



Questo fascicolo pubblica i risultati di un progetto di ricerca internazionale, che coinvolge otto studiosi latinoamericani e sette studiosi europei, sul tema della relazione. Nel pensiero filosofico moderno, il più delle volte, la relazione con altro è stata fondata sulla relazione con sé. Ciò ha comportato esiti problematici anche su di un piano pratico, specialmente in Europa. Il confronto fra filosofi europei e latinoamericani che viene qui proposto vuole individuare nuovi modi di pensare e vivere la prospettiva della relazione, anche nell'epoca delle nuove tecnologie.

*In this issue of Teoria we publish the outcomes of an international research project on relationship that has involved eight scholars from Latin America and seven scholars from Europe. In contemporary philosophical debate, relationship with the other is mostly founded on relationship with oneself. This has led to difficult outcomes in the practical field, especially in Europe. The exchange between European and Latin-American philosophers in this issue aims at proposing new ways of thinking of and living relationship, also with regard to modern technologies.*

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Il progetto di ricerca internazionale su “Relazione e intersoggettività”, che in questo fascicolo di «Teoria» vede pubblicati i suoi primi risultati, parte da due dati di fatto. Da un lato, nel corso dell’età moderna, il concetto di “relazione”, come chiave di lettura per interpretare il legame dell’essere umano con gli altri esseri umani, con il mondo e con se stesso, è stato interpretato in una maniera molto spesso parziale, se non addirittura unilaterale. La relazione con altro (l’“etero-relazione”) è stata per lo più pensata, infatti, a partire dalla relazione con sé (l’“auto-relazione”), e in questo modo ha trovato il suo fondamento. Dall’altro lato però, nell’ambito del pensiero contemporaneo e, soprattutto, all’interno della mentalità comune che si sta oggi diffondendo, emerge una tendenza che si muove in una direzione inversa. Si tratta della tendenza a considerare la relazione stessa come principio (come accade, seppure in maniere differenti, nel pensiero di Heidegger e in quello di Buber); si tratta dell’idea (che diviene dominante in Levinas) che l’etero-relazione è a fondamento della stessa auto-relazione.

Questa situazione richiede di essere approfondita da una prospettiva filosofica: sia nei suoi risvolti teorici che nelle sue conseguenze in campo etico e politico. Il gruppo di ricerca internazionale che ha coinvolto alcuni studiosi dell’America Latina (Argentina, Cile, Colombia e Brasile) e dell’Europa (Germania, Italia, Norvegia, Slovenia e Spagna) lo ha fatto sia attraverso il confronto con alcuni pensatori moderni e contemporanei (Descartes, Fichte, Marx, Nietzsche, Husserl, Heidegger, S. Weil, Jonas, Gadamer, Ricœur, Luhmann, Habermas, Dussel, Kusch, soprattutto nei contributi di Lanceros, Fusaro, Rocha, Másmela, Stegmaier, Komel, Ure, Mancilla, Vergani), sia mediante la trattazione di come, nel contesto attuale, il concetto di “relazione” viene quotidianamente messo in opera, trasformato e sottoposto a modifiche anche sostanziali. Basta considerare ciò che è reso possibile dagli sviluppi delle nuove tecnologie della comunicazione (cfr. qui Schuck e Bagatini), basta vedere quello che oggi si verifica in una dimensione socio-politica (cfr. Lillebø e ancora Ure), basta pensare al modo in cui sono vissuti gli affetti e i legami tra gli esseri umani (cfr. Colombo), basta riflettere su come questi temi trovano espressione anche in ambito ermeneutico e letterario (cfr. Rossi).

Tutto ciò comporta, come primo risultato di questo progetto internazionale, la necessità di un approfondimento e di un ampliamento della stessa nozione di “relazione”. Come mostra infatti anche il riferimento ai pensatori del passato analizzati in questo volume di «Teoria», è necessario e urgente ridefinire questa nozione in forme che siano in grado di mostrare davvero il suo collegamento con la concretezza dell’esperienza. Proprio il fatto che quest’indicazione provenga da una ricerca congiunta di filosofi latinoamericani ed europei, appunto collegati in una concreta relazione tra loro, è qualcosa di particolarmente significativo.

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El proyecto de investigación internacional sobre “Relación e intersubjetividad”, cuyos primeros resultados serán publicados en este número de «Teoria», parte de dos datos de hecho. Por un lado, en el transcurso de la época moderna, el concepto de “relación” como clave de lectura para interpretar el vínculo del ser humano con los otros seres humanos, con el mundo y consigo mismo, ha sido interpretado con frecuencia de una manera parcial, si no incluso unilateral. La relación con otro (la “hetero-relación”) ha sido pensada, en la mayoría de los casos, a partir de la relación consigo mismo (la “auto-relación”), y en ella ha encontrado su fundamento. Por otro lado, en el ámbito del pensamiento contemporáneo y, sobre todo, en la mentalidad común que se está difundiendo actualmente, surge una tendencia que se mueve en una dirección contraria. Se trata de la tendencia a considerar la relación misma como un principio (como ocurre, aunque en formas diferentes, en el pensamiento de Heidegger y en el de Buber); o se trata, por otra parte, de considerar que la hetero-relación es el fundamento de la misma auto-relación (lo que se convierte en idea dominante en Levinas).

