Guido Calogero
AGATHE TYCHE!

Until only a short while ago, one would have said that Italian philosophers had no other exemplary models to look to – wearily, more often than not – than foreign ones. But now, the glorious Institute for Historical Studies – founded by Benedetto Croce in his big library in Palazzo Filomarino – has been flanked by the Istituto Italiano per gli Studi Filosofici, also in Naples, in Viale Calascione, founded by Gerardo Marotta in his similar big classified library and flourishing for some years now. We know of the wealth of activities, speculative debates and philosophical journalism it carries out, also in cooperation with German, French and Anglo-Saxon scholars who find working and publishing opportunities here that they do not come across even in their own more abundant environments.

In short, the Institute of Gerardo Marotta swiftly conquered international fame and prestige and now figures as one of the vital and irreplaceable components of the nation's institutes of high culture. The acknowledgements and successes are all the more significant in that they reward an effort, that is more ethical than intellectual, and a very special love of culture and philosophy which does not intend to remain in the dark but to live the life of the country and tackle the present-day matters of its ethic and civil conscience.

The Istituto Italiano per gli Studi Filosofici, with its firm and steady allusion to ancient recollections and those of the last few centuries – Neapolitan Illuminism, the Parthenopean Republic of 1799, the civil passions and intellectual fervour of 1848 and the national Risorgimento – allows for a present-day re-living of this ancient, noble tradition of Naples. The moral solicitude at the heart of its work, the sentiment of profound unity between life of truth and ethical life, the resolution to contribute to a full reunification of the national conscience and the European conscience, deserve an even greater success.

Naples is a Greek city. So let us greet it with the ancient Greek salutation: agathe tyche!

Naples, March 31, 1981

GUIDO CALOGERO

University of Rome
È necessario che si diffonda o si radichi, più che finora non sia accaduto, il sentimento che il miglior pregio della vita, la maggior soddisfazione che in essa possa provarsi, è data non dalle fortune materiali, non dagli arricchimenti, non dai gradi conseguiti, non dagli onori, ma dal produrre qualcosa di obiettivo e di universale, dal promuovere un nuovo e più alto costume, una nuova e più alta disposizione negli animi e nelle volontà, dal modificare in meglio la società in mezzo a cui si vive, godendo di questa opera come un artista della sua pittura o della sua statua, e un poeta della sua poesia [...] Tutto il resto, se non è mezzo che serve a questo, è odiosa ingiustizia e stolta vanità. In questa creazione del bene comune, si apre il più bel campo all'uomo, il più bello perché il più libero, tale cioè che egli non deve aspettare, per entrarvi, l'altrui concessione o il favore della fortuna, ma che a ciascuno è aperto, pur che vi si indirizzi con purezza di cuore, ciascuno può conquistarlo con le sole sue forze individuali. Si discorre e si disputa tanto di metodi educativi e di programmi scolastici; e io non dirò certamente che queste discussioni o discettazioni siano inutili. Ma dico che il punto essenziale così nella vita di un individuo come in quella di un popolo, il punto che decide dell'efficacia di ogni riforma, e di ogni programma e di ogni metodo, il punto a cui, in ultima analisi, si è ricondotti, è poi sempre questo: se vi sia o non vi sia l'anelito all'universale, la disposizione a considerare e trattare noi stessi come strumenti di un'opera che va oltre di noi, il pungolo interiore del dovere, lo scrupolo di coscienza che ci chiede con tutto il modo in cui adoperiamo il nostro tempo e ci fa arrossire quando lo spendiamo in vili pensieri e vili azioni, o quando lo guardiamo scorrere davanti a noi come se non fosse nostro. E solo chi ha dato a se stesso questa disciplina, solo chi è pieno di questo fervore di spirito, ama davvero la patria, o solo esso è degno d'amare; perché la patria non è altro che una delle forme nelle quali la coscienza morale tesse la sua tela, ed ha valore per questo suo contenuto morale, e non già per le linee dei suoi monti, pel corso dei suoi fiumi, o pel fulgore della cupola celeste che la ricopre. E chi ama la patria, la farà amare, appunto perché, avendo primamente educato sé stesso, non può non spargere intorno a sé, di continuo, germi di educazione per altrui. In ogni parte d'Europa si assiste al germinare di una nuova coscienza, di una nuova nazionalità (perché... le nazioni non sono dati naturali, ma stati di coscienza e formazioni storiche); e a quel modo che, or sono settant'anni, un napoletano dell'antico Regno o un piemontese del regno subalpino si fecero italiani, non rinnevando l'esser loro anteriore ma innalzandolo e risolvendolo in quel nuovo essere, così e francesi e tedeschi e italiani e tutti gli altri s'innalzeranno a europei e i loro pensieri indirizzeranno all'Europa e i loro cuori batteranno per lei come prima per le patrie più piccole, non dimenticate ma meglio amate.

Benedetto Croce
Foundation: May 17, 1975, headquarters of the Accademia Nazionale dei Lincei, Rome

Founders: Enrico Cerulli, Elena Croce, Gerardo Marotta, Pietro Piovani, Giovanni Pugliese Carratelli

Honorary President: Ilya Prigogine

President: Gerardo Marotta

Director: Giovanni Pugliese Carratelli

Secretary General: Antonio Gargano


Executive Committee: Antonio Gargano, Vittorio De Cesare, Anna Heiz, Arturo Martorelli, Giuseppe Orsi, Cesare Scarano, Aldo Tonini.

Article 2 of the Statute: The purpose of the Foundation is to promote, carry out and, through the collaboration of teachers and scholars, support the development of philosophical studies.
In this framework, the Institute will aim at further expanding and asserting the reasons for a philosophical culture and, in particular, an Italian philosophical culture, by blending it with the major European traditions and the demands of life and culture in present times. Following this guideline, the Institute will promote and perform, alongside philosophical studies, all studies that can contribute to elaborating inherent problems and finding solutions in the spheres of both historiography and the various scientific disciplines.

Main Schools and Permanent Initiatives founded by the Institute

Scuola di Studi Superiori (founded in 1980)
Nouvelles de la République des Lettres, journal, edited by Paul Dibon and Tullio Gregory (founded in 1981)
Scuola Internazionale per gli Alti Studi Scientifici (founded in 1984)
Assise del popolo napoletano contro le deroghe alle leggi sulla contabilità dello Stato (founded in 1991)
Scuola Superiore di Immunologia (founded in 1991)
Scuola di San Gimignano (founded in 1993)
Scuola Internazionale del Diritto dei Popoli (founded in 1993)
Scuola Internazionale di Biofisica (International School of Biophysics) (founded in 1994)
Scuola Internazionale di Biocibernetica (International School of Biocybernetics) (founded in 1994)
Scuole di Alta Formazione in 200 municipalities of Southern Italy (founded in 1994)
Centro Internazionale di Studi Bruniani (founded in 1996)
Diffiety School (founded in 1997)
Istituto Italiano per gli Studi Europei (founded in 1998)
Centro di Studi Mediterranei (founded in 1998)
Scuola Superiore di Fisica (founded in 2000)
Istituto Europeo di Filosofia in Heidelberg (founded in 2000)
Istituto Italiano per gli Studi Filosofici e Scientifici “G. Tarantino” in Gravina di Puglia (founded in 2000)
Centro Internazionale di Studi Classici della Magna Grecia e Scuola Europea d’Alta Formazione Umanistica Mnemosyne (founded in 2000)
Scuola Europea di Studi Avanzati (founded in 2000)

Premio internazionale per il giornalismo civile (founded in 1997)
Premio internazionale Francesco Saverio Nitti (founded in 2000)
Premio internazionale Pasquale Saraceno (founded in 2000)
Mattia Preti known as Il Cavalier Calabrese (Taverna/CZ 1613 - Malta 1699) –
The Judgement of Solomon
oil on canvas 162x232 cm., at Palazzo Serra di Cassano, Naples

The Institute is highly distinguished for having created, at the suggestion of Ilya Prigogine, a
permanent network of relations with cultural institutes all over the world, such as the Warburg
Institute in London, École Pratique des Hautes Études, École des Hautes Études en Sciences
Sociales, the Sorbonne University, Louis Pasteur University in Strasbourg, the Universities of
Brussels, Rotterdam, Vienna and Bielefeld, and many research institutions throughout the world.

In recognition of the Institute's activity, Avv. Gerardo Marotta was conferred honorary degrees in
philosophy by the University of Bielefeld and the Erasmus Universiteit of Rotterdam (1988), the
Sorbonne of Paris (1996), the University of Bucharest (1999) and the University of Pavia (2000), in
pedagogy by the University of Urbino (1992), and in architecture by the 2nd University of Naples
(1997), "Diplôme d'Honneur pour Mérites Culturels" by the European Parliament (1994),
Saint-Vincent, for awakening Southern Italy's historical memory and civil conscience (1994),
Napoli 1994 for illustrious Neapolitans, Prix International pour la paix Jacques Mulhethaler,
for fostering peace between individual people and populations (1995), Peter the Great Medal,
from the praesidium of the Russian Academy of Natural Sciences (2000), Universum for
exceptional merits in the field of philosophy (2000), Premio Limone d'Oro (2001), and Premio
Die Goethe-Medaille (2001). In 1988, the Institute was awarded the Premio per la Cultura by
the Italian President of the Council of Ministers and the Gold Medal for Culture by the President
of the Italian Republic.

In recognition of the Scuola di Studi Superiori “Ruggero Ceppellini”'s activity, on December 2,
1999, Prof. Serafino Zappacosta was honoured with the Dr.-Friedrich Sasse Award and Gold
Medal for the efforts and high quality of the work of the Scuola Superiore “Ruggero Ceppellini” over
the years in spreading immunological knowledge amongst young scientists from Europe as well
as from underdeveloped countries.

THE LIBRARY DONATED BY GERARDO MAROTTA, FOUNDER OF THE ISTITUTO ITALIANO
PER GLI STUDI FILOSOFICI
As Max Horkheimer mentioned in one of the essays of his *Teoria critica*, Henri Poincaré loved to compare science to a library destined to keep on growing. With an easy play of images, the observation could be reversed to point out what secret connections always link a "library" to a "system of knowledge" with bonds that go far beyond the rules – more mysterious than exoterically technical – of librarianship.

As soon as a library has reached a respectable dimension, one is led to reflect on the reasons, the purposes for which it has succeeded in building up a varied and harmonious *universitas*, and then to meditate on its specific internal rationality, which makes it the mirror of a cultural situation. With its very existence and for its very existence, a library, which inevitably takes shape across decades of patience and passion, reaches out in cultural relationships which, generated by the book, surpass it or, better still, surround it and, at the same time, in some respects condition it. It is not surprising, therefore, that the Library of the *Istituto Italiano per gli Studi Filosofici* has also followed this almost physiological process, born as it was of the desire of a lawyer who loved books and philosophy and who, intending a sort of pleasant anachronism, at the decline of twentieth-century Naples wanted to follow the example of Giuseppe Valletta, a bookloving lawyer and philosophy scholar who lived in Naples at the turn of the eighteenth century.

An act of trust in the eternal specificity of philosophical research, which embodies the spirit of European research, this vast library too, housed in appropriate premises, could not but create around itself new relations of intellectual life promoting research, meetings, translations, publications: a hive of work embarked upon with enlightened devotion. Thus the *Istituto Italiano per gli Studi Filosofici* sprang to life, as a spontaneous occurrence, a natural growth thriving with generous fruits before becoming a rational impartial entity. Nor is it surprising that the Library of the Institute is a discussion place for projects that are reminiscent of the ambitious intentions of the eighteenth-century academies, and that it emanates an atmosphere of the Enlightenment tempered by an acquired historicist consciousness. In many ways, similar designs and enthusiasms are characteristic of a Naples that is more European and more international, determined to stand fast, not to be wiped out, and, by openly comparing ideas, to reassert its ancient renewed reasons, sensitive to the echoes of the past because intent on the concerns and hopes of the future.

ENRICO CERULLI
ELENA CROCE
PIETRO PIOVANI
GIOVANNI PUGLIESE CARRATELLI
HANS-GEORG GADAMER

“È merito inestimabile di Gerardo Marotta aver preso qui l’iniziativa. Infatti la ripresa della filosofia, promossa a Napoli dall’attività dell’Istituto Italiano per gli Studi Filosofici, è già nota in tutto il mondo. Possiamo perciò affermare che la grande eredità toccata in sorte a questa città è oggi in buone mani. Tornerà quindi a onore della illustre tradizione culturale di Napoli, se si riuscirà a tenere viva l’eredità del grande pensiero europeo e ad edificare su queste premesse nuove forme di pensiero e di vita. Tutto ciò ci fa credere in quell’Europa per la quale viviamo e che, come speriamo, sopravviverà alle minacce di quest’epoca.

Spero che l’Istituto Italiano per gli Studi Filosofici costituirà nel prossimo futuro un modello per l’Europa, per superare gli ostacoli rappresentati dalla burocratizzazione degli studi in un mondo che minaccia di irrigidirsi nelle proprie istituzioni e ideologie, anche in quella della critica dell’ideologia. Senza iniziative di questo tipo la cultura è perduta, perché la burocratizzazione degli studi – come conseguenza della tendenza industriale della nostra epoca – significa la petrifazione della cultura ed una minaccia alla creatività e alla ricchezza dei rapporti umani”.

“It is infinitely thanks to Gerardo Marotta for having taken this initiative. In fact the revival of philosophy, promoted in Naples by the Istituto Italiano per gli Studi Filosofici, is already well-known all over the world. We can therefore say that the great legacy that fate has bequeathed this city is in good hands today. It will do honour to the illustrious cultural tradition of Naples if the legacy of the great European thought can be kept alive, and if new forms of thought and life can be built upon these premises. It all makes us believe in the Europe we live for and which, we hope, will survive the threats of these times.

I hope that in the near future the Istituto Italiano per gli Studi Filosofici will build a model for Europe, to overcome the obstacles represented by the bureaucratization of studies in a world that threatens to freeze in its institutions and ideologies, and also in the criticism of ideology. Without initiatives of this sort culture is lost, because the bureaucratization of studies – as a consequence of the industrial trend of our times – means the petrifaction of culture and a threat to the creativity and wealth of human relations”. (November 27, 1990)

AN APPEAL FOR PHILOSOPHY

alle Nazioni Unite nel settembre 1993 and it was unanimously approved by the International Federation of Philosophical Societies held in Moscow, August 22-28, 1993. It was illustrated by Gianni Vattimo in Mexico City on September 14 and presented at Columbia University, New York, on September 20, 1993, in Buenos Aires on September 21, 1993, in Cordova (Argentina) on September 24, 1993, at Brooklyn College, New York, on September 27, 1993, in Rio de Janeiro on September 27, 1993, at New York University on September 29, 1993, to the Court of Paris lawyers in Paris on October 13, 1993, and in Madrid on November 10, 1993.

«The rational comparison and exchange of cultural experience throughout the world is everywhere recognized to be a fundamental necessity; yet too often the encounters between different cultures are expressed only through the trivialization of customs and forms of expression that risk bringing about a real loss of historical memory; too often these exchanges are concerned less with the respective virtues than with the respective faults and weaknesses of other cultures. In the cultural melting-pot of the classical world an eternally effective elixir of life was generated: philosophical thinking, a knowledge that has influenced our history and to which we owe the characteristic features of our culture. Nevertheless, the attitude of contemporary society towards philosophy appears not to do justice to the problems of the present.

In many countries institutions of learning have either continuously ignored philosophy and intellectual history as subjects of instruction or increasingly pushed them aside: millions of students cannot even begin to make sense of the concept of philosophy. We nurture professional and practical talents and allow the philosophical spirit of creativity to decay. It follows from this that fewer and fewer people comprehend – or are at all capable of comprehending – historical connections. The world, however, needs creative forces today more urgently than ever before. In order to stimulate creativity, we need people who are educated to philosophical thinking. Therefore we appeal to all parliaments and governments of the world to introduce, support, and subscribe with full force to the study of philosophy and its history and the related history of the natural and human sciences – from the intellectual treasures of the Greeks and the great Oriental cultures to the present. This is the indispensable premise for every genuine encounter between peoples and cultures, for the creation of new categories to overcome existing contradictions and to be able to direct humanity on the path to goodness.

At this historic hour, when the term humanitas begins to assume the meaning ‘all humans’, we need cultural and civic consciousness.

We need philosophy». (November 30, 1992)

AN APPEAL FOR RESEARCH IN THE HUMANITIES


«Like Epimenides in an earlier age, we believe that history is the prophecy of the past. We believe too that historical studies have demonstrated in the clearest manner that the humanities have made unparalleled contributions to our knowledge and understanding of human nature and human relations.

Humanism sets as the central premise for all forms of investigation and explanation the insistence that no matter what their cultural backgrounds, all human beings are the same and are always the key agents of progress. The humanist asserts that the dignity of mankind is inseparable from liberty, and that the capacity for rational thought is what makes human beings divine in the sense that they are the ‘imago Dei’. Humanism, therefore, looks to understand the permanence of the roots and seeds of human civilization. It holds that human dignity lies in the capacity to govern life and to oppose the force of Fortune with the forces of active and hence creative Virtue. For that reason, mankind’s dignity depends also on the right to freedom of thought, conscience and speech against all constraints.

Humanists believe that all men and women in every age share, have shared, and will share the same essential virtues, which are expressed in the ideas, the institutions and the cultural acquisitions made by every civilization in every age. The proof of this lies in the wide areas of consensus that have emerged from cultural experiences as diverse as those of Ancient Egypt, the East, Judaism, Christianity, Islam, and every other civilization. Humanism represents the points at which these different experiences intersect. But it also draws on the idea first expressed by Dante, who claimed that what the individual alone may not be able to achieve humanity as a whole may yet attain: a belief in the need to coordinate in both practical and theoretical terms the organisational capacities of men and women. Without that vision, mankind would be left immobile and neither poetry nor science could ever have been born. And the moment that it begins to lose sight of this vision, science – which grew out of the humanist tradition – will cease to be an
instrument of knowledge and a means of emancipation, and become instead a mere ‘scientism’: a denial of the spirit and hence of ethics too.

That is why, in a moment when mankind is facing a crisis of the gravest proportions in which new opportunities are flanked by tendencies to assert individual gain, partisan goals and the self-serving needs of established authority, it is more important than ever to take due account of the humanist tradition.

For Leonardo, the highest of all values lay in the mental effort required to search for the truth. We have been able to learn from the great teachers of the past in every age and every civilization that in moments of critical change and great uncertainty it is always essential to return to first principles. That is why we should all follow the proposal of Rainer Maria Rilke and ensure that at every stage in our history we come face to face with Michelangelo, whom Kant always held to be the first of the moderns. That is why we propose that each generation should come face to face with the humanist tradition, and it is for that reason that we ask those responsible for the civil government of the nations and especially those who acknowledge the roots of their own intellectual formation in the humanist tradition, to actively support the implanting of the humanist principles of inquiry and learning wherever possible, and especially in our schools. It is important above all that this should be done now, before the universal awareness of the centrality of the human experience and of the needs of the human spirit becomes irretrievably diluted and lost).

