

ANNUARIO FILOSOFICO 37 (2021)

Elenco degli Abstract

SAGGI

UGO PERONE

Between finite and infinite. Meditations on time

pp. 7-45

The essay traces the stages of philosophical reflection on time identifying their progressive sedimentation. Despite the variety, even conflicting, of solutions, the perception that time is ultimately a form of relationship emerges as a common background. Time is the way in which this relationship is articulated. But if time is primarily inherent to finiteness, as modernity has shown us through the successive passages of the inescapability of the subject and of secularization, it follows that the relationship essentially constitutes the finite. At a metaphysical level, we could also read the relationship between essence and existence as a form of temporalization, as the way in which the eternal and temporal dimensions become part of a declination. That is, it invests the very nature of the thing and regulates the way it appears. All this suggests to us to conceive time as a form of articulation of the intemporal.

Keywords: chronological time; time of consciousness; time as a relation; hermeneutic disclosure; temporalization.

VINCENZO VITIELLO

Aletheia / Nomos. Performance and language, or: from being to duty

pp. 46-57

Vitiello's analysis focuses on the difference between the logic of being and the logic of "Sollen" (Kant). The bind of "Is", ordering its law to the wholeness, reveals the incapacity to establish itself, while the duty of Ought-to gives to humanity the consciousness of freedom, meaning of the sense of Possibility. Against the consolatory certitude of the wholeness' eternity, Vitiello hypothesizes the potentially end of time assuming the tragic consciousness that this theory implies: past might never had been.

Keywords: being, wholeness, eternity, duty of ought-to, freedom, time.

FILOSOFIA MODERNA

THOMAS LEINKAUF

Gasparo Contarini: the concept of 'negativity' and the reception of Plato's Sophist

pp. 61-32

This paper has two different aims: it tries, on the one side, to show the systematic presence of the concept of negativity, inherited from the Platonic tradition in Renaissance thought, particularly through the presence of the groundbreaking Platonic dialogues the Sophist and the Parmenides as also through the late antique and medieval commentaries on these texts, and, on the other side, to document this very presence in the texts of Gasparo Contarini. In Contarini we can observe the productive co-presence of – mainly Dominican – scholastic art of thinking (oriented on Thomas Aquinas) and the typically Padua Renaissance discussions (learned by his famous teacher Pietro Pomponazzi) in one person. Examining his texts on metaphysics, psychology and natural theory one is astonished by noticing that a certain concept of negativity is present combined with continuous references to Plato and to his dialogue the Sophist (a presence up to now ignored by scholarship). I try to show this presence and to discuss the impact of a concept of negativity introduced primarily by Plato avoiding the contradictorily opposition positive-negative or being-non being and establishing a kind of relative non-being, that is a sort of non-being which 'is' or 'exists'. In some passages of his works Contarini is using exactly this concept of relative non-being to be better able to explain complex metaphysical or ontological problems.

Keywords: negation/negativity, being, non-being, metaphysic, ontology, cosmology, matter.

FILOSOFIA CLASSICA TEDESCA

GAETANO CHIURAZZI

Unthought thoughts. Limit and Excess of Representation

pp. 101-115

“Unthought thoughts” is here used to mean two different contents: “unconscious representations” or “unrepresented consciousness”. Through an analysis of the structural reconfiguration of the concept of representation in Leibniz and Kant, and of some places of the Critique of Pure Reason, where the problem of the representation of the Idea or of consciousness is particularly problematic, what we aim to show is the difference in the conception of thought in these authors: as an unconscious automatism in the former and as a non-representable consciousness, and therefore exceeding representative objectification, in the latter.

Keyword: representation, thought, consciousness, Leibniz, Kant.

IVES RADRIZZANI

The relation between transcendental philosophy and philosophy of nature: The controversy between Fichte and Schelling

pp. 116-131

The encounter between Fichte and Schelling quickly degenerated into a dialogue of the deaf. The thesis defended in this contribution is that the crux of the problem lies in Schelling's completely erroneous interpretation of the *Grundlage der gesamten Wissenschaftslehre*. Like most of his contemporaries (Jacobi, Novalis, Reinhold and Hegel), Schelling did not perceive the powerful anti-metaphysical breath which, in an entirely Kantian vein, underlies this work. The accusation of subjectivism rests on the improper identification of the first principle with the True, whereas the part of truth contained in it is established only through a subtle dialectic of systems, once deconstructed the transcendental illusion it illustrates in a paradigmatic way. For not having grasped the meaning of Fichte's denouncement of the illusionarity of a position, which claims to infer finitude from infinitude, Schelling underestimated the importance of the third principle (category of reciprocal action) and, correspondingly, the constitutive role of nature and society in the transcendental genesis of consciousness.

