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**ABSTRACTS E KEYWORDS**

Dario Antiseri  
*La disputa sugli universali oggi*  
(pagine 9-22)

**ABSTRACT**

Starting from the ancient and medieval debate on the issue of universals, the essay deals with the difference between individualism and collectivism in social ontology and between realism and nominalism in political philosophy. The essay supports the thesis that the individualistic conception of society is irremediably conflicting with the organicist one.

**KEYWORDS**

Social ontology, Nominalism, Methodological individualism, Collectivism

Adriano Fabris

*Universalità e universalizzabilità nell'età del pluralismo*

(pagine 23-36)

ABSTRACT

The paper presents some patterns of the “universality” developed in the history of philosophy. Plato’s interpretation of universality as a prior, fixed level distinct from everyday’s experience, the paradigm of a universal that becomes particular in the Christian doctrine of incarnation, and the universal transcendental subjectivity in Kant’s thought are briefly discussed. Against the crisis of these patterns another idea of universality is proposed: the idea of a progressive universalization (that is, “universalizability”) that can give rise to a shared perspective in the human reference to the world. A final discussion of the dynamic of communication develops a concrete example of this issue.

KEYWORDS

Universality, Plurality, Subjectivity, Communication

Massimo Marassi  
*Sull'universalità del senso*  
(pagine 37-58)

#### ABSTRACT

The challenge that the universal faces at the present time does not escape the partiality which is inevitably present in every single historical period. Three levels of universality are outlined here, more or less flawed: a historically outdated strong universality, a modern one that separates justice from truth and a weak one, in which nihilism falteringly aspires to universality. In the contemporary context the weakening and the crisis of the universal are not to be ascribed to the difficult relationship between the universal and the particular and not even to the denial of the theological instance by the self-determined modern conscience, but rather to the all-post-modern and globalized encounter of an "other" coming from different cultures. On the positive side, a universality in progress is proposed, requested in a sense generated by an event. The sense-fields remain empty until a datum appears. What is there, the fact, is for us always relative to an instance of meaning, or rather to a complex range of instances of meaning. This relational structure is neither neutral nor invariable: rather it is each time understood and interpreted thanks to different attestations of meaning.

#### KEYWORDS

Universality, Sense, Field, Event

Giuseppe Limone  
*Che cosa è l'umano?*  
*L'universale e il politico*  
(pagine 59-110)

#### ABSTRACT

The essay offers a deep reflection on the relevance of the “universal” in the contemporary cultural condition. In the first part, it highlights the multiplicity of the meanings of “universal” and underlines its unrepresentability, non-deductibility and ineffability. In the second part, the essay shows the function of the “universal” in ethics and politics. It concludes with a defense of the “universal” as a key concept for a correct understanding of democracy in our time.

#### KEYWORDS

Universal, Value, Politics, Democracy

Massimo Serretti  
*La relazione di paternità*  
(pagine 111-136)

#### ABSTRACT

The article is divided into three parts, which examine the breadth of the paternal relationship with the scope of defining the universal. The first deals with divine paternity in its intra-trinitarian form. The Father, by way of a differentiated self-communication, founds the Divine Persons. The second part, though considering human paternity, seeks the former as a creatural articulation of divine paternity, according to what is announced in *Ephesians* 3:15. Thus, the nexus of human and divine paternities resists totalization impeding the totalitariness of human paternity while yet guaranteeing its quality and dignity. The third part, which is an initial attempt, brings to light some of the consequences that derive from the previous sections as they are given towards the issue of universality's form. The provided orientation charts a path to redefine the universal by going beyond platonic and aristotelic definitions. The nexus between human and divine paternity aims at subtracting the paternal relationship from "pure nature" and grafting it into the logic of the person.

#### KEYWORDS

Father, Person, Anthropology, Metaphysics

Francesco Botturi  
*Dell'universale in Giambattista Vico*  
(pagine 137-162)

#### ABSTRACT

The issue of the universal flows throughout the whole of G.B. Vico's work, in his search for a new synthesis of wisdom, for the authentic natural right, for the science of nations. But Vico is also aware of the danger of the abstract universalism of the Cartesian cogito, of modern erudition, which he corrects with a series of polarities: "critica" and "topica" natural right and history of the nations, "filosofia" and "filologia". Therefore Vico's universal has to be investigated in different areas and levels of his work, such as "verum ipsum factum", right and justice, "universale fantastico", history and "Provvidenza". But thus it becomes clear that the major meaning of Vico's universal lies in an epistemological-anthropological-historical frame, where empirical facts (immanent) are connected with undefinable above-universal (transcendent) Truth and Justice through the mediation of forms (transcendental) of true, certain, poetical gender, common sense.

