

Globalisation and Glocalisation



Dynamics, Challenges and Opportunities

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Abstract The globalisation process is commonly linked with the development of information and communication technologies. However, when taking into account its dynamic nature, we realise that the social and territorial expansion of relations (inter-connectivity) and the emergence of the so-called global imaginary (i.e. the notion of belonging to a whole) are gradual processes with deep historical roots dating back to prehistoric times, which must be understood in the light of the concepts of mobility and exchange and in a symbiotic relationship between the global and the local. On the other hand, globalisation processes imply entrepreneurial action, capable of facing the risks and challenges associated with complex systems of transregional mobility and exchange. In this chapter, we propose a reflection on the relationship between globalisation and entrepreneurship, integrating it into the epistemological field of global studies and aiming for an entrepreneurial ethics with a view to building global citizenship.

Keywords Globalisation · Glocalisation · Entrepreneurship · Ethics · Citizenship

1 Globalisation: A Leafy Tree with Far-Reaching Branches

We live in a world undergoing a process of rapid globalisation. In its contemporary dimension, globalisation can be understood as a phenomenon characterised by exponential development of interaction, exchange and interconnection systems. Over the last few decades, this took place at various levels (economy, culture, beliefs, ideas, habits, fashions, gastronomy, etc.) and between different human societies organised into countries and nations (cf. Abrantes & Lechner, 2022, pp. 7–12).

Two key concepts are fundamental to understanding the process of globalisation: mobility and exchange. In the light of these operative concepts, we can observe the roots and evolution of globalisation far beyond its contemporary perception and

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experience, as Edgar Morin points out in his *Thinking Global* (cf. Morin, 2023, p. 57, Portuguese edition). Understood over the very long term, the globalisation process goes back to the primordial prehistoric human mobilities and their expansion onto the various continents. In those primitive times, the great history of mobility or migration and the exchange systems that have generated the consolidation of human presence on planet earth over the millennia up to the present day began (cf. Steger, 2013, p. 9).

The perception of globalisation results from a process of knowing the globe and the cosmos in a committed relationship with the spiralling movements that projected and established human communities, since humanity's primordial times, through Earth's many territories.

Peter Sloterdijk identifies and defines what he calls the three processes of globalisation. By doing so, he associates the primordial “globe motif” with the Classics’ philosophical effort of scrutinising the cosmos with a “double cartographic aim”, starting with the description of “the sky of the ancients” and then “the Earth of the moderns”. This gave rise to conceptual terms that make up the current semantic field of globalisation and the emerging science of *globalology*: “[...] it is on this noun that the usual adjectival derivations about ‘global’ facts depend, which were only recently re-elevated to nominal status via the English verb ‘to globalize’—which resulted in the hybrid figure of ‘globalization’. This term does, at least, have the virtue of emphasizing the active quality of the current world event: when globalization occurs, it is always through operations with long-distance effects” (Sloterdijk, 2008, p. 8).

Human mastery of the world is achieved through the scope of knowledge and awareness of reality, which has expanded as the worldview has broadened or shrunk at different rates in the various stages of human history. For millennia and until 600 years ago, on a more or less regional as well as on a planetary scale, this was the case with the transoceanic voyages promoted by the kingdoms of the Iberian Peninsula (in parallel with a similar attempt, but which has since been abandoned, by the Chinese Empire). This knowledge intensified and made it possible to progressively offer a planetary worldview and a fully global awareness of the unity and diversity of the human race, of the immense wealth of fauna, flora, landscapes and possibilities made available to all human beings by the increasingly efficient means of transportation and information. The Portuguese writer António Vieira (1608–1697), in his daring *History of the Future*, summed up well these journeys’ significant role. In particular, those of the Portuguese and Spaniards in the fifteenth and sixteenth centuries, in completing the globalisation of knowledge on the whole earth and all of humanity and pointing out that the world had hitherto lived in darkness, confined within the limits of its kingdoms and empires. One part of humanity was unaware of another important part. From then on, planet Earth was enlightened in every part by the knowledge of the planetary whole. For this reason, he believes that these journeys’ biggest impact was a gnoseological one, having made “the world known to the world itself”. (Vieira, 2014, p. 74, our translation). According to Vieira, the light of global knowledge was the greatest asset that ushered in the dawn of globalisation in which we live today.

