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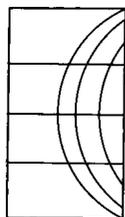
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Introduction

The Globalization movement is formed of multiple actors who constitute different branches of an action intended to engage critically with, and propose alternatives to, current forms of social organization. Established between the end of the previous century and the beginning of the new millennium, this movement is characterized by several notable features: its affirmation of the subjectivity of its principal actors; the fluidity of its organizational channels; its opposition to social and economic domination; its resistance to cultural homogenization; the links it enables between local and transnational initiatives that pursue alternative modes of development at a global level; the search for a new form of democracy. These features raise questions relating to three aspects of the structure and delineation of this movement: (1) the relationship between subjectivization and individual involvement of actors in the action; (2) the modalities through which this action is developed; (3) the status of, and meaning produced by this same action in contemporary social life.

Plurality and Action

First we go to the question of the plurality of actors. The Globalization movement is constituted by a multitudinous and highly diverse group of actors. As they come together in action they introduce their own specificities, thus delineating various branches of the movement, each with the aim of articulating its own criticisms and suggesting its own alternatives for economic, political, social and cultural organization in contemporary society. In particular, four of these branches have emerged as significant in the development of the movement, marked by experiences that range from local

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demonstrations about global issues – like the Zapatista marches (2001) – to North American initiatives – like those in Seattle (1999) and Quebec City (2000) – and European initiatives – Genoa (2001) and Evian (2003) – and from these to the Intercontinental Forums held in Porto Alegre (2001, 2002, 2003), and to other meetings of the same magnitude, like the environmental summit in Johannesburg (2002), and to continental forums such as the European Social Forum held in Florence (2002).

The first two branches of the movement's development were established by mobilized actors involved with globalization initiatives. These branches are constituted by components of the movement that privilege actions which strive principally to intervene in relevant ways in the global orientation of economic, social, cultural and political aspects of contemporary social life, emphasizing the globalized structure of such institutions. The first of these branches is largely cultural, insofar as it raises and intervenes in questions of global orientation, adopting a critical cultural approach, as elaborated in the work of Naomi Klein (Klein, 2001). The second branch is predominantly political, privileging political intervention as a way of raising and tackling issues related to these same aspects of global orientation. On the one hand, these branches of the movement are inspired by experiences like those of the Zapatistas in Mexico, who embark on political intervention in an attempt to win recognition for the identity of the Indians in Chiapas, while simultaneously seeking economic and social reparation with regard to contemporary society and globalization (Le Bot, 2003). On the other hand, these branches are inspired by the experiences of the new radical left, consisting of groups like the *Disobbedienti italiani* (Disobedient Italians) in Europe, and Direct Action in North America (Farro, 2003).

The third and the fourth branches are constituted by those – groups, associations and individuals – who bring to the contemporary movement traditional approaches to action already defined in the past. For example, the third branch unites issues raised by new social movements (Touraine, 1993) during the decline of industrialization and the beginnings of postindustrial society (Touraine, 1969; Bell, 1973). These include issues such as the protection of the environment raised by environmentalists, and the affirmation of subjective specificity promoted by the women's movement in particular.

The fourth branch is a development of trade unionism and farmers' collectives that also brings together a range of perspectives in the contemporary movement: issues of social conflict during industrialization and agricultural issues that were developed by collectives of peasant and farm workers in a variety of economic and social contexts across the world, at the same time as industrial society was maturing in developed areas at the end of the 19th and during the 20th century.

These branches, as well as the groups and individuals of which they are

composed, understand the criticisms of and proposed alternatives to current forms of globalization in a variety of different ways. Despite this, they constitute a common action. This is because these actors activate a communication network through which they can agree on the generic terms of particular issues related to criticism of current structures and modalities of globalization and to possibilities for an alternative world. Involvement in this network does not, however, imply that individuals and groups of actors dilute their cultural specificity, or any other aspect of their subjectivity. On the contrary, they emphasize the importance of protecting, affirming and achieving recognition of their specificity (Wieviorka, 2000) within the development of the action itself.

Subjects, Identity, Flows of Action

In becoming involved in the movement and the delineation of its branches, individuals, various groups and organized associations emphasize their status as a constituent part of collective initiatives that aim to pursue alternatives to current forms of globalization, while simultaneously affirming their own subjectivity. This affirmation is expressed in two different ways.

