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Elenco degli Abstract

SAGGI

ROBERTO MANCINI

The Co-responsibility for Salvation. Towards a Philosophy of the interreligious Dialogue
pp. 7-26

The article underlines the current relevance of the question of the salvation in the perspective of a interreligious dialogue. This dialogue is considered with reference to the possibility of a convergence into the philosophical space. Such a conception is based on the existence of an interest of all religions in reflection on meaning of their faith. In particular the essay distinguishes different forms of salvation: physical, inner, existential, ethical, historical and eschatological salvation. The great world religions have the duty to contribute to the realization of salvation in all these meanings. But they cannot do it if they don't participate in a new common path. In this perspective, the reference to a philosophical horizon can help mutual understanding and cooperation for a liberating turn in the history of humanity.

Keywords: salvation, responsibility, dialogue, philosophy.

FEDERICO VERCELLONE

«The Transparent Society». A philosophical-political project

pp. 27-35

This text analyses the meaning of the idea of the “transparent society” developed in the homonymous, and famous, book by Gianni Vattimo. This book proposes a positive attitude towards aestheticization and nihilism in the postmodern era. This approach, paradoxical from a certain point of view, contributes to creating what we can define in Vattimo’s thought as the last project of the enlightenment. This project is based on the idea that contemporary society allows many articulations of the social and cultural spheres that can free and give expression to the different identities present in our world. This philosophical project, however, has many difficulties in its realization because aestheticization cannot, on the basis of its own conceptual structure, intrinsically realize this emancipatory task.

Keywords: postmodern age; Vattimo; aestheticization.

ALESSANDRO BERTINETTO

Authenticity in art. An incomplete overview, with a theoretical suggestion

pp. 36-65

Although art is the realm of appearance and fiction, authenticity is often considered a crucial requirement for the artistic quality of a work or performance. However, very different, not only in the ordinary discourse, but also in the philosophical debate, are the senses in which the term is used in the artistic field. In this contribution I therefore propose to offer an (of course incomplete and introductory) overview of these senses, or ways, in which a work of art or a performance, but also the artist him/herself, can be said to be “authentic”. In conclusion, leaving the task of arguing my proposal more robustly to any further study, I will suggest that the most plausible notion of artistic authenticity is that of “authenticity as success”. It involves the convinced and responsible commitment of the artist, the self-generating nature of artistic normativity and the transformative impact of the artwork.

Keywords: aesthetic normativity, aesthetic success, style, expressiveness.

STUDI CUSANIANI

GARTH W. GREEN

Nicholas of Cusa's Platonism: its epistemological Structure and historiographical Significance
pp. 69-89

The article sets out the method and structures of Cusanus' philosophical theology by means of an exposition of the work that best defines its specifically neo-Platonic character, the *Apologia doctae ignorantiae*. Therein, Cusanus depicts his reception and recapitulation of an explicitly "neo-Platonic" tradition, and his rejection of a distinct "neo-Aristotelian" tradition. He makes this distinction with respect to the epistemic and methodological principles of each. In both of these contexts, Cusa asserts a relation of contestation rather than concordance between these two traditions – regarding their methods, and the character of their concepts of God. This relation of contestation is extended to a relation of competition, for relative predominance in his own historical moment. In this way, the *Apologia* can be seen to be essential to the basic structure and significance of the specifically neo-Platonic character of his theology both epistemically and historiographically.

Keywords: neo-Platonism, neo-Aristotelianism, theory of knowledge, theological method.

DAVIDE MONACO

In the beginning was the Possess. Nicholas of Cues contra Aristotle

pp. 90-108

This contribution focuses on the interpretation of act and potency in Cusanus' *De possest* (1460). In these writing, in fact, Cusanus presents his mature reflection on the two Aristotelian notions, perfecting and, in some way, surpassing his previous interpretations, especially contained in *De docta ignorantia* (1440) and *De coniecturis* (1442-1443). In this context, I will highlight Cusanus' reception of some cornerstones of Aristotle's metaphysics (especially in books IX and XII of *Metaphysics*) and, above all, the arguments that lead Cusanus to overcome the Aristotelian understanding of the two concepts. The difference between the two authors will emerge especially with regard to the nature of God as a principle, which the Aristotelian tradition had explained as pure act and to which Cusanus, instead, attributes also an important potential connotation.

Keywords: Potency, Act, Possibility.

