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Abstract in inglese del fascicolo 2010/2

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Carlo Marletti

### **Su semantica e pragmatica nella filosofia del linguaggio di Renzo Raggiunti**

pp. 9-20

This text is devoted to a central aspect of Renzo Raggiunti's philosophy of language: the criteria that delimit semantics and pragmatics that he proposed in some of his works during the last century Eighties. The essay highlights the richness of perspective of Raggiunti's theory, who puts to the core of this semantic survey some contents and processes of interpretation on which the mutual comprehension of speakers and listeners is achieved. It is also remembered his remarkable anticipating ability with regards to the most recent theoretical horizons, where the role of the Semantics of Enunciation gives place to the overall dimension of meaning of the Communicative Act.

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Caludio Cesa

### **Note su Armando Carlini**

pp. 21-35

The essay recalls Armando Carlini's thought starting from one question: what was the kind of - or what sort of genesis happened to - Carlini's Idealism? Cesa answers this question recalling the relationship between Carlini and Giovanni Gentile, showing in what his existential interpretation of the Gentilian act consists and reflecting on the relationship between Carlini and the Catholic Church.

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Adriano Fabris

**Carlini oggi**

pp. 37-48

Fabris's essay discusses Carlini's thought from four different points of view: the deepening of the philosophizing subject matter on Carlinian's thought; the relationship between philosophy and myth; the comparison between philosophical behaviour and religious sphere; the relationship between Italian philosophy and European philosophy. Among these issues it is possible to find in the thought of Carlini cues which are still valid so as to be compared to the contemporary philosophical reflection.

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Leonardo Messinese

## **Lo spiritualismo di Armando Carlini come via alla trascendenza**

pp. 49-73

The present essay has essentially two purposes. The first is to show that Armando Carlini's philosophical position was most of all - though not only - constituted through criticism directed to Idealism (first the Hegelian one, then the Gentilian) and to classical metaphysics. The second is to draw the line of the Carlinian "way" to transcendency which - introducing an essential reference to the Christian God - is clearly proposed as the criticism of the "cosmological metaphysics" of the Greek thought. Concluding, the author discusses the category of "interiority", which is at the core of Carlini's "theological way".

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Massimo Barale

**Trascendentalismo ed esistenzialismo nelle riflessioni di Armando Carlini sulla possibilità di una metafisica**

pp. 75-84

This essay talks about the concept of 'metaphysics' as it was interpreted by Carlini, leading it back to a transcendental perspective of Kantian ascendancy. In particular, the work attempts at an in-depth study of the Carlinian conception of transcendental as "something that proves constitutively defined by its ability to make transcendency possible".

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Simonetta Bassi

**Armando Carlini storico del Rinascimento**

pp. 85-99

This essay recalls Armando Carlini's interpretation of the Renaissance within his conception of the History of Philosophy. It also refers to the exchange of letters between Carlini and Garin, which is hereby published as an Appendix.

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Stefano Perfetti

### **Armando Carlini e il "problema religioso" di Aristotele**

pp. 101-112

In his many books devoted to Aristotle (mainly selection of texts in translation, with annotations and interpretative essays), Armando Carlini sketches out an original theoretical analysis, echoing the main tenets of his own philosophical development. According to Carlini, Aristotle's "religious problem" goes beyond philosophy of religion and connects ontology and gnoseology within a framework of philosophical 'actualism'. At different degrees, the essence of God and man is thought and self-consciousness. God is the full actuality of self-thinking, the perfect form of self-consciousness. Man, as he experiences that contemplative life described in Nicomachean Ethics bk 10, is self-consciousness in search of the self; and he does it by going up to the other from himself (multiplicity, world, etc.). In his still relevant analysis of bks. 7-8-9 and 12 of the Metaphysics, Carlini points out that Aristotle's inquiry on the "on he on" ("being

qua being”) is fully revealed as “act within the act of knowledge”. There is a complete coincidence of the actuality of substance and act through which we attain its knowledge: Aristotle’s ousia is the perfect synthesis of ‘act of thinking’ and ‘the thought object’.

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Daria Trafeli

### **Carlini e il problema della metafisica**

pp. 113-119

What is metaphysics? A problem for so long debated in the whole philosophical history: there were so many attempts to understand it, to transform it, to raise it to the higher levels of philosophical reflection, but there were also attempts to destroy it. This problem has been at the heart of Carlini’s thought for many years: starting from his writings in 1921, passing through his two debates with Mons. Olgiati, arrived to its peak in 1956. In that year, starting from Heidegger’s reflection, he reached the conclusion that metaphysics is the “myth of philosophy”.

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## **La biblioteca di Armando Carlini**

pp. 135-145

To deeply understand a philosopher's thought it could be useful to analyse the books and the authors read by the philosopher. Discovering Carlini's library, which has been recently donated by his family to the Biblioteca di Filosofia e Storia of Pisa University, could help us to locate him better within the European philosophical situation in which he was set and, in doing so, we could know the development of his philosophy. It is very interesting to note both the remarkable presence of some authors, for example Aristotle, St. Augustine, St. Thomas, Locke, Croce, Gentile, but at the same time to witness the almost complete absence of some philosophical trends, especially economical, social and political philosophy too.

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