

BEING-IN-THE-GLOBAL-WORLD

THE LATEST BOOKS ON GLOBALIZATION

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What does it mean to live in a “global world”, and how do we perceive this “globality”? In order to answer these questions, one has to consider the mistrust for the concept of “globalisation” by many people all over the world, especially in the Western countries. The Brexit referendum results, the election of Trump, the resurgence of nationalist and xenophobic forces directly challenge the idea of a global world conceived as a world we all live in as humans, a globe we all care about both in an ecologic and humanitarian sense.

As stated by I.M. Kanté, Y. Rolland, J.P. Tardieu, E. Samouth and M. Mezzapesa (*Identités en contextes pluriels*), the process of globalisation not only affects our material lives, but also our identities. Those who consider these changes to be a damaging loss, reject the interconnections implied in the notion of “global world” and aim at re-establishing fixed boundaries both geo-politically and existentially. The fact that this refusal of the “global” appears in the ballot boxes raises another question: which is the relationship between globalisation and democracy? As pointed out by J. Michie (*Globalisation and Democracy*), the voters have used their right to reject both the concept of globalisation and the mainstream parties that promoted it. Thus, the question became: is it really possible to democratically refuse the globalisation process, and what does this mean for our world? Furthermore, many studies have showed a generational divide in the Brexit electoral results as well as in the election of Trump. There seems to be a fracture between what K. Ullmann calls a “global generation” (*Generationscapes. Empirie und Theorie einer globalen Generation*) and a “local” (and older) one.

Yet, these facts are examples of the “moving backwards” of the world affirmed by H. Geiselberger (*The Great Regression*). As explained by Z. Bauman (*Retrotopia*), humanity

ISSN 2283-7949
GLOCALISM: JOURNAL OF CULTURE, POLITICS AND INNOVATION
2017, 3, DOI: 10.12893/gjcp.2017.3.8
Published online by “Globus et Locus” at www.glocalismjournal.net



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seems to be more focused on the past rather than the future. That is, people seem to prefer relating themselves with what has been, instead of what could be. Surely, “globality” is not univocal: Gabriel Rockhill (*Counter-History of the Present: Untimely Interrogations into Globalization, Technology, Democracy*) challenges what he calls the “grand narrative” of globalisation, for billions of people still lack economic security, digital access and real political power. Yet, as affirmed by A. Cerella and L. Odysseos (*Heidegger and the Global Age*) the “global age” represents the conceptual and existential background of our being-in-the-world. That is, either we interpret our lives as a “being-in-the-global-world”, or we cannot fully comprehend our being.

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