(June 30, 1993)

The Istituto Italiano per gli Studi Filosofici has created in Naples a great bastion to defend and spread the teaching of philosophy throughout the world. The Appeal for Philosophy and the Appeal for Research in the Humanities were presented to the United Nations, the European Parliament and many European and American universities.

**FOR THE FUTURE OF EUROPE**

**AN APPEAL TO ALL EUROPEAN STATES**

*On the occasion of the conference “Historic Memory and European Identity” held at the Free University of Berlin, an appeal was made to all European states for philosophy and for recognition of the outstanding activity of the Istituto Italiano per gli Studi Filosofici aimed at shaping the new generations and the new ruling classes in Europe.*
On May 27, 1998, the exhibition "Neapolis - Philosophie in Italien und Deutschland" was opened in the Henry-Ford-Bau at the Free University of Berlin. On display were more than 1,300 scientific publications of the Istituto Italiano per gli Studi Filosofici, which document the impressive work carried out by this institution in the years 1975-1998.

The conference on "Historic Memory and European Identity" (June 15-17, 1998, Free University of Berlin) intended to be a contribution to and an acknowledgment of the Institute's far-reaching European programme. The professors and researchers adhering to the Appeal want to testify by their presence to the enormous efforts and remarkable work undertaken during 23 years of research.

The framework of the Italian Institute's activities embraces almost all fields of research and includes both the natural sciences and the humanities. The unique variety of research topics depends on two principles that underlie the Institute's programme: the union of the sciences and European political union. The awareness of the necessary union of the sciences has led the Institute to investigate the ancient traditions of medicine, as an example of an integral approach to the health of mankind.

The importance attached to the theme of "Europe" derives from the awareness that the sciences do not exist in an ahistorical void, but in a political-social environment. Between Europe and its sciences there is a dialectic relationship: the future development of science in Europe will be conditioned by the political-social development, which in turn is determined by scientific development. Therefore the scientist cannot remain indifferent to the future of Europe, and Europe with its institutions cannot remain indifferent to the development of science, research, and the training of the new generations.

This is also the reason why the Italian Institute has never been content to merely promote research, but has always sought to communicate with all the institutions involved in deciding the future of research in Europe. In 1996 the Institute organized three important conferences, in Rome, Paris and Vienna, on the subject of the "Crisis affecting University", the first stage of an initiative aimed at a European research policy. This was followed by the conference "La recherche fondamentale. Une priorité européenne", held in 1997 at the Council of Europe in Strasbourg.

Research in Europe will only survive as "European research". Until now national research has prevailed. By cooperating at European level the Italian Institute has striven to contribute to overcoming the fragmentation of research. In his speech at the opening of the exhibition Prof. Michael Theunissen excellently summed up the importance this institution has acquired in Europe: "I don't think I am exaggerating when I say that the main item on the balance sheet of German philosophy abroad is indeed the Istituto Italiano per gli Studi Filosofici".

(Berlin, June 19, 1998)

Helga Angarano (Berlin), Francisco Erich Bertuzzi (Berlin), Angelika Bönker Vallon (Münster), Remo Bodei (Pisa), Emanuele Cafagna (Berlin), Dario Cavaliere (Berlin), Francesco Di Benedetto
(Parma), Dina Edmundts (Berlin), Manfred Gawlina (Munich), Gertraude Grassi (Berlin), Katja Herzke (Berlin), Wolfgang Heuer (Berlin), Patrizia Hucke (Berlin), Wolfgang Kaltenbacher (Vienna), Martin Kirsch (Berlin), Amadeus J. Kramer (Berlin), Michael Luhnen (Berlin), Maryam Mameghanian-Prenzlow (Berlin), Giacomo Marramao (Rome), Antje Müller (Berlin), Dirk Pilz (Berlin), Pietro Rescigno (Rome), Christian Rochow (Berlin), Daniela Saccà (Berlin), Axel Schalk (Berlin), Renate Schindler (Berlin), Brigitte Steele (Houston), Imre Toth (Regensburg), Regina Tunke (Berlin), Elisabeth van Zwoll (Berlin), Edda Wagner Cavaliere (Berlin).
Samuel R. Insanally

Message to the Delegation of the Istituto Italiano per gli Studi Filosofici to the UN
for the Presentation of the Appeals for Philosophy and Research
in the Humanities

I read the Appeals with great interest. Their vision fully coincides with the attitude the international community must adopt to try and resolve the problems we face today. I learned with pleasure of your efforts, and I wish to encourage your work.

Necessity for a humanistic spirit. I am glad to see that we share the same approach to world development, and I encourage such an attitude, which interests me greatly. In my speech at the opening of the General Assembly, I stressed the need for a vision, for a philosophical concept, to guide the leaders of the world in their action. I would like to associate myself with your intention, and I fully agree in principle.

J’ai pris connaissance des Appels avec un vif intérêt. Ce qu’ils expriment correspond pleinement à l’attitude que doit prendre la communauté internationale, pour tenter de résoudre les problèmes auxquels nous sommes aujourd’hui confrontés. J’ai appris vos efforts avec plaisir et souhaite encourager votre travail.

Sur la nécessité d’un esprit humaniste: je suis heureux de constater que nous avons une même approche du développement mondial. J’encourage une telle attitude et m’y associe. Dans mon discours d’ouverture à l’Assemblée Générale, j’ai souligné combien les dirigeants du monde ont besoin d’une vision, d’une conception philosophique, pour guider leur action. Je voudrais m’associer à vos intentions: vous avez mon accord de principe.

Ho letto con molto interesse l’Appello. I sentimenti che vi sono espressi coincidono pienamente con l’atteggiamento che la comunità internazionale deve assumere per cercare di risolvere i problemi che abbiamo oggi di fronte. Ho appreso con piacere dei vostri sforzi, e voglio incoraggiare il vostro lavoro.

Per quanto riguarda la necessità di uno spirito umanistico, sono felice di constatare che condividiamo lo stesso approccio allo sviluppo del mondo, e incoraggio tale approccio, al quale mi associo. Nel mio discorso di apertura all’Assemblea Generale, ho sottolineato la necessità di una visione, di una concezione filosofica per i leader mondiali, per guidarli nella loro azione. Vorrei associarmi alla vostre intenzioni: avete la mia adesione di principio.

September 24, 1993

SAMUEL R. INSANALLY

President of the United Nations General Assembly
Antonio La Pergola
FROM HIS SPEECH AT THE PRESENTATION OF THE APPEALS FOR PHILOSOPHY AND RESEARCH IN THE HUMANITIES TO THE EUROPEAN PARLIAMENT

The dual appeal made by the Istituto Italiano per gli Studi Filosofici for philosophy and humanistic research touches on the deepest roots of our shared consciousness as Europeans. Our Parliament exists to listen to the needs voiced within our society, and before us we have today a weighty message from the world of European culture and learning that we must not let go unheard. The Istituto Italiano per gli Studi Filosofici has given its support to the argument that the new generation and the future administrative leaders of Europe should be trained in philosophy, in creative thought, and in the ability to make judgements.

Within the framework of the European Community, research has been conceived as an instrument that helps to extend technological resources, to upgrade the quality of products, to sharpen the blades of market competition. Lately, however, there is also the prospect of programmes aimed in many ways at promoting the mobility of academic staff and students, that cultural stream that is the first corrective of a short-sightedly mercantile conception of European integration; and we have insisted that our brothers from Eastern Europe join these initiatives. The fact is that these programmes are still fragmentary and lacking in adequate means; the thrust that a philosophy of our common cultural citizenship can give is missing. Nevertheless, as Erasmus said, investing in culture is the secret of the wisest communities, whose wealth cannot be measured in terms of money. This is why, as Chairman of the Culture Committee, I should like to express our positive appreciation of the Neapolitan Institute’s initiative. Its appeal leads the way to a more mature European unity.

Strasbourg, June 22, 1993

ON. ANTONIO LA PERGOLA

Chairman of the Culture Committee of the European Parliament
Paul Oskar Kristeller

APPEAL TO THE UNITED NATIONS

I wish to express my full approval of the appeal in favour of teaching philosophy and its history, as well as research in the humanities, in the major High Schools, Colleges and Graduate Schools of all countries, made by Mr Gerardo Marotta, President of the Istituto Italiano per gli Studi Filosofici in Naples, also in the name of several other distinguished institutions and scholars, to major educational authorities in all countries, and to the United Nations.

Today, both philosophy and serious-minded research in the humanities, expounded in the fields of history, literature, classical and modern languages, are neglected in practically all countries, in favour of contemporary issues of history, literature, politics and ideology; the serious study of mathematics and the natural sciences is subordinate to a technology that is given exaggerated importance; and great importance is given to educational theories of dubious worth and to the so-called social sciences which have undisputed value but claim to be able to predict the future, a claim that immediately proves mistaken and which can be compared to that made in the past by astrology, alchemy and the other occult sciences. These current theories, whose purposes, methods and results are entirely debatable, are widely defended, while numerous more solid disciplines are rejected on the grounds of widely accepted but absolutely false arguments.

“Traditional” research is rejected because of the importance it attaches to Western tradition, from ancient Greece to Europe and to modern America, and because of its presumed disinterest in other cultures of Asia and Africa, as well as in the contributions of women and those non-Western ethnical groups, especially Africans, American Indians and Asians, who live in Western countries.

I fully agree with the opinion that, where opportunities for education are concerned, or any other social sphere for that matter, there must be no discrimination regarding population segments – black, Asian, American Indian, women – nor, I would add, Jewish, Irish, Italian or Polish which not so long ago were the subject of serious discriminations and are now arbitrarily labelled as white, and therefore oppressors of their African, Asian, and American Indian neighbours.

However, past injustices regarding the education system must not be remedied by overthrowing discrimination, nor by lowering standards of education. It has been widely demonstrated, in fact, that there are extremely capable African and Asian students, and that the only valid test for admission to high schools and universities is individual merit, whether the student be white, African, or American Indian, male or female.

The teaching of Asian, African and, generally speaking, non-Western civilizations should be limited to teachers who have received the same rigorous specialist training in this area as have those who impart "traditional" instruction in Western civilization, its history, literature and philosophy.
Where philosophy is concerned, every student from any institute should be adequately trained in philosophical disciplines – the history of philosophy, logic, ethics, political theory and maybe even rhetoric and metaphysics. The courses in these subjects should enable any student (whatever his sex, race, social class, religious or ethnical origin) to think, discuss and uphold any idea he may acknowledge as being valid, and to disprove and argue against any idea that he considers not valid. The current tendency to replace sound argumentation with rowdy protests and violent demonstrations must be criticized, abolished, and even punished. The reason often given by incompetent and ignorant students is that they do not need to know anything about what happened before they were born. This kind of attitude must be firmly quashed, and students must be guided into learning and realizing that the world we live in is determined by past events and ways of thinking and that it is our duty, indeed our privilege, to know as much as possible about the past.

They must also learn to understand that past and present events are not determined by subjective, individual or collective desires, but by impartial "objective forces", be they conceived as divine attributes in the various religions or acknowledged as impersonal powers by those of us who do not belong to any particular faith.

Columbia University, September 24, 1993

PAUL OSKAR KRISTELLER

Ilya Prigogine

AN INTELLECTUAL TREASURE FOR THE WHOLE OF EUROPE

I should like to say how impressed I was by the extent of the work of the Istituto Italiano per gli Studi Filosofici: the number of seminars, publications and conventions alone would fill tomes. But it is the variety of subjects that provokes amazement, ranging as they do from history and philology to physics and mathematics.

Thanks to your enthusiasm and generosity, my dear Mr Marotta, the Institute has provided an example of what humanism can be today. The Istituto Italiano per gli Studi Filosofici does not belong only to Italy; it is an intellectual treasure for the whole of Europe.

ILYA PRIGOGINE

Nobel Prize 1977
Antonio Bassolino
MESSAGE OF THE MAYOR OF NAPLES AT THE CONFERMENT OF THE 1999 MECENATE PRIZE TO MR GERARDO MAROTTA

Gerardo Marotta, our dear friend, our patron, and also a foreground figure in the life of the city. So much in the foreground that, if I may say so frankly, it is thanks to the fact that he was there, also during Naples’ difficult years, that a seed of hope could be kept alive, and the conditions to be able to carry on living. The truth is the exact opposite of what is sometimes believed, and I want to be the one to stress it: it was not the present mayor and administration that invented the extraordinary entity that exists in Naples, a cultural patrimony, a prominent living being. It was the exceptional intellectual resources that Gerardo embodied, together with others but himself first and foremost, that enabled the civil rebirth of the city. I therefore extend a heartfelt thank you to a close friend, to a subject of civil life. And the prize awarded to him is in a way a prize to the city and also, being the bicentenary of the 1799 Neapolitan Revolution, a prize to all those martyrs whose names are engraved at the entrance to Naples City Hall. We want this prize to be an incentive to all of us to continue along this road, to increasingly think of culture as a great productive and civil resource, as the most important resource of all.

October 22, 1999, Teatro di Corte, Royal Palace of Naples

ANTONIO BASSOLINO
Mayor of Naples

Hans-Georg Gadamer
LEBEN IN IDEEN

At my age I can be considered to be a man of my times. I have lived through this turbulent era from the early years of my childhood up to the present day, and I can therefore consider myself a witness of the past century: one who can call to mind the things that have happened and wonder what philosophy has to do with the present situation. Ours is an era marked by the consequences of the enormous technological developments set in motion by the industrial revolution. At the end of this era, that is in the second half of the century, in the years of reconstruction after the two world wars, the industrial revolution has once again reached the proportions of a huge wave that engulfs everything and sweeps it away.
In 1946 I was elected Rector of the University of Leipzig in East Germany, the first after the war, but I later resigned in favour of a teaching post, first at Frankfurt and then at Heidelberg. At Leipzig I was asked to write a few words in the register containing the signatures of official visitors. Today I want to return to the words I wrote: patience and labour, because the task is enormous and nothing else can save us. At that time I wondered if one day there would be an institute capable of resuscitating our cultural tradition, which has been frozen by the rules of a society bureaucratically organized and oriented to the ideal of economic profit. Was such an institution possible? Today, as a member of the Istituto Italiano per gli Studi Filosofici, I can declare that it is possible. This initiative was in fact proposed by Mr Gerardo Marotta, although with certain reservations on the part of the University where there was little belief that such an arduous undertaking could be a success. The undertaking was undoubtedly ambitious because it meant tackling a problem that really fell on the University: the danger of the growing specialization and monological nature of teaching and knowledge. I myself keenly felt this danger, and this led me to cooperate with the new institution encouraged by Gerardo Marotta. But in what way was it “new”? Before the Istituto Italiano per gli Studi Filosofici came into being, there already existed an institution within the university in Germany and America, the Studium Generale, interdisciplinary in its nature but which only partially and marginally touched on the problem of how to guarantee a dialogue relationship between the students and the teaching staff. Interdisciplinarity and dialogue are not marginal; on the contrary, they are the centre of interest of the Istituto Italiano per gli Studi Filosofici, whose fundamental activity lies in the “seminar”, which, as its name says, sows the seeds that are destined to sprout on a common spiritual ground, in that “Leben in Ideen” that Humboldt spoke about and which I proposed as almost an emblem of the Institute. Therefore I think that the Institute’s way of working, based on an exchange of ideas and the system of dialogue, rouses greater interest than the prospect of a rapid academic career, especially in the young. Therefore I hope that this “new” institution does not remain alone, but that it becomes a model for the whole of Europe and all those countries in the world that set themselves the goal of realizing a culture that is free of pre-established rigid schemes, to achieve a solidarity that guarantees peace. To this end it is necessary to overcome a basic obstacle: the subordination of regions economically underprivileged compared to those favoured by technological progress. Culture and economy must go hand in hand. All the more so today, when the world economy as a whole, and also that of technologically advanced states, begins to be threatened by dangers caused by the gap between rich and poor countries. To face this crisis situation we must appeal to the new generations, to the flexibility of youth to act as a lever in reorganizing life not in separate fields but on the basis of a common solidarity. This is the task we must carry out, as I suggested, with patience and labour.

HANS-GEORG GADAMER

University of Heidelberg
Gianni Vattimo

SALVATION COMES FROM PHILOSOPHY

In June 1993, the European Parliament dedicated a formal session to the presentation of the Appeal for Philosophy, promoted by the Istituto Italiano per gli Studi Filosofici and whose first subscribers include Gadamer, Prigogine, Ricoeur and Derrida.

The appeal is addressed to young people all over the world so that, in this extremely delicate phase of growing cultural integration – which risks being an occasion for misunderstandings, rivalries, clashes of prospects – philosophy might be taught in schools of every order and rank, to encourage the critical spirit and develop the capacity for acknowledging those values common to the various civilizations, the only values on which peace and international cooperation can be built.

This is only the latest and most demanding “political” initiative of the Istituto Italiano per gli Studi Filosofici, founded and presided over by Gerardo Marotta: a lawyer of deep humanistic feeling who started up and for various years sustained the activity, the only resources being his personal wealth, according to a tradition that has few precedents in our culture (the most notable is that of the Institute for Historical Studies, named after Benedetto Croce and also located in Naples). It is a “Southern” initiative in the best sense of the term, that is, not immediately targeted at the production of commodities, nor at technological development. Therefore it is sometimes looked upon with suspicion and all too often considered in the ministries as little more than an ornament.

The Institute’s most well-known activities up to now have been the scientific conventions, the seminars (which have had the participation of nearly all the most authoritative thinkers of our time), the series of publications that in excellent critical editions have made available fundamental philosophical works such as those of Campanella and Giordano Bruno, or texts of the Epicurean School.

In recent years, the Institute has also been developing a series of initiatives for the promotion of culture in Southern Italy. Numerous municipalities have held exhibitions and debates organized by the Institute: Afragola, Altamura, Trani, Tricarico, Vico Equense. Some of these names are sadly familiar to us because of their association with the Camorra. Would it be Utopian to think that these activities could be also useful in the struggle for the renewal of the South and its liberation from organized crime?

Mr Marotta, who has a long legal career behind him, is no dreamer. But he is counting on the decisive weight, in the long term, of humanistic culture and, generally, a wider dissemination of
every type of knowledge in view of civil renewal. He even suggests that it would be a good idea to "give the South more resources for research (not only humanistic), instead of the endless public works that will never be completed and tested". Such works, we might add, are generally contributors of generous kickbacks to be shared among corrupt administrators, organized crime and dishonest politicians.

