

“ UNIVERSAL DEMOCRATIC PRINCIPLES IN THE CONTEXT OF GLOBALIZATION “

“ LOS PRINCIPIOS DEMOCRÁTICOS UNIVERSALES EN EL CONTEXTO DE LA GLOBALIZACIÓN “.

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Title: The Universal democratic principles in the context of Globalization

Abstract: Today more than ever within the environment of globalization, societies and countries all over the world, have been pressed in the context of worldwide homologation.

This has provoked an enormous tension and inequality in such societies. This is why it is important to have solutions from the perspective of international relationships; furthermore, from my perspective the most important one in this moment is the strengthening and consolidation of a universal democratic principles axis, on which the society may move.

The previously mentioned idea is very important due to the fact that the speed which with the changes in modern societies are happening in the context of globalization, has prevented the institutions from reacting on time provoking with this a high level of uncertainty which is affecting the majority of these countries all over the world.

For this reason the present project considers not only to be necessary but also fundamental, that principles such as freedom of association and expression as well as the right to vote and to have fair and free elections, work as a mediator axis which becomes a reference point for the decision making process with universal character.

Freedom to create and belong to civil and political organizations, freedom for expression, the right to vote, right for the political leaders to compete for the support of the population,

alternative sources of information, free and fair elections; and that the public institutions may depend on the vote and other expressions of preference for the elaboration of politics.

Keywords: Principles, Globalization, Democracy, Politics, Society.

Resumen: Hoy más que nunca en el ámbito de la globalización, las sociedades y los pueblos de todo el orbe, se han visto más presionados en el contexto de la homologación mundial.

Lo antes señalado es muy importante, ya que la velocidad con que se dan los cambios en nuestras actuales sociedades contemporáneas en el contexto de la globalización, ha impedido que las instituciones reaccionen en los tiempos correctos, provocando con esto un alto nivel de incertidumbre que está afectando a la mayoría de las poblaciones en todo el mundo.

Por tal motivo el presente trabajo considera que no sólo es necesario, sino fundamental, que principios tales como: la libertad de asociación, la libertad de expresión, el derecho a voto y el derecho a elecciones libres y justas, funcionen como el eje mediador, el cual sea el punto de referencia para la toma de decisiones con carácter de tipo universal.

Palabras Clave: Principios, Globalización, Democracia, Política, Sociedad.

INTRODUCTION

To begin with, I consider that we must mention whether the universal democratic principles still offer international peace and justice to the community to have a quality life worth of being allotted to condition that as human being we have.

To answer the former question I consider to begin with, that we should raise a previous question: is it necessary the consolidation of a universal democratic principles axis on which the society may move?

The answer to the former question from my perspective it is a most defining yes, due to the speed in which the worldwide changes are being originated, even when we may think in a different alternative for the universal democratic principles to consolidate peace and justice all over the world, the process of transition towards a new stage, would require that while such change happens, the whole world would keep moving on a firm base of a universal democratic principles axis. Axis on which the society could move.

Around this dynamic is the first principle that we must guarantee on a global level the Association Freedom. It is a reality that the uncertainty that the current dynamic of the societies arises, entails a feeling of loneliness and helplessness maybe even bigger than in those times when there was not such level of technology and food supply.

This is why it is extremely relevant the fact that of sharing of doubts, knowledge and proposals is reinforced in this stage that we are living, to strengthen the feeling of security and closeness among people. For this, there is no doubt that the principle of association freedom is fundamental.

The other principle that must be guaranteed in this period history in which we are living now and that is known as the worldwide homologation, is the one of freedom of expression, this must be in this way since the search for new living forms and specially new forms of social organization is necessary to have more credited voices to be heard, and with this we guarantee the validity and respect to the principle of freedom of expression.

What has been mentioned before has its basis in the phenomena that we are living today, it is in the case of my country, Mexico where the unfortunate arrival of the swine flu virus provoked in many sectors of the society, fear, horror and some occasions, panic due to the lack of a real coordination among people and groups to deal with this problem.

