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ABSTRACTS

Kieran Aarons, Governors State University, Chicago, USA

A DANCE WITHOUT A SONG: FURIO JESI ON SOLIDARITY, COMMUNITY, AND REVOLT IN THE AGE OF THE CRUEL FESTIVAL

This paper traces a logical and political thread leading from the theory of revolt in Furio Jesi's 1969 *Spartakus* to his later work on festivity and the "mythological machine model." It opens by arguing that the humanist model that frames Jesi's early efforts to disarm the allure of insurgent violence, sacrificial mythology, and Manichaean politics generates insoluble aporias that spur the development of a radically different approach to the study of myth and human nature. Next, I show how Jesi's studies on festivity from the 1970s redound upon and transform the theory of revolt in *Spartakus*, bringing it more in line with current epochal conditions. In doing so, they presage and lay the groundwork for the theory of 'destituent power' developed in recent decades by Giorgio Agamben.

Amerigo Barzaghi, Universidad Francisco de Vitoria and Saint Louis University—Madrid, Spain

GIOVANNI GENTILE AND AMATO MASNOVO ON THE NATURE AND DESTINY OF SCHOLASTIC PHILOSOPHY

In the last section of a 1922 essay on "La filosofia scolastica e la sua storia" ("Scholastic Philosophy and Its History"), Amato Masново (1880-1955) recalls the comment by his colleague Giovanni Gentile (1875-1944) on Maurice De Wulf's definition of "scholastic philosophy" – a definition analyzed by Masново as well. This context allows us to appreciate the differing interpretations of the very nature, and destiny, of scholastic philosophy in the thought of the two Italian philosophers and, by implication, of the very nature of philosophy itself. Indeed, Masново's and Gentile's are two radically different – but equally charming – articulations of a *philosophia perennis*. For them, a specific historiographical controversy becomes the occasion to ruminate on some of the most fundamental issues that animate the philosophical enterprise and, for this reason, their reflection still deserves our attention.

Silvia Benso, Rochester Institute of Technology, USA

SUBJECTS, PASSIONS, AND CARE IN UGO PERONE AND ELENA PULCINI'S THINKING

Ugo Perone's analysis of passions and subjectivity, especially in *La verità del sentimento* [*The Truth of Sentiments*, 2008], points to the feeling of wonder (somewhat erased by modernity) as the metaphysical sentiment capable of keeping together in an unresolved tension need and desire, commitment to the finitude that characterizes human existence and opening toward an ideal, utopian, futural dimension that, in the present, does not annihilate past and future. As such, wonder appears as the passion that best defines subjectivity. Elena Pulcini's works *Care of the World: Fear, Responsibility, and Justice in the Global Age* (2009; Engl. trans. 2012) and the recent *Tra cura e giustizia. Le passioni come risorsa sociale* (2020; Engl. trans. forthcoming) argue for care as the passion rooted in the sense of vulnerability of the subject and prompting to a "logic of superabundance" capable of generating social and political world transformations. In this paper, I explore how, by intertwining Perone and Pulcini's thinking, we may come to understand wonder as a socio-political, that is, transformative sentiment as well as consider care as a metaphysically rooted (and not purely ethical) passion.

Lorenzo Bernini, Università di Verona, Italy

BAD INCLINATIONS: THE OBSCENE DOUBLE OF ITALIAN THOUGHT

In surveys of Italian political philosophy, feminist and queer thought are often treated as a “minor” appendix to the “more serious” masculine tradition. Nevertheless, *the sexual* is deeply bound up with the political: every biopolitics is also a psychopolitics, in which libidinal projections determine inclusions and exclusions by means of the abjection of minoritarian subjectivities. To give an account of this bond, this paper complements Adriana Cavarero’s feminist *relational* ontology and her insistence on the maternal with the so-called “*antisocial*” debate in queer theory (Leo Bersani, Lee Edelman, Teresa de Lauretis) and its insistence on the sexual. Nothing might seem more distant than these two ways of thinking the human, and indeed they are! However, by going back to Freud, one may discover that, paradoxically, the antirelational force of the sexual drive testifies to the ontological dependence of the subject on the other, being the obscene double of maternal care.

Alexander Bertland, Niagara University, USA

REMO BODEI ON LITERATURE AS LIVING *ATOPIA*

Remo Bodei is concerned with the way contemporary society undercuts the foundation of psychological identity and the self loses its center. In *Immaginare altre vite: realtà, progetti, desideri*, he suggests that literature can provide a way for contemporary humanity to both find a ground for itself but also see what is possible. He calls literature an *atopia* that exists between the brute reality and absolute fantasy. It restrains the imagination’s ability to wander without any concern for what is possible. In this way, it can reveal a stable foundation for the growth of the subject. At the same time, however, literature opens up many new possibilities for thought. It provides real direction rather than presenting potentially destructive unrealistic daydreams. The *atopian* status of literature makes it an essential aspect of healthy psychological growth and maturity. I will explore how Bodei justifies this understanding of literature.

Elisabetta Bertolino, Università di Palermo, Italy

CENTRIPETAL JUSTICE

The paper deals with resistance to intolerable conditions. When faced with intolerable conditions, the subject always wants to break free and enact some forms of resistance. Vengeance is the most common and predictable form of resistance. The Italian philosopher Adriana Cavarero has worked also with the voice intended as one’s voice. In one’s voice, there is the potentiality to resist violence without engaging with it, because of the awareness of the vulnerable condition exposed by one’s voice in the polyphonic community. Through the vulnerability angle of the voice, a violent act can be seen to be the result of someone’s misjudging of reality and acting in isolation and apart from the community. The justice system employs forgiveness to deal with wrongs but only in a centrifugal way. On the contrary, one’s voice allows a response with awareness, from within, thus contributing to a reframing of the current conversation on justice.

