

# ANNUARIO FILOSOFICO 28 (2012)

## Elenco degli Abstract

SAGGI

Cantillo, Giuseppe

**Circolarità e vitalità della ragione. Gli studi hegeliani di Valerio Verra (1928-2001)**

7-33

After an initial incursion within pragmatism, with a degree thesis on Dewey, Verra's early studies represented a phase in which essentially he investigated the origins of German Idealism. This may be traced back in his 1954 book *Dopo Kant*, a single volume collection on writings by Reinhold, Aenesidemus, Jacobi and Hamann. Similar concerns are also reflected in the title for his 1963 monographic study on Jacobi, *From enlightenment to idealism*. The first section in the essay deals with references to Hegel's philosophy in these studies and with reconstructing stances taken by Hegel within the critical debate discourse, as mainly related to Kant's thought ("Hegel reads Kant"). The second section of the essay stops to consider themes within Verra's thoughts about Hegel and focuses, particularly, on *Introduzione a Hegel*, highlighting principal elements in Verra's interpretation where he identifies, in Hegel, an essential nexus between philosophy and the system of a circular structure of live reason, "circularity of an absolute method" which undoubtedly brings the dialectic thought nearer the universal hermeneutics.

Poma, Iolanda

**Gabriel Marcel (1889-1973), narratore dell'io filosofico**

34-51

Forty years after his death (1889-1973), this paper reminds Gabriel Marcel, retracing the autobiographical side of his work. In it, Marcel lifts the veil on the experiential background on which his writings stand out. What emerges is a style of search in constant dialogue with the existence, touched by that “bite of reality” which opens to the ‘concrete philosophy’, to a tale of self in which interweave different orders of reality: nature, freedom and grace; time, history and eternity in their profiles of visibility and invisibility, of reality and fiction. Marcel’s autobiography testifies the structural relatedness of the subject which involves the ethical, ontological and religious contemporary reflection.

Aime, Oreste

**Paul Ricoeur (1913-2005) a cent'anni dalla nascita**

52-76

On his birth centenary, this essay takes into account the philosophical work of Paul Ricoeur as a whole, focusing on two points which came out in the last phase of his research: anthropology of the capable man and ontology of act as potency. This development is included in a reflective philosophy having a phenomenological and hermeneutic method and constantly comparing itself with non-philosophical sources. Such an approach, favouring main coordinates of Ricoeur's philosophy – action, language, imagination – more than his training process, gives the opportunity to underline the peculiarity and, in the meantime, keep an “open work” structure and carry on, also critically, his inspiration.

Romano, Claude

**Solitude et secret. Prolégomènes à une phénoménologie du lien humain**

77-104

In this paper, the “secret” that the Other always retain for us and the unescapable loneliness of every existence are approached in the double light projected on them by philosophy and literature, and for the latter more particularly Proust and Rilke. The author’s claim is that philosophy, and especially phenomenology with a cartesian background, has misunderstood the meaning of both phenomena – secret and loneliness – by interpreting the first one as absolute transcendence, and the second one as egological closeness. Of greater interest is the writers’ testimony that would lead us to a completely different phenomenology of the Other.

RITORNO DELLA SECOLARIZZAZIONE?

Perone, Ugo

**La secolarizzazione: un bilancio**

107-131

The author outlines the outcome of the paradigm of secularisation. The importance of this category of historical comprehension lies in the close connection which the majority of scholars establishes between modernity and secularisation. This connection unfolds in two forms: the first, more extended, establishes a continuity between past and present and awards secularisation the function of having transformed the sacred society of the past into the secular society of the present (in different ways: Weber, Gogarten, Löwith); the second, more interesting and deeper vision, sets secularisation at the origin of modernity as a brake and interruption of the tradition (in different ways: Benjamin, Bonhoeffer, Blumenberg). The author tries to overcome the oppositional structure of paradigm of secularisation which underlies both forms (modern is the opposite of religion and vice versa) and suggests that the true characteristic of modernity lies in the new and inclusive role of the political sphere. Rationality, inclusivity and immanence, which are typical characteristics of secularisation, can be traced back to this sphere. It so becomes possible to justify novelty and secularism of modernity in a way which avoids the dualistic scheme of secularisation. Secularisation sets the form of modernity in a somehow transcendental way, but it doesn't determine its contents.



