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Elenco degli Abstract

Francesco Tomatis

Remembrance of Xavier Tilliette

Commemoration of the french philosopher Xavier Tilliette S.J. (1921-2018). The author outlines a short biography of the jesuit philosopher. Disciple of de Lubac and Daniélou in biblical-theological ambit, of Merleau-Ponty and Marcel, Wahl e Jankélévitch in the philosophical, Tilliette has been master of many disciples throught the teaching in the Institut Catholique (Paris) and in the Pontificia Università Gregoriana (Rome). After a reasoned review of Tilliette's principal works, the author give the last section of the article up to the «philosophical christology», the most original and fecund theory of the philosopher.

Keywords: Tilliette, Schelling, philosophical christology, Society of Jesus.

SAGGI

Gaetano Chiurazzi

To See Another Thing, To See Otherwise. The Experience of the Difference between Husserl and Heidegger

The essay deals with the way the difference is experienced in Husserl's phenomenology and in Heidegger's hermeneutics. Because of the unavoidable positivity of perception and the immanence of the consciousness, the experience of the difference appears by Husserl as an objectual variation: to see otherwise is eventually to see another quality or another thing. Therefore, the experience of the negation is basically the experience of the substitution of a positivity with another positivity. On the contrary, by Heidegger the difference is experienced first of all as a change in the way the object manifests itself to the Dasein, as it is exemplified by the experience of the unusability. This variation is a modal change: not the substitution of an object with another one, but a difference in the sense (the "how") it is understood, a difference in the modes of concern. In the experience of the difference, phenomenology and hermeneutics reveal then their implicit background, the positivity of perception, on one hand, and the negativity of understanding, as a modal change, on the other.

Keywords: difference, positivity, negativity, perception, understanding, phenomenology, hermeneutics.

Gianluca Garelli

The Point, the Straight Line and the Circle. Some remarks about “System” and “Encyclopedia” between Kant and Hegel

This paper briefly explores and compares Kant’s and Hegel’s ideas of a “philosophical encyclopedia”, in their essential connection with the systematic organization of knowledge and the final purposes of human reason. After a short exposition of some main philosophical meanings historically assumed by the term “system”, the text focuses on a selection of qualifying themes informing the *Vorlesungen über die philosophische Enzyklopädie* held by Kant in Königsberg while he was preparing his *Critique of Pure Reason*. Kant’s draft of a philosophical encyclopedia (indeed a promised, but never really fulfilled task) is then compared with Hegel’s idea animating the *Enzyklopädie der philosophischen Wissenschaften* (published for the first time in Heidelberg in 1817). The effective realisation of an “encyclopedia” depends on the different attitude allowed by dialectical thinking in facing the traditional question concerning the relationship between the systematic structure of reason and its virtually infinite historical contents.

Keywords: system, encyclopedia, philosophical encyclopedia, circle.

Maurizio Candiotta

Concept Formation and Phenomenological Idealism

Phenomenology, as a way to practice philosophy, brings the latter to transcendental idealism; concept formation is where the phenomenological analysis of experience (namely, the one of logical thinking) opens up to speculation. Here the formation of speculative concepts turns the way for the philosopher to conceive of his own very theoretical practice. That's how transcendental phenomenology goes to idealism and why transcendental idealism should be phenomenological.

Keywords: Husserl; transcendental idealism; concept formation; being true; propositionalism.

Alessandra Cislighi

Individuation. A more than modern principle

The essay starts from the question of modernity, considered in its beginning and in its going beyond: Duns Scotus' principium individuationis is interpreted in the line of Descartes' thought, as highlight of the individual subject. The intent is to rediscover what, implied in the beginnings of the modern and largely then lost, could inaugurate a new era, which could be called more-than-modern, but not anti-modern. This would encourage, against the drifts in the so-called postmodern, an exit from the modernity, that does not entail the renunciation of its highest acquisitions, identified at a metaphysical level with the principles of individuality, freedom and development and on a legal and ethical plan with the full recognition of the value and dignity of the human person. The understanding of the individual as an active and passive subject, under all respects donated to himself, could then go hand in hand with the most genuine enhancement of non-negotiable modernity acquisitions. From this point of view, the aesthetic, ethical and religious idea of grace, not alien to the Greek world and made deeper and wider by Christianity, proves to be essential, so that it could raise the advent of an era, a time, of grace.

Keywords: modern; person; human dignity; passive-active subject; grace.