Paolo Bettineschi, Università di Messina, Italy

THE THEORY OF LABOR IN GIOVANNI GENTILE’S ACTUALISM

According to Gentile, the practical act in which both labor and thought exist does not consist in the transformation of the world that is not the Ego, but is the same absolute production of the world. This is an absolute production, since it is a production that does not need any assumption. It is the same auto-production of the thinking Ego, which is the only truth and the only place where every event and every possible world really come and settle. According to actualism, labor and thought in their conjunction can be nothing less than the creation of the entire world. However, we need to ask ourselves if this absolute creation of the world can be attributed to human beings. Does “the humanism of labor” resulting from the identity of thinking, labor, and humanity lead to the exaltation of human beings? Or does it lead to the divine transfiguration of humanity itself?

Antonio Calcagno, King’s University College at Western University, Canada

REMO BODEI, THE PRESSURE OF LIMITS, AND THE FORMATION OF POSSIBLE SUBJECTIVITIES

Reading the works of the Italian philosopher Remo Bodei, one is struck by his use of dichotomies. In *Immaginare altre vite*, he notes the distinction between our consciousness, and all that we seek to control and express in conscious life, and the realm of the unconscious, non-memorable, non-controllable, which includes a developing body with a specific biological and genetic destiny as well as a domain that lies beyond the control of our wills (8). In *Destini personali*, Bodei observes that

contemporary skepticism about the possibility of a ground of personal identity, as developed in thinkers like Derek Parfit, is met with a growingly narcissistic mass culture egged on by media and social media. Furthermore, in this text, we find distinctions between the I and the We of social relations, the sorrowful and joyous mysteries of obedience, and madness and sanity, for example. Bodei deploys these dichotomies to show how our identities as subjects and as humans are not fixed and rigid, though they may have been interpreted in this way. In fact, he argues that the subject never did have a fixed identity, despite numerous attempts by religion, politics, and economics to give it one. But Bodei's dichotomies are not to be interpreted simply as opposing poles that never could deliver what they purported to do, false desires or imaginaries used to delude, control, and shape human being for use by others. I argue, drawing from his later work *Limite*, that Bodei's use of dichotomies must be read as limit situations in which a force is created by the very operation of these limits that may help, and sometimes adversely generate, imaginative possibilities that help the subject shape itself and its relationships with others. The limits of Bodei's dichotomies create the movement and pressure that keep the subject and humanity reshaping and reconfiguring themselves with slightly "rhythmatised cadences" and through "unforeseen curves" (DP 627). This means that Bodei's claim that we form ourselves in and through the imaginative work of seeing ourselves through the lens of others' lives can work, if we see these lives as possible limits of our own lives that give us subjective becoming.

Luís Carneiro, University of Porto, Portugal

THE PROBLEMATIC OF THE *KATECHON* IN THE HORIZON OF ESCHATOLOGY

In this presentation, I stage a confrontation between the two distinct conceptualizations of the *katechon* offered by Giorgio Agamben and Massimo Cacciari. Of special concern is the structural, dynamic relation between three figures: the messiah (*eschaton*), the *anomos* (Antichrist), and the *katechon*. For both thinkers, the figure of the *katechon* is envisioned in the horizon of eschatology and as an element of mediation - temporal, historical, political and theological. However, for Cacciari, the *katechon* represents mediation, while for Agamben, delay and restraint of the *eschaton* itself. According to Cacciari, a true Christian *katechon* cannot but be informed by the eschatological and consists in the very form of history and political power mediatized by and open to eschatology, loss of this relation would coincide with the advent of anomie and the reign of the Antichrist - the secularization of the *katechon* culminating in passive nihilism and in a totally depoliticized biopolitical governmental machine.

Alessandro Carrera, University of Houston, USA

BETWEEN FOUCAULT AND MELANDRI: A PHILOSOPHICAL INTERPRETATION OF FELLINI'S *SATYRICON*

My intention is to explore the cultural landscape that Fellini's *Satyricon* inhabits, with or without Fellini's awareness of the cultural junction in which his 1968 film was made. The 1960s saw the definitive weakening of what was left of the idealist-historicist paradigm. Historical continuity was challenged by structuralism, semiotics, linguistics, non-historicist Marxism, and genealogical-archeological thinking. Fellini was no philosopher, yet his *Fellini Satyricon* is a powerful statement of Foucauldian historical discontinuity. Fellini's point of departure, namely, that we know nothing of how "the Romans" really were, may have been a provocative statement meant to allow him the artistic freedom that he needed. However, if we read Fellini's statement alongside Foucault's introduction to the first edition of *Histoire de la folie*, we understand that Fellini took a decisive turn toward discontinuity and adopted a position that can only be defined as countercultural vis a vis the dominant line of Italian culture.

John Caruana, Ryerson University, Canada

WANDERING WITH ST. FRANCIS: MASSIMO CACCIARI AND THE REIMAGINING OF MODERNITY

Massimo Cacciari — without doubt one of the most important and visible philosophers in Italy today — has characterized the crisis of modernity as a betrayal of the spirit of openness as exemplified in the thinking of Nietzsche, Heidegger, and Wittgenstein. These philosophers, in particular, demonstrate, for Cacciari, the *impossibility* of either retrieving an *arché* of history or possessing a knowledge of ultimate things. Unfortunately, modern Europe has given voice to another form of expression that pretends such goals as attainable. This strand — with its Promethean aspirations — has led us to a string of political, economic and cultural impasses. Despite his significance for Cacciari's efforts to reimagine modernity, few commentators have acknowledged the role of St. Francis in his most recent work. This is surprising considering the conspicuous attention that Cacciari has devoted to Francis ever since the 1990 publication of *Dell'Inizio*, where he devoted a number of significant pages to Italy's most famous monk. With the more recent publication of *Doppio Ritratto* (2012) and

several recent lectures that have highlighted various features of Francis's spiritual thought, it is clear that Francis continues to inform the development of Cacciari's philosophical project. In diagnosing the crisis of late modern European culture, Cacciari proposes a genealogical itinerary that retraces the emergence of humanism. As someone with a deep understanding of theology, Cacciari understands that the origins of humanism are certainly not modern, nor is it the direct product of Renaissance culture. Cacciari recognizes that its sources are much older. Indeed, he situates them in the early 13th century and specifically in the larger-than-life figure of Francis. In the latter, Cacciari finds a radical openness that has no precedent, except perhaps for the characterization of Christ in the Gospels. Despite various efforts to do so, Cacciari contends that efforts to domesticate Francis's radical wisdom have failed – thus testifying to its remarkable power to unsettle and provoke our modern positions. To encourage further reflection on how Europe might resist the temptation of foundationalism and closure, Cacciari invites his readers to experience anew the provocations of Francis.

