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Elenco degli Abstract

FILOSOFIA MEDIEVALE E MODERNA

THOMAS LEINKAUF
Dante: light, colour and intensity

Dante's ingenious poem the Commedia is not only a kind of poetic 'summa' of late medieval thought and life, but also a highly innovative lyrical experiment. One aspect of this experiment is the synthesis of the semantics of language and light-colour intensities. This article tries to give a first approach of an analysis that looks also at theological and philosophical premises that are working 'inside' the poetical strategy of this overwhelming poetical architecture.

Keywords: light, colour, intensity. poetics, theology.

GIANLUCA CUOZZO – ANTONIO DALL'IGNA
Omnipresence in renaissance neoplatonic thought: Nicholas of Cusa and Giordano Bruno

The relationship between transcendence and immanence is crucial to understanding the development of metaphysics from Nicholas of Cusa to Giordano Bruno. The transcendence of the cause marks the difference between the supernatural order and the natural domain. The immanence of the divinity implies the omnipresence of the cause, in accordance with the formula of quodlibet in quolibet. The divine being is entirely present in every being of nature and in every being of reason, but it is expressed in accordance with a particular perspective, a specific contraction. Starting from the peculiar interpretation of the Neoplatonic ubique et nusquam, the present essay analyzes the positions of Nicholas of Cusa and Giordano Bruno. By rigorously applying the concepts connected to the enfolding and the unfolding of God (complicatio, explicatio and contractio), Cusanus affirms the difference between transcendence and immanence. In particular, immanence underpins the divine omnipresence within the infinite theophanic complex of nature. Portrait and self-portrait (Cusanus refers to the theories of the Flemish primitive painters) represent privileged tools displaying the immanence-transcendence dialectics. In the thought of Bruno, on the other hand, an immanentizing strategy favors omnipresence over transcendence. Nevertheless, a difference remains between the metaphysical level of the cause and the plane of natural theophany, i.e. between the negative infinite and the privative infinite. According to Giordano Bruno, «natura est deus in rebus», but the natural becoming (vicissitudo) does not remove the transcendence of the Origin.

Keywords: transcendence, immanence, metaphysics, complicatio, explicatio, contractio, natural magic.

FILOSOFIA CLASSICA TEDESCA

ALESSANDRO DE CESARIS
On the Moral Relevance of Confusion in A.G. Baumgarten's Philosophy

The article offers an analysis of the relevance of the concept of confusion in the thought of Alexander G. Baumgarten, with particular reference to his practical philosophy. The main thesis of the article is that Baumgarten proposes a different strategy for determining the autonomy of the moral sphere, developing a system in which knowledge, morality and aesthetics are distinct, but not separate. Starting with a brief presentation of the development of the idea of confusion within the rationalist tradition, the analysis shows that the idea of a confused representation allows for a theory that states the fundamental unity of the subject. The second part of the paper offers a critical discussion of some aspects of Baumgarten's practical philosophy, analyzed in the context of its relations to Wolffian philosophy and Kant's practical philosophy. Finally, the third part of the article deals with the relationship between morality and law, showing how the idea of confusion constitutes a possible starting point for determining the autonomy of Ethics with respect to Right.

Keywords: confusion, ethics, right.

TOMASO PIGNOCCHI
«The Serpentine Deception». Language, illusion and knowledge in Hamann and Wittgenstein.

This essay begins by examining Johann Georg Hamann's distinctive perspective on language, situating it within the broader context of his theological-philosophical thought. It focuses particularly on the critical roles of experience, sensation, and imagery in Hamann's often nebulous philosophy, dedicating significant attention to his critique of his friend Kant. The second part of the essay explores the significant parallels between the philosophies of Hamann and Wittgenstein, especially their shared critique of the view that language and knowledge are founded on transcendent a priori principles and laws, as well as the ambivalent role of language as both creator and dissolver of metaphysical illusions. The essay concludes with a brief overview of Wittgenstein's actual knowledge of Hamann, seeking to outline the intellectual ground common to both thinkers.

