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Elenco degli Abstract

TRA IDEALISMO TEDESCO E MORFOLOGIA

GIUSEPPE RICONDA
Moiso on Schelling
pp. 7-12

In this article I aim to reconstruct the interpretation given by Francesco Moiso of the philosophy of Schelling. After showing his contribution to the editing of the writings of Schelling on the philosophy of the nature and evidencing his outstanding commentary on the subject, I highlight the three moments through which this interpretation is unfolded: the general vision of nature discussed in the context of the science of the time, the philosophy of freedom with the ontological suggestion it implies, the philosophy of mythology deepened in a broad horizon of the literature of the seventeenth and the eighteenth century.

Keywords: Philosophy, Science, Nature, Freedom, Mythology.

SERGIO GIVONE
Francesco Moiso interpreter of Schelling, Goethe and Plotin
pp. 13-18

The Author says that Moiso's work on Schelling and Goethe moves from a theoretical point of view, i. e. from the definition of "a model of thought", to the rehabilitation of the philosophy of nature. Plotin's idea of nature in this context shows a special relevance.

Keywords: Schelling, Goethe, Plotin, Philosophy of nature.

MATTEO VINCENZO D'ALFONSO

Francesco Moiso's contribution to the reconstruction of the philosophies of Maimon and Fichte. Notes for a morphological history of philosophy

pp. 19-32

In tackling the task of clarifying the morphological significance of the method that Francesco Moiso employs in his historical-philosophical studies, it is necessary, first, to recover some fundamental suggestions that came to him from his teacher, Luigi Pareyson. These do not only concern his contribution in the interpretation of the German idealism, but also that offered in aesthetics, which Moiso drew on to valorise a-systematic authors or formless study materials. Moiso's strategy is thus characterised by his ability to adopt an 'anamorphic' procedure, which in the article is exemplified starting from his studies on the thought of Salomon Maimon and Johann Gottlieb Fichte, two protagonists of the debate on the systematic foundation of transcendental philosophy.

Keywords: Moiso, Maimon, Fichte, morphology.

EMILIO CARLO CORRIERO

The ethical vocation of Naturphilosophie. Starting from the reading of Francesco Moiso

pp. 33-46

In the long and articulated research work around Schelling's Naturphilosophie conducted by Francesco Moiso, particular attention to ethical and existential questions is highlighted. This is evidently due to the attention paid by Moiso to the Philosophical Investigations into the essence of human freedom and to the continuity that this work maintains with respect to the previous theses in the philosophy of nature. This essay highlights how Moiso's interpretation confirms a certain ethical vocation present in Schelling's Naturphilosophie. Moreover, by clarifying the meaning of the identification of will and original being affirmed by Schelling and the distinction between selfish will and universal will, it is shown how Schelling's natur-philosophical theses can constitute an important resource also for the more recent questions of environmental ethics.

Keywords: Moiso, Schelling, Naturphilosophie, Schopenhauer, will.

SAGGI

ALESSANDRO BERTINETTO E PATRICK GRÜNEBERG
The performative sense of agency: an improvisational account of action
pp. 49-76

The most widespread approach of current action theories to the relationship between intention and action performance is causalism. The intention to perform an action is conceived of an action plan prior to, and decoupled from, the specific action situation, while «sense of agency» is explained as a posthoc phenomenon; that is, as the perception of oneself as an agent. Consequently, the intention is severed from the action as its preceding cause or as a posthoc awareness, thereby leaving its real-world efficacy unexplained. This paper aims to get out of the impasse of the causal paradigm by offering a different explanation of intentional agency, that is, of organized, orientated, and purposeful behavior. Our proposal is focused on the idea that action is improvisation. Improvisation allows for shaping an action according to a specific situation so that intentional performance and behavioral spontaneity are understood as intertwined and both necessary for explaining human action. The improvisational account of action we propose endorses both a «Arendtian» and «Anscombian» view of action as well as neo-phenomenological accounts of action. As such, our proposal has several advantages over alternative models. In particular, it avoids shortcomings of the causal model of action by recognizing the constitutive roles of the specific action performance situation, habits of behavior, and performative consciousness for shaping the intentionality of action.

