This monographic issue aims at offering a reconstruction of Negri’s philosophy. For this purpose, we have asked the authors to explore Negri’s work starting from some key-terms capable, within a particular perspective, of restoring the range and specificity of his philosophical standpoint. In other words, what we aim is to assemble a fundamental lexicon of Negri’s philosophy.

In this regard, we must affirm two methodological premises, both linked to the issue of «historicity», which have led the writing of the articles. First, «historicity» means a philosophy in which temporality does not coincide with a timeless moment closed within a defined system. On the contrary, it is characterized by a series of conjunctural stances, in which it is possible to identify some theoretical lines of force. Keeping in mind the aim of establishing a systematic lexicon, every author has underlined the relevant variations or hints of specific concepts in different phases of Negri’s thought.

Second, «historicity» indicates the tight connection between philosophy and politics which characterizes Negri’s philosophy. The only way to comprehend Negri’s theory, its origin and development, is to situate it at the crossroads of a double encounter: one – theoretical – with Marx, the other – political – with the workers’ struggles during the Sixties. This junction defines two essential features on which Negri has established his philosophy. First of all, the idea of a radical and original rethinking of Marxism, conceived during the theoretical and political experiences of «Quaderni Rossi», «Classe Operaia», Potere operaio and Autonomia operaia. Then, after the defeat of the Italian workers’ movement at the end of the Seventies, and his arrest and French exile, Negri elaborates the necessity of an «ontological turn» in
which his Marxist core is blended with the materialist tradition (from Lucretius, to Machiavelli, Spinoza and Leopardi) and the French philosophical milieu (in which Foucault and Deleuze stand out).

This issue analyses eight fundamental categories of Negri’s thought: ontology, materialism, production, temporality, biopolitics, multitude, party, and sovereignty. Each essay examines one of these concepts both diachronically and synchronically. That is, every article underlines at the same time the development of a specific concept in Negri’s thought, and the way in which its definition includes different philosophical materials. «Marx beyond Marx» means, for Negri, to establish a connection between the founder of the critique of political economy and Foucault and Deleuze, as in the case of «production» (Tra operaismo e biopolitica. Genesi e sviluppo del concetto negriano di produzione) and «biopolitics» (La biopolitica nel pensiero di Antonio Negri), Lucretius, Spinoza and Leopardi with regards to «temporality» (Sull’orlo del tempo. La teoria negriana della temporalità), «multitude» (Talpa o serpente? Popolo, classe, moltitudine) and «materialism» (La ginestra leopardiana. Lineamenti per un’ontologia etico-poetica del tempo), the theological parable of Job on the «ontology» (Sul concetto di metafisica. Per Toni Negri), Lenin on the «party» (Composition, autonomie, séparation. Les formes-parti d’Antonio Negri), Hobbes and Rousseau on the «sovereignty» (Dallo Stato piano al nuovo ordine della globalizzazione. La sovranità in Antonio Negri). Yet, «beyond Marx» never means «without Marx». The point of no return for Negri, as a Marxist and materialist philosopher, is set by the eleventh thesis on Feuerbach. Only by keeping this in mind it is possible to really understand his theoretical practice.

This issue is dedicated to the memory of Alessandro Pandolfi, scholar, comrade, friend.