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Elenco degli Abstract

FILOSOFIA MEDIEVALE E RINASCIMENTALE

Bemporad, Jack
The Reality of God
7-12

This paper is a brief investigation of the necessity of developing a consistent, comprehensive, and applicable categorial scheme to describe the reality of God, and not to simply speak of God as an encountered absolute reality beyond description, as Buber does.

Nature of God, Cohen, Buber, Religious Experience.

Falque, Emmanuel

Actualité de la philosophie médiévale

13-35

There is an actuality of medieval philosophy. The “phenomenological practice of medieval philosophy” put into practice by the author in his work “God, the flesh and the other” (recently translated in Italian as in other languages: “Dio, la carne e altro: da Ireneo a Duns Scoto” [Le Lettere, 2015]) finds its full justification here. One does not demonstrate the fertility of a method by his theory, but by its application in practice. The crossing of authors as diverse as St. Augustine, John Scotus Erigena and Master Eckhart (for “God”), Irenaeus, Tertullian and Bonaventura (for the “flesh”), and Origen, Thomas Aquinas and Duns Scot (for the “other”), deploys for today the actuality of medieval philosophy – not first understood as “up-to-date” (actualité) but as implementation of their “potentialities” (Actualitas).

Phenomenology, God, Flesh, Other.

Bertino, Andrea C.

Verità filosofica e metafora sacrificale in Giordano Bruno

36-60

The metaphor of sacrifice is involved in different contexts of human life; specifically, the knowledge and the communication of truth are often supposed to imply sacrifices. This paper aims to show the role of sacrificial semantic for the conceptualization of truth in Giordano Bruno's philosophy. In fact, Bruno allows us to appreciate the continuity between the logical structure of the religious institution of sacrifice and the philosophical use of sacrificial metaphors. More specifically, Bruno shows that our understanding of philosophical truth can be deepened if the kind of sacrifice involved with the search of truth is disclosed by starting from a ritual and religious point of view. By interpreting passages of Bruno's works it becomes clear that the concept of sacrifice, on the one hand, serves for the critique of specific conceptions of truth, and, on the other hand, for the self-legitimization of the philosopher. Firstly, we read the Actaion's mythos in terms of a Foucaultian alethurgy; then we reconstruct the connections between the sacrificial metaphor and other metaphors which are used to present the philosophical knowledge. Finally, we discuss the meaning of the sacrificial metaphor for a possible moral evaluation of dangerous researches of truth and come to suggest that Bruno develops a kind of narrative justification of the sacrifice for the sake of truth which appeals to a specific fundamental experience.

Sacrifice, Truth, Knowledge, Alethurgy, Narrative Ethic.

FILOSOFIA CLASSICA TEDESCA

Cunico, Gerardo
Kant e l'immortalità dell'anima
63-71

The paper proposes a short discussion of Kant's critical conception of the immortality of the human soul which relates rational psychology to a philosophical eschatology in practical intent. This view is differently accounted for in the Critique of pure reason and in the Critique of practical reason. The shift from the idea of the future life required for the realization of the highest good to the idea of an endless progress of personal morality indicates an internal unresolved problematicity in Kant's approach to this issue, but can be also understood as a symptom of the wrestling of modern thought with the aporias of the dualism of phenomenal and noumenal world, temporality and eternity.

Kant, Rational Psychology, Immortality, Future Life, Eschatology.

Ventura, Lorella

"Siamo filantropi e cosmopoliti": l'Europa dei lumi e delle altre civiltà in Auch eine Philosophie der Geschichte zur Bildung der Menschheit di Herder
72-95

In his work *Auch eine Philosophie der Geschichte* Herder severely criticizes the culture of his time, in particular in relation to the view of history and to the consideration of non-European civilizations. In this paper, I highlight the main points of Herder's critical position toward the Enlightenment's view of history and of the non-European peoples, and of his own view, which is based on the rejection of the assumption that the Enlightenment represents the highest stage of civilization and can be the measure for evaluating other cultures. In particular, I am focusing on Herder's consideration of non-European and "Oriental" peoples, and on their relationship with Europe. I will show that, in his description of non-European peoples and of the civilizations of the past, even when he refers to images and stereotypes which were widespread in his time, he gives them a completely different value. In fact, features which are considered "negative" by the Enlightenment, for Herder are mainly features which belong to a given people and a given period, without being "good" or "bad" according to a supposed unique scale. Moreover, I will point out Herder's deep understanding of the ideology of colonialism and its use of values such as "cosmopolitanism" and "philanthropy" to hide its real intentions and justify its aggressive behaviours.

