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Piero Martinetti, filosofo europeo

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ABSTRACTS E KEYWORDS

Francesco e Guido Ghia

Memoria «Un cittadino europeo nato per caso in Italia». Presentazione

(pagine 355-357)

Piero Martinetti

Del conflitto tra religione e filosofia

(pagine 358-365)

ABSTRACT

This text was written by Martinetti between 1924 and 1926. It offers an effective synthesis of the way in which Martinetti deals with the relationship between religion and philosophy starting from transcendentalism. Philosophy represents a speculative renewal of the theoretical material of religious symbols and its arising is connected to the passage from aesthetic symbolism to rational symbolism.

KEYWORDS

Phenomenology of Symbolism, Mystical Spiritualism, Transcendentalism, Religion and Paganism.

Lorena Cebolla Sanahuja
Il neokantismo religioso di Piero Martinetti
(pagine 366-375)

ABSTRACT

Can the philosophy of Piero Martinetti be considered as one among the philosophical trends denominated neokantism? This paper will defend so. Influenced by the philosophy of Africano Spir Martinetti proposes a comprehensive philosophical system that is presented as a transcendental philosophy of culture, in which the theoretical and practical activity is aimed at developing the moral conscience or will that must disclose the sense of the transcendental reality. It is this later reality that gives meaning and sense to human life and practice, bestows philosophy with a social task and allows us to define Martinetti's philosophy as a religious neokantism.

KEYWORDS

Neokantism, Transcendental Reality, Philosophy of Religion, Education of Will.

Guido Ghia

Lineamenti di un idealismo religioso. Martinetti lettore di Afrikan Špir

(pagine 376-386)

ABSTRACT

For Špir's and Martinetti's religious idealism the principle of identity is not only the fundamental law of knowledge, it is also an ontological principle and displays the essence of reality. Religion, freedom, morality and philosophy have for Špir like for Martinetti the same theoretical foundation: the principle of identity and the *apriori* religious, which is the characteristic of the Supreme Being, of the absolute, of God. God is not the creator deity of the universe and humankind, but man's true nature and the norm of all things in general. The moral and religious conscience live in the contrast between this norm and empirical reality. Religious philosophy is not only elevation of this empirical reality, it is also an experience of personal freedom.

KEYWORDS

Religious Idealism, Religion of Freedom, Apriori Religious, Philosophy as Elevation.

Omar Brino

Egli «non chiede all'idealismo quello che gli chiediamo noi». L'interpretazione dell'idealismo tedesco in Martinetti e in Gentile

(pagine 387-400)

ABSTRACT

The theoretical discussions between Gentile and Martinetti are linked to their different interpretations of the post-Kantian German philosophy. Gentile's remarks on Martinetti seem to echo Hegel's famous criticisms of Fichte (the "bad" Infinite, the Sollen that never becomes Sein and the Wissen that has to give space to *Glauben*), even if there are some "Fichtean" elements in Gentile's philosophy too (for instance, the priorities of Act over fact and of the absolute Ego over the empirical one). On the other hand, Martinetti's many remarks against Hegel are addressed above all to Italian neo-Hegelianism, which is accused of confusing the difference between historical-empirical and idealistic-metaphysical levels.

KEYWORDS

Critical Idealism, Absolute Idealism, Transcendent Idealism, Immanent Idealism, Religious Idealism, Actual Idealism.

Francesco Ghia

Martinetti e il modernismo. Aspetti della fortuna e della ricezione del pensiero martinettiano in Italia

(pagine 401-413)

ABSTRACT

Martinetti played a connecting role between German philosophy and young Italians of Modernism. In particular, the mediation of Martinetti for the knowledge of the thought of authors such as Eucken or Troeltsch was fundamental. The reception of Martinetti of the thought of the English Jesuit and exponent of Modernism Georg Tyrrell is also very important. The word that appears most often in this reception is “future”. The construction of a future founded on authentic obedience to the inner demands of truth justice, and good conscience is the sum of Martinetti’s contribution to the debate around Modernism. Two correspondence between Troeltsch and Jacini Jr. and (unpublished) between Eucken and Jacini Jr. document the importance of the mediation role played by Martinetti.

KEYWORDS

Religious Liberalism, Future, Free Church, Mysticism.