Dare we hope that a wiser expenditure policy, which should above all strike at the root of the many "state-controlled profits" of the Mafia and Camorra, lead to an increase, not a reduction, in investments for the Neapolitan Institute's initiatives? It is inevitable that both politicians and a public opinion dominated by a superficial picture of what is needed for "development" think that the first expenses to be cut, in lean times, are those destined to culture; above all when it concerns institutions like this one, unrelated to the official world of school and university. But one must bear in mind the influence of university-level institutions like the École des Hautes Études in Paris on humanistic and scientific research, and also on the cultural vitality of a country. In our country there are no such institutions, the nearest being (and there are very few of its kind) the Istituto Italiano per gli Studi Filosofici.

Only in an institute like the one in Naples can there be initiatives like the numerous seminars, conventions and refresher courses which, at least so far, cannot be hosted by university departments because of the unwieldy red tape. It would be very sad if the government and Parliament, where funds are handed out, had the prevailing idea that Naples, with its philosophical and humanistic culture, its international outlook on the world of study, must be sacrificed since it is less directly connected to "production".

The humanistic knowledge so dear to the Institute founded by Mr Marotta, considered as both the connective tissue of civil society (which mainly lives on shared values and ideas) and an indispensable background to scientific and technological research, deserves more than a marginal and "ornamental" attention and support from the State, if we want the renewal of our society to be more than just a rhetorical expression.

GIANNI VATTIMO
University of Turin

Gian Carlo Rota
The institution created by the Istituto Italiano per gli Studi Filosofici is unique in the world, not only for the great service it renders to culture, but also for its steady commitment to flying the flag of philosophy in a world obsessed by materialism and petty interests. The work that the Istituto Italiano per gli Studi Filosofici has done and is doing for philosophy contributes in no small degree to the survival of all that is dear to us in the world of thought and culture. The intellectual atmosphere, as well as devotion to the classical tradition in philosophy, which valorously
withstands the negative components of certain contemporary schools, makes this Neapolitan institute a landmark of illuminated thought and a bulwark of civilization. I share your concern and your efforts to create a new generation of scholars able to receive the cultural heritage of our philosophical tradition, today assaulted and threatened on all sides.

GIAN CARLO ROTA
Massachusetts Institute of Technology

Francesco Gabrieli
PUBLICATIONS OF THE ISTITUTO ITALIANO PER GLI STUDI FILOSOFICI
SPEECH AT THE SEAT OF ACCADEMIA DEI LINCEI
ON THE OCCASION OF THE EXHIBITION OF PUBLICATIONS BY THE
ISTITUTO ITALIANO PER GLI STUDI FILOSOFICI IN DECEMBER 1991

The dazzling wealth of this exhibition, that is, the wealth of scientific and cultural interest that the Istituto Italiano per gli Studi Filosofici of Naples represents, is such that each and everyone, in the widely differing fields, can find a part that strikes and enthuses him more directly. So let an Orientalist say a few words on one of the aspects of the Institute's multiple teaching and study activities that is nearest and most congenial to him. This aspect is the study of the continuity, the ancient heritage, and the ancient patrimony in the Oriental Middle Ages.

Among the host of publications that we greedily cast our eyes upon – or almost painfully, since we should like to devour them all but we can barely skim over the titles – one in particular stands out, Autori classici nelle lingue del vicino e medio oriente. This book collects the proceedings of seminars held in the 1980s by the Istituto Italiano per gli Studi Filosofici and having as their theme the Fortleben, the attempt by the Middle Ages to appropriate the hidden life of the ancient classics – meaning the Middle Ages in the East, a Byzantine Middle Ages, but above all later Muslim. I would like to rapidly remind you that these Oriental languages are essentially Armenian, Coptic, Arab and Hebrew, and in them one can discern the influence, the attempt to elaborate, now and then to integrate the ancient, and they are precious because, in certain fields and in certain authors, they have preserved fragments of writings which have been lost in their ancient Greek form. Armenian: there is an entire group of scholars, led by Prof. Bolognesi of Milan, who have studied and still study in the Armenian translation the echo of Hellenic philosophical and scientific writings. Not only in Armenian but also in Coptic, and here the expert is our friend and colleague, Orlandi. And then above all in Arab, and here I certainly speak ‘pro domo mea’, because, as is already common knowledge, the most enthusiastic medieval studies of Greek philosophy and science were in Arab; in performing this work our Neapolitan Institute takes part in the European movement that studies Arab-vested antiquity (I shall just mention the Plato arabus of the Warburg Institute of London and the studies on Aristotle done by an Egyptian humanist among the Arabs). And not only in Arab but later also in Hebrew. Most of all, these four
languages, Armenian, Coptic, Arab and Hebrew, give us a full view of this fascinating phenomenon, that is, the reception of the ancient heritage in the Oriental world. With these seminars, these conferences, with courses held by illustrious European scientists, the Istituto Italiano per gli Studi Filosofici has truly cast a beam of light on this phenomenon essential for the life of the Oriental Middle Ages which is represented by the fortune of classical antiquity. So, a modest scholar who has made his life's work the study of these fields and needs, is particularly grateful to Gerardo Marotta's Institute for having deeply studied, and made it possible to study, this great cultural phenomenon.

FRANCESCO GABRIELI


"... As already said, this constant will to achieve an apparently unfeasible goal is often referred to, with superficial appraisal, as a utopia; on the contrary, it is the sign of a true politician. Spaventa is one of those who warn us that the strength of great thinkers and great politicians lies in this steadfastness, provided it is the fruit of study and intellectual exertion and the effort is not merely centred on gaining success but aimed primarily at fulfilling what is considered to be a duty dictated by conscience. From Plato to Mazzini and Gandhi, the examples abound. And it is not just by chance that in more recent times, a grandson of Spaventa showed us once again how, even in the darkest times, by upholding ideals of the spirit generated by a millenary intellectual and moral travail, faith in the "religion of liberty" is far more effective than the brutal forces that strike terror in those who are unable to meditate upon the rational course of history: "Have no fear of those who kill the body and thereafter can do no more", we read in the Gospel according to St. Luke. It would be better if these great masters of life who, although not forgotten, are not as present as would be right and opportune, were looked to more often for consolation and counsel; and we should be grateful to Gerardo Marotta for having exhorted us to do so. The work he performed right from his university days to encourage, in the wake of Benedetto Croce, the study of the 1799 Revolution, the Italian and European Risorgimento, the constitution of a unitary State, was crowned by the devising of a thorough examination of Silvio Spaventa's papers and by a renewed study of the thought and action of Silvio and Bertrando Spaventa. Marotta correctly saw the importance, for a modern conception of the State and for true growth of the spiritual life of Italian society, of the Spaventas' political vision and their meditation on Renaissance philosophy and classical German philosophy; and so it was not by chance that in Naples, where the Spaventas studied and taught and took part in the 1848 Revolution, he set up an institute whose
courageous and tenacious efforts restore vigour to a great heritage of thought, in the Platonic and Viconian awareness of the philosophical foundation of states”.

GIOVANNI PUGLIESE CARRATELLI
Imre Toth
THE ISTITUTO ITALIANO PER GLI STUDI FILOSOFICI
AND ACHIEVEMENT OF EUROPEAN POLITICAL UNION

The approaching achievement of European unity and the inexorable aspiration for universality bring with them a variety of problems unknown till now and never foreseen. To discover them, have them generally accepted, and develop notions capable of preparing and establishing a relationship with what is new is still a task, a duty and a mission for philosophical speculation. In the unity of its polyphonic multiplicity, philosophy, and only philosophy, is called on to offer the spirit new prospects that can help it to find a way out from the present crisis, and cast off the chain of possible future crises.

In the course of past centuries the work of the spirit has always had the right material, social and organizational means and tools for it to produce results. The task was first carried out by the medieval universities, and then by the academies and scientific research institutes which in the nineteenth century were replaced by the new type of Humboldtian university.

Under the growing constriction of standardization and industrialization, during recent years the university has become a productive factory of specialized energies. In these conditions one cannot expect it to continue to perform the mission in society that belongs to philosophy.

Understanding the necessity of maintaining the sincerity and vitality of this mission of the spirit was the original force that prompted the foundation of the Istituto Italiano per gli Studi Filosofici. Unlike the existing institutions – universities, academies and seats of scientific research – the Istituto Italiano per gli Studi Filosofici was created according to a completely new organizational plan. By virtue of its structure, different from all previous ones, the Institute is particularly suited to performing the tasks and attaining the goals that it originally set itself: to offer the material framework capable of creating a public forum for strayed individual energies. The Institute does not see its task as the promotion of a particular thought, and so it has no obligations towards any particular school. It simply wants to preserve and continue to develop the idea of the university.

In the last twenty years the Institute has succeeded in offering a niche where philosophers from all over the world can communicate with each other, and where the most diverse schools of thought can be voiced. In brief, a place where speculative thought can continue to develop in its wealth and diversity, transforming it into a phenomenon open to the public.

In Naples, under the aegis of the Institute, seminars are held weekly by scholars from all over the world; here, specialists and university professors meet students from all over Europe. Hundreds and thousands of young people, taking part in the Institute's initiatives and attending the summer schools (more than a hundred), become themselves the hub of a patrimony that is the spiritual heritage of Europe.
As a standard bearer of the awareness of a European identity, the Institute itself has become an intermediary of the European spirit. And wherever this awareness clashes with the resistance of a limited nationalist concept, the existence of the Istituto Italiano per gli Studi Filosofici will again prove to be increasingly necessary.

We have all participated in the birth of a united Europe and, today more than ever, it cannot do without the work of the Istituto Italiano per gli Studi Filosofici.

Berlin, June 17, 1998

IMRE TOTH

University of Regensburg

Imre Toth

L’ISTITUTO ITALIANO PER GLI STUDI FILOSOFICI
PER IL FUTURO DELL’EUROPA

Un lento ma costante movimento verso gradi sempre maggiori di universalità accompagna tutto lo sviluppo storico dell’Occidente. Dall’antichità fino a oggi l’idea dell’universale ha trovato importanti articolazioni nei profeti del Vecchio Testamento, nei grandi filosofi greci, nel diritto romano e nel Cristianesimo.

«Esistono idee più forti di noi», diceva Aristotele citando il pitagorico Filolao. Da una forza simile è stata caratterizzata, nel susseguirsi delle epoche, anche l’aspirazione all’universalità.

Nel nuovo mondo sorto dopo il tramonto di Roma, l’idea dell’universalità ha fatto ulteriori progressi. La frammentazione feudale fu dissolta dalla nation giacobina trasformata in istituzione. In origine l’idea di nation fu eretta sul fondamento dei diritti umani e della libertà. Ma presto fu esposta all’effetto dissolutore di un processo degenerativo. Il nazionalismo su base etnica è divenuto la fonte di sanguinosi conflitti e il nemico aperto di qualsiasi movimento universalistico.


Come tutti gli avvenimenti propri dello spirito, anche l’unificazione europea esige una solida infrastruttura materiale: istituzioni politiche comuni, moneta unica, una banca centrale e molto ancora. Tutte queste istituzioni si mostrano bensì condizioni necessarie, ma non anche sufficienti per trasformare l’idea dell’unità in un esserci realizzato.

Il processo d’integrazione europea condurrà inevitabilmente a interpretazioni divergenti, a letture e opinioni contrapposte. Tensioni e frizioni si avranno sui terreni di confine. Alcuni di questi conflitti sono già oggi sotto i nostri occhi; altri sono visibili, mentre altri ancora non sono neppure prevedibili. Essi potranno coglierci di sorpresa, trovandoci impreparati. Potremo sperare di risolvere tali conflitti soltanto se l’idea dell’identità europea diverrà un’energia materiale. Perché ciò avvenga è necessario che la consapevolezza dell’identità comune europea penetri nel singolo. È necessario che il singolo accetti l’idea della comunanza e la interiorizzi come un suo bene spirituale. L’insediamento dell’idea di un’unità europea nella coscienza del singolo può essere ottenuto soltanto con l’aiuto di un lavoro speculativo, il cui agente, portatore e strumento è la filosofia, intesa qui non nel senso di una determinata scuola o di un dato indirizzo di pensiero.

Infatti, l’oggetto della riflessione fu e resta, pur in tutte le divergenti concezioni a partire dall’antichità, sempre la stessa grande idea che ha conferito al particolare spirito europeo un singolare posto nel cosmo, divenendone il caratte distintivo, la dimensione politica del pensiero speculativo.

Principalmente rivolto alla critica dell’esistente, questo lavoro del pensiero è guidato dalla costante aspirazione a tradurre i grandi ideali della ragione, vale a dire la libertà, la dignità umana e l’uguaglianza sociale, in realtà effettiva. Nello sviluppo della storia europea, il lavoro speculativo dello spirito ha prodotto i suoi effetti tramite una segreta rete capillare, i cui complessi meccanismi sono quasi ignoti, la quale ha agito come una forza invisibile che ha ispirato, stimolato, guidato, e perfino determinato la prassi politica. E ciò anche quando ai singoli agenti della prassi non è stato chiaro che il proprio fare era inserito in questo spazio dello spirito, anche quando non hanno compreso che il loro movimento si sviluppava lungo linee di forza generate dalle sorgenti e dai poli energetici dello spirito speculativo della filosofia. E ciò vale anche per le future epoche che ci aspettano.

La realizzazione dell’unità europea che sta di fronte a noi e l’inarrestabile aspirazione all’universalità portano con sé una varietà di problemi finora sconosciuti e mai previsti. Scoprirli, portarli entro la coscienza comune, elaborare concezioni in grado di preparare e di rendere possibile il rapporto con il nuovo resta pur sempre un compito, un dovere e una missione della speculazione filosofica. Nell’unità della propria molteplicità polifonica, la filosofia, e soltanto la filosofia, è chiamata a schiudere allo spirito nuove prospettive che lo possano aiutare a trovare una via d’uscita dalla crisi attuale, e che lo aiutino a liberarsi dalla catena delle possibili crisi future.

Nel corso dei secoli passati questo lavoro dello spirito ha sempre trovato i mezzi e gli strumenti materiali, sociali e organizzativi adatti a produrre i suoi risultati. Dapprima questo compito fu
assolto dalle università medievali, cui seguirono le accademie e le società scientifiche che nel XIX secolo vennero nuovamente dissolate dal nuovo tipo dell’università humboldtiana. Sotto la crescente costrizione della democratizzazione e dell’industrializzazione l’università si è trasformata, nel corso del più recente passato, in un’officina produttiva di energie specialistiche. In queste condizioni non ci si può più aspettare che essa possa continuare a soddisfare la missione che spetta alla filosofia nella società.

La comprensione della necessità di mantenere sincera e vitale questa missione nell’ambito dello spirito fu l’originaria forza che spinse alla fondazione dell’Istituto Italiano per gli Studi Filosofici. Al contrario delle istituzioni esistenti – università, accademie e sedi di ricerca scientifica – l’Istituto Italiano per gli Studi Filosofici è stato creato sulla base di una concezione organizzativa del tutto nuova. In virtù della sua struttura, diversa da tutte le precedenti, l’Istituto è particolarmente adatto ad assolvere i compiti e a raggiungere gli scopi che si è posto originariamente: offrire la cornice materiale capace di creare un foro pubblico per le energie individuali disperse. Infatti l’Istituto non intende il proprio compito nel senso della promozione di un particolare indirizzo di pensiero, e non ha dunque obblighi verso una qualche scuola determinata. Il suo desiderio è piuttosto quello di preservare e continuare a sviluppare l’idea dell’universalità.

Negli ultimi vent’anni l’Istituto è riuscito a offrire uno spazio entro il quale possano comunicare fra loro i filosofi di tutto il mondo, e dove si possano ascoltare le voci dei più diversi indirizzi di pensiero. In una parola: un luogo nel quale il pensiero speculativo possa continuare a sviluppare la propria ricchezza e la propria diversità, trasformandola in un fenomeno aperto al pubblico.

A Napoli, sotto l’egida dell’Istituto, si svolgono settimanalmente seminari tenuti da studiosi provenienti da tutto il mondo, qui gli specialisti e i professori universitari s’incontrano con gli studenti in tutta Europa. Centinaia e migliaia di giovani, partecipando alle iniziative dell’Istituto e frequentandone le scuole estive (più di cento), diventano essi stessi centri d’irradiazione di un patrimonio che è l’eredità spirituale dell’Europa.

Quale portatore della consapevolezza dell’identità europea, l’Istituto è divenuto esso stesso un intermediario dello spirito europeo. E dovunque tale consapevolezza si scontrerà con la resistenza opposta da una limitata immagine nazionale di sé, l’esistenza dell’Istituto Italiano per gli Studi Filosofici si mostrerà di bel nuovo sempre più necessaria.

L’Europa unita, della cui nascita siamo tutti partecipi in qualche modo, non può rinunciare, oggi meno che mai, all’opera dell’Istituto Italiano per gli Studi Filosofici.

IMRE TOTH

Università di Regensburg
ancient culture and modern problems of the italian mezzogiorno

With the imminent constitution of a single European entity by nations in which the classical civil tradition has left its greatest mark, reflection on the present political and economic state of Italy presses the need to investigate the origins of the present day's serious problems. This is particularly true of Southern Italy, where the Tyrrhenian and Ionian coasts of the peninsula and Sicily present the oldest and most vital forms of civilization: in fact, the history of these regions in the Risorgimento era was the subject of growing interest for a team of scholars, from the Viconian Cuoco to Corcia, Micali, Racioppi and numerous Neapolitan archaeologists (not to mention foreigners such as Mommsen and Lenormant). In more recent times, many other scholars have committed themselves to the study of Magna Graecia and ancient Sicily: and it is a sign of the strong sense of national unity that front-line action saw Italians from the north, such as Paolo Orsi from Rovereto, the Piedmontese Zanotti Bianco, and Carlo Belli, an artist and art critic also from Rovereto to whom we owe the foundation more than thirty years ago of the International Conventions of Taranto for the Study of Magna Graecia. It is no less significant that a southern Italian jurist, Gerardo Marotta, deeply felt the need to keep alive the ideals that inspired the Neapolitan Revolution of 1799 and the unifying trend of our nation, and founded in Naples the Istituto Italiano per gli Studi Filosofici. This institution aspires to the teachings of Benedetto Croce and encourages an in-depth exploration of the history of Italy, particularly the South, with the aim of highlighting the remarkable lasting effects of the encounters between Eastern and Western nations and cultures to which our country, in its Mediterranean position, has been constantly exposed: and it is evident to all that the roots of the problems that draw our attention today lie deep in the historical events that have contributed to shaping the world we live in and its civil heritage.

