e-GO! Library

THE BEST BOOKS IN YOUR POCKET!

Jam-pack your Kindle, iPad, Android, Nook, or any device, full of amazing books with your own e-GO! Library. At your leisure pick your favorite titles from a wide array of categories for all tastes. Total speed, convenience & mobility are yours. Your e-GO! Library is an innovative way "to have & hold" a fresh and plentiful supply of great titles. It's seemingly endless entertainment without the need for the internet or downloading! All in a preloaded, USB memory flash drive which puts a thousand of today's best books in your pocket!

Enjoy Anywhere Anytime!

TODAY'S TOP
1,000 BOOKS
+250 BONUS CLASSICS

e-GO! Library

- ✓ Total Mobility & Convenience
- ✓ Pre-Loaded. Over 32 Categories
- ✓ No Internet / Wifi Needed
- ✓ Perfect for Travel
- ✓ Read Anywhere, Anytime

EXTRA BONUS!
+25 AUDIO BOOKS at eGoLibrary.com/bonus

 Apple ⊞ Windows android nook kindle

- ✓ **CONVENIENCE** of Preloaded USB flash drive
- ✓ **FORMATS** for ALL eReaders & Mobile Devices
- ✓ **NO** need for Wi-Fi or Internet
- ✓ **AVOID** Downloading

- ✓ **SAVE** Tons of Time & Effort
- ✓ **PERFECT** for Travel
- ✓ **FUN** for the Whole Family
- ✓ **MAKES** a Great Gift

CHECK IT OUT HERE

The Multidimensional Flow of the Social Tissue and the Complex Issues

The Multidimensional Flow of the Social Tissue and the Complex Issues.

Society, Migrations and Laws at the Global Era

Miguel Ángel Guerrero Ramos

Parts of this book:

-Synopsis

-Prologue

-Articles in English:

1. Migrant Elements of Globalization. In Search of Democratic and Participatory Management Models of Cognitive, Emotional and Cultural Diversity
2. The Temporary Stagnation of Social Structures. Are We Stagnant or We Advance?
3. Why Are the Laws Unequally Distributed in the Society?
4. The Current Leisure as a Social Issue Imbued with Negative Values
5. Towards a Positive Emotional Innovation of Ecology and Society
6. Schizoanalysis and Interculturalism. How Classification Systems Oppose the Acknowledgment of Diversity

Articles in French - (Articles en français)

1. L'impasse temporelle des structures sociales –Nous restons dans l'impasse ou nous avançons ?
2. Le loisir actuelle comme une question social imprégnée de valeurs négatives

Synopsis:

Some of the most important elements that compose this global age in which we live, and which give it its distinctive identity, appear to have stalled suddenly in the middle of the social dynamics of this specific present. Thus, while some social phenomena such as dominance and inequality become increasingly more complex and diffuse, the State and the Laws seem to be in a stagnant phase of its evolution, or at least of its development. It is a fact, within this framework of ideas, which in the current dynamics of power, many social groups are interested in to keep the structure and design of State and the Laws at the stage that today stands before us. Meanwhile, every day new forms of inequality and exclusion arise, especially in a world with large and diverse ways for which people and ideas flow each day with some margin of freedom. From there, this book contains eight articles which observed of reflective and analytical way these aspects.

Prologue:

This book contains eight articles on various topics, six in English and two in French, written with a sociological standpoint. With some differences in the selection of articles, this text is the translation of academic book written in Spanish, entitled: *El multívoco acontecer de lo complejo. Sociedad, migraciones y leyes en la era global*, edited and published By Eumed.net. The two articles written in French, are among the five articles published in English.

Now, in summary, in the main article "Migrant elements of globalization", I emphasize the new forms of inequality that can arise in a globalized world. In this article I propose a concept and a much broader and more comprehensive understanding of the human migrations and even of inequalities and discrimination that may arise around them. The other articles having a much more thoughtful and divulgative style that the main article, are part of a series of trials in which appear subjects like the fact that today the laws are manipulated or that leisure in modern life is focus of negative values.

In the Spanish version, in addition to migration, in this book discusses various aspects of the same main theme, which is the stagnation of State and of Laws in a world in which every day domination and inequality become more diffuse, complex, and enormous. However, by vary some articles, in the English version, the emphasis is on the importance of to change the human values, for we may have a structural change. A fair change, or a chain of changes, guided by the flag of a more tolerant, comprehensive and responsible social consciousness with the environment.

Except for the text of migration, these articles that are present here make a first collection of my work of columnist in sociology blog of "Ssociólogos", and in sociology blog in several languages of: "Sociology and reflection / Sociologia e riflessione / Sociologie et réflexion / Социология рефлексия". A job that I have developed over this year 2014.

Another driver axis that appears in this text, is the concept of citizenship that I have worked in other works such as "Hacia un entendimiento más humano y estructural de la ciudadanía globalizada". A concept by which I propose a much more universal and less limited notion of citizenship and that is not subject to constraints of requirements as is for example a identification document. In this book this idea is articulated in various ways, one of them, the fact that today the citizens is very detached from the instruments of governance, which are excessively monopolized in the field of politics and by the politicians. It is also a bit implemented the idea of the text "Los efectos negativos del paradigma de la competitividad hipermoderna", which is basically, that regrettably not only in productive aspects, also in all social sphere, our main paradigm, in other words, the paradigm most defended by the institutions of higher weight in the world, It is the competitiveness, and not, for example, of cooperation.

Finally, I must say that in this book I allude to another articulating idea that is the "power", power as main and most prevailing paradigm that shapes social relations in the West form life. One idea that I will mention only in some opportunities but that will be very present as social background. And to close the prologue of this academic work, I take to invite discussion and building ideas. The ideas should be discussed, the world needs the debate and the same debates need of the dialogue and of a very good sense of understanding and construction.

Migrant Elements of Globalization. In Search of Democratic and Participatory Management Models of Cognitive, Emotional and Cultural Diversity

Los elementos migrantes de la globalización. En búsqueda de unos modelos democráticos y participativos de gestión de la diversidad cognitiva, cultural y emocional (Original title in Spanish).

Abstract

This is a text in which is proposed the idea that to new forms of diversity that arise every day in a globalized world, can also arise new forms of exclusion and racism. Hence the relevance pf see the need of understand the different forms of migration that can encompass our world today, and the need of protect these forms in all its dimensions, or at least in a number of dimensions that not only can consider the physical factor of migrant persons in different regions of the planet. In this text is also made reference to the provisional term "migrant elements of globalization" to actualize the fact that today people migrate not only in the physical ambit, but also migrate their ideas, emotions, and generally numerous symbolic constructions that people have.

Resumen:

El presente es un texto en el cual se plantea la idea de que ante las nuevas formas de diversidad que surgen cada día en un mundo globalizado, también pueden surgir nuevas formas de exclusión y racismo. De ahí que se vea pertinente la necesidad de entender las distintas formas de migración que puede abarcar nuestro mundo actual, y de protegerlas en todas sus dimensiones, o por lo menos en un número de dimensiones que no sólo contemple el aspecto físico de las personas. Se hace referencia, asimismo, al concepto provisional de "elementos migrantes de la globalización", para concretizar el hecho de que hoy por hoy no solo migran las personas en su aspecto físico, sino sus ideas, sus emociones y, en general, todas sus construcciones simbólicas.

Introduction:

According to authors like Lelio Mármora (2002), and Robin Cohen (2006), the main fundaments historically used for the definition and development of migration policies have been strictly linked to the issue of human rights of migrants. This has been thus, at least or mostly in regard to those fundaments in which has not prevailed an economic view of the problem or of the phenomenon of migration. In other words, the predominantly non-economistic fundaments that exist today for the definition of migration policies, have tried to be directed toward a humane and unifying vision that considers the human rights of migrants, of their families, of the social structure of the host society, the rights involved in physical space and in international relations, among other elements that focus exclusively on the physical figure of the « migrant person ». However, one of the objectives that I will present in the next few lines, will be to expose that other migrant elements (beyond the figure and the juridical and physical presence of a person), also migrate constantly and need

9

of the planning of appropriate migrations policies. Migrant elements that can be said, are based on discursive and emotional aspects, as can be for example a small opinion or a significant exchange of ideas. This issue is of that form in a very high degree, because in the current era, where the development of science and politics, among other social issues, depend heavily on global connections, and where there is a lot of aspirations and desires universal as democracy and gender equality (Lowenhaupt: 2005), not only migrate people, also the discourses, signs and emotions, and even more so with the processes of deterritorialization and simultaneity which imposes the Internet where such cyber phenomenon has a strong presence.

On the other hand, in this text shall also present the idea that a suitable group of migratory policies that focus not only on the physical and cultural aspects of people who move from a site or geographic emplacement to another, can help prevent the relations of inequality, the racization and the processes of exclusion. A policy group with such emphasis may well reach even prevent exclusion processes in such people, because we could understand and consider them in their quality as complex human beings and not only in their quality as migrant citizens. Similarly, will present in this text the idea that not only individuals but other migrants themselves elements of globalization, as the signs and discourses, may become subject to new and emerging forms of discrimination.

In this regard, it should be recalled that, according to authors like Stephen Castles (2010), and Ángeles Solanes (2008), immigration is a social process based on inequality and discrimination, and controlled and limited by the States, because that in today's world not all people have the resources and political rights for a free mobility. Around this issue, in this text I will also present the idea that not all people have the means or accessibility to relevant social networking groups, to enforce their speeches, or their positions, or their emotions, in other spaces or physical locations and not physical as cyberspace.

The Concept of « Migrant Elements of Globalization », and the Field of Study of Migrations

I will begin by referring to the concept that I call « migrant elements of globalization », a concept that I will use to designate all those specific aspects of cognitive, emotional and cultural diversity that each day traveling and overstep physical and imaginary borders in a globalized world. Thus, a migrant element of globalization can be a person who travels from one State to another, or a emotion, if we take the example of two people who fall in love over the Internet and that even despite not speaking the same language, they share their emotions by such means, among many other examples of exchange of emotions. Or even it can also get mobilized in the form of ideas or writings by email or in a blog or a social network like Facebook, an ideology, as it can be, for example, nationalism, or anti-imperialism, or Marxism, among many other ideologies that every day seeking various forms of mobilization from the field or in the territory of social.

In this way, against a much broader scenario of it what is migration, or at least of the elements that migrate daily, one could propose a redefinition of this concept that not only involves the physical displacement of people. About the classical concept of migration, which has operated in many social researches developed until this time, more exactly by those that are sponsored by the IOM, in several studies we found a understanding of this concept as "the movement of a person or group of persons from one geographical unit to another across an administrative or political border with the intention of settling indefinitely or temporarily in a place other than their place of origin" (IOM, 2007, 2009, cited by Muñoz: 2009: 7). Now, given the wide variety of existing migrant elements, such as the example of the emotions, in this text I would like to introduce a new attempt definition of *migration*. A purely provisional definition, which would be subject to debates, and that must contemplate the symbolic character of migrant elements of globalization (such as the understanding of virtual environments and communities). This provisional definition of migration is as follows: « movement of one or more elements with potential mobility

aspects, from a physical location or socially constructed to another with the equal or different characteristics ».

