

AMICIZIE

ITINERARI STORICI E ATTUALITÀ POLITICA

(a cura di Luca Cianca e Marta Libertà De Bastiani)

INDICE DEGLI ABSTRACT

- p. 15, Roberto Finelli, *L'amicizia hegeliana come «lasciar essere»: dalla negazione astratta dell'alterità al riconoscimento di sé*

ABSTRACT: Negation can be conceived of as the “metacategory” of Hegelian philosophy. An inquiry into its manifold and polysemous functions is essential to try to elucidate and to loose the complexities of Hegel’s dialectic. In the first part, this paper aims at showing how, through the three sections of the *Science of Logic* the meaning and the function of Negation change in connection with the changing role of Otherness. The Author also argues that the Doctrine of the Concept displays structures and categories that are endowed with an ethical and anthropological relevance that can help superseed both “liquid” postmodernisms and the philosophical milieu of “intersubjectivity”, towards a new centrality of the “subject matter”. In the second section, the paper deals with the movement of Negation between identity and otherness in the dynamic of recognition, and discusses the possibility of integrating the Hegelian conception of *Anerkennung* with a psychoanalytic perspective, in order to propose a more appropriate definition of “friendship” in the light of the current state of human sciences.

KEYWORDS: negation, identity, otherness, reification of language, friendship, *Sein-lassen*.

- p. 39, C.D.C. Reeve, Algamata, *Deontology, and the Erotics of Emptiness in the Symposium*

ABSTRACT: An integrated interpretation of (1) the Alcibiades episode in Plato’s *Symposium* that bases its skepticism about his reliability as a narrator on the evidence provided by the text itself, especially its use of the terms *agalмата*, *εξαίφνης*, and *επίδειξις*; (2) Socrates’ claim that he an expert on *τα ἐρωτικά*; and (3) Diotima’s account of the *ergon* of love as *τοκος ἐν καλό[ι]*, that uncovers some concealed deontological elements in Platonic ethics.

KEYWORDS: Alcibiades, Socrates, eros, agalmata, elenchus, deontology.

- p. 61, Arnaud Macé, *L'amitié civique, les deux formes du communisme chez Platon*

ABSTRACT: Plato describes the constitution of the *Republic* as faithful to the saying according to which « among friends, everything is common » and he also calls friends the citizens of the *Laws*. The present paper suggests that the nature of the community implied in the idea of political friendship in Plato is manifold and that it should be understood in the light of the two forms of the common known in Archaic and Classical greek thought: the exclusive common, i.e. a common resource to be set apart from individual possessions, and the inclusive common, i.e. a community based on the equality of individual possessions. The constitutions of the *Republic* and of the *Laws* can thus be seen as two types of communism, adapted to

two different kinds of situation and citizen, depending on whether individual property and families are allowed or not. The first kind, the communism of the *Republic*, inspired by Aristophanes, makes all individual property collective: goods are used in common because they are not individually assigned; in the second kind of communism, the one exposed in the *Laws*, all individual families have equal shares of a good, which is therefore perceived as common. This is how Plato conceives the two best form of government, but he does not determine whether there could be a third form of government where there would be enough community to establish political friendship

KEYWORDS: citizenship, friendship, common, Plato, political philosophy.

p. 81, Diego Zucca, *Le tre amicizie di Aristotele*

ABSTRACT: In this paper I present and discuss the Aristotelian theory of friendship. I mainly focus on the philosophical core of the theory, especially on the idea that there are three types of friendship (one based on the good, one based on the useful, one based on the pleasant). In presenting and discussing the theory: a) I concentrate on Aristotle's *method of inquiry*, namely, on his attempt to do justice of *phainomena* (such as common behaviours, shared- and notable opinions, ordinary intuitions, linguistic ascriptive practices) through a rational reconstruction which brings us to a cognitive condition of "reflective equilibrium". b) I show the systematic dependence of Aristotle's inquiry on Plato's *Lysis* as a dialectical-polemical target, i.e. I show that the very same "Three Friendships Thesis" is ultimately aimed at solving the philosophical puzzles raised by Plato's *Lysis*.

KEYWORDS: Aristotele, amicizia, etica, bene, felicità.

p. 105, Aldo Brancacci, *Amicizia e filosofia in Epicuro*

ABSTRACT: According to Epicurus, natural and necessary pleasures – the only ones that Epicurus admits – are those that look to happiness (*eudaimonia*), physical well-being (*oikelesia*), and life itself. The desire for philosophy is the natural and necessary desire which looks to happiness. Philosophy, insofar as it frees us from ambitions, from the desire for power, for wealth, for fame, changes human beings and creates a "new man", so to speak. This great transformation makes it possible to establish this entirely different kind of relationship with other men, which is friendship. Being that friends live thanks to the *logoi*, – the philosophical reasoning –, friendship requires sharing life together. Thus, a friend is a living representative of philosophical truth; at the same time, he is its witness and hence its guarantor.