GREGORIO TENTI
The new image of Schleiermacher's Aesthetics.

This article presents the significance of the new critical edition of Friedrich Schleiermacher's Aesthetics, published in 2021. The first section illustrates the historical interpretations of Schleiermacher's aesthetical reflection by Wilhelm Dilthey and Benedetto Croce, showing their visionary acuity and highlighting their shortcomings. The second section informs the reader on the metamorphoses which the corpus of the Aesthetics has undergone over the past two centuries. Lastly, the third section summarizes the Aesthetics' "new image" on the theoretical level and focuses on one fundamental internal shift occurring between the first and the last course. Such shift revolves around the notion of archetypal image (Urbild), first understood by Schleiermacher in a prevalently theological sense, then in a prevalently psychological one.

Keywords: history of aesthetics, romanticism, idealism, theory of art, creativity.

ADALBERTO COLTELLUCCIO

Logic of the intellect and logic of reason. A contribution to the debate on contradiction in Hegel's dialectics

This essay argues that, in Hegel's dialectic, the Verstand bases his arguments on the principle of non-contradiction, despite the fact that he ends up contradicting himself without realizing it; while the Vernunft with full awareness identifies absolute truth with contradiction (although not all contradictions are truths). This fundamental thesis is developed starting, first of all, from the illustration of the two most relevant positions on the question: the one which believes that in Hegel the contradiction is either false or true but only provisionally, to be definitively eliminated in the last category (the absolute Idea); and the one which, on the other hand, believes that contradiction is the structure of truth and that, indeed, precisely in the absolute Concept it is maintained as such, i.e. that truth as such is contradiction. The essay also addresses the controversial question of the meaning of Aufhebung, trying to give an interpretation that subjects its reading to criticism as "overcomingelimination", supporting the idea that it is an elevation that maintains and brings contradiction into the higher categories, pervading them and spreading more and more in them.

Keywords: dialectic, contradiction, entering-into-unity-with-the-opposite (Aufhebung), intellect, reason.

FILOSOFIA CONTEMPORANEA

FRANCESCO CASANTINI
Semantics of Being. Heidegger's insights for an «eigentliche Sprache»

The proposal of this paper is to trace the lines of a breakthrough in traditional semantics, against a referential-objective semiotic model and a propositional syntax-centered grammar, operated by Martin Heidegger within the frame of his works on language. Thus, exemplary references from texts from the decade between the late 1920s and the late 1930s are briefly reviewed, along the lines of four elementary strategies that Heidegger seemed to adopt in that regard. The general purpose is to locate this proposal to overcome the «linguistic prejudice» within the broader purpose of overcoming the «logical prejudice», whereby a quantifiable functional truth has its only place in the structure of the proposition. What Heidegger's model may indicate, when taken together with different philosophical and linguistic models, may be helpful in refocusing the contemporary debate on the problem of truth.

JUSTINE JANVIER
Life and vitality of artworks in Luigi Pareyson's aesthetics

Luigi Pareyson invokes the concept of life to qualify the artistic form: the latter is a living organism, it lives by its own life and aspires to live in the interpretations it gives rise to and the revivals it provokes. These vital characteristics are both obvious and unclarified, for Pareyson does not produce a systematic definition of the life of artworks. But what does it mean that artworks are alive? We intend here to review the value and polysemy of this reference to life in order to develop the concept of an artistic vitality distinct from biological life. In the wake of Goethean morphological aesthetics, Pareyson uses the criterion of organicity to define the perfection of works of art; but this should not be taken as a sign of the naturalness of forms, whose life is always authentically artistic. From their generations to their interpretations, artworks are thus traversed, in pareysonian aesthetics, by this movement of an inexhaustible and renewed vitality, which confers to them a particular ontological status and makes them a privileged site for our knowledge of reality.

Keywords: aesthetics, vitality, organism, formativity, interpretation.

