

kinds of other messages. This is happening on a level that is comprehended as “global”. Never before has the international exchange of goods been so “culturalized”. This includes not only material goods, but also the nomadism of so-called “spiritual” ones in a very broad spectrum of cultures, spaces and times. There is a phantasmal universe in which icons are produced to feed any individual imagination almost anywhere in the world. These icons support a stream of individual identifications with celebrities, with their patterns of behaviour and their performances of life-styles on a global level. The Freudian unconscious has never before been turned “inside out” to such an extent. The Babylon of the 21st century is a global stage, where an immense plurality comes forth. What is perceived in many texts in the field of cultural analysis as the colonial look is being increasingly dislocated, although far from being erased. However, inevitably the plurality comes forth only to be reduced in its scope. Abstractions and common denominators are absorbing it, as different particular representations in unity with interpretations are being selected and deselected, according to a self-generating rule of “recognisability”. Still, one may observe that the global market lives on an exchange, which comprises of everything from food and drinks to the educational services, and of course, the flow of capital, which with its first looming crisis of the global economy is becoming somewhat problematic. The signifying elements within these global exchanges are precisely different identities, which could be illustrated in an immense number of culturally marked items. It looks as if the notion of identity deprived of its elusiveness, and fixed as the supposedly most basic cultural category, is increasingly used as a counter-concept for a mobilisation against the plurality of the global intercultural influences. The politics of identity represents the potential of post-modern hegemony, which may become dangerous in some political profiles such them as simulacrum of fascist politics. Luckily, it appears that the stressing of such fixed identities tending to exclude anybody who refuses to be “included” brings forth the dispersing tendency of the politics of difference. Hegemony as a tool of democracy in a Gramscian sense, served well to open the minds of modernity.

Extremism, Perceptions, Transformations and Sexuality

The second part of the book makes a turn to some politically marked concepts and phenomena and it starts with a reflection on the notion of extremism. The political extremism is only possible in a context, where moderateness, normalcy, common sense, some dominant representations of