Esta situación reclama profundización desde una perspectiva filosófica, tanto en sus implicaciones teóricas como en sus consecuencias en los terrenos de la ética y la política. El grupo de investigación internacional, que ha reunido algunos estudiosos de América Latina (Argentina, Brasil, Colombia y Chile) y de Europa (Alemania, España, Eslovenia, Italia y

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Noruega), lo hará a través del abordaje de pensadores modernos y contemporáneos (Descartes, Fichte, Marx, Nietzsche, Husserl, Heidegger, S. Weil, Jonas, Gadamer, Ricoeur, Luhmann, Habermas, Dussel, Kusch, principalmente en las contribuciones de Lancersos, Fusaro, Rocha, Másmela, Stegmaier, Komel, Ure, Mancilla, Vergani), mediante el tratamiento de cómo, en el contexto actual, el concepto de “relación” es puesto cotidianamente en acción, cómo es transformado y modificado incluso sustancialmente. Basta con considerar lo posibilitado por los desarrollos de las nuevas tecnologías de la comunicación (cfr. aquí Schuck y Bagatini), con observar lo que sucede actualmente en los procesos socio-políticos (cfr. Lillebø y Ure), con pensar en el modo en el que se viven los afectos y los vínculos entre los seres humanos (cfr. Colombo), o incluso con reflejar también la forma como estos conceptos encuentran expresión en el ámbito hermenéutico y literario (cfr. Rossi).

Todo esto comporta, como primer resultado de este proyecto internacional, la necesidad de una profundización y ampliación de la misma noción de “relación”. Como indica, pues, también la referencia a los pensadores del pasado analizados en este volumen de «Teoría», se hace necesario e imperioso redefinir esta noción, de manera tal que estemos en capacidad de mostrar verdaderamente el vínculo de ella con la concreción de la experiencia. El hecho de que esta indicación provenga de una investigación conjunta de filósofos latinoamericanos y europeos, ha conducido ciertamente a una puesta en relación entre ellos, que en cualquier caso es particularmente significativa.

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The international research project on “Relationship and Inter-subjectivity”, the first results of which appear in this issue of “Teoría”, is predicated on two basic facts. On the one hand, and over the course of the modern era, lies the concept of “relationship”, meant as a key for interpreting the connection between a human being and the world, or other human beings, or indeed with himself, which has frequently been interpreted in a biased, when not actually one-sided, manner. The relationship with other (the “hetero-relationship”) has in fact been considered for the most part by starting from the relationship with oneself (the “auto-relationship”), in this way bringing its essence to light. On the other hand, however, in the field of contemporary thought and, above all, within the type of mentality that is nowadays

gaining ground, what emerges is a tendency to move in the opposite direction: a tendency, that is, to consider the relationship itself as a principle (as occurs, even if in different ways, in Heidegger's and Buber's thought); we are dealing here with the idea (which becomes predominant in Levinas) that the hetero-relationship underpins the auto-relationship itself.

This is a situation requiring investigation from a philosophical perspective, both in its theoretical implications and in its consequences in the ethical and political field. The international research group includes some scholars from Latin America (Argentina, Chile, Colombia and Brazil) and Europe (Germany, Italy, Norway, Slovenia and Spain) who did precisely this, both through a comparison with some modern and contemporary thinkers (Descartes, Fichte, Marx, Nietzsche, Husserl, Heidegger, S. Weil, Jonas, Gadamer, Ricoeur, Luhmann, Habermas, Dussel, Kusch, above all in the contributions by Lanceros, Fusaro, Rocha, Másmela, Stegmaier, Komel, Ure, Mancilla and Vergani), as well as by tackling the issue as to how, in a contemporary context, the concept of "relationship" is daily enacted, transformed and indeed undergoes substantial modifications. Consider, for instance, what has been made possible by the new communication technologies (cfr. here Schuck and Bagatini); or observe what is taking place in the socio-political arena (cfr. Lillebø and again Ure); think of the way in which feelings and human ties of affection are experienced nowadays (cfr. Colombo), or reflect on the way in which these themes are communicated in the hermeneutic and literary field (cfr. Rossi).