As we can see, the above definition includes the transit of elements with potential aspects of mobility, as for example an idea or a emotion; in other words, contemplates what herein is presented as elements migrants of globalization. However, we must keep in mind that the definition of migration that is proposed herein, it must face, like the classic definition focused on the physical displacement of people, to the different range of problems of the field of study of the migration in its current state. Among those problems, it is worth mentioning that "still we lack a body of accumulated knowledge to explain why some people migrate, while most do not, and what does this mean for the societies concerned" (Castles, 2010: 142).

For authors like Herzog (2011), another class of problems relates to the fact that the discourse about the processes that have to do with migration, has been built under the logic of the discourses of host sites, and has focused mainly on the issues about of social problems, for this reason the discourses about immigration, for this author, are clearly incomplete discourses.

Other studies that focus their eyes on the problem of integration and diversity, mention the fact that today "we talk about *multicultural cities* and the central role of social cohesion, although there is no consensus on its meaning in immigration policies" (GEDIME: 2011: 10).

Now, we must keep in mind that towards the issue of social integration and recognition of the diversity of migrant elements of globalization, is where these present analyzes are directed. To do so, in due course, I'll talk about that in a globalized world the spectrum of

diversity, in addition of complex, it is extremely broad, and with the new forms of diversity that arise every day in a globalized world, also arise new forms of exclusion and racism.

Clear, as has been suggested in previous lines, the field of study of migration is today a bit limited, not only because it is a new field of study that has not yet been appropriated by any specific discipline (Castles, 2010), also because, as they have stated authors like Stephen Castles (2010), the studies that have been conducted in this field have been based on some theoretical concepts developed in the industrial era and with its particular economic and institutional regime (Castles, 2010). Hence the importance of expand the field of study of migrations, and in as regards, for example, to the understanding of the « question of otherness », are incorporated concepts such as the that exist in interactionist anthropology, which does not focus only on this type of analysis in the characteristics of migration flows (in other words, if are labor, or if are skilled migrations, which are two of the categories of the industrial regime). Instead is necessary a group of concepts that refer to the semiotic and symbolic systems of cultures and also to migrant ideas.

And finally, before entering the field, we must keep in mind that for the purposes of this text, "globalization" will be understood, more than anything, as a process that affects the territory of traditional spaces of States, and that "it represents an increase and intensification of global interconnections with a decline in the significance of territoriality and the local state structures" (Muñoz: 2009: 7).

The limits of Transnational Diversity and the Migrant Elements of Globalization

To speak of the complexity involved in transnational diversity, first I will speak briefly about the complexity of the "diversity" in a globalized world. Of this form, we have to

Néstor García Canclini warns us in his article *Sobre objetos sociológicamente poco identificados* (2008), that "the concept of cultural camp, developed by Pierre Bourdieu, has been exceeded by the commodification of artistic and literary production and by the business alliances and multimedia processes (film, television, music and video)" (Canclini: 2008: 45). Mean this that the cultural field has been blurred and has lost that autonomy that won in previous centuries in front of other fields such like the political, due to the fact that the symbolic production is today larger and intense than ever in different social fields. This symbolic production, incidentally, has the characteristic of having high levels of mobility and fluidity.

Now, it is necessary to say that the current symbolic production and all that in some way fits within the term which in this text has been proposed of migrant elements of globalization, have, like migrants who move from one State to another, a transnational dimension.

In this regard, in other words, concerning with transnational, Luis Eduardo Guarnizo tells us that transnationalism is a "dynamic process of construction and reconstruction of social networks that structure the spatial mobility and the labor, social, cultural and political life of both migrants like of their families, friends and communities in countries of origin, destination, or destinations." (Guarnizo, 2007: 81).

Thus, herein we understand that migrant elements of globalization, like migrants who move from one State to another, also tend to be immersed in dynamic processes of construction and reconstruction of social networks or interconnections, or in other words, of connections of human groups mediated by various media. Such a construction may reconfigure a determined symbolic or emotional universe. (Belli, 2010).

I should to do a brief parenthesis, at this point, for emphasize that herein I understand the "emotional element" as a separate characteristic, although not independent of symbolic elements (Cálatayud, 2006), (Camino Roca, 2006), as it is considered that all the emotional ambit is susceptible of aesthetic and sociological study, not only by the fact that emotions also are socially organized in a high degree (Sieben and Wettergren, 2010), and that social objects can be emotionalized, also because it is considered that emotions, in the same way that culture as semiotic system, operates under a own rules (Guerrero: 2013). A debate, this about emotions, which, indeed, transcends the immediate purposes of this text (about of this, only I add that, according to Bárbara Sieben y Wettergren Åsa (2010), authors like Stephen Fineman has been argued that emotions must be understood as a social form in specific contexts, and that should not be psychologized in their study. Similarly, authors like Giazú Enciso y Alí Lara (2014), have argued that in recent years the same production of knowledge has presented an emotional twist, in which the role of human emotions being more taken into account).

With regard to the recognition of the undeniable transnational dimension of migrant elements of globalization (may be these of symbolic or emotional character), I must say that this throws us on the plane of migration policies new aspects to be considered when addressing the issue of diversity, or of inclusión and exclusion.

In fact, for authors like Mathilde Pette (2009) or Tilly y Sidney Tarrow (2008) (cited by Ben Néfissa: 2011), political conflicts vary in space and time, depending on the characteristics of political regimes and organization both within and outside the institutional bodies, therefore, it is not surprising that in a world in which ideas, ideologies, emotions and artistic works flow and are traveling at breakneck speeds, new forms of conflict and new forms of exclusion arise.

In this sense, we must not forget that:

"The exclusionary social practices are contained in the social discourse (and at the same time, also presuppose and impulse this practices), because through the sense and the meanings constructed historically and socially such practices organize and constitute the social relations, by means of exclusion, segregation and discrimination" (Martínez: 2009: 1). Now, the idea that exclusionary practices are contained in the social discourse, coupled with the fact that "the postmodern thought suggested replacing nations and nation states by nomadism as a study" (Néstor García Canclini: 2011: 51), allows us to propose in this text the idea that in a world in which the migrant elements of globalization are constantly flowing every day, presumably arising new forms of racization and exclusion front to those migrants elements. Must not forget that the dynamics of the current sociability, is characterized by presenting a world with links very few solids and fleeting relationships (Bauman, 2005), that the same integration only is located in the comfortable discourse about social bidirectionality (Gonzáles-Rábago: 2014), and that the study about its processes(integration processes) in host societies "has been always posed from quantifier and objectivist parameters that are not able to grasp the diversity of them" (Gonzáles-Rábago: 2014, p. 195).

Updates of Racization in a Globalized World

One of the many contradictions between globalization and democratization, is the fact that in the world of today we live in a "pluralism by default" (Ben Néfissa: 2011). A "pluralism by default", by which cultural diversity is accepted, not by the goal of a full social integration or by the principles of multiculturality, but because cultural diversity is everywhere of the world's major cities, and for many people the only remedy is accept it in part. In this way what lies beneath of this "pluralism by default", are various forms of

discrimination and racization[1], many of which have emerged at the same time that so have the new social dynamics of globalization.

About racism and its relation to globalization, it is important to note the following:

The new ideological foundations of contemporary racist discourse do more ambiguous this issue due to the widespread acceptance of the two schemes in which rests: the defense of cultural identities and praise of difference, concepts that have broad legitimacy in the progressive culture of anti-racist movements (Romeo: 2009).

It must be said, for the purposes of this text, that I understand by racism the claim to substantiate the superiority of one group over others based on racial criteria (Romeo: 2009), and the stereotyped patterns of thought which make judgments based on converting the natural differences in cultural differences (Romeo: 2009). However, as tells us Mirielle Eberhard (2011), are few empirical studies have been made on racism, because this has been studied and denounced strictly in its ideological dimensions. Due to this, tells us Eberhard (2011), the attention of racism has focused on their doctrinal, political and philosophical aspects, rather than their physical manifestations and its practical arrangements. For this reason we can say that the forms in which racism operates are not entirely known or visible in today's world, and that new forms of racism can arise every day on par that arise new types of communities social.

Racism and discrimination, equally, are not static and essential phenomena. In this regard, Mirielle Eberhard (2006, 2010, 2011) tells us that the materiality of those phenomena and their recognition, are negotiated by the players involved through their interactions;

[1] Authors like Mirielle Eberhard (2011), prefer the term "racization" (in Spanish "racización", term translated from French by Jean Hennequin), instead of "racialization"", since the firts emphasizes the contextual nature of the race, because race is not what lies in the physical and symbolic aspects, is what its ideas and its manifestations produce in the world (Eberhard: 2011).

interactions that, taking the case of migrant elements of globalization, they can be physical and in presence or not. Moreover, "discrimination can be defined as the application of a different and unequal treatment to a group or a community, depending on features, real or imaginary, socially constructed as negative marks or stigmas" (De Rudder: 1995, cited by Eberhard: 2011: 102).

In this way in today's globalized world, a person may suffer discriminatory treatment, for example, to the being rejected or deleted from a cyberspace social network like Facebook, by the fact of belonging to a minority group. Similarly, some persons, for example, those belong to a youth social group or urban tribe, may be discriminated by the fact of expressing emotions since a or other particular view in a virtual environment. Or even a Web page or a blog on the Internet that handles certain types of ideas that do not harm anyone (or even a concept placed in a Facebook wall), can become discriminated by other community of opposing ideas and that do not share the sense of others. In the latter case, the problem arises when there is a harmful or dysfunctional discrimination, that is, when the effect of the discrimination is translated in a system dysfunctional (like when is greatly restricted freedom of expression), or when discrimination own harmful and detrimental effects on one or more physical persons.

Now, about the different types of discrimination in a globalized world, according to Jesús Oliva Serrano, "the system of automobility, the urban sprawl and recent trends of socio-technical organization of the city tend to originate new forms of social exclusion and of inequality" (Oliva Serrano: 2011; 34). This is due primarily to the fact that mobility in cities is a strategic socio-political dimension, to cause of which, people who can not acquire adequate availability of means of mobilization, find reduced their urban experience and their environment of possibilities (Oliva Serrano: 2011)[2].

---

[2] In a global city, tells us Iker Barbero (2008), are infinites the regulatory orders and legal discourses that coexist and interact.

Similarly, it can be said that the fact that some people can not or do not have Internet access, in the world today, is undoubtedly one of the toughest and new forms of social exclusion and inequality, a form by which people see reduced their environment of social possibilities.

So we can say that the forms of exclusion have expanded and diversified with the phenomenon of globalization. However, the same understanding of exclusion is nowadays scarce. According to Benno Herzog (2011), the term "social exclusion", is in a period of great relevance in the social sciences of recent years, however, the dual use of the concept, as a term of social policy and as a sociological concept, has produced a certain diffuse character in its content. Because of this, Herzog proposes the term "discursive exclusion" as a concept of social exclusion that can satisfy the theoretical requirements of an analytical sociological concept. In this way "it is not recognized as exclusion only that which transcends a clear boundary of a inclusion toward exclusion, also all that is gradually moving away, of the state of relevance enjoyed by other members of society" (Herzog: 2011: 618). Or as Luhmann's systems theory says: we can talk about exclusion when is allowed in a social system, treat to certain people with indifference, callousness and rejection. That is, when their acts of communication are greatly ignored (Herzog: 2011).

