

**Titolo appunto: Storia delle dottrine politiche - Mario D'addio**

**Materia: Storia delle dottrine politiche**

**Descrizione:** Riassunti ben fatti dei 2 volumi del libro del D'addio.

## STORIA DELLE DOTTRINE POLITICHE – VOLUME 1

### CAP 1 LA CIVILTÀ GRECA E LA POLITICA

La dimensione del politico trova la prima espressione nella cultura greca, infatti molti termini politici derivano proprio dal greco (la parola “*politica*” indica le cose che riguardano la polis).

Il fondamento della tendenza ad aggregarsi sta nella **parola** (logos = parola e ragione): la parola è un suono che ha un contenuto razionale e solo gli uomini con la parola riescono ad entrare in contatto con i propri simili.

 **Isocrate** osserva che “gli esseri umani per certi aspetti sono inferiori agli animali, ma solo l'uomo riesce a persuadere attraverso la parola”.

Per il greco la **libertà** è la concreta possibilità di partecipare alla vita politica e per farlo è necessario parlare con gli altri.

Le concezioni di libertà di Sparta e Atene sono profondamente diverse:

- a **Sparta** libertà significa appartenere ad uno Stato libero, che non dipende da altri Stati; lo spartiate era sottratto alla famiglia sin da bambino per ricevere una rigida educazione basata sulla vita collettiva, per formare un soldato disposto a sacrificarsi per la polis.
- Ad **Atene** libertà è il riconoscimento di una certa autonomia dell'individuo (non ancora totale). La libertà individuale fu promossa anche dai provvedimenti di Solone, che stabilì delle leggi per vietare di prestare soldi ottenendo la libertà personale come garanzia.

### CAP 2 IL MONDO UMANO E LA POLITICA: I SOFISTI E TUCIDIDE

L'accentuazione sulla capacità di persuadere darà luogo alla sofistica: il **Sofismo** nasce ad Atene, proprio perché era diffusa la democrazia.

I Sofisti vendono la loro arte oratoria, in genere agli esponenti della classe più agiata che vuole dare ai figli le basi per entrare in politica. Alcuni sofisti la mattina esponevano davanti a degli ascoltatori una tesi, convincendoli; la sera sostenevano il contrario esatto e riuscivano di nuovo a convincere gli ascoltatori.

La loro è una cultura enciclopedica e da questo scaturisce il **relativismo** (atteggiamento decisamente critico nei confronti del sapere tradizionale) che li caratterizza; la realtà si esprime in più posizioni contrapposte e la realtà è essenzialmente duplice: questa tesi fu svolta da **PROTAGORA** nella sua opera intitolata “*Antilogie*”: un giudizio sicuro non può essere dato nemmeno sugli dei, ma non deve esserci uno scetticismo totale, perché l'uomo può sempre migliorare le sue conoscenze attraverso l'esperienza.

Tra i sofisti abbiamo un grande storico come **TUCIDIDE**: egli afferma che gli avvenimenti della vita dell'uomo sono connessi tra loro e lo storico deve individuare questi rapporti e comprenderne le cause: solo a queste condizioni una narrazione diventa storia.

Nella “*Guerra del Peloponneso*” emerge come la politica abbia come fine il **potere e il dominio della polis**.

# Riassunto Esame Storia Delle Dottrine Politiche Testo

**KJ Lindholm-Leary**



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