KEYWORDS: Epicurus, friendship, pleasure, happiness, philosophy.

p. 125, Bénédicte Sère, *L'amicizia dans la pensée du millénaire médiéval. Tableaux d'une exposition*

ABSTRACT: Friendship – as represented by emotions and affects – is the essential relationship on which mediaeval society is based, and the concept of friendship is ubiquitous in Medieval Thought. During the Middle Ages – which lasted for a thousand years – friendship always played a fundamental role in shaping

social and political relations. This is the reason why medieval philosophers as well as princes and politicians – men of science as well as men of power – all showed a genuine interest in describing friendship's features. A precise and thorough discussion of the medieval concept of friendship goes beyond the scope of this paper. I shall focus instead on presenting the extensive history of this concept, as well as its various features and the modifications the concept underwent, as if they each constituted a kind of *picture*. The diachronic movement of friendship will be presented by means of five successive pictures, which will help the reader understand the depth and breadth of the concept.

KEYWORDS: political theory, anthropology of affects, social relation, feudalism, charity.

p. 141, Annalisa Ceron, *L'amicizia nel Principe*

ABSTRACT: This article sheds light on Machiavelli's view of friendship as a political relationship. As the comparison between Platina's *De Principe* and Machiavelli's *The Prince* makes clear, the political anthropology, the political ontology and the vision of the world on which Machiavelli realistic idea of politics hinges imply that neither the relationship between a prince and his subjects nor that between the prince and his chosen advisers can be conceived as a form of friendship. What is at stake is not only a new conception of the political meanings and functions of the relationship between a prince and his subjects, according to which friends are unreliable and dangerous allies, but also a new way of conceiving politics, which revolves around the choice of enemies.

KEYWORDS: friendship as a political relationship, Machiavelli, Bartolomeo Platina, fifteenth-century mirrors for princes.

p. 163, Raffaele Carbone, *L'amicizia in Montaigne: autonomia, mescolamento, confraternita*

ABSTRACT: In this article, I put forward a particular reading of the chapter "De l'amitié" from Montaigne's *Essais*, which also draws upon other chapters with which it can be compared. Having dealt with the well-known question of the relationship between Montaigne and La Boétie, I go on to highlight those aspects which characterize the Montaignian model of perfect friendship compared with the paradigms of the ancient world, particularly that of Aristotle. I draw particular attention to the features of autonomy (as opposed to "heteronomous" friendships, the purpose of which is not to be found in the relationship of friendship itself, but elsewhere, in other matters), of mixing (the confusion of wills) and the abolition of the set of attitudes, practices and expectations (such as obligation, gratitude, prayer, thanksgiving) which imply a dividing and hierarchical temporality: a clear division at the heart of the relationship of friendship, which the perfect friendship counters with a synchronic temporality and symmetrical motion. Finally, I will explore a political reading of the chapter by means of the concept of brotherhood, as a possible expansion of the model embodied by the relationship of friendship between Montaigne and La Boétie.

KEYWORDS: Montaigne, autonomy, mixture, reciprocity, confraternity.

p. 183, Marta Libertà De Bastiani, *Spinoza: amicizia e concordia. Corrispondenze senecane e specificità politiche*

ABSTRACT: This paper examines the multi-faceted nature of *friendship*, conceived by Spinoza as a linking concept between *reason* and *passions*, as well as a linking concept between *individual behavior* and *politics*. If *friendship* indicates a certain form of *agreement* between human beings, its precise features and outcomes vary to a large extent. In fact, *friendship* may be a *rational* and *natural agreement* which takes place between people who live according to reason and which resembles Seneca's conception of *true friendship*, a solid and constant bond. Unlike Seneca, however, Spinoza believes that *friendship* also entails a *passional* and *natural agreement*, which arises when human beings imitate each others affects: this inconstant and unstable form of bonding is always on the edge of open conflict. I suggest that what radically distinguishes Seneca's and Spinoza's conception of friendship is the role played by the political dimension. According to Spinoza, the transition between the first and the second kind of friendship is made possible by *political harmony* – a constant and solid form of agreement – which helps people to deploy different forms of social relationships. By contrast, while according to Seneca politics plays no part in the gaining of knowledge and thus in the establishment of true friendships.