Philosopher Edgar Morin, in his previously mentioned *Thinking Global*, gives us an in-depth historical understanding of the globalisation process, seeking to overcome

overly presentist and superficial views on the physiognomy of the global dynamics that we are witnessing and experiencing today in our individual, family and social lives.

Edgar Morin points to the genesis of the Universe, integrating man into the evolution of an entire cosmos that organises itself between continuities and ruptures. Starting from the factual observation that life, as a creative element, corresponds to a tiny measurable part of the entire Universe. Morin states, on the one hand, the improbable singularity of existence itself and, on the other, the unpredictability of the Universe's evolutionary process. He thus highlights the evolution of Mankind, which is no longer transformed by mere physical and biological parameters but is revolutionised under a cultural and social context: "Life is a revolution within physical evolution, just as human history is a revolution within biological evolution. [...] But creative phenomena, in the history of life as in the history of humanity, have been decisive. They have been mutations in which chance can play a role, but which, at the same time, can be inventive responses to the challenge" (Morin, 2023, p. 47, our translation).

The history of the encounter with an Other, which can be seen in the experiences of discovering new territories and in the contact between peoples and cultures that become communicant, is absolutely essential for understanding man as an integral part of a transcending universe. The circulation of knowledge brought about by the conjuncture of a new world, especially since modernity, precipitates humanity into a context of globalisation and global awareness globalisation where science, as a revealing capacity based on empirical reason, and technology, as an instrumental and transforming force, gain greater relevance.

Today's globalisation differentiates itself from that of previous centuries and millennia by its degree of acceleration and more uniform extension across the globe. The advances seen in transport technology over the last 600 years and, more recently, with the progresses made in communication and information technologies, have brought the world closer together, making it possible to learn what's happening on the other side of the world and to talk to those living there at the touch of a button on a computer or a mobile phone. This recent acceleration, which has brought geographically distant societies closer together through knowledge and information, has begun to be perceived as a significant change in human history, with some authors, such as Gilles Lipovetsky, calling our time the Global Age. In the 1960s, Marshall McLuhan coined an expression that became paramount to define today's world: a "global village". This metaphorical classification is a good illustration of the close relationship between peoples and individuals in all parts of the world, brought about by advances in technology, particularly transportation, communication and information technologies. These play a fundamental role in the perception that we live in an interconnected world, brimming with possibilities and challenges that allow history itself to evolve. It's not just about accessing instant information and knowledge or reducing physical distances between people and places, facilitating interaction and cultural, economic and social exchange on a global scale, but also about acquiring, developing and improving skills associated with trade, tourism and transnational

cooperation; as well as promoting intercultural dialogue and collaborative participation in projects of common interest, contributing to an awareness of shared global issues and challenges, such as climate change and human rights. However, while promoting what we might call a “global mindset”, the same exponential technological development moves the world forward at a crab’s pace: while contributing to the blurring of borders, it also highlights (and exploits) the fragility of political and social relations, contributing to the construction of new physical and mental borders, as Tim Marshall rightly reflects in *The Age of Walls* (cf. Marshall, 2019, pp. 11–15).

2 Globalisation and the Ever-Unfinished Promotion of Human Dignity

In order to understand humanity in a globalised world, Edgar Morin proposes a comprehensive vision of the human being. This results from a deep understanding of what characterises him as such, even going beyond the apparent contradiction of its most fundamental parts. In fact, the individual and the social, the affective and the rational dimensions dwell within the human being, in a complex and transforming dialogical relationship that is absolutely intrinsic to the human condition. Understanding the globalised world implies, at first, a symbiotic understanding of the human in its different dimensions, as a single and multiple being, transformer and transformed, in a truly global understanding of human entirety. Humans are therefore both passive and active beings in the globalisation process.

Globalisation has made it possible to create global awareness on several levels. One of these levels, achieved over the last 500 years, is the complete vision of the diversity of peoples, cultures and civilisations, thus making it possible to recognise what is specific to humanity in its unity and in its difference. This unity involves the essential equality of all humans as beings endowed with reason, emotion and intuition and possessing an equivalent dignity that cannot be disregarded by criteria of race, colour, religion, ethnicity, language, social or geographical origin. To a large extent, this awareness of humanity in its greatness, diversity and anthropological unity was fundamental to the thinking that formed the core of Human Rights, with the special boost given by the universalist thinking of the Enlightenment and the elaboration of utopias for wellbeing encompassing the entire human community.