Herder, Philosophy of History, Enlightenment, Colonialism, Orientalism.

Sgro', Giovanni

"Ciò che è razionale diventa reale e ciò che è reale diventa razionale". Per una rilettura dell'identità hegeliana di razionale e reale

96-121

In this study I aim to outline, on the basis of the historical-philological acquisitions of the Hegel-Forschung, the replies and clarifications that Hegel himself provided his first critics regarding the thesis of the identity of rational and real, and the logical-ontological status of the true actual reality (§ 2). Using a synergistic reading of the Outlines of the Philosophy of Right and of the Lessons (§ 3), I will highlight those democratic and progressive elements of the Hegelian philosophy, based on which the Young Hegelians will draw then the image of a Hegel secretly and intimately revolutionary (§ 4).

Hegel, Actuality, Reason, State, Young Hegelians

De Cesaris, Alessandro

Logica della singolarità. Genesi e struttura del singolare nella Scienza della logica di Hegel
122-159

Aim of this paper is to analyze Hegel's notion of "singularity" as it is presented in the third part of the Science of Logic. It is argued that Hegel's philosophy not only offers a definition of singularity, but also develops a very specific and original account of it. The first part of the paper deals with the Doctrines of Being and of Essence, in order to prove the relationship between objective and subjective Logic and to show how the genesis of Hegel's notion of Singularity starts from the categories of "Something" and of "Thing". The second part of the paper deals with Hegel's account of Concept, of Judgement and of Syllogism and shows how Hegel's notion of Singularity is the core notion of the whole Begriffsslogik. Finally, in the third part is argued that the distinction between singularity (Einzelheit) and individuality (Individualität) is pivotal in order to understand Hegel's standpoint on the matter. Hegel does in fact differentiate the two notions and his Logic shows the passage from singularity to individuality and finally to personality. It is also argued, after a thorough analysis, that the holistic-inferentialist approach to Hegel's notion of individual being is insufficient, since it basically obliterates the originality of Hegel's contribution to the topic and often doesn't allow to recognize the specificity of his theory with respect to the tradition.

Singularity, Individuality, Ontology, Hegel, Logic, Brandom.

FILOSOFIA CONTEMPORANEA

Cammarota, Gian Paolo

Per una critica dell'esperienza. Hermann Cohen

163-188

In the philosophical debate of the second half of the twentieth century, the theme of experience is usually divided into scientific, moral, aesthetic and religious experience. In his early writings Heidegger focusses, on the other hand, on “factual life experience”. This paper argues that to conceive the being of the Dasein mainly basing it on its facticity runs the risk of excluding any idea of normativity and universality. The author indicates some elements of a critique of experience basing them on Hermann Cohen’s critical idealism. This critique questions the supposed irreducibility of the Faktizität of life and underlines the centrality of moral experience, showing that experience is not a given fact but the product of pure thinking. A logic of cognition and a thinking of correlation that, as a critique of experience, can produce moral experience is therefore opposed to a philosophy in which factual life explains itself and is none other than hermeneutics of facticity.

Experience, Critique, Cognition, Correlation, Thinking

Ales Bello, Angela

Fenomenologia, ontologia e metafisica in Edith Stein

189-204

In order to clarify the relationship among phenomenology, ontology and metaphysics I analyze Husserl's and Thomas Aquinas' influence on Edith Stein's inquiry. One can discover that she succeeds in establishing a link between the phenomenological essential description of reality and the metaphysical one, particularly regarding the problem of ontology and the research on the human being, giving at last her personal and original contribution to these philosophical questions.

Essence, Erlebnis, Phenomenological Anthropology, Transcendental Idealism, Thomas Aquinas' Ontology, Phenomenological Ontology

Cicero, Vincenzo

L'istanza mitica nella cristologia junghiana

205-225

The recovery of some genuine mythopoietic instances contained in the Red Book, and no longer developed by Jung in his mature Christological works (*Aion*, *Answer to Job*), now seems necessary in view of a Christology that in general, in both of its main epistemic directions (theological and philosophical), modifies appropriately the myth underestimating attitude that prevailed in the last century, especially during the rule of Bultmann's New Testament demythologizing program (so pervasive as to affect even the recent monumental *Jesus* by Joseph Ratzinger), and finally opens to fruitful calls coming from both the manifold Jung's Christ-mythology and Pareyson's proposal of ontology of freedom as a hermeneutics of the Christian myth.