Ferretti, Giovanni

**Nuove interpretazioni della "secolarizzazione" e problemi posti dalla presenza pubblica della religione**

132-153

The paper is an examination of the thesis of Charles Taylor and José Casanova about “secularization”. Both are critic of the classical theory of secularization, that they think has failed in the affirmation of the disappearance and the privatization of religion as an outcome of secularization, but both agree in the assumption of the irreversibility of the differentiation and autonomy of the various social spheres from religion (economics, state, science, ethics). Taylor maintains that secularization implies change of the very nature of our adherence to faith, which becomes more and more free and individualized. Casanova maintains that the privatization of religion is not a structural tendency but a free historical option. In the contemporary democracies religion is more and more excluded from the public space of the state and politics, but it is well present in civil society, so that we could speak of a “post-secular” age. The paper ends with the proposal of indications of possible answers to some problems that this presence in civil society entails, i.e. the distinction between truth by faith and by reason, absolute and relative truths, scientific results and ethical believes, moral autonomy and religious faith.

Greisch, Jean

**Umbesetzung versus Umsetzung: les ambiguïtés du théorème de la sécularisation d'après  
Hans Blumenberg**  
154-172

Here is presented a rereading of Hans Blumenberg's criticism to the "theorem of secularization" in *Die Legitimität der Neuzeit*. This rereading aims to identify Blumenberg's several interlocutors, showing that each of them raises questions that can't be subsumed under the concept of the "theorem of secularization". However, the terminological distinction between *Umsetzung* and *Umbesetzung* has an incontestable heuristic fruitfulness that allows to free the debate about secularization from certain theological schemes.

Natoli, Salvatore  
**Quel che resta di Dio**  
173-187

The complex notion of secularization may be summarily understood in two ways: 1. It may indicate the processes of disenchantment concerning all religious forms, and faiths, as well as generally the experience of the sacred; 2. It may refer to the specific phenomenon of loss of transcendence in modern western Christianity. Hence a rethinking of the concept of time itself: instead of awaiting “the end of time”, we see time as lacking an end or a goal. The future must be constructed entirely by human hands: as a utopia of progress. However, this utopia has failed, because the history of humankind is not one, and the future is by definition inexhaustible. The idea of completion has waned, and the future is now considered pure contingency. The task of human beings is to govern the future, to face the improbable. And yet at what point can one say that the end of Christianity coincides with or necessarily involves the end of religious consciousness? I argue that in fact, man is originally placed “beyond”, as demonstrated by the incapability of joining the beginning with the end, as we read in Qoheleth. Who can, in fact, draw the boundaries of the world? If this is impossible, the horizon of possibility – including the possibility of God – remains open. God is then possible, but this notion is not the same as that expressed by the necessary being, or Jesus Christ, or other entities. Rather, God signifies the experience of beyond which is the measure of our finitude. This is perhaps what is left of God. This explains why the experience of the sacred has not disappeared –, it can be measured empirically, and this remains the case even beyond secularization. However, it is not at all clear what kind of God we are dealing with.

Schwemmer, Oswald

**Die Selbst-Säkularisierung des Christentums. Glaube und Wissen in der christlichen Theologie**  
188-200

In the history of Christianity faith and reason became tied together. Francis of Assisi as to his personal convictions, Thomas Aquinas as to his proofs of God's existence and Luther as to his critique of the church hierarchy are forms of strictly human thinking within the Christian world. And this characterizes the Self-Secularization of Christianity.

# LA VIOLENZA NELL'ETÀ GLOBALE

Pagano, Maurizio  
**La violenza nell'età globale**  
203-215

We have been witnessing the explosion of extreme violence without limits and rules ever since the end of the Cold War – first ethnical conflicts, then terrorism and later some aspects of the war against terrorism, such as torture. Recently, the awareness has been born that it corresponds with the less evident but more pervasive violence coming from the power structure, specifically the one that dominates globalization. Faced with this situation, philosophy that has reflected on this subject ever since the Ancient Greeks is led to re-think its diagnosis and develop a reflection on its phenomenon for our concept of mankind.

Galli, Carlo

**Nuove figure della violenza**

216-225

The lecture begins with a definition of violence as contingency – i.e. corporeity and morality – considered as the essence of man and instrumental to it. It will be then pointed out how the relationship between violence and politics has been understood by the main tradition of modern thought: rationalism, dialectics and negative thought. Lastly, it will be shown that the main modern political institution – the State – is not able anymore to neutralize violence, and that the latter permeates through the whole social, economical and political body both in new and in old shapes.