The 1789 proclamation of Human Rights and its conceptual updating in the twentieth century with the 1948 Declaration of Human Rights are part of this long and fruitful modern reflection on what human beings are, what humanity is and the conditions that guarantee their dignity.

Globalisation has increasingly led to a worldwide awareness on the importance of strengthening and standing up for the cause of human rights as an instrument for building a happier humanity as a whole. This cause is perhaps the greatest utopia to be fulfilled today, along with the idea of ecological sustainability through the promoting of a balanced relationship between human beings and nature. In fact,

globalisation has brought an increasingly global certainty about these rights' scope and their transformative power, but it has also brought a perception of unevenness, imbalances and inequalities in the light of this ideal of building a fairer and more fraternal humanity.

This acute perception has given rise to the so-called anti-globalisation and counter-hegemonic globalisation movements, which call for a new, more distributive and fairer economy at a global level, as well as respect for each people's and different cultures' specificities against the homogenising tendencies of globalisation.

It is also important to note that while human rights, conceived within the framework of Western culture, are presented with an idea of planetary realisation for all of humanity, they also raise questions. Namely, in the current context of globalisation, about the limits of their universalist character, given that they need to take into account and develop the process of glocalisation. In other words, and in some aspects, there is a need to adapt to the specificities of different cultures and civilisations with their respective value framework, some of which coincide with others that diverge from the Western framework in which that codification of rights was based. For this reason, proposals for glocalised declarations have begun to emerge insofar as they propose this exercise of adapting to cultural and identity realities with the specificities that this requires, while at the same time advocating the Revolution of the Local:

As globalised communities emerge, globalisation of the local tends to equal localisation of the global. And a totally globalised world becomes even bigger than a globalised (in the sense of planetary) world. But the connected local is the whole world.

This is only possible now in view of something new: the complex phenomenon currently underway in the world, which we often superficially call globalisation and which is actually glocalisation; in other words, the novelty in social change that has at its core the unprecedented possibility of the global-local connection in the emerging network society. (Franco, 2014, p. 8, our translation)

3 Challenges and Alternative Paths

While globalisation has brought benefits that extend to a wide range of human communities on a planetary scale (technological, communication, awareness of human dignity and humanity as one and diverse, associated with the codification of human rights, access to diverse goods), it has also brought challenges and threats on a planetary scale (wars, terrorism, insecurity, climate change, unregulated migration, inequalities, excessive accumulation of wealth in the hands of a small elite, disinformation, etc.). Such a dark side of what we can call negative globalisation is accentuated by the dangers posed by disinformation and the spread of fake news and their impact on the construction and maintenance of democratic systems, the construction of knowledge and public safety. It requires the design and implementation of solutions, starting with the creation of laws to combat/limit this scourge (without undermining freedom of expression and the right to free access to information) and, on the other hand, the stimulation of media literacy and critical skills

through questioning, research, dialogue and respect. On the other hand, while the technological revolution has contributed to a democratised access to information, it has also fostered a divide between those who have access to reliable sources of information and those who lack such access and are more permeable to disinformation and manipulation through so-called fake news and deep fakes. Adequate knowledge and verifiable analysis of sources, channels, contexts and the profile of the communities that receive the information are some of the fundamental aspects that must be taken into account when assessing the credibility of the information transmitted. In fact, the diversification, profusion and excess of information is one of the most overwhelming phenomena of life in our open, globalised and democratised societies. It is becoming increasingly necessary to promote critical skills, both in the education of the new generations and in lifelong learning.

The emergence of Global Studies stems from the recognition that globalisation affects everyday life and that the world needs innovative ways of thinking and acting, promoting international cooperation with a view to solving problems from a global perspective. This major aim is based on a multifaceted, non-hegemonic programme applied to global contexts in which societies are seen as subsystems of the interdependent global world.

Global Studies is called upon to make an important contribution to understanding this phenomenon and to consider the creation of scientific instruments that can meet the challenges posed by the culture being generated by the new global information age. At the university level, our contribution must include developing and providing critical knowledge that allows us to discern the quality and real value of information in order to favour its selection and distinction. Through ever more efficient communication channels, the world will become increasingly available to us. It will be crucial to enable people to discern and choose wisely. More than ever, education and qualified knowledge are the tools for addressing the main threats posed by contemporary globalised societies. Science and permanent, comprehensive education (not just school education) are the most promising ways of educating the new global era human being: based on ethics with universal reach, one that promotes the dignity of all human beings regardless of their ethnic origin, social class, sexual orientation, religious or ideological choice.

