

Jean-François Pradeau

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Guillaume Favre



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Gouverner Avec Le Monde Jean-Francois Pradeau, 2015-04-02 Les philosophes anciens ont écrit sur le rapport de la cité et du monde et c'est à eux que l'on doit les premières thèses cosmopolitiques. L'objet de l'essai de Jean François Pradeau est d'exposer ces thèses en les rendant accessibles à des lecteurs qui ne les connaissent pas. Ainsi l'essai présente-t-il ce que des auteurs comme Diogène le cynique, Platon les stoïciens ou encore le Père de l'Eglise Saint Augustin ont pu dire de la citoyenneté mondiale et du rêve d'une cité mondiale unique qui réunirait enfin tous les peuples. Les questions qu'agite cette histoire ancienne du cosmopolitisme sont pour beaucoup celles de notre époque qui a fait l'éloge pendant quelques décennies d'une forme d'émancipation cosmopolitique qui a inventé une Europe supranationale mais qui paraît aujourd'hui figée autour de ses frontières. Les Grecs anciens qui ont inventé la formule citoyen du monde ont quelque chose à nous dire de la mondialisation. Ils nous rappellent avec une certaine simplicité que la vie humaine qui est une vie politique c'est à dire une vie qui n'est possible que dans les limites instituées d'une communauté civique ne peut atteindre la tranquillité ou le bonheur sans apprécier à sa juste mesure la place qui lui convient dans le monde. Il est néfaste et finalement impossible de vivre sans se faire une certaine idée de ce monde et de son ordre sans se représenter ne serait-ce que de manière vraisemblable ce qu'est l'univers et la place qui nous revient en son sein.

Le gouvernement du monde Jean-François Bayart, 2004-04-21 Prendre l'avion, envoyer un e-mail, la mondialisation s'inscrit dans nos gestes les plus quotidiens. Pourtant nous l'envisageons souvent comme une menace qui pèserait sur notre identité voire notre survie. Dans cet essai incisif Jean François Bayart propose une vision radicalement nouvelle de ce phénomène rebours des discours néolibéraux ou altermondialistes. La mondialisation est notre œuvre et l'Etat-nation en est en réalité le produit et non la victime. La globalisation est autre car c'est par elle que nous façonnons notre éthique et notre corps que nous soumettons et que nous sommes subordonnés. Loin d'être synonyme en tout temps et en tous lieux d'aliénation culturelle et de délitement social, la mondialisation engendre des solidarités et des réseaux transnationaux qui s'articulent aux Etats-nations sans nécessairement les branler. Elle voit l'émergence de nouveaux sujets moraux de préoccupations éthiques inédites de styles de vie neufs. La globalisation est aussi affaire de pouvoir d'accumulation donc d'inégalité et de violences. Contradictoire elle intègre le marché international des capitaux et des biens mais cloisonne par la coercition celui de la main-d'œuvre. Elle cible la vitesse, exacerbe le sentiment d'urgence mais se caractérise par la contrainte de l'attente, le report permanent des solutions et le stockage des populations. Embrassant deux siècles d'histoire, comparant les sociétés les plus diverses, analysant des pratiques sociales concrètes, Jean François Bayart montre que si la mondialisation est autre, son devenir, notre histoire, donc se décideront sur ces seuils tragiques où s'inventent de nouvelles manières de vivre, de consommer et de lutter. Ce faisant, il renouvelle la sociologie politique et la théorie tant du pouvoir que des relations internationales.

Larguons la Croissance Ariel François, 2020-01-13 Nous sommes dans l'impasse. La croissance est devenue insoutenable, elle ne crée plus d'emplois comme autrefois, elle concentre la richesse entre les mains d'une

infime oligarchie et elle détruit notre planète La mondialisation capitaliste est bien évidemment derrière cet immense désastre qui détruira l'espèce humaine si nous ne réagissons pas temps Nous devons inverser nos priorités et ne plus attendre de la croissance la solution tous nos problèmes Nous devons plutôt donner priorité la satisfaction de nos besoins fondamentaux la restauration de notre environnement la redécouverte de la convivialité et la reconstruction de notre autonomie Pour ce faire nous devons définir un monde nouveau ce qui requiert combattre l'idéologie dominante réinventer la démocratie gouverner avec sagesse et définir des sociétés quitables Les intellectuels et les activistes ont une responsabilité toute spéciale cet regard et ce livre leur est particulièrement destiné Tel est le projet de société proposé par Ariel Francais un plan d'action pour changer notre monde pour le rendre plus juste plus convivial et plus durable Ariel Francais est un ancien haut fonctionnaire des Nations Unies Docteur en droit et Diplômé de l'Institut d'études politiques Sciences Po Paris il est familier de toutes les sciences sociales y compris de l'économie Son champ d'expertise couvre tous les aspects du développement auxquels il a consacré sa carrière et un vaste éventail de réflexions après s'être retiré de la vie active

Gouverner le monde Mohamadou Labarang, 2004

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