Marco Casucci, Università di Perugia, Italy

THE SIGNIFICANCE OF FRANCISCAN PHILOSOPHY IN THE NEO-BONAVENTURISM OF TEODORICO MORETTI-COSTANZI

The present contribution aims to analyze the centrality of Franciscanism in the thought of Teodorico Moretti-Costanzi, with special reference to the influence of the Franciscan Doctor par excellence, St. Bonaventure. In the thought of Moretti-Costanzi, we witness – according to the felicitous expression used by his pupil, Edoardo Mirri – a veritable rebirth of Bonaventurism in a decidedly theoretical perspective that goes beyond the scholastic reading of the medieval thinker and re-establishes his thought, in all of its relevance and emergence, in relation to contemporary thought. It is interesting, in this respect, to retrace the philosophical itinerary of Moretti-Costanzi, to see how his attention to the thought of Bonaventure is deeply rooted in a desire to address the themes and problems of the thinking of his own day but also how in an untimely sense it continues to bear on the most radical questions of current philosophical thought. The reference to Bonaventure and Franciscanism forms the pinnacle of a thought that Moretti-Costanzi will characterize as an “asceticism” and, more precisely, as an “asceticism of consciousness.” For Moretti-Costanzi, this asceticism – which is always *of* the world and not *on* the world – finds in Bonaventure's Franciscanism its “positive” culmination, one that is capable of restoring, in a substantial way, the triformity of the *mens* to its original co-belonging of the foundation, that is, God. In this regard, it is not without reason that Moretti-Costanzi's thought is characterized as “Christian-philosophy,” that is, as a full return of thought to its essential Criterion, precisely for this “revealer” of the true and authentic sense of *philosophia*. Franciscan wisdom (*sapientzialità*), which finds its master in Bonaventure, presents itself, for Moretti-Costanzi, as the fulfilment of an “itinerary” in which the striving of the *philia tes sophias*, according to a well-known expression of Bonaventure, *habet vesperam* [has evening]. In other words, philosophy is called to fade or to decline so as to discover the sense of an origin from which everything is transfigured in the recovery of the authentic metaphysicality of the relationship between God, world, and person.

Luke Collison, University of Cologne, Germany

THE TIME OF THE *KATECHON*. AGAMBEN, CULLMAN, AND SCHMITT ON ESCHATOLOGICAL PARALYSIS

In the works of Agamben, Cacciari, and Esposito, a central interlocutor on the question of the *katechon* remains Thomas Hobbes. While the terms of this encounter were established by Carl Schmitt, in recent work it is precisely Schmitt's alleged one-sided reading of both Hobbes's *Leviathan* and the *katechon* that structures the confrontation. After offering an account of the key problems defining the opposition between Agamben and Cacciari on the proper interpretation of the *katechon* and history, I return to Hobbes's *Leviathan*. In particular, I aim to question Agamben's claim of a “decidedly eschatological perspective” to Hobbes' “political theology.” And secondly, I wish to reflect on Cacciari's tentative embrace of a *katechontic* politics reflected in his own reading of Hobbes.

Laura Cremonesi, Collège International de Philosophie, France

ESPOSITO AND DELEUZE ON CONFLICT AND RESISTANCE: SOME CONSIDERATIONS ON THE QUESTION OF “MINORITY”

This paper will focus on the role of Gilles Deleuze in Roberto Esposito's thought, and in particular on the relevance that his reflection has recently assumed in Esposito, as the origin of one of the two contemporary paradigms of political ontology: the constituent one. According to Esposito, this paradigm seems today to have lost its ability to respond to the current crisis of politics, because it has inherited from Deleuze a theoretical orientation that fails to think the conflict, without dissolving it in a relentless production of differences, which risk self-neutralisation. However, Esposito himself

suggests a possible alternative path in Deleuze's thought, in which some conceptual figures seem to avoid this risk, allowing an adequate consideration of the conflict. This paper will focus on these figures, and in particular on the concept of minority, as it appears in the writings of Gilles Deleuze and Felix Guattari on Kafka (see *Kafka. Pour une littérature mineure*, Les Éditions de Minuit, 1975).

Steven DeCaroli, Goucher College, USA

THAT WHICH IS BORN GENERATES ITS OWN USE: GIORGIO AGAMBEN AND KARMA

With the publication of *Karman*, Giorgio Agamben's thought has taken a modest, but unmistakable East Asian turn. The book is a critique of the Western notion of volition and at its center is the question of how it became possible for humans to become blameworthy, to bear fault. The bridge between fault and *karman* occurs by way of an etymological link which places the Sanskrit *karman* ("intentional action") at the root of the Latin *crimen*, which is to say, crime. If the original meaning of *karman*, insofar as it has been channeled into European languages as imputable action (*crimen*), has been fundamentally misunderstood, then the entire edifice of Western ethico-legal discourse is in danger of collapse. Agamben's attempt to construct an archeology of fault is designed to expose this misunderstanding and uncover within Buddhism an alternative to the Western conception of intentional action that does not imply a fixed subject for whom responsibility can be irrevocably attached. My presentation will survey his argument and consider its implications.

Anna Di Bello, Università di Napoli-L'Orientale, Italy

GRAMSCI AND THE POWER OF PEOPLE: FROM "APPARENT" TO "ORGANIC" DEMOCRACY FOR A GLOBAL ORDER

"It is our worst enemy, the one with which we must always be ready to fight"—with these words, in 1916 Gramsci criticizes democracy, a democracy that behind its claim to put popular sovereignty as foundation of the State, hides a mask, an illusion that betrays people power's true meaning, depriving it of a real sovereignty and giving it apparent rights disguised behind a universal suffrage and a parliamentary representation that are still expression of class privileges. But if existing democracy is fictitious, corrupt, which is true democracy and how can be affirmed? How can people's rights be effectively expressed? This contribution wishes to address these questions by retracing the intellectual path that from the *Youth Writings* culminates in *Prison Notebooks* and in Gramsci's ideas of *organic democracy* as the *search for the active consensus of popular masses* and of *integral state* based on *organic freedom* and *hegemony*.

