of the cultural pragmatism inside this generalized communication, on the destabilisation of the public domain. This is a way to question the value shaping inside the contemporary globalization process.

**B/ The development of Post National State**

Beyond these two oppositions between the strategies and the policies of modernity, the notion of post-national state is a garantee of achieving f social development, during the years 2000 2018: So comes up specific processes such as the extension of the law and democratization, the multilevel, mobilizations public space. The cosmopolitan hypothesis supports a new style of development by interdependence that relies partly on the democratic State.

The post-national states are formed at the intersection of rationalities and multiple legitimacies (Habermas, 1998). They highlight the question of national sovereignity inside international exchanges, by integration of national knowledge in a social space (Strange, 2015). The question of the post-national state intends to arrange the types of subjects and these global economic orientations (Habermas, Sassen), so to articulate the financial rationality and these different types of subjects (Rosa, C Brown). The State framework is reformulated as the conjunction and disjunction of social logics within the social space (Bourdieu), as an articulation of plural rationality in the political space (Habermas) with the dyssimetry of regulatory logics and dominant logic (S Strange, Beck).

The weakness of transnational interdependences is appreciated inside negotiated exchanges, who are not stabilized by institutions, destabilized by permanent negotiations. In times of crisis and austerity, internal fragmentation and competition between countries recover the solidarities and interdependencies. A central question of human development is to transform the unequal economic exchange into positive cultural exchange, to prepare other types of economic exchanges, according to the ecology of knowledge (Santos, 2017).The State appears destabilized by these unstable interdependences between competition, agreement, solidarity, north/ south redistribution. The state is also delegitimized by the differentiation of social spaces and new types of subject. The constitution and the stabilization of the State require some concordance between economic rationality (Weber), the social rationality (Mannheim), the institutional coordination-(Durkheim). In the classical association between interdependence, state, social space, new causal chains are framed between competitive internationalization, weak state, half-positioned subject, So result new articulation of social science between competitive economy, formal state, precarious welfare, unstable geo politics.

**B 1/ Post National State between political philosophies and social practices**

In the debate with the political liberalism (Rawls), Habermas reconstructs the place of rights and law, to specify the relations between the private autonomy and public autonomy (as Kant). The relations between the general and the particular are reframed by the dimension of autonomy inside a market society. The classic hegelian and gramscian opposition between civil society and political society is mediated by the configuration of the public domain (“offentlichkeit”) : *“ “In complex society, the public space constitutes an intermediairy structure as a mediation figure between the political system and the private segments of life worlds; of functional systems of actions. This complex net is divided into multiple arenas, overlapping at the international, national, regional and municipal levels”. ([[4]](#footnote-4)).* This composition of large open public spaces could refer to the process of European constitution, combining democratic cultures and economic citizenship. It can also refer to the new spaces of deliberation; social forum and arena of the “altermondialization”.

The post national and the mediations of political spaces

\*The Habermas‘s analyzis of the 1990’s underline the tensions of the post national between nationalism and republicanism.“ *The nation state owes its historical success to the fact that it substituted relations of solidarity between citizens. But this republican achievement is under changes* (Habermas, 1996).«*The republicanism has to take his own flight. The constitutional patriotism can take the place of the initial nationalism. The citizens have to recognize the claims of their rights, as social security, as reciprocical recognition of different cultural forms*” p 109. This extension of democratic citizenship above the nation state require an extension of the concept of public space as a political public space “.

JM Ferry pursues the reasoning of Habermas on the consistency of the public domain on the public reason, shaped before the national consciousness, so to frame what is post national, what is contemporary cosmopolitanism. He develops a specific methodology as an ethic of construction. “*By enriching the historical memory, the ethic of reconstruction is sustaining the relations between culture*”. “*By creating a new mode of legitimation, Nation State makes possible a more abstract mode of social integration.”* (Habermas P 203). So result double encodings of citizenship between civic rights and belongings. The concept of Nation state is stressed between the universalism of the legal community and the particularism of historical community “ (Habermas, 1998).So results the claims where Europe need a constituency and its specific argumentation : “*So to keep the substance of social State and to avoid the segmentation by underclass, appears the necessity to create some supranational instances, with the capacity to develop an internal world politics*”.. So we have to examine the consequences of communicative actions in the European legacy, on the post national.