CARLO CROSATO
A presupposition that is "his own": Emanuele Severino's reflection on faith in intersubjectivity
pp. 226-250

Emanuele Severino has produced a profound critique of Western thought. Among the objects of his reflection is the twentieth-century attempt to establish an ethics capable of opposing the self-empowering tendency of technology. Every ethical proposal presupposes an element that according to Severino is an object of faith: the plurality of subjects. This article discusses the concept of faith forged by Severino and, within it, problematically reconstructs the critique of inter-subjectivity proposed by Severino.

Vattimo's path of thought, despite never having adhered to Marxism as anti-dialectical and anti-foundationalist, had a constant relationship with communism, which began with the "progressive" reading of Nietzsche. In the Seventies the rejection of political violence coincided with the adherence to a libertarian, anti-authoritarian communism. The subsequent return to the Christianity in which he was formed consists in the proposal of a Christianity that frees itself from theological metaphysics to fully realize the message of liberation contained in early Christianity. Starting from the Heideggerian criticism of the will to found metaphysics, Vattimo discovers the ethics of caritas which is realized in the possibilities for thought to read in the past the traces of those who preceded us and identifying in the message of Christianity a chance for liberation for the poor and exploited. Starting from "Comunismo ermeneutico" (2013) Vattimo supports the need for the meeting between the post-Marxist philosophical tradition and the philosophical hermeneutics of Heideggerian origin and considers hermeneutics as a philosophy of praxis that takes charge of marginality and areas of exclusion in the contemporary world.

Keywords: communism, Marx, anti-authoritarianism, Europe, Christianity, hermeneutics, philosophy of praxis.

SILVIA MARZANO

The paradox of incommensurable and the "second" time in François Jullien's thought

The article analytically reconstructs the last phase of Jullien's thought, pivoting on the concept of the incommensurable, to the last essay "Dieu est dé-coïncidence"(2024). Together with the paradox of the encounter with the Other who is truly Other, that is of keeping oneself out (Dehors) but remaining in the experience, Jullien develops many strands. These are the Jewish-Christiane line starting from Job, the commentary on the Gospel of John, the interlocution with Lévinas and the thought of Difference. Taking account also the volume on "L'inouï" (unheard), the article highlights a discussion of Jullien with Kant, in particular regarding the abstractness of the sublime in the Critique of Judgement. The heterotopic face-to-face between the European way of thinking and Chinese tradition ("Moïse ou la Chine", 2022), opens up for Jullien new reflections on the idea of God, that today in the West seems faded.

Keywords: incommensurable, paradox, fissure, hiatus, de-coincidence, experience, inouï (unheard), internal exteriority.

ELIA GONNELLA
2+2=5. The matter of sound

In this paper, I argue that we hear sounds as immediately linked to objects. We do not hear just disturbing events; we hear sounding objects. Anyway, observing Sardinian vocal practice, it emerges a real problematic issue for this approach and for ordinary intuition too (2+2=5). This issue gives us a real good matter for philosophy of sound, primarily because we find out that sounds stand in a relation of interpenetration, i.e., they are related to each other. In this peculiar sense, sounds are something that happens objects-related events that encounter us – and, in this respect, they ask us to redefine what an object is.

Keywords: perception of sound, phenomenology of auditory experience, event, object.

RIPENSARE LA VERITÀ.
NUOVE FRONTIERE DELL'ERMENEUTICA

CLAUDE ROMANO
The singular truth
pp. 365-388

What might truth mean from the point of view of philosophical hermeneutics? Historically, philosophical hermeneutics has been defined by its insistence on the historicity and finitude of human knowledge and by its emphasis on the importance of presuppositions in philosophy. It took a stand against a foundationalist theory of knowledge in the style of Cartesian epistemology, but also that of Husserl, and this critique retains all its relevance today. However, in Heidegger and Gadamer, philosophical hermeneutics has also tended to transfer what is valuable about knowledge – its historicity and conditioned character – to truth itself. This gesture, made by Heidegger in §44of Sein und Zeit and by Gadamer in Wahrheit und Methode, has the serious consequence of jeopardizing various characteristics of truth that seem to belong essentially to it: its objectivity, its absoluteness (it is not relative to a point of view), and its timelessness. It makes hermeneutic realism about truth impossible. This article seeks to sketch the outlines of what such realism might look like.