Rita Fulco, Università di Messina, Italy

POLIS AND POLEMOS: ESPOSITO READER OF HANNAH ARENDT AND SIMONE WEIL

The aim of my talk is to consider the importance of some of Simone Weil and Hannah Arendt's concepts within Roberto Esposito's thought. The pages that Esposito has devoted to Simone Weil have opened up new perspectives which have had a significant impact on Weilian studies. Meanwhile, Arendt's philosophy is not infrequently used to weave some important conceptual constellations. The concept that Esposito decides to explore together with Hannah Arendt and Simone Weil is *origin* and, in particular, the *origin of the political*, in regard to which Esposito follows the different paths proposed by the two thinkers. At the origin of Western *history*, both Weil and Arendt identify a *war*, the Trojan War, which also marks the beginning of Western *politics*. How does origin relate to what follows? The challenge is to understand whether war is part of an always agonistic politics, or whether it is the negative that it leaves in its wake.

Daniele Fulvi, Western Sydney University, Australia

LUIGI PAREYSON'S INTERPRETATION OF SCHELLING: A CRITIQUE

In this talk, I will critically discuss Pareyson's interpretation of Schelling, referring specifically to Pareyson's 1979 essay "Lo stupore della ragione in Schelling." In this essay, Pareyson argues that, within Schelling's late philosophy, the concept of awe of reason represents the moment of transition between negative and positive philosophy, i.e., between that philosophy which deals only with pure and abstract concepts and that philosophy which deals with existence in its very concreteness. However, I argue that Pareyson's understanding of Schelling is partial and does not grasp the meaning of Schelling's speculation, for the following reasons. First, the concept of awe of reason is a secondary one within Schelling's late philosophy: indeed, he grounds his discourse on negative and positive philosophy on the concept of "true being" and on the following interplay between potency and act. That is, I argue that the awe of reason can supply only a partial understanding of the ontological process that Schelling outlines throughout his entire philosophical reflection, since it

essentially emphasizes the ecstatic feature of Schelling's late philosophy (which is undoubtedly a very important moment of his reflection), but without integrating it with its material aspects.

Olivia Guaraldo, Università di Verona, Italy

THE POST-WOUNDED SUBJECT: ON ITALIAN FEMINIST THOUGHT

Is there a specific Italian feminist philosophical tradition, an Italian feminist theory? If so, how does it relate to other strands of feminist and gender discourse and, on the other hand, how does it relate to other strands of contemporary Italian philosophy? Through an intersection of history and theory, the paper will assess the specificity of Italy's women's movement in the early seventies, its impact on the philosophical development of the Thought of Sexual Difference of the following decades, its role in contemporary Italian political and philosophical debates. By drawing examples from Adriana Cavarero's work, the paper investigates both the philosophical labor of deconstruction carried out by the Thought of Sexual Difference – as a critique of the disembodied falsely neutral subject of philosophy – and its concomitant constructive, creative labor of theoretical imagination, in order not to remain trapped in the perspective of the wounded, oppressed, partial, excluded minority.

Alice Iacobone, Università di Genova, Italy

THE OPENNESS OF THE FORM: FROM LUIGI PAREYSON'S THEORY OF FORMATIVITY TO UMBERTO ECO'S OPEN WORK

According to the theory of formativity outlined by Luigi Pareyson (1918-1991), artworks are forms. Combining the idea of form as a living organism, found in Goethe's morphology, and the understanding of form as the successful result of an activity of composition, based on Valéry's reflections on *poiesis*, Pareyson develops a dynamic notion of the form, which is at the same time *forma formans* (forming form) and *forma formata* (formed form). Within this frame, Pareyson argues for an active approach to the work of art, capable of retracing the movement performed by the artist: the reception of an artwork consists in its execution; in this sense every artwork's existence is intrinsically performative. Developing his master's standpoint, Pareyson's disciple Umberto Eco (1932-2016) theorizes a participative model of art's reception in which artworks' main feature is to be found in their intrinsic openness.

Pierre Lamarche, Utah Valley University, USA

INOPERATIVITY AND EXODUS: AGAM BEN AND VIRNO KICKING AGAINST THE PRICKS

A major tension has developed over the past couple of decades between two tendencies within Italian political philosophy; in short, the conflict between Antonio Negri's thinking of *constituent* power and Agamben's *destituent* power and inoperativity. This paper examines Agamben's categories, and Paolo Virno's related thinking of intemperance and exodus, in relation to, and confrontation with, the problematic figure of the "mediatized" sketched by Hardt and Negri in their *Declaration* of 2012 – a figure susceptible to, and marked by, distortion, manipulation, and control. Agamben's and Virno's gestures of withdrawal and refusal will also be related to the Italian New Left's *strategy of refusal*, Blanchot's notion of *désœuvrement*, and Heideggerian *Gelassenheit*. The tension between Agamben's and Virno's thought, and prevailing and more traditional views of progressivism and activism (such as Negri's) will be acknowledged and responded to.

Paula Landerreche Cardillo, DePaul University, USA

"TAKING A THREAD OUT FOR A WALK": CAVARERO'S READING OF PENELOPE'S ENDLESS TASK OF WEAVING AND UNWEAVING

In this paper, I read Cavarero's "stealing back" of Penelope. I begin by contrasting Plato's eternal philosophical time and space to Penelope's rhythmic space. I claim that weaving and unweaving keeps Penelope in the present. Although Cavarero's reading gives Penelope her own temporality, I am concerned that her reading closes the door on Penelope and reinforces her place in the weaving room. If we read Cavarero and listen to her philosophical work carefully, the fate of Penelope is not to stay enclosed in a room but rather she works to create her own home. In an attempt to open up this space, I borrow from María Lugones' notion of the streetwalker to give Penelope the spatial dimension that seems to be missing in Cavarero's reading. The streetwalker is the woman that is not at ease at home. She must therefore make a home for herself, she does so in streetwalking, in leaving the "home" that confined her to a space that was determined for her, that confined her. This thinker creates her own home and carries it with her, over and against the order established for her.