\*We may recognize the plasticity of the concept of civil society who can be framed between different historical contents (between private property and bourgeoisie, professions and association, education and autonomy). This diversification underlines the key role of inquiry for clarifying the current content of civil society, in each context and each period. In the withdrawal of the State, we may notice a diversification in the emancipation of the civil society on different social dimensions; the expansion of market and business man, the development of community associations and civil implications, the development of professions and corporate identity (Benhabib), the fragmented return of a diversified religious feelings, the expansion of public space and some communicative actions (Habermas). Multiples social logics are differentiating the idea of civil society. The idea of “public spirit” can be questioned between the professional ethics (Weber), the religious morals, the purposive common goods (Kahlberg, 2012).

**B 2/ Post national mobilizations**

: Globalizationof risks and cosmopolitan attitudes

Beck in his secondary writings (2003) analyzes the relations between internal politics and globalization. The cosmopolitan order is conceptualized as a game of powers and counter powers. State formation concerns the civilizational rights, the asymetry of power between the financial risks and the civilizational risks. The new relations between the global questions and the local questions filter inside the national politics. This process brings up two consequences : Globality cannot be envisioned as a community of destiny. Globality is a fabric for global conflict and for global reflexivity“ (Held, 1999). The new forms of generalized exchange (communication, internet, firms) impulse new forms of power. \*The strategy of cosmopolitization is supporting a strategy of europeanization. The strategy of cosmopolitisation is a realistic strategy, by a positive game of interest, by facilitating the problem of cultural conversion and difference perception. It sustains a soft policy to manage the chocks of migration by a strategy of networks (between country and cities).The principles of integration for Europe are developed on two dimensions : - The internal integration, by a principle of differentiated integration; - The external integration by a dialectic of recognition and alterity.

Different strategies of democratization are framed at the European levels :by extension of market and neo liberalism, by constitution and protection of rights, (private, public, market), by constitution of public arenas and the definition of new international institutions. The realistic cosmopolitic of Beck is supported by some real strategies supporting the european migrations, so to deflect the constitution of the european empire and its frontiers. Beck’s reasoning recognizes the realism of current interdependencies, the related power relations and the possible modification (Beck, 2003).

**Cosmopolitanism and the construction of social solidarities**

Thomas Faist tries to connect Global rights and cosmopolitanism, Citizenship and transnational migration. He supposes to recognize the tension on citizenship : «*The transnational social question can be understood by the tension between the national state and global dynamics, and the difference between social rights and social standards*” ‘(Faist, 2009). He sustains the normative and Political sociological approaches to social rights (after ’Habermas): *“Transnational social rights require a global political community with socio cultural resources such as generalized reciprocity and diffuse solidarity” “* So he can formalize some new mechanisms proceeding in transnational questions; “Meta norms, while by all means universally accepted, might still lead to path dependent development in the four partial worlds formal and informal and even insecurity system and social security “ (Faist, 2009).

**Arab mobilizations between global public space and national incorporation**

Current analyzes of Arab revolts differ between the endogenous dimensions of mobilization for a new subjectivity developed in a public space (Hanafi, 2011) and the return of religion (Kepel, 2013). The notion of religious civil society set the conflict between the public sphere and the civil society of incorporation (Vatin, 1986). We may observe the fragmented return of religious feelings. A second level of interpretation between space and political identities underlines the direct relationship between public assembly and global medias, allowing tactical combinations against authoritarian regimes (post Nasser,) in the national development crisis. It meets the resonance and support of the Western middle classes towards the Arab middle classes. Internet networks sustain new learnings, new practices on connection values. Cosmopolitanisms, in their confrontation with nationalisms, ensure a new balance between shared values, link values and connection value (Verpraet 2015).. The leading questioning focus on the formation of a new political community in transition and addresses the content of the endogenous democratization that liberalizes the authoritarian regimes. The redefinition of transnational solidarities between Arab countries and Europe can be established after the redefinition of the democratic communities and the local National State,

