

M.BALDI  
«AD TE IGITUR PRIMUM VENIO». ERASMO NEL *DE CONSOLATIONE* DI GIROLAMO  
CARDANO

The article analyzes the influence of Erasmus in *De consolatione* (1542), Girolamo Cardano's first book of philosophy published during his lifetime. Erasmus is first and foremost a moral model for Cardano. His writings, especially *Adagia* and *Moria*, are a reliable source for his use of the humanistic tradition. From them, Cardano takes examples, dictums and considerations. Above all, he borrows their rhetorical method to criticize, comfort and try to convince men living in *stultitia*, deception and illusion. Cardano shares with Erasmus a censure of contemporary society, but is pessimistic about the possibility of an effective Christian moral reform. The *De consolatione* already gives us a glimpse of his awareness of the limits of Erasmus' project. The *De utilitate ex adversis capienda* (1561) will make this criticism explicit. At the same time, in it Cardano will clarify his new point of view and its difference from the one he had adopted in the *De consolatione*.

*Keywords:* Girolamo Cardano – Erasmus' influence – Comfort – Renaissance moral philosophy – Humanistic rhetoric.

G.C. CURCIO  
IL PERSONALISMO DI JACQUES MARITAIN

The question '*Who is man and what is man?*' has multiple answers, which reflect the fragmentary nature of humanism. Each 'fragment of humanism' offers some partial truths to build a single comprehensive vision of man, ultimately revealing the person as the center of interest of any humanism. The integral and inclusive humanism of Jacques Maritain, considered both from the perspective of his personalism and in comparison with the view of Emmanuel Mounier, presents itself as the unity beyond any fragmentation. Specifically, by interweaving a reflection on the *suppositum* as the relationship with what exists/the existent that makes the human being a person, Maritain overcomes the semantic ambiguity of humanism through the metaphysical meaning of the person. His personalism is a way of freeing the 'prisoner truths' of anthropocentric humanism in order to reach an integral conception of man. His wished-for return to a realistic and 'ontocentric' humanism appears as an authentic project of renewal, guided by fraternal friendship and based on the principle of 'caring for people' to achieve the common good of humanity as a whole. The aim of Maritain's personalism is to make humanism no longer fragmented, but realistic, ontocentric, integral and inclusive, finally providing the foundation for an authentically ethical community.

*Keywords:* Ethical community – Humanisms – Ontocentric humanism – Jacques Maritain – Personalism.

L. FORGIONE  
KANT, "I THINK",  
AND THE QUESTION OF SELF-IDENTIFICATION

The aim of this paper is to investigate some theoretical aspects of Kant's philosophy that are connected to the representamen 'I' and the question of self-identification in self-consciousness. The subjective capacity to represent oneself through the representamen 'I' is understood in terms of the structure of the so-called *de se* or *I-thoughts* developed by Perry and Recanati. This entails a contrast between Longuenesse's view and the author's approach to self-identification and the different uses of *I as subject*.

*Keywords:* Kant – Self-consciousness – Transcendental apperception – I think – Self-identification.

M.DELLA VOLPE  
FRAMMENTI DI VITA MORALE  
ADOLFO OMODEO E LA «RELIGIONE DELLE MEMORIE»

This essay examines the book *Momenti della vita di guerra* by Adolfo Omodeo in the light of correspondences held in the Omodeo archives. It does so by highlighting the philosophical structure and the historical and religious dimension of this work, which was written in 1934. It thus emphasizes its crucial role in the complex process that led Omodeo to define his historicism, with and against Croce and Gentile

*Keywords:* Historicism – Actualism – Religion – Fascism – First World War.

S. GENSINI  
LA DIMENSIONE SOCIALE DEL LINGUAGGIO NEI DIBATTITI  
ITALIANI DEL DOPOGUERRA

An important topic in twentieth-century Italian linguistic studies is the controversial relationship between the individual and the social character of language. Croce's theory of the absolute individuality of the linguistic act, on the one hand, and Ferdinand de Saussure's distinction between *langue* and *parole*, on the other, constitute the poles between which glottologists rooted in the methodological tradition of Graziadio Isaia Ascoli have tried to redefine the object of linguistic research. This paper focuses in particular on the last phase of the debate, inaugurated by *Idealism and Realism in the Sciences of Language* (1946) by Giovanni Nencioni (1911-2008) and concluded with *Introduction to Semantics* (1965) by Tullio De Mauro (1932-2017).

*Keywords:* *Langue/parole* – Glottology – Benedetto Croce – Ferdinand de Saussure – structuralism – Giovanni Nencioni – Tullio De Mauro

E. MASSIMILLA  
RINUNCIA, DOMINIO, CHIAREZZA: SU *WISSENSCHAFT ALS BERUF*  
A PARTIRE DALLA (E FACENDO RITORNO ALLA) CRITICA  
DI MAX HORKHEIMER A MAX WEBER

*Renunciation, Dominion, Clarity: On Wissenschaft als Beruf, Starting from (and Returning to) Max Horkheimer's Criticism of Max Weber*

*Abstract:* The essay examines the thesis set forth by Horkheimer in *Eclipse of Reason*, according to which Max Weber's lecture *Wissenschaft als Beruf* documents modern scientific reason's giving up of the objective of determining man's goal (the ultimate purpose of human existence), and therefore stands as a stepping-stone in the process of the full affirmation of purely instrumental rationality. This interpretative thesis acknowledges but also downplays an important theme in Weber's *Vortrag*, viz., the theme of the clarity (*Klarheit*) that science in its current configuration can bring to practical and personal life. In Horkheimer's complex thought path, however, such downplaying was destined to have significant consequences.

*Keywords:* Science – Disenchantment – Clarity – Max Weber – Max Horkheimer.

A. RAINONE  
ONTOLOGIA E INDISPENSABILITÀ IN W.V. QUINE

It would seem that for Quine all objects are mere posits of our epistemic and linguistic resources. This view might seem paradoxical, given that Quine declares himself to be a realist. However, Quine also argues that the contrast between mere posits and real objects is illusory because we are unavoidably confined to our conceptual scheme – the scheme that allows us to talk about the world. For us, only the indispensable entities that fall within our epistemic, linguistic and scientific conceptual scheme are real, and the roots of these entities are psychological and evolutionary. The Quinean ontological perspective thus appears as a form of epistemic and internal realism.

*Keywords:* Evolutionism – Indispensability – Objects – Ontology – Realism.

E. TAVANI  
STORYTELLING: HANNAH ARENDT E IL RACCONTO DI STORIA.

The essay examines H. Arendt's views on history and storytelling in terms of both a support to her theory of 'factual context' and a means to challenge teleology in historical determinism and philosophies of history. In what respect does Arendt believe that storytelling as a non-partisan 'shaping' of factual material can support the right of human beings to have access to factual truth? And how does storytelling contribute to illuminate what we may term Arendt's non-organic idea of history, an idea capable of highlighting the elementary structure of individual events understood as 'crystallized' historical entities? These questions are addressed by analyzing several of Arendt's

essays, including *Truth and Politics*, *The Concept of History*, and *Lying in Politics*, as well as passages from Arendt's *Notebook*, and by finally comparing her views with Walter Benjamin's on storytelling and constellations, and Derrida's on the role of the witness.

*Keywords:* Hannah Arendt – Historical storytelling – Jacques Derrida – Factual truth – Political lie.