

>>>> dossier / why not socialism?

Socialismo post marxista

di Mario Macis

A poco più di un anno dalla sua morte è difficile scrivere di G.A. Cohen al passato. Per avendo lasciato, per meglio dire tenuti di vita, la cattura "Chiodata" di "Social and Political Theory" che riceveva a Oxford dal 1985, Jerry Cohen era ancora in piena attività, e uno degli autori più influenti della filosofia politica di lingua inglese. Un'intera generazione di studiosi, alcuni dei quali sono oggi loro volta figure di spicco nella comunità accademica internazionale, hanno messo i primi passi sotto la sua guida. Si sono formati leggendo i suoi lavori e hanno imparato da lui come si può tenere insieme una profonda passione politica e un grande rispetto per il rigore dell'argomentazione. Due caratteristiche che rimangono al centro della filosofia politica di lingua inglese — che convenzionalmente chiamiamo "analitica", anche se questa espressione oggi non vuol dire più tanto — Jerry si distingueva perché, leggendo i suoi scritti o ascoltandolo nel corso di una discussione, non si aveva mai la sensazione che per lui la filosofia fosse soltanto un raffinato gioco intellettuale. Qualcosa che si persegua per il puro piacere di mostrare agli interlocutori la propria abilità nell'organizzare un argomento arguto o un'obiezione devastante. Anche quando le sue distinzioni diventavano sottili — e Jerry era più sottile di tanti — era assolutamente chiaro che ciò che lo guidava era la convinzione che potesse filosoficamente la politica e il sociale perché ci aiuta a comprendere una degli aspetti centrali dell'esistenza umana.

Sbagliatissimo, tuttavia, chi pensava che Jerry Cohen fosse uno di quegli intellettuali divorati dalla passione per la politica al punto da non essere in grado di pensare a altro. O da essere disposti a seguire la ragione solo se la conduce dove desiderava. Al contrario, egli apprezzava il rigore degli argomenti perché aveva rispetto per la verità, e pretendeva lo stesso atteggiamento anche da parte degli altri. Chiunque abbia avuto il privilegio di discutere con lui, anche per qualche minuto, si renderebbe conto

di averne che fare con una persona che non era disposta a compromettere sulla verità, nemmeno per favorire una tesi più nuova. Un modo di concepire l'attività del filosofo che, in un suo libro recente, egli riassume scrivendo che, se è vero che la filosofia politica cerca di ottenere l'armonia, ciò non comporta che la sua ragione d'essere risieda solo in questo. Per Cohen, la filosofia politica non è una branca della "tecnologia sociale normativa".

Il marxismo analitico

Per chi ha avuto la fortuna di conoscerlo, Jerry Cohen non è stato solo un esempio di rigore intellettuale e di passione politica. C'è una terza caratteristica che faceva di lui una persona unica, il suo senso dell'umorismo. A questo aspetto della sua personalità è legato il ricordo del mio primo incontro con lui alla fine degli anni novanta. In quel periodo mi trovavo a Manchester, dove ero stato invitato da Hilary Steiner, uno dei più cari amici di Jerry. Fu proprio la sera precedente un seminario che Cohen avrebbe tenuto nel dipartimento di Governance di quella università che l'ho visto per la prima volta. A voce da poco tradotto in italiano un suo saggio per un'antologia sulla libertà che stava curando insieme a Jon Cohen. Se non ricordo male, eravamo a cena da Ursula Vogel. Mi aspettavo di trovarmi di fronte un austero professore di Oxford, e fui sorpreso quando invece mi resi conto che l'illustre studioso che avevo tradotto era una persona gioviale, che non si dava affatto delle arie. Un conversatore brillante e saggio. Con un'occasionale abilità nel riprodurre i modi di parlare e i manierismi di colleghi o amici con effetti esilaranti. In particolare, ricordo che quella sera Jerry si mise in uno dei panni più riusciti del suo repertorio, l'imitazione del suo amico e insegnante Isaiah Berlin, di cui rendeva alla perfezione l'accento e l'eloquio tormentato. A quel tempo non conoscevo ancora bene i suoi lavori. L'ave-

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Judd E. Hollander



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