\*B 3 **/ Cosmopolitism and multilevel gouvernance**

The historical changes inside globalization implie some new relations between ideology and utopias inside the construction of the reality of Mannheim, 1936 / 1952, 122). To improve the critical realism requires to recognize the cleavages between the liberal ideology (network, great market, new universalism) and the expressive individualism involved inside the redefinition of active citizenship (Verpraet, 2003, Dos Santos, 2005).

Delanty develop a cultural conception of cosmopolitism as critical dimension of globalization : “*The argument of this paper is that a sociologically driven critical cosmopolitanism concerns the analyzis of cultural modes of mediation by which the social world is shaped and where the emphasis is on moments of world openness created out of the encounter of the local with the global “ With regard to modernity, cosmopolitanism arises when different modernities interact and undergo transformation producing a new field of tensions within this project of modernity*“ The resulting cosmopolitanism is more than the coexistence of difference “ (Delanty, 2006). He joins the Benhabib position, how to shape a collective Us (Benhabib, 2002)

The critical cosmopolitism of Calhoun is based on the deep connection between nationalism and multiples belongings (Calhoun, 2006). Cosmopolitanism research underlines the tensions developed between the (national) socialization processes and the enlarged cultural diffusion by global networks, between the pattern of “inculcation” (Descola) and the pattern of network society (Latour, 2006). The dynamic of belonging is challenged by exchanges and cultural learning. The discourses of cosmopolitanism and civil discourse constitute two meta-narrations between the circulation of messages and the incorporation processes.

We may recognize a space of interaction between global interdependency and new cultural circulations. We may also recognize the collective decisions, the institutional games, and the geo political decision who support these collective believing and their achievement.. They can be enlarged by new connections processes. between the different encounters (Latour, 2008). National patterns and local performance are subsumed within the social fragmentation. So appear different discourses of social cohesion (Vertovec, 2002). Post national citizenship and cosmopolitanism can be relyed : “*The feature of the present day is the rise of new kinds of citizenship that go beyond the classic rights and duties associated with the nation state “ (Turner, 2006[[5]](#footnote-5)); “ Cosmopolitan citizenship shifts the focus of citizenship on to common experiences, learning processes and discourse of empowerment that make possible immanent transcendence”* For Turner, such virtue are the basis of the cosmopolitan virtue of care and obligation to others”. A multilevel citizenship could be a response to a multilevel governance. The cosmopolitan attitudes are related to this political and cultural capacity so to articulate these different levels of citizenship : “ “*”*

\*Cosmopolitism, Political communities and claims of justice

Beside the classic issues of interstate geo politics, can be categorized new frames of social debates on the new international solidarities, on the evidence and the possibility of multiscale justice (Fraser 2009); to the relevance in the cosmopolitism from below, (Kurasawa, Smith,). The question comes to the political community who can address, support these global social issues, such as the all affected principles (Fraser, 2008).What kind of collective subjectivity in this new context. Tassin explore the close links between the multiple definitions of cosmopolitism and the formation process for political communities (following Harendt). The idea of global peace suppose a common ethic and a shared civility (Kant, Archibuggi): *“Politics is developed in the horizon of a common world who begin to be recognized : so politics begin to be evaluated as “cosmopolitics*” (Tassin, p 165).. This is inside an instituted public space, instituted by different political communities, that can be decided the cosmopolitan perspective, so to recognize for each one, a same belonging to the world, a same belonging, with the right to be singular. The common worlds are the world of these plural singularities “(Tassin, 2003 p 177). The claims for justice take place inside political communities (city, Nation, Regional community, international institutions). At the global level, the claims of justice may argue with the existing cultural dialogies (politics of diversity, cultural rights for minority). But the contextual relations with institutions are shaping the content and the form of justice claims (type of federalism). The national institution support and struggles the claims for land use, for food access, for health and security..