The study of these roots not only helps to throw light on the constitutive process of our national society and its capacity for reacting positively to contacts with other nations; it supplies vital information that enables us to consider from standpoints as yet ignored some of the most important and urgent problems of the South. In its age-old history in fact, the vocation for philosophical meditation, scientific research, mystical concentration, varied in its expressions depending on matching or contrasting cultural components, has never been interrupted, even if it often took place, as its very nature imposes, in elite circles.

This aspect of Southern civilization which, as is clear to those who think about it, can be traced to the role played in the civil life of Magna Graecia by the philosophical, medical and naturalistic doctrines of the Pythagoreans of Crotone and Taranto, the Eleatics, and the philosophers of Locri, has oddly enough remained in the shade whenever scholars or rulers of our time have dwelt on
critical situations in the South, preferring to concentrate on aspects of an economic or technical nature. Only a few people, chiefly Benedetto Croce and Umberto Zanotti Bianco, have insisted on the underlying causes of those situations, which appear as pathological alterations to social and political life but are first and foremost signs of interior unease and confusion and of a prolonged dearth of civil commitment and any form of cultural life.

When importance is given to persistent criminal phenomena that violate the sentiments common to all since the "human beast" learned how to be "compassionate", and to the diffused conspiracy of silence which in certain areas sets itself against the law enforcement agencies and sometimes gives the painful impression of being dictated more by solidarity than by fear, it is right to query the spiritual life of the inhabitants of that area and the models of life that are constantly before them; and what effort the national community has made that their living conditions might not be inferior to those of the majority of their fellow countrymen, and that a proper education prepare for them, too, horizons different from the inevitable narrow ones that belong to a prevalently hedonistic vision of the world, which attract many vulgar and empty forms of mass communication that penetrate those areas more easily than others. Add to this the models that are proposed every day by exponents of various ranks of the political and economic life of the nation, and it is not surprising to see the desperate crowd, which in 1928 Zanotti Bianco incisively described in his unforgettable diary "among lost souls", reaching out towards flimsy short-lived goals – wealth, "power", the continuous search for different pleasures that inevitably accompanies "stupid sloth" – and determined to reach them by any means.

To what extent has the education system in the South improved, compared with those times? In that region, more than other, the school ought to offer young people and children what they cannot find in their homes, which are frequently poor in material wealth and sometimes even poorer for lack of humanity: stimulating teaching, books, the possibility of answering doubts through conversation, all of which satisfy the thirst for knowledge that is and always has been in all young people everywhere, and turn their aspirations and energies towards serious and demanding objectives which have naturally attracted them since an early age. But the building of schools, which is extremely neglected in the major centres, is certainly no better cared for in the smaller ones; the libraries, when there are any, are rarely equal to the function they must perform, either because they are not well-stocked or because they are inaccessible; and the question of art collections and historic documents is no different. It is painful to see the results of more than a century of "surveys", to realize how many large projects have been unsuccessful, how many interventions have remained isolated and have not always been given careful consideration or effectively satisfied public interest. It is still more distressing to think of the beneficial effect that would have been achieved, more rooted and extensive, if education, the spreading of culture, the gratification of the basic needs of civil life and traditional agricultural and industrial activities, worthy of growth because they respond to the nature of the place, had been given all that has
been wasted in plans whose failure was easily foreseeable, from the construction of a port for oil
tankers and connected refining plants on the Sibari plain to the destruction of centuries-old olive
groves in the district of Gioia Tauro in order to set up steelworks out of time. One cannot expect
that improvised universities and research institutions and the redoubling of graduates can provide
the process of cultural penetration and, most of all, the recognition of the ancient spirituality that is
the first decisive step towards a rebirth of those regions where, although after the decline of the
"poleis", the coenobitic culture of the Vivarium and San Nicola di Càsole and the religious spirit of
the abbot Gioacchino, Aquinate, Gaetano or the great Platonists from Telesio to Bruno,
Campanella and Vico found expression: a rebirth which in the south would probably be more
effective than in the north where, judging by recent refusals of the great civil inheritance of the
Risorgimento, devotion to short-lived assets seems to be more solidly and deeply rooted. The
Catholic Church and other religious denominations already contribute resolutely to the auspicious
reconstruction and the recall to the great ideals in what was Magna Graecia: scholars, humanists
and naturalists cannot be disinterested in the destiny of Southern Italy, because it is the destiny
of the entire national community.
The dutiful action of the organs assigned to ensuring respect for the laws of the State is not
sufficient to correct the deviations that arise from an undesired but prolonged estrangement from
the life of the intellect: the pathological state that emerges needs a spiritual therapy; and this can
only be undertaken by individuals who are aware that, in history, the only creative forces are those
of the spirit.
Programmes of the Istituto Italiano per gli Studi Filosofici
GRADUATE SEMINARS
SEMINARS AND STUDY DAYS 2000-2001


PHILOSOPHY SEMINARS 2000-2001

Hans-Georg Gadamer (University of Heidelberg), The Universality of Hermeneutical Philosophy – Aniello Montano (University of Salerno), Giordano Bruno: the Human World from Infinite Life-Matter to the Building of Civil Ethics – Manfred Riedel (University of Halle-Wittenberg), Apollonian and Dionysian. The Poetic Experience of the World of Nietzsche – Jürgen Trabant (Free University of Berlin), Viconian Sematology – Aldo Masullo (Frederick II University of Naples), Eidetics and Kairotics. Is it possible to have a Philosophy of the Emotions? – Elio Matassi (University of Rome 3), The Philosophy of Music from Hegel to «Romantik» – Giorgio Baratta (University of Urbino), Antonio Gramsci: the Opposite of Globalization – Michael Benedikt (University of Vienna), Alfred Sohn-Rethel: Intellectual Work and Manual Work – Jan Sperna Weiland (University of Rotterdam), Images of Man – Dante Della Terza (Yale University), The Imaginary in Tasso’s Epic Poetry – Armando Savignano (University of Trieste), The Philosophy of Medicine in Spanish Thought – Donatella Di Cesare (La Sapienza University of Rome), The Cosmopolitan Horizon of Hermeneutics – Maurizio Viroli (Princeton University), Politics and Religion – Giuseppe Petronio (University of Trieste), Problems of Literary Criticism and Historiography – Nicola Panichi (University of Urbino), Montaigne and the Epistemology of Politics – Carlo Ossola (University of Turin), The World Order – Giovanni Marino (Frederick II University of Naples), Juridical Hermeneutics: Fundamental Themes – Ernesto Paolozzi (Luigi Einaudi Foundation), Aesthetics, Language, Knowledge – Roberto Racinaro (University of Salerno), Law during the Enlightenment in Southern Italy – Domenico Iervolino (Frederick II University of Naples), Translation: Ethics and Hermeneutics – Gianfranco Borrelli (Frederick II University of Naples), Attention on Oneself and Restraint of Subjects: Political Criticism and Critical Politics – Giuseppe E. Sansone (University of Rome 3), Courtly Poetry in the Middle Ages – Jean François Courtine (Sorbonne University),
Temporalité et historicité (Schelling, Rosenzweig, Benjamin, Heidegger) – Patrizia Caselli (University of Pisa), Forms, Images, Signs from Ficino to Giordano Bruno: for a Theory of Image in the Renaissance – Girolamo Cotroneo (University of Messina), Chaïm Perelman’s New Rhetoric – Fabio Ciaramelli (Frederick II University of Naples), The Originary and the Immediate – Michele Cataudella (University of Salerno), The Comic Form in Italian Literature (15th-16th cent.) – Franco Ferrari (University of Salerno), Plato and the Theory of the Two Worlds – Carlo Sini (State University of Milan), Mind and Body – Giovanni Leghissa (University of Vienna), Phenomenology and Interculturality: Problems and Perspectives – Reinhard Brandt (University of Marburg), Kant and the Destiny of Man – Ornella Pompeo Faracovi (University of Pisa), Marsilio Ficino: Philosophy and Astrology in the Renaissance – Marino Niola (University of Trieste), On the Body of Don Giovanni – Vincenzo Vitiello (University of Salerno), Philosophy Considered as Topology – André Jacob (University of Nanterre), Evil, the Negative Aspect of the Human State – Paolo Virno (University of Calabria), The Structure of Historic Time – Emilio Hidalgo-Serna (University of Braunschweig), Humanism and Philosophy of Baltasar Gracián (1601-1658). On the Occasion of the 400th Anniversary of his Birth – José M. Sevilla Fernández (University of Seville), Humanismo filológico (histórico) y pensamiento metafórico en José Ortega y Gasset – Alessandro Baratta (University of Saarland), The Cultural Building of Human Rights – Giulio Raio (Oriental Institute, Naples), Metaphysics of Symbolic Forms – Renato Cristin (University of Trieste), The European Horizon. Fundamental Concepts for a Phenomenological Interpretation – Félix Duque (Autonomous University of Madrid), Philosophical Summary of the Last Things – Alberto Burgio (University of Bologna), Structures and Catastrophes. Moments of a Theory of History – Paul Ricoeur (University of Paris), Recognition/Appreciation – Cesare Vasoli (University of Florence), The Anti-Aristotelian Disputes of the Humanistic Age from Petrarch to Francesco Patrizi da Cherso – Imre Toth (University of Regensburg), The Non-Euclidean Fragments of the Corpus aristotelicum in the Speculative Perspective of Aristotle – Matteo D’Ambrosio (Frederick II University of Naples), Theory and Criticism of Poetry in Benedetto Croce – Marco Piazza (Istituto Italiano per gli Studi Filosofici), The Statute of the Philosophical Discourse. Frontiers between Philosophy and Literature – Lea Ritter Santini (University of Münster), Tradition and Subversion – José M. Gonzáles García (C.S.I.C., Madrid), Metaphor and Images of Power – Stephan Otto (University of Munich), Memory and Recollection Mirrored in Theoretical Philosophy – Miguel Angel Granada (University of Barcelona), Solid Sphere and Fluid Sky in the 16th Century – Umberto Curi (University of Padua), The Force of the Eyes: Sight and Capability from Plato to Foucault – Remo Bodei (University of Pisa), The Landscape of the Sublime – Domenico Losurdo (University of Urbino), Totalitarianism, Action, Revolutions. Hannah Arendt and Reading of the Contemporary World.
**HISTORY SEMINARS 2000-2001**

Augusto De Benedetti (University of Bologna), The Industrial South: Directions and Projects – Stefan Delureanu (University of Bucharest), The European Community from the Schuman Declaration (1950) to the Treaties of Rome (1957) – Guido D’Agostino (Frederick II University of Naples), Aspects and Problems of Political and Electoral History in Naples and Campania – Antonio Collantes de Terán Sánchez (University of Seville), Poder y sociedad: la fiscalidad urbana en los reinos hispanicos medievales – Beniamino Moro (University of Cagliari), Growth, Employment and the Labour Market in Europe – Aldo A. Mola (University of Milan), The Armed Forces in the History of Italian Society – Augusto Placanica (University of Salerno), A Long-lasting Modern History (16th-18th cent.) – Luciana Frangioni (University of Molise), Corporate Sources for Medieval Economic History – Luis Antonio Ribot García (University of Valladolid), Estado e instituciones en la monarquia de España (siglos XVI-XVII) – Luigi Mascilli Migliorini (Oriental Institute, Naples), Histories of Europe – Paolo Sylos Labini (University of Rome), Technological Innovations and Economic Development – Heinz-Gerhard Haupt (University of Bielefeld), European Nationalism in the 19th and 20th Centuries – Francesco Benvenuti (University of Bologna), From Russia to the USSR – Francesco Barbagallo (Frederick II University of Naples), Republican Italy – Alberto Tenenti (Accademia Nazionale dei Lincei), Safety and Modernity (13th-18th cent.) – Raimondo Luraghi (University of Genoa), The United States in the First World War – Enrico Cuozzo (Suor Orlando Benincasa Institute), The Papal State from its Origins to Martin V – Aldo Landi (University of Florence), The Debate on Authority in the Medieval and Renaissance Church: Papal Absolutism or Conciliar Regime? – John A. Davis (University of Connecticut), Economic History of 18th-Century Europe: New Perspectives – Luigi De Rosa (Oriental Institute, Naples), The Economic Policy of Fascism – Claudio Pavone (University of Pisa), Introduction to Contemporary History – Giovanni Vitolo (Frederick II University of Naples), Town, Town Church and Religious Orders in Medieval Southern Italy.

**SCIENTIFIC SEMINARS AND CONVENTIONS 2000-2001**


Programmi 2001-2002

SCUOLA DI STUDI SUPERIORI

directed by Tullio Gregory

The courses at the Scuola di Studi Superiori have been held by the following professors: Karl-Otto Apel (University of Frankfurt), Giovanni Aquilecchia (University of London), Jean Robert Armogathe (École Pratique des Hautes Études), Andrea Battistini (University of Bologna), Christian Bec (University of Paris IV), Yvon Belaval (University of Paris I - Sorbonne), Olivier René Bloch (University of Paris I), Norberto Bobbio (University of Turin), Ferdinando Bologna (Tor Vergata University of Rome), Enrico Castelnuovo (Scuola Normale Superiore, Pisa), I. Bernhard Cohen
(Harvard University), Vittor Ivo Comparato (University of Perugia), Gustavo Costa (University of Berkeley), Pierre Costabel (École Pratique des Hautes Études), Alistair C. Crombie (University of Oxford), Mario Dal Pra (University of Milan), Charles Davis (Tulane University), Romeo De Maio (University of Naples), Jean Deprun (University of Paris I - Sorbonne), Paul Dibon (École Pratique des Hautes Études), Jean Ehrard (University of Clermont-Ferrand), Luigi Firpo (University of Turin), Massimo Firpo (University of Turin), Marc Fumaroli (Collège de France, Paris), Hans-Georg Gadamer (University of Heidelberg), Konrad Gaiser (University of Tübingen), Paolo Galluzzi (Institute and Museum of History of Science, Florence), Eugenio Garin (Scuola Normale Superiore, Pisa), Olof Gigon (University of Bern), Enrico Giusti (University of Florence), Miguel A. Granada (University of Barcelona), Dieter Henrich (University of Munich), Lisa Jardine (Jesus Christ College, Cambridge), Martin Kemp, Hans-Joachim Krämer (University of Tübingen), Paul Oskar Kristeller (Columbia University), François Laplanche (University of Paris IV), Reinhard Lauth (University of Munich), Ettore Lojacono (Free University of Brussels), Augusto Marinoni, Jean-Luc Marion (École Normale Supérieure, Paris), Henri-Jean Martin (École Pratique des Hautes Études), Bruno Neveu (École Pratique des Hautes Études), Heiko A. Oberman (University of Arizona), Carlo Ossola (University of Turin), Wolfhart Pannenberg (University of Munich), Adriaan Peperzak (Catholic University of Nijmegen), Carlo Perdetti, Otto Pöggeler (Hegel-Archiv, Bochum), Ezio Raimondi (University of Bologna), Marjorie Reeves (St. Anne College, Oxford University), Pierre Réat (University of Lyon 2), Jacques Revel (École des Hautes Études en Sciences Sociales, Paris), Paul Ricoeur (University of Paris X, Nanterre), André Robinet (Centre National Recherche Scientifique, Paris), Geneviève Rodis-Lewis (University of Paris I – Sorbonne), Jacques Roger (University of Paris I - Sorbonne), René Roques (École Pratique des Hautes Études), Paolo Rossi (University of Florence), Antonio Rotondò (University of Florence), Gennaro Sasso (La Sapienza University of Rome), Charles B. Schmitt (The Warburg Institute), François Secret (École Pratique des Hautes Études), Robert Shackleton (University of Oxford), Jean Starobinski (University of Geneva), Xavier Tilliette (Institut Catholique de Paris), Cesare Vasoli (University of Florence), Valerio Verra (La Sapienza University of Rome), Paul Vignaux (École Pratique des Hautes Études), Daniel P. Walker (The Warburg Institute).


Ancient Philosophers: from the 14th to the 16th Centuries – Heidegger. Eine Einführung in sein Denken


**Academic Year 1996-1997** – Galilean Questions – The Idea of the Middle Ages – Thought and Scientific Fancy – Medieval Background to Early Modern Science


**Academic Year 1998-1999** – Cosmology and Theology in Giordano Bruno – Leonardo da Vinci Days – Medieval Background to Early Modern Science – From Giovanni Pico to Giovan Francesco: the End of the «Concordia» and the Return to Fideism – La *‘Querelle des anciens et des modernes’*

SCUOLA INTERNAZIONALE DI BIOFISICA
directed by Cloe Taddei
Academic Year 1994-1995 – Biophysics of Photoreception: Molecular and Phototransductive Events
Academic Year 1995-1996 – High Dilution Effects on Cells and Integrated Systems
Academic Year 1996-1997 – From Structure to Information in Sensory Systems
Academic Year 1997-1998 – Chaos and Noise in Biology and Medicine
Academic Year 1998-1999 – Neuronal Coding of Perceptual Systems

SCUOLA INTERNAZIONALE DI BIOCIBERNETICA
directed by Cloe Taddei
Academic Year 1995-1996 – Macromolecular Interplay in Brain Associative Mechanisms
Academic Year 1996-1997 – Downward Processes in the Perception Representation Mechanism
Academic Year 1997-1998 – Neuronal Bases and Psychological Aspects of Consciousness
Academic Year 1998-1999 – Emotions, Qualia and Consciousness
Academic Year 1999-2000 – Memory and Emotion.

SCUOLA SUPERIORE DI IMMUNOLOGIA «RUGGERO CEPPELLINI»
directed by Serafino Zappacosta
Academic Year 1991-1992 – Immunology of Bone Marrow Transplantation
Academic Year 1993-1994 – Progress and Perspectives in Vaccination T-cell Activation, Anergy and Immunosuppressive Drug Action
Academic Year 1994-1995 – Immunity to Intracellular Bacteria & Parasites
Academic Year 1995-1996 – Immunity in Human Pathology – Therapeutic Immunology – Hla and Disease Associations
SCUOLA DI SAN GIMIGNANO

In collaboration with the Centro di Studi sul Classicismo

directed by Roberto Cardini

Academic Year 1993 – Art, Iconography and History of the Classical Tradition at San Gimignano – Between the Middle Ages and the Renaissance – From Cola di Rienzo to Coluccio Salutati – Civil Humanism and Bourgeois Mentality – History, Philology, and Civil Commitment – From Alberti’s ‘Controcanto’ to Landino’s ‘Liquidazione’

Academic Year 1994 – What is Classicism? – Intertextuality and Disassembly – Humanistic Renewal


Casamassima e trent’anni dopo — Per una nuova gestione dello spettacolo — Per una nuova storia di San Gimignano — La moderna catalogazione.