There is a growing awareness of the immensity of the problems ahead and the uncertainty about the human ability to fully solve them. However, there are prospects for paths of hope that fundamentally involve educating the new generations to politically, familially and socially face today's challenges. Namely through ecological education and the construction of a global citizenship in which, in the light of a fundamental consensus around a set of common values that all of humanity recognises as guaranteeing the dignity of all beings in their unity and difference, it is possible to build a more just, fraternal and eco-sociologically sustainable world.

The benefits and challenges of globalisation are perceived today not only as a horizon for future expectations, but increasingly as a reality experienced on a global scale by a large part of the human community. Among these, the challenge of the technicisation of the cosmos, which involves us all and each human being in their individual "cosmos", presents the risk of triggering a process of dehumanisation and

transhumanisation through the volatilisation of humanity's ontological identity in its unity and diversity. It is therefore important to think about and define, within a consistent ethical framework, a profile of human being to be formed in schools and universities for a scenario of accelerated globalisation (with its advantages and limits), one that is increasingly ours. The educational idea of ensuring that what is most noble, and characteristic of human beings does not become rare, but rather increases (reason, critical autonomy, intuition, emotion, imagination, affection, tenderness, love, fraternity and freedom), is fundamental if humanity is to remain human in a world that can be fairer and more equitable, in which everyone can aspire to the right to happiness.

In the 1960s and 1970s, the perception of a world under accentuated interconnection, defined by McLuhan's metaphorical concept of the "Global Village", was generating two antagonistic currents: globalism, which advocated the utopia of global citizenship and the end of borders; and ethnocentrism, which reacted against the dangers of the homogenisation of tastes, fashions and the dilution of identity heritages into a uniform whole, advocating a kind of enclosure in identity cocoons and valuing local specificities as opposed to global influences.

Nowadays, global studies have contributed to thinking in a more complex and open manner about the relationship between the local and the global. As it is clearly an illusion and an impoverishment to live within closed borders, as these have never really been hermetic, a path of balance is proposed, of mutual fertilisation and enhancement, translated by the concept of "glocalisation" (cf. Franco, 2016). Indeed, a global that is not inscribed in the local would be like building a globalisation with no roots. The relationship between the local and the glocal, carried out in a constructive way, can contribute to the *de-atavisticisation* (a neologism based on the term "atavistic") and updating of local cultural heritage and also the enrichment of the global with contributions from the diversity preserved in the different places. Diversity on various levels (cultural, linguistic, gastronomic, etc.) is one of humanity's greatest riches and is fundamental to remaining human, i.e. widely creative... Glocalisation, from the perspective of Morin's complex and global thinking, is not the mere sum of the parts, but what results from the relationships, intersections and inter-foundations of the parts that generate new metamorphoses, as they have always done throughout human history on planet Earth, which has been the engine of its progress: "Global reality does not only intervene in territories, in the economy, in the sociology of nations, but in each of us individually. In other words, the world as world is present in me at every moment of my existence" (Morin, 2023, p. 59, our translation).

This complex, integrated and glocalised knowledge has been the great challenge of emerging Global Studies, whose hermeneutic horizon is the demand for a science of globalisation. For it, we have coined the term *globalogy*, as a phenomenon perceived in its multiple dimensions: historical, sociological, political, economic, religious, cultural, scientific and technological, among others. The construction of this scientific knowledge about what globalisation is—a world that takes place in a complex way through multiple interactions, intersections, inter-influences and inter-foundations—implies bringing together the most diverse areas of knowledge, concepts and methods, in dialogue. This aims at understanding the dynamics of societies and the cosmos in

which they are integrated in their radical complexity, seeking to overcome the closed and simplistic (local, regional or national) logic of knowledge production. This new knowledge that is expected from the exercise of investigating, analysing and thinking globally implies an openness and a fundamental and founding interaction between the local and the global and between the global and the local in order to achieve the transformative ideal of Global Studies: the building of “glocal” knowledge.

4 Globalisation, Entrepreneurship and Ethics

The Global Age that is increasingly ours has exponentially increased mobility of various kinds (forced migration, emigration, tourism, business travel, trade, academic exchanges and scientific sharing, pilgrimages, military exercises, space navigation) and stimulated a never-before-seen system of exchanges and inter-influences on a planetary scale. The perception, offered by the globalisation phenomenon, that we live in an interconnected world of ever closer proximity has generated a neighbourhood-like worldview. This growing awareness that we live in a world that is united and in permanent interaction has developed a new utopia: the certainty of cosmopolitan belonging will allow us to affirm global citizenship.

