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ANALYTIC SUMMARY

Antonio GÓMEZ RAMOS

What's the time? About the pertinence to speak of historical time
Azafea. Rev. filos. 13, 2011, 27-39

This paper wants to suggest a definition of the philosophy of history as a determination of historical time, or at the question about what is the present time. I draw on Norbert Elias' sociological conception of time, which aims at desontologizing time and considering it as an instrument which humans use for organizing their actions. I suggest that historical time, and philosophy of history, is also a conceptual instrument for organizing and understanding the complexity of human interactions in Modernity. This means that there is a double sensitivity for time in modern society: as consciousness of qualitative time and as technically measured time. Finally, I argue that Heidegger's and Benjamin's are the most adequate theories in the XXth century for approaching a definition of historical time.

Cirilo FLÓREZ MIGUEL

History and narrativity
Azafea. Rev. filos. 13, 2011, 41-58

The article analyses the inclusion of history within the scope of poetry, following authors such as White and Ricoeur and studying the element of «tale» of any story. In the first part, it considers the historic figuration and the figurative realism of White. In the second part, it analyses Ricoeur's approach on the historic representation, and his proposal of narrative identity.

Tomás GIL

Historical Knowledge and Philosophy of History

Azafea. Rev. filos. 13, 2011, 59-67

What could be a critical philosophy of history today after the end of the so-called «classical philosophy of history»? The author presents different formal perspectives and some possible material contents of such a critical philosophy of history to be developed.

Jean-Claude LEVEQUE

Concept of Event by Heidegger, Vattimo and Badiou

Azafea. Rev. filos. 13, 2011, 69-91

This article analyses the different interpretation held of Heidegger, Vattimo and Badiou about the concept of «Event». For Heidegger and Vattimo, Event (*Ereignis*) is a form of self-giving of being that differs completely to the western metaphysical tradition's form of thinking being-and time. This hermeneutical thought can be considered as an active nihilism. The concept of Event in Badiou is quite different. For the French Philosopher, there is some newness in being: it can be possible to think novelty. The philosophy of Badiou can then bring us news instruments to think novelty, radical changes and discontinuity in the historical process.

Johannes ROHBECK

Dates of responsibility

Azafea. Rev. filos. 13, 2011, 93-108

The following article presents a typology of images of the future and focuses primarily on the analysis of the relationship between the present and the future. The objective is to elaborate a critical semantic of the historical times of the future. While Koselleck developed a temporal analysis of the times of the past, I propose a temporal analysis of the times of the future. The result will be a philosophy of the future which is coherent with a practical philosophy of history. Future in the emphatical sense of the word necessarily implies a possible change or break from the present – and the problems of action and moral responsibility that go along with it. The deliberations presented here end with an ethics of the future.

Luciano ESPINOSA RUBIO

Nature and history today: the ecological crisis

Azafea. Rev. filos. 13, 2011, 109-129

Today, the Nature-History relations are the ecological ones: we are living in a global eco-bio-techno-noos-sphere and that means that ecological crisis is a crisis of civilization too. Above all, the climate change and its social and political consequences will have a great impact in our lives, and we must respond without losing our rights. In the intellectual way, we need new narrations in order to affront the situation and perhaps the theory of the *lesser evil* is one of the better answers that we can find.

Astrid WAGNER

History and rationality. Philosophy of history with regard to the challenges of pluralism and cultural relativity

Azafea. Rev. filos. 13, 2011, 131-150

The major aim of this article is to analyze and discuss the consequences of the historical plurality of rationality forms and concepts for a contemporary philosophy of history. In a first step, we consider the sense in which rationality or irrationality can be attributed to history. Therefore, three different models of philosophy of history with their respective concepts of rationality are outlined. In a second step, we demonstrate that the plurality of forms and concepts of rationality forms an obstacle for historiography especially if the differences are entrenched in divergent world views and forms of life. Nevertheless, it will be argued for the possibility of historical comprehension, of critical capacity with regard to distant cultures, and against a radical cultural relativism. A common basis of the different criteria of rationality, thus the thesis, is given by the pragmatic logic of our symbol systems.

