

Radical European Politics or New Colonialism?

Пише: Bogdana Koljevic
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To what extent has EU become a *par excellence* example of cancellation of rationality, equality and freedom has been extensively analyzed by Habermas, most notably in his work *The Crisis of the European Union*.

Here the thesis about different aspects of democratic deficit, as well as the qualification that the Union has stepped into a post-democratic era, is convincingly elaborated. Drawing the key argument about monopolization of the European project by self-proclaimed elites – that has produced bureaucratization and moving away from European citizens – Habermas, however, concludes that a *systemic turn*

is necessary for the future of the Union i.e. that one should not give up on this cause of European unification for that would mean “departure from participation in world history.”

[\[1\]](#)

European realities, however, today are, as it seems, much closer to Gray’s diagnosis that “if architects have imagined the EU as a new world model, current dogma refers to the opposite turn.”

[\[2\]](#) This means that *mythologization* of the EU has conditioned its appearance as the *counterexample* i.e. as *anti-model*

but simultaneously that *new differentiation*

, first of all on *social*, and then on *national*

basis, has brought closes the contemporary condition to Balibar’s radical insight that “Europe is a dead political project”, because “some countries are dominant while others are dominated.”

[\[3\]](#)

Such turn is, above all, a natural and logical consequence of the fact that what has essentially been

excluded from the *official EU discourses and practices*

are precisely the national moment and the social moment. This further means the following: (1) *the gap*

between EU’s *crypto-political elites* and

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the people

has dramatically grown in last few years (2) this gap signified the deepening of

social

and

economic inequalities

because of which

class

has again appeared as a relevant political name (3) the result of the national question being treated – in accordance with mainstream neoliberal or postmodern discourses – as either fascistic or anachronic, is that nationalism

via

patriotism is practically back on front doors.

Or, more precisely, the fact that *radical politics of left and right* are, let us say, newborn and blossoming, is caused by EU's elite choice of its own theoretical and political paradigm i.e. choice of concepts which were meant to wither away both left and right, creating a *contradicio in adjecto*

: a

political community

without

political subjectivity

. How these processes historically unfolded in the so-called “

third way

” politics and self-proclaimed “

social-democracy

” and through an empty formula proclaiming the path “beyond right and left”, has been articulated by Mouffe, while Cooper's

Breaking of Nations

appears as an

irreplaceable example of plea for post-national post-modern political order that the EU was conceptualized to represent. The bottom line, therefore, is that the EU has been built as a

political simulacrum

i.e. that its both “left” and “right” politics were formulated

to imitate both of them

and that the source of this action is, for the most part, found in Ali's statement that Europe has been “

the prisoner of Atlantism” –

a situation that has also produced weakening of

critical thinking

and lack of (political and other)

imagination.

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