First, members of the movement resist because of who they are – individuals without any affiliation to groups or associations, members of environmental organizations – and affirm their specificity in opposition to economic and social domination and cultural homogenization. Examples of members of the movement who affirm their specificity in this way include minorities seeking to protect themselves from the combined threat of cultural homogenization and neoliberal economic intervention, suffered equally by residents of poor, ethnic areas in the North, and by ethnic groups like Latin American Indians in the South; organized associations such as unions in developed countries, that work to defend the interests of the workers exposed to economic interventions that escape political regulation, or organizations such as those of the farmers in the South, who work to obtain land that can be cultivated for those who, having either too little or no land, are also deprived of their dignity; actors and groups that define themselves only on the basis of their commitment, like environmentalists who endeavour to defend balance in the natural world; and as a final example, groups defined by their cultural, or some other form of particularity, who defend their specificity against a lack of recognition – groups that consist of associations like the women's movement, that form an integral part of a substantial percentage of the population, as well as groups, such as the Gay Rights movement, that represent minorities.

Second, members of the movement affirm their specificity insofar as they

are a constituent part of the action itself. These members define themselves for who they are, and aim to defend their specificity even within the context of social action which could potentially result in their homogenization in the collective. In this way, they defend their specificity and singularity as individuals and groups, even if they define themselves simultaneously as an integral part of the common initiative. We can define this form of self-protection as the affirmation of subjectivity (in the sense of Touraine, 1992, 1997) that does not intend to become diluted in the collective, despite a commitment to common action.

According to this view, individuals and groups are not dissolved, but work to affirm their own subjectivity even within the action they have joined in an attempt to pursue alternative cultural models to those currently in effect, or to control the organization of what are considered as globalized forms of social life. Individuals and groups thus seek to affirm themselves for who they are, as much in opposition to domination, or mechanisms of domination, as with regard to the collective action of which they are an integral part. They define themselves for who they are, as individual agents defending their own, unique subjectivity, or as groups distinguished by cultural particularity, or other forms of inherited, re-elaborated or newly established characteristics.

In this way, however, these individuals and groups define themselves also through what they do: through what they do as individuals and groups, constituent actors of a delineated collective action with the aim of critiquing dominant forms of social, economic and cultural organization, and controlling the orientation of social life.

Thus the various components of this movement define themselves for who they are and, at the same time, through what they do. This approach leads them, through the delineation of other processes, to the affirmation and need for recognition of their identity (Calhoun, 1995; Sciolla, 1983) as constituent members of the movement itself. These processes are plural and coexistent, and can be delineated as follows: (1) the affirmation by each actor, individual and group within the movement of their own, unique subjectivity through resisting domination and predominant forms of cultural organization within social life; (2) the affirmation and the protection within the movement of this unique subjectivity, understood in relation to cultural, social, sexual, ethnic and other characteristics; and (3) the search – both within and beyond the action – by those who define themselves as its component parts, for equal recognition for all constituent members of the movement.

Identity is thus a construction that is delineated simultaneously on two levels: one, with regard to the relationship between individuals and groups and other components of social life; the other with regard to relationships within the movement. The first is determined by the way in which subjective

forms of resistance by individuals and groups are defined in opposition to dominant cultural perspectives, to social domination, and to the objectification of the world by the practices and perspectives of current economic rationalization that strive to extend on a planetary scale. These are forms of resistance by subjects who seek to affirm their own unique particularity by resisting these forms of domination and rationalization to which they do not intend to submit. The second level can be defined as the internal relational structure of the movement. On this level, the same subjects define themselves as components of the movement insofar as they consider themselves to be constitutive actors in initiatives relating to cultural criticism, opposition and the search for alternatives to domination and the impetus of current modes of development. However, even in this context, they do not fail to affirm their subjective particularity which they have no intention of subjecting to the bonds of the development of common action. Thus a tension is created between the affirmation of subjectivity on the part of individual members and their position within the common action of the globalization movement.

It is precisely through articulating and sustaining the tension between the affirmation of subjective specificity and involvement in the construction of common initiatives that individuals and groups delineate their identities as actors within the movement. In this way, the differentiated identities of the plurality of actors involved in the common initiatives of the movement are established.

As regards the development of common action, different perspectives to those adopted in the past are subsequently delineated both within the movements and in analyses seeking to explain their various initiatives and implications. The affirmation of subjectivity is not proposed in terms of liberal individualism, or as the affirmation of the action of an individual in rational pursuit of benefits, emancipating him- or herself from community ties or extricating him- or herself from political legislation that reduces – or rather actually blocks – the capacity for action linked to individual rational choices. Such affirmation therefore does not entail the convergence between rational individuals, who maintain their individuality despite coming together in a common action to protect and affirm their individual interests (Weber, 1974: Vol. 1).