Keywords: Fichte, Schelling, transcendental philosophy, philosophy of nature, subjectivism, interpretation of the Doctrine of Science.

DAMIR BARBARIĆ

Language as the forming organ of thought. On Wilhelm von Humboldt's thought of language

pp. 133-154

The essay is an attempt to present Wilhelm von Humboldt's conception of language in its inseparable connection with thought. The starting point of the consideration is Humboldt's twofold basic assumption that, on the one hand, language does not arise from any human need or the intention of mutual intercourse, but is generated in complete freedom, and, secondly, that it is not a ready-made and easy-to-use means of communication, but the living and everlasting process or act of production or creation. On the basis of Humboldt's short but highly significant early draft «On Thinking and Speaking», the joint emergence of thinking and language in the act of reflection is demonstrated. In this context, the next question is asked what precedes both thought and language, and in this respect is to be regarded as the origin of both. Humboldt seems to have found this origin in the original act of stopping the ever moving, ever flowing mental activity. In order to be able to appear at all, the thought that has come about through the very first act of reflection needs the sound by means of which it gains access to the original forms of sensuality, namely time and space. The final part of the essay points to Humboldt's view of the crucial importance of the whole human being, not just his intellect, in all real thinking or speaking and, in connection with this, to his much-discussed and controversial thesis of non-generalizable individuality, and indeed not only of each individual language and the particular way of thinking that is conditioned by them, but also of each speaking or thinking person.

Keywords: language, thinking, reflection, sound, individuality.

ALESSANDRO DE CESARIS

Beyond Reflection. On Hegel's Notion of "Speculation"

pp. 155-174

The article aims at providing a critical analysis of the Hegelian use of the notion of "speculation", in particular by highlighting its specificity with respect to the history of ancient and modern philosophy. In order to do so, the article starts with a brief analysis of the meaning of this notion in the Western tradition, with particular reference to late antiquity, medieval philosophy and Kantian philosophy. A special attention is devoted to the etymology of the term "speculatio" and to the importance of two metaphors, the mirror and the specula. After having pointed out a double meaning of the notion of speculation throughout the tradition, the article argues that while Hegel takes this notion from Kant's philosophy and emphasizes the relationship between speculation and contradiction already introduced by Kant, he also develops an original understanding of the notion of speculative thought, according to which there is a fundamental distinction between speculation and reflection. In this way, Hegel provides an expressivist and no longer representationalist account of speculation, whose structure is no longer grasped by the metaphor of the mirror.

Keywords: speculation, Hegel, Kant, Media Theory, reflection

FILOSOFIA CONTEMPORANEA

FRANCESCO PISANO

Intuition and Promise. For a social metatheory of phenomenological intuition

pp. 177-199

The paper contributes to the clarification of an ambiguity internal to the concept of intuition in Husserlian phenomenology. The different uses of *Anschauung* and Intuition in Husserl's work suggest an ambivalence between, on the one hand, intuition as a special kind of experience and, on the other hand, intuition as a confirmative function within the frame of specific epistemic claims. This ambiguity makes Husserlian phenomenology vulnerable to a Neo-Kantian objection concerning the criticability of intuitions. To deal with this objection, I consider phenomenological statements as social acts, extending Reinach's phenomenology of social acts to a metatheoretical domain, and argue that Reinach's investigations on promise provide some proper phenomenological tools to grant intersubjective verifiability and criticability to purported intuitive evidence. I conclude by considering some problems and implications of adopting the proposed social approach to the metatheory of phenomenology beyond the scope of phenomenological intuition.

Keywords: intuition, evidence, promise, Husserl, Reinach.

VENIERO VENIER

Max Scheler and the political elite

pp. 200-216

In the dramatic context of the Weimar Republic in the 1920s, Scheler developed the crucial theme of the need for the creation of a new ruling class, a political-cultural élite. Despite its difficulty, which is linked to the effectuality of the modern, in certain ways Scheler's proposal reflects a revival of the ancient Aristotelian manner of seeing politics as an art of ruling. An art that is not seen as the exercising of power based on a relationship of command and obedience but as the harmonisation of the social differences that belong to men owing to their nature, and that are a part of the political community: an idea of a political-social world (which is also distant and irreversible as regards its historical fulfilment), in which a principle prevails that is tied to the organic concept of a correct guide of a political society which requires first and foremost arethé, excellence and phronesis, the practical wisdom of those who are ruling. Max Scheler draws on all of this against the background of his own metaphysics, in a concept of global government that is indissolubly linked to that of solidarity as an indispensable premise for the formation of a political ruling élite that is up to such epochal challenges.

