

Abstracts Panel 4.1

Machiavelli's Perfect Republic: Relationship between class conflict and sortition

Kateřina Kubíková

Charles University (Czech republic)

Contact: kubikova.k92@gmail.com

The paper deals with the relationship between class conflict and draw in Machiavelli's writings. Machiavelli describes a perfect republic (repubblica perfetta) in Discourse on Remodelling Government of Florence, which can be described as populist republicanism (McCormick). Here, Machiavelli proposes institutional reforms that transform the aristocratic republic into a popular republic, in which both conflict (given by two natures in society - umore) and sortition as a tool for chosse citizens to political institutions play an important role. The discussions show Machiavelli's critique of the so-called the Venetian model, which is dominated by election. Machiavelli sees this as a tool that favors one class of society and thus suppresses the class conflict that is necessary for the stability of the republic. The aim of this paper is to reveal the connection between social conflict and sortition in Machiavelli's writings for contemporary liberal democracy.

Abstracts Panel 4.1

Conflict and Politics: The relevance OF Italian thought from Machiavelli to Esposito**Carlos Corrochano Pérez**

Universidad Carlos III de Madrid (Spain)

Contact: carlos.corrochano.perez@gmail.com

"Knowledge is tied to struggle" Mario Tronti.

"Philosophy is resistance" Toni Negri.

What about Machiavelli in Antonio Gramsci, Giorgio Agamben, Gianni Vattimo or Roberto Esposito? More importantly, what should be recovered from Machiavelli's thought in order to observe politics today? Is the "pensiero italiano" his rightful heir?

Following Roberto Esposito's analysis in "Living Thought: the Origins and Actuality of Italian Philosophy", there is a chronological line and a dialogue between authors who share among themselves their belonging to a linguistic, problematic and later national field. There is a common link between Machiavelli's work and that of Vico, Bruno, Leopardi, De Sanctis, Croce or Gentile and, later, that of Gramsci, Negri, Tronti, Agamben or Cacciari.

While the European philosophy attended, between the XVI and XVIII centuries, to a transcendental fold where the question of the Subject and the theory of the knowledge prevailed, the Italian thought would be since then extraverted in the world of the history and the politics in a context of absence of the State nation. If this institution appears today in crisis, Italian thought, with its inveterate alienation from the State, would become more topical than ever.

With the step towards a "postmodern" episteme where the transcendental would no longer be language but life, the Italian philosophy would seem the best prepared to deal with the notion of conflict and its incidence, following the distinction of Chantal Mouffe, both in politics and in politics. In this sense, Machiavelli's thought constitutes the seed and the beginning of a historical thread that offers the most suitable conceptual tools to face a challenge, the current one, to which postmodern perspectives are unable to offer answers.

As Bertrando Spaventa said in his thesis on the circulation of nineteenth-century European thought, Italian philosophy, after anticipating the great themes of modern thought, reappropriates them and leads them to a definitive elaboration. Esposito goes further, and affirms that the characteristic of Italian thought, in its own conception of a mixture of the philosophical with the non-philosophical, of the philosophical with the poetic, literary, mythical and political, is the substitution of the "metaphysical fixity of the 'essentiae' for the inventive sharpness of the 'ingenium'; the abstract rigidity of logic for the contagious plasticity of the 'imaginatio'.

Abstracts Panel 4.1

Hand in hand with Italian Thought, this work reviews each of the aspects of Machiavelli's theses that find room in contemporary Italian authors, while emphasizing the validity of the notion of conflict as an antidote to the consensus discourses that abound in Modern Politics. 'Ingenium' and 'imaginatio' are more necessary than ever, and here appears the importance of Machiavelli: the revitalization of conflict as a tool of a 'sinisteritas' which, following the distinction of Dario Gentili in "Italian Thought", deserves such a name.