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Elenco degli Abstract

SAGGI

XAVIER TILLIETTE (A CURA DI FRANCESCO TOMATIS)

A metaphysics for poors

pp. 7-14

Interview with the French philosopher Xavier Tilliette S.J. (1921-2018). In Milan (Italy) to introduce the Congress *Il pensiero antico nella filosofia di Schelling*, organized by the Internationale Schelling-Gesellschaft (11-14 October 1995), Tilliette was interviewed from the Italian philosopher Francesco Tomatis. The question concerns Schelling's interpretations of ancient thought, of intellectual intuition, of rational ecstasy and of Christian eschatology.

Keywords: Tilliette, Schelling, ancient thought, intellectual intuition, eschatology.

UGO PERONE

Charm and temptation, liberty and power

pp. 15-24

On the trails of terms such as charm and temptation the article suggests to consider the alternative of freedom and power not as a strict opposition but as an immanent risk to freedom, always exposed, if not attentive to the gratuitousness that is at its foundation, to the temptation to transform itself into some form of power. The analyses of categories as subject, time and society confirm this.

Keywords: grace, charm, temptation, liberty, power, subject, time, society.

PRIMA MODERNITÀ

GIANLUCA CUOZZO

Anthropotechnique and Mystic of Vision in Eckhart and Nicholas of Cusa

pp. 27-43

The present essay focuses on the mystical transformation in Meister Eckhart. It is a process of autopoiesis of the mind conducted through a series of performative images, which could be defined with Eckhart as *Einbildung* (which includes Kempis's concept of imitation, Cusa's notion of *imago viva*, as well as that of the *filiatio Dei per adoptionem* by means of the perfect mirror of truth). In light of this ennobling process of spiritual self-formation in truth, the present techniques of programmed selection of the human species seem to be the consequence of the degradation of the humanum noticed by Kafka: here, the horrifying *Verwandlung* opposes the process of transformation of the mind, the obscene symbol of this aborted transformation, which makes humankind regress to an insect. At the same time Suso's *horologium sapientiae* is replaced by the mechanized time of today's speeding-up and *Aufpulverung*. This is, in fact, the efficient conclusion of mystical anthropotechnics, which perfectly embodies the bureaucratic crushing of the spirit: the most radical and important elimination of the image of humanity that history has known. That is why, today more than ever, Eckhart and Cusa seem useful to us. Thanks to their radical speculation, it is possible to found a new ethics of the image.

Keywords: time, metamorphosis, mystic, anthropotechnique.

THOMAS LEINKAUF

**Ficino and Averroes. A preliminary commentary on the 15th book of Ficino's
Theologia platonica**
pp. 44-91

This paper tries to show the deep critical discussion Marsilio Ficino dedicated to Averroes. The latter dominated with his substantial theses the discussions of the XIVth and XVth centuries in Italy. Particularly his strong convictions on the unity of the intellect, on the eternity of the world, of the possibility to gain felicity (eudaimonia) in this life (status iste) and of the epistemological theory of the double-truth have been objects of ongoing debates. Alongside with the new receptions of Alexander of Aphrodisias, Themistios and other late antique Aristotle commentators, fostered by the humanists philological eros, Averroes' ground-breaking these have been discussed. One of the most lucid and differentiated analyses and critiques is what Ficino did in the books XIV to XV of his main work *Theologia platonica de immortalitate animorum*, where he expelled, together with Epicurus, Averroes out of the substantial curriculum of philosophy. In what follows I try to give a kind of analytic commentary to the book XV, presenting the arguments of Averroes (as Ficino picked them up from his sources) and the critiques Ficino opposed to them.

Keywords: averroism, intellecttheory, interpretation, theology, metaphysics.

FILOSOFIA CONTEMPORANEA

ATTILIO BRUZZONE

Kultur versus Zivilisation. The New «German Ideology» and World War I

pp. 95-126

This essay is a wide critical analysis of the position of those German authors who have introduced, developed, exacerbated, consecrated and, in some rare cases, rejected the conflicting polarization of Kultur and Zivilisation, their fetish concepts ideologically risen to the rank of metaphysical essences. In the World War I context, the paper deals with all those intellectuals who, in the field of the so-called Geisteswissenschaften, have used this alleged antithesis with the primary aim of legitimizing, celebrating and, even, sacralizing the ongoing war. What is at stake here is the intention to deconstruct and unveil, as objectively as possible, the social, psychological, cultural and economic aspects that substantiate the false opposition between Kultur and Zivilisation, tirelessly propagandized by the new «German ideology». In doing so, due account has been taken of both aspects, spiritual and material, maintained and presented in their actual dialectical relationship of mutual action. Consequently, it has been avoided the hypostatization of a partial point of view, be it psychologism or economism, always insufficient in itself. Ultimately, the purpose of this essay is to offer, from a broader and more fluid perspective, a decisive contribution to the understanding of Germany's aporetic intellectual situation during World War I.

Keywords: World War I, Kultur, Zivilisation, Dichotomy, Ideology, Mystification, Blinding, Kriegsbegeisterung, German Intelligencija.