To conclude this section, we note that a new form of racism and discrimination, we can find it sometimes when we talk about an extreme defense of intellectual property rights on the Internet. A defense as this, can reach restricting freedom of Internet portals such as Wikipedia and has reached to close others like Megaupload in 2012, although these are debates that should remain on the table for a long time. In this respect, only we can say, as suggested by Lawrence Lessig (2005), which in today's world should advocate for a balance between the defense of private property and freedom of expression.

In Search of a Participatory Models of Diversity Management

As we have seen in the previous section, each day arise in a globalized world new forms of discrimination that go beyond nature-based arguments to justify and reproduce power relations. Thus, those arguments not only reproduce power relations that are based on phenotypic differences (racism and sexism), but also on those that are based on certain discursive, symbolic and cultural differences. What we must seek, besides of do not allow that any theory postulates that some social group must be subject or predisposed to subjugation or humiliation, are some models of diversity management that can allow to see the problems of racism and discrimination in their structural aspects, since in today's world, the fight against discrimination, for example, has been judged primarily on moral grounds and not on a structural plane. In this regard, Eberhard tells us the following:

The moralism that pervades a dominant conception of anti-racism and anti-discrimination, often is accompanied by an individualization of the guilty, that tending to personify and define evil. But systematic effort to establish this individual complaint, hides the structural dimension of racism and discrimination, which, if well is certain that this factors are enrolled in interpersonal relations, also they permeate the very fabric of society (...) and form an integral part of social relationships (Eberhard: 2011: 117).

We must say that in the task of finding a path that includes the cognitive, emotional and cultural diversity of the migrant elements of globalization, the diversity management models that can use or not States, play a key role in the search for integration and social cohesion. With regard to this, it should be noted that according to Ana María López Sala (2005), there inclusive and exclusionary models of diversity. Among the models of social exclusion we find the following:

Segregation: Model of management that preserves the social structure of a host society, confining individuals or inserted groups or immigrants, in clearly differentiated, marked and excluded segments.

Differential Exclusion: A situation in which migrants are incorporated into certain social areas (usually in the labor market), denying access to them, to other areas such as citizenship and political participation.

Assimilation: Model of diversity management that seeks to erase the differences and otherness of the "other", through state and institutional policies to consolidate a society that from the negative point of view of racial and cultural formation can be "homogeneous".

Now, when talking of a search for a management model that recognizes the cognitive, emotional and cultural diversity of the migrant elements of globalization, we must speak necessarily of a model that, in principle, is opposed to the three models that have been mentioned above, that is, a model not exclusionary, or that at least not makes of the exclusion its reason for being. However, the real problem for that an inclusive model of diversity be effective, lies in the fact that some of the most important norms in social and juridical relations (and in the phenomenon of migration), respond to the political will of certain nuclei of power, and preconceptions of social reality. Cores of power as the State or supranational organizations that dictate these norms "in order to regulate the position of subjects and also of those not even are considered subjects, according to specific ideals" (Barbero: 2010: 26) (Dal Lago: 2000).

According to Iker Barbero (2010) and Wolkmer A.C. (2006), the discipline of law is manipulated to global level and also to state level (largely by neoliberalism and may even by certain progressive models) to make of immigrants certain types of business entities. As

a result, since some years immigrants have been fighting to change this situation and acquire new models of citizenship. The basic objective of immigrants is to be recognized as subjects of law, to avoid some state acts against them as deportation.

From the above we can infer then that many of the norms of current law are a disguised form of racism. It is worth remembering that for some authors, in the case of Europe, racism has won from a state framework based on the ideas of "national identity" and defense of "nationality" (Romeo: 2009) (Baubock: 2005). Similarly, some authors believe that race category is a correlate of the process of spreading a biorationalization of the Government and the use of state power to manage the population. (Viveros: 2009).

In this regard, the objective that I modestly present, is not to propose a management model that can be adopted by States to solve the problems of racism and discrimination, but simply a group of ideas to chart a path to find a model such. What must be sought, therefore, is a management model that provides a adequate "political opportunity structure", in general, to migrant elements of globalization. And this model we can to find it within the democratic system as long as it is understood that democracy is still in this time a project to be debated, negotiated and be created. In this sense, according to a large number of authors, the democratic system must be addressed toward the form of participatory democracy (in the cognitive and cultural and emotional plane), over the classical form of representative democracy, in which people were limited only to elect their representatives in government (Benhabib: 2005), (Chateauraynaud: 2005), (García M: 2006).

Well, we must bear in mind that the final idea presented herein, for search for an appropriate model of diversity management that can capture the complexity of the migrant elements of globalization, is to look for a model of citizenship as diverse and complex as the themselves migrant elements of globalization.

Thus, we have that citizenship should be understood as a work that is always in process (like democracy itself) (Soysal: 2009), and should put its emphasis both in the grant as in practice, and should not assume the territorial-national imagination as a self-evident space to think questions of citizenship and justice (Savransky: 2011). Following the above, it can be said that we should start talking about a multidimensional citizenship, this is, a citizenship that includes all the symbolic aspects that could constitute or create the same sense of civic practice and of experience in a complex and globalized world. Although it is presumed that the debate that could lead to a citizenry as this, is still very long and complex.

Conclusions: Migrant Elements of Globalization, Multidimensional Citizenship and Racization

Globalization is an ongoing process of construction of social boundaries, and through these borders can travel, move and flow every day different types of elements that include not only physical persons, also a wide variety of symbols and emotions that are part of the cognitive, emotional, and cultural diversity of today's world. A variety that tells us that we should not act with assimilationist or exclusion management models, either this management of state type or not.

In general, any model of social exclusion of management to the many cultural differences that arise in today's globalized world, could become a new form of racization (De Ruder: 2000), (Guillaumin: 1972), (Labelle: 2006), (West y Fetnstermaker: 2006). For this reason, in the present text has been presented the idea that we must look for a social integration based on cultural (and discursive) plurality and not in the social homogenization (Delanty: 2000). An integration to be searched based on recognition of a citizenship with complex and comprehensive aspects, complex and comprehensive as the term of "migrant elements of globalization", because a global citizenship should be understood as a cognitive, cultural, emotional and human citizenship. However, according to authors like Iker Barbero

(2010), Prakash Shah (2007) and Boaventura de Sousa Santos (2007, 2009), in today's world we need a juridical pluralism, beyond the coexistence of different legal and regulatory codes in a same geographical territory or social field; a juridical pluralism that can recognizes not only to the immigrant persons that in a irregular situations, possess a deprivation of the citizenship according to the classical model; a pluralism that can recognizes also other new and emerging legal subjects.

They are many and varied the elements that can constitute and create the same meaning of city and social proximity (Navalles: 2011), so the recognition of citizenship should apply to all those subjects that could experience and live citizenship. Otherwise, exclusion and discrimination might tend to become increasingly diverse and routinely. However, the problem is not so much to question what kinds of exclusions are problematic or not, is the fact that we should ensure full recognition to the participation of both minority and other groups, and of a wide range of ideas, in the same way in that to eliminate some of the problems of sexism, for example, must not speak of ensuring the rights of women, but that we must speak of ensure the rights of women and men. We should not therefore speak only of a multicultural citizenship, but a multidimensional citizenship.

Bibliography:

- Barbero González, Iker, (2010), Hacia modelos alternativos de ciudadanía: Una análisis socio-jurídico del movimiento Sinpapales. Tesis Doctoral Europea 2010, Universidad del País Vasco.

- _____ (2008), "Las ciudades como espacios de interlegalidad en el fenómeno de la inmigración". ACE: Architecture, City and Environment = Arquitectura, Ciudad y Entorno [en línea]. 2008, Año III, núm. 8, Octubre. P. 151-162.

- Bauman, Zygmunt (2005). Amor líquido: Acerca de la fragilidad de los vínculos humanos. México. Fondo de Cultura Económica.

- Baubock, R. (2005), Migration and Citizenship: Legal Status, Rights and Political Participation. Cluster B3. Amsterdam: IMISCOE.

- Belli, Simone, (2010): "Tecnoemociones y discurso: la performance emocional", En: Revista REME Volumen: XIII NÚMERO: 34.

- Benhabib, S. (2006), Las reivindicaciones de las culturas. Igualdad y diversidad en la era global. Buenos Aires: Katz.

- Ben Néfissa, Sarah y Destremau Blandine: Protestations sociales, révolutions civiles. Transformations du politique dans la Méditerranée arab. iviles OUT SERIE 2011.

- Cálatayud, D Pinazo, (2006): "Una aproximación al estudio de las emociones como sistemas dinámicos complejos", En: Revista REME Volumen IX Junio 2006 Número 22.

- Camino Roca, Josep y Coca, Arantxa, (2006): "Una teoría de las emociones para el análisis transaccional", En: Revista de análisis Transaccional y Psicología Humanista; p. 22-29.

- Castles Stephen. (2010) "Comprendiendo la migración global: una perspectiva desde la transformación social". Revista Relaciones Internacionales Nº. 14, junio, pp: 141-169.

- Chateauraynaud, Francis. (2005), "La coacción argumentativa. Las formas de coacción en los marcos deliberativos y las potencialidades de expresión política". GSPR-EHESS. Versión del 21 de septiembre de 2005 presentada para publicación a la Revista Europea de Ciencias Sociales.

- Dal Lago, A. (2000) "Personas y no personas", Héctor Silveira (ed.) Identidades comunitarias y democracia. Madrid: Trotta. Págs. 127 -144

- Delanty, G, (2000), "Social integration and Europeanization: The myth of cultural cohesion". Yearbook of European Studies 14. p. 221-238.

- De Rudder, V. (2000), Racisation. Pluriel Recherche, Vocabulaire historique et critique des relations interethniques, Cahier.

- Eberhard, Mireille, (2011), "De la experiencia del racismo a su reconocimiento como discriminación. Estrategias discursivas y conflictos de interpretación". Revista Colombiana de Sociología, vol 34, N. 2, p. 89-119.

- _____ (2006), "L´idée republicaine de la discrimination raciste en France". Tesis de doctorado en sociología, Universidad París-7 Denis-Diderot.

- _____ (2010), "Habitus républicain et traitement de la discrimination raciste en France". Regards Sociologiques, 39, 71-83.

- Enciso Domínguez, Giazú y Lara, Alí (2014). Emociones y ciencias sociales en el s. XX: La precuela del giro afectivo. Athenea Digital, 14(1), 263-288.

- García Canclini, Néstor (2008), "Sobre objetos sociológicamente poco identificados". RiS Revista Internacional de sociología, nº 9 (2008) pp. 45-60.

- García, M (2006), "Citizenship Practices and Urban Governance in European Cities", in Urban Studies, Vol.43: 4, Págs. 745-765.

