



THE GLOBAL HUMILIATION

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BADIE, Bertrand. *Le temps des humiliés : pathologie des relations internationales*. Paris : Odile Jacob, 2014.

Le temps des humiliés Bertrand Badie promotes a very inconvenient fact: we live in a world obsessed with humiliation.

At the beginning (and always), humble and be humiliated were individual manifestations, personal, everyday, normal. With the passage of time this banality became an obsessive pathology institutions and would soon become standard practice in the relationship between empires and between states.

With the emergence of international Westphalian system nurtured the imperative of sovereignty, this pathology has won the company's relentless pursuit of status. Whether or not status passed the recognition component and consideration. From 1815 to 1945, this system essentially European, marinated in status and humiliation, began to gain voluntary and involuntary supporters from other continents.

The United States, which since its independence reluctant to look beyond their borders and even fewer across the Atlantic, would make a point of attending the Berlin Conference in 1885 showing sparks of interest in the extension of the European repair to Africa. China and Japan would be driven modernization not to remain outside the tax

destinations around the world seen by Europeans. The Latin American independence would impose throughout the 19th century, permanent relations permissiveness and embarrassment with their former colonial powers. The French and British imperialism in Asia and Africa lead the same relationships in their new colonies.

The collapse of the Russian empire and the constitution of the USSR into the World War I formatariam the basis of East-West tension after 1945. The intensity of the political and ideological conflict between the free world and the Soviet world until 1989 to 1991 allow some accommodation demands attention and status. The non-aligned graduated from Bandung talks in 1955 and formalized in the G77 would move their efforts to count beyond the East-West tension. The strong decolonization of Africa and Asia followed by the desire for self-determination took the new countries the same purpose of recognition.

The oil shocks of the 1970s led some central countries to create the group of industrialized countries - the G4 after 6 and 7 - to contain the destabilizing impact of the arrival of the Middle Eastern countries. With the end of East-West tension and the deployment of globalization and international reality, the search for status and recognition it was even more blatant. It never occurred such a demand for creation of international groupings for the purpose of survival and self-protection. The European system was made once bipolar and now, after the opening of the Berlin Wall, made his claim to be "unipolar" led by the United States just like last great power.

But came the September 11, 2001 that soterraria this unipolarity creating a world without poles, thus "zeropolar". That "zeropolaridade" systemic interdependence has reached, according to Badie, the supreme state. All depend on everyone. But there are always states that consider themselves better or worse than others. And this platform, the humiliation has been consolidated as a component and standard practices of international relations.

Since the establishment of the sovereignty world Westfalia created, the rejection has been patent. Every strange reality the standards of European countries that cooperated in system amargaria state or group humiliation. First the colonies and settlers. After dependent. The long process of emergence, independence, emancipation of Latin American countries between 1750 and 1850 was the sharpest shows this practice. The UK's relationship with India and China abounds in examples. Likewise,

the relationship between China and Japan. The French simply wanted to "civilize" the world, and especially Africa, in the 18th and 19th centuries.

But it would be off the World War I the exemplary moment of consensual humiliation against Germany - that would be prevented from participating in the discussion of their own destiny in peace agreements taken at Versailles.

The colonial stigma was - and is - another moment of acute embarrassment. No country leader with a history of colonization ceased to emphasize publicly and officially marks the outer outrage. Mandela, Ben Bella, Gandhi Lumumba, Soekarno, Nkrumah, Modibo Keita, Samora Machel. But few countries have suffered such humiliation as Russia and the Middle East.

After the East-West tension, Russia was literally demonized by Western countries led by the US President Bush promised that the construction of the new world order after 1989-1991. The Middle East was considered hopelessly axis of evil after the incidents of September 11, 2001. This stigma causes permanent misunderstandings that go far beyond simply diplomatic level. The reaction to this stigma comes from the protesting movements. Former G77 won harmony within the BRICs that galvanized this early 21st century the most objective and concrete international order modification motivations established. Outsiders who always wanted to join concluded to be better protest. So consider Badie.

After the undisputable success of *Sociologie de l'État* (1979), *La fin de territoire* (1995), *Un monde sans souveraineté* (1999), *L'impuissance de la puissance* (2004), *Le diplomate et l'intrus* (2008), *La diplomatie de connivence* (2011), *Quand l'Histoire commence* (2013), *Le temps des humiliés* (2014), *Le temps des humiliés* entered that classification of books to be read in an afternoon and stay for many years as a meditation object. Sophisticated in shape and extremely dense in content, *Le temps des humiliés* converges masterful historical scholarship, philosophical and sociological doing Bertrand Badie, unavoidably, one of the most important internationalists of his generation.

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