Such situation could have flowed better through a real exercise of freedom of association, as well as the incongruent performance of the mass media who emitted contradictory versions among them, provoking in many cases lack of control and information regarding the situation in which we lived this problem, which could have been avoided, from my point of view, if there had been a correct and precise exercise of the principle of freedom of expression.

We must recognize worldwide that along with the problems such as the one previously mentioned, there are some other fundamental aspects that we must take into consideration when performing an analysis on the feasibility of the validity in the universal democratic principles in the context of globalization.

To answer the former question, I must mention that the main point in my lecture will be developed taking into account what "The context of globalization" provokes, in this dynamic the first thing that I consider interesting to point out is what we understand by context. To which I respond that in this lecture, we consider context as "the group of circumstances that accompany an event".

In this sense, if the context is the group of circumstances that accompany an event, then the knowledge and understanding of the supporter positions in the struggle for power and designation of resources in a Political State are important aspects to be taken into account.

In this dynamic we must recognize that THE CONTEXT ALWAYS MODIFIES THE ENUNCIATION AND SPREADING OF THE IDEOLOGIES. Therefore the ideological aspects such as rights, freedom, responsibility, equality, discipline, democracy, etc. form supporter positions of different meanings, for example, Cuba, USA, South-Africa, Peru, Norway and Iran. (Lull, 1997; 197)

This is why, precisely among many advantages that has brought along the context of globalization, it is important to also recognize the principle referring to the differences that are unavoidable and consider that an absolute worldwide homologation seems impossible and that trying to take it to the extremes may provoke levels of uncertainty even higher than the ones we are experiencing now, difficulting even more the capacity of reaction to problems which require immediate global answers.

As well, it is fundamental to reinforce the universal principles such as the freedom of association and the freedom of expression, as well as some others which will be enunciated below.

Another one of the fundamental principles that will strengthen the peace and social justice in the context of globalization is doubtlessly the consolidation of the right to vote and to have free and fair elections.

The formerly mentioned issue would seem a resolved matter in developed countries (which not always is), however, in the third world is still a pending issue. This is why it is very important that we reformulate also what globalization means in the beginning of the XXI century. About this, I must mention that as we know the term globalization was coined with the purpose of describing the extent of the current developments that are happening in the communication and culture environment. However, it is a term that must be qualified. We do not live in a global village in which an unreal super society, which includes everything and whose base is the technology, substitutes unwanted social systems and local cultures.

There is no doubt that the strengths of modernity have changed the appearance of cultures worldwide and have altered, as well, the political and economic relationships. But the out coming general globalization is more the organization of diversity than the repetition of uniformity. The local and regional influences do not disappear to imported cultures. The concept of culture itself, implies difference. (Lull, 1997: 194-195)

Facing the formerly mentioned, the real consolidation of the right to vote and the right to free and fair elections, rises on what has certainly already been mentioned. That it is a fact that the modernity has changed the face of the cultures worldwide and that political and economic relationships have been altered. However, it is very important to take into consideration that the consecution of the right to vote is much closer to the local realities than around global guidelines.

In this same dynamic is where the context of globalization is very important in such worldwide homologation exercises a significant pressure but with a positive approach towards the demand (being not negotiable) of the total fulfillment of the right to free and fair elections, since the fulfillment of this democratic principle is fundamental to the decision making process worldwide, because all those citizens

who are used to electing in a free and fair way, doubtlessly will be used as well, to performing this kind of exercises in worldwide level.

According to the former information, we can then observe the goal of reaching in realistic terms to a global society, this much closer by means of worldwide help of having in all the states in the world with the complete fulfillment of the right to free and fair elections, than if efforts are only performed in this issue in a local, regional or national way.