In this post national framework, new transnational mobiization styles and new multi-level governance styles are developed, by extension of national citizens' rights, by construction of multilevel mobilizations. The examination of the styles of reasoning for cosmopolitan development (inside the large literature) invite to recognize, different constructions of a political space inside globalization : Global cosmopolitanism, Grounded cosmopolitanism (Burawoy, 2009),; -Globalization and overlapping consensus (Nussbaum); -Civil Dialogies : Active and Passive processes shaping the European/ global Civil Society; -Cosmopolitism, Political communities and claims of justice (Tassin)

Evolution in the critical positioning **:** The cosmopolitan discourse is presented as a discourse of the modernity (linear, cumulative, abstract, blindness) but also as a minoration of citizenship (Delanty). Which political community can decide between rights and law ? How to open society to the newcomers, migrants and mobile middle classes? The sociological debate move to question the place of national sovereignity inside the new interdependencies of globalization. So comes the question of iterative democracy) and multilevel governance. (Benhabib, 2006 )

**C/ Active and passive processes shaping the Global Civil Society.**

We may consider how the dialogy of active and passive processes shaping of civil society are not only the political forces (Tilly), but also the cultural process (Gramsci) on the technic democracy. The organization of the social forum on the new technology and scientific orientations, insists on the new dialogism : intensity, openness, quality (Callon, Barthes, 2003). The contemporary analysis of the bottom up democracy insist on the dimension of resistancy, of collective shaping (Latour) but also on the claims of rights inside the new political space (Tilly, Balibar). The shaping for autonomous collective subject has to deal with the question of interdependence (economical, informational) and has to overcome multiple cleavages (between nations, ethnicity, between Us and Them, between social groups and political cultures (Boudreault Verpraet 2007, Brown, 2017).

Mobilizations Alter : Multiples identities and collective enonciation

Altermondialization has been envisioned as a social movement and also as a discourse within open structure : social criticism, new utopia, recycling old utopias and ideologies. The conjecture of “social forum” supposes to frame a convergence of ideas, of claims inside a specific convention. We recognize different ideological and utopian streams : a/ the humanistic criticism grounded the antropological basis facing the global powers, b/ the intellectual criticism focus on the social logics distording the mondialization process

The altermondialist conceptions sustain a communicational paradigm, with the key question of recognition. The recognition of the generalized “Others” inside the globalized worlds (Mead, 1963), supposes to distinguish between the other as adversory and the other as forms of solidarity (Benhabib, 2002). In these modal constructions of “Other” and Us, we specify the humanistic and developmentalist criticism, the intellectual and marxist criticism. The new configuration of powers set between \*interdependance, social cleavages and the collective subjects, suppose some new combinations between Other, I and Us. “*Historical temporalities as social space are becoming a net of recognition (social worlds), where is communicating the explicite power (puissance[[6]](#footnote-6)) by whom the contemporary identity proceed to reconstruct (himself), in a singular experience open to the experience of other identities* “ (JM Ferry, 1991, p 156). The moral economy of the movement share different orientations : local development, multiples networks; hactivism. But we have to specify the common thematic of enunciation and performance. The formation of identity is balancing between the exhaustion of the projective identities and the development of the defensive identity. where the projective identity can be developed in the space of meeting.

The process of reconstruction has to be characterized. We notice somes cleavages in the interpretation of the globalization; between the arenas of globalization (OMC, G8), and the social forum for altermondialization. The conditions of a political community suppose some new political institutions, with the capacity to construct some public politics (Jobert, 1995). A new historical period comes after the intensive financial crisis (2007 / 2015) and its partial resorption in neo liberal management of public debts and financial fiscal monitoring, The end of arab revolt (Egypt and Syria in 2015) comes with a third wave of great tranformation connecting tightly social networks and financial networks.

