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## ABSTRACTS

ADRIANO MASTROFRANCESCO, *Bisogna seguire ciò che è comune. Il potere del koinon e il suo ruolo nella filosofia di Platone*  
(Saggio ricevuto il 23/05/2014, sottoposto a *blind review*. Accettato il 11/06/2014)

“Public” and “private” certainly represent the two fundamental dimensions of the Greek citizen’s life. Nevertheless, the very same notions also designate the field of existence from which the *philosophos*, to be such, must distance himself. But what gives him the right to think of “public” and “private” as non-essential features of man’s life? What is the real meaning of his separation from them? And what makes this movement possible? Prompted by the fragments 114 and 2 DK of Heraclitus – where the notion of “common” emerges as a key term in relation to this theme – the present article is an attempt to show the complex and deep way in which Plato laid the foundations for facing and answering these questions.

TANIA RISPOLI, *La corruzione delle repubbliche. Un fattore selettivo fra privato e comune*  
(Saggio ricevuto il 19/05/2014, sottoposto a *blind review*. Accettato il 12/07/2014)

In chapters 16-18, 37 and 55 of the first book of Machiavelli’s *Discorsi* there are three different formulations of the concept of corruption, in relation to the privatisation of power and wealth: the first is an ontological-political one, the second is a juridical one and the third an economic one. Throughout the discourse on equality and the critique to the gentlemen, Machiavelli confronts polemically the oligarchic tendencies to re-feudalization of the 15<sup>th</sup> century. He therefore suggests to restore a state of incorruptibility and to prioritise the common good over private interests, by breaking the nexus between the “roba” and the jurisdictional powers. The republican proposal – which is also considered with reference to the Atlantic tradition as well as to Rousseau – distances itself from the absolutist and sovereignist mainstream of the time, introducing an original definition of equality as a requisite of civil life.

ANDREA SIMARI, *Kant e la relazione pubblico/privato/comune tra teoretico e privato*  
(Saggio ricevuto il 29/06/2014, sottoposto a *blind review*. Accettato il 15/09/2014)

This article intends to show, by means of exemplary cases, how Kant considers the “common” as rooted in the communicative and participatory character of reason. Indeed, Kant considers the “common” as an assumption that needs to be reached along a process which, starting from the private, through the public, gets to a recognition and a reconstruction of the “common”. The field of knowledge itself is characterized by an inter-subjective foundation, being based on the same movement which permits the establishment of society: that from a particular and private dimension to a common and public one – since we only exist as immersed in a network of relationships. Also the right to property is founded over the originally common possession of land, made operational by the cosmopolitan right, recognized as a right to all the inhabitants of the earth globe.

AMBROGIO GAROFANO, *Nota su proprietà privata e proprietà comune in Hegel*  
(Saggio ricevuto il 13/06/2014, sottoposto a *blind review*. Accettato il 20/09/2014)

The article deals with the concept of common property in Hegel’s *Grundlinien der Philosophie des Rechts*. Starting from the discussion of some critiques to Hegel’s concept of property, which derive from the latest debate on the Commons, the article connects the determination of both private and common property to the Hegelian system and shows them as configurations of the *free will* (*freier Wille*). The systematic standpoint sheds light on the Hegelian thesis: private property has a higher level of rationality than the common one, which does not succeed in releasing itself from *arbitrary will* (*Willkür*).

DANIELA ROMANI, *Dalla relazione dialettica tra pubblico e privato in Marx: al rapporto tra capitalismo e imperialismo secondo Tom Kemp. L’interpretazione del comune secondo l’“ontologia della relazione” di Étienne Balibar*  
(Saggio ricevuto il 15/05/2014, sottoposto a *blind review*. Accettato il 28/06/2014)

In this article we intend to identify an underlying thread, which led Marx, in the *Ökonomisch-philosophische Manuskripte* (1844) and in the *Kritik des Hegelschen Staatsrechts* (written in 1843 and published in 1927), to the development of a theory of praxis, aiming at the overcoming of the Hegelian position, labelled as a kind of total abstraction from historical concreteness. In Lenin’s *Imperialism, the Highest Stage of Capitalism* (1917) as well as in T. Kemp’s *Theories of Imperialism* (1969), it is apparent that the phenomenon of imperialism sets itself as an extension of the scope of private property from the state’s domain to an interstate one. The original stance of É. Balibar (*La philosophie de Marx*, 1993; *Citoyen Sujet*, 2011) is the

completion of this process, a kind of ‘deconstructive’ proposal, according to which Marx would have simply transferred the categories of idealism into his materialism, having paradoxically deemed the proletariat as a historical subject within an idealistic perspective.

