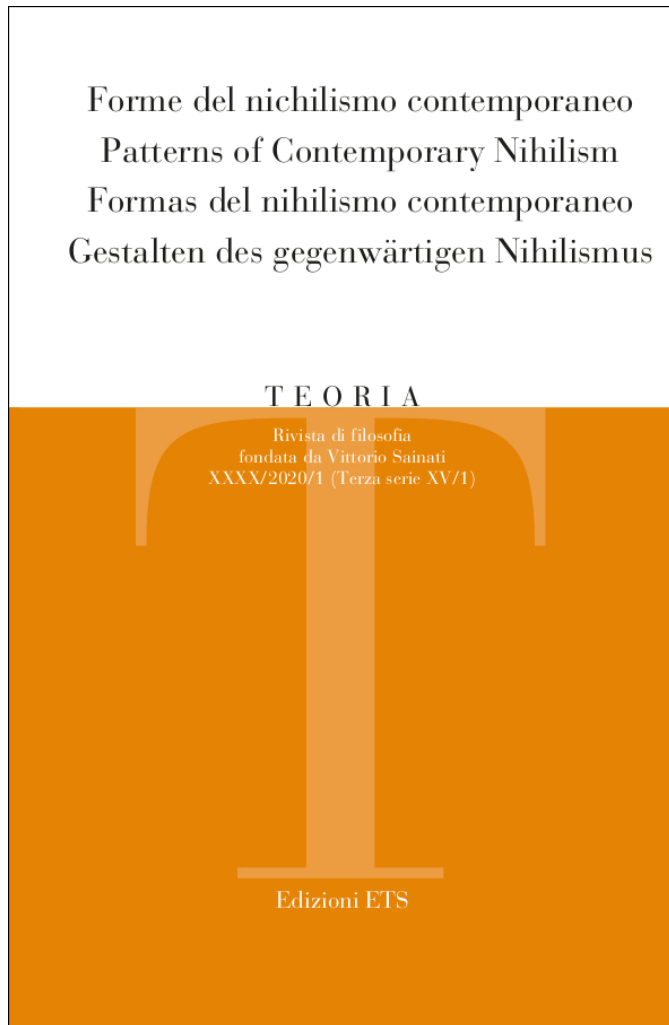


There are no translations available.



*Patterns of Contemporary Nihilism* è il tema del primo convegno dell'International Center of Studies on Contemporary Nihilism (Ce-Nic). Vi hanno partecipato molti studiosi provenienti da tutto il mondo. Essi hanno discusso il tema del nichilismo con riferimento ad alcuni momenti della sua storia, mettendo a confronto il pensiero occidentale con quello orientale, sviluppando alcune riflessioni sulle conseguenze nichilistiche degli sviluppi tecnologici.

*Patterns of Contemporary Nihilism is the topic of the first meeting of the International Centre of Studies on Contemporary Nihilism (Ce-Nic). It was attended by lots of international scholars. The authors analyses focus on specific moments in the history of nihilism, make comparisons between Western and Eastern philosophy, work out reflections on the nihilistic consequences of technological advancement.*

[Premise/Premessa](#) , Adriano Fabris, Alfredo Rocha de la Torre  
[PDF \(English/Italiano\)](#) , pp. 5-6 | doi: 10.4454/teoria.v40i1.82

Patterns of Contemporary Nihilism is the topic of the first meeting of the International Centre of Studies on Contemporary Nihilism (CeNic), held in Pisa from 4<sup>th</sup> to 6<sup>th</sup> November 2019. It was attended by lots of international scholars from CeNic as well as quite a few researchers from the University of Pisa. The profiles of those who attended CeNic can be found at [www.nihilismocontemporaneo.org](http://www.nihilismocontemporaneo.org), along with a description of what the Centre does. Promoted by Alfredo Rocha de la Torre (Universidad Pedagógica y Tecnológica de Colombia) and Adriano Fabris (University of Pisa, Italy), CeNiC acts as a place for the study and coordination of global initiatives about one of the main topics of contemporary philosophy: the problem of nihilism. Throughout its history, philosophy has inherently been confronted with such issue. However, since the eighteenth century, dealing with such issue has become a matter of urgency: a matter that philosophy must take on board. The authors of this instalment of «Teoria» did not shy away from the challenge. Their analyses focus on specific moments in the history of nihilism (as they discuss such authors as Jacobi and Nietzsche, Heidegger and Levinas), make comparisons between Western and Eastern philosophy, work out reflections on the nihilistic consequences of technological advancement. The result is a broad overview of such phenomenon, its birth, the ways in which philosophy can provide an antidote to this virus that still infects the lives and thoughts of humans.

