

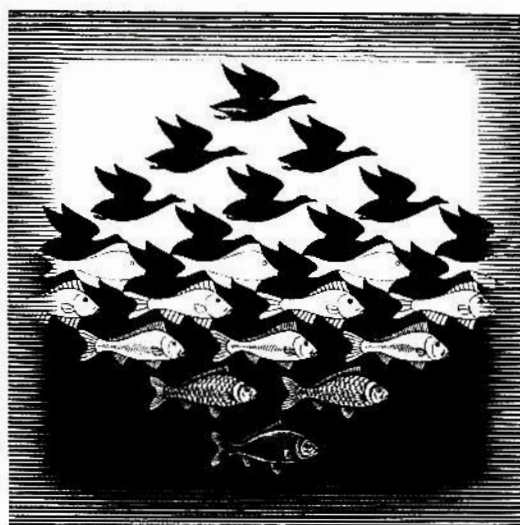
# Introduzione

## 1. Cos'è la metodologia CLIL

CLIL è l'abbreviazione di *Content and Language Integrated Learning* ("apprendimento integrato di contenuti e lingua") e sta a indicare la nuova metodologia didattica promossa dall'Unione Europea per tutti i Paesi dell'Unione, da diffondere progressivamente nelle scuole di ogni ordine e grado a partire dall'ultimo anno della scuola secondaria di secondo grado.

Si tratta di una metodologia innovativa che si muove su due fronti:

- promuovere il **potenziamento della lingua straniera**;
- tradurre in atto, attraverso pratiche chiare e semplici da seguire, la realizzazione di una nuova **scuola inclusiva e centrata sugli apprendenti**.



▲ Maurits Cornelis Escher, *Sky and water I*, 1938, woodcut (Ottawa, National Gallery of Canada).

Il **primo obiettivo**, finalizzato a favorire la mobilità territoriale e lavorativa transnazionale delle nuove generazioni, si raggiunge attraverso la realizzazione di percorsi didattici in lingua straniera (L2), in cui il contenuto viene usato per potenziare l'apprendimento linguistico e la lingua straniera viene usata per potenziare l'apprendimento disciplinare. **L2 e contenuto disciplinare sono intrecciati** e, alternativamente, durante la lezione CLIL il docente può dare maggiore enfasi alla lingua straniera oppure al contenuto, attraverso opportune **riflessioni guidate in lingua madre** (L1). Talvolta, lingua straniera e contenuto sono intrecciati al punto tale da essere indistinti. L'uso della lingua madre in classe, in abbinamento alla L2 del manuale CLIL, va calibrato in base al livello di competenze e conoscenze linguistiche degli apprendenti e caratterizza in maniera distintiva la metodologia CLIL, distinguendola dai metodi immersivi, che prevedono il solo uso della L2 e l'assenza di momenti

di riflessione linguistica in lingua madre. Il significato di "intreccio" (*interwovenness*) tra lingua straniera e contenuto può essere bene espresso attraverso il famoso quadro di Escher, intitolato "Sky and water", in cui: gli uccelli (il contenuto della lezione) rappresentano i momenti di focus sul contenuto; i pesci (la lingua straniera) rappresentano i momenti di focus sulla L2; il confine indistinto tra uccelli e pesci sta a indicare la fase in cui contenuto disciplinare e lingua straniera sono intrecciati al punto da risultare indistinti.

Il **secondo e imprescindibile obiettivo** dell'uso della metodologia CLIL consiste nella realizzazione di percorsi didattici inclusivi e centrati sull'alunno. "**Starting from the learners**" è il motto da tradurre in atto nella pratica didattica di tutti i giorni. Si tratta di innescare nuovi rituali di insegnamento-apprendimento che prendono le distanze dalla tradizionale lezione frontale.

Nella lezione frontale, come ben sappiamo, il percorso di insegnamento-apprendimento inizia con la spiegazione del docente, o al massimo con una verifica sui prerequisiti, e si conclude con il coinvolgimento degli

128  
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alunni, chiamati a dimostrare di avere capito e appreso. La parola viene, cioè, data prima al docente, poi agli studenti.

Nella lezione CLIL, si inverte quest'ordine, si parte **sempre** dagli alunni e si prosegue in maniera **dialogica** fino alla fine del percorso di insegnamento-apprendimento, antepoendo sempre la risposta degli alunni a quella del docente oppure del manuale. L'insegnante introduce brevemente l'argomento e chiede agli studenti cosa ne sanno o cosa pensano di sapere in proposito (verifica sui prerequisiti o su eventuali pregiudizi), cosa vorrebbero sapere e perché (proiezione verso le finalità dell'apprendimento), quale utilità può avere quell'argomento per la loro vita di tutti i giorni (risolto pratico dell'apprendimento). In questo modo si crea un **continuum temporale** tra **passato** (esperienze pregresse degli apprendenti), **presente** (svolgimento della lezione) e **futuro** (aspettative degli alunni), che incentiva la motivazione all'apprendimento e facilita la partecipazione attiva. Segnare su un **poster** (da affiggere e tenere alla parete fino alla fine del percorso) il risultato di questo breve *check* di rito permette di confrontare, a fine percorso, il prima e il dopo dell'apprendimento. Completata questa prima fase introduttiva, inizia la fase dialogica nella quale l'insegnante presenta l'argomento dialogando con gli apprendenti, lasciando spesso la parola a loro in merito a supposizioni, riflessioni, deduzioni e consentendo loro di digerire e interiorizzare gli argomenti attraverso esercizi mirati, spesso di coppia o di gruppo.