GIUSTINO DE MICHELE, *Wittgenstein “contro” il linguaggio privato. Per un linguaggio “pubblico”?*  
(Saggio ricevuto il 27/04/2014, sottoposto a *blind review*. Accettato il 29/05/2014)

The argument against “private language”, presented by Ludwig Wittgenstein in the *Philosophical Investigations*, is not only one of the most debated issues in secondary literature, but also a decisive reference for scholars interested in the *political* implications of the Austrian thinker’s work. The following article intends to clarify the terms implied by the question; what is a *private* language? How does it differ from a conventionally agreed language? And from an ordinary, everyday, *common* one? A correct evaluation of these problems, which are often misunderstood, if not ignored, by Wittgenstein’s critics, provides a correct perspective to approach this crucial issue: how to characterise the nature of the *common*; that is, of languages, “forms-of-life”, institutions in general.

MORRIS KARP, *Evoluzione della conoscenza e bene comune nel pensiero di Hayek*  
(Saggio ricevuto il 3/06/2014, sottoposto a *blind review*. Accettato il 15/07/2014)

In his writings Hayek develops an original perspective on the nature of common goods which is independent from both the traditions of utilitarianism and contractualism. This conception of common goods can be fully comprehended only with regard to Hayek’s epistemological theories, and particularly to his idea of “the primacy of the abstract”. According to this conception, the evolution of knowledge is possible only on the ground of certain abstract rules. The justification of market as an instrument of knowledge, which Hayek develops, leads to a peculiar conception of the role of government.

UBALDO FADINI, *“Almost Human”. Appunti sul tema dell’istituzione*  
(Saggio ricevuto il 15/04/2014, sottoposto a *blind review*. Accettato il 3/06/2014)

By resuming some themes of 20th century philosophical anthropology, this contribution wants to outline the relationship between a conception of the human being as a singular ‘being of fantasy’ (*Phantasiewesen*) and an idea of the institutions as a metamorphic space of satisfaction of tendencies and desires, following

Gilles Deleuze's lesson. This relationship takes us to an image of the institution which constitutively counter-poses it to any pretension of fixation, intimately pathological, of its forms and contents.

ORLANDO RENÉ ACOSTA LÓPEZ, *La persona e il bene comune con riferimento alla filosofia della liberazione*  
(Saggio ricevuto il 12/04/2014, sottoposto a *blind review*. Accettato il 11/06/2014)

The aim of this reflection is to think about the person in historical reality, to learn the art of living together, to look to the world as a whole and to protect the common good for all, immersing oneself in the reality where the *logos* becomes history, fragility, otherness, solidarity, and where the person is founded, defied, projected and even raped in one's dignity and in his fundamental rights. Thus, a reflection that goes beyond the "pure concepts" and the "clear and distinct ideas" of classical philosophy and western to develop "new" categories that allow to return to the *mens*, to the *noûs* and to the true reality in which the person brings into play his sentient intelligence, his feeling full of desire and his tending will, taking care of others and of real things.

WASIM SALMAN, *Religion et État, public et privé dans la pensée islamique moderne*  
(Saggio ricevuto il 20/05/2014, sottoposto a *blind review*. Accettato il 19/06/2014)

The Medina experience becomes the model of historical action initiated by the Prophet. This model is proposed nowadays by radical Islam as alternative to the model of the West. Indeed, this experience has a paradigmatic meaning, so that Islam wants to impose its law on public and private life of citizens. In this research we will try to analyze the relationship between Caliphate and religious authorities in Islam; secondly we will expose Sayyid Qutb's life and Works, as the real founder of Muslim Brotherhood and theoretician of Islamic radicalism.