[Nihilism and Indifference](#) , Adriano Fabris  
[PDF \(English\)](#) , pp. 7-16 | doi: 10.4454/teoria.v40i1.83

What is the general meaning of the word “nihilism”? Is it possible to define different patterns during the history of this philosophical phenomenon? This paper try to reconstruct the history of “nihilism”, from Ancient Greece to Contemporary Thought, starting from the idea that nihilism has essentially to do with the human attitude of indifference. The antidote to this attitude, therefore, can be found in a true motivation. Ethics could help us to define and activate it.

[Nietzsche: le fonti francesi del nichilismo](#) , Giuliano Campioni  
[PDF \(Italiano\)](#) , pp. 17-29 | doi: 10.4454/teoria.v40i1.84

The paper reconstructs Nietzsche’s concept of “nihilism” by discussing, above all, his texts since the 1880s. The connection of the ideas developed in these fragments with French psychology and literature is deeply investigated.

The last part of the paper is devoted to analyse the role played by Paul Bourget and Ernst Renan in Nietzsche’s thought.

[Die Geschichtlichkeit Europas und die Schatten des Nihilismus](#) , Dean Komel  
[PDF \(Deutsch\)](#) , pp. 31-39 | doi: 10.4454/teoria.v40i1.85

The article deals with the relationship between European historicity and the experience of European nihilism that Nietzsche and Heidegger confronted us in the first place. The key point is that nihilism can capture Europe’s historical understanding as much as it is grounded on values. On this basis, historicity is understood as a value of Europe’s identity, without regard for its nihilistic effect. Is the fulfilment of a man in his humanity as the main endeavour of European humanism necessarily grounded on values? The experience of European nihilism paradoxically opens up new perspectives on understanding European historicity and offers a different horizon for the fulfilment of man in his humanity.

[Living the trivial and immediacy in the digital territory](#) , Mariano Ernesto Ure  
[PDF \(English\)](#) , pp. 41-49 | doi: 10.4454/teoria.v40i1.86

In this paper we describe the main characteristics of the use of interactive technologies of communication, and we analyze them from the perspective of nihilism. In particular, we wonder if the abundance of trivial content immediately shared without filters, which promptly disappear, is an expression of a new form of nihilism, or if, on the contrary, it is the expression of an existential resistance of the subject to the threat of dissolution that comes from the indifference of others. This approach will allow us to discuss the type of existence of the contemporary subject that emerges from the fusion between the real world and the digital one and, also, to point out some patterns about the mediations that act in the configuration of his identity.

[\(Post\)modernidad y nihilismo en tiempos tecnológicos](#) , Rogério José Schuck  
[PDF \(Español\)](#) , pp. 51-60 | doi: 10.4454/teoria.v40i1.87

English title: (Post)modernity and nihilism in technological times. This paper aims to discuss core issues regarding knowledge and modernity, and more specifically to critique the latter, by reflecting on the context of contemporaneity through a glance at nihilism in the technological times. The core problematics to be discussed are: what is modernity? What does it mean to be modern? What are the main constraints of modernity? This text is largely based on Gadamer's propositions in his work *Truth and Method*, as well as on major modernity authors such as Descartes and Kant. Finally, a change in the objectification position may be observed. Such change shows that, long before we participate in history or realize its effects on us, it is already unfolding and it always surpasses us. Therefore, thinking of our context requires us, beforehand, to be open to what happens to us, though it may not be in line with our desire, and the capacity to understand it.

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[Fondamento o abisso \(Abgrund\)? L'interpretazione heideggeriana del nichilismo nella filosofia di Nietzsche](#) , Alfredo Rocha de la Torre

[PDF \(Italiano\)](#) , pp. 61-75 | doi: 10.4454/teoria.v40i1.88

The current article addresses the heideggerian interpretation of the concept of nihilism in nietzschean philosophy. Pointing out three components of Heidegger's relationship with Nietzsche (1. Heidegger's approach to Nietzsche as the culmination of Western metaphysics [Vollendung der Metaphysik], 2. the interpretation of five key concepts of Röcken's philosopher in a metaphysical reading, and 3. the implicit concordances in Heidegger's thought with Nietzsche's philosophy) the article focuses primarily on the first two outlined points in order to stress that, contrary to Heidegger's stance, the nietzschean solution to the problem of nihilism does not end with the postulation of a ground (*Grund*) which substitutes those others which have governed Western history, but in the conception of the will to power as abyss (*Abgrund*), namely, in an opposite direction to that posed by Heidegger.