Having observed things, we must take into consideration that, it is a fact that democracy is a universally recognized ideal and an objective based on common values shared by peoples that compose the worldwide community, whichever their cultural, social, political and economic differences may be. So, it is a fundamental right of any citizen, which must be exercised in conditions of FREEDOM, EQUALITY, TRANSPARENCY AND RESPONSIBILITY, with all due respect to the plurality of opinions and in the interest of the community.

It is now essential that we do not lose sight that as an ideal, democracy tries fundamentally to promote and sustain the DIGNITY AND FUNDAMENTAL RIGHTS OF THE CITIZEN, guarantee social justice, facilitate economic and social development of the collectivity, reinforce the cohesion of the society, impulse the national tranquility and create a good environment for international peace. Within the Government, the democracy is the best way to achieve these objectives, it is also the only political system capable of self-correction. (Declaración Universal sobre la democracia- Principios de la Democracia, Egipto 1997)

Around what has been previously mentioned, it is fundamental to take into consideration that democracy in the context of globalization implies from my perspective as goal, the search of the consolidation on a universal democratic principles axis on which the society may move. This implying also the decision making process against the uncertainty that is experienced throughout the world and finally implies the faster reaction capacity to contingencies and problems that demand unavoidably a global acting.

DEVELOPMENT

As we all very well know, a worldwide achievement in the democracy assumes an authentic association among men and women so as to the good development of public affairs, in such way that as much men as women must act in equality and complementarities, obtaining a mutual enrichment which emerges from their differences.

This means that the equality between men and women in favor of the democracy in the context of globalization is fundamental, since the key word here for democracy to be the axis of what some have insisted in calling the global village, the word COOPERATION, in this sense the idea of a fraternity arises an essential importance in the idealization of what may come to be a cosmopolitan democracy.

It is primarily important to consider that democracy is inseparable from the enunciated rights in the international instruments. Therefore, these rights must be applied in an effective way and their correct exercise must be accompanied by individual and collective responsibilities. (Declaración Universal sobre la democracia- Principios de la Democracia, Egipto 1997)

The main point of this lecture lies in the values that cross through a democracy for freedom. That is why, we must admit that instruments such as Internet or the market are not the miraculous savior.

Many of the instruments that in this moment indicate or tell us that we live in a global world such as the internet or the market, from my perspective, hide the other side of the situation, since there is not actually a free riding in the market that is controlled by a few financial colossus, nor a free surfing in the digital space that is owned by the big communication companies.

Democracy is made for freedom and we still must work a lot around it. It is a reality that we need free citizens in the entire world to live in democracy.

This means that only when the effort to be autonomous is added to the sensation of not being tied up you can be truly free. (To make choices really by yourself and execute actions that you wish). Making the choices that you really want and doing the things that you really wish for, IS TO BE SINCERE ABOUT WHAT YOU REALLY WANT TO DO AND DO IT. THAT IS TRULY TO BE FREE.

Regarding this aspect, we must not lose sight that the virtue of freedom is tolerance, being tolerant is the effort that makes real the principal value of the democracy which is freedom. If it falls in the hands of fanatics, this government has its days in count down. It must be in itself the expression of those who have rejected the aspirations and methods of intransigency.

The intransigency and fanaticism are the main enemies of the universal democratic principles in the context of globalization that we are living in these days, because this means no tolerance to the differences, implying that one of the fundamental requirements for the democracy to work as a solid axis on which the society may move safely, is the one of freedom.

We must also add the fact that freedom has many facades, such as the freedom to organize and belong to civilian and political organizations, as well as the freedom of expression, this is why, the tolerance to let these freedoms develop is essential to enter a complete path towards a cosmopolitan democracy.

Now the question would be; how much tolerance does the globalization process in which we live now allow? The answer from my perspective would be that the more developed countries want the globalization of the market, but not the one from human beings, and there, the global democracy finds and will find its main

obstacle, since when we talk about democracy, we are not referring to a democracy of the objects, but the one from the people and in this ground we are inevitably bound to go through the border of HUMAN DIGNITY, and it is in this threshold that the majority of the states have a debt to cover, some more than others, but all of us doubtlessly have a debt in this ground.