- González-Rábago, Yolanda (2014). Los procesos de integración de personas inmigrantes: límites y nuevas aportaciones para un estudio más integral. Athenea Digital, 14(1), 195-220.

- Guarnizo, Luis Eduardo (2007): "Migración, globalización y sociedad: teorías y tendencias en el siglo XX". En: Ardila, Gerardo (editor), Colombia: Migraciones, transnacionalismo y desplazamiento, Bogotá: Universidad Nacional de Colombia, Centro de Estudios Sociales – Ministerio de relaciones Exteriores y Fondo de Población de las Naciones Unidas. P. 65-110.

- Guarnizo, Luis Eduardo. (2004). "Aspectos económicos del vivir transnacional". En: Revista Colombia Internacional No. 59: Migraciones y Transnacionalismo. Bogotá: Centro de Estudios Socioculturales – Departamento de Ciencia Política de la Universidad de los Andes. Disponible en:

  http://redalyc.uaemex.mx/redalyc/src/inicio/ArtPdfRed.jsp?iCve=81205902 consultado 03 de junio de 2009.

- Guerrero, Miguel Ángel, (2011), "Los sentimientos duales de la vida". Blog del colectivo Río Negro. Disponible en:
- http://criticarionegro.blogspot.com/2011/07/por-miguel-angel-guerrero.html recuperado el 17 de febrero de 2011.

- Guerrero, Miguel Ángel, (2013), El mundo de hoy y los entornos virtuales, Eumed.

- Guillaumin, C. (1972). L´idéologie raciste. Genèse et langage actuel. París: Éditions Mouton.

- Grupo de Estudios sobre Migraciones y Minorías Étnicas (GEDIME), (2011), COHESIÓN SOCIAL E INMIGRACIÓN. Aportaciones científicas y discursos políticos. Revista Internacional de Sociología (RIS), VOL.69, N° 1, ENERO-ABRIL, 9-32.

- Herzog, Benno (2011), "Exclusión discursiva: Hacia un nuevo concepto de la exclusión social", En: (RIS) Vol.69, n° 3, Septiembre-Diciembre, 607-626, 2011.

- Labelle, M. (2006). "Un lexique du racisme, étude sur les définitions opérationnelles relatives au racisme et aux phénomènes connexes". Document de discussion, Unesco et Criec. Disponible en: http://ville.montreal.qc.ca/pls/portal/docs/page/conseil_interc_fr/media/documents/8 lexique_du_racisme.pdf recuperado el 20 de enero de 2012.

- Lessig, Lawrence, (2005), Por una cultura libre. Cómo los grandes grupos de comunicación utilizan la tecnología y la ley para clausurar la cultura y controlar la creatividad. Ed, Traficantes de sueños.

- López Sala, Ana María (2005): Inmigrantes y Estados: la respuesta política ante la cuestión migratoria. Barcelona: Anthropos. Lowenhaupt, Anna (2005), Friction: an ethnography of global connection. Published by Princeton University Press.

- Mármora, Lelio. (2002). Las políticas de migraciones internacionales. Buenos Aires: Editorial Paidós – OIM. Capítulo 4, pag 109-127.

- Martínez Olguín, Juan José, (2009), "La ideología como condición de la cultura:

- El mito del inmigrante delincuente. Análisis de las prácticas sociales excluyentes contenidas en la discursividad social". Revista Margen Edición N° 54 - junio 2009, p. 1-8.

- Muñoz Herrera, Ángela Patricia, (2009), Descripción del Fenómeno de la Trata de Personas en Colombia, y su Impacto en las Mujeres, con una Mirada Tridimensional: Globalización, Derechos Humanos, y Género. Tesis de grado.

- Navalles Gómez, Jahir, (2011): "Acercamientos a la distancia social", En revista Athenea Digital - 11(2): 173-190 (julio 2011).

- OIM (2007), La gestión de la migración en una economía mundial en plena evolución. Documento Interno MC/INF/289 de la 94. Reunión del Consejo de la OIM.

- OIM (2008), World Migration 2008: Managing Labour Mobility in the Evolving Global Economy. OIM: Ginebra.

- Oliva Serrano, Jesús, (2011), "La ciudad autoflexible: Narrativas de la prisa y la exclusión". Revista internacional de sociología (ris) vol.69, nº 1, enero-abril, 33-57, 2011.

- Pette, Mathilde (2009), La participación política de los extranjeros en situación irregular: sacar a la luz una población excluida ¿una vía hacia la inclusión? un estudio de caso de los comités de sin-papeles (Francia). VI Congreso sobre las migraciones en España en La Coruña.

- Robin Cohen (2006), Migration and Its Enemies: Global Capital, Migrant Labour and the Nation-State. Research in Migration and Ethnic Relations Series. Aldershot, UK: Ashgate.

- Romeo, Lorenzo, (2009), El "endorracismo" y la "racialización" de los pobres. Disponible en: http://www.elnuevodiario.com.ni/opinion/46955 recuperado el 20 de febrero de 2011.

- Santos, Boaventura de Sousa (2007), "Más allá de la gobernanza neoliberal: el Foro Social Mundial como legalidad y política cosmopolitas subalternas", en Santos, Boaventura de Sousa y Rodríguez Garavito, Cesar (eds.) El derecho y la globalización desde abajo. Hacia una legalidad cosmopolita. Barcelona: Anthropos Editorial, pp. 31-

- Santos, Boaventura de Sousa (2009), Sociología jurídica crítica. Para un nuevo sentido común en el derecho. Madrid: Trotta.

- Savransky, Martin, (2011), "Ciudadanía, violencia epistémica y subjetividad". Revista CIDOB d'afers internacionals, n.º 95, (septiembre 2011), p. 113-123.

- Shah, Prakash (ed.) (2007) Law and Ethnic Plurality: Some Socio-Legal Perspectives. Leiden-Boston: Martinus Nijhoff Publishers.

- Sieben, Bárbara y Åsa Wettergren (2010), Emotionalizing Organizations and Organizing Emotions. Selection and editorial content: Bárbara Sieben y Wettergren Åsa.

- Solanes, Ángeles (2008) "Cómo gestionar los flujos migratorios para potenciar la inmigración legal? Un análisis jurídico desde España. Migraciones Internacionales, 4(4), pp. 135-172.

- Soysal, Yasemin (2009) "Hacia un modelo de pertenencia posnacional" en VV.AA. Ciudadanía sin nación. (Estudio preliminar "Ciudadanía más allá del Estado nación: Pertenencia y derecho en un mundo global" de Iker Barbero Gonzáez y Libardo José Ariza). Bogotá Siglo del Hombre, pp. 123-174.

- West, C, y Fetnstermaker, S. (2006), "Faire´ la différence". Terrains & travaux, 1 (10), 103-136.

- Wolkmer, A.C. (2006), Pluralismo jurídico: Fundamentos de una nueva cultura del Derecho. Colección Universitaria. Textos jurídicos. Sevilla: Mad.

- Viveros Vigoya, Mara, (2009), "La sexualización de la raza y la racialización de la sexualidad en el contexto latinoamericano actual". Rev.latinoam.estud.fam. Vol. 1, enero - diciembre, 2009. pp. 63 – 81.

The Temporary Stagnation of Social Structures. Are We Stagnant or We Advance?

Maybe since our current sociological studies is necessary to reach a new understanding of temporality or of the tireless step of social phenomena. A new form that allows us to recognize whether we are in an epoch of paralyzation or social stagnation in the most constitutive structures and institutions of our time. A new form to understand or to glimpse the temporal tissue in society that allows us to understand a little better, or even with a more accurate and more comprehensive complexity, the development of the social life.

The Social Sciences and Temporality

The social sciences in general, seem to have, as a trend, a very concrete and specific perspective of the time and of the flow of the social events. Our current sociology, for example, comes from of the Durkheim tradition and also of a positivist tradition. The tradition of studying the "social fact", this is, of studying a manifestation, a phenomenon or a change that is clearly identifiable, for this reason when seeking an object of study, this is, a social fact, often we opted to identify a manifestation or a change that has very specific characteristics in a given timeline.

However, in agreement with authors like Claude Romano (1999), the Western Thought has always had a very limited conception of the event and of time itself. So much so that we might venture to say that we are currently in a period of stagnation respect to the progress of institutions and social structures. A period of suspension or very low structural dynamicity, even when the surface changes of the current social structure, such as those which are given by technological innovations that each new day brings, make us think exactly the opposite. That is, can that even though we are in a period of very rapid transformations, many which are guided by information and connectivity technologies, may, in a rigorous and objective sense, we are in these days in a period of very low social dynamism and institutional change of significant character.

To understand this affirmation that we are not in a period of rapid transformations of background but rather in a stagnation period or at least of very slow changes in social structure, we can make a comparison with the so-called "era of medieval obscurantism". Thus, one might say that while it is true that many authors argue that the Middle Ages was not a time of total recoil of knowledge and Western Culture, is very common the tendency to identify this period, ie the Middle Ages, with a period in which prevailed a very slow change in their structures and social institutions. Considering for a moment that this momentary hypothesis may be true, we might make an analogy of this situation with the current development of our societies throughout the world. That is, we can say that we are in a period of relative stagnation respect, for example, the advancement of fund of our social institutions. A period of stagnation or paralysis in which there are no significant structural transformations or are very lows.

Some of the Reasons that Lead to Talk of a Very Specific Type of Social Stagnation in Actuality

There are many reasons that can lead us to propose a stagnation of the current institutional dynamic or a low or scarce apparition of elements that may significantly change our social structure. Some of these reasons are only details, however, they are extremely crucial to the planning and development of social life. Details like the fact that the current political parties continue to operate with organizational structures of one hundred years ago (Rocafort: 2013), or the fact that we continue to have the requirement of a national identification to prove citizenship, because by the absence of such a document certifying the status of legal citizen, a person can get to be unprotected and deprived of fundamental rights, mainly in health and education (Suárez-Navaz: 2007).

Now, we must say that some other reasons that can be cited for speak of a stagnation of the current social structure, make alluding to extremely encompassing paradigms and in force, some since a long time ago. Among those reasons we mention, first, the fact that the understanding of the State and its structure is still today very set to the conception with which became operational this entity in the world does little more three centuries. In other words, rarely we refer to the State as an entity still in construction, and for this reason the whole dispute and reflection on its changes or transformations, has focused on the form in which should be directed, this is, whether the State should be socialist or capitalist. Moreover, it must be said that we live today under the paradigm that politics is a matter of a preselected group of people and confuse the very exercise of the political with the activity of politicians, for this reason the group of politicians can concentrate excessively the monopoly of the mechanisms and decisions of the governability.

There are many more reasons that compel us to speak of a stagnation, but only these few reasons mentioned, have made a long time that society is immersed in a very concrete and

specific model of global geopolitical organization that deprives us of a deliberative culture and a participative democracy.