Civic involvement in local and global issues is one of the expressions of global citizenship. By understanding the problems faced by the global community, citizens are inspired to act in defence of the common good, whether through activism (political, social, cultural, environmental), volunteer programmes, political participation or even sustainable and conscious consumption. Another expression of global citizenship is the development of skills such as critical thinking, effective communication, collaborative work and empathy, especially situational and intercultural emotional empathy, which enable citizens to become agents of change and contribute to a fairer and more sustainable world. At the same time, these are characteristics of an entrepreneurial culture, whose relationship with the creation of global citizenship is revealed by multiple ways, namely through: the broad and deep perception of complex problems and challenges; the development of innovative solutions, whether through new technological models, sustainable businesses or creative approaches; the ability for teamwork and networking; and transregional and transnational exchange and collaboration, which implies an ability for interrelation between local and global and the promotion and defence of diversity in a multicultural context (cf. Jardim, 2022).

Essentially, today's globalisation phenomenon and the related movement of balance translated into the concept of glocalisation has favoured the idealised design of what we call multiple citizenships: the notion of belonging to a region, a country and the world. Understanding this new horizon for comprehending the globalised world is fundamental to the development of entrepreneurship, which must face up to the challenges of the global societies we live in. Also, the opportunities for investment, innovation and carrying out projects beyond the narrow boundaries of the local, regional or national have never been as diverse as they are today. But the

ethical dimension has never been more relevant than it is today, since the exponential vertigo of opportunities brought about by the accelerated globalisation that we face demands a sense of careful choice. So that success is guaranteed, and investment is based on a framework of values that never loses sight of the unshakeable dignity of the human person, which is the pillar of building globalisation with an eco-sociologically sustainable human face.

It is therefore important to remember some of the relevant postulates that represent an essential change in the way man sees the world and fits into it, in the transition from mediaeval times to modernity. In this context, Onésimo Teotónio de Almeida points to a conceptual triptych—“science/technology, freedom/equality and progress”—which is consolidated in the modern era on the basis of three beliefs:

1. The universe is knowable and human beings are entitled to use it.
2. All human beings are free and equal.
3. Human beings are perfectible. (Almeida, 2020, p. 140, our translation)

To these assumptions a “fundamental ethical valuation: the world is good” must be added. Although these postulates may have been called into question to some extent in postmodernism, the fact is that, according to the same author, what happened was more an awareness of the limits on the part of man than a total refutation of that modern ideology. This means that man has had to lose some of his naivety as regards those postulates, realising their inherent complexity and questioning them as absolute and immutable values.¹ In fact, what postmodernism has affirmed is the constant need for balance and harmony between values as a guarantee of possible ethics in the global context in which we live today. The idea of *fairness*, defended by the author, reflects the need for constant negotiation/dialogue, compromise/demand that is established when individual and collective freedoms are at stake in relation to the idea of justice. The challenges of finding a path that can integrate and identify everyone, bringing together differences and oppositions in harmony and equity, has always been and continues to be the central ethical problem. What post-modern globalisation has exposed is the assumption that, although ethical ideals can only be just that—ideals—which calls into question their full realisation, this does not mean that they should be dispensed with. On the contrary, aware that they are ideals, man, as a limited but perfectible being, is able to guide the way, modifying himself through the choices he makes, be they individual or in his relationship with others, since “for us Westerners, and for others who also accept the project of modernity, the ethics capable of responding to the problems of plural societies such as ours must be a democratically agreed ethics, in order to integrate all the interests of the groups involved” (Almeida, 2020, p. 146, our translation).

¹ In fact, according to Onésimo Teotónio Almeida, Enlightenment values are deeply rooted: “That, despite the abuses and errors of some theoretical and practical positions of the Enlightenment and the builders of modernity, today we have more deeply than ever internalised the core of modernity’s values: freedom and justice above all, with democracy as its guarantor, but also progress, the belief in the importance of science and technology. We are, of course, aware that these values are only absolute in theory and that, in practice, the difficulty lies in harmonising them properly” (Almeida, 2020, p. 143, our translation).

