

There are no translations available.

Eurosofia. La filosofia e l'Europa

XXIII/2008/2 (Terza Serie III/2)

Abstract in italiano e inglese del fascicolo 2008/2

Vincenzo Vitiello

L'Europa e la filosofia, oggi

pp. 7-24

For centuries Europe has been the power that determined the “course of the world”, affirming its own identity through the assimilation of the diverse. This Europe has waned in 1989 together with the fall of the Berlin wall, an event that represents the point of maximum identification between Europe and the world. But this involves the danger of the disappearance of Europe and of the contradiction that has been its profound soul, the contradiction between the power and impotence of reason. If we can still imagine for Europe a role in the history of the world, it can't only consist in a struggle for power with the USA or with China, or with a resurgent Russia,

becoming thus the copy of its worst copies. Europe must instead turn towards the other side of the contradiction that marked it: the side of impotence, of heteronomy, of incompleteness. Europe survives if it has the courage to reduce itself, to diminish itself after having expanded to all the world.

Volker Gerhardt

Laboratorio Europa

pp. 25-43

The European Union's history has an unique character: it has achieved the creation of unity without cancelling the singularities that uphold it; it has the capability of action without depriving its member states of their functions. Carl Schmitt is hereby confuted: sovereignty can be divided. Europe thus appears as a laboratory for international political history. In more than two millennia Europeans have carried out experiments with themselves developing a self-understanding as representatives of humanity. Now they can again understand themselves as an example that they show to themselves, such as each one should be, in his own person, an example for humanity. He who becomes a model for others cannot obtain pretences from it. He can only be satisfied in establishing that he is understood.

Denis Guénoun

L'Europa e l'infinito

pp. 45-54

The term Europe expresses, at the same time and in an indissoluble manner, the movement towards the universal and its stop, expansion and its own crisis: in fact universalization shows itself as European only when it suffers a defeat that confines it into a well defined territory. This essay proposes to rethink, based of the present situation of Europe and on the considerations of Levinas and Jonas, the relationship between Europe and infinite; in particular it proposes to question the infinitization of technique and the infinitization caused by technique, suggesting the task of considering infinite as the opening and not as the reserve, as ethical and not economical infinite.

Félix Duque

L'Europa, o la difficile realizzazione quotidiana della pace

pp. 55-70

In this essay Europe is initially featured as the great cruise ship in Federico Fellini's film "E la nave va": a ship full of people, at the mercy of stormy seas, with more people ready to come aboard. Actually Europe's problem is in keeping together demos and ethos, the whole of individuals and populations, and their effective social and cultural commonality. Therefore, rather than pursuing the images of an improbable collective unity, Europe can be depicted as a fleet of small autonomous ships that, together, follow the same direction cooperating among themselves.

Dean Komel

Cos'è l'interculturalità?

pp. 71-83

The purpose of this article is to consider interculturalism as a sort of pseudonym: it does not only deal with culture, but also with its subtracted truth. For this reason, an intercultural theory that simply criticizes Eurocentrism and western hegemony countering them with the prospects of diversity totally misses the target: change should occur originating from inside the same thought that has originated Eurocentrism. Here interculturalism differs from multiculturalism which defends diversity without seeking a common ground, identifiable, according to the Author, with the intermediate state of being in the world.

Egidius E. Berns

Il vessillo di Maria. Religione e spazio pubblico in Europa

pp. 85-97

In this contribution I ask what could be an “European way” of making use of religion within public debates. In the first part of the essay I tell the history of the realization of the European flag as an illustration of how religious motives and motives as normally used in public and secular debates interact. In the second part I formalize this interaction in terms of the relation between faith and belief on the one side and reason on the other side. In this part I’ll refer to Derrida and Austin, insist on the distinction between *fides qua creditur* (faith, foi) and *fides quae creditur* (belief, croyance), and criticize both an absolute concept of reason and a dogmatic conception of religion.

Simon Glendinning

Europa, secolarizzazione e democrazia liberale

pp. 99-115

This essay introduces and critically explores a theme for philosophical discussion which has almost entirely disappeared from contemporary researches in philosophy, but which used to be a central part of mainstream philosophical debate: the philosophy of the history of the world. At the height of its most intensive period of study in the eighteenth and early nineteenth centuries, philosophical accounts in this area were predominantly theological histories of man. In our time these accounts have been largely displaced by natural histories of man. The change involved in this displacement is not, I contend, a minor shift in philosophical fashion but marks a fundamental mutation in the default construal of the world and the significance of our lives. The naturalization of our understanding of human life is closely tied up with the movement of secularization in European society. However, it is argued that the mutation in the movement of the history of the world that is making itself visible in our time is not best understood as an atheist event but a mutation within a fundamentally Christian one.

Önay Sözer

L'identità dell'Europa: una riconciliazione solo nella scissione stessa?

pp. 117-128

This article is inspired by Joachim Ritter's interpretation of the concept of "division" in Hegel and by a recent article by Slavoj Žižek on Turkey and the West to develop some considerations on the problem of European identity. Both Ritter, in the writings that follow his stay in Turkey (1953-1955), and Žižek, invite Europeans to look at Turkey not as an alleged "other" but as another "equal", also from a cultural point of view. In this way, however, the division of Europe in

respect to the other from itself is maintained, as the other is accepted only through assimilation: European identity globalizes and is globalized. On the contrary, as the Author argues, the identity of Europe is not the rooting in a religious tradition, and not even rationalism and technique, but must be an identity-in-the-world, a being-in-one-among-with-the-others.

Anna Czajka

Tra messianismo e logica. Breve profilo della filosofia polacca

pp. 129-140

The article depicts an historical profile of Polish philosophy, highlighting on one side its belonging to the super-national context of European thought, and identifying on the other its moments of original and specific theoretical elaboration. First among them is messianism, with its main characters operating during the first half of the 19th century, and it is clearly recognized as a philosophy tied to the peculiar social and political conditions of Poland, which were anyway important for the destiny of Europe as a whole. At the antipodes of messianism, as a reaction to it, we find logical research, one of the most productive of Polish philosophical reflection, which has known multiple declinations. One of the distinctive features of Polish thought is also its own placement, in full awareness, as a meeting point between Europe and its eastern border – not only geographical – Russia.

Remo Bodei

Dentro l'anomalia italiana: la filosofia a Pisa

pp. 141-153

The peculiar character of Italian philosophy can be identified by the fact that, since its origins, it is not directed only to specialists but to a wider audience in the attempt to persuade and orientate it. Italian philosophy is at its best in the attempt at finding solutions to problems where the universal and the detail, the logic and the empiric clash. They are, often, philosophies of the "impure reason" that takes into account the conditionings, the imperfections and the possibilities of the world. On the other hand, the philosophical consideration on science on one side and interior thought on the other, have only known a limited development. In some aspects, and in the perspective of long duration, Pisa represents an exception whose examples we may find in Galileo Galilei and Giovanni Gentile.