

Topologies of the Social Bond

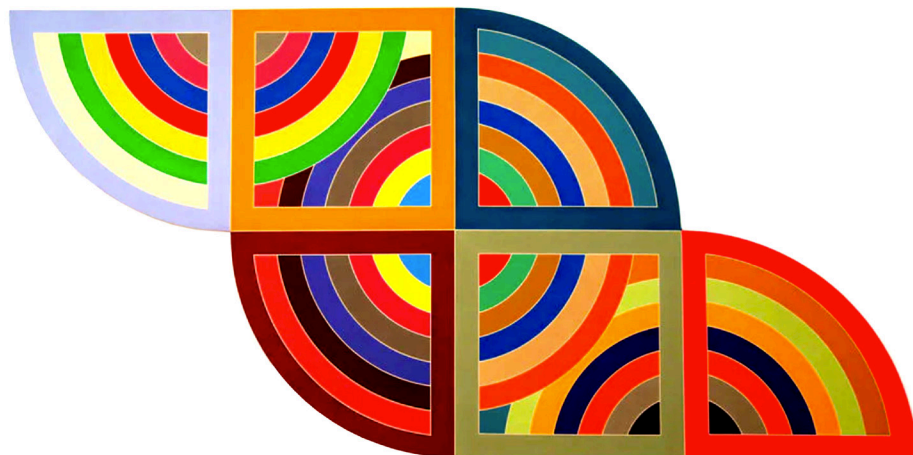
International Seminar

7 de noviembre

Sala de Conferencias
Facultad de Filosofía y Letras
Universidad Autónoma de Madrid

8 de noviembre

Salón de Grados
Campus Puerta de Toledo
Universidad Carlos III de Madrid



Georges Didi-Huberman • Antonio Gómez Ramos
Michèle Cohen-Halimi • Gloria Origgi
Alejandro Sahuí • Patricia Mindus

COORDINADORES

Gabriel Aranzueque (UAM)

Andrea Greppi (UC3M)

Topologies of the Social Bond

International Seminar / November 7 & 8 / 2024

This seminar explores the dynamics of social affection and disaffection that underlie the activation of meaningful social bonds. It aims to identify the intermediate spaces in which these dynamics take place. The affective turn in contemporary philosophy opens the door for a comprehensive analysis of this topology, breaking the boundaries between the public and private spheres of action, the realm of intimacy, and the collective logic of action. Our guests have been invited to consider the topic from complementary methodological perspectives, including philosophy, political and legal theory, aesthetics, social sciences, and cultural studies.

PROGRAMA (*)

7 de noviembre

Sala de Conferencias de la Facultad de Filosofía y Letras
Universidad Autónoma de Madrid

9:00. Presentación:

Andrea Greppi (UC3M)

Gabriel Aranzueque (UAM)

• 9.30 - 11.00. h. •

Georges Didi-Huberman

(EHESS, Paris)

L'affect et la distance

Starting with the Nietzschean notion of 'actio in distans', it will explore the relationship between emotion and distance. Walter Benjamin, Bertolt Brecht and Theodor W. Adorno, among others, will be addressed. Far from postulating the equivalence of distance and disaffection, we will see how every affect requires the mediation of a distance.

• 11.00 - 12.30 h. •

Antonio Gómez Ramos

(Universidad Carlos III de Madrid)

Multiples Memories. Implications and disaffections.

Sharing a common memory has usually been considered one of the strongest ties binding citizens together. "The possession in common of a rich legacy of memories", was for Ernst Renan one essential ingredient of a nation's soul. However, memories are always conflicting and disturbing. In late modernity, they are a source of vindication and attribution of guilt, rather than a celebration. The "kind of organized remembrance" that, according to Arendt, is the polis was lastly the most fundamental reason why a citizen should feel attached to her political community. But the subjects of the different memories that the polis must organized had also different parts in them. There were victims, perpetrators and a majority of what Michael Rothberg has called "implicated subjects": those who did not take part in the past crimes but that were in various ways related to them, be it as beneficiaries, bystanders, witness or concerned spectators. Any of these

stances can define a form of affection or disaffection to the community. How can the structure of this grey zone shape the political body and the bonds between its members?