**C2 / Epistemology of the Souths and new cultural subjectivities**

The theory of decolonizations highlighted the criticism of colonial domination, the affirmation of citizenship rights and the construction of another independent State. The construction of an independent state within the agreements between the ethnic groups did not prevent the constitution of an endogenous ruling class (Balandier, 2004). The economic networks of domination, in particular the extraction of natural ressources consider the neo-colonial and post-colonial domination (Amin), the asymetry of power relations North South (Mignolo, 2005).

The post-colonial theories reviewed the history and the memory of the 1960 colonizations, so to emphasize the cultural processes that constitute the subaltern populations in the North and the South (Chakratahy, Bambrah,). More recently, they sustain an epistemic inquiry into the importance of relations between race and Nation in national science policies (Chaplin, 2015[[7]](#footnote-7)), on the dimensions of subordination in the constitution and the appropriation of local knowledge (B of Santos). It is possible to recognize the multiplicity of moder trajectories associated with explicit contestations (Wagner and Alli, 2015). Other theories explain the subordinated development by imperialist domination within networks of interdependence (Cooper 2013). The theories of global anthropology and global sociology recognize the processes of assembly and domination, but they still postulate an equalization between the technical, cultural and economic norms that would allow an equalization of political conditions (theory of economic modernization). They undermine the processes of disarticulation and loss in development, the fracturing of dominated societies (expropriation theory in Harvey). What is the viable balance between assemblage and disassemblage?. They tend to minorize the cultural diversities inside the trajectories of development and modernity (P Wagner 2009)

Cultural affirmations in Africa proceed through several phases of determination about creativity and cultural affirmation. The socio-anthropological diagnosis between meaning and the cultural power of development steps by several stages of definition and self-determination. A first phase of literacy expression emphasizes the ambiguities and servitudes of colonial society, on discomfort and disenchantment, on contemporary bitterness and expectations, on the ambivalence of migration (Chevrier 2002).

A second phase of cultural affirmation in Africa is framed on the figures of writing Africa within different styles of thinking Africa today between starvation and fear, within the mirror of the American university, from the history of blackness in France (P Ndaye cf the black condition). The forms of synthesis and writing of Africa are dispatched between the childrens of the post-colony, from the historical revolution in Haiti,the theatrical resistance. This expansion of African memories and theses experiences of writing underscores the premonition of Edouard Glissant's as Tout monde in the 1980s 90, beyond the facets of identity. So is generated a large panafrican polytheism with multiple identities in relations (Chevrier, Mabanckou, 2017) [[8]](#footnote-8) The different cultural affirmations ground the bases and the research for cultural sovereignty, in African literature, in Caribbean literature. The ecology of knowledge calls for new cultural expressions and new cultural translation within horizontal reinterpretation). The theories of interdependence (inequality, dependence, asymetry) can be questioned more deeply by these phases of subjectivation and cultural affirmation. They are not limited to the technical and economic equalization and standardization of economic modernization.

**Struggle, responsabilities and recognition with the refugees**

The cosmopolitan attitude involves combining several levels of responsibility. The shock and the multiple responses in the reception of the refugees in 2015/ 2017 are dispatched on several levels of commitment more or less organized involving: the national responsibility, the international responsibility in the reception of the foreigner. The journalistic reports echoe the local reception of the humanitarian associations and networks of solidarity with the work of the volunteers evoking empathy and distance, support and commitment. It is possible to analyze the debate on the reception conditions of refugees resulting in the formation of a public responsibility, more or less determined. With the geopolitical debate on the reasons for the migratory wave of refugees, amplified by the shock of war and the shock of immersion, comes also a pragmatic debate on the pathways of integration, between individual insertion or group insertion, mass insertion. So are constructed the progressive definitions of the hospitality places of reception, between the camps of lodging, the insertion in the urban zones of poverty (Agier 2013).