What is extremely clear is that freedom cannot exist without tolerance, and this one without the intolerance and the intolerants. Therefore, the tolerance has a limit: not to tolerate those who wish to end it.

Equality is attached to freedom and vice versa. Therefore, if I do not tolerate other person to command me without me giving authorization, it is because deep down that other person is like me, an equal citizen. Why do I have to give in to his coactions? And backwards, if what we want is to be equal in dignity, right and obligations, is so that each one of us can be a person, a free being and there shall not be anyone who is freer than others at the cost of its freedom. (Bilbeny, 1999: 43-44)

This takes us doubtlessly to a very itchy issue and it is the fact that the acceptance, from my perspective, for the still existent racism and discrimination around the world.

Then the question is: can there really be a global society and exist in homologation in the world with stains of racism and discrimination? The question is though, but it demands a strong, real and true answer from all the scholars in the matter that are gathered here in this World Congress of Science, since the answers are expected to come from us and I consider that it is our duty to fulfill such expectations.

In this sense, it is important to take into consideration that to help each other to provide global solutions to the issue raised previously, it is important to understand the world that lies in a historical phase, determined and characterized by an interconnection and interdependence without precedence, which complies with all the spheres of the human activities.

This phenomena called Globalization, along with stretching the time and space questions the old control and communication processes, at the same time that helps new identities and loyalties. This is how we can locate in this new context the emotion for the telecommunications, the tendency towards the cultural homogeneity of the worldwide system that has reached impressive levels.

So far, we must mention "let's not get all confused", the interdependence that has always existed is now being emphasized in the field of the economy, society and culture at the same time that an unavoidable conscience has paralelly generated in these phenomena, where we must outstand the incidence of the media in a global extent, and that did not exist before.

What is interesting to mention and analyze is the fact that through the advances previously mentioned, we shall recognize that racism and discrimination still exist in the whole world. Which is a synonym of social inequality and definitely affects the universal democratic principles in the context of globalization?

We must also consider that we cannot ignore that it is not possible to neglect the creation of new and important actors in the international system, removing the main role from the state, such as the ONG's at the same time, that we help the arousal of a citizenship highly informed and more aware of its rights.

In the middle of the existent denunciation, racism and discrimination in the world, we also have the arousal of a citizenship highly informed and more aware of its rights. So that in the middle of these two positions previously pointed, we must recognize that the balance where we must work, is the matter of political science and as scholars in this, in the points below.

- Freedom to create and belong to civilian and political organizations.
- Freedom of expression.
- The right to vote.
- The right of the leaders to compete for the support of the population.
- Alternative sources of information.
- Free and fair elections.
- Public institutions for the elaboration of the politics for the government that depend on the vote.

About this, I consider that sooner or later democracy will have to go through aspects such as environmental degradation, product of the action of men, and specially the industrialization of the last hundred years, which has brought terrible consequences as the desertification, greenhouse effect, acid rain, a decrease in the ozone layer and the extinction of thousands of species.

There lies the need and convenience of dealing from a supranational view the global problems (environment, economy, debts among the third world countries, overpopulation, immigration, poverty, terrorism, etc.) as for the intervention of only one state is technically inefficient and morally inequitative.

That is why, the human dignity is the necessary judgment value that will lead us to seeking to change the current situation for a better world, where human kind walks on the path of understanding and mutual and environmental care (Held, 2002).

The previous quote from Held invites us to question ourselves what is that we need to make human kind to walk on the path of human dignity and good treatment from one another in a planet that is commonly shared. But specially, what is the role that democracy plays in the consecution on the previously mentioned goal?

To this, I must doubtlessly add that the mediators to the decision making process worldwide must be the freedom of association, the freedom of expression, the right to vote and the right to free and fair elections. All this in favor of the human dignity.