Christology, Myth, Demythologizing, Remythologizing, Jung, Bultmann, Pareyson

Poma, Iolanda

Gabriel Marcel. L'io esisto, tra natura e soprannaturale

226-244

Marcel's thought is inspected in the dynamic of the different levels of reality, natural and supernatural, whose intertwining constitutes the fabric of human existence. Mankind is found neither in the coincidence nor in the clear distinction between being and existence, but is found in the intense work of the intertwining and weaving of these elements. Desiring to talk about it means being midway between the emotional and reflective state, between the vital and the spiritual, the practical and the theoretical, which marks our belonging to the world and finds its setting in us. The soul, interlaced to our body and thought, gives breath to our need for transcendence and to the metaphysical condition of the human being.

Subjectivity, Being-Existence, Interlacement Immanence-Transcendence, Penultimate-Ultimate, Metaphysical Condition of the Human Being

Franzini Tibaldeo, Roberto; Becchi, Paolo

Hans Jonas e il tramonto dell'uomo

245-264

The article deals with present day challenges related to the employ of technology in order to reduce the exposition of the human being to the risks and vulnerability of his or her existential condition. According to certain transhumanist and posthumanist thinkers, as well as some supporters of human enhancement, essential features of the human being, such as vulnerability and mortality, ought to be thoroughly overcome. The aim of this article is twofold: on the one hand, we wish to carry out an enquiry into the ontological and ethical thinking of Hans Jonas, who was among the first to address these very issues with great critical insight; on the other hand, we endeavour to highlight the relevance of Jonas' reflections to current challenges related to bioscience and biotechnological progress. In this regard, we believe that the transcendent and metaphysical relevance of the «image of man» introduced by Jonas is of paramount importance to understand his criticism against those attempts to ameliorate the human being by endangering his or her essence.

Human Nature, Image of Man, Human Enhancement, Transhumanism

Tione, Dario

Essere e senso. La questione dell'ontologia heideggeriana in Emmanuel Levinas

265-293

This article presents the problem of the Heidegger's ontology along the way of Levinas's thinking, identifying three phases of the comparison: 1) the first interpretations of the Analytic of Dasein, culminating with the recognition of the inner-worldly transcendence as an exclusion of the eternal dimension from the original temporality; 2) the radical critique of Heidegger's ontology, focused on the notions of the *il y a* and the Neuter, that represent respectively the night that cuts the connections between I and world, and the impersonal being – archetype of ontological materialism – that configured as the light that dissolves the entity's thickness in the act of its appearance; 3) the final overcoming of the Heidegger's positions through the development of a new language that shows how the transcendental subjectivity belongs to an immemorial past in which being has not yet manifested. These phases denote different positions on the relationship between being and sense. Moving from the phenomenological meaning of a research of being's sense, the first moment recognizes in the notion of sense the possibility to get over the destinal character of existence; the second searches a being's sense that is not attributable to the field of ontology; the third breaks definitively the identity between being and sense, showing how God's Idea is not thinkable within the clearing of Being.

Levinassian Ethics, Heidegger's Ontology, Immemorial Past, Ontological Materialism, Metaphysical Exteriority, Neuter, Pre-original Transcendence

Marchegiani, Giulio

Trascendenza e relazione tra Pareyson, Levinas e Barth

294-309

How is it possible to think about the paradox of the relationship that is established between non-related terms? Transcendence means difference, exclusion from any relationship. Of course, saying that transcendence is not relative is a way to relate to it, and this, again, reconstructs a totality. To give this explanation without reducing transcendence to the totality, the possibility of a relationship in which one of the two terms remains outside of the relationship must be conceived, as is particularly clear in Pareyson's thought. This can show interesting similarities with that of other thinkers. For Lévinas, transcendence is revealed in the face of the other, but the face paradoxically maintains the distance of transcendence. Only a trace remains of transcendence, but the trace of an absence; this, however, is precisely its evidence. The infinite is revealed only if it disappears in the image, because if it is shown as infinite, it would no longer be otherness, but would be only identity with itself. For Barth, there is an absolute separation between God and man, but God prevails infinitely and therefore denies man. Even here, there is no relationship between man and God as between two opposites, but one of the two terms, that is God, is within the relationship but outside of the relationship: it is absolute. All this explains that thinking of transcendence as a movement means thinking of it not as an object, but as an opening of a distance, empty space, as this opening itself, which produces a distance that cannot be filled. But this movement starts from the finite, from man. This means that the infinite is the condition of the finite, but the finite is also important for the infinite, which requires the limit, because the infinite produces itself from the finished term. As in the conception of Pareyson, for whom the truth is offered in the interpretation as a fundamental human experience, constituting its existence, but, paradoxically, not relative.

