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Cenni intorno alla nozione di *Costituzione economica* e sua concettuale dissoluzione nella più ampia figura della *forma di Stato*

Michele Gaslini

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Notes on the notion of *Economic Constitution* and its conceptual dissolution in the broader figure of the *form of State*

Abstract

On the level of legal dogmatics, the identification of an *economic Constitution* properly understood, as well as a self-founded and self-founding system, poses some problems, which will be considered here and which do not seem easily overcome; especially in the light of Hegelian assumptions that often arise as an implicit presupposition of legal constructions. In any case, in consideration of the fact that each specific *form of State* tends to access a precise structure of individual economic rights, so that, in this way, the problem of defining an *economic Constitution* could be considered substantially superfluous, as it is adequately absorbed by the economic characteristics presented by the specific *forms of State*.

All this, regardless of the conceptually archetypal structure of the abstract figures of dogmatic reference, never perfectly detectable in the reality of concrete phenomena.

Keywords: definitions of legal dogmatics, economic Constitution, Hegel, form of State

L'istanza centrale e il *nomos* del fuoco

Raffaella Sabra Palmisano

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The central instance and the *nomos* of fire

Abstract

In the age of hyperliberism, it seems possible to say that we are facing what Carl Schmitt defines as a planetary spatial revolution. The questions guiding this reflection start from Carl Schmitt's considerations on the relationship between *nomos* and the four elements: is there a new *nomos* today? Is its dimension that of the element fire? If so, over which territory and by whom is the *nomos* exercised? In an attempt to answer – or to formulate in more depth – the question, it seems necessary to bear in mind the international political role that transnational holdings and multinational corporations have assumed. Starting from the analysis of some questions concerning their legal definition, based mainly on the thought of Max Weber, we proceed towards a definition of what can be considered as the territory of the *nomos* of fire: cyberspace, thus outlining the political implications of the changed relationship between public and private resulting from what Schmitt defined as the transformation of the state into a technical and neutral instrument.

Keywords: *nomos*, fire, *Zentralinstanz*, corporations, spatial revolution

Recenti studi di antropologia filosofica. A proposito di alcune riflessioni di Guido Cusinato

Carmine Marcacci

p. 63

Recent studies on philosophical anthropology. On reflections of Guido Cusinato

Abstract

This article aims to point out Max Scheler's anthropology in the Guido Cusinato reading. Particularly, there are two distinct problems that are significant in this reading. To begin with, Cusinato dwells on the essential link between philosophical anthropology and personal ontology. Indeed, only a correct evaluation of the human being as a personal centre can prevent us from not reducing it to a biological level. This specific operation leads the way to the second problem that Cusinato finds as fundamental in Scheler's anthropology. If a human being must be considered as a personal centre, then only in the ethical dimension can it find a profitable collocation. In addition, ethics could be universal only by starting from the relation between anthropology and ontology of the person. Cusinato focuses on the latest works of Scheler and, in particular, on the concept of *Bildung* which represents the precise knowledge that gives to man a personal structure and a set of dynamic ideal schemes connected to each other to form the unity of a style. In this perspective a human being becomes a singularity that is the result of two correlative movements. The first is *periagoghé*, a conversion that allows men to find a unique and non-deductible perspective. It defines the opening to the world (*Weltoffenheit*) and the affective maturation of emotional stratification. The second movement is the com-participation which detects an alternative to the person-subject. The com-participative person is not objectifiable and individualizes the more it opens up to otherness. In this way, the ontology of the person is connected to the theme of relation to the other and, consequently, to ethics.

Keywords: Scheler, philosophical anthropology, person, *Bildung*, human being

Incanto e malattia. Esperienze del corpo-persona nell'Argentina andina

Daniela Salvucci

p. 83

Enchantment and illness. Experiences of the body-person in Andean Argentina

Abstract

Using ethnographic material, such as short descriptions of rituals and fragments of stories about the illnesses of *encanto* (enchantment) and *susto* (scare, shock), this paper investigates the sociocultural environmental experiences of the body-person in the indigenous villages of the Andean Northwest of Argentina. To better understand the *susto* and enchantment, the concepts of "experience" and "body-person" are proposed as possible points of contact between hermeneutic-interpretive theoretical-methodological approaches, on the one hand, and cultural-environmental phenomenological approaches, on the other. After retracing the anthropological debate on the notions of experience, body and person, drawing on ethnographic sketches and on references to the Andean anthropology studies on the notions of health and illness, the experience of the loss of life force in Andean Argentina will be associated to the embodiment of an environmental relationality that includes the living beings of the Andean landscape, such as the Mountains and the *Pachamama-Santa Tierra*.

Keywords: experience, body-person, life force, *susto*, Andean Argentina

Tra acqua, terra e cielo. Significati simbolici e uso rituale del pangolino in Africa sub-sahariana

Sara Lucrezi

p. 107

Between Water, Earth and Sky. Symbolic Meanings and Ritual Use of the Pangolin in Sub-Saharan Africa

Abstract

The article focuses on the role of the pangolin in Traditional African Religions. This animal, the only mammal in the world covered with scales, has been the subject of numerous anthropological-religious studies, which have highlighted its ritual functions and its presence in cosmological-theological myths in many areas of sub-Saharan Africa. The

cultural and religious significance attributed to the pangolin has been interpreted in relation to the particularity of its physiognomy, signs of ambiguity and liminality between different categories. It therefore seems appropriate to link the role given to such a mammal with some central issues of African Traditional Religions, such as the interrelation between the spiritual and material worlds, and the function of mediator among them exercised by the king.

Keywords: pangolin, African traditional religions, liminality, visible and invisible world, king

Johannes Zachhuber e la teologia come scienza

Antonio Russo

p. 137

Johannes Zachhuber and the theology as a science

Abstract

This article analyses a number of essays by Johannes Zachhuber of Oxford University. In particular, he highlights the central nodes of his research, in which he reconstructs some of the main currents of 19th-century theology in Germany, which for many reasons are worth appreciating, not only to identify and recognise the salient clusters of meaning of a page of our recent past that has had singular prominence at the highest European level, but also to specify and fully grasp contemporary theology, which owes so much to 19th-century German theology. The importance of Zachhuber's work, which is very well founded and conducted with a solid philological and interpretative basis is for these aspects particularly successful and we can therefore say that it is a praiseworthy and exemplary work. With its informative balance and acumen, Zachhuber's work brings into focus, and clarifies the physiognomy of contemporary theology and the environment in which it arose.

Keywords: German theology, theology as a science, The Tübingen School, XIX century theology, German idealism