**SCUOLA INTERNAZIONALE DEL DIRITTO DEI POPOLI**

directed by François Rigaux

**Academic Year 1993** – The Concept of Genocide Today and in the Convention of November 9, 1948

Papers by: François Rigaux (Catholic University of Louvain, Lelio Basso International Foundation), Joe Verhoeven (Catholic University of Louvain), Dalmo de Abreu Dallari (University of São Paulo), Pierre Vidal-Naquet (École des Hautes Études en Sciences Sociales, Paris), Luigi Ferrajoli (University of Camerino), Pietro Barrera, Giandonato Caggiano, Luigi Cortesi, Cristiana Ercolessi, Pietro Gargiulo, Flavia Lattanzi, Antonio Marchesi, Giacomo Marramao, Claudio Marta, Marina Spinedi, Gianni Tognoni, Alessandro Triulzi, Paolo Ungari

**Academic Year 1994** – Children as an Economic Indicator

Papers by: Antonio Bassolino (Mayor of Naples), Paolo Vercellone (President of the International Association of Judges for Youth and the Family), Gerardo Marotta (Istituto Italiano per gli Studi Filosofici), Gianni Tognoni (Mario Negri Institute, Permanent People’s Court), Ugo Leone (Frederick II University of Naples), Paul Audat (Centre International pour l’Enfance), Maurizio Chierici (Corriere della Sera), Piero Badaloni (TG1), Edwin Morley-Fletcher (“Basic Income European Network”, University of Macerata), François Rigaux (Catholic University of Louvain, Lelio Basso International Foundation), Duccio Scatolero (National President of Juvenile Judges), Paolo Giannino (Juvenile Judge), Julio Lancellotti (Director of «Casa Vida», São Paulo), Marie-France Botte (Sociologist), Sadhana Ramachandran (Member of the Supreme Court of Justice), Franco Ippolito (Magistrate at the Court of Cassation)

**Academic Year 1995** – The Constitutional State and Citizen’s Rights

Lectures by: Elmar Altvater (Free University of Berlin), Mohammed Bedjaoui (President of the International Court of Justice), Monique Chemillier-Gendreau (University of Paris VII), Richard Falk (Princeton University), Aldo Masullo (Frederick II University of Naples), Salvatore Senese (Emeritus Councillor of the Court of Cassation), Joe Verhoeven (Catholic University of Louvain), Peter Leuprecht (Adjunct Secretary-General of the Council of Europe), François Rigaux (Emeritus Professor of the Catholic University of Louvain), Marina Spinedi (University of Florence)

**Academic Year 1996** – Towards a Common Law of Humanity

Lectures by: Flavia Lattanzi (University of Teramo), François Rigaux (Catholic University of Louvain), Antonio Cassese (President of the International Court on the Former Yugoslavia), Joe Verhoeven (Catholic University of Louvain), Marie-Angèle Lhermitte (University of Bourgogne), Marina Spinedi (University of Florence), Alan Boyle (University of Edinburgh), Klaus-Gerd Giesen
(Catholic University of Louvain), Geraud de la Pradelle (University of Paris, Nanterre), Elmar Altvater (Free University of Berlin)

**Academic Year 1997** – Peoples’ Rights and Human Rights in International Jurisdiction
Lectures by: Flavia Lattanzi (University of Teramo), Mohammed Shahabudden (Former Judge at the International Court of Justice), Geneviève Koubi (University of Cergy-Pontoise, Paris), François Rigaux (Catholic University of Louvain), Salvatore Senese (Magistrate and Member of the Italian Senate), Elmar Altvater (Free University of Berlin), Marina Spinedi (University of Florence), Peter Leuprecht (Adjunct Secretary-General of the Council of Europe), Christa Wichterich (Journalist), Dharam Ghay (UNRISD), Chakravarthi Ragawan (Press Director SUNS), Antonio Marchesi (University of Teramo), Pasquale De Sena, François Rigaux (Catholic University of Louvain), Paolo Benvenuti (University of Florence)

**Academic Year 1998** – International Penal Justice
Lectures by: Elmar Altvater (Free University of Berlin), François Chesnais (University of Paris XIII), Marina Spinedi (University of Florence), François Rigaux (Emeritus of the Catholic University of Louvain), Paolo Benvenuti (University of Florence), Mohammed Shahabudden (Vice-President of the International Court on the former Yugoslavia), David Donat-Cattin (University of Teramo), Luigi Ferrajoli (University of Camerino)

**Academic Year 1999** – The Universalization of Fundamental Rights and the Notion of World Order
Lectures by: François Rigaux, Joe Verhoeven, Luigi Ferrajoli, Salvatore Senese, Miren Etxezarreta, Elmar Altvater, Lutz Mez, Marina Spinedi

**Academic Year 2000** – Migratory Movements of Peoples in Contemporary Practice
Lectures by: Elmar Altvater (Free University of Berlin), François Crépeau (University of Quebec), Enrico Pugliese (Frederick II University of Naples), Salvatore Senese (Member of the Italian Parliament), Marina Spinedi (University of Florence), François Rigaux (Catholic University of Louvain), Françoise Tulkens (Judge at the European Court of Human Rights), Joe Verhoeven (Catholic University of Louvain).

---

**CENTRO DI STUDI MEDITERRANEI**

**Presidency:** Maurice Aymard, Anthony Molho, Aldo Schiavone

**Scientific Council:** Maurice Aymard (Maison des Sciences de l’Homme, Paris), Francesco Barbagallo (Frederick II University of Naples), Laura Barletta (University of San Marino), Bartolomé Clavero (University of Seville), Andrea Giardina (La Sapienza University of Rome), Nilufer Golé (Bosporus University, Istanbul), Christos Hadziiossif (University of Crete), Antonio M. Hespanha (Comissão dos Descobrimentos Portugueses, Lisbon), Robert Ilbert (Maison Méditerranéenne des Sciences de l’Homme, Aix-en-Provence), Rada Ivekovic (University of Paris VIII), David Kertzer
(Brown University), Giovanni Levi (University of Venice), Noемiah Levitzion (Council for Higher Education, Jerusalem), Charles S. Maier (Harvard University), Fatma Oussedik (Universities of Algiers and Paris III), Giovanni Pugliese Carratelli (Istituto Italiano per gli Studi Filosofici, Naples), Jacques Revel (École des Hautes Études en Sciences Sociales, Paris), Aldo Schiavone (University of Florence), Abdelahad Sebti (University of Rabat), Maria Stassinopoulou (University of Vienna), Abraham L. Udovitch (Princeton University), Corrado Vivanti (La Sapienza University of Rome).

International Conventions:
Mediterranean Identities: Political Customs of the Past (Naples, January 29-30, 1999)
Minorities, Marginalities and Violence in Mediterranean Societies (Naples, June 4-5, 1999)
Mediterranean Empires (Naples, October 28-29-30, 1999)

CENTRO INTERNAZIONALE DI STUDI BRUNIANI
President: Giovanni Aquilecchia - Secretary General: Nuccio Ordine

Conventions and seminars 1998-2000:

SCUOLA EUROPEA DI STUDI AVANZATI

**Presidency:** Edoardo Vesentini, Giovanni Pugliese Carratelli, Luigi De Rosa, Tullio Gregory, Aldo Schiavone, Gerardo Marotta

**Coordinator:** Aldo Schiavone

**Scientific Committee:** Mario Agrimi, Jean Robert Armogathe, Maurice Aymard, Remo Bodei, Enzo Cheli, Biagio De Giovanni, Mario Dogliani, Marc Fumaroli, Andrea Giardina, Paul Ginsborg, Paolo Grossi, Natalino Irti, Herbert Kronke, Nicholas Mann, Aldo Masullo, Adriano Prosperi, Jacques Revel, Yan Thoman, André Vauchez, Valerio Verra, Corrado Vivanti.

The world of Italian study and research is going through a crucial period. Our university is undergoing a thorough transformation which, once completed, will radically alter its structures and function.

In the perspective of reforms, the Istituto Italiano per gli Studi Filosofici, which has always had the problems of our education system at heart and is aware of the delicacy of this stage in the changeover, has decided to place its longstanding experience, all its expertise and intellectual resources at the service of the young generations that will emerge in Italy and Europe over the next decades.

A great challenge awaits the cultural and scientific world in Italy, as it plays a leading role in building a Europe of knowledge, sustaining global competition and, at the same time, holding aloft its national identity which can be no other than an intellectual and civil identity open to European grafting.

The Istituto Italiano per gli Studi Filosofici has therefore decided to create a European School for Advanced Studies, the **Scuola Europea di Studi Avanzati**, designed to train talented young people who intend to embark on a scientific career, head for the higher administration or, with idealistic and ethical motivation, settle in the productive and professional sectors. The idea is not to introduce alternatives to the university curricula (doctorates, masters, etc.), but to offer integration and support to the public structures and give the most capable young people an extra chance to broaden their knowledge, sharpen their skills and enrich their capacity for judgement.

In recent times in Italy, a lot has been said about "centres of excellence", meaning all those big schools for the ruling classes that up to now have been missing in our country. It has been fully agreed that the Istituto Italiano per gli Studi Filosofici is already an undisputed place of Southern, Italian and European "excellence". Now it only has to gather the threads of what it has
built and project it into a new dimension: and this is the task of the fledgling institution. The Scuola Europea di Studi Avanzati is divided into four sections: philosophy, history, law and economics. Its aim will be to train selected graduates from all over Europe, but above all Italy and the South, who wish to complete their qualification with a rigorous, innovative and flexible programme.

Implementation of the project entails a certain amount of financial resources. An analytic economic plan has already been drawn up, while the Institute is counting on the reaction and effort of those who have the future of Italian intelligence at heart.

In starting a new page in its life, the Institute is driven by the passion and courage that all its collaborators share with its founder Gerardo Marotta, who is once again the spearhead of this new venture.

Naples, March 2000

Report by Giovanni Pugliese Carratelli to the Accademia Nazionale dei Lincei at the presentation of the programme of the Scuola Europea di Studi Avanzati

The project presented for a European School for Advanced Studies is in keeping with the spirit that has guided the Istituto Italiano per gli Studi Filosofici in its more than twenty years of scientific activity. Born of the will of Gerardo Marotta and with the advice of Elena Croce and an unforgettable president of this Academy, Enrico Cerulli, the Neapolitan Institute has reassumed a secular tradition promoting, on private initiative, historical and philosophical research in its broadest sense. In fact, it is due to the liberal commitment of philosophy, history and law experts, of doctors, chemists and naturalists that, between the 16th and 19th centuries, Naples became a centre of European culture where powerful minds came from the provinces of the Kingdom to collaborate with those of the capital city. It is significant that during the Counter-Reformation in Italy, Federico Cesi, the most determined promoter of humanistic and naturalistic research, who ‘admired above all the school of Pythagoras and Plato’, succeeded in creating out of his Europe-oriented ramification of the Lincei only one, the Neapolitan ‘Liceo’ – thanks to the presence in Naples of scientists such as Giambattista Della Porta, Nicolantonio Stigliola and Fabio Colonna, and Orientalists such as Diego De Urrea Conca and the doctor Mario Schipano, a friend of Pietro della Valle. And in the second half of the 17th century, a precursor of Marotta, the lawyer Giuseppe Valletta, created an outstanding private library, which he continually added to with books and periodicals published in the major European countries, notably France, England and Holland. He was one of the leading forces of private academies, the life of which was compensated for by the fervour of their members’ studies: a few weeks ago in this hall, I presented the first edition of the hundred and more lectures given by exponents of Neapolitan culture in the Academy founded by
the viceroy Duke of Medinaceli. These lectures are a valuable document of the intense intellectual life of the Kingdom at the decline of the Spanish viceroyalty.

From the 15\textsuperscript{th}-century Accademia Pontaniana to the Istituto Italiano per gli Studi Storici founded by Benedetto Croce and the Istituto Italiano per gli Studi Filosofici, these liberal companies of men devoted to learning have certainly contributed more to the progress of humanistic studies than the institutions whose task is to train for a profession and, as required by an organized community, testify that the training is lawfully accomplished. But, given the eminently practical purposes of their function, the public institutions have been obliged to privilege, and cannot avoid privileging traditional science, and only incidentally have they been able to promote liberal research. The development of the latter must therefore be provided for by other institutions, public or private; and some of the latter assume an importance that imposes public acknowledgement and support of their essential function. It was recognition of the limits of the university’s didactic and scientific activity in his lifetime that prompted Cesi to found this glorious Academy. It will be suitable, also for its relevance, to quote a part of his speech \textit{On the natural desire to know}: “We should also observe that the university degree itself, designed long ago to adorn the completion of learning and therefore encourage one to continue along that path, now crowns indiscriminately all those who finish their course, no matter how they reach the end, whether they are limping or even standing up straight. The degree has become taken for granted as the goal of everyone’s labours of learning, either because he believes there is nothing more to learn, or because he does not see any other form of approval in letters which, were he to struggle further, would declare him better than those content to stay where they are. And so the degree cuts off the path to learning for many, for, leaving aside the matter of teaching others, they do not even possess knowledge for themselves …”

The project presented today is a sign of the Istituto Italiano per gli Studi Filosofici’s natural development, not only because it has summoned numerous scholars of various nationalities and international renown to hold lectures and seminars at its Neapolitan headquarters, but because it grants a substantial number of scholarships, the fruit of which can be seen in the Institute’s publications which have been on show twice at the Lincei. In addition, there are a large number of ‘summer schools’ or seminars which are held by authoritative Italian and foreign teachers in minor centres whose distance from university cities, big modern libraries and museums, hinders access to information or participation in the European historic, philosophic and naturalistic research movements, and the initiative revives or arouses cultural interests that have been subdued or extinguished through lack of incentives and tools. However, even the life of the Institute, to which its founder has devoted mind and body, is not immune to difficulties and obstacles, and his closest collaborators are \textit{aphilárgyroi}. It is quite true that every attempt at innovation, even when it bears good fruit and receives universal consent, arouses the hostility of Panglossian spirits, upholders of the absolute authority of the \textit{seminaria omnium doctrinarum}. The contrast is inevitable because it
REGULATIONS OF THE SCUOLA EUROPEA DI STUDI AVANZATI

Article 1

Constitution of the School

The «Scuola Europea di Studi Avanzati» was instituted in Naples according to art. 3 of the Statute and on the initiative of the Istituto Italiano per gli Studi Filosofici.

Article 2

Mission

The Scuola Europea di Studi Avanzati is designed to give advanced training to talented young people who intend to embark on a scientific career, head for the higher administration or, with idealistic and ethical motivation, settle in the productive and professional sectors.


In order to achieve its purpose the School will be divided into four sections.

Subjects not specifically controlled by the present Regulations will be subject to the Statute of the Istituto Italiano per gli Studi Filosofici.

Article 3

Activity

The activities of the School will be divided into four sections – philosophy, history, law and economics – each of which having its own Scientific Committee and its own Director. The History Section is connected to the Centro di Studi Mediterranei, which already exists at the Institute.

Giovanni Pugliese Carratelli
Each section will have its own training programme to be organized in a biennial plan drawn up by the section Directors in agreement with the respective Scientific Committees. At the end of the biennium, after a final examination, the pupils will receive a diploma.

MAGNA GRAECIA INTERNATIONAL CENTER FOR CLASSICAL STUDIES AND EUROPEAN SCHOOL FOR ADVANCED HUMANISTIC STUDIES MNEMOSYNE

Introduction

If the young people, students, and scholars of Europe are not to remain in a sort of windowless isolation, monads inhabiting separate worlds, they must return to the sources of European thought, which, as Snell noted, are rooted in the culture of ancient Greece – in that paidèia and humanitas that have nourished the spirit of this continent since antiquity, and found their deepest, most complete expression in European humanism. Against the proliferation of disjointed and incoherent world views, against subjectivism and individualism, against the private and its insularity, the lone individual and the poverty of his everyday existence – it is that humanism and its real meaning that we must recover. Each of us, as Zielinski put it, has two homelands: "our homeland in body and soul is Russia for the Russian, Germany for the German, France for the Frenchman; our homeland in mind and spirit is for us all antiquity. This common homeland binds all the peoples of Europe with a bond superior to any distinction of nation or race. It is this identity of thought that permits us to understand one another, while the peoples that do not belong to the European world understand neither us nor one another. This fact, though perhaps to only a small degree, has nevertheless brought itself to bear on the consciousness of the European peoples, who increasingly look on antiquity as a common homeland and venerate Italy and Greece almost as sacred lands, and seek, each according to its means, to stake out for themselves there a place for research and excavations".

But if antiquity and the classics are to provide a truly effective antidote to the state of stagnation of our culture, we must view them not as models for our present to imitate – as in the second-rate classicism of the laudatores temporis acti – but as catalysts for our evolving future. Those who cultivate the classical and humanistic tradition must look not backward but forward: "for if the oak sends its roots deep into the earth, it is not because it wishes to grow downwards, but because it is from the earth that it draws the strength it needs to reach up toward the sky and tower above the grass and other plants, which take their nourishment only from the earth’s surface. Antiquity should be not a model, but rather a source of vital energy for modern civilization."

True humanism, that humanism which through its civil and cultural force laid the foundations of Europe (and it is no coincidence that the best known program for student exchanges between European universities is named after Erasmus of Rotterdam), is today in a state of languor and listlessness, stifled by technocracy and the short-sighted logic of markets and profits. But if we
wish the young people of the future to acquire a deep consciousness of what the European spirit is and what it has represented, the rebirth of humanism is not only an important task, but an absolute imperative for the nations of this continent. Europe, much more than a common market, is a common culture, one that drew its origins from the ancient Greeks, was developed and expanded by the Romans with their magnificent system of law, and then was nourished by that vision of the world which renders us all, as Croce said, in a certain sense Christian, whatever our personal convictions.

These three sources of classical and humanistic European thought are intertwined and melded together as nowhere else in the region that was once called “Magna Graecia”. There Greek colonists brought the seeds of the culture of their motherland and developed the great Pythagorean and Eleatic schools of philosophy, attaining an extraordinary prosperity and cultural level at a time when Rome was only beginning to emerge from barbarism. There lived Pythagoras, Parmenides, Zeno, Philolaus, Archytas, Ocellus, Plotinus. Rome drew heavily on this culture, and in turn bequeathed to the region its legal system and its sense of concreteness, and freely mixed Greek with its own language, a language which over the course of the centuries would become the primary vehicle for the transmission of European culture. Christianity penetrated deeply into Magna Graecia, but did so through the assimilation of earlier cultural models, and created a first form of humanism in the “Vivarium”, a monastery founded by Cassiodorus, and in the seats of Byzantine monasticism; and this tradition remained uninterrupted, passing through the Middle Ages, rich in scholarship and extraordinary personalities, and through the age of Renaissance and humanism, when the same region was home to men like Bessarione, scholars like Pontano, philosophers like Bruno and Campanella. The spirit of Magna Graecia lived on in the men of letters, lovers of wisdom, and legal theorists of the south of Italy, men such as Doria, Vico, Filangieri, Pagano – and survived up to the time of Benedetto Croce and his school.