Nidesh Lawtoo, KU Leuven, Belgium

DANGEROUS INCLINATIONS: FROM (NEW) FASCISM TO HYPERMIMESIS

Often confined to the sphere of aesthetic representation in the past century, *mimesis*, understood as a behavioral form of imitation that troubles the boundaries of individuation, is currently returning to the forefront of contemporary philosophical preoccupations in the present century. In particular, the affective power of leaders who rely on the strategies of the actor (or *mimos*) to cast a spell on both crowds and publics in the digital age—in Italy, the US, and around the world—has led contemporary political theorists, cultural critics, and philosophers to reevaluate the ancient realization that humans are, for better and worse, mimetic creatures. This paper steps back to a dialogue with Italian political philosopher Adriana Cavarero initiated in an interview titled, “Mimetic Inclinations” (Benso and Roncalli eds., forthcoming) in view of furthering a diagnostic of the powers of mimesis in an age haunted, perhaps not by fascism “itself,” but at least by the shadow, or phantom of fascism—what I call, for lack of a more original term, “(new) fascism.” Tracing the rising preoccupation with affective mimesis in Cavarero’s recent books—from *Inclinations* (2014) to *Democrazia sorgiva* (2019)—is crucial to recognize both plural (democratic) and pathological (fascist) forms of affective communication incline, for better and worse, the self toward the other via a relational ontology that shifts attention from *homo erectus* to *homo mimeticus*. Ultimately, this paper joins forces with Cavarero’s phenomenological account of the “mimetic strategies” (Cavarero 2019) that inject “pathos” in both physical “crowds” and “digital” publics in view of diagnosing the dangerous inclinations that—in the age of digital simulations that so often turn individual selves into hypermimetic selfies—risk turning the relational space of politics into a narcissistic fiction.

Alberto Martinengo, Scuola Normale Superiore Pisa, Italy

THE ROLE OF CRISIS IN THE MODERN-POSTMODERN DEBATE

The publication of the volume *Crisi della ragione* (1979), edited by Aldo G. Gargani, marks retrospectively an important date for the Italian philosophical debate. The geography mapped by Gargani’s collection remains valid to this day allowing us to understand the terrain in which, in the 1980s and 1990s, the most relevant discussions got rooted – first and foremost, those of philosophical postmodernism. If the debate between the supporters of the modern and those of the postmodern appears to come to an end in the first years of the new millennium (suffice to mention the heated debate on the end of philosophical hermeneutics), these topics have been recently readdressed by a generation of scholars not directly involved in the debates of the 1980s and 1990s. The increased temporal distance thus allows to relaunch the debate on the crisis of modernity in a long view of the phenomenon which better renders the sense of what was at stake at the time.

Leonard Mazzone, Università di Milano-Bicocca, Italy

THE PRINCIPLE OF METAMORPHOSIS: FROM (GOOD) REASONS TO TRANSFORMATIVE ACTION, THROUGH PASSIONS

The talk aims to summarize the main features of Elena Pulcini's social philosophy, starting with her latest work entitled *Between Care and Justice. Passions as Social Resources*. Empathy, compassion and indignation are just some of the moral sentiments that show the limits of the anthropological model of homo oeconomicus; at the same time, these sentiments are at the center of a new theoretical paradigm that combines care and justice in order to avoid the partiality of unilateral ethical-political models: just as justice can become unfair, if careless, care work can easily assume the unrecognizable semblances of exploitative relationships when conceived and practiced regardless of a fair material and symbolic recognition of its performances. The intellectual testament of Elena Pulcini is as an urgent invitation to overcome the widespread emotional illiteracy and proposes a promising strategy to face the challenges due to the space-time distance of the Other in the global age.

Angela Michelis, Università di Torino, Italy

LUIGI PAREYSON: INTERPRETING THE TRUTH

In *Truth and Interpretation* (1971), Pareyson argues the uniqueness of truth and the historical and personal plurality of interpretations at the same time. As with music, the human search for truth is both revelatory and plural. A work of music is only accessible through its being performed. The multiplicity of performances does not compromise the unity of the work, and the execution is not a copy or reflection, but life and possession of the work, which is not necessarily arbitrary despite not being unique. This scheme of plurality and infinity of interpretations, applied to ontology, makes Pareyson’s hermeneutic doctrine an ontology of the inexhaustible. On the whole, I highlight how Pareyson is a thinker who combines

the existence of truth – as a source which is unique and timeless, transcendent or metahistorical – with the individual perspective.

Matteo Angelo Mollisi, Università di Milano, Italy

GENEALOGY AND PRACTICE OF DEVICES STARTING FROM CARLO SINI AND GIORGIO AGAMBEN

In this paper, I will try to assume the two genealogical perspectives of Carlo Sini and Giorgio Agamben in order to deal with the issue of the device, which has been provoking contemporary thought as few others. I will suggest that the Agambenian conception of “dispositive” and Sini’s analysis of the work of “instruments” and “practices” could match together or differ in order to outline an analytic of the way we use our devices and, most of all, we are “used” and constituted by them. This setting will appear as the matrix of our possible forms of subjectivation (thus more in a Foucauldian sense than in Heidegger’s *Gestell*). This will lead us to raise the ethical question of whether Agamben’s proposal of “profanation” as neo-political strategy could represent a valid and fruitful way to inscribe our praxis in what Sini calls the “invisible power” and its anonymous, asubjective, and post-political “transit.”

Alessandra Montalbano, University of Alabama, USA

BEYOND POLITICAL TERRORISM: CRIMINAL HORRORISM IN 1970S ITALY

With “Reflections on Horror” (*Corriere*, 1975), for the second time Moravia addressed ransom kidnapping—a phenomenon perpetrated by bandits and organized crime syndicates with over 400 victims in the 1970s. As he had done after Paul Getty III was mutilated by the ’ndrangheta (1973), the day after Cristina Mazzotti’s body was found Moravia once again named the violence of kidnapping in terms of horror. Although the official memory frames abducting through the Polaroids taken of Moro when he was a hostage of the Red Brigades—and therefore as ideological—in those years kidnapping represented a devastating attack by the mafia on civic society. Through Cavarero’s phenomenology of vulnerability, I analyze abductions from the perspective of the hostages. Unlike Moravia, for whom horror is a metaphor for a sociological transformation, Cavarero considers horror an embodied effect that allows language to narrate violence without abstracting from the incarnate condition of the victims. Looking at media and memoirs, my paper repositions the 1970s as a decade in which organized crime horrified Italy.