Being things in such state, it is important to mention that the economic, social and working conditions have reached global proportions. The economy has become global, but not so politics. Seen from the representation spheres, many times not even the own impulse can be controlled, nor political processes, nor the public opinion may act as a counter weight of the large economically nuclei. Many times the political course is already set by the market, it means, starting from the logic of fundamental needs in the market and large economic and communicational powers that escape any possibility of close scrutiny.

It is a reality that while there are no other political powers efficient in the emerging supranational context, the most believable fate of politics will be reabsorbed by the economy. Hence, the debate on post liberal democracy is one of the most important ones in our days. (Félix, 2002: 39-41)

From my perspective, it is important to mention that if as a world community we aspire to become a global society, one of the most important steps that must be taken, if not the most important one, is the globalization of politics, since nowadays I consider that in face to the globalization of economy, should have been politics previously globalized.

On the other side, I consider that it is unavoidable that from the political sciences counterweight is generated by the large economic powers and mass media, and such counterweights must go through democratic scrutiny that allows to limit these powers, which in turn, would allow the real rise of equality, fraternity and freedom, essential elements for the arousal of a true cosmopolitan democracy.

Another aspect that we must not forget is the great revolutionary experiences which are transformed into totalitarian nightmares or state bureaucracy. Revolution and democracy are revealed to be enemies, instead of one clearing the path for the other one. In a world, sick of revolution callings, one would be satisfied with a certain degree of peace, tolerance and wellbeing, reducing freedom to the protection against the authoritarianism and arbitrariness.

Now, from a different perspective, it is extremely interesting the fact on how we achieve that through universal democratic principles in the context of globalization in which we live, we get as a result PEACE, TOLERANCE and WELLBEING.

To begin with, it is very important to take into consideration that in order to achieve or at least try to achieve peace, it is necessary to try to consolidate in any state, three fundamental vertices that are freedom, equality and fraternity, since once we get to this point in the analysis we must remember that for more than a century and through the slogan adopted by the French Republic and by all the group of democrats is: freedom, equality and fraternity. This slogan recognizes that there is

not a single main principle, but that is defined by the combination of the three of them.

This is why, doubtlessly, the consecution of tolerance is extremely linked to equality and fraternity of human beings. In the moment in which human beings perceive each other as brothers and treat each other as equals, then, no question about it, we will be much closer to peace in our planet.

Furthermore, without hesitation, our main challenge must be as a global community, since the three pillars previously mentioned, from my perspective, is still weak in the world, or at least I can observe such in my country.

Therefore, working pro HUMAN DIGNITY must be our main objective. In this situation we must remember that it is true that a regimen who privileges freedom can allow the inequality to increase, and vice versa, the search for equality may be at the price of resigning freedom. But it is even truer that there is no democracy that is the combination of these two objects and that does not link us through the idea of fraternity.

In this sense, the first conclusion that we reach is that the combination of equality and freedom gives us as a result democracy, but what links freedom with equality is fraternity. Then the next question would be, how do we manage to increase the fraternity in the whole world? In essence, I consider that we must promote the values that emphasize that absolutely all of us are equal, not better nor worse, simply equal and therefore human, and that is exactly what unites us, our sense of belonging to humanity.

So, what it is equality, if not an equality of rights, as the declarations of human rights reminded us, facing inequalities, actually, the call to the equality can only be supported by basis, both, moral and political.

Freedom, on itself would have no effect if it was to be produced in a society which is diversified, multiple, crossed out by relations, conflicts, commitments or consensus. So the principle of representation for leaders is one of the main expressions of the idea of freedom.

To summarize, fraternity is almost a synonym of citizenship, due to the fact that the former one is defined here as the belonging to a political society that is organized and controlled by itself, in such way that all its members are at the same time, producers and users of the political organization, and administrators and legislators as well.

In essence, what I must mention is that what we must aspire in the whole world is THE CREATION OF PEOPLE WITH A MORAL BASE AND PRINCIPLES WHICH ARE IMMUNE TO ANY KIND OF INHUMANITY VIRUSES THAT MAY BE IN ANY PART OF THE WORLD.