Keywords: action, intention, improvisation, performance, abduction.

GIANLUCA DE CANDIA
The "Wende" as Law of Thought and of Time-Consciousness
pp. 77-101

The term "Wende" should not only be reduced to a purely cultural-historical category of interpretation for the division of time. Exceeding this notion the article intends to determine "Wende" as a mental process of conversio. The "Wende" points to the thought process of intelligere, i.e. reason as a synthetic faculty, while the "Kehre" is an interpretive figure of reflectere, of understanding (comprehendere/cogitare) as an analytical faculty. Exemplarily, this qualitative change of the way of thinking is analysed in two paintings by Michelangelo Merisi da Caravaggio (1571-1610) with the theme of the "Conversion of Saul". This should point out the qualitative change of Paul's point of view, whose thinking goes beyond the binary logic (A or B) necessary for the "Kehre". Finally, based on Edmund Husserl's analysis of time-consciousness, the ontological background of the "Wende" is found in the Event (Ereignis), which entails a new definition of ontology.

Keywords: Wende, Kehre, Reason and Understanding, Conversion, Caravaggio, Event, Husserl, Heidegger.

WALTER FRATTICCI
Thinking over the truth with Parmenides
pp. 102-122

Going back to thinking of truth in the age of post-truth and nihilistic discharge from it, is the challenge that this work intends on tackling. Now that the season of suspicion on truth is beginning to show its cracks, it seems like we are finally seeing the conditions for restarting with a serene mind on a reflection that was maybe too quickly be archived as ideological. But this renewed attention doesn't automatically mean also having found the solution to the problems that the matters keep posing. What is truth? What makes truth true? And also: where can we find access to truth? What's the relationship of mankind with truth? This work tries to answer these questions, starting from a comparison with Parmenides, a thinker that among the first has given great theoretical importance to the matter.

Keywords: aletheia, truth, post-truth, being, nihilism, Parmenides.

PAOLO FURIA
Towards a hermeneutic interpretation of geography
pp. 123-144

In my paper, I will propose a critical reading of geography through the prism of hermeneutic thought. I will draw on the etymology of the word “geography” and retrace a few stages in the history of this discipline, whose epistemological status remains problematic. The aim is to shed light on the reasons why geography can be considered as a “hermeneutical” discipline in the strong sense, for hermeneutics – as we have learned from Heidegger, Gadamer and Ricoeur – always implies an ontological reflection on the condition of the human being as an inhabitant of the planet Earth.

Keywords: Belonging, distanciation, geography, view, displacement

LUCA MONTANARI

Is Interreligious Ecology Possible? The Role of Monotheism in the Face of the Ecological Crisis

pp. 145-165

This work aims to deepen the theme of ecotheology, and the possible role played by religions in a context of ecological crisis, in relation to the three Abrahamic monotheisms. In the first part of this article, we will proceed to a brief historical and theoretical analysis about ecotheology and its fundamental methodological characteristics which will then be followed by three different paragraphs dedicated to the man-nature analysis in the stories of the creation of the Jewish, Christian and Islamic religions. Such an analysis responds to the need to be able to rediscover those theological dimensions capable of reorienting the relationship between man and nature according to the semantics of stewardship and not of dominion. Finally, it will be shown how an inter-religious ecotheology is possible precisely by starting from that onto-anthropological datum common to all monotheisms which is the human stewardship of nature in relation to the transcendent order of creation.

Keywords: Ecotheology, Judaism, Christianity, Islam, Stewardship of Creation.