Keywords: élite, rule, education, globalization, solidarity.

FRANCESCO GIUSEPPE TROTTA

Tragedy and Humor. The Crisis of Culture between Cassirer and Simmel

pp. 217-234

At the end of the 19th century, Ernst Cassirer (1874-1945) attended George Simmel's (1858-1918) lectures on Kant in Berlin. In the following years, Cassirer pointed out two aspects of Simmel's thought: on the one hand, he gave him credit for paving the way for his own "philosophy of symbolic forms"; on the other hand, he criticised his approach to the problem of the relationship between «life» and «form» and his conception of the «tragedy of culture». Starting from Simmel's essay *Der Begriff und die Tragödie der Kultur*, this paper means to discuss the philosophical comparison between Cassirer and Simmel in order to stress the similarities between their concept of «culture» and to identify the differences in a contrasting understanding of the category of «tragedy». To Simmel's conception of the «tragic», on which his diagnosis of modern culture is based, Cassirer opposed the concept of «drama», which is clarified by the idea of «humour» understood as the coexistence of tragedy and comedy. Through the «form» of humour it becomes possible to conceive culture in its double aspect of tragedy and freedom.

Keywords: Simmel, Cassirer, culture, crisis, tragedy, comedy, humour.

LUCA GHISLERI

On the analogy of being and the ways in which it is said

pp. 235-296

The essay intends to analyze the relationship between the two main modalities, namely attribution and proportionality, through which the so-called “analogy of being”, that constitutes the metaphysical declination of analogy in general, has historically been configured. In this regard, authors referable above all to the current of Neothomism are taken into consideration in order to show the theoretical reasons (concerning the links between unity and multiplicity, identity and difference, finite and infinite and in reference to this the relationships between participation and creation, causality and act of being, agnosticism and univocism) which underlie the analogy of being and the interweaving of the ways in which it is said. First of all the essay recalls the reflection of thinkers who support the priority of the analogy of proportionality (Maritain and Stein) and then it moves on to consider (also with excursus on the positions of Gilson, Berti and Possenti) the thought of philosophers who highlight the anteriority of analogy of attribution (Fabro and Maréchal). Finally, the relationship which the two analogical modalities have with the notion of metaphor (Melchiorre) is shown, notion that opens up a horizon of meaning in which the metaphysical and hermeneutical dimensions end up being structurally interwoven.

Keywords: analogy of being, analogy of attribution, analogy of proportionality, metaphor, metaphysics and hermeneutics.

ANTONIO DALL'IGNA

Attention and Humbleness According to Simone Weil

pp. 297-320

This article focuses on the concepts of attention and humbleness in the thought of Simone Weil. In the first part, attention, which is the steadiness of the inner gaze, and desire, which is the divine presence in the human being, are analyzed by demonstrating their coincidence. This is evident when the human being reconnects with the divine love, detaching himself from determined goods in order to turn to the highest good. In this case, attention is the apex of desire that enlivens the apex mentis. In the second part, by framing the imitatio Dei of the human being in a metaphysical scheme dominated by the malheur of the Cross, the steadiness of a strenuous attention and a genuine attitude of humility are brought to coincidence: attention, desire and humility become one in the moment of the visio Dei. The theme of detachment constantly refers to the thought of Meister Eckhart, one of the main sources of Simone Weil. In the last part, the effects of the humbleness of detachment on time and divinity are analyzed. By means of humbleness, the articulation of time is converted into a horizon of expectation of divinity and the human being is authentically placed in God.

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

FRANCESCO SIMONCINI

The transcendental subject according to Adorno: imagination, memory, forgetting

pp. 321-346

The article outlines the transformation that the transcendental subject undergoes in Adorno's oeuvre, till becoming the logical and chronological starting point of the Negative Dialektik. The transcendental subject, according to Adorno, doesn't establish the unity of experience by means of a seamless self-consciousness; rather, that unity should be traced back to the forgetting of the object within the subject. This "forgetting" demands to be understood in a technical sense, as long as the transcendental imagination forgets memory itself, i.e., the faculty of recalling the past, and in doing so makes experience and science possible. Accordingly, the key to Adorno's reading of Kant could be found in the idea of a "transcendental oblivion". The transcendental subject is, as a result, just an illusory compound, and nevertheless a necessary illusion from the viewpoint of a philosophy of history. At the same time, the contradiction between synthesis of a novum and recalling of the past, in the unifying functions of the subject, can provide access to the pre-established disharmony of Erkenntnistheorie and Gesellschaftstheorie.

