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Etica, religione, disordine globale
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ABSTRACTS E KEYWORDS

Luigi Alici
Etica e religione
(pagine 9-30)

ABSTRACT

Compared to a “global disorder”, interpreted as an oscillation between nostalgic for tradition and fanatics of the future, the relationship between ethics and religion can be configured, in the name of the excellence of good, according to a double articulation: between faith and religion, between ethics and freedom. However, an insuperable threshold remains, which mainly concerns Christian difference: the alternative to complexity is not reductionism, but the radical simplicity of belief, which challenges ethics.

KEYWORDS

Ethics, Moral Life, Religion, Faith, Person

Antonio Da Re

L'esemplarità tra religione, etica minima ed etica massima

(pagine 31-70)

ABSTRACT

The essay explores the topic of moral motivation. The hypothesis outlined is that theories of so-called “minimal ethics” have many limits due to the fact that they underestimate the role of motivation in moral life and moral action. On the other hand, theories of “maximal ethics” attempt to account for moral excellence (as in the case of supererogation), by developing a theory of moral motivation, pointing out exemplars of morally outstanding behaviour. With regard to exemplarism, the contemporary theory of Linda T. Zagzebski is discussed, while also referring to the classical contributions of Max Scheler and Henri Bergson. It is noteworthy that theories of maximal ethics, in this case, often use a lexicon of religious origin, such as when speaking of moral “saints”.

KEYWORDS

Moral Motivation, Maximal Ethics, Supererogation, Minimal Ethics, Religion

Stefano Zamagni
Religione, etica, economia
(pagine 71-86)

ABSTRACT

The essay deals with the topic of the relationship between economy, ethics, and religion which has undergone a surprising development over the last forty years, due to the crisis of the predominant theory of secularization. After outlining three different modalities of the relationship between economy and religion, the essay reflects on the role of Christianity in the era of global capitalism. It supports the thesis that integral human development has three dimensions: economic growth, socio-relational dimension, and spiritual dimension. In conclusion, it offers some principles for regulating economic action taken from the social doctrine of the Catholic Church.

KEYWORDS

Economy, Ethics, Religion, Global Capitalism, Inequality

Gabriele De Anna

Il naturalismo e il ruolo pubblico della religione

(pagine 87-116)

ABSTRACT

Rawls' naturalism, that has been the leading view in political philosophy for the last fifty years, contends that religion – together with metaphysics and substantial conceptions of the good – should play no role in public discourse, since public reason should be neutral. This paper discusses one of the assumptions of this view: the naturalistic assumption that religions are a matter of faith, in the sense that their contents are not natural and thereby are inaccessible by reason. The essay argues that current naturalistic accounts of value attempted to explain normative constraints on agents by progressively relaxing the strictness of naturalistic requirements, up to the point of seeking theistic solutions. However, appeals to God are also problematic, since it is questionable that a relevant notion of God is conceivable at all: if God is wholly other, He cannot matter for our choices and if He is a being among natural beings, He cannot explain our normative constraints. This essay sketches an account of transcendence, which vindicates the conceivability of a notion of God suitable for the explanation of value. The proposal rests on the possibility of transcendental arguments based on analogy and suggests that religion can be open to rational scrutiny and thereby contribute to public reason.

KEYWORDS

Naturalism, Transcendence, Public Reason, Analogy, Religion

Maurizio Chiodi

Etica, religione e disordine globale

(pagine 117-136)

ABSTRACT

The connection between ethics and religion today needs to be understood starting from the crisis that characterizes the contemporary religious experience. From this analysis arises the question about the responsibilities and tasks of theological reflection. The second part of this essay focuses on the theoretical question of the relationship between ethics and the Christian religion. This aim requires us to thematize the original connection that the “specific” Christian has with the forms of moral experience, in its quality that is both concrete and universally human.

KEYWORDS

Religious Phaenomenon, Reason, Faith, Ethics, Christianity

Andrea Aguti

Morale e religione: alla ricerca di una nuova alleanza

(pagine 137-162)

ABSTRACT

In this essay, I defend a view which connects morality again to religion, overcoming the modern conception of the moral autonomy that has produced the secularization of morality. I start from the current crisis of ethics due to the lack of moral justification and motivation that secular ethical theories do not seem able to fill. Then, I show how a theistic conception of morality, particularly a theistic metaphysics, can justify moral values' objectivity and normativity better than other ethical theories. Finally, I sustain that theism has the advantage to offer a moral motivation that makes explicit the relationship between morality and the ultimate meaning of life.

