The Owl’s Flight. Hegel’s Legacy in a Different Voice
Der Flug der Eule. Hegels Erbe in einer anderen Stimme
Le vol de la chouette. L’héritage hégélien dans une voix différente
El vuelo de la lechuza. El legado de Hegel con una voz diferente
Il volo della nottola. L’eredità di Hegel con voce differente

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KEYNOTE SPEAKERS

BIOGRAPHIES & ABSTRACTS

Some missing elements in Hegel's conception of 'Lordship and Bondage': Friendship – and Religion.

Franz Rosenzweig, while preparing his doctoral thesis on “Hegel and the State”, read “The Phenomenology of Spirit” and noted in the margins of the pages on ‘Lordship and Bondage’ that Hegel ought to also have dealt there with ‘Friendship’ – whereas ‘Religion’ did not belong there. In this paper, I shall argue that Hegel cannot be accused of not having grasped the pleasure linked to a ‘friendship’ (“philia”) understood in a comprehensive sense, one also including “eros”. My main argument will then be that he may rightly be criticized for not having understood the ‘bondage’ derived from religion – to which the ‘bondage’ of women could be linked.

Il femminile in Hegel tra tragedia e magia. Un caso di inconsapevole riconoscimento

La relazione muoverà dalla figura di Antigone ripresa da Hegel in vari momenti della sua riflessione. La tragedia greca in generale è per Hegel terreno da cui attingere figure emblematiche non tanto di eroi ed eroine, ma di momenti di passaggio. Antigone è sorella, ribelle rispetto alla legge del tiranno, simbolo del passaggio da un universo simbolico ad un altro. Indicare la tragedia da un lato e la magia dall’altro vuole mettere a fuoco la resistenza nell’inconscio di un simbolico tradotto/tradito nel divenire culturale: La magia dello spirito. Il rapporto tra natura e cultura si incrocia con la strutturazione psichica individuale in cui la gerarchia tra maschile e femminile si radica. Non è il "migliore dei mondi possibili", ma il luogo in cui rintracciare anche attraverso Antigone gli indizi di una dissonanza, di un fuori che ha la sua incidenza nella dialettica hegeliana.
Allegra de Laurentiis teaches philosophy at the State University of New York, Stony Brook. She is the current President of the Hegel Society of America. Publications include *Subjects in the Ancient and Modern world: On Hegel's Theory of Subjectivity* (2005), the edited volumes *Bloomsbury Companion to Hegel* (2013; co-edited) and *Hegel and Metaphysics. On Logic and Ontology in the System* (2016), and the forthcoming monograph *Life and Psyche in Hegel’s ‘Anthropology’*. Her research centers on Hegel’s Aristotelianism, on conceptions of right and law in Kant, Hegel and Marx, and on Hegel’s philosophy of history.

**Self-confinement to a life of feeling: Hegel on mental alienation**

I explicate Hegel’s conception of source, nature and empirical expressions of human insanity as developed in the “Feeling Soul” sections of the Anthropology (especially §§392Anm., 402Zus., 405Zus., 407, culminating in §408, Anm. & Zus.). I show that Hegel identifies the inception of derangement (*Verrücktheit*), especially in its form as madness proper (*Wahnsinn*), in the regression from self-consciousness to self-feeling. I first emphasize the ontologically hybrid (‘hylemorphic’) nature of Hegel’s *Seele*, a product of nature’s self-sublation and thus at once natural and spiritual. This explains Hegel’s conception of derangement as a thoroughly psychosomatic phenomenon.

I then highlight the correlation of sentience (*Empfindung*), feeling (*Gefühl*), and comprehending (*Begreifen*) with the logical forms of singularity, particularity and universality, respectively. This correlation of the key-phases of being-soul with the key “moments of the Concept” determines self-feeling (a rudimentary form of selfhood) as being a middling condition in which singularity and universality are not yet or no longer distinct, making the feeling-life into a fertile ground for insanity. This also explains Hegel’s insistence that a common trait of deranged individuals is their self-sequestering in particular interests and activities (as in obsessive-compulsive behaviors). I then come to Hegel’s definition of *Wahnsinn* as painful co-existence of two mutually opposing personalities in one individual. This is briefly discussed in relation to contemporary theories of bipolarism and the schizophrenia spectrum.

In the conclusion I sketch Hegel’s basic classification of mental diseases as he derives it from Kant and Pinel and I show that, as is the case with both the latter, Hegel understands mental disorders as intimately connected to the disorder of the ethical world.
Irene Kajon is professor of Philosophical Anthropology at Sapienza - University of Rome from 2000. She teaches also Jewish Religion and Thought at Pontificia Università Lateranense (Rome) from 2009. Among her most recent books: Contemporary Jewish Philosophy. An Introduction (London: Routledge, 2010, 2.ed); Ebraismo laico. La sua storia e il suo senso oggi (Assisi: Cittadella Editrice, 2012). She translated into Italian Martin Buber's Das Problem des Menschen (Il problema dell'uomo, Genova: Marietti, 2004) and Ein Land und Zwei Völker (Una terra e due popoli, Firenze: Giuntina, 2008); and Gershom Scholem’s poems (Il sogno e la violenza, Firenze: Giuntina, 2013) and juvenile writings (Giona e la giustizia, Brescia: Morcelliana, 2016).

Judaism as the Other of Greek-Christian Civilization: Samuel Hirsch, Franz Rosenzweig, and Ernst Cassirer on Hegel’s Religionsphilosophie.