Within the challenging context we have been describing, what kind of entrepreneurship should we aspire to? How can the situation we live in today stimulate more appropriate and integrated approaches and initiatives in a globally constituted and globally questioned world? In its most primitive sense, we can say that entrepreneurship refers to human features that lead us to move, adapt, innovate and not stagnate in the face of different situations, highlighting its potential in more or less adverse contexts. Entrepreneurship tells us, first and foremost, about man's capacity for fulfilment, as an intelligent being suited for action. The way this action is guided, which options are effectively taken in the face of complex situations, that's what will make it possible to discern what kind of values drive such action.

Today's globalised world allows us an almost vertiginous opening up of horizons, due to instant communications and our fast pace, both in virtual and physical contexts. This opening's entrepreneurial potential is undeniable, but it also brings with it challenges that require further reflection on effective ethical codes that allow for more balanced and conscious action in today's pluralised world. In a broad sense, ethics always implies a certain truth, as a more or less reliable reproduction of values that are inscribed in a certain way of thinking. First and foremost, this means that there must be a correspondence between what is believed to be a correct value and that belief's material realisation. This correspondence is what sustains and challenges the creation of ethically driven entrepreneurial policies.

In the context of corporate entrepreneurship in a global context, the development of ethical codes has become central to the creation of differentiated and sustainable value. As Sanches (2019) rightly points out:

The balance between idealism and pragmatism becomes very complex if we refer to the global nature of large companies which, due to low-cost production, have relocated their production units. If they operate in countries where bribery, the exploitation of child labour and a lack of environmental concerns are tolerated as common practices, the dilemma remains between maintaining the integrity of ethical principles and losing competitiveness or adjusting to the local order to maximise resources and increase profits. (p. 343, our translation)

What is at stake is not the compliance with rules stipulated by positive law, which varies from region to region, but the compliance with standards that reflect the unalterable values of a particular company, association or individual, one who seeks to implement and expand an idea in a world in an ever-changing and connected world.

The essential notion is that humanity has reached an unprecedented level of development and is now able to solve problems that depressed life, made it shorter and more painful. In the last 150 years, more progress has been made in adapting to the natural environment in the quest for survival and subsistence, in combating disease, material deprivation, lack of comfort and limited life expectancy on earth than in all the millennia of human history before. Almost anything seems possible at short notice nowadays: more wealth, more health, more longevity, more leisure and pleasure, faster means of communication and transport that bring the world closer together. These possibilities also mean more challenges in terms of improving and diversifying skills, so that human beings can fulfil themselves in the new universes of possibilities and complex challenges.

The new language translating the concepts and values of entrepreneurship is steeped in the spirit of our times and is based on the notion of a never-ending progress that needs to be boosted through permanent and constructive action. It envisages a model of society that is dynamic, open, in constant activity and innovation, in contrast to older, more static and closed societal models. Entrepreneurship is based on the idea (and utopia) of building an ever-better future for humanity, a future in which everyone is able to generate wealth and have their own means of subsistence to comfortably live on Earth.

Entrepreneurship, in a way, fulfils what we might call the fourth post-modern utopia, in addition to the three proposed by Francis Wolff in *Trois utopies contemporaines* (“Three contemporary utopias: post-humanist, animalist and cosmopolitan”). As a final goal, the philosophy of entrepreneurship is underpinned by a universalist ideal that consists of, through the development of skills and the ability to innovate, making every human able to overcome need and dependence on others and social and natural vicissitudes, becoming an entrepreneur and/or a creator of wealth, becoming self-sufficient and contributing to greater economic sustainability of the communities they live in.

Entrepreneurship therefore aims to provide, through education and the enhancement of skills, a post-modern response to the failure of two utopias/ideologies that have not created conditions of equality and equal access to opportunities and wealth: capitalism and Marxism/communism. Heir to utopian aspects of both, entrepreneurship bets on progress through the creation of wealth and innovative solutions, in line with the capitalist ideology; but entrepreneurship also advocates the democratisation of training for all people from all social strata, offering them the opportunity to create their own company, their own business, their own initiative, thus putting everyone on an equal footing in terms of social and entrepreneurial affirmation. Although its proposal is based on the diversity of each person's skills, entrepreneurship promises equality in personal fulfilment and guarantees the creation of minimum support conditions that allow for sustainable development. The stream of entrepreneurial education and education for entrepreneurship that we advocate is increasingly committing the idea of entrepreneurship to a promotion of progress that may guarantee human development in harmony with the natural environment, contributing to the ecological balance that is more and more fundamental for Planet Earth's sustainable future.

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