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Descrizione fisica	1 online resource (xx, 269 pages)
Collana	Square one: first-order questions in the humanities
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Nota di contenuto	Frontmatter -- Contents -- Foreword -- Preface -- Introduction. The Cartesian Connection -- Part I. Discourse and Grammar -- 1 The Clinical Approach to Political History -- 2 Emancipative Grammars: Laclau, Heller, and the People We Are -- 3 Human Properties: Villey, Macpherson, and Our Right to Be -- 4 Political Subjects: Lacan and Ordinary Ontologies -- Part II. Democracy and Fascism -- 5 The Freudian Paradigm of Critical Theory -- 6 The Two Paths to Modern Democracy -- 7 From Democracy to Fascism -- 8 Old and New Fascisms -- Conclusion. The Politics of Infinite Sets -- Notes -- Index
Sommario/riassunto	Do we need to be a "people," populus, in order to embrace democracy and live together in peace? If so, what is a populus? Is it by definition a nation? What exactly do we mean by nationality? In this book, Davide Tarizzo takes up the problem of modern democratic, liberal peoples-how to define them, how to explain their invariance over time, and how to differentiate one people from another. Specifically, Tarizzo proposes that Jacques Lacan's theory of the subject enables us to clearly distinguish between the notion of personal identity and the notion of subjectivity, and that this very distinction is critical to understanding the nature of nations whose sense of nationhood does not rest on any

self-evident identity or pre-existent cultural or ethnic homogeneity between individuals. Developing an argument about the birth and rise of modern peoples that draws on the American Declaration of Independence of 1776 and the French Declaration of the Rights of Man and the Citizen of 1789 as examples, Tarizzo introduces the concept of "political grammar"-a phrase that denotes the conditions of political subjectification that enable the enunciation of an emergent "we." Democracy, Tarizzo argues, flourishes when the opening between subjectivity and identity is maintained. And in fact, as he compellingly demonstrates, depending on the political grammar at work, democracy can be productively perceived as a process of never-ending recovery from a lack of clear national identity.

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