ANTONIO DALL'IGNA

Margin and cross according to Simone Weil

pp. 170-189

The present paper focuses on the concept of malheur in Simone Weil's thought. Through the revelation by means of subtraction and absence, God gives Himself to human beings displaying His grace in the distant edges of reality. The lowest exemplum of malheur is the cross, which marks the point where the divine being dies. Nevertheless, the point of submission is also the point of re-connection: if the unfortunate human being becomes aware of the metaphysical significance of the malheur and if he acts consequently, he assumes Christ as the maximum exemplum and realises the divine love in his soul. Thus, according to Simone Weil, the mystical inner deed is ruled by the cross (i.e. the contradictory manifestation of the "powerful" grace of God) and by the death (which is considered as the core of the cross). The paper analyses these two lines of perfection; two ways by which human being can restore the divine nexus and achieve an aware situation in his reality.

Keywords: malheur, mysticism, love, death, Giordano Bruno, Meister Eckhart, Nicholas of Cusa.

GRAZIANO LINGUA

Telling the truth to govern the desires. Foucault before and after *Les aveux de la chair*

pp. 190-215

This essay analyses the place of *Les aveux de la chair* in the overall production of Foucault and identifies two specific problems that delineate the Foucaultian image of the origins of Christianity. Firstly, the author focuses on the “acts of truth” in some Christian practices, such as confession and direction of conscience. Then he investigates the notion of “flesh” as a key concept to understand the Christian anthropology that underlies the sexual morality of marriage and virginity. The author retraces the crucial role played, according to Foucault, by practices of constant “interpretation of the self” as they are shared by the most rigorous ascetic and the man who lives in the world. Therefore, the essay proposes a reading of Foucault’s work on ancient thought that avoid the simple contrast between Christian morality and pagan “aesthetics of existence”, to show the central role played in Western culture by the constitution of the subject through practices of veridification proposed in early Christianity.

Keywords: confession, direction of conscience, flesh, desire, early Christianity, Western subjectivity.

PAOLO BECCHI, FABIO FOSSA, ROBERTO FRANZINI TIBALDEO

Hans Jonas' Wirkungsgeschichte in Italy

pp. 216-233

In this paper we offer an overall account of the complex and multilayered Italian reception of Hans Jonas' philosophy, with an eye to its specific features compared to what happened elsewhere. After an introductory foreword the paper is structured in four sections and a brief conclusion, each of which deals with a peculiar aspect of Jonas' thought: ethics and bioethics, philosophical biology and ontology of life, gnostic and religious studies, studies in the history of philosophy. In the final section we sum up the overall meaning of the «Wirkungsgeschichte» of Jonas' philosophy in Italy and highlight possible lines of research still to be accomplished.

Keywords: ethics, bioethics, ontology, philosophical biology, gnosticism, religion.

VALENTINA ROSINA

Critical Analysis of the Free Will Problem in Jürgen Habermas

pp. 234-251

The aim of this paper is to give a critical account of Habermas' position about the free will problem. Therefore, after some preliminary considerations on Habermas' approach given in section 1, we will focus on his objections to his main opponents: compatibilism (section 2) and ontological reductionisms (section 3). In section 4 we concentrate on Habermas theory about the freedom of the will. Finally, we propose some criticism in section 5. We will come to the conclusion that Habermas' conception of free will has to be rejected, while we can maintain his aim to develop an antireductionist and soft naturalist theory.

Keywords: free will, mind, naturalism, reductionism.

EMANUELE ANTONELLI

What is Mimesis? Contributions towards a theoretical synthesis

pp. 252-271

Throughout a recollection and repetition of relevant interpretations and uses of the notion of mimesis, we claim that in both its fundamental meanings, which we argue are “do like” and “make oneself like”, mimesis is the (conscious or unconscious) reception of the live or deferred other as a figura, which is to say as a scheme through which: a) reality is given to us and then possibly reproduced, and b) our experiences – the interweaving of retentions and protentions – constitute us; c) our desires are molded on those of our relevant others.

Keywords: retention, protention, imagination, desire, figures, schemes.

PAREYSON E STEFANINI

TOMMASO VALENTINI

Luigi Stefanini: Philosophical Hermeneutics and Theory of the Person

pp. 275-309

In this paper I underline that the Italian philosopher Luigi Stefanini (1891-1956) theorized a hermeneutic perspective *ante litteram*. Starting from the study of the French philosopher Maurice Blondel, Stefanini proposed a hermeneutics of human condition based on the will of infinity which is in *interiore homine*: he emphasized the transcendence present in the human being. In the second part of this essay, I analyze the ontology of the person – proposed by Stefanini – in connection with his philosophy of language: he stated that “ontology is a glottology”, i.e. that each linguistic act could be understood as a direct manifestation of personal being. So, he identified in the personal being the inexhaustible source of linguistic and aesthetic creativity. In the last part of the paper are examined the fundamental ethical-political implications of the “hermeneutic personalism” elaborated by Stefanini: democratic life is ethically realized as “social personalism”. In the political order the human person must always be the fundamental reference value of the institutions. Stefanini’s reflections on democracy, although developed in the 1950s, show elements of surprising relevance and constitute an original application of his theoretical philosophy.