[Jacobi contra Fichte. La primera acusación de nihilismo](#) , Jacinto Rivera de Rosales

[PDF \(Español\)](#) , pp. 77-89 | doi: 10.4454/teoria.v40i1.89

English title: Jacobi vs. Fichte. The first accusation of nihilism. The first accusation of nihilism took place in a letter that Jacobi wrote to Fichte in 1799, amid the dispute over his atheism. The article exposes the philosophical position from which Jacobi throws his objection: that of a realism based on belief or faith. But it also explains how Jacobi interprets the transcendental idealism of Kant and Fichte, confusing the transcendental with the empirical, which also makes him possible to describe it as nihilism.

[La refutación del Nihilismo en Tiempo y Ser: Heidegger repensando a Parménides](#) , Teresa

Oñate

[PDF \(Español\)](#) , pp. 91-102 | doi: 10.4454/teoria.v40i1.90

English title: Refutation of Nihilism in “Time and Being”: Heidegger’s Re-interpretation of Parmenides

This article addresses the new interpretation of the didaskalic poem of Parmenides enabled by Heidegger in his lecture Time and Being [also in the Summary of a Seminar on that lecture]. Focusing specially on the statement: “For thinking and being are the same” [Gar tò auto estí noeîn kai eînai]. In order to this, Being without beings has to be thought proceeding through no subject sentences: «It gives Being». «It gives Time». «It gives Time and Being» [Es gibt Sein. Es Gibt Zeit. Es gibt Zeit und Sein]. This allows Heidegger to outline the ontological difference between two ranges-regimes of language related to the intensive-indivisible scope of Being, on one hand, and to the extent-divisible of beings, on the other hand. To conduct this, the procedure required consists in a methodological nihilism: Being is not a being. Time is not a being, which denies the ontological nihilism: There isn’t not-Being in the differential scope of Being-Time. Thus resulting in the Das Ereignis doctrine: (ex)apropriatory happening belonging, at the same time, to the (true) Time and the (true) Being as Alétheia: ontological truth. All this requires to think how Das Ereignis is not, taking into account the essential role undertaken by the Léthe of Alétheia and the Possible Absence (restraint, retreat, reserve) as withdrawal or di-fferentiation of not-giving which encourage the giving of the gift. Thus, the simplification and the equalisation of Being to beings and of Time to present time is avoided.

[La personalidad impersonal como camino de superación del nihilismo en Nishitani Keiji](#) ,  
Rebeca Maldonado  
[PDF \(Español\)](#) , pp. 103-114 | doi: 10.4454/teoria.v40i1.91

English title: The impersonal personality as the path towards the overcoming of nihilism, in Nishitani Keiji’s thought.. This paper is framed within an interpretation of writings by Nietzsche, Martin Heidegger and Nishitani Keiji on nihilism, and which can be regarded as three great nihilism movements or as three great nihilism shifts and transformations of subjectivity. By doing this effective, we discover a new dialogue with the god, emerging a god and at the same time, a personal impersonal human being.

[Potentially, Relationality and the Problem of Actualisation](#) , Andrew Benjamin  
[PDF \(English\)](#) , pp. 115-124 | doi: 10.4454/teoria.v40i1.92

This lecture outlines elements central to the project of rethinking the concerns of political theology. The lecture seeks to integrate that thinking into the development of a philosophy of life; life defined by an already given relation to the law. Maintaining the law, which is the stance against nihilism, whilst complicating the way law is understood, involves a shift in how sovereignty would itself then be conceived.

[The Buddhist understanding of nihilism by Keiji Nishitani in front of the scientific explanation of the religion](#) , Seung Chul Kim  
[PDF \(English\)](#) , pp. 125-136 | doi: 10.4454/teoria.v40i1.93

The topic discussed in this essay is the Buddhist understanding of nihilism by Keiji Nishitani ( 1900-1990), a Japanese Buddhist philosopher of the Kyōto School. The thesis advanced in this paper is that Nishitani's philosophical thought based on Buddhist insight could shed light on the discussion on the relation between Christianity, religion, and science in our age.

