



## **Cues for reflection on an ethics for our time.**

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1. The events that are inflaming the politics of this time, with their charge of individual hardship and collective intolerance, and the emergence of protest movements and forms of civic resistance, are calling into question again the structures of the relations produced by the globalisation process. Up to now it has been taken for granted to assume as inevitable the state of affairs that exists and to continue the search for new conceptual keys to suit, in the absence of a concrete possibility to govern the new phenomenical reality. Out of nowhere a critical reflection on the actual content of the presumed world “disorder” has flourished again in the awareness that it is absolutely necessary to go beyond the mere reading of changes occurring in the most recent phase of post-modernity to discover the true meaning of what lies underneath and, therefore, transcend the level of contingency and detail to retrieve the sustained dimension of the radical problematic.

The sensation most perceived definitely has been the inability, or perhaps the lack of will, to govern the transformations triggered by globalisation. Faced with the global situation, a progressive narrowing of the space for political action giving free reign to the incentive of ruling

individuals for imposition has occurred. With the aggravating circumstance of allowing the rules for the economy, understood as a whole as “that which belongs to the non-political area”, to impose themselves on every other form of normativity and to provoke the “impersonal” overrunning of the entire world, where everyone is reduced to numerical indefiniteness and devoid of any connotation of humanity.

The continual osmosis and exchange of positions between old and new authorities, which bind to each other for reasons of interest, has fuelled substantial innovations in the game of the political machine, directed to the eruption of the theory of the need for an extended or perhaps “absolute” freedom of power, coinciding on the one hand with the restriction or “utilitarian” interpretation of the rules of democracy and, on the other, with the obscuring of law or, less dramatically, with the use of legal instruments that are completely subjugated.