Iolanda Poma

The constitution of the subject in the autobiographical practice as self-care

The study on autobiography allows to identify the subversive force that belongs to it: the dynamics and the paradoxes which arise from the act of narrating oneself debunk the myth of the supposed Power of the Ego that writes about himself. The action of depowering begins in the exact moment when the subject put himself in the centre and opens himself to a new work of selfunderstanding, in which it is possible to follow the profile, even therapeutic, of the autobiographical writing. All the concepts that characterize the autobiographical writing are here questioned again, to finally discover that the gained awareness is that of one's inappropriable own and that the cure is that from the illusion of a self-centred and absolute self. In this work on oneself there is also the relationship with one's own illness. For this reason autobiography presents itself as an effective tool for self-care that favors the comprehension of those who work in the field of helping relationships.

Keywords: autobiography, self-care, self-comprehension, lived body, symbolic value of disease, relationship.

Jacinto Choza y Ananí Gutiérrez Aguilar

Unity and diversity of mysticism. Lao Tse, Proclus, Ibn Arabi

Meditation is described in the order of ontology, as the activity of withdrawing attention from the second acts, to concentrate it on the first act of the substance, which is oneself. By focusing attention on the self as the first act, nothingness and divinity are captured as the double foundation of one's own being. The mystical experience is described as the experience of the person, as nothing and as a result of the will of God, of the love of God. The similarity of the description of the mystical experiences of Lao Tse, Proclus and Ibn Arabi is shown.

Keywords: mystical experience, person, phenomenology of the self, Lao Tse, Proclus, Ibn Arabi.

LA PRIMA MODERNITÀ

Davide Monaco

Deus absconditus, Trinity and Religious Dialogue. The Cribratio Alkorani of Nicholas of Cusa

According to a widely held interpretation two different theoretical positions are recorded in the work of Nicholas of Cusa's regarding the dialogue between the religions. If the *De pace fidei*, a text written in 1453, proposes a peaceful and dialogical solution as an alternative to the clash of arms with the Turks, who are already at the doors of Europe after the fall of Constantinople, that of the *Cribratio Alkorani* of 1460-1461 appears highly critical of – and disrespectful towards – Islam. Although not wishing to deny the differences in approach between the two works, the present paper tries to identify the presence of certain common philosophical features which testify to how Cusanus' theoretical proposal regarding the possibility of a dialogue between the religions possesses certain unitary and consistent characteristics. These shared elements must be identified in the criticism of every form of idolatry and in the search for and in an in-depth study of the common faith in the *Deus absconditus*. Yet, the close examination presented herein tries to show how the *Cribratio Alkorani* also provides certain further cues for reflection regarding the *De pace fidei* to be retraced in a reflection of a Trinitarian mould as a possible key to understanding interreligious relationships.

Keywords: interreligious dialogue; Islam; Trinity; Nicholas of Cusa; pluralism.

Rocco Digilio

The origins of modernity. Marginal notes on Neapolitan thought of the second seventeenth century

This article intends to offer further reflection on the origin of modern thought. It specifically refers to the aspects of the relationship between metaphysics and science and on the possible compatibility of these two antipodes. This compatibility, if duly recovered, would allow man to feel “at the centre” of the map of his destiny once again. In particular, by addressing the vigorous debate that rose during the late Renaissance and by thoroughly researching the well-kept thought in countless essays, articles and literary works that were often left unfinished and in their original form, this article will try, alongside the new horizons of science and reason, to bring to light the importance and substance of metaphysics, or rather of a good scholastic philosophy, wisely and courageously rediscovered and defended.

Keywords: metaphysics, science, modernity, scholastic, seventeenth century.

FILOSOFIA CLASSICA TEDESCA

Pier Francesco Corvino

Anthropology and meta-anthropology in Schelling

The article hints that an anthropology, in the sense of a complete theory of man, is not given within the Schellingian system. Indeed, the question of man is posed by Schelling through his theory of principles, to which he is able to combine an empirical description of temperaments. Following his theory of principles we can see how Schelling inscribes the anthropological question in a scheme that is both cosmological and theological. Therefore the human being is always defined starting from his impersonal part (be it instinctual or metaphysical). Tracing this problem within the Schellingian system, this paper intends to offer an introduction for Schelling's posthumous *Anthropologisches Schema*, one of his minor works that can nevertheless be fundamental to understand his role in the nineteenth-century anthropological debate and the depth of his *Naturphilosophie*.

Keywords: anthropology, anthroposophy, temperament, characterology, *Naturphilosophie*, *Geisterwelt*, *Potenzenlehre*.