It is thus incumbent upon the nations of Europe to promote and sustain – in precisely that Magna Graecia that remains as a symbolic embodiment of the spiritual homeland of Europe that is classical antiquity – an international center for classical studies and an institute for advanced and specialized humanistic studies.

In particular: the “Magna Graecia International Center for Classical Studies”

The “Magna Graecia International Center for Classical Studies” will draw university students and recent graduates (for higher-level studies) from all over the world, and in particular from throughout Europe, to live for several years together with resident instructors in a veritable crucible of humanitas. We emphasize the importance of having at least a part of the scholars who will teach in the Center actually reside on campus, for, as Plato points out, it is only “from much being together” (ek pollês synousias) that “there appears suddenly in the soul – as when a flame bursts

49
forth and leaps skyward – a light, which alone is the source of its own nourishment” (exāiphnes, ἥοιν ἀπὸ πυρὸς πεδῆσαντος εξαφθήνης φῶς, ἐν τῇ ψυχῇ γενόμενον αὐτὸς ἑαυτὸς ἐδὲ τρέπῃ).

To this end the Center will need to establish a permanent campus which can accept and accommodate in its school for advanced studies the young people from each country who are considered the most worthy and intellectually promising.

The Center, therefore, will continue to develop on a broader scale in the region that was the cradle of classical culture. It will be the living image, as we have already noted, of that homeland of mind and spirit, common to all Western civilization, which is for us classical antiquity.

The Center, an institution born in the region that was a crossroad of the three cultures lying at the origins of all European thought – Greek, Latin, and Christian – will situate itself physically and geographically as a locus for the affirmation of classical philosophy and the ancient languages, vehicles of classical thought and knowledge, as the true and priceless heritage of humanity. And in this center of studies and the crucible of minds it will give rise to – of students and scholars not simply studying humanism but living it – there lies a real potential for the beginnings of a social and moral renewal of the ailing, etiolated society of the West.

The curriculum of the “International Center for Classical Studies” will include all disciplines bearing on the classical world, from ancient history to philosophy, with particular emphasis on the Greek and Latin languages, on literature, paleography, epigraphy, Greco-Roman anthropology, jurisprudence, and all that the Greco-Latin tradition transmitted through the Middle Ages, humanism, the Renaissance, and the modern period. In addition to the resident instructors, who, together with the students themselves, will form the heart of the institution, and will come from all the nations of the world, and in particular from Western, Central and Eastern Europe, visiting instructors will be on hand for periods of varying length and will offer seminars on specialized subjects.

The European School for Advanced Humanistic Studies Mnemosyne

Alongside the “Center” there will be a “European School for Advanced Humanistic Studies”, destined to accommodate students of high school age from throughout Europe, from the Balkan region and Russia. If we wish to be a part of the development of young people who “seek the contemplation of truth”, we must begin to form them and direct them toward this seeking in adolescence. In order to examine how justice and injustice arise in a community, one must analyze the education of the young (Plato, Rep., 376c). What is needed then is a school in which education is lived out each day in the search, at once joyous and sober, for truth in every field of thought and endeavor – an education of the body and mind that fosters and cultivates that aspiration toward the eternal that our modern world, consumed by all that is ephemeral, contingent, transient, and fleeting, stands so powerfully in need of – an education directed not toward a perfunctory and superficial erudition, a sort of garment put on and taken off as the
occasion demands, but a vital cultivation of the mind that transforms the learner and seeker and becomes his very life, giving his existence shape and direction — an intellectual culture that lies in “harmony of mind and soul, a living circle of thought and will, religion as unity of the human spirit, and health and vigor of all its forces”, as Croce wrote. In Magna Graecia the brightest youth of Europe will have the chance, as Clement of Alexandria once did, to hear “luminous, living words of men truly worthy of the highest esteem” (Stromata, l/1 11, 1), and, as those who preceded them in the schools of the Pythagoreans and the Eleatics, they will sense the indissoluble bond between their dedication to the cultivation of the intellect and their duty – social, moral, even religious – as vigilant custodians of the politèia that awaits them. For it was in Magna Graecia, as Pugliese Carratelli writes, “earlier than in other parts of the ancient world, that the primacy of paidèia was explicitly affirmed, of culture — which is not truly culture unless it is intimately associated with a vigilant moral conscience – in the training of those who are to govern”.

The disciplines through which this education in humanitas is to be accomplished are the classical and modern languages and literatures, philosophy, history, music, the mathematical, physical, chemical and natural sciences, and three European languages. A part of the instructors could consist of recent university graduates admitted to attend specialized courses in the “Magna Graecia International Center for Classical Studies”.

This school is of course not to be a hortus conclusus of a few students shut away in an ivory tower. We think of it rather as a true vivarium: a permanent seminarium, in which seeds can germinate that will spread through Europe and the world, everywhere growing and multiplying exponentially, consisting of young people who recognize “in the acquisition of knowledge, and in a concomitant detachment from fleeting possessions and material profits, the true goal of the human intellect”, and who, whatever the events and vicissitudes of life, always fix their sights on that paradèigma, on that model of the polis that the wise have always in view; and nothing external can prevent them from “living according to the rules that the contemplation of this model dictates to them”.

Collaboration, support, and partners
The institution of the “Magna Graecia International Center for Classical Studies” and the “European School for Advanced Humanistic Studies” enjoys the support of the universities of Rome, Salerno, Palermo, Pau, Berlin, Munich, Heidelberg, Freiburg, Würzburg, Frankfurt, Salamanca, Valencia, Louvain, Athens, Moscow, St. Petersburg, Bucharest, Prague, Lubiana, Latvia, Tirana, Debrecen, Niš, Skopje, Bratislava, Riga, Tallinn, Tromsø, Helsinki, Lund, as well as Yale, Kentucky, Washington, Davidson University, Furman University, Mexico, Guelph, Dakar, and Seoul, and it is in touch with the universities of Oxford, Cambridge, Ireland, Paris, Mainz, Münster, Sofia, Zagreb, Torun, New York. Professors at various European universities will be assigned the task of
choosing and sending students each year, and giving full credits to the students who attend the Center, they will also recommend possible instructors.

**Tuition, admission criteria, scholarships**
Tuition for attendance at both institutes (five years for the School of Advanced Studies, four years for the university-level students, and three for the university graduates) will be entirely free, and admission will be based on merit, with special consideration given to applicants with serious economic need. Each student, in addition to room, board, and tuition, will be provided a small scholarship.

**Conferences and workshops**
The Center and School will host conferences and workshops throughout the year, with the participation of guest scholars from all parts of the world.

**Publishing activity**
The academic and scholarly activity of the Center and School will also bear fruit in the publishing of books on the classical world and the humanistic tradition, of editions of the works of ancient, medieval, and Renaissance authors, and of a scholarly journal.

**CONVENTIONS AND SEMINARS AT THE VENICE CENTRE OF THE INSTITUTE**


**Academic Year 1998** – Conceptual History seen as Political Philosophy – Globalization and World Order – Future Politics – The Paradigm of the Theories of Justice – The Concept of Person – Lectures on the Contemporary Town – Work in 20th-Century History and Thought – Leopardi:


---

**SEMINARS AND COURSES IN GERMANY**

**Berlin, Neapolis. Philosophe in Italien und Deutschland: Das Istituto Italiano per gli Studi Filosofici.** Contributions: Klaus Hempfer, Pierangelo Schiera, Michael Theunissen, Wolfgang Kaltenbacher.

**Philosophie in Deutschland und Italien zur Zeit des Risorgimento:**


**Historisches Gedächtnis und europäische Identität:**


Munich, Probleme des deutschen Idealismus in Geschichtsforschung und im philosophischen Denken der Gegenwart. Lectures by: Klaus Düsing, Reinhard Brandt, Dieter Henrich, Reinhard Lauth, Hermann Krings, Hans Friedrich Fulda, Wolfhart Pannenberg.


Cologne, Phänomenologie und Psychologie in Hegels Enzyklopädie. Lectures by: Lothar Eley, Hans Friederich Fulda, Klaus Düsing, Gerhard Schmidt, Bernhard Tuschling, Ugo Rameil, Michael John Petry, Adriaan Peperzak, Wolfgang Schild, Ludwig Siep, Bernhard Merker.

54


Freiburg, Freiburger Sommerschule für Theoretische Physik: *Einblicke in die moderne Forschung.* Vorläufiges Programm - Zerstörung quantenmechanischer Kohärenz Umgebungseinfluss (H. P. Breuer) - Modelle diskreter Raum-Zeiten (T. Filk) - Gravitation und Kosmologie (D. Giulini) - Stochastische Prozesse und die Analyse komplexer Systeme (J. Honerkamp) - Offene Quantensysteme: Theorie und Simulation (F. Petruccione) - Quantisierung
von Systemen mit Eichfreiheiten am Beispiel der Stringtheorie (K. Pohlmeyer und NN) - Moderne Methoden der Quantisierung (S. Waldmann)


SEMINARS AND COURSES IN ENGLAND


Bruno and renaissance platonism. Lectures by: Nuccio Ordine, Dilwin Knox, Giovanni Aquilecchia.

The following professors of the Warburg Institute have held courses at the Institute's headquarters in Naples: Ernst Gombrich, Jennifer Montagu, Charles B. Schmitt, Daniel P. Walker; Joseph Trapp.


SEMINARS, COURSES, AND CONVENTIONS IN AUSTRIA

SEMINARS AND COURSES IN HOLLAND


**SEMINARS AND COURSES IN FRANCE**


The following scholars of the École Pratique des Hautes Études have held courses at the Institute’s headquarters in Naples: Jean Robert Armogathe, Pierre Costabel, Paul Dibon, Henri-Jean Martin, Bruno Neveu, René Roques, François Secret, Paul Vignaux.


Lyon, *Giordano Bruno.* Lectures by: Nuccio Ordine, Jean Seidengart.
SEMINARS AND COURSES IN THE U.S.A.

**Austin (Texas),** Lectures by Steven Weinberg and E.C.G. Sudarshan for holders of scholarships from the Istituto Italiano per gli Studi Filosofici.


SEMINARS AND COURSES IN SPAIN


SEMINARS AND COURSES IN SWEDEN

**SEMINARS AND COURSES IN AUSTRALIA**


**SEMINARS AND COURSES IN JAPAN**


**SEMINARS AND COURSES IN THE NEAR EAST**

*Dahab (Sinai)*, *High Energy, Condensed Matter, and Environmental Physics*. For the first time Egyptian, Jordanian, Israeli, Palestinian, European, and American scholars met to discuss problems of basic physics in a spirit of cooperation and friendship (Sergio Fubini).

**SEMINARS AND COURSES IN RUSSIA**


**SCIENTIFIC SEMINARS AND CONVENTIONS**


SEMINARS AND CONVENTIONS ON ECONOMIC HISTORY AND THEORY

SCHOOLS OF ADVANCED EDUCATION IN TWO HUNDRED ITALIAN MUNICIPALITIES
TRAVELLING DIDACTIC EXHIBITIONS

Philosophers, Universities, Regimes. The School of Philosophy in Rome in the Thirties • Federico Cesi Linceo • Federico Cesi and the Foundation of the Accademia dei Lincei • Federico Cesi and the Foundation of the Academy of the Lincei. Exhibition • Cartographic Sources of the State Archive of Naples • Short Guide to the Edmund Husserl Documentary Exhibition and the Phenomenological Movement • Bice Besso Jahn-Rusconi Donation with an Einsteinian Itinerary • Stabiae Risorge. A Retrospective Look at the Archaeological Excavations of the Fifties • From Vienna to Naples by Coach. Lessing’s Journey to Italy • Legislators and Interpreters in Naples during the Old Regime • Baldassarre Lablanca in Italian and European Culture from the 19th to the 20th Century • Istituto Italiano per gli Studi Filosofici. Research and Publications. 1975-1993 • Haeckel and Italy. Life as a Science and as History • Epicurus and Epicureanism in the Herculanean Papyri • The Ex-Libris of the Book People • Reason of State. The Italian Art of Political Caution • Riccardo Ricciardi European Publisher • Goethe in Italy. Drawings and Water-Colours from Weimar • Workers in Naples from the Unification of Italy to the Second Postwar Period • From Sidicini to Romani. The Necropolis of Orto Ceraso at Teano • The 7th Congress of Scientists at Naples in 1845. Solemn Feast of the Severe Sciences • The Mediterranean Dream. Germans in Naples at the Time of Goethe and Leopardi • Istituto Italiano per gli Studi Filosofici, Catalogues des publications 1977-1995 • Istituto Italiano per gli Studi Filosofici, Twenty Years of Research and of Humanistic and Scientific Education. 1975-1995 • Istituto Italiano per gli Studi Filosofici, Parthenope für die Zukunft Europas. Geist und Wirken des Istituto Italiano per gli Studi Filosofici • From the Admirable Science to the New Science. Naples and Descartes. Catalogue of the Bibliographic and Iconographic Exhibition • The Patrimony of the Poor Man. Medical, Welfare, and Educational Institutions in Campania from the 13th to the 20th Century • Books at Court. Texts and Pictures in Aragonese Naples.

ART EXHIBITIONS

Sketches and Illustrations by Contemporary Italian Artists • Tullia Matania and Terra Arsa. 
Modernity and Tradition in the History of a Work and of an Artistic Survey in Naples • Goya, 
Daumier, Grosz. The Triumph of Idiocy. Prejudices, Follies and Banalities of European Existence • 
The Engravings of Jacques Callot in Italian Collections • “From Inside Your Eyes are Windows” 
The Paintings of Gisela Breitling, The Drawings of Elisa Montessori on the Poem “Night Flight” 
(Nachtflug) • Lydia Cottone • Leonardo Sinisgalli. A Portrait Gallery. 70 Drawings • Federico 
García Lorca. Drawings. Dibujos • Gaetano Di Riso ‘of Heaven and Earth’ • Don Quijote – Illusion 
und Sturz. Don Chisciotte – Illusione e Caduta. Don Quijote – Illusion y Caída • Arbeiten in Öl und 
Acryl von Heike Hidalgo • Tullia Matania’s “Victimae Mundi” • Paolo Silvestrini. “Fisis” • Alfonso 
Gatto. Images, Documents, Manuscripts, Paintings, Testimonies • Alberto Bragaglia. A Century of 
Creativity • Fernando Amendola. Paintings and Drawings • Lithosophy. Sculptures of Raffaele 
Jannone, Giuseppe Antonello Leone, Mimmo Longobardi • Manzù • Mario Russo. Old-Style 
Drawings • Rolando Hettner. An Italian German. From Exile to Integration. Graphics 1932-1977 • 
Giorgio Morandi and the Light of the Mediterranean • Tatafiore for Robespierre • Gabrielle Mattera • 
Henry More. Graphic Works • Pietro Ardito. Philosophers and Chaos • Armando De Stefano. The 
Eden of the Excluded • Filippo De Pisis • Sven Markelius (1889-1972). Architecture and Society in 
Sweden 1931-1970 • Haeckel and Italy. Life as a Science and as History • Giuseppe Marotta. 
Mothers.

RESEARCH ACTIVITIES

RESEARCH IN EUROPE

The Institute has organized important conventions for the promotion of research in Europe with 
particular regard to Southern Europe: April 10-11, 1992, Accademia Nazionale dei Lincei, Rome: 
“Civil Conscience and Cultural Formation in Southern Italy. The Contribution of the Institutes of 
Humanistic and Scientific Research”; September 4-10, 1993, Palazzo Serra di Cassano, Naples: 
“Europe”, with the participation of the President of the European Parliament, Egon Alfred Klepsch; 
Conditions of Development”, with the participation of minister Luigi Berlinguer; February 24-25, 
après la chute du mur de Berlin”; May 6, 1995, Naples: “Research and Training in Southern 
Europe with Particular Regard to Southern Italy”, with the participation of the Commissioner for 
Research at the European Union, Antonio Ruberti; March 13, 1996, Sala della Sacrestia, Chamber 
of Deputies, Rome, and March 18, 1996, headquarters of the Provincial Administration, Potenza:

RESEARCH PROGRAMMES

East and West: The Roots of European Thought


Modern Europe

Modern and Contemporary History
German Classical Philosophy


78
From the Neapolitan Revolution to the Hegelians in Naples and the Construction of the Unitarian State


**Contemporary Thought**


Research on Law

Research on Literature and Art

Research on Economic History and Theory

Science: Theory and History
The remarkable success and international acclaim achieved by the cultural initiatives of the Institute founded by Gerardo Marotta, and by the School for Advanced Studies attached to it demonstrate how both one and the other are meeting otherwise unsatisfied needs of well-prepared individuals eager to pursue scholarship. Both bodies have shown themselves capable of meeting these needs as least as well as other institutions with similar aims established long ago and
which have now become entirely dependent on the state for their funding. It is easy to prove that this is right once we are able to shed the bonds of popular prejudices, those *idola fori*, inclining us to believe that state universities, academies and public research institutions are always in the vanguard as the natural seats of scholarship, and the driving forces in the advancement of knowledge. On the other hand, there is no need to labour the obvious: that the purpose of all these institutions, independent and state, is to welcome those with genuine aptitude for research, and provide them with the technical training and the means to carry it out; and that the true scholar is able to work just as well in one seat as another as long as the necessary facilities are made available.

Historically, universities grew out of practical needs. It is well known that schools of advanced learning in the ancient world, such as the Greek Academy, the Lyceum and the Portico, owed their origins to private initiatives. In imperial Rome, one also finds specialized and general schools founded and maintained by the state, and designed to produce experts who would supply the services and skills needed by the community at large — from teaching of all kinds to medicine, jurisprudence and engineering. The schools guaranteed Roman citizens by law the provision of professionally skilled people who had successfully completed their prescribed courses of study and practical training.

For both rulers and ruled, guarantees of professional qualifications have never diminished in importance, and continue down to our own age, albeit in forms shaped over the centuries by political events, ideological conflicts, and social upheavals. The authority of the teacher, the aura of recondite disciplines, the prestige of academic titles: all these factors — some relating to scholarship and others to more practical demands — have, not surprisingly, made the university the supreme authority in all disciplines in the public mind. The majority are convinced that this is so, despite the fact that the history of universities shows us that only every now and then has one of them played a leading role in a specific field of research, or produced inspiring thinkers and bold innovators. Among this group, more than a few have tended to live and work outside the university’s sphere, and sometimes in open conflict with academic authorities. In more recent times, it is true, great scientific discoveries and new theories have arisen from within the university; but we are still dealing with individuals of exceptional ability for whom the institution has been able to provide the right material conditions for their work, and perhaps a congenial atmosphere. All the same, many equally important discoveries and innovations have taken place outside the university, in the area of independent research, so that in building the edifice of knowledge, there is a continual reciprocal exchange of roles and leading players between university-based researchers and independent scholars as well as an alternation of successes and failures.