Keywords: transcendental subject, memory, forgetting, Erkenntnistheorie, Gesellschaftstheorie.

PAUL GILBERT

Conceptual philosophy and phenomenology of the body. Bruaire' critique of Merleau-Ponty

pp. 347-381

In a few years, Claude Bruaire (1932-1986) produced a corpus of writing that covers all areas of philosophy. His first works are inspired by Hegel's "syllogisms", from which he takes up the logic, the categories and the need for mediations. However, he modifies the Hegel's terminology: "nature" becomes "body" and "desire", "spirit" becomes "freedom". In *Philosophie du corps* (1968), Bruaire includes Merleau-Ponty among his benchmark authors, acknowledging him for the best effort to overcome the various classical dualisms in philosophy. However, Merleau-Ponty's phenomenology renounces taking account of scientific rationality, and therefore of rationality itself. Bruaire's reflection is conducted in a very austere manner, with strong conceptual rigor. For him the concept is not only "a rational form" but also an expression of the richness of human experience.

Keywords: desire, dialectics, Hegel's "Encyclopedia", phenomenology, rationality, reflective philosophy.

ROBERTO MANCINI

Interpretation and Nonviolence. The Hermeneutics of Religious Experience in Mohandas K. Gandhi

pp. 382-406

The article underlines the current relevance of Mohandas K. Gandhi's thought for a new deepening of the relationship between mankind and truth both in personal life and collective history. The gandhian conception outlines an existential hermeneutics of truth. His philosophical vision requires to us a spiritual turn towards a different cultural code. While the occidental code is well founded on the logic of identity, power, property and sacrifice understood as exchange, the spiritual code that inspires Gandhi is based on relationship, service, trusteeship and sacrifice intended as self-donation. In this perspective interpretation is not only an intellectual act, but is the existential translation of fidelity to the truth of love.

Keywords: hermeneutics, truth, love, nonviolence, religion.

MARCELLO MONALDI

The time of “reading”. H.-G. Gadamer and the interpretation of art

pp. 407-432

Gadamer’s work marked the history of twentieth-century philosophical hermeneutics and aesthetics. In this story, *Truth and Method* occupies a central position, to the point that even the contemporary debate on the post-Gadamerian perspectives of hermeneutics turns above all to this systematic work. Here, instead, we will try to deepen Gadamer’s late aesthetics, starting from the assumption that it does not only contain additions to *Truth and Method* but that, in several points, it questions its theoretical framework. To make this interpretative proposal clearer, we can observe that, in the first phase, Gadamer places the moment of art manifestation in the representation or execution of the work of art (poetry, music, dance); in his late aesthetics instead, he will rely on a form of execution that he defines “reading”. To better highlight the difference between these two approaches, it was decided to follow the thread of the specific temporality of the event of art; on the one hand, the repetitive nature of the “religious celebration” and on the other, the simultaneity that distinguishes the fullness of time of art experience. This simultaneity, corresponding to the act of “reading”, is emblematically interpreted by Gadamer as the original meaning of the concept of *energheia*.

Keywords: art, representation, Gadamer, reading, *energheia*.

FRANCESCO CASANTINI

The phenomenon of meaning. Hermeneutics and phenomenological methodology in Heidegger from transcendence

pp. 433-460

Purpose of this article will be to illustrate the intimate relationship between transcendence and meaning in Heidegger's lecture courses in the mid to late 20s. Pivotal importance will be given to the examination of his 1925-26 course on *Logik. Die Frage nach der Wahrheit*, in an attempt of reading it as anticipating the 1929 work on Kant. Expounding Heidegger's new meaning of the term, transcendence will be seen as grounding a phenomenological symbolic relationship, and its subsequent signification, in reality itself. By contrast with more traditional pragmatist or phenomenological readings, this grounding will then be shown to imply the meaning-defining structure of the "hermeneutical as" as preceding both perceptivity and agency. Aspects entailed by the insertion of transcendence as the condition of such an immediate human-world symbolic relation will then be examined. Particular attention will be devoted to the development of a circular historicity of signification, between understanding and interpreting, as potentially redefining the structure of *Selbstheit* and tradition, and thus, as opening a variety of hermeneutical reading solutions for Heidegger's earlier thought.

