

PhD Candidate MARCO GIANNATTASIO

THESIS ABSTRACT

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Tutor Prof. Bruno Moroncini

The research aims to cross the thought of George Bataille, using three conceptual pairs:

1) SUBJECT - INDIVIDUAL

2) SOVEREIGNTY - SIGNORIA

3) EXCESS - RESIDUAL

Individual is a word that does not occur in Bataille's texts, but is assumed here to emphasize something which is also very present in the work of the French. Under the name of Ipse, Bataille indicates in fact the subject, agent and simultaneously acted, that the consciousness of his singularity, and then of his death, he leans towards the infinite. The IPSE is then the actor of a movement, but not a party in the traditional sense. In it go hand in hand the desire for knowledge, the recognition of the constitutional inadequacy of knowledge, and the ineliminabilità of desire. The Ipse immersed in the flow of this movement is the one who makes experience of ecstasy, when undergoing the failure of its motion more precisely, what precisely towards knowledge. Ecstasy is an affirmation empty, devoid of a positive quality, which can not be inserted in the duration, has no stability or no reference to something known: Ecstasy is not a "state"; as does the voltage between known and unknown, it is a risky move, which is not subject to much repetition, as the possession. The subject is rather more specifically the "bearer" of selfhood, who beyond the epistemological question, lives materially as a tragedy impossible to be around. Merging the panic is inaccessible, but equally inaccessible is the quiet, where death does not stop for a moment to remind him of his finitude; finiteness is what the subject individual, can not stand. So far we have used the pronoun he, in reference to ipse and the subject; is not correct. In their vagueness and dynamism, these two terms are not very personal, perhaps even human. A fortiori, it must be recognized as they are neither opposite nor contradictory, but they are useful tools to mimic the knowledge, partial signs of recognition, that continually fall on each other.

Lordship and sovereignty are actually two separate terms, but even here there is no conceptual opposition, but the hierarchy.

Bataille tracks in the Phenomenology of Spirit of Hegel, the greatest effort of reason, a certain kind of reason for joining the subject at all. This road, however, in the German philosopher, is covered with the only means of rationality. Hegel wants to turn, turn himself, in knowing, melt philosophically subject and object. But to do so must reject all those elements not re-employable, such as rice, eros, some forms of madness, which does not allow synthesis, and that oppose strong resistance analysis. The Hegelian system is a huge project, is steeped in teleology, submits advance the unknown and the present, the known and

the future; the Hegelian system is working. The image of the Phenomenology which summarizes the ambition and failure of Hegel, according to Bataille, is that of master and servant. In it there is a real change of state, the rule is the work, and the man is nothing but a servant in disguise: he defies death for emancipation, his challenge is utilitarian. Sovereignty rather not let determine a purpose, not re-employable, not returning or requesting compensation. Why then should we care? Because the moments sovereign duplicate the situation of the human, reflecting his improbability and his huge presence.

The residue and excess are different names for those times or those occasions exceeded the philosophical knowledge (knowledge that Bataille called discursive), that light, show, just within the philosophy, but in the form of slag. Excess Access is exceeded, but this excess is encountered as residuality inside knowledge, that exactly in containing this residue, is a kind of confirmation "post mortem".

The three couples are not identified as being of particular interest in the Bataille's corpus ; indeed the thought of Bataille not need to be commented on, but used. The three pairs were designed as instruments suited to reshape the thinking of Bataille, which does not contain a detectable nucleus, being, SINCE IT and consciously, a source. Using this gateway, came delineating a point further. One of the novelties that Bataille fielding is the replacement of the categories of quality and quantity with that of 'intensity. This substitution creates a revolution in philosophy, because concepts such as loss, dissipation, evil, undressing each negative value; the negative itself takes on a completely different role than that of traditional metaphysics. This revolution is what perhaps has not been sufficiently taken into account for its effects. The final part of the work is focused on the thought of what happens when a paradigm, we could say about value, such as that of the intensity, is used politically. What happens to concepts such as the welcome, reciprocity, or institutions now considered untouchable, when analyzed through the lens of the intensity? And 'possible to a policy of intensity? This is the main question of the work. Main not because it is the most important. His eminent role conferred on it from being really what it appears: a question. To date unresolved. The part of the search.