The mass policy marked by the flows is visible in the camps of reception and detention camp, in the definition of the possible repartition between European countries 1000 000 refugees by 16 countries with requests of reception more or less unequal. Responsibilities are gradually defined between national reception policies and civil mobilisations. The national reception of refugees depends on the development of reception policies, hosting capacities and the organization of the hospitality. The international reception according to the agreements on refugees 1948 1953 depends on the policy of the United Nations (in particular the financing and the organization of the camps) it also depends on the European policy and type of distribution. Beyond the problems of right and reception, come problems of memory, memory of war and peace, memory of exile and the colonizing country with its resentment. Memory crossings between host and migrant people develop at the level of each individual and his corporeality. Which adhesion may support an individual to another memory?

The demand for rights and the formulation of citizenship combine several levels: the local, the national, the global. The creation of rights is based on a generative process gradually associating rights and identities of the different groups concerned. In this iterative approach, universal norms can be mediated by the interpretation and practices of local communities. For Benhabib, this universal local iterative approach, far from undermining democratic sovereignty, calls for the emergence of new political configurations and new agencies promoting interdependencies The formation of moral social judgment develops between market and solidarity. It involves combining social grammars and grammars of identity, but also a grammar of recognition and a grammar of public responsability.

**Ecological mobilizations within the cosmopolitan / national relations**

Ecological mobilizations for sustainable development can be envisioned as multi-level mobilizations. The fpurpose of the local mobilizations are to defend certain territories, certain natural spaces against pollution and the risks of degradation (boundary ethics). They can be considered as conjunctions of resistance, on local issues (major works) on global issues (cop 21, cop 19). The interdependence of the inhabitants and world citizens in the face of global warming frame the supportive lines of action and reflection (Think globally, act locally). This construction involves the formation of local environmental policies, global preservation policies, medium-term policies on sustainable urban and local development (Pleyers), within the ethical limits of environmental justice. Transnational solidarities appear to be relevant normative responses. They are organized mainly by type of specific actors before engaging all citizens : Ecological bio farmers grouped in Via Campesina network; Scientists of global warming in the GIEC network; Intergovernmental Agreements in COP 21 negotiations

The public global open debate focus on the most relevant levels of global environmental action between a global policy through connections of actions and networks (the antropocen formula according to Latour), by building global environmental governance (Edward 2017[[9]](#footnote-9), Stern, 2013). The risk of the global approach is to reduce the political dimensions sustaining the ontological dimension (Saito, 2015). How to involve the States in the transnational geo politics on the security and the risks?.Beck formulated the post national State where the environmental and risks issue are anchored. The specific sociological question is to articulate internal policies and external policies. This debate between ontological horizons and relevant politics balances the debate on the National / cosmopolitan relations, reformulating the post-national state on the issues of sustainable development (§ 2).

**: Dialogy for an open civil society**

Between the geography of power and the polical analyzis of the principles of citizenship (Kimlicka,), the sociological analyzis may refine the sociological differentiation between the type of actors and the segmentation of the institutions. The object of inquiry is to specify the processes of differenciation (economic, social, cultural) and of partial recomposition in the globalization, regional system, open coalitions, new cultural configuration. In the withdrawn of the State and the dissolution of some public institutions, we may notice a diversification in the emancipation of the civil society on different social dimensions; the expansion of market and business man, the development of community associations and civil implications, the development of professions and corporate identity (Benhabib, 2002)), the fragmented return of a diversified religious feelings (Leger), the expansion of public space and some communicative actions (Habermas). Multiples social logics are differentiating the idea of civil society. The idea of “public spirit” can be questioned between the professional ethics (Weber), the purposive common goods. This crossed filiations and these definitions emerging during the 1930’s and the 90’s, can be questioning the basic sociological supports of the public domain (ie social dynamics) : The change of relations between law and individu.- The separation and the interference between the public domain and the private domain (Tocqueville, Dewey, Habermas); Uncertainty on the frontiers raises new relations between ethnos and demos. The expanded relations between individu and social practices are concieved as a cultural pragmatism, as communicative action, as responsive action (Dewey, Habermas)

We have questioned the place of public rights inside a post national context, the identity of resistance and the collective mobilization of the claim of rights (1989, Tilly). The distance between the system integration and the social integration (Habermas 1987) are deeply challenged by the new modes de communication.