Transcendence, Relationship, Pareyson, Levinas, Barth

Gilbert, Paul

Une peinture, l'origine et la vérité

310-325

In the last part of *The Truth in Painting* named «Restitution», Jacques Derrida polemicizes with historian and art critic Meyer Schapiro, presenting for discussion the pages Heidegger dedicated to Vincent Van Gogh's paintings («Shoes») in the conference entitled «The Origin of the Work of Art». The article examines the occurrences of the word «truth» in Derrida's text and evidences both the power and the limitations of some of the German phenomenologist's suggestions.

Derrida, Heidegger, Painting, Schapiro, Van Gogh

Griffero, Tonino

Urbilder o atmosfere? Ludwig Klages e la Nuova Fenomenologia

326-347

Why does Hermann Schmitz, the founder of the so-called New Phenomenology, define Ludwig Klages the closest of all kindred spirits? What do a not metaphysical phenomenology based on the lived body and the involuntary life experiences and a life-philosophy based on irrational ecstasies and original images have in common? I defend this affinity by showing that they share, among many other things, the primacy of a pathic dimension, the rejection of any reductivism, the authonomy of phenomena, the recognition of the expressive qualities of the outside world conceived as emotional forces foreign to psychic introjection. Provided that Klages' science of appearances would lack of a real theory of the lived body, I argue that Schmitz's idea of atmospheric feelings as aggressive forces poured out into space is precisely a more sophisticated and secularized form of Klages' theory of the "actuality of images".

Atmospheres, Images, Phenomens, Pathic, Lived Body

Furia, Paolo

Metamoderno, o l'attualità del moderno

327-364

Modernity, postmodernity and other similar categories risk to be useless for philosophy, because of their confusing polysemy and their too widespread use, that borders on abuse. Nevertheless, they still catch trends and sensibilities somehow legible in our time. New buzz-words playing with the words “modern” or “postmodern” arise in the different fields of art practices, social reflections and political speech. Among these, the “metamodern” underlines the historical need, emerged in the post-colonial contemporary West, to overcome the era of withdrawal represented by the “end of history”, by recovering some of the ethical and political issues that have marked the modern “enthusiasm”. The challenge lies in the possibility of recovering the critical engagement of modernity without basing it on any metaphysical conception of history. Within this challenge, the “Metamodernism” proposes a renewed interpretation of Kant’s philosophy of history that strengthens the finite position of man, whose happiness and accomplishment depend on himself and not on a spiritual progress granted by a safe and proven providence. This appeal to Kant is an interesting way to modernize a thought that too often is reduced to formalism and rationalism and make it useful in view of the challenges of our time.

Modern, Postmodern, Kant, Subject, Performance Metamodern

CRISTIANESIMO E CULTURA

Filoramo, Giovanni

Cristianesimo globale e relativismo culturale: una sfida (im)possibile

367-379

The relationship between the Christian proclamation and different cultural contexts, which is characteristic of the millennial history of Christianity, in the context of globalization and post-secular society, assumes today some new aspects. In the first part, the article points out some fundamental changes known by the different Christian churches over the past fifty years. Beginning with the Catholic Church, today the traditional centers of radiation and control of the Christian churches have lost much of their influence and their ability to provide cross-cultural identity, while have become dominant the processes of indigenization. In the second part, the paper reflects on some of the characteristics of today's cultural relativism and particularly the last product of the religious individualism: the culture of the spirituality (without God). The conclusion emphasizes the difficulties to carry on, against the background of the changes outlined before, a traditional model of relationship between Christian proclamation and culture / cultures.

Christianity, Culture, Globalization, Cultural Relativism

Samonà, Leonardo

Metafisica e fede

380-395

The relationship between metaphysics and Christian faith is identified in a joint effort and in a dispute on the issue of freedom of thought, which is essentially the ability to critically accept the necessity, i. e. what constrains the thought, in other terms as freedom for the fundament. Such freedom, which defines the “lifestyle choice” of philosophy, accentuated by the comparison with the Christian faith, is the basis for a dialogue with the notion of freedom developed by Claudio Ciancio.

