

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 as the 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.