Guido Frilli

Jacobi, Hegel and the Cartesian Proteus. Self-Consciousness between Intuition and Mediation

The article aims at comparing Hegel's and Jacobi's diverging conceptions of self-consciousness. To that purpose, I first put emphasis on the ambivalence of Hegel's interpretation of immediate wisdom: on the one hand, Hegel praises Jacobi's anti-Kantian understanding of the Ego as substantial personhood and life; on the other hand, according to Hegel, Jacobi is still a Cartesian, in that he reduces the Ego to the abstract form of intuition, and does not raise it to concrete spiritual mediation. Secondly, by outlining a possible Jacobian reply to the charge of Cartesianism, I contrast Jacobi's model of a copresence of self-consciousness and life with Hegel's dialectical dynamism of a substance becoming subject.

Keywords: Jacobi, Hegel, Descartes, self-consciousness, intuition, immediacy, dialectics, mediation.

Mario Farina

Theory of Man and Mental Illness. Hegel's Anthropology between Spätaufklärung and Romanticism

The aim of this paper is to underline the relevance of Hegel's theory of man in the context of the heated debate about anthropology between German late Enlightenment and the development of Romanticism. Far from being a mere section of Hegel's philosophical system, and far from being significant only in the light of his determination of philosophy of spirit, the Hegelian elaboration of anthropology shows in fact a great efficacy as a sort of litmus test for the crisis of the anthropological model in the second half of 19th Century. In order to develop my argument, I take in account Hegel's determination of mental illness as a necessary dimension of the anthropological definition of man. At first, I present the opposition between late Illuminism and Romanticism in the anthropological debate; secondly, I outline the most basic elements of the Hegelian theory of man; finally, I analyze Hegel's discussion of mental illness as a clarification of the critical aspects of both Illuminist and Romantic model.

Keywords: Hegel, german illuminism, german romanticism, anthropology, german philosophy.

Francesco Lesce

The freedom of art. The sensible as a key issue in Hegel's aesthetics

Hegel defines the work of art by distinguishing the spiritual content and the particular way in which it appears in an external existence. So precisely in the effort of attributing a universal meaning to an external object Hegel identifies the crucial aspect of human freedom, namely its aptitude to “purify” the sensitivity which is transformed in this way into an element of the Absolute’s epiphany. In this horizon, the “sensible” becomes the touchstone on which freedom must prove its signifying power. The article brings into focus the interconnection between the Spirit’s free action and the transfigured materiality of the artwork. By this intersection a path emerges in which the progressive “liberation” of the Spiritual results in the “end of art”, namely the beginning of an art understood as an expression of the subject’s formal abilities.

Keywords: Hegel, art, aesthetics, sensibility, freedom.

FILOSOFIA CONTEMPORANEA

Attilio Bruzzone

Identity and Society: The (im)possible Life. Kracauer, Simmel, Pirandello

In this paper, I intend to show the «elective affinity» that links Siegfried Kracauer to Georg Simmel and Luigi Pirandello. In all these authors, albeit with different intensity, emerges the problem of the impossible life of contemporary man, who can not live in or out of the conventions of bourgeois life. Nonetheless, Simmel and Pirandello, unlike Kracauer, decline this problem in metaphysical terms, since they see it as a phenomenal manifestation of the more general ontological (thus irreconcilable) conflict between life and forms. Through a close confrontation with and among these authors, I will show how, for them too, the dichotomy between life and form turns out to be, in the end, a false opposition. That is so – and all three authors are well aware of this – because there is no possibility of escape from the bourgeois world that has become «global», since it is shaped and categorized by the absolute movement of the capitalist economy. In the «total society» thus configured there is no longer an «outside», but a single immense «inside», in the interstices of which everyone is called to dwell and to realize themselves through an always revocable «form». In order to accept their natural artificiality or «inauthenticity» without the illusion of being able to return to the idealized past of an assumed naturalness or «authenticity» never really existed.

Keywords: life, forms, conflict, dichotomy, dialectics, tragedy, artifice, nature.

Luca Bagetto

Representing the work. Hannah Arendt's critique on Marx

According to Arendt, the access of the working classes to the political scene requires a profound transformation of the concepts of the philosophical-political tradition. This article aims to show how the notion of repetition remains unthought in the notion of work. Repetition acts starting from the repetitiveness of the work done by the slaves, to arrive at the meaning of the work as a biological metabolism of reality and as a reproduction of the material structures of existence. Arendt identifies in the work understood in this way the political nexus between the notion of bourgeois and Marxist value. And it paves the way for a different political representation of work.

Keywords: slave labor, repetition, proletariat, denial of transience, idealization, value, philosophy of praxis, representation, interruption of the law.