The Notion of "Event" of the Philosopher Claude Romano and the Rethinking of Social Structures

I said in previous lines that according to Claude Romano (1999), Western thought has always shown a very limited conception of the event and of time itself. Firstly, Romano draws our attention to the fact that in the West we say that things change because they have time, or that change in the time. Of this form, the change is reduced to a mere accident that is unified and understood by spatial relations, this is, the change is reduced to a simple causal apprehension. The time, thereby, or as we usually see this profound issue, is simply something that appears in things, and if we do not see it them clearly appear, the curiosity no awakens us and we can not think or evaluate it of one or another way. Now, a structure or a social system are difficult to imagine how concrete things, hence there a great difficulty to link structures or systems with somehow of temporary understanding. So that there may be social structures which are stagnant or delayed with respect to its most superficial transformations, spatial connectivity or the rapid flow of information, by way of example, and as perhaps may to be happening now.

Claude Romano also speaks us since his acontencial hermeneutics and since his philosophy (although in him this point is quite focussed on the individual event as an opportunity for life), about of this particular topic of time and transformations. This philosopher tells us that to cause of the concept of time we have, we see only superficial changes or modifications, but not apparitions. That is, our eyes are a little blind for the apparitions of things and not for transformations of the same. For this reason the human being of our societies often tends to have a great fear or distrust to the great social changes. We must

say, at this point, there is considerable literature in sociology about social change, about of its causes and about of its triggers but not about of the way society perceives time with and without changes, and how this relates to the living itself. In fact, may that this has prevented us from seeing a little the stagnation or delay or the structural paralysis in which likely we are living today.

In conclusion it may be that since the social sciences we are needing of a much broader way to contemplate time, a new form which may include a little more the phenomenic and ontological complexity of the events. It may, likewise, that we are needing of a sociology of time.

Bibliography:

- Frankel,B.(1989): Los utópicos postindustriales. Valencia: Edicios Alfons el Magnànim. Institució Valenciana d'Estudis i Investigació.

- Gomes Christianne y Elizalde Rodrigo, (2009). Trabajo, tiempo libre y ocio en la contemporaneidad: Contradicciones y desafíos, En: Polis, Revista de la Universidad Bolivariana, Volumen 8, N° 22, 2009, p. 249-266.

- Moral Jiménez, (2009). Ocio bifronte en una sociedad postindustrial. Análisis psicosociológico de las tendencias emergentes, Boletín de Psicología, No. 96, Julio 2009, 47-65.

- Remondino, Georgina (2012). Blog y redes sociales: un análisis desde las tecnologías de la gubernamentalidad y el género. Athenea Digital, 12(3), 51-69.

Why Are the Laws Unequally Distributed in the Society?

Laws are being manipulated every day by those who wish to participate in the game of power, which is, as is well known, a social dynamic of great importance and highly competitive aspects, within Western Society. A dynamic, besides, highly exclusive. The laws therefore not join us within valorative frames of order, they do not establish cooperation among people of this world or tend toward a genuine closeness, or at least not in these current days that run and as primary goal or social function. The laws rather serve today, in large part, for establish hierarchies and social stratifications. Its most ethical face is, of course, the legal and superficial mechanisms that serve to protect the more basic human rights, but what really makes the current implementation of the law, after all, and in the most structural aspect the contemporary world, is to legalize the social difference between people.

Laws, States and a Limited Ethic in the Juridical Ambit

Today it is understood that the laws are precepts or juridical norms intended to guide or control human behavior. In our modern history, we find that the laws have been used for the full consolidation of many States. Although, truth be told, if we look in more detail, we find that the laws have served with more accurately to the objetives of very specific groups within those States. In this sense, the juridical aspect has served mainly, to the interests of some very concrete groups that formed political parties with great rooting and a social dominance, groups that have channeled through of the legal and constitucional dimension,

the citizen participation to achieve thereby a certain social articulation (Fisher: 2012). The laws have been used thus for deprive more and more to the citizenry of the general exercise of politics, and everything in order to achieve a limited sense of unity or nation. The most bad thing is that we have the following fact: the human being in society is and be will always, an intrinsically political being, but this important human dimension (this is, the political dimension) is concentrated today, through the exercise of the state, in very specific groups.

But, beyond of this recent historical importance of laws in the modern States, it is very usual considerer that the intrinsic finality underlying in the legal and juridical mechanisms, is ensure the peaceful coexistence and respect for the condition human. One finality very laudable and extremely important but very delimited. Delimited because the laws, in its more ethical face, seek in particular prevent or solve disputes or prevent at all costs the mistreatment of human dignity, this is, laws seek to avoid that are transgress certain conditions that are considered universals. In other words, laws, especially regarding the rights, are guided by what in this essay, I closure under the slogan of "ethics of transgression" or an ethic that seeks to avoid transgression, but not avoid certain structural problems.

Of this form, to take one example, in the first International Congress on Universal Justice and Criminal Justice, held in Madrid from 20 to 23 May 2014, the main concern was just this, the human condition, something definitely very laudable and worthy of praise, but a little delimited. And I say delimited, because current laws do not care about ensuring order, coherence and stability of human relationships. It is true that since the focus that today we have, the laws worry, in terms of rights, by the most universal conditions of our human family. So the range of questions that arise is: where are the rights of farmers around the world front to the multinationals? Where are the rights of migrants in an irregular situation in a particular State can not ensure a good education or access to health? Where are juridically inscribed all those concrete and everyday situations that cause certain inequality and that deal, about the same human relationships in a competitive environment? Only the

existence of poverty is, in itself, an injustice, and laws endorse it. Much we can then say in a situation where there is poverty and the competitive conditions do not allow to get a job.

But beyond of the delimited focus of the actual laws, which nevertheless, I consider fundamental and necessary, although the ethical aspect of the human dimension only expresses in rights, the fact is that laws are not used today in the same manner and under the same conditions for all groups human. In the section that follows I will expose three brief reasons that according to my current analysis, are responsible of fact that the laws are unevenly distributed in society, I repeat, makes use of them equally and not all the world obtains from them, this is, of the laws, the same usufruct. No wonder, that today several authors as Iker Barbero, call our attention on the fact that the camp of the law, for example, is manipulated daily by those with greater resources and influences (Barbero: 2010).

Why Are the Laws Unequally Distributed in the Society?

Cause 1: The first cause of why laws are unevenly distributed in society, and why not tend these (this is, the laws) in its current approach to greater understanding between people, according to my own impressions of the case, refers to the lack of infallibility interpretative underlying in the symbolic aspect since the laws are a purely human affair. In this regard, it is said that the "law as human creation acquires specific characteristics of man, therefore, it is likely to contain their desires, expectations, beliefs, fears, values, and of course, also their defects" (Arguedas, 2006).

Moreover, laws cannot give account of all reality, hence it is very common that in many aspects of human life, exist gaps or voids of law, which represent human complexity, or the lack of a normative system within of the juridical dimension. Around this point, it is said that "The existence of gaps may be due to any reason attributable to the legislature (subjective gap) or the aging of law as a result of social evolution (objective gap)" (Arguedas: 2006). As a result of the above, we find that the law can never be complete, and that those who design the existing normative aspects, do their labor in specific negotiating

frameworks and since certain logical cognitive. All this without mentioning in detail that many times there may be norms that contradict one another, something that happens very often, and in these areas, always will tend to be, for example in a legal dispute, the group with more capabilities and social capital, the group that is imposed.

Cause 2: The second cause I want to mention refers to cultural factors. This, it is necessary to say, is an extremely complex issue whose proper analysis is beyond the immediate and purely reflexive and divulgative purposes of this article. However, I will summarize the issue saying that many times, depending on the context, legal justice operates in one way or another according to the characteristics of a person, or rather, according to how they are socially constructed characteristics of a person. To put a somewhat general example, someone may be accused of a crime or be considered criminal, almost by the mere fact of being a man, or being a person of color or having one or another feature associated with it.

Thus, it happens often that regulatory standards are generalized to become in cultural criminalization, this, due largely to the fact that the laws currently more than maintain order, respect, support and understanding among all people, what they want is to protect certain possessions in very specific cases. Of course, with this scenario, there are many human groups in present day, that claim to be supporters of some or other specific legal protection but with certain particularistic purposes, while on the other hand, in a world with legal empties and delimited approaches of law, today, appear all kinds of activisms struggling by one or another reivindication.

Cause 3: This cause that I want to expose briefly refers to structural reasons. In a previous article I wrote entitled, "The temporary stagnation of social structures", I spoke about the fact that today is likely that we live in a time of stagnant of social dynamics, this, despite the overpowering advances in the field of mediated communication. And thus, many of the explanatory aspects mentioned in that text apply to this cause. For example, The fact that today are the politicians and not the citizens, those who have concentrated the instruments of governance, and that the State it has stopped or stalled, in large part to cause, of a very old confrontation between economic ideologies, are some of those aspects.

To these two aspects, we could also add a key structural factor, which is responsible of most of inequality in the planet: the fact that reigns in the world an unequal international division of labor and of the productive sectors, an division that makes that few companies can manage the global economy and fewer than a hundred people in the world can have more money than million people at a time. A situation that goes against the laws of economics, because is likely the crisis that began in late 2007, tried to curb this situation by itself, as a self-regulatory, however, is well known that the IMF and the government United States, among other important social entities, gave bailouts (or bonds of advantage) to larger companies for keep perpetuating the status of neoliberal things, instead of letting companies assume their own falls and their own responsibilities, and of this form, destine those resources to other projects.

Finally, I must say that the more entrenched structural situation is the power, wich, today, unfortunately, is guided for our principal value, this is: "competitiveness". Around this issue, we must remember that power seems to be being disputed today by a sector with very little tolerance, of right and conservative. A sector that speaks, among other things, of make war against terrorism, even when terrorism no it is an ideology but a tactic of war (a tactic that obviously we must to despise). On the other hand, we have an sector of left and advocate for social justice, a sector of society that contradicts itself when makes pacts with the most oppressive companies of private sector or when, for ensure the success of a policy, restricts freedoms. Yes, the power seems to be being fought mainly between those two positions, but the truth is that the power is an issue that is very ingrained in every aspect of modern human life. Power is even in our current laws. Thus, the laws have become an unbridgeable distance within what unites us.

Bibliography:

- Arguedas Minaya, Maikol, (2006), Los vacíos de la ley y los métodos de integración jurídica.

- Barbero González, Iker, (2010), Hacia modelos alternativos de ciudadanía: Una análisis socio-jurídico del movimiento Sinpapeles. Tesis Doctoral Europea 2010, Universidad del País Vasco.

- Fisher, Eloy (2012), "La Constitución Evolutiva: perspectivas evolutivas desde la sociología política y la práctica constitucional". Revista Colombiana de Sociología Vol. 35, N. 2 jul.- dic. 2012, Bogotá – Colombia pp. 93 – 110.

The Current Leisure as a Social Issue Imbued with Negative Values

We live in a world where governability is highly separated from the citizenship and identified with a small and representative group of managers of the political. A world where the true power of action and decision is established widely in the monopolies that are better consolidated in the private sector, a sector that, moreover, are unequally distributed within the international production system. A world that is certainly very competitive. And it is in this world, of course, where leisure is presented as a matter that falls under the tutelage of all kinds of objectify interests. Interests that dehumanize or that looking the most evanescent and impulsive of our human life. Interests that, ultimately, are the ones who are educating young people of the contemporary Western Society, very often within frames undeniable of prejudice, indifference and selfishness. From there, the two main ideas of this text are, one, that leisure is today primarily a social issue and two, that leisure has a great socializing and educational power that should be targeted, since an axiological point of view, of a form most uplifting, emotional, positive and supportive.