Carlo Brentari

«Il presentimento pietoso non ci inganna». L'unità di istinto e intelligenza in «La psiche degli animali» di Piero Martinetti (1920)

(pagine 414-426)

ABSTRACT

Piero Martinetti's writing *La psiche degli animali* (1920) begins with a question that is unavoidable for those who investigate animal life in an anthropological-philosophical perspective: "Is there an animal mind?" In order to answer this question, the author moves on two different levels. On the first level, Martinetti criticizes Descartes' mechanistic stance and its prosecutors in the philosophy and physiology between the nineteenth and twentieth centuries (in particular, Martinetti criticizes Jacques Loeb's theory of tropisms). On the second level, Martinetti develops an original theory: the animal's mind is primarily free, plastic and, in its own way, intelligent, whereas instinct would be nothing but intelligent action that has "sedimented" in the species behavioural repertoire and has become automatic. This thesis, however problematic from an ethological standpoint, implies that the cognition processes of animals and human beings have a common origin. Moreover, it can provide a solid argument for the basic, ethical aim of Martinetti's writing: to give philosophical support to the adoption of an attitude of piety towards animals.

KEYWORDS

Human-Animal Studies, Instinct, Ethical Status of Animals, Morality.

Silvano Zucal

Un testo “eretico” di Martinetti sul matrimonio

(pagine 427-438)

ABSTRACT

The paper offers an initial brief overview of marriage seen by philosophers to dwell on the original and provocative theses of Piero Martinetti. For Martinetti there are three forms of love: physical (instinctive) love sentimental (emotional) love spiritual (unitive) love. Authentic marriage is the realization and enhancement of spiritual love through both physical love and sentimental love. But few unions between men and women are able to achieve the status of a spiritual and moral act so high. It is not enough to be cautious in concluding the marriage bond; it is necessary to know how to conserve and transform the erotic and sentimental bond in a moral and spiritual bond. Thus the marriage described by Martinetti is a vocation and is not for everyone.

KEYWORDS

Philosophy of Marriage, Physical Love, Sentimental Love, Spiritual Love.

NOTE E RASSEGNE

Paolo Bodini

L'angelo sordo. Dalla formalità della legge morale all'universalità dell'imperativo kantiano

(pagine 439-457)

ABSTRACT

In the first pages of *Critique of Practical Reason*, Kant clarifies that his goal is not to invent a new ethics. Kant's investigation starts from the fact that an ethics is always present, no matter which. Following kantian analysis, the aim of present article is to identify the conditions of possibility of that persistent presence and understand whether that conditions can be the first step toward some minimal but universal normative theses.

KEYWORDS

Kant, Transcendental, Deontology, Normative Ethics.

Elisabetta Astori

Giorgio La Pira e i Colloqui mediterranei. Alle origini di una politica del dialogo (1957-1967)

(pagine 458-468)

ABSTRACT

The Mediterranean conversations were Giorgio La Pira's great intuition. Between 1958 and 1961, the conversations got ahead with inter-religious dialogues among the big monotheisms that meet around the Mediterranean sea. These religions come from Isach, Ismael and Abraham. The Mediterranean sea, Lake Tiberias for La Pira, is a meeting and exchange sea from where peace must start. The dialogue must come true among the north coast, the European one, and the south coast. These are ex-colonies with a dream of rebirthing and ransom. Jerusalem, the holy city, is the center for these peace which has its roots in the discovery of what unites the free religions coming from Abraham. In Jerusalem the religions meet in order to pray as Massignon recalls. The conversations were four. A fifth one was never ended. They invited African, Asiatic and Europeans politicians and leaders to open a way for dialogue and for the building of bridges instead of walls. In this way La Pira opened the street to the inter-religious dialogue and showed an opportunity in substitution of the Cold War.

KEYWORDS

Dialogue, Conversation, Mediterranean, Inter-religious, Firenze, Isaiah's Path, Peace

Paolo Marangon

A proposito di una biografia di David Maria Turolto

(pagine 469-476)

ABSTRACT

The present paper analyses the recent biography of David Maria Turolto written by Mariangela Maraviglia. It proposes an assessment of the sources and sees as the biography's most convincing feature its multilayered reconstruction of the historical context. In particular, the article focuses on the utopian perception that Turolto had of Vatican Council II and tries to explain its reasons in relation to the reception of the event in the following decades.

KEYWORDS

Biography, David Maria Turolto, Utopia, Reception of Vatican Council II.