Calogero Caltagirone

Sensitivity as “Weltoffenheit” according Gustav Siewerth

A pivotal characteristic of contemporary anthropology is the belief that sensitivity is the original form of the Weltoffenheit of the human being and that it is the “way” of its subjective constitution. Indeed, the subject, through sensitivity, opens himself to existence outside his own inner experience. According to this conception, the anthropology cannot consider man only starting from his rational capacity, but also from his bodily sensibility. In this sense, the philosophical proposal developed by Gustav Siewerth could be particularly useful to the establishment of an inter-active anthropology, in dialogue with other knowledge. This paper is focused on the meaning and role of the senses according to Siewerth’s reflection about complex structure of human being.

Keywords: anthropology, sensitivity, body, heart, actus essendi, metaphysics.

Silvia Marzano

Truth and multiplicity in Pareyson and Jaspers

The starting point for this article consists in comparing the discussion on subjectivism and objectivism in *Verità e interpretazione* (Truth and Interpretation) and in *Philosophie* (Philosophy). For Pareyson each one says one thing, i.e. he tells the truth in his one's way. Every interpretation is a personal possession of the whole truth as inexhaustible. There is an unbridgeable difference between *palesamento* and *latenza*, which demands the infinite task of a multiplicity of perspectives. For Jaspers it is an opposition between faith and faith, i.e. between the truth that I am and truth of other. I do not take transcendence: but only her voice, that is my proximity to being, in a continuous shipwreck. The existence – with Kierkegaard, Kant and Plotinus critically understood – sinks in the face of her transcendence. This remains absent and it appears only indirectly in communication. The second section discusses on totality. Pareyson's studies on *Von der Wahrheit* detect a re-hegelianization of Kierkegaard. In the light also of the posthumous works *Nachlass über die philosophische Logik* and *Nachlass I. Die grossen Philosophen* my article takes in consideration the not-Hegelian use of Hegelian terms, for example completion, *Vollendung*, that for Jaspers as for Kant is the depth of an instant. In these works Jaspers compares a Kantian line and a Hegelian line and affirms a movement never closed in the open world. The concept of *das geschichtliche «Eine»* opens a world wide communication.

Keywords: inexhaustibility, truth as communication, shipwreck, totality, Kant or Hegel?.

Gianluca De Candia

Cheerful play on the abyss of Truth. The “weak Thought” of Umberto Eco and Gianni Vattimo and its background in the Philosophy of Luigi Pareyson

Pareyson’s aesthetics is based on a close link between being and truth and also between hermeneutics and ontology of freedom. The paper discusses the influence of Pareyson’s theory of Formativity and his philosophical hermeneutics in two of his students: in Vattimo’s “weak Thought” and Eco’s aesthetics and theory of interpretation. Starting from an aesthetical inquiry it gets to the point that the greatest difference between them consists in the conception of being as freedom and the possibility of its fulfillment.

Keywords: Luigi Pareyson, Gianni Vattimo, Umberto Eco, theory of formativity, being and truth, aesthetics and hermeneutics of religious experience.

Massimo Tura

The Symbol of Being and the Trace of the Other. Comparing Ricoeur and Levinas

The contribution offers a comparison between two thinkers who, despite sharing the same phenomenological matrix, theorise a different signification. Starting from the well-known distinction between “index” and “expression”, shown in the *Logische Untersuchungen*, this essay aims at showing the overcoming of the ideal of purity that justifies Husserl’s separation, in view of their contamination. Both Paul Ricoeur’s notion of symbol and Levinas’s notion of trace are imbued with a common tension towards negotiation; both the first, as a semantic device aimed at an ontological reference, and the second, as a way of ethical self-significance, appear as relational structures achieving semantic ambiguity. This contribution wants to show how the symbol and the trace, despite thematizing in different ways tensions such as that between identity and difference, unity and plurality, history and immemorial past, image and word, perceive, each one from its own angle, their limit in the signification of the other.

Keywords: expression, index, metaphor, enigma, face, identity and difference.

Angela Renzi

Subjectivity and Intersubjectivity between Ricoeur and Fichte: Relationship and Recognition

The essay proposes a course from Ricoeur to Fichte and looks to give a “preliminary approach” to two objectives. On one end, through some suggestions of Ricoeur’s philosophy, the paper looks to underline that in his writings there are not only explicit mentions – in critical form and not – of Fichte’s concepts or theories, but it is possible to trace a theoretical presence. On the other end, the paper looks to underline that both philosophers propose a “relational philosophy”, that is an ontology of the human, where the subject can individualize himself as responsible identity thanks to the relationship and the mutual recognition with the other. In this context, it seems possible to establish a systematic dialogue on this theme between Ricoeur and Fichte, connecting the most contemporary instances to the fruitfulness of the transcendental approach.

Keywords: Ricoeur, Fichte, relationship, mutual recognition, intersubjectivity, identity, ontology of the human.