[Think Rationally but Feel Spiritually A Nihilistic Dualism in Modern Japan](#) , Tsunafumi Takeuchi  
[PDF \(English\)](#) , pp. 137-146 | doi: 10.4454/teoria.v40i1.94

In this paper, I would like to deal with “nihilistic dualism”. I will first clarify what “nihilistic dualism” is according to Nietzsche (§1). Then, I will introduce its appearance in Japan in modern times (§2) and then its appearance in contemporary Japan (§3). With regard to the former (that is, modern Japanese nihilism), I will discuss a split in Japan between tradition and modernization as seen through Karl Löwith's eyes. With regard to the latter, I would like to discuss the religious

self-understanding called “non-religious” in contemporary Japan.

[Lived Experiences of Non-Sense: the Shadow of Qohelet on Contemporary Nihilism \(English\)](#) ,

Stefano Bancalari

[PDF](#) , pp. 147-157 | doi: 10.4454/teoria.v40i1.95

This paper aims to root the question of nihilism in a lived experience. By examining the (almost hidden) presence of Qoehlet in contemporary phenomenology it is possible to find in boredom the actual *Erlebnis* of meaninglessness and to bring out its fundamental methodological function. This implies a criticism of Heidegger’s privilege of *Angst*, which appears to be lacking in phenomenological concreteness. From this vantage point of view, it is possible to argue that the menace of non-sense does not at all coincide with that of nothing (and of death) and that it is by far more insidious and dramatic than the latter.

[The nomadic representation: forms of the human and indifference to value](#) , Giovanni Scarafile

[PDF \(English\)](#) , pp. 159-17 | doi: 10.4454/teoria.v40i1.96

Considering the history of philosophy, representation is certainly a way to refer to a form of knowledge centered on vision. In the case of its connection to nihilism, representation acquires an additional significance, becoming a metonymy with which we allude to the substitution of a term with another one that has with the first one a qualitative closeness. Therefore, representation itself is not a marginal dimension, but an effective lens through which we can see the morphology of nihilism and its actuality. In this paper, my intention is to trace the recurrences of the meaning of representation in the thought of Nietzsche and Heidegger.



[Technology, Art, and Second Order Nihilism in Heidegger](#) , Alberto L. Siani  
[PDF \(English\)](#) , pp. 173-181 | doi: 10.4454/teoria.v40i1.97

This paper explores Heidegger's juxtaposition of art and technology from the angle of the nihilism issue. After sketching reasons and aims of Heidegger's turn to poetry I interpret this juxtaposition in terms of a core deontological dichotomy between the metaphysical-technological and the poetic-destinal forms of subjectivity and their relationship to the world, aimed at overcoming the extreme danger of contemporary nihilism. Finally, I highlight the danger of an even more threatening second order nihilism implicit in this dichotomy.

[La doppia negazione del senso. Levinas contro il nichilismo](#) , Silvia Dadà  
[PDF \(Italiano\)](#) , pp. 183-194 | doi: 10.4454/teoria.v40i1.98

The article deals with the issue of nihilism and non-sense starting from Emmanuel Levinas's thought and from his comparison between being and nothing as it is outlined, from the earliest works, in the concept of the *il y a*. This comparison will lead Levinas in search of escape from the non-sense of the *il y a* from otherwise than being, which is the responsibility towards the other man (the levinasian "ethics as first philosophy"). The focus of the article is the analysis of the concepts of non-indifference and disinterest, which are discussed in the last part of the article. The ultimate goal is to think of a dimension of sense that does not deny non-sense, but indicates its presence at the very bottom of the ethical relationship, danger and possibility of an authentic relationship of non-indifference with the other man.

[La fine del mito e l'avvento del nichilismo](#) , Michele Borrelli  
[PDF \(Italiano\)](#) , pp. 195-208 | doi: 10.4454/teoria.v40i1.99

This paper analyzes some patterns of Humanism in the perspective of a planetary paideia. The

## Forme del nichilismo contemporaneo. Patterns of Contemporary Nihilism

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idea of education developed in the essay, e.g. the concept of paideia connected to the idea of human responsibility, can be, according to the author, a true alternative to the nihilism in contemporary age.