However, neither does this affirmation of subjectivity represent an opposition to liberal individualism, enacted to effect a recall to the collective movement in which individuality is temporarily dissolved in order to free social life from capitalist rule through class struggle, in the hope of achieving a society in which individual freedoms might combine with the demands of social development (Marx, 1970). Rather, this affirmation of subjectivity simply is not related to the opposition between liberal individualism and collective action. Without being reduced to liberal, utilitarian individualism,

this affirmation is also articulated in the context of common action, in which individuals and groups supporting the action, while defining themselves as an integral part of the globalization movement, are resolved not to sacrifice their individualism.

Therefore this affirmation cannot be explained as a component of collective action, understood as a configuration of groups that organize protests seeking in a rational manner to achieve representation of their neglected interests within the political system (McCarthy and Zald, 1977; Tilly, 1978; McAdam, 1982). This is because this affirmation of subjectivity, which is an integral part of common action, also emphasizes its non-rational capacity which is not limited to an expressive level. Indeed, such affirmations emphasize how individuals and groups seek to control their own position within social life, connecting their subjectivity to the development of actions intended to change the organization of social life.

In highlighting the importance of the affirmation of subjectivity in the development of the movement, the members of this action do not, however, situate themselves on the anachronistic terrain marked out by pre-modern mobilizations invested with pre-rational or anti-rational forces, such as prophecy or charisma (Weber, 1974: Vol. 2).

Without doubt, this affirmation of subjectivity makes it difficult to explain the globalization movement in terms of rational choices performed fundamentally in the construction of actions intended to exert institutional pressure, but it does not carry archaic or anti-rational connotations. Instead, the affirmation of subjectivity can be linked, although remaining discrete from it, to the definition and the rational pursuit of alternatives to domination, through action whose horizon extends beyond the political system. This connection is not without its tensions, that constitute structuring components during the development of the movement itself.

Hence this movement consists of an action that defines itself neither as collective – insofar as it is not established in terms of an alternative to individualism – nor in terms of the involvement of individuals due to a convergence of personal interests, who remain as individuals, in a common search to pursue these interests in a rational manner.

Furthermore, even the actors within the movement make little use of the term 'collective' when discussing their actions. Indeed, when defining themselves as actors within the movement, they prefer to articulate their self-representation in terms of belonging to a network of relations between groups and individuals who maintain their own specificity while developing shared action.

Rather than constituting a collective action, actors within the movement develop channels of communication between subjectivities, that enable areas of fluctuating action. In these areas, individual subjects and groups who criticize and stand apart from current organizations of social life, and suggest

alternative strategies, can meet, while affirming and protecting their own specificity.

In light of these observations, a change of vocabulary is needed to designate the action of the globalization movement, as an important strand of contemporary social life. This is a movement established through fluctuating forms of action, structured by individual actors, groups and associations, who provide forums for communication and organization in order to define and pursue alternative strategies to current social life. Such forums are characterized by their multiple parts and are necessarily fluid spaces.

Fluidity

The construction of the movement occurs through particular forms of organizational networks. These networks involve both individuals and various types of organization: ranging from local groups whose actions are rather sporadic and of uncertain longevity; to stable associations such as unions, groups of agricultural workers and cultural associations that have long been active at a national level in both the North and the South; to NGOs (non-governmental organizations) committed in less developed countries; to international bodies that grew alongside the movement, such as Attac; to other bodies based on religious beliefs linked to the Catholic church; to still others, dedicated to tackling issues of planetary importance, such as conservation of the environment. Through these networks, links are established between actors. These links are enabled through relationships between individuals and organizations of various types: from those already forged in the past through participation in previous initiatives, to those that result from spending time in locations of shared interest, to those, as a final example, initiated through friendships and personal contact. In addition, these links between actors are rendered continuous by the activation of channels of communication and the circulation of information that takes place through networks supported both by contacts established through direct relationships between individuals and by the capabilities of modern technology to provide information infrastructures (Castells, 1996).

