



Religion without God?

Manuel Fraijó

While faith in God seems to wane, interest in the many existing religions and religious movements grows. We are in front a new phenomenon. On the monotheistic field reigned the ancient assertion «no God, no religion». Today, however, religion seems to walk alone. There are signs that religions, now independent of the old faith in God, have established by themselves. There is who think religions could even survive to God. The Conferences discuss the alternations of God and the religion in power. Religion lived in the shadow of God until late modernity, but from that date on, it is God who lives in the shadow of religion. The lectures also wonder what kind of religion will be in places of monotheistic tradition when God is dispensed.

Through vulnerability and passion.

On the anthropological foundations of economic science

Nicolò Bellanca

In standard economic models human action is driven solely by self-interest while the passions are supposed to interfere with our ability to form rational beliefs and to make rational choices. Nevertheless, without the passions there would be little reason to act. In fact, any action originated and nurtured by passions places its own *raison d'être* in itself. The acts motivated by passions can either improve or (even) worsen one's wellbeing: there might not be any payoff in both the present and the future and monetary incentives do not influence or mitigate their nature. Above all, under the influence of the passions, the actor does not calculate but instead 'loses control'. This paper argues against the separation of passion-infused intimate relations and economic theory through a reconsideration of the anthropological conception of the economics.

Axel Honneth and the psychoanalysis

Eleonora Piromalli

This essay aims to critically analyse the development of the Winnicott-inspired psychoanalytical perspective that Axel Honneth includes in his theory of recognition. After a brief reconstruction of the psychological conception delineated in *The Struggle for Recognition*, I focus on Honneth's research concerning the psychological roots of 'disrespect' and on his attempt at giving a psychoanalytical reinterpretation of the hegelian idea of «dialectical negativity». I then consider his later psychoanalytical essays, published between 2002 and 2006, where he delineates the individual psychological preconditions of democratic citizenship. In the conclusive part of my essay I argue for a greater consideration of the substantive preconditions implied by Honneth's perspective on the psychological roots of democracy.