KEYWORDS: Spinoza, friendship, political harmony, theory of the affects, Seneca, stoicism.

p. 207, Mariannina Failla, *Leibniz: note sull'amicizia*

ABSTRACT: The article aims to describe the several meanings of friendship by Leibniz; starting from the conviction that the person is the root of friendship, Leibniz distinguishes between person and “brutus” while laying the foundations for an interesting philosophy of mind. Cognition (vision of universal), will and memory continuously interact in that frame. Friendship also leads to a specific political vision of civil society, based on relations of reciprocity (legal category of equity). The legal meaning and moral aspects of friendship emerge from the analysis of the three types of law: private law, public law and universal law. The universal law expresses the charity/benevolence (also friendship and love) of the wise man, considered by Leibniz human mirror of divine wisdom. Thus the friendship unites the natural law to the theological horizon of divine perfection.

KEYWORDS: friendship, love, harmony, joy, desire, equity, divine wisdom.

p. 227, Géraldine Lèpan, *L'amitié selon Rousseau, de l'expérience douloureuse au projet politique*

ABSTRACT: This article aims at shedding light on Rousseau's twofold conception of friendship, as a singular and «true» relation on the one hand, and as civic friendship on the other hand. As regards the first point, the paper analyzes Rousseau's frequent comparison between love and friendship, as well as the preeminence he assigns to the latter. Often compares love with friendship and gives prominence in this last. Friendship is a product of our natural impulses. The ideal represented by friendship also allows to measure truth and justice in social relations. With regard to the second point, the paper looks into Rousseau's contractualism, as opposed to Hobbes notion of sovereignty, to the model of «politeness» and to the theory of moral sense. The article then shows how Rousseau regards politeness as hypocrisy and rejects commerce as a model of social life, while promoting a new form of empathic community.

KEYWORDS: Rousseau, Hobbes, Plato, Aristotle, sociability, love, friendship.

p. 257, Sabina Tortorella, *Hegel e l'amicizia: presenza-assenza di un concetto*

ABSTRACT: The article starts by noticing that the topic of friendship is never directly discussed in the main Hegelian works and aims at identifying the reasons for the lack of consideration for this topic. Claiming that Hegel cannot be conceived as a philosopher of friendship necessarily involves asking ourselves about the very meaning of this notion, through a previous survey of the ways in which it was depicted by Hegel's contemporaries. Within an interpretation that opposes the modern concept of friendship to Aristotelian *philia*, the essay focuses on the notions of recognition and love, in order to verify whether Hegel regards friendship as a private feeling (like love). The article focuses on some passages of the 1827-28 *Lectures on the Philosophy of Spirit* – on the practical spirit in particular. Friendship is a relationship that avoids any attempt of institutionalization, is not reducible to its biological dimension, nor does it hold any particular place in the ethical life as well, although it implies an intersubjective dimension and is, in itself, the display of a common belonging. In Hegel's thought, friendship is a shape of the tension between the universal and the particular. It is at the same time a private feeling and a social relationship, heart and common work, and it coincides with becoming a human being.

KEYWORDS: Hegel, friendship, ethical life, feeling, Kant, Aristotle.

p. 291, Marco Solinas, *Sulla recezione italiana della teoria critica di Rahel Jaeggi*

ABSTRACT: The paper aims at introducing some fundamental features of the Italian reception of Rahel Jaeggi's Critical Theory, moving from the present discussion of the collection of essays entitled *Forme di vita e capitalismo* edited by M. Solinas. The attention is focused in particular on Jaeggi's peculiar actualization of the Left Hegelianism tradition on two main fields: 1) the critique of capitalism as a form of life; 2) the priority given to ethical life (*Sittlichkeit*) and the related adoption of the method of immanent critique.

KEYWORDS: critical theory, ethical life (*Sittlichkeit*), Rahel Jaeggi, left Hegelian, Axel Honneth.

p. 305, Sergio Caruso, *Rahel Jaeggi: la Sozialphilosophie come programma di ricerca*

ABSTRACT: A number of issues in Rahel Jaeggi's thought are here reviewed and discussed: most of them with much appreciation, some critically. Highly appreciable are: her attempt to clearly redefine a key-concept borrowed from Habermas such as «form of life», and to re-build social criticism upon it; a creative relationship to Hegel, entailing (a) the partial recuperation of «dialectical contradictions» as contradictions between norms, (b) a partial recuperation of Hegel's *Objektiver Geist* redefined in terms of collective intelligence engaged in problem solving (rather than development of some mythical Reason), (c) an equally new idea of «ethical life» (*Sittlichkeit*) rethought as a formal criterion of judgment (rather than as the positive content of some social bodies); hence, an original mediation between the theoretical instances of the «liberals» and the «communitarians», where capitalism as a form of life can and must be criticized «from within» (like Walzer, but more radically: with an eye to Honneth's «experimental socialism»), while pluralism is to be preserved, not enhanced. Some weaknesses in Jaeggi's *Sozialphilosophie*, however, are also spotted: the latitude of her concept of «form of life» remains unclear; she claims the applications of a «social ontology» to capitalism, but completely eludes the classical question of value; finally, some phenomenological concepts, and some psychological tools, potentially useful to her analysis, are substantially ignored. Nevertheless, Jaeggi's *Sozialphilosophie* comes out as a promising research program, and