Although there is no one pre-ordained authority in the field of scholarship, distinguished university figures have not been deterred — more frequently than one would like to imagine — from claiming
that by virtue of its position and prestige, the university alone has the right to intervene and regulate, if not indeed censure, the activities of independent institutions dedicated to research and the promotion of learning. This distorted view goes hand in hand with the assumption that private institutions should not be the recipients of public funds, as it is not right that public money should be employed for non-public bodies – as if a serious private cultural organization is incapable of benefitting the community by contributions to scientific progress and the development of our national pride. Such fallacious reasoning finds its refutation in the recent decision of our legislature to assign public funds in aid of a number of private cultural institutions of proven public utility. Indirect refutation is also offered by the law granting exemption from taxation to private donations made for cultural purposes.

While allowing that the university has a special function that cannot be replaced by any other institution, namely, the conferral of legally valid academic degrees awarded according to prescribed rules and regulations, let us also affirm that when it comes to research, which gives teaching programmes their strength, and undergraduates their sound cultural formation, there is no reason for the university to place itself in a privileged light, nor should it claim an authority that is not in proportion to its real contribution to learning. In the centuries-old history of European universities, it is easy to find evidence to support what has been said up to now. In this history, the universities seen as collegiate bodies distinct from the talents and achievements of individual teachers, appear to preserve knowledge handed down from generation to generation rather than disseminate new ideas and new experiences. Of course, once professional training becomes the dominant feature of a university, research suffers; and without research, independence from vested interests as well as from ideological, political or confessional dogma also suffers. Thus it happened that between the sixteenth and seventeenth centuries the consolidation of absolute monarchy and the Catholic Counter-Reformation favoured conformism in universities and the protection of academic careers to the detriment of genuine scientific research and philosophical inquiry.

Quarrels against the predominance of scholastic programmes and practical aims in university teaching led, in fact, to the foundation of the Collège de France in 1530. And in 1603, a noble intellectual aim prompted Federico Cesi to formulate his important declaration, *On the natural desire to know, and on the institution of the Academy of the Lincei to fulfill it*: “We should also observe that the university degree itself, designed long ago to adorn the completion of learning and therefore encourage one to continue along that path, now crowns indiscriminately all those who finish their course, no matter how they reach the end, whether they are limping or even standing up straight. The degree has become taken for granted as the goal of everyone’s labours of learning, either because he believes there is nothing more to learn, or because he does not see any other form of approval in letters which, were he to struggle further, would declare him better than those content to stay where they are. And so the degree cuts off the path to learning for
many, for, leaving aside the matter of teaching others, they do not even possess knowledge for
themselves – unless we would insist perversely that knowledge means merely listening to those
fine phrases we so often hear intoned in our schools.” With equal frankness, a “disgusted”
Giordano Bruno had diagnosed the weakness of the common university culture of his age about
thirty years before: “We see that universities and academies everywhere are full of these
Aristarchus types, pedants who would not be willing to yield a jot or tittle of their knowledge to
Jupiter the Thunderer himself! In the end, students who learn under them will have gained nothing
else than advancement in not-knowing – which means a privation of truth – and in imagining and
believing that they do know, which is madness and the practice of falsity (*Cena de le ceneri,
How quickly changes in the academic staff can alter the features of a great ancient university has
been well illustrated by Benedetto Croce in an essay written between 1909 and 1910, *Literary Life
in Naples from 1860 to 1900.* He portrayed two key periods in the history of the Faculty of
Philosophy and Letters of the University of Naples: the first, just after the Unification of Italy, from
1860-75, and the second, at the end of the century, from 1880 to 1900. In the first period, “our
professors felt they were the bearers and authors of something new and useful in the spiritual life
of the nation. Many of them, such as Spaventa, De Sanctis, Tari, and Settembrini were well aware
of being much more than mere teachers; they were educators and inspirers of great moral force”.
In the second period, after these great masters who had brought fame to the university had passed
on, “these revolutionaries who preserved their revolutionary fervour as professors, were succeeded
by ‘true’ professors, professorial bureaucrats representing a lessening of the scientist and the
educator.... The affection, the respect, and the awe surrounding the men of the previous generation
abandoned the professor-bureaucrat”.
Because of its great prestige, the university of the first period facilitated and justified the
elimination of private teaching that had flourished in Naples since the Renaissance, but which had
since then become impoverished and corrupt. Settembrini nevertheless took up its defence,
recalling that “Neapolitans had never accepted official state education, never recognized authority
and dictatorial attitudes about what they should know. They were the first to philosophize in
Europe, holding the most revered masters of the schools in contempt”. Settembrini’s proposal to
avoid intervening by law against independent teaching and wait instead for the effects of political
freedom to be felt in this area proved unsuccessful. As Croce pointed out, “independent teaching
and private study disappeared when faced with the new university created by the Italian state. It
enjoyed double strength, having on its side both the law and its own excellence. But we should
beware of mistaking this disappearance for a victory of a state institution over spontaneous citizen
enterprise. If at that time the university prevailed not just because of the law (an easy and sterile
victory) but because of its own intellectual vigour of which it gave ample proof, this was because it
could take advantage of men who were or who had been leaders in the private sector and had
educated themselves as a vocation and in free competition”. The fact that after about seventy years the tradition of independent education emerged once again in Naples, and precisely on Croce’s initiative, with the foundation of the Italian Institute for Historical Studies (Istituto Italiano per gli Studi Storici) speaks eloquently for itself; there is no need for further comment. The example was followed, not only at Naples, showing a growing awareness of the need to strengthen university education – in the sphere of research, of course, and not just in the awarding of degrees and making appointments to chairs of varying academic prestige.

There is now a serious, complex crisis affecting university education, and schools of all kinds, not only in Italy but in other European and non-European countries. It is likewise evident to all that activities exercised by state institutions are inevitably influenced by political events to a greater or lesser degree; and that public education is especially sensitive to shifts in ideology and forms of government (Aristotle called these shifts parekbáseis or deviations). When the ancient philosopher Plato argued that the education of the young should be entrusted to true philosophers, he displayed a consciousness of the grave risks that could result if incompetent instructors were to intervene in this delicate task. Institutes of instruction and research simply cannot flourish and bear fruit by means of half-baked reforms in which pressure is brought to bear from sectarian ideologies, or the vested interests of state agencies, or urgent populist demands. They require the unremitting dedication of those convinced of the vital importance of a culture steeped in the humanities and in scientific research, a culture that produces results only in a climate of free intellectual inquiry and mutual cooperation. To bring about this aim, the commitment of both public bodies and all private citizens is absolutely necessary.

In this respect, Naples offers an exemplary paradigm: next to university faculties and schools, and public academies, there thrives a School of Advanced Studies (Scuola di Studi Superiori) attached to the Istituto Italiano per gli Studi Filosofici (Istituto Italiano per gli Studi Filosofici). Everyone concerned with culture should take immense satisfaction in their existence. The School and the Institute have distinguished themselves in their first ten years by inviting scholars from all over the world to give lectures on their research, stimulate the interest of young people in the great issues of modern culture in the historical disciplines and the natural sciences, and widen the horizons of our intellectual traditions. Such an intense and enthusiastic succession of lectures and innovative discussions in a continual attempt to expand the area of philosophical and historical studies by means of a deepened understanding of the problems brought about by the extraordinary development of modern science, could not easily find adequate support in a highly competitive, specialized and departmentalized university system. The programme of the School and the Institute, on the other hand, demands, one is tempted to recall, a quasi religious fervour, a belief in the nûs that Plotinus once spoke of as the essential mind of the universe.

Under the inspiration of Federico Cesi, Nicola Valletta, and the public-spirited ideals of Naples in the last years of the eighteenth century, Gerardo Marotta has founded an Institute that, leaving
aside the expected admiring congratulations and inevitable jealousies, has won for itself international recognition and a place of honour in the contemporary world. The disciplines covered range from ancient Greek to medieval and modern philosophy, from ancient to contemporary history, from political economics to law, from epistemology to the history of science, from the history of Christianity to the history of oriental religions, and from the history of art to the history of the book. Illustrious scholars, eminent writers, and specialists of international renown have left their mark on the Institute in its short life in each and every one of these subjects.

The publications of the Institute are equally remarkable: collections of texts from the Academy of Plato and the School of Epicurus; editions of Plotinus, of Antonio Genovesi, of Italian Renaissance evangelicals, of Hegel and other great figures of classical German philosophy; and reprints of philosophical, scientific and political journals of the nineteenth century. Hitherto unpublished or presumed lost texts have been printed in philologically rigorous critical editions, or also gathered together and reprinted. The Lectures given in the School of Advanced Studies, the Notes and Studies of the Institute, collections of essays, and the journal Nouvelles de la République des Lettres, have become by now outstanding series. To these must be added numerous large projects in progress: critical editions of Giordano Bruno, Tommaso Campanella, G.B. Della Porta, Italian philosophers of the Enlightenment, Francesco Mario Pagano, Vincenzo Cuoco, economists of the Italian Mezzogiorno – not to mention a series of studies and texts of ancient and medieval medicine aptly entitled Hippocratica civitas, diplomatic reports by legates of the Venetian Republic based in Naples, and the entire edition of the Proceedings of the Academy of Medinaceli. Numerous other publications are outside the above-mentioned series; and there can be added collections of essays deriving from the numerous conferences organized by the Institute on the Neapolitan Hegelians, on Silvio Spaventa, on the ancient Eleatic School, on Cardinal Gaetano, and on oriental versions of ancient Greek philosophical and scientific texts. Finally, one can mention the catalogues of exhibitions dedicated to decisive moments in European history and to the artists who have recorded them.

From this brief summary we can gather that the features of the Institute founded by Gerardo Marotta are those of a school in the classical sense: a synusia which at one and the same time transmits a timeless cultural message and also stimulates its interpretation and elucidation. The mental horizon that the School and Institute have mapped out for themselves is the one emerging from the knowledge of a deeply respected, glorious Neapolitan tradition from Giordano Bruno to the first members of the Lincei, and from Giambattista Della Porta to the scholars enrolled in seventeenth and eighteenth-century local Academies. The Neapolitans, in fact, have never repudiated natural philosophy, drawing from it the strength to oppose Aristotelian dogmatism. Searching for a theme by which to unify this multiplicity of problems and explorations, the School and Institute follow carefully the renewal of perspectives and approaches offered by modern science, which they never separate from the experience of human life itself, for it is by means of
our human experience that the world of nature is not alienated from the world of history. Moreover, a wise fullness of living eliminates every false dualism and reveals a universal harmony upon which ethics can build its standards.

Besides the group of investigations once called “natural history”, the Institute and the School also look to historical experience closely tied to the development of civil society. Here we can make use of another Neapolitan tradition: the studies of the economists of the Mezzogiorno, for whom a deep sense of empirical research has kept abstractions at bay; a group going from the lucid but unfortunate Antonio Serra of Osenza to Carlo Antonio Broggia, Ferdinando Galiani and the two great masters of public-spirited service, Antonio Genovesi and Gaetano Filangieri. These last two pointed the way to genuine economic and political progress not only in their research but also in their compassion for their fellow men. Their principles were the inspiration behind their university careers – short for Filangieri, and long and fruitful for Genovesi.

Seats of education founded and maintained by public bodies and ones founded and maintained by independent means have existed side by side in Naples for centuries; and the history of Neapolitan culture is proof of the validity of their free association. As the seed-bed of all branches of learning, seminarium omnium doctrinarum, the university has the true and proper functions of transmitting advances in knowledge; but, as has been stated decisively, this must be done in a critical, analytical fashion, stimulating learners to search beyond knowledge gained, and collaborate with their masters in surpassing what has been handed down. We would be well-advised here to recall what Gaetano Filangieri proposed in order to encourage true progress in scientific and scholarly research from within the university (vol. II, Frosini edition, pp. 353 ff.). The vitality of a seat of learning lies first and foremost in its power of innovation and in the extent to which it is able to contribute to the dialectical process that determines learning. It remains undeniable, however, that the promotion of research cannot lie with any single body for the simple reason that progress consists in making challenges, and to use an image from Plato’s Letter VII, in the mutual wearing down of theories, ideas and interpretations. The concentration of study and research, and the consequent control of their development in a single body, whether University or Academy, is not therefore desirable – and cannot in fact be realized unless by the imposition of force, that is, irrationally. In a free country, collaboration, and all that goes with it such as argument and competition with bodies outside the university, is not only helpful but indispensable. Whenever a university as promoter of research enters into crisis for whatever reasons – dogmatic points of view, utilitarian tendencies or a decline in first-rate professors – it is a fact of life that private initiatives in the field will arise and take on similar functions, giving new life to moribund institutions. The foundations of the Accademia dei Lincei by private scholars, and the Collège de France on the king’s orders are symptomatic of antagonisms towards an atrophied university culture, and of desires for freedom of enquiry and expression driven by the innovative spirit of Humanism and the Renaissance.
The flourishing not only in Naples but throughout Italy of centres of advanced learning born of private initiative, some of whose prestigious activities reach far beyond national boundaries, is significant as proof of vitality and progress. The Advanced School for the History of Science (Scuola Superiore di Storia della Scienze), part of the Domus Galilaeana at Pisa, is one of the most recent and fills a lacuna in the area of historical research in medicine, mathematics and the natural sciences. It is the realization of the hopes and plans of the founders of the Domus, Sebastiano and Maria Timpanaro. We owe much to the Domus and to the Museum of the History of Science (Museo di Storia della Scienza) in Florence, admirably brought back to life by the efforts of Maria Luisa Righini Bonelli: here are examples of private initiatives that provide leadership in historical studies neglected by academic structures. We can add to them the names of distinguished scholars like Giovanni Schiaparelli, Aldo Mieli, Federigo Enriques, David de Santillana, Arturo Castiglioni. Thanks to private individuals Florence now enjoys the only institution on the same level as the prestigious German Institute of the History of Art (Istituto Germanico di Storia dell’Arte), namely, the Roberto Longhi Foundation that makes use of the house, the library and the art collection of the great critic.

These centres outside the official university sphere are predominantly concerned with the humanities, a fact that confirms their direct response to needs not catered for by the university; and also to a more recent crisis, mainly ideological in nature, that has struck universities not only in Italy but in the rest of Europe. Proposals to solve the crisis have not brought about hopeful results. But alongside negative aspects, there have been positive ones stressing the need for discussion, reform and renewal. Whether or not this need has yet been satisfied, even in part, remains to be seen; in any case, what is a healthy sign is that for some time the Rector of the University of Rome “La Sapienza,” Antonio Ruberti, has detected symptoms of a malaise in our university system, and has accurately described its origin and diagnosis. The ever increasing demand for admission to university plus the rapid increase in student numbers, far beyond all forecasts, have had to confront antiquated structures and inadequate organization. In addition, the present system of state examinations at the secondary level has meant that masses of students have been allowed to pass their examinations, although academically and culturally ill-prepared, and thus have the right to enter university.

The first effect, as Ruberti rightly stressed at a conference held in Naples in 1983, “University and Society”, has been a gradual lowering of standards so that the university and other seats of higher learning are becoming more and more like secondary schools. The main reason for the excessive increase in student enrolment has undoubtedly been the understandable and worthy desire to improve one’s position in society. But since most students were looking back at a world that valued the professions more than vocational qualifications, we have had a search for degrees of any sort rather than a search for skills. This situation has in turn damaged any possibility of a positive solution to the crisis. But Ruberti has further pointed out the only sound solution by
reminding us – and providing comfort for those of us looking for an upward turn in the university’s fortunes – that the university’s first task, whether in teaching or research, is not that of performing a service for other areas of society, but of intellectual and cultural formation, of “making culture”, as he puts it. If such a task were undertaken fully and seriously, all sectors in society would benefit.

One can appreciate how certain areas of the economy and the workplace itself have expressed desires and hopes for co-operation between the university and society. Nevertheless, it is right and proper to insist that while it is fair to wish for the university’s contribution in solving practical issues of common interest, the co-operation must be entrusted to and regulated by specialists from the university itself. In that way, vested interests will not be allowed to dominate academic research. The university must first of all, therefore, exercise the high civil functions for which it was created, functions which require adequate tools of knowledge and research to meet goals in both these areas. Unfortunately, they do not always exist nor are they promptly supplied in places where new universities and faculties have arisen without sufficient planning. (This is a sad story, which applies to other institutes as well: government departments for archaeology, art and architecture; important museums, and large archaeological sites. These are rarely endowed with specialized libraries and other equipment, although in all of them research is indispensable for the accomplishment of their institutional tasks.) Many of us are now worried that instead of too many students, universities find themselves with too many teachers, the cause for which lies not so much in a desire to eliminate proven deficiencies as in the inability to adopt a serious selectivity process and resist pressure groups eager to put forward their candidates regardless of overall requirements.

We all know how little such a policy helps the advancement of studies, and how often a university has to forego for long periods the appointment of younger and better qualified staff.

In conclusion I would like to quote a relevant short passage from the Statutes of the Institute for Historical Studies written by Croce himself to justify its foundation: “In the university’s preparation [of students] for historical studies, the substantial bond of history with the philosophical disciplines of logic, ethics, law, political, art and religion is often neglected, although these disciplines alone define and illustrate the ideals, goals and values whose history the professional historian is called to understand and recount”. Similar considerations in other fields of knowledge can give a reason for the existence of cultural institutes outside the university, and indeed stimulate their profusion; never, of course, as adversaries or rivals, but as bodies that strengthen and complement the research and teaching carried on within the university.

The rules and regulations governing the university curriculum that is followed by most students for the sake of passing examinations and obtaining a professional qualification of one kind or another are not always in harmony with the requirements of scholarly and scientific research. The will of the majority obliges the institution to favour teaching over research, although the latter is more
important, constituting as it does the foundation of good teaching. Let us take, for example, the practice according to which a degree can be made up entirely of optional courses, which students choose, as we all know, according to criteria that have less to do with knowledge and cultural formation than with practical objectives. It may be true that individual Faculties are supposed to approve the required and optional courses students must follow for their degree, but it is not difficult to imagine how ineffective these prescriptions are, especially in Faculties where courses are over-subscribed. Another negative factor in our present university system has to do with the fixed number of examinations that students must pass, and that is not subject to alteration of any kind by the staff. Indeed, all attempts to reduce this uselessly high number have failed. Passing exams becomes the main concern of students, and, regrettably, the main obstacle in the path of a serious and intensive programme of study and research. It has also proved impossible to withdraw the right of students to repeat their examinations in the same subject time and again, as if the mere act of repetition justified a trial whose usefulness should lie in testing the maturity and aptitude of students in certain subjects, not in showing their capacity to regurgitate in all-too-short a time contents of lecture courses that could hardly be defined as intellectually challenging.