Kyle Moore, Kingston University, UK

POLITICS BEYOND THE STATE: CACCIARI’S KATECHONTIC READING OF THE KOJÈVEAN “LATIN EMPIRE”

This paper explores two political concepts that arise within the political philosophy of Massimo Cacciari: empire and *katechon*. Cacciari’s reading of these two concepts extends over his entire corpus, from *Dell’inizio* (1990), to his work on *L’arcipelago* (1997) and, finally, towards his most definitive statement in *Il potere che frena* (2014). In the second chapter of this book he asked if and how the two concepts coincide. Although empire is marked by an energy which develops without end (*imperium sine fine*), it still harbors a conservative element that draws it close to the Pauline notion as that which detains, contains and slows down. In posing the question of how empire and *katechon* relate, Cacciari shifts the debate initiated by the Church Fathers—expanded upon in the political theology of Carl Schmitt—towards the philosophical problem of what Alexandre Kojève called the “end of history”. Taking this intellectual convergence as my own point of departure, I discuss the implications of Cacciari’s katechontic reading of Kojève’s “L’empire latin” (1945) in relation to the question of the possibility of politics after the nation-state.

Laurie Naranch, Siena College, USA

BODIES IN RELATION: MATERIALISMS IN ADRIANA CAVARERO, GIORGIO AGAMBEN, AND MAURIZIO LAZZARATO

There is an overlap in preoccupations among thinkers not generally brought together despite being among the most significant Italian philosophers working today: Adriana Cavarero, Giorgio Agamben, and Maurizio Lazzarato. All are invested in rethinking the status of the subject in ways that are distinctly embodied whether through birth, biopolitics, or debt. All have references to ancient political philosophy, leftist politics, Catholicism, and the horrors of contemporary society. I explore how each asks us to rethink bodies at the ontological and phenomenological levels through relations of narration, indebtedness, and sovereignty. In particular, I ask what exposure means to each as a way to evaluate the potential

value of their reframing of bodies in relationality as this applies to both wounding and care. In this sense, I argue more generally that the materialism at work in each is a novel rethinking of labor, bodies, and systems of power.

Daniel Neumann, Universität Klagenfurt, Austria

GIORGIO AGAMBEN AND THE RELATION BETWEEN REVOLUTION AND RECEPTIVITY

In his reading of Paul's letters, Agamben develops the notion of an "operative time" that does not constitute a revolution in a chronological, but epistemological sense: revolution is not a new state of things we anticipate, instead we change our form of thinking and living by thinking a new "now." In my presentation I discuss how this reconceptualization of thinking time can be further delineated by using Agamben's notion of "receptivity," which is described in "The Use of Bodies" as an auto-affection of thinking. Finally, I want to consider the critique of this notion of revolution as "only for the ascetically minded."

Federica G. Pedriali, University of Edinburgh, UK

CO_E – CULTURAL EMISSIONS EUROPE: FROM ECOCRITICISM AND THE POSTHUMAN TO ROBERTO ESPOSITO

Europe has taken a major ideational hit in recent years. In most scientific quarters, in the Humanities especially, the Old Continent now stands for what is implodingly wrong with the present time (Braidotti 2013; Haraway 2016), its mentions triggering the urgency of the need to "delink," to disassociate first and foremost "from within" (Latour 2017). Given this tense scenario, it is all the more timely that in his recent work, especially in *A Philosophy for Europe. From the Outside* (2018), Roberto Esposito should address the crisis of Europe through the canonical spatialities of European thought, seeking affirmative contamination with an outside, while inviting us to be better conversant with the resources within, such as those of Italian thought (Esposito 2010). Critically for this paper, the ongoing demotion of Europe out and in "there" finds in Esposito a resilient opponent ready to engage in far-reaching dialogue from in "here," and it is the aim of this presentation to set out on this sensitive journey with a view to extracting a *portable Esposito* (not unlike the *portable Braidotti* of nomadic theory – Braidotti 2011). An emergency ration, as it were, for the tough theoretical explorations ahead.

Giacomo Pezzano, Università di Torino, Italy

WEAK THOUGHT RELOADED: A NEW ONTOLOGY FOR THE DIGITAL AGE

For some advocates of "Italian Thought", Weak Thought would have joined the ultra-linguistic and ultra-deconstructive postmodernism; but what if some core-ideas of Weak Thought are still relevant and, far from pointing to the end of thought, Weak Thought gives us useful resources and tools for the construction of a new ontology for the digital age? What if, for Weak Thought, the *Verwindung* of metaphysics is not only the end of an ontology of the strong sender and the strong receiver, but also the beginning of an ontology of interactions? In order to discuss this, I develop the intuition of Gianni Vattimo according to which there could be a connection between the informational-world and the weakening of Being, by highlighting the possible connection of such weak "interactionist" ontology and some traits of the informational ontology suggested by another Italian thinker, namely, Luciano Floridi.

Ariana Ragusa, Independent Scholar, USA

VICO, CAVARERO, AND THE LOST STORYTELLERS: SEARCHING FOR NARRATORS, FROM THE FORESTS TO THE NURSERIES

In this paper, I draw Adriana Cavarero's figure of the storyteller portrayed in *Relating Narratives: Storytelling and Selfhood* toward the figure of the originary storyteller in her work, *For More than One Voice: Toward a Philosophy of Vocal Expression*, to rekindle the storyteller's vital relation to and archaic rootedness in the vocalic sphere. The devocalization of logos depletes the expressive horizon of the storyteller and the pleasure of her gift. Thus, I contend that the tale told from the mouth of an other has a privileged power to invoke and respond to our desire for narration, as the nursery tale reveals. I turn to Giambattista Vico's pedagogical theory to safeguard the passage from the oral to the written sphere mirrored in the life of every child and to protect the vocalic, childhood scene of narration from contemporary drives to impose written discourse too early, thereby securing a world filled with storytellers.