The Current Leisure Tends to be Primarily a Social Issue

It is said that with the passage of time in the social studies of West, the work became a prime dimension that defines the human being at those aspects that relates to their everyday relationships (Gomez and Elizalde: 2009). Similarly, it is said that recently the leisure has been presented as a no less fundamental counterpart of that dimension, the dimension of

work (Moral: 2009). A counterpart that has had social reconfigurations of great weight in the collective imagination in recent decades. It's said, moreover, that leisure began to have a notorious or preponderant role, in societies of post-industrial nuances, where the initial tendency was to work quickly to rest slowly (Moral: 2009). And I say initial tendency to slightly clarify this epistemological aspect, since in our current societies leisure is part of a myriad of complex dynamics, many of which, it must be said, not precisely lead to rest and relaxation. In this way, by ironic that sounds, there are many dynamics of leisure and rest, urging, nowadays, to stress, to fear, to want to excel at all costs and of not very tolerant forms, or to want to fit within certain patterns of contemporary beauty.

Now well, we must say that leisure, from a general point of view, it's certainly a great social achievement and a configurator axis of a large number of aspects of current life. However, many authors such as Frankel B, agree on the fact that free time and leisure manifest today, "as an achievement that could, in its most alienating mode, stand against those who gave it the status of being dissociated of the captive labor time, that still is an important reference and a director axis of the individual's life in this post-industrial society". And well, before speaking briefly and schematically in this short essay about that aspect which indicates that leisure isn't directed in the best way in our societies, and how it has become, in fact, and in a great number of factors, in a social axis that is against us, we should point out one of its main features. One of its main features in these modern times.

Well, this feature is which places the phenomenon of leisure as a primarily social matter as it unfolds not of static or passive way and articulating networks and relationships of all kinds in our current societies of information. In these societies, where one of the main guiding axes of life, according to authors like Georgina Remondino (2012), is the maxim of "show yourself, instead of the maxim of "help to others", or 'understands to others', or rather than many other maxims of similar texture axiological. Thereby, in that social context, one of the main scenarios of contemporary leisure, are social networks, where, effectively, people practice the maxim of our time of "show yourself". But not only at that level leisure is social. Many mediated practices, for example, that in the 20th century were individual, like video games, have become more and more and more of social nuance. Of

course, nowadays ICT allow that many aspects of life are conducted beyond the space limitations or of geographical locations and also in real time. Today, therefore, ICTs allow to leisure be a social issue even without physical presence.

The Permanence of much of the Conflict and Social Tension, due to Negative Values that Drives a Poorly Directed Leisure

To finish this little reflection, I see convenient to add to what was said above, that in this world of productive and social paradigms of undeniably competitive nuances, and not cooperative, leisure is a field of human social life where they are articulated, are deployed and are originate even many of the main anti-values that define our current societies. Contemporary society actually lives awed by an overwhelming swarm of desires and requirements selfish, as the market encourages a extreme culture of possession which manifests even in our social relations. Leisure, likewise, is socially associated with young people or people who are forming newly in this world. Hence, this group of people is found hundred percent exposed to the social deployment of the contemporary negative values. And so, nowadays on the Internet, many people have fun excluding to others from certain specific spaces, observing real murders of people, encouraging human relations that are only reduced to the sexual dimension, or spreading different and various forms of hatred and intolerance.

We may become a society with better values, but the current dynamics of leisure undermine that achievement, and in this vein, is likely to we have in the future, a world in which continue perpetuating indefinitely the great wars and the great conflicts. Clear, the conflict is an issue inherent to the human, and totally linked to the human and social relations, but not necessarily for this reason also the war. I don't claim, of course, to say that future wars will be a product of how we live in these days our moments of leisure. The war, dominion and power, we must said, are too complex issues that encompass a large number of phenomena and dimensions, and they shouldn't be locked in excess in one methodological or epistemological aspect. We mustn't, therefore, associate the power, for example, with a

unique set of issues that reduce it to the patriarchal, or to the hegemonic economic system, or any other aspect that deprive these issues of many nuances.

Finally, I close this brief and very general reflection, inviting to debate on leisure, and the debate on how the leisure could get to be closely linked with good training of the individual. A formation where there may be an appropriate management of emotions and relationships in general, of the person in society.

Bibliography:

Frankel, B.(1989): Los utópicos postindustriales. Valencia: Edicios Alfons el Magnànim. Institució Valenciana d'Estudis i Investigació.

Gomes Christianne y Elizalde Rodrigo, (2009), Trabajo, tiempo libre y ocio en la contemporaneidad: Contradicciones y desafíos, En: Polis, Revista de la Universidad Bolivariana, Volumen 8, N° 22, 2009, p. 249-266.

Moral Jiménez, (2009). Ocio bifronte en una sociedad postindustrial. Análisis psicosociológico de las tendencias emergentes, Boletín de Psicología, No. 96, Julio 2009, 47-65.

Remondino, Georgina (2012). Blog y redes sociales: un análisis desde las tecnologías de la gubernamentalidad y el género. Athenea Digital, 12(3), 51-69.

Towards a Positive Emotional Innovation of Ecology and Society

In the daily flow of the social events, many people and institutions usually propose an organizational change or a redistribution of wealth or of social functions within the current social structure. They do this with the intention of making the world a more just and equitable place for all. However, we rarely find a social analyst that since field academic say that it should also fight against the values that characterize the injustices around us. And that is because unfortunately the speeches that talk about ethical change and overcoming the current values, have been relegated to the realm of the personal growth or to religion. Hence one of the ideas of this text is that it can change the social structure, if all society as a whole choose values that will move us much more to our most human part and also the nature that surrounds us. A values that speak of cooperation and a life without one of those mass produced items that gradually deplete the resources of our planet. A values that make us worry more for life and coexistence among all.

The Ethical, Ecological and Human Background of Social Justice

For many people change the world and fight many of the social injustices of today, it is simply a matter of making a policy change, or a change in social and economic system, and even for many it is simply a matter of increasing income and the welfare in general of people. However, beyond the economic systems and social organizations, the truth is that a

material change that doesn't involve an ethical change will not solve many of the problems that have long been known to mankind along its path through history.

Sure, economic systems and social organizations are human creations, so each has its own range of defects and bad directions. So to improve social justice we must not only work in the forms of social organization or in public and social political that obviously are essential and fundamental, also we should work on the same unfoldment of the human, in the unfoldment of the human in terms of what concerns social harmony and to harmony with nature.

About increasing revenue for that society have more welfare, we may well quote the famous Easterlin paradox of the social studies economics (1974). According to this paradox, even though people with higher incomes are happier, the fact is that as a country's income increases don't necessarily increase the happiness. In a similar and comparative way, we can also find countries in developing who say to be much happier that many of the countries of first order. So the income, for example, is not an absolute matter with regard to human welfare, without saying, of course, that a material existence with the resources needed to pursue a more or less comfortable life, is not really essential and extremely important.

About those who wish to change the current systemic and social order, we have to ask for a moment of what serves to them oppose the terrifying and savage neoliberalism or something so inesencial and so human and so contextual as the industry, if after it will go buy the latest electronic gadget. A gadget that will almost certainly cease to be fashionable in a matter of months. In this sense, it is daily action of all persons the that reproduces and feeds the defects of social systems. Something that can also be seen in terms of social coexistence and in the same manner in which they are stratified human societies.

It is a simple fact. So simple as say that it is useless to oppose a war or want a more just society if we continue to act with hatred toward one or another person of a particular group. This aspect is ignored or rarely frequented in the academic and social studies. So much so

that many of the speeches that speak of ethical and personal overcoming are considered inferior. Fortunately, in philosophy an important and prominent figure like Emmanuel Levinas (1993), he came to speak within their theoretical framework on ethical overcoming of ontology, ie, an overcoming of all those theories that want to enclose in Lo Same all essences.

For this philosopher, the individuality of the Self emerges from the Other. Unable to save distance to the Other, hence we has a responsibility with him, even more in the fact that is in the Other, where we find the full realization of our freedom and of our own being. However, today, this responsibility with the Other doesn't manifest itself in the form and with the interest which should manifest.

The Ecological and Some Others Aspects that Should Be Emotionalized Positively for a More Just World

Our responsibility is also with to nature, and many of its current problems, could be solved if all people as consumers we choose not to purchase that massification elements that the industry puts on the market daily. In fact, the same industry and the same neoliberalism could disappear as exist today if we could all have an ethic that lead us to be thoughtful and responsible consumers. Similarly, if all abogáramos by the end of all forms of violence and hatred, the mere mention of war or confrontation, it would be something that would be analyzed carefully. Of course, these ideas do not cease to form nothing but a utopia, a utopia realy ideal and practically difficult to achieve within of the human society, however, back of all these ideas, underlying the fact that social changes must also be ethics and in values.

In an article entitled "The virtuality of emotions and their communication in the digital age" (2013), I talked about that human emotions and the metaphysical aspects of our inner vitalities have been a subject of study very little addressed by sociology and non-social psychological studies in general. In that article, I also mentioned that this metaphysical

aspects might get to be objectified for their academic understanding, and talked a bit, by the way, and very schematically, about of concept of emotional innovation. Well, I bring this subject up, due to the fact that social studies have been little concerned by the human emotions, this lead us to disregard them as regards to how to achieve an appropriate and fair social change. Emotions don't just are divided in sadness or happiness or others similar categories, is a complex issue, and every day can come, in a mediatic world, new ways of expressing those feelings or feelings.

Hence a ethics that emphasizes ecology, healthy living and life as life, and not life in their limited view of possession should not usurp, should emphasize a new way positive emotional that can achieve it. Hence that in these lines I speak, of a form merely reflective and with the aim of encouraging debate, that nature, life, responsible consumption and the end of all hatred, are matters or issues to be much more positively emotionalizing. Historically, the social situation has been so dark that for many cultures hatred toward another group has given them identity and to many people have even given them guidance in a determined government posts. Hence, the main idea of this text is that you can get to change a system, not just to change the institutions that characterize it, but the values that guide these institutions (without saying of course, other than of the everything necessary to change the current organizational structure). Moreover, do not forget that the lack of understanding of the emotions in the social field is a kind of dynamo and engine of much social injustices.

Bibliography:

– Easterlin, Richard A. (1974) "Does Economic Growth Improve the Human Lot?" in Paul A. David and Melvin W. Reder, eds., Nations and Households in Economic Growth: Essays in Honor of Moses Abramovitz, New York: Academic Press, Inc: http://graphics8.nytimes.com/images/2008/04/16/business/Easterlin1974.pdf

- Guerrero Ramos, Miguel (2013).La virtualidad de las emociones y su comunicación en la era digital: las emociones humanas como un proceso comunicativo de potencialidades interiores, En: El mundo de hoy y los entornos virtuales, Eumed.

- Lévinas, Emmanuel (1993). Entre nosotros: ensayos para pensar en otro. Editorial Pre-Textos.