FILOSOFIA CLASSICA TEDESCA

GIANLUCA GARELLI

Some remarks about the «technique of nature» in the so-called Erste Einleitung to Kant's Kritik der Urteilskraft
pp. 111-126

Scholars of the so-called Erste Einleitung in die Kritik der Urteilskraft often, and rightly, stressed the importance of examining its contents in close connection with the themes dealt with by Kant in the «Architectonics of Pure Reason» and in the «Critique of the Teleological Judgement». However, the text also requires to be read independently, beyond its original introductory purpose: and it is no coincidence, from this point of view, that one of his editors decided to give it the title «On philosophy in general». The thesis here proposed, in constant comparison with Vittorio Mathieu's groundbreaking interpretation, could be summarized as follows: the autonomy of the First Introduction reflects what Kant, in the third Critique, calls the heautonomy of the faculty of judging, that is, its ability to provide itself with its own rule.

Keywords: teleological judgement, teleology, heautonomy, Vittorio Mathieu.

ALBERTO BONCHINO

Baaderian themes in Friedrich Schlegel's late philosophy. Some comparative remarks

pp. 127-145

The aim of this essay is to establish a comparison between some key themes of the philosophy of the late Friedrich Schlegel (1772–1829) – the so-called “Christian philosophy” – and the thought of the late Franz von Baader (1765/1841). Starting from their shared anthropology grounded on an analogy between man and God, the essay then focuses on the relationship between faith and knowledge (namely between Christian revelation and philosophy) and shows that for Schlegel and Baader philosophy as the knowledge of the divine revelation is inseparable from faith. This way, it underlines the centrality, in the late philosophy of Schlegel and Baader, of the historical-anthropological event of the Fall as well as of the themes of terrestrial temporality, the mission of man and the meaning of history.

Keywords: German romanticism, Christian philosophy, philosophy of history, counter-enlightenment, mysticism.

DAMIR BARBARIĆ

Hegel as Janus figure. On Eugen Fink's interpretation of Hegel

pp. 146-167

Eugen Fink's analysis of Hegel's philosophy is presented in the essay. Through the detailed interpretation of Hegel's early major work *Phenomenology of the Spirit*, Fink comes to the insight that Hegel's thinking is not, as it is otherwise and specifically claimed by Martin Heidegger, only the completion and the conclusion of Western metaphysics. On the other hand, Fink tries to prove that the approaches to overcoming metaphysics can be found in Hegel. In his interpretation he mainly looks for the suggestions and instructions to be found in Hegel for the transition to a completely different way of thinking, which in Fink's opinion goes back to Heraclitus and which has its most significant successor in Nietzsche. Fink recognizes the central concept of the *Phenomenology of the Spirit* as the concept of force, through whose logical further thinking one should be brought to Hegel's highest philosophical principle of the absolute all-life, that is infinitely moving and at the same time resting. In contrast to all finite things that are inevitably driven towards self-surrender by the peculiar inner contradiction, the absolute for Hegel, despite its self-division, is essentially reconciled with itself and fundamentally uniform. Fink denies this by pointing out that the absolute itself, insofar as it is force-wise, and therefore should be thought as infinitely moved and alive, must be essentially determined by an irreconcilable internal conflict. In doing so, he leans, even if mostly not explicitly, on his own doctrine of the fundamental opposition of earth and heaven as the essence of the post-metaphysically understood world, in which the last trace of the metaphysical substantiality that is still left over with Hegel is completely obliterated.

Keywords: absolute, infinite, reconciliation, struggle.

GIANLUCA DE CANDIA

Ausgang vom Unbedingten: Schelling beyond Criticism and Dogmatism

pp. 168-184

The aim of this paper is to analyze Schelling's notion of "Ausgang vom Unbedingten" in the comparison between Kant's criticism and Jacobi's dogmatism. The transition from the finite to the unconditional is carried out by all three authors referring to a concept of leap ("Sprung"), although the forms of its elaboration are completely different. On his part Schelling elaborates a position equidistant from both Kant and Jacobi. The approach proposed here follows a systematic perspective and helps to highlight how the decisive distinction between negative and positive philosophy theorized by late Schelling, presents itself as a development of problems that had already been formulated in the initial phase of his reflection.

Keyword: Kant, Jacobi, inverted idea, freedom, negative and positive philosophy.