KEYWORDS

Morality, Religion, Theism, Moral Justification, Moral Motivation

Domenico Scalzo

Il disordine interno

La guerra civile tra origine e fondazione politica

(pagine 163-198)

ABSTRACT

The essay deals with the issue of political disorder. Its kick-off is a statement by Henry Kissinger on how insistent yet desperate the search for an idea of world order is at a time when globalization has changed the paradigm of international relations inherited from the Peace of Westphalia. This links to Hobbes' thought which is not only considered both the beginning and the completion of the *ius publicum europaeum* but also the vector of its force. The whole perspective opened by Leviathan's political theory regarding the principle of balance of powers connects the search for a political order with the vanishing point of the civil war. Civil war, due to the meaning of the reflection envisaged in the essay, is to be recognized as an original phenomenon of politics. In place of its being represented as a state of nature that precedes the formation of politics, civil war has to do with truth of the political rather than with a politics of truth. From the eschatological dislocation of Hobbes' political theology, in a comparison with the interpretation of Schmitt, Koselleck, Schnur, and, above all, Agamben, emerge the first features of a doctrine of civil war which are attentive to forms that political disorder can take when life as such becomes the stake of politics. At stake is the concept of the people, whose sovereign representation – the presence of an absence – constitutes the other side of the civil war as a fundamental politicization threshold of the West. A complex show of mirrors, a Two in One game, is put on scene by the spectacular mass machine of political democracy which tries desperately to stand on its feet at a time when the conflicts of globalization dig the power vacuum to which its legitimacy and consent are exposed.

KEYWORDS

Civil War, Political Order, Political Theology, International Relations, Globalization

Giovanni Cogliandro

Rivelazione, invito e autodeterminazione in Johann G. Fichte

(pagine 199-220)

ABSTRACT

In the different expositions of the doctrine of science elaborated by Fichte in the Berlin years the image is determined in the reflection and the divine manifestation as such is understood only by the doctrine of science, not by the particular sciences: the doctrine of science is therefore the *scientia scientiarum*, which provides the principles according to which the four disciplines which form the original quintuplicity are organized. Philosophy and religion are understood and connected as two genetic paths that go back to the original source of knowledge, and together they constitute the founding structure of the finite spirit in determination: this structure of the finite spirit is from the very beginning of Fichtian reflection considered as an opening to the concrete encounter of divine and human freedom, therefore to the very possibility of a Revelation. The presentification of God in the will through the *Summon* (*Aufforderung*) is the causal foundation of the moral doctrine that accompanies the doctrine of science: this presentification is treated with a broad conceptual articulation in the *Ethics* 1812, where the concept is considered as the foundation of being and where the reader can find an original declination of Platonism.

KEYWORDS

Determination, Intellectual Intuition, Doctrine of Science, Summon, Revelation

Lorenzo Gianfelici

“Saper vivere nel fallimento”

Umano e divino nel pensiero di María Zambrano

(pagine 221-242)

ABSTRACT

The contribution focuses on María Zambrano's conception of “crisis”, which is in many ways original within the philosophical panorama of the Twentieth Century. For a large part of Twentieth-Century philosophy, the crisis is the emblem of the human being's finiteness. Zambrano interprets the crisis by inscribing it in the semantic horizon of birth and hope: the human being is in crisis because he must complete the birth. Furthermore, following Augustine's lesson, the Spanish Philosopher reads the individual and historical crisis in a religious perspective. What worries humanity, what puts all its historical projects in crisis and causes failure, is a Divine that reveals itself and its indestructible life in and beyond all historical ruin.

KEYWORDS

Crisis, Birth, Hope, Divine, Failure

Sante Maletta

La disfunzionalità del cristianesimo

Alasdair MacIntyre filosofo della religione

(pagine 243-262)

ABSTRACT

This paper focuses on the relation between morality and secularization in the works of one of the major moral philosophers of our time: Alasdair MacIntyre. Firstly I analyze the philosophy of religion developed by him during the 1950s and the 1960s, which is characterized by a growing disaffection for the Christian belief; secondly I focus on the writings belonging to the 1970s and the 1980s, characterized by an Aristotelian-Thomistic approach and by MacIntyre's reconciliation with the Christian belief. In his latest works, MacIntyre identifies the possibility of a central cultural role for Christian theism in the liberal secularized societies, where it can develop its dysfunctional and critical potentialities.

KEYWORDS

Ethics, Secularization, Theism, Dysfunctional Role of Religion, Social Practices

Elena Cecchi

Sulla responsabilità tra Hans Jonas ed Emmanuel Levinas

Una rilettura in epoca di pandemia

(pagine 263-288)

ABSTRACT

The essay tries to reflect on the theme of responsibility developed in the main works Hans Jonas and Emmanuel Levinas composed after the experience of the Shoà, compared with the concept of responsibility which emerges, from the actual pandemic situation, in the critical thinking of Bernard-Henry Lévy. After the Holocaust Jonas excludes the omnipotence from God's features, through a particular myth, and he attributes all responsibilities of the events in history to man. Jonas – who bases his ethical thinking on metaphysics – speaks about men in politics as the people who wanted the most important responsibilities to manage our technical society to assure the existence, the physical harm to everybody in the present and to the next generations in the future. Levinas distances himself from Husserl and Heidegger considering ethics as “early philosophy” and responsibility the focus of the relationship with others. In particular, the metaphor of the “Visage” calls to a totalizing responsibility as to the alienation of “me” completely given to the other. Lévy criticizes the actual managing where the responsibility of politics has been delegated to Medicine without guarantees and he reflects on the actual pandemic managing situation of the social distancing which modifies the conception of responsibility that Levinas theorized.

KEYWORDS

Responsibility, Ethics, Social Disorientation, Care, Alterity