Around this issue, we must remember that our slogan; freedom, equality and fraternity gives the best definition to democracy, for it gathers all the elements politically appropriate with other social and moral ones. The evidence that if democracy is truly a kind of political system and not a real kind of society, then it is defined by the relationships that establish among citizens, the social organization and the political power, and not only by a few institutions and some ways of functioning (Touraine, 1995: 111-112).

Towards the end, we must mention that the idea or notion of law and the group of legal norms is unavoidably around the idea of the universal democratic principles in the context of globalization, since they go through the border of freedom and it is a reality that even when imperative will in the state has been constituted by the immediate decision of the people, the citizen alone has resulted as free in a moment: the moment of the vote, and this, assuming that he or she has voted with the majority and not with the defeated minority.

The idea on itself that, if no everybody, but the majority of men can be free, meaning, the smallest possible number of men should have their will opposed to the general will of the social order, leads, in a logical way, to the principle of the majority. (Kelsen, 1992: 15-28)

Around the previously mentioned we must not forget that democracy is based on the supremacy of law and on the exercise of HUMAN RIGHTS. In a democratic state, nobody is above the law and all citizens are equal before the law.

Peace and economic, social and cultural development are both, conditions and products of democracy. There is an authentic interdependence between peace, development and respect to the legislation and human rights (Declaración Universal sobre la Democracia – Principios de la Democracia, Egipto 1997).

Reaching another conclusion, I must mention that being completely honest, it is a reality that we cannot hide the truth, since it is a fact that also global insecurity takes a much more basic form in the third world countries where three quarters of the population inhabit. In these countries, the insecurity reflects the daily search for survival.

In this sense, I must ask, can we talk about global democracy when in many countries in the third world work on the survival basis? From my perspective, we should work both ways, the first, from the interior of the state to strengthen the true existence of human rights and on the second one, help on an international level that allows to aid the fulfillment of human rights in the state where is needed.

Finally, it must be mentioned that that the fact that this global crisis has leaked into all and every aspect of worldwide politics (such in alliances, the ecosystem, finances and global market, movements and exchange of people) has created great expectations but also great hesitation when starting an action that solves the

problem, and, as consequence, the survival perspective in the world is not precisely optimist (Gurtov, 1990:14).

This is why I must summarize several points.

The first one, is to recognize that the global age has arrived in our times and cannot be stopped.

The second one refers to the knowledge that what is local has no intention of disappearing, in order to allow the world wide homologation to set.

The third one is precisely that between local and global, is where we must find the paths that will lead us to human dignity, to fraternity among people and respect for human beings. Therefore, I consider that if the slogan of humanity in the XX century was doubtlessly freedom, equality and fraternity. The new slogan should be in the XXI century DIGNITY, RESPECT AND FRATERNITY.

CONCLUSIONS

The first conclusion that we reach is that the combination of equality plus freedom gives us as a result democracy, but that it links equality with freedom and fraternity. Then the next question should be; how do we manage to increase the fraternity all over the world? In essence, I consider that we must promote values that emphasize that absolutely everybody is equal, not better, nor worse, simply equal and therefore human, and that is exactly what unites us, our sense of belonging to humanity.

It is a reality that we cannot hide the truth, since it is a fact that also global insecurity takes a much more basic form in the third world countries where three quarters of the population inhabit. In these countries the insecurity reflects the daily search for survival.

We should work both ways, the first from the interior of the state to strengthen the true existence of human rights and on the second one, help on an international level that allows to aid the fulfillment of human rights in the state where is needed.

The global age has come to our days and it cannot be stopped.

It is precisely that between local and global, is where we must find the paths that will lead us to human dignity, to fraternity among people and respect for human beings. Therefore, I consider that if the slogan of humanity in the XX century was doubtlessly freedom, equality and fraternity. The new slogan should be in the XXI century DIGNITY, RESPECT AND FRATERNITY.

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