the kind of social criticism she offers appears to be radical and reasonable at one time. Which is very rare in nowadays political philosophy.

KEYWORDS: Rahel Jaeggi, form of life, social criticism, *Sozialphilosophie*.

p. 329, Lucio Cortella, *I problemi della negazione determinata: Rahel Jaeggi fra contestualità e trascendenza*

ABSTRACT: The paper aims to provide an analysis of Rahel Jaeggi's theory from the standpoint of the Hegelian-turn in the most recent developments of critical theory. It analyzes the transition from Jürgen Habermas' Kantian normativism to the Hegelianism of Axel Honneth and Rahel Jaeggi. It also deals with a narrower question, concerning Jaeggi's account of "immanent critique" and the relevance to it of Hegel's "determinate negation".

KEYWORDS: critical theory, determinate negation, dialectics, ethical life, forms of life.

p. 339, Rino Genovese, *A proposito di Rahel Jaeggi*

ABSTRACT: The paper aims to give a critical account of Jaeggi's new Hegelian theory, in particular from the point of view of Adorno's heritage of the criticism of forms of life.

KEYWORDS: Theodor Adorno, critical theory, Hegel, ethos, forms of life.

p. 343, Leonard Mazzone, *Perché dovremmo vivere altrimenti? Alcune ragioni etico-pragmatiche per desiderare un'altra vita*

ABSTRACT: The essays collected in Rahel Jaeggi *Forme di vita e capitalismo*, ed. by M. Solinas, represent an exemplar exception to what I would be tempted to call the "division of theoretical labour" within the social sciences. After the economic crisis of 2007, many disciplinary fields – including political philosophy – have focused their attention on the topic of critique; however, this renewed interest towards this issue has not been combined with a similar, deep consideration of the social order that produced that crisis. At the same moment political philosophy calls into question the validity and the efficacy of social critique, it seems not to criticize neoliberal capitalism. Rahel Jaeggi tries to bridge such a theoretical gap through a wide understanding of economy and a pragmatical critique of capitalism as a form of life. Besides analysing the main advantages ensured by this original framework, the article tries to shed light on the structural contradictions of capitalism that Jaeggi's approach would risk to underestimate. Capitalism can be criticized not only because of the crisis met by the institutionalized norms of economical institutions, but also because this form of life threatens its structural conditions of reproduction, be they economical or extra-economical. Rather than representing a confutation of Jaeggi's perspective, such an integration is aimed at reinforcing her philosophical proposal by developing a multidimensional critique of capitalism as a form of life.

KEYWORDS: capitalism, neoliberalism, relative contradictions, immanent critique, wide conception of economy.

p. 353, Eleonora Cugini, *La critica immanente delle forme di vita: una teleologia emancipatoria anti-essenzialista*

ABSTRACT: This paper focuses on the relation between Rahel Jaeggi's theory of the *Forms of Life* and Hegel's notion of *Ethical Life*, as it appears in Hegel's *Philosophy of Right*. The paper begins by highlighting the scission between *right* and *good*, which is typical of liberal approaches to the moral right and excludes the ethical good from the philosophical debate. I emphasize how such distinction leads to a neutral attitude towards the good, which is seen as something pertaining only to individual choices. Starting from this scission, I will analyse Jaeggi's attempt to bring the ethical dimension of a form of life back to the center of the philosophical debate, by recovering the traditional emancipatory approach of the Critical Theory and developing it through Hegel's theory of *Objective Spirit* – in particular, thanks to the notion of *Ethical Life*. I will pay particular attention to the method of immanent critique adopted by Jaeggi. By exploring its negative aspects and its transformative ability, I will systematically stress the connection to Hegel. The negativity of the immanent critique, typical of Jaeggi's method, will be explained as process of self-determination and self-realisation – to be understood as a historical-cultural and not as an essentialist. At the same time, the immanence of the normativity will emerge as what all enables the dialectic between the individual and the community.

KEYWORDS: critical theory, forms of life, ethical life, freedom, normativity.