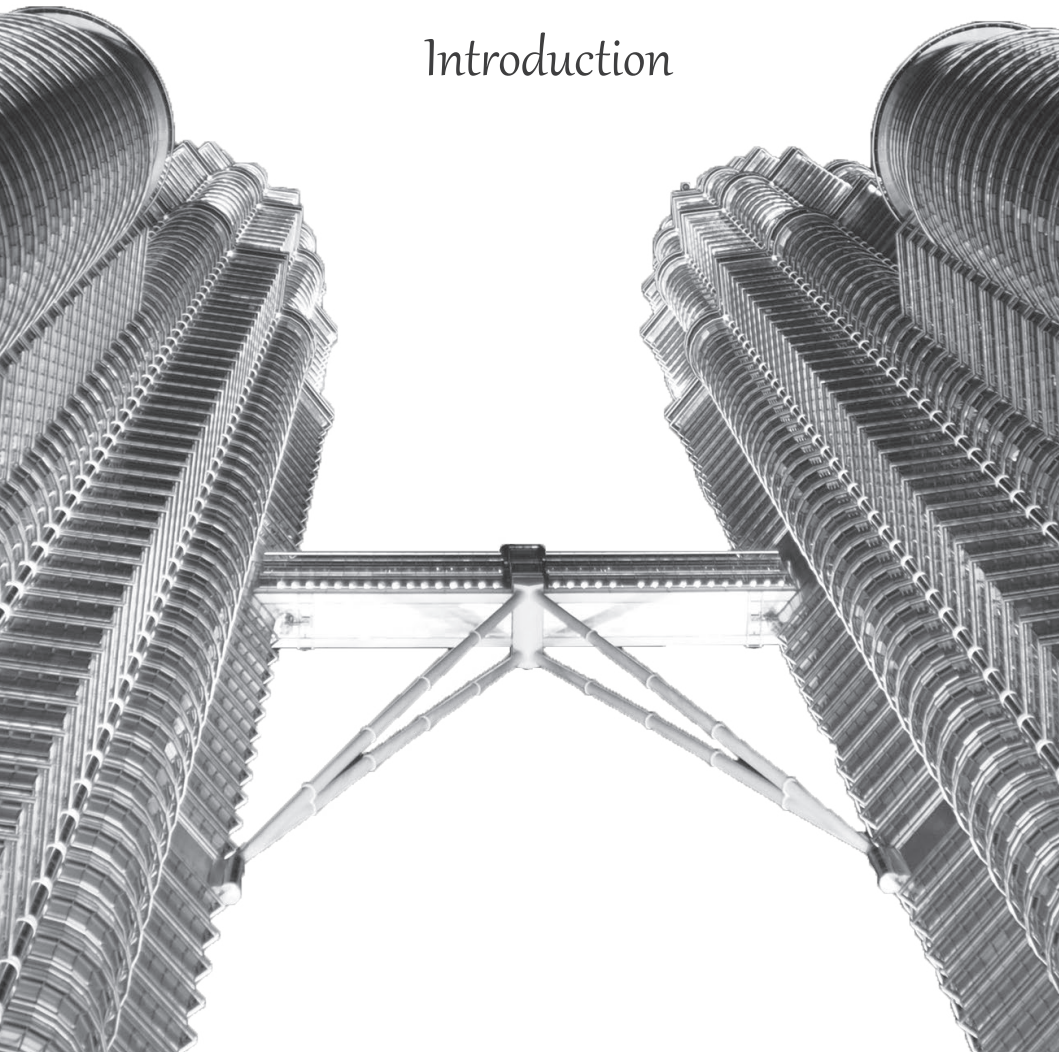




Introduction



The 27th Conference of the Academy of Latinity is dedicated to the problem of the post-regional process in the global age. Under consideration will be the characteristics of the collective subjectivities that have emerged since the beginning of the century and on account of the events of 9/11, especially the radical breach made in the new scenario of non-hegemonic globalization and the rewriting of American domination.

We look to the BRICS as well as to Eurasian colligations in search of true international coexistence. Just how long can the new identity-forging struggle eschew fundamentalism? And in this context, does the experience of Malaysia - through the historical *praxis* of moderation—represent the kingpin of post-regionalism? The propositions of this meeting imply the full richness of this emerging dialectic, from the new fundamentals of reciprocal recognition beyond universalism, to the *vis-à-vis* of pluralism and multiculturalism, or else to the real prospect of cultural tradition in the face of modernity. Such an approach is essentially linked to such strategies as decentralization and preservation of the academic dependence of the emerging intelligentsias. At the same time, if one acknowledges regional release, then

founding the emerging subject involves considering interior walls—elements inherent to this very subjectivity—and reflecting on what is represented by the counterpoint between creating and possibly deviating from roots.

14 This panorama focuses on what was accomplished by the Arab Spring, and all the contradictions of the perspective of a democratic step forward, such as shown by the accession of the Tunisian regime and all its dissensions, as well as the Egyptian coup. Likewise, it is fundamental for the entire moulding of emerging Asia to envisage the Chinese dynamic of the civilization of Western post-modernism and the reception of the theory of Orientalism. By demanding an analysis of interculturality, this expresses the possible return of ethnocentrism and should move beyond any identification of so-called alternative knowledge of the West. This acknowledgement must avoid the polarities between civilization and barbarism, which would only lead to a repetition of this very same ethnocentrism.

The conference also dwells on those agents of emerging global collectivity witnessed protesting against direct democracy, whether as debilitated representation or indeed as an advance of a true Utopian movement within civil society. One must distinguish between the global multitude and the old mass demonstrations—or the decompressed collective unconscious—so as to assure an emergent public space *vis-à-vis* the contradictions of the systems and economic models of modernity.

As regards critiques of thought, once again we see the ideology of universalism within globalization being debated. In the search for a new *oekumene* after the demise

of the regional, one must deal with the encounter between emerging globality and the geopolitics of the very start of the century, given the insistence on a new direction proposed by democratic progress in order to benefit what is truly multicultural in the collective identity of our age.

The global perspective necessarily also entails an analysis of the “Tian Xia” and the nationalism of this cultural *oekumene*, embracing the whole breadth of the Indian Ocean and the full emerging prospective of the contours of the new geo-bodies suggested by emerging Asia.

Another main topic of the 27th Conference hosted in Malaysia is the question of the political action of moderation. Analyzed in all its depth, the issue addresses its resonance in Eastern religions, in its post-regionalism agenda, and investigates the strategic importance of its relation to the emerging context. The itinerary is pursued in its counterpoint between Singapore and Malaysia.

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This is the framework within which the meeting at Kuala Lumpur will lend its ear to the collective subjectivities of our days, caught in the dialectic priming of nations faced with matters involving domination, such as those still endured at the beginning of the century.