ENRICO GUGLIELMINETTI

Earthly paradise vs. golden age. The periodization of human history in Schelling's Historical-Critical Introduction to the Philosophy of Mythology
pp. 185-224

The article is devoted to a close analysis of lectures 5-9 of Schelling's Historical-Critical Introduction to the Philosophy of Mythology. It shows that Schelling – contrary to what the *Forschung* usually admits – clearly distinguishes Eden from the Golden Age. According to Schelling, the “fall” banishes Adam out of Eden plunging him into that form of deceptive happiness which is the Golden Age. All subsequent history appears in turn as a fall from the Golden Age, which therefore remains an ambiguous object of nostalgia. The periodization of human history – as reconstructed by the Historical-Critical Introduction – highlights Schelling's intention to save the phenomena. The theoretical device of doubling the idea of the “fall” serves to distinguish a legitimate nostalgia (the weaker nostalgia for Eden) from an illegitimate one (the stronger nostalgia for the Golden Age). Compared to the condition of deceptive happiness of the second origin, the divisions of history – which are the work of the Logos – have a progressive function. The whole of human history is therefore justified, except for the “origin”. The “peoples” have to walk the arduous path of history, irremediably marked by ambiguity, since within it the happiest is also what we have to fear the most and indision, the eternal object of nostalgia, is at the same time what distances us most from the final goal.

Keywords: fall, ambiguity, nostalgia, saving the phenomena, history, ecstasy of reason.

FILOSOFIA CONTEMPORANEA

CALOGERO CALTAGIRONE

Ethics as subjective self-realization in Francis Herbert Bradley. A reconsideration

pp. 227-241

This study, making a retrospective reconsideration of the philosophical reflection of Francis Herbert Bradley, aims to verify the meaning of its ethical perspective centered on subjective self-realization. This is to evaluate the meaning of a proposal that, despite having intrinsic limits, linked to the contextuality in which it was formulated, deserves to be taken into consideration in today's historical and cultural reality for the purpose of defining a concrete ethical perspective.

Keywords: ethics, feeling, self-realization, relationship.

FRANCESCA MONATERI

Body's political theology

pp. 242-261

The body as an image of power – from Saint Paul's letters to Thomas Hobbes' Leviathan – is a successful theological-political figure. On the body image is also centered Carl Schmitt's political theology conceived from his studies about Roman Catholicism. Thus, starting from Schmitt's theory of Church's visibility, it is possible to investigate the relationship between body metaphor and political theology. There are two opposite ways to develop this link: the first, it is structuring a transcendence through the body and, the second, it is creating an immanence through the embodiment. The first is systematized by Kantorowicz in *The King's two bodies*, the second concerns closer Carl Schmitt's idea of incarnation shared by Hans Urs von Balthasar. The link between immanence and transcendence is therefore the key to understand how the body metaphor has to be read from an aesthetical perspective. This appears to be the only way to safeguard a secularized form of transcendence when bare immanence is evidently untenable. In this way, my aim is to ask where should be placed the mythopoetic resources that the political theology now seems unable to preserve.

Keywords: Schmitt, Kantorowicz, Balthasar, aesthetics.

SILVIA MARZANO

Jaspers and Novalis

pp. 262-288

This essay compares Jaspers' ciphers to Novalis' poetic experience of creative imagination, both as ways to search for a new language beyond Kant without abandoning finiteness. They are a "more" in comparison to ordinary world, and are connected, in different contexts, to the notions of limit (Grenze), oscillation, exchange between being and non-being. The essay focuses on the comparison between Novalis' identification of interiority and exteriority and the relation between existence and cipher in Jaspers' thought. According to Novalis, there is aesthetic multiplicity and harmony, according to Jaspers the unconditionality of existential contemplation and shipwreck, that is, the nothing which is the being of transcendence. My hypothesis of reading is that, in Novalis' thought, poetry, beauty and I-world relationship remain on the level of an opposition as reciprocity, Wechselbestimmung, whereas according to Jaspers both the leap between Dasein and existence and the duality of principles – in a continuous transcending as negativity and annihilation are exasperated to the point of recalling Kant's sublime.

Keywords: cipher, symbol, unconditionality, harmony, analogy, negativity, image, limit.

