



SWEDISH
COLLEGIUM
for ADVANCED STUDY

REGULAR SESSION INFORMATION

Session: Globalisation from a Civilizational Point of View

Session Convener(s): Vittorio Cotesta, Università degli Studi Roma Tre; Vincenzo Cicchelli, Université Paris Descartes La Sorbonne

Chair: Vittorio Cotesta, Università degli Studi Roma Tre

Comments: -

I) *Postcolonial Ruptures and Recognition Issues: A New Dialogue between European and Chinese Sociology*
Laurence Roulleau-Berger, CNRS and Université Lumière Lyon 2

II) *Standardization or Fragmentation of Culture in Globalization Process? Some Reflections from South Asia*
Blandine Ripert, CNRS and Centre d'études de l'Inde et de l'Asie du Sud (EHESS)

III) *Towards a Dialogic Globalization: The Formation of a Multi-civilizational Global Society*
Masoud Mohammadi Alamuti, Institute for Management and Planning Studies

IV) *Recent Riots and Conflictual Processes in the Greek Public Scene as a Paradigm of Cultural Divergence*
Nikos Gousounis, Pedagogical Institute of the Ministry of National Education, Athens

ABSTRACTS

Session description

The Regular Session on Global society from a civilizational point of view aims to collect papers that look at global society from the perspective of different civilizations. This approach tries to overcome those interpretations that see globalization as a process of "Americanization", "westernization" or, even of "Europeanisation" of the world. The idea of a global society stemming from a single centre is replaced by the idea that processes of globalization start from different places of the world. Particularly important, in this sense, are the "projects" of a global society emerging from the great civilizations: the Western, Chinese, Indian, Islamic and the Latin American.

This approach is rooted in the works of S. N. Eisenstadt and, in particular, in his theory of "multiple modernities in the era of globalization", coupled with the assumption that there are many centres from which the processes of globalization start and that there are many ideas of "global society" (a sort of "program of globality") in competition with one another. A similar attempt has already been made by Berger and Huntington (Man), *Globalizations. Cultural Diversity in the Contemporary World*, Oxford University Press, Oxford, 2002). The session will explore this issue through a wider analysis of the formation processes of global society, involving scholars from different cultural backgrounds.

Another important aspect of this approach is its multidimensional character. However, since already much is known about the economic dimension of global society, the aim is to give priority to:

- a) the political dimension. The institutions of global society;
- b) the cultural dimension. The images of the world stemming from the "projects" of a global society;
- c) the dimension of personal relationships;
- d) the religious dimension.

The purpose of the Regular Session is to understand whether converging processes are in place (so that we might speak of a "global society") or, while networks of interdependence between society, states and cultures are being created, processes of divergence and conflict between civilizations and cultures actually prevail.

Papers

I) *Postcolonial Ruptures and Recognition Issues: A New Dialogue between European and Chinese Sociology*
Laurence Roulleau-Berger, CNRS and Université Lumière Lyon 2

How to consider the plurality of contemporary social narratives? How to refuse hierarchies built on scientific colonialism between European and Chinese societies? Instead of thinking the plurality of provinces of knowledge, continuities between European and Chinese sociology have to be taken into account so that transnational knowledge may emerge in social sciences, freed from all form of orientalism.

II) *Standardization or Fragmentation of Culture in Globalization Process? Some Reflections from South Asia*
Blandine Ripert, CNRS and Centre d'études de l'Inde et de l'Asie du Sud (EHESS)

Beyond the issue of westernization, this paper will question the eventual process of standardization or fragmentation generated by globalization. Standardization of practices, of ways of thinking, and ultimately of cultures can be inferred from the sharing of new products, references or standards? Are social sciences well equipped to answer these questions and to account for individual and collective identities at work in the context of

globalization? What are the indicators that could be used to advance some answers? Some authors have attempted to answer by using the notions of culture and of religion. We will try to discuss issues and the relevance of these concepts, using examples from South Asia to highlight the complexity of situations and of process.

III) *Towards a Dialogic Globalization: The Formation of a Multi-civilizational Global Society*

Masoud Mohammadi Alamuti, Institute for Management and Planning Studies

This paper argues about a dialogic form of globalization as the processes of the formation of a global society of free and equal persons from the point of view of a rational dialogue among civilizations. It employs Critical Rationalism, an epistemological theory that first elaborated by Karl Popper, for introducing an analytical model of rational dialogue among world civilizations through which they can arrive at some globally shared values on which basis they can establish certain global institutions for shaping a global society of free and equal persons. The paper argues that the main condition of such a rational dialogue among civilizations is that they open their fundamental beliefs to a mutual criticism. Critical Rationalism as a theory of rational dialogue calls for opening fundamental beliefs to criticism. An application of such a theory of rational dialogue at an inter-civilizational scale leads us to explore the mechanisms of the emergence of a dialogic form of globalization. The paper uses three case studies of Islamic, Chinese and the Western civilizations in order to show that how opening world civilizations' fundamental beliefs to mutual criticism operates as the mechanisms of the formation of certain globally shared values as the bases of a multi-civilizational global society. This open dialogue to mutual criticism among civilizations should concentrate upon the possibility of an inter-civilizational consensus over the meaning and rights of human beings as rational agents, and a people-centric model of social organization in which equality and freedom of human beings can be secured on a global scale. In this way, the paper argues that the emergence of a global society of free and equal persons requires a globally shared culture of what it means to be human and what it means a humane mode of global organization?

IV) *Recent Riots and Conflictual Processes in the Greek Public Scene as a Paradigm of Cultural Divergence*

Nikos Gousgounis, Pedagogical Institute of the Ministry of National Education, Athens

The Greek riots of the first semester of the year 2011 mark exactly what this session wants to study : Convergence or divergence among the same's society's social strata ? All evidences go for the second interpretation of diverging processes since a prior formally homogenous society with tight linguistic , religious and cultural bonds is found today in the midst of conflictual chaos where young unemployed people unify their forces with syndicates and heavily taxed middle class working class and white collars public servants. The reason of this conflict often connected with vandalisms and violent confrontments with police, is not only the opposition to the heavy governmental financial measures due to the national debt crisis. The conflict is also due to the abrupt shift of cultural habits and practices in oppression also for financial reasons. The famous Greek leisure life-style is no more possible to be continued as in the past 30 years of a phenomonic economic development. People are highly disappointed and new communication techniques such as internet permit to communicate easily in a global dimension with similar cultural problems in other countries. From one hand the Greek paradigm seems to be unique because of it's peculiar causal parameters that created the crisis, and from the other hand paradoxally similar problems and crises are in the move in many mediterranean countries in both Europe and Northern Africa and Middle East. The degradation of trust towards the politicians considered grosso modo as corrupted, the rise of xenophobia and racist feelings against the frightening otherness of numerous foreign migrant workers (legal and illegal) the non believing to the civil institutions and to the very idea of democracy (including the role of the media too) and the devaluation of education as a public good leading no more to professional careers, are some

interesting points for deeper research if one wants to conceive what and why is really happening actually in the Greek public sphere and also to anticipate possible future events.