

# THE INTERREGNUM AND ITS MORBID SYMPTOMS

## THE LATEST BOOKS ON GLOBALIZATION

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According to Gramsci, a crisis is defined as a situation in which “the old is dying and the new cannot be born”. In this “interregnum” the “morbid symptoms” proliferate.

Many scholars argue that we are facing a turning point in the history of the world. The expressions of this overturning are to be found in the political geography of fear that haunt us “from Texas to Timbuktu” (*No Go World. How Fear is Redrawing Our Maps and Infecting Our Politics*) as well as in the resurgence of nationalism (*La mondialisation à la montée des nationalismes*). These are both expressions of an “ending”: the end of a certain world and its peculiar characteristics, namely the liberal one (*La fine di un mondo. La deriva dell'ordine liberale*).

Yet, the question concerns the responsibility for this end: do we have to consider globalization accountable for the crisis of liberal democracies (*Comment le mondialisation et la médiation ont changé la démocratie*), or rather does its “openness” represent the maximum expression of liberty against the “closeness” of the nation-divided world (*Open. The Progressive Case for Free Trade, Immigration, and Global Capital*)? In order to find an answer to this question, it could be useful to consider two aspects: *a*) one cannot take for granted the connection between liberalism and democracy, and thus it could be possible to think of a post-liberal democratic order (*Post-Liberalism. Recovering a Shared World*); and *b*) the concept of globalization could be extended both in its latitudes and lon-

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gitudes, as well as in its temporal boundaries (*A Big History of Globalization. The Emergence of a Global World System*). Therefore, both the concepts of democracy and globalization could be the starting point for a rethinking of our contemporaneity that could lead us beyond the “interregnum” and its “morbid symptoms”.

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