Gallino, Luciano

**Il ruolo della frode nella crisi finanziaria**

226-240

No more than a few dozens of thousands people ruled the financial system in the last years and caused the financial crisis. Victims of the crisis, on the contrary, are dozens millions people. The first question the author asks is whether the former ones committed any fraud or crime against the latter ones, and whether responsibility can be imputed to single individuals or to the whole system. The author briefly examines how the present financial system is based on risk production and risk management not less than on the production of money through money. To this purpose, he deals both with several aspects of the financial system and with the economic theories that led to the crisis. Finally the author examines the lack of laws that could allow to consider certain behaviours in the financial field as crimes and to punish them.



Strummiello, Giusi

**Diritti e violenza tra universalizzazione e globalizzazione**

241-257

The globalised world of today seems to imply a kind of paradox: on the one hand, due to the slackening of borders and territorial divisions, it should more easily allow the appeal to the universality of rights and to all universal strategies of inclusion; on the other hand, in spite of this or perhaps because of this, it constitutes a dimension in which universality as such (of rights and practices) seems to be deprived of all meaning, or at least all effectiveness. In this paper, by considering the role which philosophy can still play in this regard, attention is focused on these dynamics of inclusion and exclusion as they operate in the sphere of rights and citizenship, and generate a peculiar form of violence – a violence which is not only the result of practices of exclusion, but can be experienced more surreptitiously under the cover of inclusion and universalisation.

PENSARE NELL'IMMAGINE

Breidbach, Olaf

**Concepts of Rationality before 1800 and Today**

261-274

Concepts of enlightenment were developed and transmitted to modern times. From that perspective, one has to understand classic and romanticism as a kind of culmination of European enlightenment, thereby describing romanticisms as a European phenomenon. Here, our ideas of freedom, personality and governance, the concept of science, the idea of rationality and, in particular, the disciplinarily defined rationality originated. It is the Kantian perspective, by which we now look on rationality. It is the Hegelian idea of system and coherence, we test our hypothesis with, It is Baumgarten's aesthetics, and it is the way, Fichte argued about the principle consequences of liberalization in French revolution that came into our discussions about jurisdiction, personal liberty, state and governance. And it is that new idea of an expert system driven rationality that we are accustomed to, in between. This form of rationality originated at the end of the 18th century and has been transferred in its essential methodological characteristics to our time.

Minelli, Alessandro

**Il ruolo delle immagini nella generazione di modelli interpretativi di forme e processi  
biologici**  
275-286

Thinking through images or exemplary specimens is a creative process. Its traditional locus is the museum, where ordering criteria suggest a diversity of relationships among the objects. Three images – the scale, the map and the tree – have been used to give an order to the diversity of living forms. The same image, however, can tell us many different things: for example, not all tree graphs are intended to represent kinship. Different is the heuristic value of the images used in comparative morphology, as in Belon's (1555) comparison of two skeletons, of man and bird, or D'Arcy Thompson's transformation series. But images – witness Turpin's *Urpflanze* or Haeckel's gnarled phylogenetic tree – tend to live their own life beyond any intended heuristic value. There is also a possibility of misunderstandings about the relationship between image, nature and interpretive model: how much is an image used to represent a feature of the natural world, how much to translate a concept?

Simonigh, Chiara

**Cinema e pensiero nell'opera di Edgar Morin. Da *Le cinéma ou l'Homme imaginaire* a *La Méthode 3***  
287-300

This essay is an investigation into the role aesthetics plays in Edgar Morin's thinking on complexity. As his thinking developed, he gave more and more importance to aesthetics. Reading *Le cinéma ou l'Homme imaginaire* (1956), for example, we can see how Edgar Morin had, in effect, written a study in which he conceived of understanding in the sense of hermeneutics, thus leading up to the wide-ranging reflections contained in his *La Méthode 3. La connaissance de la connaissance* (1986). We can identify several of the paradigms of the first and second degrees of understanding in his work on the cinema, paradigms whose implications are not only epistemological but also ethical. A good example of this is the transference between anthropos and cosmos as well as that between anthropos and anthropos, which we can see clearly in his references to the cinema in his *La Méthode 6. Éthique* (2004).

Giacomoni, Paola  
**Classificare per immagini**  
301-322

Every classification intends to introduce an order into a set of objects. If we use an image we can put together objects in space, and in so doing we make choices, exclusions, intensifications, which allow a better knowledge of the single case. Through drawings, engravings, paintings, some classifications have been produced in the past, which allowed new points of view on the world. I will consider three very different attempts to classify through images: the first one is the classifications of passions by the French painter Charles Le Brun, who, knowing *Les Passions de l'âme* of Descartes, realized a series of geometric images in order to paint the expression of the different passions. The second case is the *Physica sacra* by J.J. Scheuchzer, a Swiss scientist who, in the eighteenth century, illustrated the Holy Bible with a set of beautiful engravings of naturalistic subject. The third example comes from the German geographer Alexander von Humboldt who, by means of images, started a classification of landscapes.

