

Etica Senza Fede

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dopo l'utopia l'integralismo invece della democrazia l'assolutismo il disfarsi salutare e rischioso delle visioni del mondo genera
un proliferare di superstizioni surrogatorie magari tutte mondane e spesso di un'angustia disarmante su questo sfondo va

compreso ciò che paolo flores d arcais considera l inganno ideologico di karol wojtyla il quale propone se stesso e la propria chiesa intrinsecamente illiberale come unici baluardi dei valori sociali sul filo di simile disagio l autore propone un patto del disincanto in cui il bene laico e terreno della democrazia presa sul serio venga riconosciuto come l unico tavolo a cui giocare tutte le carte della nostra irredimibile finitezza

la filosofia deve tornare all impegno deve decidersi per l individuo reale per il ciascuno che tutti noi siamo schierarsi dalla parte dell individuo e prenderlo sul serio poiché il libero progetto di vita è formulabile una sola volta in questa irripetibile esistenza si tratta di un impegno più esigente di qualsiasi rivoluzione capace di trasformare ogni individuo non in un ottenebrante noi foriero di verità parziali quanto pericolose ma in un tu per l altro l etica del tuè dunque ancora una volta per flores un etica senza fede ma basata sull incertezza della verità che sola può sottrarre l individuo alla narcosi della verità una entro questa prospettiva di ricerca in cui la battaglia etica si traduce in lotta per salvaguardare di volta in volta i fragili diritti dell individuo si collocano i saggi di flores d arcais sul significato della libertà oggi sulla crisi della sinistra e sui presupposti dei suoi nuovi fondamenti sulla necessaria convergenza tra sinistra e legalità sul diritto all eutanasia sulle virtù insomma di una nuova cittadinanza politica che restituisca alla democrazia un valore non formale ma sostantivo

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