Elvira Roncalli, Carroll College, USA

WHAT SUBJECTIVITY? ADRIANA CAVARERO AND ROSI BRAIDOTTI'S DIFFERING POSITIONS

Adriana Cavarero's and Rosi Braidotti's respective philosophical elaboration moves from similar concerns for a philosophical discourse that places at its center a sovereign, disembodied, and universal subject. Starting from a feminist perspective rooted in the thought of sexual difference, they both argue for an embodied and embedded self that is sexually different. Cavarero has argued for a relational, narratable self, deeply dependent on others and, most recently, for an inclined subjectivity against the predominant figure of an erect and firm "I." Rosi Braidotti, on her part, has developed the notion of a "nomadic subject," in constant movement and perennial becoming; she speaks of "metamorphoses" and, most recently, of "post-human subjectivity." There are striking echoes in Adriana Cavarero's and Rosi Braidotti's understanding of subjectivity, yet theirs is not the same subjectivity. What to make of their diverging-converging positions? This paper considers their differing positions on subjectivity and what it means for the logo-centric philosophical discourse.

Amedeo Roncato, Università di Venezia, Italy

LABRIOLA, GENTILE, AND SOME ASPECTS OF THE DEBATE ON HISTORICAL MATERIALISM IN ITALY

In the last decade of the nineteenth century, on the Italian peninsula an important debate on theoretical Marxism took place among some of the leading intellectuals of the time. However, in the ensuing debate, the focus would rest on two thinkers in particular: Antonio Labriola and Giovanni Gentile. Labriola and Gentile are two essential names in the cultural landscape of the period, which also shared two essential features: one, so to speak, *methodological* – both in fact discuss Marxist philosophy as philosophers, that is concentrating on the *main theoretical issues* of historical materialism – the other instead is *educational*, since both Labriola and Gentile are the heirs of the idealistic school of Bertrando Spaventa. This debate constitutes the headway and, at the same time, a first original rethinking of Marx's philosophy, from which will stem that long process of revision – even radical at times – around which the whole great tradition of Italian Marxism is built.

Rocco Rubini, University of Chicago, USA

THE ANTI-CROCE AND THE ANTI-PETRARCH: ON HOW GRAMSCI COOPTED DE SANCTIS

This paper reassesses the so-called "anti-Croce" program and Gramsci's characterization of Croce as the "last Renaissance man" in light of De Sanctis's anti-Petrarchism and characterization of Petrarch as the "first of the purists." Indeed, I contend that Gramsci's agenda is informed by the anti-Petrarchism De Sanctis first broached in his *Critical Essay on Petrarch* (1869). De Sanctis presents Petrarch as *pharmakon*, at once poison and remedy of a rhetorical malady, as well as *pharmakos*, the sacrificial victim on whose undoing depends the end of an interior, spiritual tyranny and the establishment of a new *patria*. This is an approach introjected by Gramsci who, wanting to do away with what he defined as the untranslatable Italian "jargon," went on to scope his identification with Croce in order to supersede the infinite Renaissance legacy that thwarted the progress of Italian intellectual life.

Stefano Santasilia, Universidad Autónoma de San Luis Potosí, Mexico

"LIMITE": A PHENOMENOLOGICAL REFLECTION STARTING FROM REMO BODEI

The question of the "limit" concerns philosophy from its inception: the limit of the concept indicates the "place" in front of which thought must necessarily stop. In this way, the definition of limit does not determine the end of the possibilities but the emergence of the alternative. In some cases of the alternative founding the same conceptual possibility. Starting from Remo Bodei's definition of the limit in his reflection published in 2016 (*Limite*, il Mulino, Bologna), this paper will try to show how the concept of "limit" implies an initial and necessary distinction from the concept of "border." The reflection on the concepts of *limes* and border will allow us to recognize how these two are structured as depotentiations of the idea of absolute limit. In this case, it will be necessary to consider the possibility of the failure of the same concept of radical limit in favor, as Bodei himself suggests, of a "changing" conception of the limit.

Rita Šerpytytė, Vilnius University, Lithuania

ON MODAL ONTOLOGY IN GIORGIO AGAMBEN

The paper deals with the problem of *reality* in Agamben's philosophy. Even without being named, reality has been the most central problem of the entire philosophy of Agamben. The question of *What is real?* is primarily related to Agamben's originally raised problem of impotentiality. However, Agamben's focus on reality or on the real is, in my opinion, clearly expressed and dearly generalized in the chapter "Toward a modal ontology" of his book *Use of the Bodies*. The problem raised in the context of modal ontology, we could consider as a particular introduction to a very specific question of 'What is real?' The so called Modal Ontology, its genesis, status and perspectives, in my paper will be analyzed. The immediate connection of modal ontology with the treating of "what is real?," that is, the ontological meaning of Agamben's treating of the concept of the mode will be revealed.

Jonathan Short, York University, Canada

BIOPOLITICS, PANDEMIC, SOVEREIGNTY

As the pandemic unfolded last year, the Italian philosopher Giorgio Agamben responded in a highly negative manner to the public health measures that unfolded, attacking not only lockdown, but also social distancing and the move to conduct activities online, as well as downplaying the severity of the pandemic itself. This paper examines some of this response, arguing that it elaborates a position that in retrospect reveals its implausibility. Since Agamben's response appears consistent with the thesis of *Homo Sacer* concerning the relationship between *Zoe*, *Bios*, and sovereign power, namely, the tendential reduction of human life to bare life, one might on this basis call into question the plausibility of the latter project. Turning to the seminars of Derrida titled *The Beast and the Sovereign*, it is apparent that far from eliminating the possibility of politics, we might consider that the pandemic increases it. Here it is the "superposition" of the sovereign and the beast, in answer to Derrida's question of the "who" of sovereignty, that gives us a clue to a new form of populism that insists on absolute (sovereign) freedom. Rather than an absolute freedom that becomes pure terror (as Hegel shows us), or even, as for Agamben, a pure space of anomie outside law, Derrida suggests that sovereignty becomes stupidity. The claims to a sovereign freedom above human responsibility result not in the reduction to bare life without politics, as it does for Agamben, but to a politics in which irresponsibility and stupidity becomes its own arbitrary end