Keywords: meaning, transcendence, phenomenology, hermeneutics, pragmatism, signification.

MAURIZIO TRUDU

The Double Origin of the Formal Indication

pp. 461-488

This article contributes to the contemporary debate regarding the comparison between the Heideggerian ‘formal indication’ (formale Anzeige) and the Husserlian phenomenology. This debate is paradigmatically represented by the theses of Kisiel and Crowell respectively. Kisiel argues that the formal indication constitutes a break with Husserl, and a rejection of the phenomenological approach. In contrast, Crowell maintains that the formal indication is a continuation of Husserlian issues. This article corroborates the second perspective. In support of it, it explores Heidegger’s 1920/1921 university course at Freiburg entitled *Phänomenologie des religiösen Lebens*, focusing on its methodological introduction, and the Heideggerian interpretation of Saint Paul’s letters. This article argues that there is a link between the formal indication, as it is developed in the context of this university course, the Husserlian epoché, and the Pauline *hos me*. The article argues that the Husserlian epoché and the Pauline *hos me* are the background of the Heideggerian formal indication.

Keywords: Heidegger, Husserl, epoché, formale Anzeige, *hos me*.

FRANCESCO MARINO

Education and school according to Pareyson

pp. 489-529

Between 1943 and 1945, and above all during the months of hiding, Luigi Pareyson wrote some texts on the problem of a reform of the Italian school, after the years of fascism and the war. In this article, those texts are analyzed in order to detect the links with the more broadly philosophical reflection of Pareyson, as well as highlighting in his works themes that are still relevant in today's debates, regarding school and educational problems. Particularly, Pareysonian pedagogical ideas seem far more comprehensible in view of the mature theory of the person, developed by the philosopher in the immediate post-war period and culminated in an affirmation of the ontological and veritative capacity of the person's work. Furthermore, it will be useful to understand certain elements of these texts about education and school, to re-read some pages of the works on aesthetics and the artistic activity. In his works that refer to school, we find, strongly expressed, the idea that it is a place of education for freedom, so it is important for the building and the conservation of democracy.

Keywords: Pareyson; school; education; democracy; freedom; person; teacher; student.

GIOVANNI-BATTISTA DEMARTA

Who is Vattimo's Heidegger? On the unattempted repetition of existential analytic

pp. 530-562

The continuous attitude of his dialogue with Heidegger becomes here an occasion to set really for the first time Vattimo against himself, to the extent that the decades-long extension of academic debate on Heidegger can no longer conceal the failure of a critical appropriation of his thought. Whereas the essays on Heidegger of young Vattimo sketch out a “ontological repetition” of the existential analytic, which still represents a stumbling stone for the academic professionalism, and focus also the “mortal core” of a persistent misunderstanding, the further development of the dialogue denies this still current program along two geophilosophical guidelines. During the 1970s emerges the unresolved bond with a certain supposed french avantgardism, whose genealogies decline even today a dubious amor fati for the individuated singularity in term of a eulogy of quietened collective anonymity. A specular urbanizing neutralization of German origin remains dominant in the 1980s and interdicts the access to the secret of the latest “broken” singularities who have shaken European thinking. The claim for the rights of interpretation must not lead to a syncretism that is no able to open finally the latent dispute between a Spinozist Nietzscheanism and a critique of metaphysics inspired by the true courage of “mortal thoughts”.

Keywords: Heidegger's reception, Weak Thought, French Nietzscheanism, weakened Hegelianism, existential analytic, being-toward-death, singularity and collective removal.

GIOVANNI-BATTISTA DEMARTA

A few thoughts about François Jullien's L'inouï

pp. 563-562

After the long path of a deconstruction from the outside, “between” Europe and China, with the L'inouï Jullien marks a comeback to European thought, taking it behind to think of the unexpected, that is, Being as Other. Having made a brief comparison with the “strategies” of Derrida and Lévinas, the article, with references to previous works and to the “resources” of Chinese thought, follows the development of the essay, focusing on its novelty. In particular, together with the Hegelian de-coincidence, the article problematizes, in comparison with other Kantisms, Jullien's discussion for and against Kant: “L'inouï is an itself” (an sich) and vice versa. Jullien's originality together with an overflowing of the appearing into appearing without leaving the phenomenal, is the proposal of an emerging, close and abysmal, of the Other, of the metaphysical, without the construction of an absolute like a metaphysical Elsewhere of noumenal.

Keywords: other, limit, an itself (an sich), phenomenon, de-coincidence, Hegel, Kant, closeness, emergence and abyss of the metaphysical.