Even in this regard, independent centres outside the university can supply a compensating equilibrium and complementarity of immense benefit to the university, precisely because they are far more immune to distorting trends and fashions in the world of learning. We should not forget that since most of the scholars working in these centres necessarily have their origins in the university, any clash between the two must be seen as unnatural and irrational. Let me remind you that Croce’s closest collaborator in the years of opposition to Fascism, and the first Director of the Institute for Historical Studies was Adolfo Omodeo, who was also the truly “Magnificent Rector” of the University of Naples after 25 July 1943. This natural bond between the university and independent centres of advanced learning stimulates reciprocal exchanges in a spirit of collaboration that benefits both sides. The centres offer a helping hand to young people with a good first degree, unable to continue their studies because of over-crowding in our universities; and can thus restore confidence and encourage them in their chosen path of research. It seems to me clear that both institutions can only reap an abundant harvest from a co-operation that respects mutual autonomy and facilitates the fulfillment of specific goals in each. Even antagonisms may have their use, as the resulting challenges can find resolution in a shared interest in research and bring about new developments in knowledge. *Concordia discors*, “Harmony in discord”, the motto of the great Renaissance philosopher Pico della Mirandola, can be equally applicable to cooperation between the state university and independent centres that at the same time the university does well to keep separate from itself: avoiding uniformity, rejecting conformity, and, conversely, bringing about humane and productive debate. (Naples, May 1985)

**François Rigaux**

**DROIT DES PEUPLES ET PHILOSOPHIE**

La coopération qui s’est instaurée voici quelque cinq années entre l’*Istituto Italiano per gli Studi Filosofici* et la Fondation internationale Lelio Basso pour le droit et la libération des peuples et qui a permis la gestion commune d’un programme de formation sur le droit des peuples organisé chaque année dans les locaux de l’institut mérite une breve réflexion sur les origines philosophiques de cette branche du droit.

La formation philosophique de Lelio Basso est un des éléments qui peuvent être placés à la source de sa doctrine du droit des peuples sur les racines hégéliennes de laquelle la présente contribution au volume de mélanges offert en hommage au président de l’*Istituto Italiano per gli Studi Filosofici* contient quelques réflexions. Naples est aussi un des foyers européens de la pensée de Hegel, qui n’a pas cessé d’y être étudiée et approfondie. Entre l’avvocato Gerardo Marotta et Lelio Basso il existe encore un lien plus profond, leur attachement à la démocratie et au respect des libertés publiques. Le martyr des héros de la République parthéнопéenne dont le Palazzo Serra di Cassano entretient le souvenir fait de Naples un lieu privilégié pour la promotion du droit des peuples.

Le pensée philosophique de Hegel est étroitement liée à la nostalgie de la Grèce antique qu’il partage avec la plupart des poètes et des penseurs allemands de son époque. La cité grecque présente la figure idéale de l’organisation politique : le peuple qui la constitue forme une communauté suffisamment étroite pour s’ouvrir à la participation de citoyens dont les lignées ancestrales ont longtemps vécu ensemble et qui participent aux mêmes cultes, les dieux étant les protecteurs de la cité. Image certes idéalisée car elle ne prend pas en compte la condition des esclaves ni celle des métèques. Durant ses premières années d’activité intellectuelle, Hegel est l’auteur de plusieurs textes qui ne furent publiés que longtemps après sa mort. L’un de ces textes a pour objet «La constitution de l’Allemagne». La plupart des autres sont de nature théologique : les relations entre la religion et la science (notamment philosophique) y sont analysées, mais Hegel s’y prononce aussi en faveur d’une «religion du peuple» (*Volksreligion*), qui rencontre les traditions et les coutumes propres à chaque peuple et satisfasse à «l’esprit» de ce peuple (*Volksgeist*).
L’individu reçoit son existence spirituelle de la communauté dans laquelle il est né et à laquelle il appartient, c’est par sa participation à l’esprit de ce peuple qu’il déploie sa propre activité spirituelle. Cette notion du Volksgeist est assez répandue en Allemagne aux confins du XVIIIe et du XIXe siècle. Trouvant son origine chez Herder, elle sera accueillie par l’aile conservatrice de l’école romantique et utilisée à des fins propres par les thuriféraires du régime national-socialiste. De la même manière qu’il s’établit une communauté entre les divers membres d’un peuple, il s’instaure des relations des peuples entre eux. Selon Hegel, pour particulier qu’il soit, l’esprit du peuple (Volksgeist) n’est qu’une expression localisée dans le temps et l’espace d’un «esprit universel» ou «mondial» (Weltgeist, ce qu’un commentateur contemporain de Hegel traduit par cosmic spirit). Cela rejoint sans doute une idée qui a permis d’accuser Hegel tantôt d’athéisme tantôt de panthéisme, à savoir que «l’esprit» (der Geist) n’est pas une personne divine séparée de la réalité cosmique ou naturelle mais qu’il n’a d’autres véhicules que les hommes eux-mêmes. Sur ce point Hegel récuse le dualisme qu’il impute à Descartes et à Kant. «Esprit mondial» ou «esprit universel» est sans doute la traduction la plus appropriée du Weltgeist hégélien. Les différents peuples coopèrent à la formation de cet esprit mondial et rien n’est plus incompatible avec la pensée du philosophe que de conférer à un seul peuple la primauté sur tous les autres. C’est pourquoi la philosophie de Hegel ne saurait venir à l’appui de la volonté de puissance du régime national-socialiste ni à la prétention de domination universelle du Troisième Reich : si l’esprit de chaque peuple est un parcelle de l’esprit universel, aucun ne saurait avoir l’ambition de réduire tous les autres peuples à l’esclavage.

Dans les termes où elle a été adoptée à Alger le 4 décembre 1976, la Déclaration universelle des droits des peuples déploie cet «esprit universel» auquel selon Hegel chaque homme au sein de chaque peuple doit s’efforcer de donner expression. La Déclaration ne limite toutefois pas son champ d’application aux peuples déjà constitués en État. Les luttes de libération coloniale et l’affranchissement des peuples des domination internes ont, sur ce point, considérablement élargi la pensée hégélienne.

François Rigaux
Professeur émérite de l’Université catholique de Louvain
Membre de l’Académie royale de Belgique

MULTI-MEDIA ENCYCLOPAEDIA OF THE PHILOSOPHICAL SCIENCES
Under the auspices of the President of the Italian Republic
with the patronage of the Secretary General of the Council of Europe
**Scientific Management:** Istituto Italiano per gli Studi Filosofici

**Publishing Coordination:** Istituto della Enciclopedia Italiana, with the collaboration of Istituto Poligrafico e Zecca dello Stato

**Compilation:** Vivarium

**Project and Executive Management:** Renato Parascandolo

**Scientific Committee:** Vincenzo Cappelletti, Massimo Fichera, Francesco Gabrieli, Hans-Georg Gadamer, Mauro Gobbini, Cesare Graziani, Vittorio Hösle, Gerardo Marotta, Vittorio Mathieu, Dario Natoli, Renato Parascandolo, Giovanni Pugliese Carratelli, Paul Ricoeur, Claudio Rugafiori, Giorgio Spini, Pietro Vecchione.

---

**The Structure of the Opus**

This Opus has been structured in a multimedia fashion and produced in differing versions, each corresponding to the specific characteristics of the relative diffusion media (e.g. TV, radio, videotapes, videodisks, cassettes, computer software, books).

Together with textbooks and anthologies of the works of philosophy, precious tools are now available to anyone wishing to study philosophy. Their range begins with the videotapes of lectures delivered by renowned scholars from all over the world, and goes all the way to a computer-based interactive version of the Opus with the complete and multilingual texts of the original lectures, a computerized dictionary of philosophy, an analytical concept index for guided visits into the history of thought, and an iconographical file of portraits and places where such thought blossomed; and all of this in one and the same multimedia unit. In addition there are the programmes for radio and TV (air wave, satellite, cable broadcasting).

In order to set the indispensable bases that render the Opus as complete as possible, an international committee of experts drew up a topic map which is divided into two parts: the *History of Philosophy* and the *Problems of Philosophy*.

**BOOKS AND MANUALS**

With its vast programme the *Multi-Media Encyclopaedia of the Philosophical Sciences* in no way seeks to demean the importance of the printed word, and neither claims nor tries to replace it. Books and the printed page retain their full and complete value, and will always be the privileged medium for the transmission of knowledge, especially in the world of philosophy.

**GREEK PHILOSOPHY FROM THE PRESOCRATICS TO ARISTOTLE: VII-IV B.C.**
**Videotapes**


**Books**


**Videotapes and books in preparation**

*German Classical Philosophy From Kant To Hegel:*


**Videotapes and books under study**


**Videotapes**

THE MASTERS OF THOUGHT

The series focuses on itineraries bound to today’s masters who combine philosophical acumen with prime quality methodologies, and who transmit the bases considered indispensable for the building up of current knowledge. Outstanding philosophers, scientists, historians of thought, and historians of science have been invited to expound both knowledge and theories. The result is a series which offers contents and themes in a style of in-depth treatment able to pass on the essential elements in each master’s thought.

A set of three to ten videotapes lasting one hour apiece is planned for each author, along with original iconography obtained exclusively through the processing and creation of electronic
imagery. The purpose behind that is to couple the knowledge dating back thousands of years with the most advanced forms of technology and expression.

**Videotapes**

Karl POPPER


Hans-Georg GADAMER


Paul RICOEUR


**Videotapes in preparation**


---

**THE ORIGINS OF THOUGHT IN THE WORLD**

This series deals with the moment thought germinates, the moment when what emerge from the mind of man are the most original and the sharpest speculations about the universe, created reality, beingness, etc... when categories assume form, and systems and reflections likely to experience broader sweeping developments come to the surface.

This series ranges from the ancient civilizations India, Egypt, Mesopotamia, China – all the way to the most recent civilizations of the world, without overlooking the archaic cultures and anthropology, and also focusing its attention on the core turning points of western thought.

Each one hour videotape contains interview-lectures delivered by one or more specialists, texts, documentary footage, iconographic material and music, computer graphics.

**Videotapes**

*Indian Thought:*
Vedica Speculation, Charles MALAMOUD – Speculations on Language, Charles MALAMOUD, André PADOUX – Philosophical Systems: Mimansa and Vedanta Samkhya and Yoga, Nyaya and Vaisesika, Michel HULIN – Buddhism and Buddhist Logic, Guy BUGAULT – Sankara and the Vedanta, Michel HULIN

Videotapes under study
The Origins of Mathematical Speculation; Egypt and the Birth of Geometry; Mesopotamia and the Birth of Arithmetic; China and the Birth of Divination; Greece and the Birth of the Theorem; India and the Birth of the Zero; Islam and the Birth of Algebra.
The Origins of Medicine (Ethnobotanics; Hippocrates and Greek Medicine; Chinese Medicine; Indian Ayurveda Medicine, Homeopathy).
The Origins of Narration (The Birth of the Epos and the Novel: The Birth of History, etc).

THE UNIVERSE OF KNOWLEDGE
This open-ended and constantly growing series is designed to provide an educated but mostly student audience with interviews and lectures delivered by the most outstanding philosophers, scientists, and scholars representing all disciplines. The wealth of the themes tackled, the differing orientations, and the quantity of materials presented make this series the raw material for the Multi-Media Encyclopaedia of the Philosophical Sciences.
The fact of presenting the lectures and the interviews in the original languages as well as in three other languages highlights not only the eminently national character of this work, but also one of its basic premises: the circulation of knowledge transcending frontiers, schools of thought, and institutions. Each one hour videotape is dedicated entirely to the relative interview or lecture alone in order to foster the utmost degree of receptivity and learning.


Internet Site

www.emsf.rai.it
The Internet site of the *Multi-Media Encyclopaedia of the Philosophical Sciences* (www.emsf.rai.it) is the junction of all the versions of the work, both on- and off-line.

The site is constantly updated and contains: summaries of the multimedia encyclopaedia's 1,500 interview-lectures both in the original language and Italian translation; screenplay of all the videotape series complete with excerpts interpreted by actors and illustrated with pictures; soundtracks, partly with film, of radio and television transmissions on the *Giostra Multimediale*; biobibliographies of philosophers, scientists and cultural exponents interviewed (around 500); a glossary of philosophical terms; a search engine that provides various forms of access and consultation (by author, topic, historical period, concept); various continuous discussion forums. Some of the latter (*La città del pensiero, Le rotte della filosofia*, etc.) are available to those who are in possession of the CD-Roms of the multimedia encyclopaedia; they can access the site directly from the disc and complete their CD-Roms with new interviews, pictures, anthologies of classical works, etc.

The printed texts of all the interviews will progressively be backed up by the television version in the original language and a host of pictures and film sequences relating to the topics of interest. Practically speaking, web users will have at their disposal the whole of the *Multi-Media Encyclopaedia of the Philosophical Sciences* and also a virtual "control room" to enable them to create new versions of the work on videocassette, CD-Rom, DVD, etc.

A substantial part of the site is given over to secondary-school teachers and students of philosophy, with exercises, overviews of specific topics, anthologies, hypermedia surfing and dictionaries.


ISTITUTO ITALIANO PER GLI STUDI FILOSOFICI
Palazzo Serra di Cassano, Via Monte di Dio 14, I-80132 Napoli
Tel.: (+39) 0817642652 – Fax: (+39) 0817642654
E-mail: segreteria@iisf.it - Internet: http://www.iisf.it

MAROTTA Gerardo, (Avv.), president of the Istituto Italiano per gli Studi Filosofici
born Naples, April 26, 1927
marr.: Emilia Mancuso
c.: three
a.: c/o Istituto Italiano per gli Studi Filosofici, Via Monte di Dio 14, I-80132 Napoli
tel.: (+39) 0817642652;
Venice Centre: Cannareggio 2593, Callelongo, I-30121 Venezia
educ.: degree in law, Univ. of Naples
car.: has always taken a keen interest in philosophy, history, literature and all expressions of art; as a young scholar took part in the Istituto Italiano per gli Studi Storici founded by Benedetto Croce and in the Antonio Gramsci studies group; 1946-53, founder and animator of Cultura Nuova association, organized conferences, seminars and debates with the participation of major exponents of Italian culture; early 1950s, together with students, researchers and university assistants, founded seminars and study groups (such as those on law, biology and architecture) in a number of faculties of the Univ. of Naples; 1975, founded Istituto Italiano per gli Studi Filosofici (Istituto Italiano per gli Studi Filosofici), Naples, investing his personal resources and a library of over 100,000 books collected during 30 years of research and devotion to culture, and has since developed it to become one of the most prestigious seats of learning and cultural events in Europe; 1980, founded Scuola di Studi Superiori; 1981, founded the review "Nouvelles de la République des Lettres", entrusting the editorship to Paul Dibon and Tullio Gregory; 1984, founded Scuola Internazionale per gli Alti Studi Scientifici; 1991, founded the 'Assise del popolo napoletano contro le deroghe alle leggi sulla contabilità dello Stato', and Scuola Superiore di Immunologia; 1993, founded Scuola di San Gimignano and Scuola Internazionale del Diritto dei Popoli; 1994, founded Scuola Internazionale di Biofisica (International School of Biophysics), Scuola Internazionale di Biocibernetica (International School of Biocybernetics) and Scuole di Alta Formazione in 200 municipalities of Southern Italy; 1996, founded Centro Internazionale di Studi Bruniani; 1997, founded Diffiety School and the International Prize for Civil Journalism; 1998, founded Istituto Italiano per gli Studi Europei and Centro di Studi Mediterranei; 2000, founded Scuola Superiore di Fisica, Istituto Europeo di Filosofia in Heidelberg, Istituto Italiano per gli Studi Filosofici e Scientifici "G.Tarantino", Centro Internazionale di Studi Classici della Magna Grecia and Scuola Europea d’Alta Formazione Umanistica Mnemosyne and Scuola Europea di Studi Avanzati; 2000, also founded Francesco Saverio Nitti International Prize and Pasquale Saraceno International Prize; at present, pres. Istituto Italiano per gli Studi Filosofici, Naples
aw.: Giovanni Pontano (1987); Gold Medal for Culture, from the President of the Italian Republic (1988); h.c. degrees in philosophy, Univ. of Bielefeld and Erasmus Universiteit of Rotterdam (1988); Premio per la Cultura of the Presidency of the Council of Ministers (1988); h.c. degree in pedagogy, Univ. of Urbino (1992); Diplôme d’Honneur pour Mérites Culturels, from the European
Parliament (1994); Saint-Vincent, for awakening Southern Italy’s historical memory and civil conscience (1994); Prix International pour la paix Jacques Mulhethaler, for fostering peace between individual people and populations (1995); h.c. degree in philosophy, Sorbonne, Paris (1996); h.c. degree in architecture, 2nd Univ. of Naples (1997); Capo Circeo, from the Italo-German Friendship Association (1997); h.c. degree in philosophy, Univ. of Bucharest (1999); Peter the Great Medal, from the praesidium of the Russian Academy of Natural Sciences (2000); h.c. degree in philosophy, Univ. of Pavia (2000); Universum, for exceptional merits in the field of philosophy (2000); Limone d’Oro (2001); Die Goethe-Medaille (2001); 1993-96, honorary citizenship of numerous municipalities of Southern Italy: Agropoli, Bomba, Brienza, Castelnuovo Cilento, Cesa, Gioi Cilento, Melfi, San Sebastiano al Vesuvio, Somma Vesuviana, Vatolla-Perdifumo.

mem.: Accademia Pontaniana.


Die Arbeit seines Philosophischen Instituts, beruhend auf den Leitideen eines vereinten Europa, reflektiert indessen auch ein engagiertes Verantwortungsbewusstsein für den lokalen Kontext, für die Region, innerhalb derer es tätig ist. Es ist kein Zufall, dass die Gründung zu einem Zeitpunkt erfolgte, als die Kommune Neapel und ihr Hinterland in einer tiefen wirtschaftlich-politischen Krise steckten. Die Signalwirkung dieser Gründung trug bei zu einem neuen Aufschwung Neapels, der bis zum heutigen Tag spürbar ist.

Das Goethe-Institut Inter Nationes ehrt mit der Verleihung seiner Medaille an Gerardo Marotta einen Mann, dessen Lebenslauf das Modell eines engagierten Humanismus darstellt. Es ehrt in ihm den Kenner und Bewunderer der deutschen Philosophie des Idealismus, die vor allem anderen die Lehre des von ihm gegründeten 'Istituto Italiano per gli Studi Filosofici', prägt. Es ehrt den Präsidenten dieses Instituts, der den Dialog zwischen führenden italienischen und deutschen Intellektuellen kontinuierlich fördert. Es ehrt den streitbaren Bürger, der sich allezeit für die