It is through these networks that the relationships between actors within the movement are defined, characterized by fluidity that is found within the overall development of action. The boundaries of the associations of which the movement is composed are also fluid, across which individual actors move, circulating between two or more organizations to which they belong contemporaneously in order to develop their initiatives. Sometimes actors move between organizations that differ markedly from one another, such as a religious support group and an association of the new radical left. In this way there is also increased fluidity as regards individual involvement in these

initiatives, that takes place without dissolving the prerogatives of the individual in one or more organized components or activities embarked upon by the movement. By protecting their initiatives linked to the movement from the ties of organizational membership, these actors further emphasize the importance of protecting and affirming their individual subjectivities in the context of the actions in which they are involved. Indeed, individuals circulate within the organizational networks of the movement, protecting their subjective specificity.

In addition, however, because it is not organically continuous, the involvement of groups that come together in the movement while decisively protecting their specificity, is also a fluid process. Examples of these groups are the subcomandante Marcos and the Zapatistas, distinguished by ethnic or cultural concerns while simultaneously seeking to privilege a political agenda when implementing their initiatives. Finally, the direction of the movement as a whole is also fluid, since no single component is able to affirm itself over others as a dominant element at a local, national or transnational level.

This fluidity subsequently combines with the structure of these same organizational networks that, in turn, are forged through recourse to communication channels. These channels are rendered possible by the activation of relationships that range from traditional rapports such as those resulting from links between actors as previously described, to those enabled by recourse to new information infrastructures, through which the experiences of individuals, groups, associations and local, regional, national and intercontinental initiatives become connected.

The fluidity of the relationships between actors and the opening up of channels of communication contribute to the structuring of organizational infrastructures within the movement as a network. In this way, the different components of this network are able to set up organizational structures in which official leadership is not asserted, while the relationships between actors and associations are achieved thanks to a network of contacts, through which they can forge connections between the internal components of the movement and, at the same time, they can formulate external interventions, designed to pursue alternative forms of social life.

This structure constitutes the predominant organizational form through which individual actors and associations with fluid boundaries come into contact with each other, forming initiatives. Indeed, the very existence of this network structure involves individual and group components within the movement, allowing actors that differ vastly among themselves to play an active part in the development of a large-scale formation, composed of initiatives concerned with issues of globalization. However, involvement in the movement does not erase the differences between these components.

Moreover, these components come together as a whole through the

communication network, as seen earlier (section on Plurality and Action), on the basis of general understandings.

These are understandings that are established by general agreement on the meanings to be attributed and the strategies to follow with regard to issues of central importance for the structure of the movement. Such issues impact above all on subjectivity, solidarity, large-scale criticisms directed at dominant economic policies of globalization and the pursuit of possibilities for an alternative world. This communication network also coexists with other networks of understanding. Each of these networks of understanding is constituted by assembled groups and networks of actors who are linked by strong understandings established thanks to a shared criteria and subject matter employed to conceptualize and design the criticism, proposals, activities and other elements of the movement's practice. This leads to the development of initiatives structured on the basis of general understandings in which all the components of the movement are involved, and, at the same time, on the basis of more significant understandings forged between assembled groups and intricate networks of actors. Such groups and networks are in turn distributed throughout the different branches of the movement discussed previously (see section on Plurality and Action), also forming structuring components of the movement.

Communication networks and particular understandings enable individual actors and differentiated components of the movement to engage with each other, raising and confronting the issues elaborated here: subjectivity, solidarity and the overall orientation of social life.

Position and Meaning

The protection of subjectivity pursued by actors in the movement develops alongside the resistance effected by individuals and groups in opposition to oppression and dominant forms of cultural outlook that work to negate or overpower the subjective dimension of existence (Dubet, 1994), denying its compatibility with the demands of economic and social rationalization. In contrast, a form of compatibility attributed to the modern subject as defined in the image inspired and transmitted – not without tangible results – by liberalism and utilitarianism (Bentham and Stuart Mill, 1961), would aim to displace the archaisms of the traditional, enchanted world, in order to impose itself on social life with its rational strategies, free from affective connotations. The protection of subjectivity is delineated as a departure from this very image, emphasizing that resisting impositions that seek to deny cultural and other forms of particularity, of individuals and groups, does not indicate a desire to defend archaisms but an attempt to find a possible alternative combination of the valorization of subjectivity and the

rationalization of social life. Indeed, the protection of subjectivity embarked upon by actors in the movement is not expressed in terms of a nostalgic return to the past that needs to be protected from modernity. Nor is it expressed in terms of a closure of identity undertaken as a defence of individual specificity by denying that of others. Indeed, groups that assume a critical position towards globalization but do so by exclusively defending only certain types of identity are not part of the movement.