Schizoanalysis and Interculturalism. How Classification Systems Oppose the Acknowledgment of Diversity

The most basic means of interculturalism, the true exercise of a participative democracy, and the Deleuzian method, may feature a common element amongst them - the importance of letting the 'other' speak, and appropriating the desired traits from such 'other', rather than substituting them and speaking in their behalf, a largely constructive perspective that emphasises intercultural communication. Today's world, however, according to authors such as David García Casado (2010), exercises repression, or diffuse dominance which isn't characterised, as in other times, by usurpation or transgression of fundamental rights, but by contention and homogenisation of our passions and desire, the control of which results in diffuse ways of modern domination holding back our participation in the world's social and political reality.

In order to adequately develop this idea, let's briefly remember first of all, the *multicultural diversity management scheme* alludes to sundry human groups that socially differ from each other, one of which, it could be said, imposes its vision of history and dissimilarity itself. The *pluricultural scheme*, by its side, proposes that a dominant group accepts the permanence of others in its (as opposed to their) society as a relative form of tolerance, but without fully assimilating them. Last but not least, the *intercultural scheme*, more than a rigid static concept, suggests a behavioural pattern, an attitude towards life consisting of accepting dialogue and free cultural blending, where cultures enhance one another instead of being constantly set apart.

Interculturalism, as a result, represents what French philosopher Guilles Deleuze called a *flexible segmentation*, which is something like a far more compliant distinction of the discourses classifying it. With reference to this, it's important to keep in mind that

Deleuze's philosophy's not based on rigid essential concepts such as the ones usually dealt with in the Western civilisation, but in more rhizomatic ones, or more malleable and interdisciplinary ideas, where the eclectic, adaptable and slightly protracted notion of schizoanalsis could be pivotal.

Let's go step by step though: before briefly exploring schizoanalysis, let's mention which are, in my opinion, two of the biggest problems of this society that controls our passions and desires and transforms them in an article of trade. Somewhat guided by authors such as David García Casado, the first of those issues is the *right of enjoyment* that's been illustrated as purportedly the only inalienable individual entitlement, resulting in the constant fulfilment of our desires being given more importance in our society than participating in the assessment and social arrangement, brought in such a way that even radicalism and revolution are being sold as elements from the system, and are even products made for consumption or at least seek becoming thus, closely linked with the aforementioned *right of enjoyment*.

The second problem is the existence of rigidity in the classification of discourses, stances and social groups. The mistaken idea of race, for instance, is product of this problem, which catalogues avowals in academic, literary, etc. despite the fact that many years ago postmodernism would undermine and obliterate such distinctions (we're yet to reach, consequently, a postmodern era), resulting in a set categorization. It's difficult for your statements to be accepted in high academic milieus if you lack post-graduate- or doctorate-level studies. All of this is indeed still labelled today, even people and social groups. We need, therefore, flexible segmentation, which is why Guilles Deleuze's schizoanalysis could well assist us in understanding our desires even in spite of being a shapeless initiative, as it's just a procedure we can adapt at our will when dissecting reality and which could link psychoanalysis (rather than denying it) to politics and sociologic aspects of our comprehension and actions before civilization and which should be far more adaptable in academic circles, allowing for artistic and intellectual areas to be integrated and erasing discursive, ethnic and unyielding pigeonholing of human sectors and removing

classifications such as nationality (without necessarily making the State disappear, since the idea is for this project to one day guarantee the sense of a true participative democracy).

This way a better treatment could even be achieved for migrant individuals, who carry a possible interculturalism from one place to another, although it's worth mentioning that this idea of a more flexible way of thinking, valuing difference over identity, counters the modern view that's currently globalised and immerse in each and every one of us. Yes, the human being seems to ineludibly have a tendency to classify, and while that remains, such categorizations will serve more as instruments of domination the more rigid they are, and the diffuse and yet ambiguous idea of a flexible segmentation or a study of reality through schizoanalysis will be pushed even further towards the facet of a utopia.

Bibliography:

García casado David. (2010). La resistencia no es modelo sino devenir. Crítica de lo radical contemporáneo. Revista estudios visuales.

Deleuze, Guille, and Guattari (1972). Anti-Oedipus: Capitalism and Schizophrenia.

Articles in French

(Articles en français)

L'impasse temporelle des structures sociales –Nous restons dans l'impasse ou nous avançons ?

(The Temporary Stagnation of Social Structures. Are We Stagnant or We Advance?)

Il est possible que, à partir de nos études sociologiques, il fausse arriver à une nouvelle façon de comprendre la temporalité ou le même devenir des phénomènes sociaux. Une nouvelle façon que nous permet de reconnaitre si nous vivons une époque de paralysie ou d'ankylose sociale dans le plus constitutive et fondamental des structures et des institutions de notre époque actuelle. Une nouvelle façon de comprendre ou d'apercevoir le tissu temporel en société qui nous fait concevoir un peu plus, au moins avec une complexité plus précise ou plus intégrale, le déroulement même du devenir social.

Les sciences sociales et la temporalité

Les sciences sociales en général, semblent avoir comme tendance, une perspective très concrète et spécifique devant le temps et le flux même des évènements sociaux. Notre psychologie actuelle, par exemple, provient d'une tradition très durkheimienne et très positiviste. La tradition d'étudier le « fait social », c'est-à-dire d'étudier une manifestation, un phénomène ou un changement qui est clairement identifiable, tant qu'au moment de chercher un objet d'étude, autrement dit, un fait social, nous choisissons d'identifier une

manifestation ou un changement qui a des caractéristiques déterminées dans une ligne temporelle donnée.

Néanmoins, à l'égard des auteurs tels que Claude Romano (1999), la pensée occidentale a toujours eu une conception très limitée de l'évènement et du temps lui-même. Tant que nous pourrions bien nous risquer à dire que nous vivons actuellement une période d'impasse en ce qui concerne l'avancement des institutions et des structures sociaux. Une période de suspension et d'un dynamisme structurel très bas, bien que les transformations superficielles de la structure sociale actuelle, comme celles qui sont données par des innovations technologiques qui apparaissent chaque nouveau jour, nous font penser précisément tout le contraire. C'est-à-dire, bien que nous vivions une période des transformations très rapides qui sont guidées par des technologies de l'information et la connectivité, au sens fort et objective, il est possible que nous vivions une période d'un dynamisme social très bas qui ne signifie pas un changement institutionnel de fond.

Pour comprendre cette information que nous ne vivons pas une période de transformations rapides de fond mais, plutôt d'impasse, au moins de modification très lente de la structure sociale, nous pouvons bien faire une comparaison avec celle dénommé « époque d'obscurantisme médiéval ». De cette manière, nous pouvons dire que, bien que beaucoup d'auteurs soutiennent que le Moyen-Age n'as pas été une époque de recul total du savoir et de la culture occidentale, c'est le plus commun et le plus général que cette époque soit souvent identifiée comme une période dans laquelle une modification très lente des structures et institutions nationales a prédominé. En considérant pour un instant que cette hypothèse soit vraie, nous pourrions bien faire une analogie d'une telle situation avec l'actuel déroulement de nos sociétés dans le monde entier. En d'autres termes, nous pourrions dire que nous vivons une période d'impasse par rapport à, par exemple, l'avancement de fond de nos institutions sociales. Une période d´impasse ou paralysie dans laquelle il y a des transformations structurales significatives très basses ou nulles.

Quelques raisons qui nous mènent à parler d'un type d'impasse social très spécifique dans l'actualité

Il y a beaucoup de raisons qui peuvent nous conduire à proposer une impasse de la dynamique institutionnelle actuelle ou l'apparition faible des éléments qui modifient significativement notre structure sociale. Certaines de ces raisons ne sont que détails que, pourtant, deviennent cruciaux pour l'organisation et le déroulement de la vie sociale même. Des détails comme le fait que les partis politiques actuels continuent à travailler avec des structures organisationnelles d'il y a cent ans, ainsi que le fait d'avoir une carte nationale d'identité pour démontrer une citoyenneté, à cause de l'absence d'un tel document attestant le statut juridique de citoyen, une personne risque d'être déprotégée et privée des droits fondamentaux, principalement de la santé et de l'éducation.

Toutefois, quelques autres raisons que nous pouvons citer pour parler de l'impasse de la structure sociale actuelle, font allusion aux paradigmes extraordinairement globaux et qui sont en vigueur, quelques–uns, depuis des temps tellement anciens que la société-elle-même. D'entre ces raisons nous pouvons mentionner, en premier lieu, le fait que la compréhension de l'État et son structure se trouve, même aujourd'hui, très limité et restreint à la conception avec laquelle telle entité a commencé à s'établir il y a un peu plus de trois siècles. Autrement dit, il est rare que l'État soit contemplé comme une entité encore en construction, et plutôt toute la dispute et la réflexion sur ces transformations, ont porté sur le moyen dans lequel il faut s'orienter, c'est- à-dire, si l'État doit être de type socialiste ou capitaliste. D'autre part, il faut aussi dire que nous vivons aujourd'hui sous le paradigme que la politique est une question d'un groupe de personnes présélectionnées, et nous confondons l'exercice même de la politique avec l'activité des politiciens, c'est la raison pour laquelle le groupe de politiciens peut se concentrer de manière excessive dans le monopole des mécanismes et des décisions de gouvernabilité.

Il y a beaucoup plus des raisons qui nous poussent à parler d'impasse mais seulement celles qui sont abordées nous immergent, depuis très longtemps, dans un modèle très spécifique et concrète d'organisation géopolitique mondiale qui nous prive d'une culture délibérative et d'une démocratie pleinement citoyenne et participative.

La notion des « événements » du philosophe Claude Romano et le repenser des structures sociaux.

Je disais aux lignes précédentes que, à l'égard de Claude Romano (1999), la pensée occidentale a toujours eu une conception très limitée de l'événement et du temps lui-même. En premier lieu, Romano attire notre attention sur le fait qu'en occident nous avons la tendance à dire que les choses changent parce qu'elles ont du temps ou parce qu'elles changent sur le temps. De telle manière que le changement est réduit à un simple accident qui s'unifie par des relations spatiales, cela signifiant que le changement reste réduit à sa simple appréhension casuelle. Le temps, ainsi vu, ou comme nous le voyons toujours, est une simple apparition sur les choses, et si nous ne le voyons pas apparaitre très clairement sur les choses, il ne réveille pas notre curiosité et nous ne pouvons pas le penser ou l'évaluer d'une façon ou d'une autre. Toutefois, une structure ou un système social est difficile d'imaginer comme des choses concrètes, du fait qu'il existe souvent une grande difficulté pour relier des structures ou des systèmes avec aucun moyen de compréhension temporelle. De telle façon qu'il est possible qu'il y ait des structures sociales qui restent en retard ou coincées d'après ses transformations plus superficielles, sa connectivité spatiale ou le flux rapide de l'information, à titre d'exemple, comme il peut être le cas actuellement.