• 12.30 - 14.00 h. •

Michèle Cohen-Halimi

(Université de Paris 8)

Le «pathos de la distance» ou la différence politique

The 'pathos of distance', which appears in The Genealogy of Morals in 1887, stems from Nietzsche's elaboration of an exclusive antagonism, i.e. an antagonism alien to the Hegelian logic of the master/slave relationship, which is entirely ordered around the concepts of struggle to the death, domination and recognition. We will show what inventive resources Nietzsche manages to draw from Greek philosophy, and in particular from the Aristotelian figure of 'the distinguished and free man (o charieis), who is to himself his own law' (Nicomachean Ethics, IV, 14, 1128a 31) - a decisive figure in Nietzsche's dispute with Willamowitz-Möllendorff over the aristocratic meaning of Greek morality. We will also show how the Greek resources of Nietzschean thought fit in with the most contemporary reflections, particularly those of Stendhal, discovered in 1879. It is a question of comparing, in morals or civil society, and therefore in an assumed decentring of the types of individuation produced by the State, two antithetical logics that give rise to thinking about the intersubjective relationships and affects that are coextensive with the social bond, one Hegelian, a logic of domination and recognition (set out in the Phenomenology of Spirit, in the dialectic of master and slave), the other Nietzschean, which I would like to analyse on the basis of the 'pathos of distance' and the function of the Greeks in relation to whom Nietzsche does not encourage imitation but awakens an awareness of the distance that both distances us from them and brings us closer to them. A counter-logic of domination, then, reconfiguring affection and disaffection.

Viernes, 8 de noviembre

Salón de Grados, Campus Puerta de Toledo
Universidad Carlos III de Madrid

• 9.30 - 11.00 h. •

Gloria Origgi

(CNRS, París)

Democratic humiliation: the ground zero of citizenship

Humiliation is a strong emotion that structures the status relations among people. To humiliate is to put down other people and hurt their dignity. Democratic institutions can humiliate by creating different statuses among citizens, stressing the myth of “meritocracy” and denying recognition to various groups and habits. Today, democracy can be defined as an “exercise for “losers””, which means that we know very well that our vote no longer counts in orienting the states’ policies. This creates a feeling of humiliation among citizens that feel they have a lower status compared to those who govern (the “élites”). The philosopher Avishai Margalit said that a decent society is a society that doesn’t humiliate its members. Is a democratic society today a decent society?

• 11.00 - 12.30 h. •

Alejandro Sahuí

(Universidad Autónoma de Campeche)

Autonomy and Self-Government in Complex Societies: A Constitutional Analysis of Human Agency

The paper analyzes the conditions of human agency in the context of complex societies, characterized by the coexistence of multiple spheres of action. The aim is to identify and highlight certain institutions where behavior becomes automated, leading to harmful effects. My interest focuses, in particular, on two attributes: autonomy and self-government, which are recognized by constitutions both in their dogmatic sections -human rights- and their organic sections -democracy. These attributes are developed as systems of practices that, through the grammar of law, address fundamental questions

of political philosophy, such as justice and legitimacy. In this context, the analysis addresses institutions that the legal order engages with but cannot fully regulate, such as family and care regimes, financial and labor markets, corporations, internet, networks and digital platforms, among others.

• 12.30 - 14.00 h. •

Patricia Mindus

(Uppsala Universitet)

Citizenship and Disaffection - Ought Citizenship Command Affection?

Today’s citizenship is often associated with political disaffection. Citizenship is subjected to a form of ‘lightening’ or ‘instrumentalization’ (Joppke). The citizenry accused not only of political apathy, but of a psychological form of ‘repli sur soi’ that hinders identification of common public interest, above and beyond the composition of private interests, often cast as individual but not only. Today’s citizens are accused of inability to view social issues with a ‘spirit of democracy’ (Näsström). This has led to the view that citizenship is really a form of ‘apartheid’ (Kochenov) that dictates over 60% of the income over a lifecourse of an individual (Milanović) in blatant opposition to any meritocratic ideal of service to the state. From such a perspective, disaffection would be an adequate reaction to citizenship. Citizenship ought not command more affection than an insurance or an equity portfolio. However, on a more reasoned view, disaffection a fitting attitude only for the citizens who believe that a fractured, and stratified society corresponds to their view of the good republic. For the others, quite other attitudes would be fitting. Indeed, we should stress that citizenship as a civic status is not a matter of predetermined social identity, and hence already given opinions and interests, but a matter of jointly building our common world and doing so by creating ways of articulating common interest that emerge only once citizens enact their citizenship in practices of linking and associating across and beyond the borders of given social identities. The attitudes that are fitting for such endeavor are quite different: curiosity, patience, inquisitiveness, perseverance, empathy, systematic skepticism, sense of confusion, tolerance, etc. including a number of epistemic sentiments that are essential to our keeping an open mind to others’ stories to be able to foster the ability to hear from where they speak. Academic citizenship is analyzed as an interesting locus in which a number of these attitudes may be fostered.

ORGANIZADO POR

“El vínculo y su contrario. Desafección, mediaciones y representación política”
Proyecto de Investigación del Ministerio de Ciencia, Innovación
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[*] Las ponencias serán en inglés o francés
con traducción en la pantalla de la sala