As an initial result of this international project, the whole area requires further investigation, as well as a broadening of the notion itself of "relationship". As indeed the reference made to thinkers from the past analysed in this volume of "Teoria" shows, the notion requires urgent redefinition in forms that are capable of effectively demonstrating its connection with the concreteness of experience. It is precisely the fact that this indication arises from joint research involving both Latin American and European philosophers, brought together in a concrete relationship with each other, that is of particular significance.

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*Alfredo Rocha de la Torre*

*Mariano Ure*

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Patxi Lanceros

### **El ejercicio del sujeto. Are you going to play (again/st)?**

pp. 9-23

*This article seeks to show the paradoxes of subjectivity from its modern beginnings and from its founding principles. To undertake this purpose, different uses and meanings are explored. And is discussed a reading of two classics of early modernity (Descartes and Hobbes) according to those uses and meanings and their historical developments.*

Keywords: Subject; modern philosophy; political philosophy; Hobbes; Descartes.

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Diego Fusaro

## Fichte, Marx e l'ontologia della prassi

pp. 25-49

*The present essay analyzes the relations and differences between Marx's praxis philosophy and Fichte's science of knowledge. On the one hand it seeks to reconstruct, in a historical-philosophical way, the incidence that Fichte's Wissenschaftslehre had over the genesis of the Marxian category of praxis at the centre of the eleven "Theses on Feuerbach". On the other, it tries to outline the philosophical and political differences between the Marxian proposal and the Fichtian's one.*

Keywords: praxis; Marx; Fichte; *Wissenschaftslehre*; communism; idealism; ontology.

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Alfredo Rocha de la Torre

### **Pathos de la distancia: un nuevo tipo de relación en la filosofía de Nietzsche**

pp. 51-64

*Traditional approaches to the concept of the human relationship base its reflections on the need for the encounter between [human beings](#) . By Friedrich Nietzsche, on the contrary, it is raising the possibility of a new form of relationship based on the retreat. The pathos of distance, as well the solitude and the indifference lead to the experience of a radical sovereign individuality. This ensure the conditions for a sui generis way of human relations: the relationship devoid of any direct relations between [human beings](#) .*

Keywords: relationship; radical individuality; pathos of distance; solitude.

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Werner Stegmaier

## Verständigung unter Orientierungen nach Nietzsche und Luhmann

pp. 65-88

*In order to understand communicative relations, I start according to my Philosophy of Orientation with orientations being determined by their own points of view, horizons and perspectives respectively and inevitably separated by them. There is no need nor philosophical licence to presuppose either a common ground of reason or transcendental subjects between different orientations – the more, successful understanding seems improvable. This paper is to show how (firstly) Nietzsche, (secondly) Luhmann, and (thirdly) the Philosophy of Orientation faces the problem.*

Keywords: Communicative relations; Nietzsche; Luhmann; philosophy of orientation.

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Jorge Acevedo Guerra

### **Acerca del convivir humano inmediato y habitual. El planteamiento de Heidegger**

pp. 89-108

*The issue of human coexistence is dealt with from Heidegger's point of view. Ortega y Gasset's viewpoint is also briefly considered, Man and People in particular [Course 1949-1950]. Relevance is given to the immediate and regular way in which human beings interrelate in everyday life. Its pre-reflexive character is highlighted. However, there are also references to ways of living that transcend those modes. Considerations on the subject are focused on*

Being and Time

*and Heidegger's works preceding this book and preparing its publication. Although to a lesser extent, later books by the author are also taken into account, such as*

Zollikon Seminars.

*Special attention is given to the assumptions of the*

Einfühlung

*("empathy") theory.*

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Keywords: Heidegger; Ortega y Gasset; immediate and regular human coexistence; *Einfühlung* (“empathy”) theory;

*Being and Time*

;

*Zollikon Seminars*

;

*Man and People*

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Carlos Másmela

## **Heidegger. La entreabilidad contendiente de la mismidad del Ser**

pp. 109-131

*The article elucidates the concept of “Between” (Zwischen) in the Beiträge, thought in the specific context of the dynamics of owning-over-to (Über-*

*eignung*

*) and “enownment” (*

*Ereignung*

*), concerning the self of man. It Polls this double movement in the assembly of the “selfness” (*

*Selbstheit*

*) of Being that Heidegger goes back to “dis-owning” (*

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Ent-eignis

) of Ereignis and based on the "intimacy" (

Innigkeit

) of the original contest of Being, from which is removed from the interior of the dominant self in selfhood and consciousness, and transformed into the essential self of man.

Keywords: between; middle; intimacy; being; Ser; *Ereignis*.