# FILOSOFIA CLASSICA TEDESCA

Bertinetto, Alessandro

**L'appercezione trascendentale nell'ultimo sistema berlinese di Fichte**

325-340

In this paper I investigate the developments of the notion of “transcendental apperception” in Fichte’s writings of the period 1811-1813. I pay particular attention at the second lessons on transcendental Logic (1812), as well as at the lessons on the WL 1812 and 1813 and at the diarium 1813. I follow and closely examine the philosophical work Fichte does regarding the concept of apperception, which is at the core of Kant’s transcendental deduction in the Critique of pure reason. Claiming that Kant’s notion of apperception was a mere factual one, Fichte aims at providing the genetic foundation of apperception, in order to avoid Kant’s shortcomings. I argue that Fichte submits therefore the concept of apperception to a double revision and that this entails the re-organization of his own transcendental-philosophical project. On the one hand, he carries out an epistemological revision of Kant’s thinking on apperception, by means of establishing the priority of the analytic unity over the synthetic unity and changing the formulation notoriously used by Kant for the explanation of apperception. On the other hand, Fichte’s work consists in grounding apperception ontologically. The issue I will focus on regarding this ontological foundation is the relation between apperception and life, which on my view proves to be key for the last exposition of Fichte’s transcendental-philosophical thought, despite the fact that Fichte could not complete and organize his reflection on this point, due to his death occurred in 1814. In the course of the paper I insist on the systematic link between Fichte’s epistemological and ontological re-elaboration of apperception and the self-reflection of transcendental philosophy.



Cicatello, Angelo

**Hegel e le prove dell'esistenza di Dio**

341-360

The essay examines Hegel's treatment of the proofs of the existence of God, particular attention being paid to the peculiar physiognomy that they take on in the lectures on philosophy of religion. Reread as descriptions of the spiritual pathway of man's elevation to God, the metaphysical tests, far from dissolving into empty exercise of the intellect, remain, in Hegel's eyes, a question that is still topical, and all the more topical faced with an epoch now little inclined to favour the metaphysical ambitions of reason and especially the pretensions of a theology founded upon demonstrative bases.

Morani, Roberto

**Del doppio inizio della logica hegeliana**

361-401

This paper discusses the issue of the Beginning in Hegelian logic, in its constituent notions of Being, Nothing and Becoming. Also, it analyzes criticism of this issue in Trendelenburg's *Logische Untersuchungen* (1840) and Werder's attempt to reform this part of Hegel's system. The paper argues that this criticism is unfounded, and further addresses Hegel's Science of Logic on the beginning, the relation between Hegel's conclusions in the *Phenomenology of Mind* and his later Logic, self reform as Hegel himself introduced in the third book of his Logic, in 1816, while he attributed to the concept the status of unitary ground in the logic process. Finally, this paper identifies a double beginning hidden in the first category of logic: pure Being as the concept in itself, or the germ that contains all thought's determinations in the dialectic process; and pure Being as the most abstract, most immediate and indeterminate category of all, which has passed over into the Nothing.

Corriero, Emilio Carlo

**Schelling e Nietzsche: un percorso teoretico**

402-425

The combination of Nietzsche's and Schelling's theories is, first of all, an interesting object for the historical-philological investigation which aims to verify the possibility of Nietzsche's awareness of Schelling's philosophy, in order to overcome the common belief that Nietzsche's opinion about the philosopher from Leonberg would simply be linked to his general negative assessment about German Idealism as a whole. But this combination becomes really crucial as a theorethical axis for the reconstruction of a path of thought that culminates in the climax of the crisis of the philosophical-rational project of modernity, on the one hand, and in its possible overcome, on the other. Heidegger, in particular, introduced this axis of thought, assessing the similarities in Schelling's and Nietzsche's theorethical shipwreck as philosophers of the will. In the following paper I suggest an interpretation of the intersecting areas of Schelling's and Nietzsche's thoughts, starting from that very heideggerian interpretation of their common ruin, read as the possibility for a new start for the occidental philosophy. The critical phases of Schelling and Nietzsche do not simply culminate in a kind of "metaphysics of the will", which finally turns to a sort of irrationalism, as many think. The ontological excess, identified by the two philosophers and described (only temporarily) as pure will, has to be understood as an ontological freedom, i.e. as an inexhaustible source of being and as the "impossible" ground for the dynamical ontology. This is a form of "ontology of freedom" that recognizes freedom itself (an inexhaustible source of being) as the natural and dynamic ambit that precedes and determines any form of the being, including concepts.