Therefore associations of the extreme right and populism in the North, that act to defend the identity of particular communities, consider themselves under threat not only from the globalization of culture, but also from migratory groups, which are therefore opposed in a racist manner by groups such as the Front National in France and the Lega Nord in Italy.

Further groups that are not to be found in the movement include fundamentalist groups in the South that oppose globalization on the grounds of cultural and religious identity held to be threatened by the global economy and the promotion of western culture, and, above all, by the United States, that these groups oppose through recourse to a closure of identity and the adoption of destructive terrorist activities.

In contrast, constitutive parts of the movement include individuals and groups that act to defend their subjectivity through appeals for the recognition of the equality of all differences. These are individuals who strive to define themselves by emphasizing their particularity in terms of sexuality or other forms of identity, or groups who defend their specificity, like, for example, the Zapatistas defending the cultural specificity of the Indians, but without closing themselves off from the concerns of other groups. Instead, they hope on the one hand to resist oppression and dominant cultural perspectives that deny their rights or marginalize them, and on the other to work towards an alternative structure of social life. Indeed, these individuals and groups act to achieve forms of social organization in which the affirmation of subjectivity can be combined – although remaining in tension – with the rationalization of the economy, also emphasizing the need for new regulations to be devised, whose introduction would enable links to be forged between the demands of economic development and social equality.

In this way, the affirmation of subjectivity can be linked to other key issues confronted by the movement; those of solidarity, criticism of oppression and the pursuit of alternative forms of development. The solidarity sought by the movement takes us back to two contexts.

Individuals and groups that seek solidarity aim to initiate communicative gatherings among themselves, designed to enable alternative relationships to those that dominate the first context, that in which the pre-eminence of utilitarian individualism is combined with the imposition of social oppression and cultural discrimination, which impact with most force on the more precarious parts of society.

This takes us to the second context, that of the relationship between developed and less developed areas of the world, and to the more equal distribution of resources sought by various groups that animate the movement in both the South and the North, again through improved communication and gatherings. These gatherings bring together subjects who feel a direct call to confront in decisive terms the problems that afflict populations in less developed areas of the world, above all those most grievously afflicted by suffering, subjugated by dictatorships and exposed to illness. In both the first and the second context, the appeal to solidarity does not lead to the search for a new form of embedded social integration as a marker that characterizes improvement on the progressive line of the presumed evolutionary process of modern social life. The form of solidarity sought by the movement is not that of social integration as theorized by the sociological tradition (Durkheim, 1986). Neither is it that solidarity defined in terms of class, seeking to accelerate the modern historical process towards the realization of a society without oppression and without class, through the construction of a politically inclined workers' movement. Equally, it is not the solidarity based on community that opposes and proposes itself as an alternative to modern individualism (Nisbet, 1966).

Actually, this issue of solidarity leads back to the construction of contemporary social life, in which actors in the movement pursue alternative forms of social relations that cannot be reduced to either traditional perspectives or to contexts of integration and the social conflict of industrialism. It implies the pursuit of a communicative convergence between subjectivity, constructed for resistance and, at the same time, for the attempt to prepare alternative practices to social oppression and dominant cultural perspectives in contemporary society. In this sense, raising the issue of solidarity implies the search for alternative forms of social relations with respect to current organization, that might be defined and unfold in the context of current social structures. This is a context in which subjectivities galvanize themselves to oppose and seek alternatives to current control of the production and dissemination of information, which are linked to the very mobilization of economic, financial, scientific and technological resources, on which the structures of social organization depend in developed as well as in less developed areas of the world (Farro, 2000).

By raising issues of subjectivity and solidarity we therefore begin to articulate an initiative that seeks to embed the search for an alternative outlook to the current perspective in the context of contemporary society. For the moment, this alternative raises a variety of issues for the globalization movement: together with the question of subjectivity and solidarity, it also evokes notions of cultural orientation and powerful bodies that are structured around the control of the production and dissemination of information, through which economic, scientific and technological resources

are mobilized. Besides, the movement is structured precisely around forms of intervention related to these issues.

