The Multidimensional Flow of the Social Tissue and the Complex Issues

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Society, Migrations and Laws at the Global Era

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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

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;

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[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).

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