# SAGGI DI STORIA DELLA FILOSOFIA

Guglielminetti, Enrico  
**Duns Scoto, filosofo dell'aggiunta?**  
429-478

The essay argues that the unitary physiognomy of Duns Scotus' philosophy is based on the notion of "addition." Precisely as a theologian who moves from what is believed to what is believed, ultimately Scotus ends up being more of a philosopher than Thomas Aquinas. Thomas limits himself to applying an already made philosophy to theology by correcting and integrating philosophy there where it is in contradiction with the revealed truth. On the contrary, Scotus is concerned with the formulation of a new philosophy that may somehow correspond to the truth of revelation. Thomas' being is imported from the Greek tradition, and works regardless of whether God is trinity or not. Such a theological truth has no strictly philosophical repercussions. Scotus' being works only if God is trinity, or better: it offers the transcendental justification for the possibility of an "object" such as the trinity. From such an "object," through a move of universalization, the entire configuration of being is then rethought and rebalanced. Scotus' philosophy appears as a unified attempt at solving the question of how being should be if one wants to grant the possibility of a uni-trinitarian God. Thomas does not pose such question which, in its theological impudence, is radically philosophical. The non-identitas formalis ex parte rei [the formal non-identity on the part of the thing] as a distinction media [intermediary distinction] between real distinction and the distinction of reason opens the way to a new definition of the infinite understood as that which is more than itself. The logic of formalities establishes a new type of judgment which is simultaneously analytic and synthetic. The concept of simplicitas Dei [God's simplicity], which is a real main beam in medieval theology, is maintained and overcome: God is simple, but this simplicity enables addition, which in this essay is indicated as "simplicity".

Monaco, Davide

**Nicolò Cusano e il Parmenide di Platone**

479-495

The article is about a theme in part neglected in part controversial of the interpretation of sources of Nicholas of Cusa thought: the platonic work and more specifically the dialogue Parmenides. The author examines the whole Cusanus' work, annotations to platonic work included. In particular the article underlines a platonic presence in Nicholas of Cusa thought, directly come from the reading of Parmenides. Later the author focalizes his attention on Nicholas of Cusa dialogue *de non aliud*, getting to argue the thesis that Cusanus had directly known different platonic dialogues and in specific the Parmenides and he deeply understood it, however he followed mostly Proclus' interpretation of dialogue and platonic thought. In the second part, the article reconstructs the critics that Nicholas of Cusa moves to Plato, specifically when he ascribes to God a way of acting by necessity and not being able to catch the trinity of the One. The author proves philologically and speculatively how Nicholas of Cusa elaborates his own conception of the One by a critique dialogue with Plato and Proclus' positions, making an original afterthought of the neoplatonic tradition. The core of Nicholas of Cusa conception is the idea of the One or God as freedom, freedom thought as the essence, not a mere divine attribute. Nicholas of Cusa elaborates his own freedom of the One conception by a double dimension: related to both world's creation and trinitarian genesis of Himself. In the Nicholas of Cusa vision, Trinity and freedom contribute to define the essence itself of the One, even though Cusanus does not never forget the *Deus absconditus* is transcendent than itself *Deus revelatus*. Accord to Cusanus God as infinite is beyond One itself and Trinity itself.

Coltelluccio, Adalberto

**Il "Dio prima di Dio". Considerazioni su meontologia e paradossalità nel pensiero dell'ultimo Pareyson**  
496-512

In this work I try to propose a reading of some aspects of the thought of the latest Pareyson, which highlights the feature of the radical paradoxality of the divine principle. The puzzling expression "God before God", used by Pareyson, is perhaps the most significant example that offers the opportunity to discover, on Pareyson's reflection, the abysmal sense of paradox hidden in the divine nature. While we can not assert, in the latest Pareyson, a real attack on the Aristotelian principle of non-contradiction, it is still possible to argue that the thought of the absolute origin is constitutively marked by a paradox in the full sense of the word, not in a metaphorical one. If we accept this hypothesis of reading, the divine can only show, a really contradictory essence. The essay, then, tries to argue the thesis that the aporetic nature of the thought of the principle, formulated by Pareyson in comparison with Plotinus and Schelling's lesson, should not be regarded as a negative or defective aspect of his meontology, but as the most interesting and original moment of his last message.