Rachel Silverbloom, DePaul University, USA

CAVARERO AND REVOLUTIONARY TIME: RESISTANCE THROUGH REPETITION

In this paper, I read Adriana Cavarero's Penelope chapter in *In Spite of Plato* alongside Fanny Söderbäck's essay, "Revolutionary Time: Revolt as Temporal Return," in order to offer a critique of conventional (masculine) notions of not only temporality but also the political subjectivity that such a temporality engenders. Both philosophers, I argue, circumscribe a feminist politics of resistance that is grounded in the embodied gesture of repetition and return. Söderbäck's notion of revolutionary time is a temporality grounded in embodiment, which makes futurity and change possible through gestures of continual return. I argue that this framework of revolutionary time is not only crucial to any politics of resistance, but that it is already at work in the writings of Cavarero.

Valentina Surace, Università di Messina, Italy

IMMUNITY AND AUTOIMMUNITY: ROBERTO ESPOSITO AND JACQUES DERRIDA IN DIVERGENT AGREEMENT

Esposito and Derrida *agree* that immunity and auto-immunity are interpretive-keys to political paradigm, but they elaborate on them in *divergent* ways. Esposito introduces the notion of *immunity* as opposite to *community*. Moreover, there is a "complex dialectic" between them, because neither term negates the other, but implicates it. If excessive immunization is dangerous to democracy, immunization, propelled to immunize itself, can reopen the time of *communitas*. Derrida introduces the notion of immunity in relation to the immune and auto-immune religious law of the unscathed, which protects the body and protects against its own protection. Our idea of democracy inherited this "drive to remain unscathed." However, an auto-co-immune "death-drive" threatens every community and opens it to something else. In conclusion, both emphasize the *negative* aspects of immunity and the *positive* aspects of auto-immunity. Nevertheless, Derrida remains distrustful of the community, Esposito thinks that auto-immunity is a resource to rethink the commune.

Robert T. Valgenti, Independent Scholar, USA

FIGHTING THE REAL: ON VATTIMO'S MILITANT HERMENEUTICS

This paper explores the limits and inherent risks of what Vattimo refers to, in his most recent work, *Essere e dintorni*, as a “militant hermeneutics.” Hermeneutics, as a philosophical praxis and call to action, has deep roots in Vattimo’s philosophy and has been marked, from the late 1970s through the first decade of the 2000s, by its refusal of violence and espousal of “weakness.” Yet Vattimo’s rhetoric in the past decade has—philosophically and also polemically—associated the struggle of the weak with a call to resistance and even violence. A “militant hermeneutics” must be more than just philosophically “critical” and yet avoid falling back into the violence of metaphysics. The future of hermeneutics is thus for Vattimo one where the brutal claims of objective realism are mitigated through the broadening reach of dialogue across communities and the mediation of the real through a logic of weakness.

Irene Villa, Università di Verona, Italy

AN EROTICISM THAT DARES NOT SPEAK ITS NAME: THE LESBIAN-FEMINIST CRITIQUE OF ITALIAN FEMINISM

Although Carla Lonzi, often described as the originator of Italian thinking on sexual difference, reflects on female sexuality, feminists of difference who follow her concentrate their reflections more on the symbolic relation between mother and daughter than on sexuality. The issue of the feminist periodical, *Sottosopra*, titled *Più donne che uomini*, published by Group #4 from the Milan Women’s Bookstore in 1983, is no exception: here the authors imagine a practice to strengthen women’s autonomy based on the symbolic rediscovery of mother-daughter ties. Although their reflection began with Adrienne Rich, the authors do not mention Rich’s famous essay, *Compulsory Heterosexuality and Lesbian Existence*, nor lesbianism. A group of lesbians published the pamphlet *Il nostro mondo comune* as a critical response to this erasure, theorizing a different practice for “the common world of women” in which sexuality matters. This paper will reconstruct the debate and the contents of this lesbian feminist text.

Shaban Zanelli, Università di Udine/Università di Trieste, Italy

INEXHAUSTIBLE TRUTH: THE IDEA OF REVOLUTION BETWEEN AUGUSTO DEL NOCE AND SERGIO SARTI

This paper deals with the relation between the conceptions of truth and the ideas of revolution. Specifically, the main questions are: I) Is the idea of revolution compatible with a realistic, metaphysical grounded, conception of truth? II) What kind of truth makes this connection possible? The proposal of the paper is that there is a conception of metaphysical truth that can make possible thinking at revolution as an actual progress in the discovery of the truth itself: the idea of truth as limitless, inexhaustible, the idea of truth as *the Absolute*. The paper analyzes the thoughts of Augusto Del Noce and Sergio Sarti. In fact, despite some apparent contradiction, by combining their thoughts we can distinguish two types of revolution: I) the philosophical revolution that serves the Truth and II) the anti-philosophical revolution that tries to create a new truth. This classification can help us to avoid the errors of relativism and dogmatism.

Matthew Zundel, New York University, USA

“UNA BELLA CARICA DIROMPENDE”: PERVERSION, REVOLUTION, AND UTOPIA IN THE THEORETICAL IMAGINATION OF LUCIANO PARINETTO AND MARIO MIELI

In 1977, Mario Mieli published his *Elementi di critica omosessuale* with Einaudi and Luciano Parinetto published *Corpo e rivoluzione in Marx* with Moizzi editore. Both texts offer sophisticated critiques of social mores and share a theoretical frame (inherited from a particularly Deleuzian and Guattarian brand of Freudo-Marxism) grounded in the material oppression of queer subjects; what we might call *pensiero frocio*. This paper focuses on their joint theoretical elaboration of perverse sexuality as a revolutionary force imbued with the promise of utopia. I therefore situate Mieli and Parinetto’s important theoretical reflections on the politics of perverse sexuality within their historical moment—one which gave rise to social movements that radically re-read psychoanalysis in order to refuse the stultifying politics of mainstream Marxism and the gay movement’s dominant shift from liberation to fighting for rights from the vantage point of identity.