#### KEYWORDS

Verum Factum, Natural Right of the People, Poetic Logic, Providence

Massimo Giuliani

***La dialettica tra universale e particolare nel pensiero ebraico***

(pagine 163-178)

ABSTRACT

The essay explores the Jewish dialectics between particular and universal, between Israel and the nations of the world, through four paradigms, taken from and elaborated upon four Jewish holydays: *rosh ha-shanà* as paradigm of the creation of the world; *pesach* as paradigm of redemption from Egypt that is liberation as well as compassion for the all of the outsiders/weak of society; *shavu'ot* as paradigm of the revelation: the unique but universal value of the Divine legislation; *sukkot* as paradigm of the eschatological convergence of Israel and the nations in recognizing the regality of God in Sion, in Jerusalem, according to the prophetic vision of *Micah* 4.

KEYWORDS

Torah, Kingdom of God, Israel and the Seventy Nations, Justice and Peace

Rocco Digilio  
*Sull'universale etico*  
(pagine 179-194)

#### ABSTRACT

The purpose of this article is to attempt to recover the category of the Universal, increasingly perceived as evanescent, through a reflection on ethics. The absence of ethics can be worryingly perceived in the various spheres of social life, from economic life to political life. First we discuss at length the foundation of practical reason and attempt to demonstrate that this foundation should be sought in the concept of "truth". Then we indicate possible perspectives opening up on to metaphysics, this being an unavoidable premise behind any future recovery, including the concept of the Universal.

#### KEYWORDS

Reason, Ethics, Truth, Metaphysics

Giuliano Sansonetti  
*Universalità e identità moderna*  
(pagine 195-210)

#### ABSTRACT

What is the fate of the Universal in our pluralistic societies? Is Pluralism simply a matter of fact or a value to be pursued? Pluralism is the expression of the difficult agreement between the universality of mankind, as maintained by the Enlightenment, and its identity, as underlined by Romanticism, in particular by Herder. An outcome of this process has been the ethics of authenticity, which is defined by Charles Taylor as a fundamental value of modern identity, and hence the emergence of the differences and the need for their recognition. But what does “recognition” means? Is it possible to speak of recognition outside a common domain? These questions are discussed in the paper through the perspectives of some great philosophers of our time, like Ch. Taylor, H.G. Gadamer, E.W. Said, E. Levinas, and J. Derrida.

#### KEYWORDS

Universality, Identity, Difference, Recognition

Federica Merenda - Alberto Pirni  
*Charles Taylor: Universalism in Question*  
(pagine 211-222)

#### ABSTRACT

Sixty years after the adoption of the Universal Declaration of Human Rights, the universality of such rights is far from being deemed uncontroversial. Particularly in the 1990s, a heated debate between universalist arguments and cultural relativist positions emerged, seeing the participation of both government officials, anthropologists, philosophers and scholars working in different fields. While the debate at the level of multilateral diplomacy found solutions in the adoption of a text (the Vienna Declaration and Programme of Action, 1993) promoting both regionalization and compliance with universal standards, the tension between foundational justifications of human rights and cultural differences is everlasting. In this regard, Charles Taylor's proposal to build an unforced consensus on human rights by separating the "norm of conduct", the "legal form" of such norm and its "underlying justification" represents an interesting solution for human rights to descend from the contested realm of "idolatry" to the more reasonable sphere of politics while not renouncing to their universal moral reach.

#### KEYWORDS

Charles Taylor, Universalism, Human Rights, Democracy

Giovanni Franchi  
*L'“universalismo” di Othmar Spann*  
(pagine 223-240)

#### ABSTRACT

At the beginning of the 20th century the doctrine of universalism by the austrian sociologist Othmar Spann marked a return to the basic principles of the classic political philosophy and to a material ethic. Refuting reductionism and atomism of the positivist doctrine, Spann has developed a concept of society as a whole but also composed of parts. The human being realizes himself by making himself member of the whole society, this happens through the knowledge of goods or exercising the necessary virtues to achieve it.

#### KEYWORDS

Social Science, Holism, Theism, Virtue

Elena Cecchi

*La ricerca dell'universale nell'ebraismo francese contemporaneo*

(pagine 241-254)

#### ABSTRACT

In different ages, the Jewish thought compares its universal contents with Greek categories in order to make its universalism emerge. In the age of emancipation Joseph Salvador speaks about Jews as “peuple principe” and he considers Jewish universalism more effective and lasting than the Roman and Catholic ones. After the Second World War, the École Juive de Paris tries to bring out the Jewish universalism after the Shoà reconstructed a new cultural landscape. Shmuel Trigano speaks about the Hebrew language as a philosophy which contains a new universal point of view.

#### KEYWORDS

Jewish Universalism, Emancipation, “peuple principe”, “pensée des pensées”