The movement raises and tackles these types of question through the activation of its communication networks and its relationships of understanding. Flows of communication that pass through these circuits allow the construction of networks between actors that form the constitutive components of the branches through which the movement is delineated. These networks are constructed by those driving the cultural and political branches of the movement, which they also promote through their direct involvement; the networks are also constructed by actors who bring together issues tackled in the past by the new social movements of postindustrial society and by those with an awareness or experience of problems confronted by industrial collective action. It is these networks that enable the development of the movement's initiatives and the articulation of various activities intended to formulate critiques and pursue alternatives to social organization delineated from a global perspective. Through these networks, initiatives confront a variety of debates linked to issues raised by the movement, and branch out from a local to a global level. However, at the same time they also represent an instrument for achieving union between actors who, in offering critiques and pursuing alternatives to current forms of social organization, distance themselves from its mechanisms of economic, sociopolitical and cultural integration. This occurs because for at least a significant proportion of these actors, such mechanisms represent above all the threat of lack of improvement, if not worsening of their position, thus relegating them to the losing side. Alternatively, they distance themselves because for another significant proportion of these actors, these mechanisms are fundamentally incompatible with the affirmation of their subjectivity, for which reason they decide to avoid becoming entangled with them.

Therefore the constitutive networks of the movement are structured simultaneously on two levels.

The first level is that of the construction of a common action between actors who intend to intervene in social life by critiquing oppression and suggesting alternative strategies to pursue through conflicts that can be developed on political, social and cultural planes. This is the construction of an action that aims in its initial stages to pursue not only intervention on an institutional level, but also the eventual opening up of the political system in order to achieve the definition of new regulations that would favour the combination of social and cultural demands with those of economic growth. These are regulations that can be implemented at a local level, activating institutions in local, district and regional contexts. On the international level, however, these regulations can be implemented by initial stimulation of consolidated political institutions, such as the European Union, or by seeking to initiate institutional evolution, that is by appealing decisions based on

conflicting interests and different outlooks made by organizations such as the WTO, or even by pursuing the revitalization of umbrella institutions such as the UN. In a second, but simultaneous stage, it is a matter of structuring an action intended to consolidate alternatives to dominant cultural perspectives and to challenge the leading actors for control of the orientation of contemporary social life.

A second level is that which sanctions a division between actors within the movement – whether characterized chiefly by their loss or by the affirmation of their subjectivity – from current forms of social organization, from the global economy, from its mechanisms of exclusion and integration, from its homogenizing culture and its powers enforced through control over the production and dissemination of information. The constitutive networks of the movement therefore consist of the establishment of communication channels, characterized by the affirmation of subjectivity and the pursuit of solidarity, that detaches itself from dominant forms of social organization.

On this level, the movement can be defined as a system that, detaching itself from current structures of social life, configures itself as a mechanism designed to combine the affirmation of diverse subjectivities and the pursuit of solidarity with the demands of economic growth.

The globalization movement configures itself by operating simultaneously on both levels.

The most meaning that the movement produces through the first level relates to the formation of an action designed to construct both initiatives for cultural alternatives and conflicts in order to challenge the leading actors for control of the production and dissemination of information, which are determining factors for the structure of contemporary social life.

The most meaning that the movement produces through the second level relates instead to the formation of a social body that is generated through its detachment from current forms of society, in order to configure itself as a unit that aims to structure social relations inscribed by the affirmation of different subjectivities and the pursuit of solidarity, which could be combined with the demands of the rationalization of economic growth.

Conclusion

The globalization movement is composed of a multiplicity of actors who perform their initiatives through networks of relationships, which have recourse to certain understandings related to the coming together of specific groups, and also to wider communication networks in which all the individuals and group components of the action are involved. Characterized by their organizational fluidity, the various components of the movement articulate its different branches, producing initiatives that raise and confront

issues related to subjectivity, solidarity and the pursuit of cultural, economic, political and social alternatives to current forms of society. In developing initiatives in connection with these issues, the various actors within the movement increase the activities of the organizational networks that propose an action structured on two levels.

The first level consists of the establishment of a conflict relating to the control of the cultural orientation of contemporary social life, whose global character is emphasized by actors in the movement. The second level consists of the way that the movement prefigures a social body characterized by the affirmation of subjectivity and solidarity, which is generated by detaching itself from current forms of contemporary social life, prefiguring alternative combinations of social needs and the demands of the rationalization of the economy.

The meaning produced by the movement in the context of the first level relates to the possible structuring of a conflict over the orientation of contemporary social life that the actors consider to be a global phenomenon. The meaning produced by the movement in the context of the second level relates instead to a destructuring of contemporary society, prefigured by detachment from current organizational structures produced by a social body defined in terms of affirmation of subjectivity and solidarity, combined with the demands of economic growth.

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