Claude Romano nous parle aussi depuis son herméneutique événementielle et de sa philosophie (malgré le fait qu'elle est bien centrée dans l'événement individuel comme une opportunité de vie), sur le point en question. Ce philosophe nous dit que, pour la conception du temps que nous avons, nous voyons seulement des changements et modifications

superficielles, mais pas d'apparitions. À savoir, notre vue est un peu plus aveugle à l'apparition des choses qu'aux transformations d'elles-mêmes. C'est la raison pour laquelle l'être humain de nos sociétés, beaucoup de fois, a un grand peur ou une grande méfiance face au changement social. Il faut dire que, en arrivant à ce point, il existe beaucoup de bibliographie en sociologie concernant le changement social, ce qui le provoque et ses effets détonants, mais pas la façon dont la société aperçois le temps avec ou sans changements, et la façon dont cela se rapporte avec la vie même et il est possible que cela nous ait empêché de voir un peu l'impasse, le recul ou la paralysie structurelle dans laquelle nous sommes en train de vivre actuellement.

En conclusion, il est possible que, d'après nos croyances sociales, nous ayons besoin d'une façon beaucoup plus étendue de contempler le temps, une nouvelle façon qui intègre, au moins un peu plus, la complexité phénoménique et ontologique des événements. Il est probable que, de la même façon, nous ayons besoin d'une sociologie du temps.

Le loisir actuelle comme une question social imprégnée de valeurs négatives

(The Current Leisure as a Social Issue Imbued with Negative Values)

Nous vivons dans un monde où la gouvernance est fortement séparée de la citoyenneté et identifiée avec un groupe petit e représentatif de gestionnaires du phénomène social politique. Un monde où le vrai pouvoir d'action repose en grande partie dans les monopoles qui sont mieux consolidés dans le secteur privé, lesquelles, par ailleur, sont inégalement réparties au sein du système de production international. Un monde qui est, sans aucun doute, trop compétitif. Et c'est dans ce monde, bien sûr, où le loisir se présenté comme une question qui tombe sous le regard de toute sorte d'intérêts qui chosifient. Intérêts qui déshumanisent ou qui cherchent le plus évanescent et impulsif de notre vie humaine. Intérêts qui, de manière similaire, sont ceux qui, en fait, sont éduquant aux jeunes de la société occidentale contemporaine, plusieurs fois, depuis le préjugés, l'indifférence et l'égoïsme. De là, les deux idées principales de ce texte sont, l'un, que le loisir est aujourd'hui une question fondamentalement sociale et deux, que le loisir a un grande pouvoir de socialisation et éducatif qui devrait se orienter, depuis un point de vue axiologique, d'une manière beaucoup plus édifiante, émotionnelle, positif et coopératif.

Le loisir actuelle tend à être principalement une question sociale

Il est dit que, avec le passage du temps dans les études sociales de Occident, le travail est devenu une dimension de premier ordre qui définit à les êtres humains en ce qui concerne à leurs relations quotidiennes (Gómez et Elizalde : 2009). De même, il est dit que très

récemment, le loisir a été présentée comme une contrepartie non moins fondamental de cette dimension, à savoir, de la dimension de travail (Moral : 2009). Un contrepartie qui eut reconfigurations sociales de grande importance dans l'imaginaire collectif au cours des dernières décennies. Il est dit, aussi, que le loisir a commencé à avoir un rôle notoire ou prépondérant, dans sociétés de nuances postindustrielles, où la tendance initiale était de travailler très rapide pour se reposer lentement (Moral : 2009). Et je dis tendance initiale pour affiner un peu cet aspect épistémologique, puisque dans nos sociétés actuelles le loisir fait partie d'une myriade de dynamiques complexes, beaucoup de qui, il doit être dit, ne conduisent pas précisément au repos et le détente. De cette façon, par ironique que cela puisse paraître, il y a beaucoup de dynamiques de temps libre et repos, qui conduisirent aujourd'hui au stress, au peur, à que nous voulions exceller indépendamment de toute autre chose et d'unes manières qui ne sont pas très tolérants, ou à que nous voulions ajuster dans certains stéréotypes et modèles de beauté contemporaine.

Par autre part, je dois dire que le loisir, depuis un point de vue général, il est certainement une grande réussite sociale et un axe configurateur d'un grande numéro de aspects de la vie actuelle. Néanmoins, de nombreux auteurs tels que Frankel B, ils sont d'accord sur le fait que le temps libre et le loisir se manifestent aujourd'hui, "comme une réalisation qui pourrait devenir, dans son mode plus aliénante, contre les personnes que lui donnèrent le statut d'être séparé du temps captif de travail, référent encore et axe directeur de la vie des individus dans cette société post-industrielle." À ce point, et avant de je parler brièvement et schématiquement dans ce court essai sur cet aspect qui indique que le loisir n'est pas dirigé de la meilleure façon dans nos sociétés, et comment il est devenu, en fait, et dans un grand nombre de facteurs, un axe social qui est contre nous, nous devons souligner une de ses principales particularités. Plus précisément une des ses principales caractéristiques en ces jours présents.

Et bien, cette caractéristique est celle qui nous amène au phénomène du loisirs comme une question principalement sociale. Une question que se déroule de façon pas statique ou passive et qui articule un grande nombre de réseaux et relations de différents types dans nos sociétés actuelles de l'information. Dans ces sociétés, où l'une des principales lignes directrices de la vie, selon des auteurs comme Georgina Remondino (2012), est la maxime du « montrer vous-même », au lieu de la maxime du « aider les autres » ou « comprendre les autres », ou à la place de beaucoup d'autres maximes de texture axiologique similaire. Et bien sûr, dans ce contexte social, un des principaux scénarios du loisir contemporains sont les réseaux sociaux, où, en effet, les personnes pratiquent la maxime de notre ère de « montrer vous-même ». Mais je dois dire que non seulement dans cet espace le loisir est une question sociale. Plusieurs practiques médiées, par exemple, qui, au XXe siècle, étaient

individuelles, comme les jeux vidéo, sont devenus de plus en plus et plus de nuance social. Bien sûr, aujourd'hui les technologies de l'information nous permettent que nombreux aspects de la vie sont menées au-delà des limites du espace ou des lieux géographiques et aussi en temps réel.Aujourd'hui, donc, les technologies de l'information nous permettent que le loisirs soit une question sociale.

La permanence d'une grande partie des conflits et des tensions sociales, en raison des valeurs négatives qui anime un loisir mal orienté

Pour terminer cette petite réflexion, je vois commode à ajouter à ce qui a été dit ci-dessus, que dans ce monde de paradigmes productifs et sociales indéniablement compétitifs et pas précisément coopératifs, le loisir est un champ de la vie sociale humaine, où un bon nombre des principales anti-valeurs qui définissent nos sociétés actuelles sont articulées, se propagent et émergent sans cesse. La société contemporaine, vit en effet, réellement assommée par un essaim écrasant de désirs et des besoins égoïstes, puisque le marché incite une culture extrême de la possession qui se manifeste même dans nos relations sociales. Le loisir, d'ailleurs, est socialement associée à des jeunes ou des personnes qui sont récemment formant leur personnalité dans ce monde. Par conséquent, ce groupe de personnes se trouve à cent pour cent exposée au déploiement social de ces valeurs négatives contemporains. Par conséquent, aujourd'hui dans l'Internet, beaucoup de gens avoir du plaisir en excluant à autres de certains espaces spécifiques, au moment de observer meurtres réels de personnes, au moment de encourager les relations humaines réduites uniquement à la dimension sexuelle, ou au moment de propager différentes et diverses formes de haine et d'intolérance.

Nous pouvons être une société avec de meilleures valeurs, mais les dynamiques actuelles de loisir compromettent cette réalisation, et dans cette veine, il est très probable que nous avons dans le futur un monde dans lequel continuent indéfiniment les grandes guerres et les grands conflits. Bien sûr, le conflit est inhérent à la condition humaine, et entièrement liée à la relation sociale, mais pas nécessairement est aussi, par cette raison, la guerre. Je ne prétends pas dire, bien sûr, que les guerres futures vont être un produit de la façon dont nous vivons en ces jours, nos moments de loisir. La guerre, la domination et le pouvoir, Il faut dire, sont des questions trop complexes qui englobent un grand nombre de phénomènes et de dimensions, et ils ne doivent pas être enfermés en excès dans un seul aspect méthodologique ou épistémologique. Nous ne devons pas associer, par conséquent, le pouvoir, par exemple, avec un ensemble unique de problèmes qui peuvent réduire tout ceci

au aspect patriarcal, ou aux défauts indéniables du système économique dominant, ou tout autre aspect qui lui supprime à ces questions de nombreuses nuances.

Finalement, je termine cette réflexion brève et très générale, invitant au débat sur le loisir, et au débat sur la manière dans qui le loisir pourrait être étroitement lié à une bonne formation de l'individu. Une manière qui peut contempler la gestion correcte des émotions et des relations en général de la personne dans la société.

Bibliographie:

Frankel,B.(1989): Los utópicos postindustriales. Valencia: Edicios Alfons el Magnànim.

Institució Valenciana d'Estudis i Investigació.

Gomes Christianne y Elizalde Rodrigo, (2009), Trabajo, tiempo libre y ocio en la contemporaneidad: Contradicciones y desafíos, En: Polis, Revista de la Universidad Bolivariana, Volumen 8, N° 22, 2009, p. 249-266.

Moral Jiménez, (2009). Ocio bifronte en una sociedad postindustrial. Análisis psicosociológico de las tendencias emergentes, Boletín de Psicología, No. 96, Julio 2009, 47-65.

Remondino, Georgina (2012). Blog y redes sociales: un análisis desde las tecnologías de la gubernamentalidad y el género. Athenea Digital, 12(3), 51-69

This book was distributed courtesy of:

e-GO! Library

THE BEST BOOKS IN YOUR POCKET!

Jam-pack your Kindle, iPad, Android, Nook, or any device, full of amazing books with your own e-GO! Library. At your leisure pick your favorite titles from a wide array of categories for all tastes. Total speed, convenience & mobility are yours. Your e-GO! Library is an innovative way "to have & hold" a fresh and plentiful supply of great titles. It's seemingly endless entertainment without the need for the internet or downloading! All in a preloaded, USB memory flash drive which puts a thousand of today's best books in your pocket!

Enjoy Anywhere Anytime!

TODAY'S TOP

1,000 BOOKS

+250 BONUS CLASSICS

e-GO! Library

- ✓ Total Mobility & Convenience
- ✓ Pre-Loaded. Over 32 Categories
- ✓ No Internet / Wifi Needed
- ✓ Perfect for Travel
- ✓ Read Anywhere, Anytime

EXTRA BONUS!
+25 AUDIO BOOKS
at
eGoLibrary.com/bonus

 Apple   Windows android nook kindle

- ✓ **CONVENIENCE** of Preloaded USB flash drive
- ✓ **FORMATS** for ALL eReaders & Mobile Devices
- ✓ **NO** need for Wi-Fi or Internet
- ✓ **AVOID** Downloading

- ✓ **SAVE** Tons of Time & Effort
- ✓ **PERFECT** for Travel
- ✓ **FUN** for the Whole Family
- ✓ **MAKES** a Great Gift

CHECK IT OUT HERE