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Dean Komel

## **Understanding as Relation**

pp. 133-140

*The article discusses the question, if understanding can be comprehended as a relation – perhaps even as a distinguished relation – or do we have to attribute to it a distinctive non-relational character. The answer depends upon how we confront the very sense of*

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*understanding and whether the sense is disclosed as being a special – should we use Heidegger's term – “hermeneutic relation”. If this holds true, then the sense of understanding as a hermeneutical relation must be unfolded with regards to communication with the other and not be discussed as concerning only the ontological difference, but also the worldly interference, which denotes the encounter with the other.*

Keywords: understanding; relation; hermeneutic relation; hermeneutics; communication; Gadamer; Heidegger.

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Mauricio Mancilla

## **Lenguaje y alteridad. La formación dialógica como responsabilidad**

pp. 141-155

*The following article aims at analyzing, critically, the relationship between language and alterity, in connection with the dialogic formation as responsibility from the works of Hans Jonas and*

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*Hans-Georg Gadamer. First of all, Jonas' proposal of an ethic that is based on responsibility to face the current social context that is characterized by a globally intertwined modernity will be revalued; secondly, the ethical aspects of the hermeneutics experience in the work of Gadamer will be displayed; and finally, authentic dialogue as ethical foundation for our relationship with others will be postulated.*

Keywords: responsibility; experience; dialogue; Jonas; Gadamer.

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Mario Vergani

### **Relazioni incorporate. Sulla base di una teoria dei bisogni**

pp. 157-173

*Discussing with several authors belonging to the phenomenological tradition, this paper explores the transition from a model centered on intersubjectivity to one centered on intercorporeity. Theories of intercorporeity based on a reductionist approach are criticized. The category of "need" is investigated in its preliminary ethical meaning, and the relationship between bodies and needs is addressed through an analysis of the philosophies of Emmanuel Levinas and Simone Weil.*

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Keywords: needs; phenomenology; intersubjectivity; Emmanuel Levinas; Simone Weil.

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Jonas Gamborg Lillebø

**Translation as «the kinship of languages»: a paradigm for the kinship of human beings  
and their «coming community»**

pp. 175-187

*This article discusses Walter Benjamin and Paul Ricœur's views of translation as respectively a  
kinship of languages*

*and as*

*a*

*paradigm.*

*By combining these two statements and interpreting the one with the other my aim is to  
commence a reflection upon the relevance of translation as an approach to ethical and political  
questions of today concerning racism and of the possibility of a (coming) community not based  
on identity-thinking.*

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Keywords: Translation; Ricoeur; Benjamin, Paradigm; Agamben, Political Philosophy.

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Mariano Ure

### **La inclusión radical del otro como hiperalteridad**

pp. 189-204

*The aim of this article is to analyse critically the resurgence of collectivism in Latin America and whether it favours the recognition of others and the creation of an unlimited (inclusive) community characterized by relations between members that are multiplied by their diversity. At the same time, assuming the context of political polarization in the region, it pretends to show philosophically the ethical conditions for inter-human coexistence.*

Keywords: inclusion; recognition; community; coexistence.

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Giuseppe Colombo

### **Se per nascita fossimo legati...**

pp. 205-216

*Man is given to himself through «being brought into the world by others», for he is, in different ways and degrees, «always generated by others»: the removal of this elementary and substantial truth has had catastrophic consequences, such as the curtailment of life to production, artifice, etc.*

Keywords: child; the man without father; “orphan gods”; generative ties (bonds); narcissism; falling birthrate (birth-rate fall).

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Rogério José Schuck, Fabrício Agostinho Bagatini

## **Selfie e subjetividade em tempos de redes sociais**

pp. 217-234

*This article aims at analyzing selfies and subjectivity in times of social networks. Firstly, it approaches the evolutions that took place in terms of communication (Bauman and May, 2010), and based on a bibliographic study on authors Lévy (1994, 2000), Capra (2008), Bachelard (2007), Persichetti (2013), Martino (2014), Souza and Saito (2014), it focuses on the concepts of instant, cyberspace, social networks, selfies, Collective Intelligence and Information and Communication technologies (ICTs). From early times, human beings are used to self-portraying as a way to show their identity and subjectivity. However, selfies have lately promoted a proliferation of real-time self-portraits in a fast pace that generates constant exposure in social networks. Based on this reflection, one may notice that within this context, the solid identity of modernity becomes fragmented, making room for the creation of multiple identities and subjectivities.*

Keywords: collective intelligence; ICTs; cyberspace; selfies; social networks; Identity; Subjectivity.

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María José Rossi

### **Mestizaje e intersubjetividad en América Latina: hacia una hermenéutica barroca**

pp. 235-254

*This paper addresses the concepts of hybridization and multiculturalism; its aim is to put forward an american hermeneutics based on the operating concept of the baroque. The baroque expresses the tension of divergence which characterizes our soil. This issues in a double interpretative strategy: one which invites agreement and dialogue; another attending to dissemination and conflict. We believe both moments are key components of the structure much texts in the american literary tradition.*

Keywords: interculturality; antagonism; agreement; hermeneutics; baroque.

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