Disappointed by Hegel’s consideration of Judaism as a religion superseded by Christianity, Samuel Hirsch (1815-1889), a member of the Hegelian Left, Rabbi and Freemason, pointed out in Die Religionsphilosophie der Juden (1842) how a Christianity which forgets its Jewish origin runs the risk to go back to Paganism, i.e. the destruction of ethics. Actually, ethics requires the idea of God’s Uniqueness, which implies a real difference between Sein and Sollen, life and spirit, history and the idea of humanity. Franz Rosenzweig (1886-1929) in Der Stern der Erlösung (1921) and Ernst Cassirer (1874-1945) in The Myth of the State (1945) share these points of view of Samuel Hirsch. For all of them Judaism represents the Other with respect to a Christian civilization which emphasizes only the Greek element of the Logos as a principle immanent in Nature or Reality.

**Hegel’s Relevance for the Current Discourse on “Community”**.

In regard of the global phenomena of an atomistic isolation of individuals and twindling solidarity, the paper discusses current approaches in political philosophy and theory of justice that seek to challenge these “social pathologies” by recurring to elements of Hegel’s concept of “ethical life”.

**Part 1** focuses on Charles Taylor’s theory of the communal constitution of individual identity.

**Part 2** explains John Rawls’ thesis that Hegel’s crucial achievement was to present the modern state, and the institutions it comprises, as costitutive for “real freedom”.

**Part 3** discusses Axel Honneth’s claim to re-formulate Hegel’s philosophy of right in terms of today’s social spheres.

**Part 4** contends that the recent debate has widely ignored the importance of Hegel’s concept of the religious community.
Angelica Nuzzo is Professor of Philosophy at the Graduate Center and Brooklyn College (City University of New York). Her most recent book is the forthcoming: Approaching Hegel's Logic, Obliquely - Melville, Molière, Beckett. Among her other books are: History, Memory, Justice in Hegel, (Macmillan, 2012), Hegel on Religion and Politics (ed. 2013), Hegel and the Analytic Tradition (ed. 2009), Ideal Embodiment. Kant’s Theory of Sensibility (Indiana University Press, 2008), Kant and the Unity of Reason (Purdue University Press, 2005).

**Thinking with Hegel’s Dialectic: Critique, Refutation, Appropriation**

In this paper I argue that Hegel’s dialectical critique as method for instituting truth and freedom is the articulation of three interconnected moments or actions: first, transformative appropriation; second, refutation as self-refutation; and the final act of letting go. I discuss these moments by looking at three crucial passages of the Science of Logic: the Absolute in which the Logic of Essence appropriates Spinoza’s substance; the Widerlegung of Spinozism as the “genesis” of the Begriff and the beginning of freedom; the act of frei Entlassen by which the “absolute idea” brings the logic as a whole to the end leading logical thinking beyond itself to its radical other. The paper frames the idea of ‘dialectical critique’ present in Hegel’s philosophy in terms of the movement of “refutation” (Widerlegung). Critique as refutation requires, for Hegel, the fundamental recognition of the position and independent value of the other (the other theory, the other culture, voice, agency which is being refuted). But it also implies the two apparently contradictory acts of making oneself other (hence refutation always and necessarily implies a self-critical stance), and of appropriating the other—that which is criticized is that which is appropriated (not discarded as untrue). Refutation is the beginning of freedom but not the highest act of freedom. The final act of freedom is the gesture of “letting go” and “letting be”—the frei Entlassen that is the act of relinquishing whatever has been appropriated thereby letting it be free from the subject, free for itself or in its own right, free for new possibilities.

Von Antigone zu der anständigen Frau. Hegels Frauenbild im Spannungsfeld zwischen der Phänomenologie des Geistes und der Rechtsphilosophie von 1820

Nuria Sánchez Madrid is Associate Professor at the Faculty of Philosophy of the University Complutense of Madrid and external member of the Centre of Philosophy of the Univ. of Lisbon and of the Institute of Philosophy of the Univ. of Oporto. She was visiting professor in Brazil, Argentina, Turkey, Greece, France, Germany, Italy and Portugal. She organized and published with Walter de Gruyter ("Kant's Lectures"), Palgrave McMillan ("Kant and Social Policies"), Univ. of Wales Press ("Kant's Philosophy of Right in the XXIth Century") and Olms ("Instinct and Reason in Kant"). She is secretary of redaction of the Scopus journals "Isegoría" and "Con-textos Kantianos. International Journal of Philosophy".

The Crack-Up of the Ethical System and the Enlarging of Humanhood. Antigone after Hegel

The communication will focus Hegel's approach to the confrontation between Creon's human law and Antigone's familiar and divine law, attempting to point out some features of Sophocles' character not taken into account by the philosopher from Stuttgart. First, I shall tackle the specificity of the relationship between Antigone and her brother as a material bond that might transform the marital linkage. Second, I will consider the exteriority of Antigone's voice for the discourse of the polis and her critical potential for enlarging the frame of citizenship. Third, I shall analyze how tragic discourse displays often much more insightful remarks about the civil normativity than philosophical essays. I will pay attention to Nussbaum's and Butler's accounts of Antigone and her tragic wisdom.
Birgit Sandkaulen is Professor of Philosophy and director of the Center for the Study of Classical German Philosophy / Hegel-Archive at Ruhr-Universität Bochum, co-editor of the journal Hegel-Studien, member of the North Rhine Westphalian Academy of Sciences and Arts and corresponding member abroad of the Austrian Academy of Sciences.

The difference of beautiful Art in Hegel’s theory of absolute spirit

Hegel’s philosophy of art is one of the most influential and attractive pieces of his philosophy until today. In my talk I argue for the thesis that art is not only – together with religion and philosophy – a figure of absolute spirit, but much more than this the central form of spirit’s self-understanding. In contrast to Hegel’s own argumentation in the Encyclopedia this is to be seen in all the aspects of difference which are going along with beauty in human culture.