Conclusion : **Civilization, Interdependence, cosmopolitanism**

The notion of global interdependence is framed by multiple meanings witin the combination of multi-level relationships, at the level of the main actors, at the state level. The modality of competition within the same interdependence will dispute with the modality of solidarity that builds and stabilizes interdependence. Hence, the interest of decrypting these different types of interdependence and their modalities by historical periods (growth and crisis, expansion and contraction). After the expansion of the 1990s / 2001, assuming an expansive globalization supporting the scenario of a global civil society, we may specify two main scenarios of reference and study in the fall of the financial crisis.

-The scenario of globalization divided by country, reinforces the uncertainty and the floating interdependencies. This return of social history in each country and between countries assumes a return of the critical philosophy to identify the strong subjects and the weak subjects in this new situation (Beck, Dominguez, Bringuel, 2017)

The scenario of a multiple globalization is developed according to the capacity of appropriation of each country on the new stakes and the new techniques (cf the multiple modernities (Arnason, Wagner). The stabilization of a social formation results from the balance between the social appropriation of the development and the anchoring of populations in a fluid situation. This approach suggests a balance between the philosophy of modernity, the sociology of differential appropriations and global anthropology.

1/ Phases of globalization, interdependence and regimes of knowledge

The different phases of globalization (expansion / contraction) specify the modalities of transnational interdependences, by the relations between nations. They require specific combinations of disciplinary knowledges, disciplinary arrangements, some of which may be explicite. The strong relationship between the history of science and anthropology concerns the mutation of the cultural identities in each society and the modalities of responses to modernist and colonialist epitemology (Santos, 2015). Burawoy's global antropology assumes a rooted antropology, and the possibility of independence and cultural sovereignty by critical antropology (Friedman, 2013[[10]](#footnote-10)).

The modern relationship between history of science and sociology, also deserve to be developed on the appropriation and the social limits of new technologies, on the recomposition of work and social spaces, on the redefinition of private, collective identities. The third wave of great transformation modifies sharply the cultural formation of identities, protections and auto protections. In this context, the postcolonial research program and the criticism of neo-liberal globalization could be appreciated in the North. The multi-level approaches of globalization articulate different styles of reading the globalization processes and its stakes (Lefebvre, Brenner) It also invites to analyze the multi-level mobilization at the level of socio-professional actors In this context, it coud specify the changes of phases between socio-technological globalization, type of mobilization and type of democratization (Ch Tilly, Johnston, 2009)

2/ Grounding autonomy in globalization and ecologies of knowledge

Grounded ethnography contributes partly to evaluate the limits of globalization and social fragmentation, but its explanatory capacity requires cross-level readings, between national versus transnational (Faist, 2004) The post-colonial positioning, and the epistemology of the South invite to consider the hierarchies and asymmetries of globalization (Santos, Amin) (§ 3). We recognized North-South asymmetries in the field of economic development, of access to globalization. We analyzed some tensions in North / North asymmetries, between dominant capitalism, type of restructuring, on the third wave of third wave of transformation connecting information networks and financial networks. They proceed by distantiation between the Center and the periphery, and the stakes of multi-level mobilizations need to be clarified. The redefinition of national / global relations involves the geo-political configurations and the dominant forms of economic exchange. The national / cosmopolitan relations support transnational solidarities and a strengthening of public rights (right of refugees', right of reception), § 2

We presented some issues of national / global mobilizations, on ecology and sustainable development, on the reception of migrations. The diffraction of the great transformations can be diffracted between self - protection, and destruction, between the exhaustion of the welfare and the search for new protections, the ambiguities between security and freedom. The return of the national issues does not prevent the development of somes new types of transnational solidarities and new arrangements of knowledge.