GABRIELLA DE MITA

Truth and progress in the era of simulation. Communicative relationship and interpretation of renewed forms of inhabiting the world

Speaking today of the "era of simulation" challenges philosophical reflection to adopt a new way of exploring and inhabiting the world. We are perhaps confronted with a world that has been ontologically renewed, positioning us in a retrospective stance and highlighting the necessity for a deeper understanding of reality; a world in which encountering extreme forms of the technicization of the real has become 'almost natural,' extending beyond the confines of industries and markets, impacting and transforming the relational conditions of humanity. The "questions" that consequently prompt the theoretical exploration I propose within the limited scope of this work are as follows: Is it possible to speak today of simulation in terms of the foundational dimensions of the real? What speculative work is necessary to update the interpretative maps of reality and the new logics that underlie it as we navigate this inevitable civilizational transition? How can simulation represent the new horizon and the ontogenetic engine of our current and future history?

DAVIDE MONACO
Truth, pluralism and dialogue. The perspective of Luigi Pareyson
pp. 401-409

The article examines Luigi Pareyson's hermeneutic perspective in relation to the themes of truth, pluralism, and dialogue. In a global context marked by environmental crises, economic inequalities, and cultural and religious conflicts, the author highlights how Pareyson's ontology of the inexhaustible could provide a robust philosophical foundation for addressing these challenges. The analysis focuses on the relationship between the uniqueness of truth and the multiplicity of interpretations, illustrating how the transcendence of truth fosters dialogue and enhances the plurality of perspectives. Through a critical comparison with Heidegger and a reinterpretation of Neoplatonic thought, Pareyson proposes an ontology that transcends the mystical negation of being, instead recognizing it as an inexhaustible source of interpretations. The article underscores how this vision promotes authentic dialogue between cultures and religions, steering clear of both dogmatism and relativism, while encouraging a fruitful exchange of diverse interpretations of truth.

Keywords: hermeneutics, truth, pluralism, dialogue, Pareyson.

NICOLA TURRINI
On The Task of Natural Scientist
pp. 410-423

The text explores Luigi Pareyson's theory of formativity (or formativeness), an aesthetic theory that describes creative activity as a dynamic process in which form emerges organically through a constant interaction between forming form and formed form. This paradigm is related to Goethean science, which interprets natural forms as dynamic entities in constant transformation. By unfolding some features of Goethean morphology, the article draws parallels between art and nature, considering interpretation as a morphologically pregnant creative act and a search for truth. Through references to Goethe's thought, the idea of metamorphosis becomes central to understanding the complexity of the relationship between aesthetic and scientific vision, emphasizing the fluid and synoptic nature of knowledge.

FEDERICO DAL BO

Myth and truth in the time of cholera. social media, twitter, and messianism during the covid-19 pandemic

This article examines the hermeneutics of "post-truth" through the lens of the Covid-19 pandemic, focusing on how right-wing movements in Italy, the United States, and Israel framed the pandemic using emphatic and messianic rhetoric. The study analyzes their narrative construction, particularly regarding conspiracy theories involving international finance and the "Deep State." The methodology comprises three components: first, a preliminary examination of Italian and American right-wing tweets about the pandemic's origins; second, an analysis of the evolving concept of "fact" building on the work of French epistemologist Bruno Latour; and third, an application of Algirdas Greimas's semiotic square, modified to illuminate the complex structure of "post-truth." The research demonstrates that the messianic and apocalyptic overtones in right-wing social media discourse reflect broader changes in hermeneutic relationships and semiotic structures, shaped by the emergence of Web 2.0 and social media platforms.