Paradox, Freedom, Necessity, Principle of Non-Contradiction

Vasiliu, Anca

De la réalité d'image à l'iconicité divine. Eikôn, entre métaphysique et théologie tardo-antique
396-417

Trinitarian theology is the first framework within which was expounded a reflection on the possibility of conceiving an image of the Divinity itself divine since unseparated from what it is an image of. In the discussions on the Trinity that followed the first Nicean Council, the image stands both as evidence of and argument for substantial unity, for distinctiveness which implies specific actions and for the relation of iconic reflexivity and doxological equality between the divine Hypostases. The definition and the functions of the iconic image are borrowed from Timaeus and Sophist, even though the image will be used as a key notion in the domain of substances, actions, genres and individuals, in other words, the domain of Metaphysics and Categories. In any case, the image matches the noetic reality of its referent, which it identifies with, means and represents at the same time. It thus establishes the link between hypostasis and prosôpon, the two dimensions of the Trinitarian «person». Those two functions, conceptual and phenomenal, of the image go together and cannot be separated, even though they are as unconnected as the levels, metaphysical and theological, to which they apply.

Trinitarian Theology, Divine Image, Incarnation, Substance and Relationship

Mancini, Roberto

Ontologia della gratuità e logica evangelica

418-441

This essay intends to deepen the ontology of freedom in its meaning and development. This philosophical conception is considered in the perspective of a hermeneutic of Gospel logic. The Christian faith has its kernel in the love as way of being of God. In particular mercy emerges as fundamental and distinctive quality of God's love. Such a concept is regarded on the basis both of biblical texts, in particular of the Christian tradition, and of relationships where the human beings live the true communion. Thus the logic of gift is the fundamental orientation for an understanding of Christian vision of life. There is an essential congruence between Gospel logic and the ontological theory grounded on concept of freedom. This is true in special way if we read the idea of the fontal freedom as grace and force of gift. Then we see that freedom is rather different from pure arbitrariness, because it is loyalty to own way of being; freedom and love are structurally coessential. The ontology of freedom can develop a thought that clarifies this metaphysical unity. It can also promote in the contemporary culture the consciousness of ontological interdependence between the origin of being, on one side, and man and nature, on the other.

Ontology, Freedom, Gospel-Logic, Gift, Grace

Ghisleri, Luca

Simbolo, paradosso, analogia. A proposito della filosofia di Claudio Ciancio

442-454

The essay aims at showing how it is possible to understand Claudio Ciancio's thought also in relationship to his reflexion about the theme of the symbol that can be referred to when considering also his manner of thinking the nexus between Christianity and culture. In the light of the analysis of three essays by him (of 1995, 2006 and 2016 respectively) it becomes clear how Ciancio, following *Ontologia della libertà* by Pareyson, considers as essential the connection between philosophical reason and symbol understood as the nexus of finite with infinite which has not got "the own and originary form, but the form of a broken unity" and which, because of this, implies the bet and the paradox. It is also showed the nexus put by Ciancio between paradox and image and we wonder if the image is introduced by him – with reference to some themes discussed by Pareyson in *Verità e interpretazione* – to think above all the original relationship between finite and infinite and not only their broken relationship. Finally, it is asserted that the image in this way can meet the analogy understood as theoretical way to study the nexus of identity and difference between thought and being and between finite and infinite without incurring the ontology of univocity which seems to be implied in the ontology of liberty.

Symbol, Paradox, Analogy, Image, Christianity

Falappa, Fabiola

Il senso del paradosso tra esistenzialismo e ontologia della libertà

455-477

This essay presents two among main ontological perspectives in contemporary philosophy. On one hand, it resumes the metaphysical conception of Karl Jaspers. He carried on his research for a new point of view about the transcendence of being, outlining his interpretation around the notion of love. Being is the embracing origin (called “Umgreifende”) of the world and the human existence is realized when man raises his freedom up to the relationship with such divine origin. On the other hand, the essay deepens the conception of ontology of freedom. It was inaugurated by Luigi Pareyson and today is developed by Claudio Ciancio. This ontological perspective clarifies the fundamental place of freedom not only in human experience, but also in the origin of the world. Being is freedom. If we develop such idea, we have a reliable alternative both to thought of necessity and deductive metaphysics. Between metaphysics of love and ontology of freedom is possible a dialogical integration, where the reference to divine freedom becomes essential in order to avoid to consider the love a predetermined substance. The legitimate confluence between the two theoretical paths promises the opening of a new horizon for metaphysical thought.

Metaphysics, Ontology, Origin, Existence, Love, Freedom