New arrangement between internal and external scientific practices

The internal plurality of scientific practices are set up , between pluralism and relativism;(Kuhn, 1973° Berthelot, 1988) but also in the composition of social development (Habermas, 1997). The external plurality considers the interculturality of knowledge and emancipatory approaches. It presupposes the recognition of a plurality of distinct knowledges and conceptions. The pluralism of knowledge can be organized according to transnational networks (Global Studies Sciences). Understanding this pluralism of knowledge requires to develop cosmopolitan approaches in scientific practices (Stengers), in scientific networks (Pestre, 2015)

Sociology of knowledge and sociology of interdependences

The sociology of interdependences relies on certain types of knowledge: transactional knowledge, codification knowledge, knowledge of standardization knowledge adjustment with their share of reduction and invisibility. They relate different worlds and imply a displacement between the referentials of knowledge.The confrontation of the different sociologies of knowledge between countries raises the issues on common knowledge, on referentials and common axiologies. In regard with the previous types of interdependence we may specify the types of knowledge and reasonings that support and formalize these cognitive arrangements : The transnational relations consider the extension of the republican rights to the new arrangements (§ 2); -The multilevel mobilizations in their inclusive capacity require the interlocking of civil, national and transnational knowledges (§ 3).

3/ Sociologies of knowledge between plural civilizations and grammar of recognition

The possibility of a sociology of knowledge is based on the axiological knowledge of a social system (Comte, Durkheim) from the conditions of legitimacy of a social contract (Rousseau) from a social memory ('Halbwachs, Farrugia) associated with a social pact. The notion of social contract implies a wider access to knowledge, sustaining a larger sharing of knowledge within the social distribution of knowledge (Durkheim, Namer, 1988). These three issues of education deserve to be analyzed and redistributed between socialization and autonomy, between acculturation, social practices.

The period 1980s / 90s experienced direct attempts to found cosmopolitan rights from the post-Hegelian idea of global justice (Ch Jones,). Martha Nusbaum formulates the requirement and possibility of a global social contract, where interdependencies are stabilized by mutual benefit (Nussbaum, 2005). Political theory displays the notion of recognition within the spheres of justice, (Walzer, 1983), sustaining a new social imaginary. Taylor pursues a research for dignity, respect and cultural pluralism, starting from a modern imaginary based on cultural rights (Taylor, 1994). These forms of recognition are anchored in the legal and symbolic framework of Canadian federalism and its negotiated pluralism.

The ecology of knowledge can be developed on several levels to compose a sociology of knowledge  
-The ecology of knowledge is developed at the local national level outside the pressure of the global  
-The ecology of knowledge is also developing in some multilevel mobilizations and transnational networks, for another type of knowledge

Cosmopolitanism relies on republican rights, s to extend them to the global rights ‘(UN,refugee law 1948 1952). The notion of iterative democracy was developed by Sheyla Benhabib on the migrant question and the refugee issues. The demand for rights and the formulation of citizenship has to combine several levels: the local, the national, the global. The creation of rights is based on a generative process gradually linking rights and identities of the different groups concerned. In this iterative approach, universal norms would be mediated by the interpretation and practices of local communities. For Benhabib, this universal versus local approach, far from undermining democratic sovereignty, claim for the emergence of new political configurations and new agencies promoting interdependencies.

These developments assume the affirmation and formalization of an ecology of knowledge according to the modalities of social justice (Santos, 2016). \* The heuristic stakes move on the organization of the differences and on the formalization of the modes of the recognition (Voirol, Jenkins, Balibar,). The sociology of knowledge could bring up a grammar that organizes and structures the conjunctural cosmopolitanism. In our analysis, different formulas arise between the theory of interdependencies, the theory of reciprocity and contract, the theories of mutualism and solidarity, the theories of institutions and conventions. We can assume the hypothesis of a new educational grammar, supported by transactional capacities, with the ability to link between two cultures (Jullien), with translation skills (Cassin). This results brings up a more open bildung, different ways of relating with another culture. They are still in formation between new cultures and cosmopolitan intellectuals.

**Gilles VERPRAET, March 2018**

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