



Work and life

Alessandro Bosi

Do we work to live or live to work? We need to start from hunger, from such breach of the right to health and then talk about work, the right to live of our own work and the right to live with the work of others. Who should not change the cards on the table. *Primum vivere.*

Ecology as mobile frontier of the workers

Emanuele Leonardi

This paper aims at analyzing the complex relationship between labour and the environment from the perspective of contemporary dynamics of class composition. Starting from the dramatic vicissitudes of Ilva in Taranto, what is proposed is a genealogy of the mainstream conception according to which employment and sustainability should be seen as elements of an ineluctable *aut-aut*: either the former, or the latter. Through a critique of the well-known environmentalist argument about the apparent incompatibility between economic growth and physical biospheric limits, such a conception is linked to the modifications of workers' subjectivity in the course of the great transformation occurred between the 1960s and the 1970s. Subsequently, a case study – the “One Million Climate Jobs” campaign in South Africa – is discussed to show how the sharp opposition between environment and labour can be overcome by a virtuous, synthetic configuration of the two poles, in this context aimed at eradicating chronic unemployment.

How working in factories is changing. Technologies, globalization and collective intelligence

Luciano Pero

Work has deeply changed over the past decades, still the change has not yet been perceived by the collective imagination as a new ‘industrial revolution’, as happened in the assembly line by Ford. To find what’s new, the idea is to focus on the operative contents of work and on the contexts in which people are working, rather than on the conditions, such as wages, working hours and continuity of employment. The analysis of the new contents shows a rapid growth of complexity to be managed by workers: either technological, due to the need to know and control at the same time various technologies, or organizational and relational, linked to the emergence of global networks that require relational capabilities, and finally cultural, due to the fact that most workers have to deal with the cultures of other countries and other companies. A conceptual framework for the new paradigm of work is still lacking, but it certainly has at its center: the collective intelligence, the plurality of knowledge, the ability to deal with other cultures, and the teamwork.

The care between affective labour and reproductive labour

Brunella Casalini

The aim of this paper is twofold. Firstly, it reconstructs the early marxist feminist debate about reproductive labour, and its deep influence on the paradigm of affirmative biopolitics as well as on the development of the concept of 'affective labour'. Secondly, it shows how the concept of affective labour, and other related concepts also present in the contemporary sociological literature (such as 'emotional' and 'intimate' labour), are still too broad and vague: they are not able to conceptualize effectively all the specific problems involved in the commodification of care work, by now a generalized phenomenon on a global scale. Joan Tronto's political ethics of care offers, in comparison, a more precise and clearly delimited definition of 'care', starting from the 'needy' nature of every human being. Therefore, the use of such a definition can help us better to frame and to understand the transformations of contemporary welfare state.

Work and domination experiences into contemporary neoliberalism

Jean-Philippe Deranty

The article presents some considerations around the notion of 'centrality of work'. To do that Deranty expressly refers to Marx theories and develops Christophe Dejours psychodynamic approach, as it has been evolving at the Centre National des Arts et Métiers in the last 40 years. Within contemporary neoliberal societies the development of a new division of labour leads to an improved role of management inside private industries and public services, also thanks to the new technologies. This means that management reaches a new essential status in the process of short-term capital gain, that is one of the main features of neoliberal capitalism into the era of globalization. One of the results of the new organization is that work loses its centrality, not only into the factories and the offices, but also among the entire society. This causes a loss of role for the working class, but also generates increased suffering and mental pathologies among workers, that is the specific matter of psychodynamics.

Work, work on the wall

Roberto Ciccarelli

This article advances the hypothesis that the subject of post-Fordist work is the result of a singular-fulfillment of the hegelian dialectic master/slave. This article will take into account the debate on the 'recognition' in Hegel (from Kojève to Honneth, considering Lacan) together with the international debate on governmentality studies who developed the foucaultian analysis on neoliberalism. Its aim is to draw the profile of the anthropology of post-Fordist subject from the point of view of a post-dialectical philosophy of work.



No past, no future. Notes towards a phenomenology of present time

Carlo Brosio

This work tries to identify the reasons of present social inconvenience in losing great ideals of identity reference, both metasocially than metapsychically, ruling life in human community. This inconvenience is embodied, at a microsocial level, in present psychic pathologies which convey human difficulties to realize a full process of subjectification. The renewal of the idea of a democratic development of justice and solidarity and a new way of interpreting the relational exchange, can create new conditions to go out of this epochal crisis.

The videomusicale culture of the 1980s. Between the subject's dispersion and dissolution of history

Alessandro Alfieri

The music video is one of the most useful form of expression for understanding contemporary culture. In the triumphant season in history of this phenomenon, between the second half of the 70s and all the 80s, the music video adopted very effective formal and aesthetical solutions, closely linked to question of 'end of subject', which is typical of postmodernism. Madonna's music videos are very indicative in this sense, and Queen's music videos too; in the latter, as for Duran Duran's videos, it is evident the other character of postmodernism, which is the loss of meaning of history.

The pain of determined. Second nature and recognition among Hegel, Honneth and Butler

Federica Gregoratto e Filippo Ranchio

This paper aims at briefly reconstructing Hegel's theory of «second nature» in both its ontological and normative dimension, and at figuring out how the logic of intersubjective recognition can be interpreted within this framework. Such a constellation will be furthermore investigated referring to Honneth's and Butler's paradigms. The interaction between the «normative» dimension of the first and the «anormative» strategy of the second shows the double-track structure of recognition as «second nature» (its «double face»), which directly affects the constitution of the autonomy (agency) of the subjects – in particular of their identities. This double-structure discloses the dialectics between autonomy and heteronomy, freedom and constraint, thus furthermore sketching out the guidelines for a critical theory of domination.

The incredulous faith of Manuel Bueno

Serena Rinaldi

Manuel is a catholic priest who in spite of his unbelief tries to infuse hope for immortality into his parishioners. He leads an exemplary, holy life concealing the paradoxical struggle that gradually is going to waste him until death. Such a charity cancels any sin even the lack of faith.