Transformation of intimacy

- Love as Marriage
  - Parte del progetto di vita
  - per le donne un modo di cercare autonomia

- Love as Pure relationship
  - Una relazione viene intrapresa per ciò che il legame tra le persone può dare
  - Continua solo fino a quando è soddisfacente per i due partner
Pure relationship

- A pure relationship is one in which external criteria have become dissolved: the relationship exists solely for whatever rewards that relationship can deliver. In the context of the pure relationship, trust can be mobilised only by a process of mutual disclosure.

- It [a pure relationship] refers to a situation where a social relation is entered into for its own sake,
Plastic sexuality

In Inghilterra, secondo Philip Larkin, "i rapporti sessuali incominciarono nel millenovecentosessantatre", "tra la fine del bando a 'Lady Chatterley' e il primo ellepí dei Beatles". La giovane coppia protagonista del nuovo romanzo di Ian McEwan patisce invece gli ultimi fuochi di un clima diffuso di repressione sessuale.
Plastic sexuality

- Sexuality has then become, as Luhmann might put it, a ‘communicative code’ rather than a phenomenon integrated with the wider exigencies of human existence.

- In sexual behaviour, a distinction has always been drawn between pleasure and procreation.

- When the new connections between sexuality and intimacy were formed, however, sexuality became much more completely separated from procreation than before.

- Sexuality became doubly constituted as a medium of self realisation and as a prime means, as well as an expression, of intimacy.
La democratizzazione entra nella sfera privata

- Meno semplice da vedere (perché non si realizza nello spazio pubblico)
- Potenziale emancipatorio dell’intimità
- Incentiva l’egalitarismo tra i generi
La democratizzazione entra nella sfera privata

Yet the radicalising possibilities of the transformation of intimacy are very real. Some have claimed that intimacy can be oppressive, and clearly this may be so if it is regarded as a demand for constant emotional closeness.
La democratizzazione entra nella sfera privata

- Seen, however, as a transactional negotiation of personal ties by equals, it appears in a completely different light. Intimacy implies a wholesale democratising of the interpersonal domain, in a manner fully compatible with democracy in the public sphere.

- There are further implications as well. The transformation of intimacy might be a subversive influence upon modern institutions as a whole.
Dalla politica dell’emancipazione a quella dell’esistenza

- **Emancipazione**
  - Liberazione legami tradizione
  - Riduzione disuguaglianza
  - Etica della giustizia ed eguaglianza

- **Politica dell’esistenza**
  - Decisioni politiche che derivano dalla libertà di scelta e generano potere
  - Creazione di forme di vita moralmente giustificabili che promuovono la realizzazione del sé
  - …questioni legate al “come si deve vivere”?\[248215\]
Dalla politica dell’emancipazione a quella dell’esistenza

- Radicalizzazione processi di individualizzazione
- Individualizzazione e democrazia
- Autonomia
- Centralità problemi esistenziali
  - Esistenza ed essere
  - Finitezza e vita umana (natura e riflessività)
  - L’esperienza degli altri
  - La continuità dell’identità
La costruzione del se

- If the self is 'made', rather than inherited or just passively static, what form is it in? What is the thing that we make? Giddens says that in the post-traditional order, self-identity becomes a reflexive project - an endeavour that we continuously work and reflect on.

- Self-identity, then, is not a set of traits or observable characteristics. It is a person's own reflexive understanding of their biography. Self-identity has continuity - that is, it cannot easily be completely changed at will - but that continuity is only a product of the person's reflexive beliefs about their own biography (Giddens 1991: 53).
... identity

- 'A person's identity is not to be found in behaviour, nor - important though this is - in the reactions of others, but in the capacity **to keep a particular narrative going**. The individual's biography, if she is to maintain regular interaction with others in the day-to-day world, cannot be wholly fictive. It must continually integrate events which occur in the external world, and sort them into the ongoing 'story' about the self.' (Giddens 1991: 54).