Keywords: theory of the person, philosophy of language, Italian philosophy of the twentieth century, hermeneutics, personalism.

FRANCESCO TOMATIS

Ontology of Liberty and Possibility of Religious Experience in Pareyson

pp. 310-261

The last philosophy of Luigi Pareyson is an ontology of liberty and a philosophical hermeneutics of Christian religious experience. The author interprets the passage from the ontology of liberty to the hermeneutics of religious experience as a possibility, not a necessity, and he clarifies the autonomy of ontology of liberty, in parallel with the hermeneutics of religious experience, through the concept of experience of transcendence.

Keywords: ontology of liberty, experience of transcendence, possibility of religious experience, hermeneutics of religious experience.

RENATO PAGOTTO

What possible developments with Pareyson and Stefanini?

pp. 322-331

The paper recalls some of the thinkers often present in the works of Pareyson and Stefanini as well as their friendship and themes which the two authors share. Main differences between the two authors are also underlined. Potential developments of their speculative paths with a focus on inner reality and personal freedom are presented, also taking into account the renewed interest on the role of conscience due to neuroscientific research.

Keywords: person, metaphysics, conscience, consonance, differences, developments.

FRANCESCO SOLITARIO

Luigi Stefanini and the circularity Aesthetics/Metaphysics

pp. 332-354

This essay starts from the debate initiated in VII Conference for Christian Philosophical Studies which was taken in Gallarate in 1951; the central theme of the Conference was the Aesthetics, particularly the comparison between the perspective of Gustavo Bontadini – claiming the necessity to distinguish metaphysics from aesthetics – and the perspective of Luigi Stefanini – according to whom metaphysics was the essential instrument and tool of aesthetics –. Therefore Stefanini argued that the philosophical nature of aesthetics was represented by considering art and beauty like the ground and the object of the aesthetics, Stefanini also held that it was wrong to consider art as “pure”, rather it was a sort of metaphysical revealing. Indeed, according to Stefanini metaphysics seems to have a reciprocal relationship with aesthetics, a sort of mutual connection or a circularity of aesthetics and metaphysics.

Keywords: aesthetics, metaphysics, metaphysics of art, catholic aesthetics.

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ROSANNA FINAMORE

**Production of forms and their dynamic perfection in Luigi Pareyson's thought.
Assonance and distancing from Luigi Stefanini's aesthetics**
pp. 355-369

The paper includes three sections. The first section gives reasons for Pareyson's aesthetic reflection, starting from his critical position on the philosophy of the spirit and on the Crocian concepts of the totality and universality of art, in defense of the singularity, uniqueness, unrepeatability of the person of the artist and his/her work. Hence the relevance of the interpretation in the production process of forms. In the central section the meaning of the form in Pareyson is analyzed with regard to its contemplability; contemplation is as much of the artist as of the interpreter of the finished work; activity and receptivity, freedom and necessity belong to the process of formatività. The last section investigates the formal relationships and spiritual motifs of the work of art in Stefanini's aesthetic, who prefers to combine them, wanting to ensure the aesthetic value of the work itself, in close relationship with metaphysical instances. Artistic expressions are charged with absoluteness and beauty shines internally in the person's aspirations to the truth and love of the Absolute.

Keywords: person, aesthetics, hermeneutics, form, work of art.

FLAVIA SILLI

The role of imaginistic dialectics in recognizing the principle of transcendence

pp. 370-378

This essay focuses on one of the most important aspect of Stefanini's aesthetic personalism: the human being relationship with transcendence. This principle, besides being a foundation of natural theology, constitutes the key-concept of imaginistic dialectics. Additionally, the essay will explore the different ways how the application of the imaginistic dialectic to understanding of the transcendentistic personalism is articulated.

Keywords: transcendentalism, natural theology, imaginistic, dialectics, constructivism.

SILVIA MARZANO

Religious experience and philosophy in Luigi Pareyson. Jaspersian comparisons

pp. 379-400

Religious experience and philosophy may meet only if philosophy is hermeneutic and existential thought and religious experience, in its personal singularity, is relationship with being. Pareyson resumes from Jaspers “a non-objective metaphysics that starts from the relationship of existence with Transcendence”. The myth, human experience of the divine, expresses in symbolic terms the unobjectivable. From within, a philosophical reflection emerges in and on the religious experience. At this point it is possible to get a philosophical indirect speech on God and have a concept of God (in a symbolic sense), which overcomes the contrast with the “God of the philosophers”. Confronted with Jaspers the article discusses the pareysonian proposals for a symbolization of concepts and the possibility of understanding philosophies as personal figures and perspectives. Other themes: participation, deus and Transcendence without form, kantian sublime.

Keywords: hermeneutic existential thought; myth; religious experience; symbol.