FILOSOFIA MODERNA E CONTEMPORANEA

FRANCESCO CASANTINI
Immanence and transcendence of the One. Beierwaltes Reader of Cusanus
pp. 169-187

The article analyses the interpretation of Nicholas of Cusa's work given by one of the leading scholars of Neoplatonism in the second half of the twentieth century, Werner Beierwaltes (1931-2019). Beierwaltes dedicated an impressive number of essays to Cusanus within a time span of almost fifty years of study, trying first to reconstruct the relationship of his thought with Greek and Medieval philosophy, and then to examine the characteristics which make him a thinker of the Renaissance, as well as being open to modernism. Such interests have led him to reflect on Cusanus' reception of Neoplatonism (especially of Proclus', Dionysius' and Iohannes Scotus Eriugena's) and on his reformulation of certain Leitmotiv of Neoplatonic thought. Exposure to the historical relationship has however, always been inextricably bound to his systematic interest in the main concepts which make Cusanus' thought a complete oneness in course of development in itself.

Keywords: Nicholas of Cusa; Neoplatonism; One; Unity; Metaphysics.

MARCO IVALDO

Self-determination and hetero-determination in the "new formulation" of the Doctrine of science

pp. 188-203

In this essay I take into consideration the new exposition of the Doctrine of science of the years 1796-1799. This presents an interesting conception of subjectivity, which finds itself only in relation to another subjectivity and in communication with it. Relationship to oneself (me) and relationship to the other (you) refer to each other. The ego opens itself to freedom only if another ego calls it to freedom. The essay unfolds in four moments: first the transcendental conception of intellectual intuition is illustrated; secondly, the authentic conception of reflection according to the Doctrine of science is presented; thirdly, the key notions of pure will and duty (Sollen) are taken into consideration; finally, the relationship between the self and the other is deepened on the basis of the meta-category of the invitation to freedom

Keywords: freedom, intellectual intuition, reflection, pure will, duty, intersubjectivity.

MARIA REGINA BRIOSCHI
Peirce on intersubjectivity: community, dialogue, and agape
pp. 204-224

The present paper aims to explore the unique role played by intersubjectivity in Peirce's thought. Until now, the topic of "the other" has been investigated especially with reference to Peirce's semiotic interpretation of the self, insofar as intersubjectivity represents one of its constitutive factors. Differently, the present paper focuses on the relevance and necessity of intersubjectivity in Peirce's thought, and analyzes it according to three different and complementary perspectives: epistemology, logic, and metaphysics. For this reason, the paper is divided into three parts: the first one explains why Peirce's epistemology requires the concept of community and cooperation as fundamental; the second one illustrates why according to the author we cannot avoid intersubjectivity from a logical perspective; and the third one why sympathy and love (as agape) are crucial in his evolutionary metaphysics.

Keywords: Peirce, intersubjectivity, cooperation, community, dialogue, agape.

FLAVIO ORECCHIO
Being and world. Löwith's critique of Being and Time's «cosmological nihilism»
pp. 225-244

The purpose of this paper is to examine the cosmological question from two mutually antithetical standpoints, which are, for that very reason, representative of the discussion around the problem of the world in the 20th century. On the one hand, Heidegger, placing the theme of ontological difference at the center of his thought, already in Being and Time considers the world as an «existentiale», reducing it to a project, a «for-the-sake-of-which (Worum-willen)» relative to the human will. On the other, Löwith, especially in the last phase of his life, attempts to highlight the difference between the human world (Meschenwelt) and the world (Welt) as such. The resulting confrontation goes beyond the boundaries of the mere contention about the ontological statute of the world, for on the different cosmological position the two authors take ultimately depends the way they conceive of man himself and his relation to otherness. The implications of these two positions are exemplarily manifested in two attitudes: «circumspection (Umsicht)» and «contemplation (Ansicht)», belonging to Heidegger and Löwith respectively. On one side, the reduction to man of the natural otherness of the world; on the other, the turning toward physis and the consequent rethinking of man's position in the kosmos totality. Because of the many elements at stake, we believe that a reconstruction of this confrontation can offer useful theoretical tools to return to reasoning on a topic, that of the relationship between man and the world, which is still of absolute relevance today.