FABIOLA FALAPPA

The metaphysical vision of Karl Jaspers. Philosophy and truth in *Von der Wahrheit*
pp. 289-314

This article traces the development of the work of Karl Jaspers, *Von der Wahrheit*, without the pretense of providing an overall exposition. He tries to highlight how this work is not only a landing point, but also the event of a turning point in the theoretical itinerary of the philosopher. The new approach to metaphysics that is configured there qualifies itself in the form of a philosophical logic, understood by him as a systematic clarification of the human experience of truth and path of existential unfolding. This work represents a truly extraordinary effort to make order in the relationship of man with the truth, as well as to illuminate his responsibility for existence and history, in the years in which the fury of totalitarianism was devastating the world and threatened to overwhelm the Jaspers spouses. The legitimacy of metaphysics is accompanied by its critical nature as a connection by reason, a continuous “breakthrough” of totalizations and openness among the different modes of *Umgreifende* and the different forms of truth, in a plurality of methods too. The peculiarity of *Von der Wahrheit* leads to the comparison of Jaspers’ *Erhellung* with phenomenological seeing and the interpretation of hermeneutics.

Keywords: truth, metaphysics, philosophical logic, method, *Umgreifende*.

GABRIELE VISSIO

Resistance and Theory of Values in Georges Canguilhem. Health, Truth and Justice
pp. 315-332

This paper aims at providing a general interpretation of Georges Canguilhem's normative philosophy by pointing out the crucial role played by the concept of "resistance". In doing this the article provides an assessment of the origins of Canguilhem's interest in the theory of values (§2) and follows its developments in the fields of his medical philosophy (§3), epistemology (§4) and social philosophy (§5). This last one leads to the problem of justice, which finds in Canguilhem's work an original solution that precisely calls into play the notion of resistance (§6).

Keywords: normative philosophy, medical philosophy, epistemology, social philosophy.

GIACOMO PEZZANO

On the possible “correspondences” between language and ontology: the development of a hermeneutical problem

pp. 333-362

The Gadamerian formula *Sein, das verstanden werden kann, ist Sprache* condenses one of the main issues that we inherit from the contemporary hermeneutics. The contribution intends to develop some of its implications, deepening the problem of how different ontological options can be – at least in part – brought back to the privilege of different parts of the discourse, taking as a reference the fundamental distinction between “categorematic” ontologies and “syncategorematic” ontologies (§ 1). Moving from this background, the §2 examines Paolo Virno’s thesis according to which there are at least three elements of the discourse able to “signify” the unactuality of sense as such: the questions, the operators of possibility and the negation. Then, the § 3 compares the picture that emerged with Deleuze’s ontology, explaining that it offers an even surprising range of elements useful to circumscribe the linguistic dimension of ontology, unified by the fundamental need to make room for the “flexive” rather than “fixing” aspects of language. Finally, the § 4 analyses the general and systematic problem of the possible correspondences between ontologies and language: this raises the question of how the privilege of different aspects of language can involve the attribution of a different fundamental character to reality or its entities, with particular reference to some contemporary ontological proposals.

Keywords: ontology, language, hermeneutics, difference.

MASSIMO TURA

Symbolism and Poetics in Paul Ricoeur's philosophical Thought

pp. 363-381

The contribution concentrates on a paradigmatic change in Paul Ricoeur's philosophical thought, the shifting from the hermeneutics of the symbol, first found in *Finitude et culpabilité*, to the hermeneutics of the speech, as seen in his analysis of *La métaphore vive*. The study takes into consideration, on one hand, the logic of the dual meaning that characterises the symbolic signification: a logic that uses an analogy of attribution so that the difference is traced back to the identity of a participated genus in the context of a Platonic ontology. On the other hand, the study analyses the metaphoric utterance that, being already on a linguistic-conceptual level, does not offer that analogical transfer from sensible to intelligible, which is typical of the symbol, but uses a proportional analogy in order to explain the dialectic relationship between identity and difference; an analogy that describes their mutual otherness in the context of an ontology of the act in the Aristotelian mould.

Keywords: disproportion, metaphor, analogy, image, similarity.

LUCA BAGETTO

Derrida and the absence of an out-of-text. The bête sovereign

pp. 382-408

The remarks addressed to Derrida from a biopolitical perspective, regarding the absence of political decision in his thought, and a pretended belonging to the linguistic turn, are inconsistent. They derive from a misunderstanding of Heidegger's criticism, shared by Derrida, of the truth placed in the judgment, and from the misunderstanding of the negation identified by both Heidegger and Derrida: a negation that does not belong to language. The Foucaultian link between the continuous position of rules, and the presupposition of an extra-judicial sovereign (*legibus solutus*), is hence here analyzed. The Derridian proposal for a juridical inclusion of what is extra-legal is then underlined.

Keywords: Biopolitics, Deconstruction, State of exception, Passive decision, Political Theology, Normativism.