Elisabetta DI CASTRO

Reason and history, beyond postmodernity

Azafea. Rev. filos. 13, 2011, 151-160

This paper recover some critical elements draw up from the postmodernity to the modern thinking in order to sketch, –beyond the modernity-postmodernity confrontation–, a concept of reason and history appropriate to our complex contemporary societies.

Caroline GUIBET LAFAYE

About the affirmation of a community of European values

Azafea. Rev. filos. 13, 2011, 163-177

Beyond the political and economical agreements, the European Union aims at becoming a moral community, shaped and unified by shared values. The treaty on the European Union has recently restated these values. Nevertheless in the national States as well as in the frontiers of the European Union, some disagreements are still with us about predominant values such as well-being, freedom, the satisfaction of fundamental needs, and their interpretations. Although the promotion of common European values relies on political reasons, this quest is aporetic. On the opposite we underline the necessity to find and design constitutional arrangements that allow people to live together, within the frontiers of the European Union, with their moral disagreements, a far cry from a moral consensus on values and absent shared common values.

Marco DÍAZ MARSÁ

Facticity and transcendentalism in Foucault's study of Kant's *Anthropologie in pragmatischer Hinsicht*

Azafea. Rev. filos. 13, 2011, 179-220

This paper undertakes the study of the foucaultian work about Kant's *Anthropologie in pragmatischer Hinsicht* taking as guideline of the analysis the question of the «facticity-transcendentalism», from where, under the guidance of Foucault, the area of a *being in the world* is to be released, a room of critical facticity from a subject that is and, at the same time, acts in a world, far from the ambiguities and paradoxes of the «analytics of finitude» and the anthropological critique. In the framework of this analysis the possibility of a critical anthropology will be defined, which we think is the precedent of the *problématisation* of the subject by the last Foucault.

Gabriel BELLO

Ethics and its disciplinary matrix (About Bioethics, ethics and citizenship)

Azafea. Rev. filos. 13, 2011, 221-240

This essay aims at the possibility that Ethics can be reconstructed like a theoretical field with its own identity and differences from other ones more or less similar. The essay turns to the concepts of «paradigm» and «disciplinary matrix», from T. S. Kuhn and his work on history of science, as if it were possible to transfer them to a philosophical discipline like Ethics. The same is made with similar categories, indebted to J. Derrida and his deconstructive project, like «net of concepts», «system of predicates» and «conceptual order» all of which have in common the ones of Kuhn the reference to an «ensemble of ordered elements» which can identify and differentiate a certain disciplinary field. Finally the essay explores the disciplinary field of Ethics in a set of texts from the members of an investigation group on Bioethics with uncertain results.

Enrique BONETE PERALES

Is Morality an Adventure?

Azafea. Rev. filos. 13, 2011, 243-255

This text presents in a descriptive and critical way the contributions by significant Spanish university professors of moral philosophy that are included in the voluminous book *The Adventure of Morality*, published by UNED professors Carlos Gómez and Javier Muguerza. Despite its length and high-level in some chapters, this collective book can be considered a useful manual for teachers and students. The present critical note seeks to highlight the most valuable aspect of each philosophical contribution. Some chapters are shown to be descriptive and narrative, whereas others are more reflective and contain original proposals that this paper explores in detail. It is an excellent book that deserves to become an obligatory reference for those of us who work in the field of moral philosophy in Spanish language.

María MARTÍN GÓMEZ

The introduction in Spain of conceptual history

Azafea. Rev. filos. 13, 2011, 257-276

This note aims to analyse the most important aspects of the conceptual history's reception in Spain given the recent publication of the book *History of Concepts and Political Philosophy*. In order to accomplish such a purpose, this note will be divided in three sections. Firstly, I will present the Reinhart Koselleck's conception of *Begriffsgeschichte*. Secondly, I will address the question of the contributions made by the University of Padua. Finally, I will present the two directions (philosophical and historiographical) that conceptual history has maintained in the Spanish reception.