Keywords: Cosmology, Heidegger, Löwith, Ontology, Temporality.

STUDI PAREYSONIANI

ALICE IACOBONE
Formativity and Performativity. On the Topicality of Luigi Pareyson's Aesthetics
pp. 259-286

Formativity and performativity are notions arisen and developed within very different philosophical contexts; however, when it comes to investigate artistic phenomena the two concepts can profitably be related to one another. In this paper, I aim to bring together Luigi Pareyson's aesthetics of formativity and the aesthetics of performativity outlined by Erika Fischer-Lichte. Not only do I intend to stress the relevance of formativity in relation to the most recent philosophical debates; I also claim that Pareyson's aesthetic theses, when regarded in the light of their sources and legacy, can lead us to very important and radical conceptual solutions. In particular, formativity allows us to conceive of poietic artistic productions in a performative fashion, thus broadening the aesthetics of performativity as a whole. After an introductory section on the notions of formativity and performativity (§2), the paper considers some classic themes in modern aesthetics and discusses them from this twofold point of view. Tackled topics range from artistic production (§3) to the artwork's activity (§4) and to artistic reception (§5). The combination of formativity and performativity ultimately leads to a non-representative, non-fictional account of art (§6). The artwork is no longer regarded as an object but rather as an event, whose materiality, far from being disavowed, is intended as a never-ending performance of morphogenesis.

Keywords: formativity, performativity, aesthetics, Luigi Pareyson, Erika Fischer-Lichte.

ADALBERTO COLTELLUCCIO

The assumption of the notion of "contradiction" as preparatory category of the latest ontology of freedom by Luigi Pareyson

pp. 287-306

The author highlights some unpublished writings by Pareyson from the mid-seventies. In those unpublished works, Pareyson begins to elaborate a doctrine, typical of his latest ontology of freedom, in which God, conceived as abyss and freedom, freely admits nothingness into himself since He is free to be and not to be. Therefore, Pareyson questions classical ontology, recognizing that his own conception must make the notion of "contradiction" its own. The author quotes numerous unpublished works by Pareyson that prove this decisive passage in his thought.

Keywords: Contradiction, coexistence-of-opposites, dialectic, truth, God.

PAOLO MONTI

On the philosophical and political appropriations of religion. Secularization, hermeneutics and ethics of pluralism in Vattimo and Pareyson

pp. 307-334

The debate over the boundaries between religion and democracy has become contested territory. The Rawlsian public reason model has been for long the main philosophical framework and, in dialogue with it, Habermas advocated the translation of religious reasons into secular formulations. In contrast, Laclau and Mouffe advanced an agonistic understanding of democracy that rejects the focus on public justification and highlights the importance of religious symbolic repertoires in the political processes of collective identification. Gianni Vattimo has articulated a post-foundational understanding of democracy and religion that eludes this polarization. While both public reason and populist theorists rely on an understanding of secularization as a process that delivers semantic and symbolic resources to be appropriated to the democratic process, in Vattimo's hermeneutics of secularization the salient political significance of religion is the ethical move that becomes available in response to the kenotic event of Christian secularization: a radical practice of charity that establishes a deeply pluralistic community. This primacy of plurality is prepared in XX century Italian hermeneutics by Luigi Pareyson's Truth and Interpretation. The Pareysonian distinction between revelatory and ideological thinking preserves the irreducibly pluralistic potential of symbolic language by resisting both its conceptual reductions and its hegemonic appropriations. By building on these Pareysonian categories, Vattimo's hermeneutics of secularization effectively frames the anti-pluralist implications of current populist phenomena while also envisioning a legitimate political space for religious expressions. Vattimo's inquiry, however, still underappreciates that across different religious traditions the search of truth may present itself in valuable non-authoritarian forms. In this sense, Pareyson's original pluralistic understanding of truth may provide a better conceptual framework for instances of interreligious and intercultural dialogue where questions of truth remain central.

Keywords: public reason, populism, religious symbols, secularization, pluralism, truth, democracy.