Le abilità che la metodologia CLIL mira a sviluppare sono comunicative, relazionali, cognitive generali e specifiche.

- Le **abilità comunicative** (*communication skills*) vengono sviluppate attraverso l'uso di esercizi mirati al potenziamento di *listening, speaking, reading e writing*;
- le **abilità relazionali** (*soft skills*) vengono sviluppate grazie alla struttura dialogica della lezione e al ricorso frequente ad attività di gruppo e di coppia;
- le **abilità cognitive generali e specifiche** (*cognitive and thinking skills*) vengono potenziate attraverso l'uso di esercizi mirati. Ad esse si sommano le **conoscenze** (*knowledge*), che vengono potenziate attraverso esercizi focalizzati sulla comprensione.

## 2. Come viene tradotta in atto la metodologia CLIL nel presente manuale

Il manuale che presentiamo è stato pensato e realizzato con il fine di perseguire pienamente gli obiettivi formativi CLIL, cioè di potenziare l'apprendimento della lingua straniera e di favorire la diffusione, in classe, di nuove pratiche didattiche inclusive e centrate sull'apprendente, da intendersi come nuovi "rituali di insegnamento-apprendimento".

I **percorsi** (*Units*) di cui esso è composto sono interamente scritti in lingua inglese, al fine di consentire al singolo docente di calibrare gli interventi in lingua madre in base alle necessità, cioè in base al *background* linguistico del gruppo-classe. Le quattro **abilità** comunicative di base (*listening, speaking, writing, reading*), le abilità cognitive generali e specifiche e le conoscenze vengono sviluppate attraverso il ricorso costante ad esercizi mirati. Le abilità relazionali vengono incentivate attraverso l'uso frequente di **esercizi di gruppo e di coppia**, che svolgono, inoltre, la funzione di lasciare agli studenti un maggiore spazio di autonomia e di crescita tra pari, conferendogli centralità e ridimensionando il ruolo del docente a *guida discreta* dell'azione educativa. **Tutti i dialoghi sono riprodotti in versione audio**, in modo da rendere possibile la realizzazione di percorsi di lettura guidati e di *listening*.

La **struttura di ogni Unit** è dialogica e divisa in quattro fasi fisse, in ognuna delle quali si procede rispettando la centralità dell'apprendente.



Il **dialogo**, che caratterizza la relazione educativa tra insegnante e studenti e tra studenti in una lezione CLIL, è stato riportato all'interno della struttura del manuale, con il fine di guidare l'azione didattica, in maniera chiara e inequivocabile, verso il dialogo in classe. L'alternanza tra domanda e risposta si presta al soddisfacimento di diversi obiettivi:

- consente di inserire all'interno della lezione delle **pause "fisiologiche"**, che il docente può sfruttare per fermarsi e invitare gli studenti a un momento di riflessione linguistica oppure di riflessione sul contenuto;
- facilita la **centralità degli apprendenti**, grazie alla possibilità di intervenire attivamente *in itinere*;
- permette di **intervallare il contenuto con esercizi mirati**, volti al potenziamento della comprensione del testo, ma anche delle abilità cognitive generali e più strettamente connesse alla Filosofia.

Il percorso di apprendimento si traduce in questo modo in un **percorso guidato**, durante il quale gli apprendenti hanno modo di assimilare gradualmente i nuovi argomenti, di soffermarsi su ciò che è chiaro e meno chiaro, attraverso azioni di *feedback* mirate, e di apportare contributi personali e originali al dialogo educativo, riconducendo i contenuti dell'apprendimento al proprio vissuto e all'attualità.

Le **quattro fasi fisse** (*tuning in, finding out, sorting out, reflecting*), in cui sono divise le *Units*, servono a dare sistematicità al processo di insegnamento-apprendimento CLIL. Esse si esplicano come segue:

- **Tuning in** → l'argomento della *Unit*, equivalente al titolo presentato sottoforma di domanda, viene tradotto in problema da risolvere, attraverso l'individuazione di una serie di domande correlate (*key questions*) a cui trovare risposta. Le risposte da trovare rappresentano gli obiettivi da raggiungere (*goals*), mentre la ricerca dei dati necessari a rispondere alle domande-chiave rappresenta il compito (*task*) degli studenti;
- **Finding out** → individuate le *key-questions*, inizia la ricerca dei dati necessari a trovare le risposte. Durante questa fase gli studenti trovano alcune risposte;
- **Sorting out** → una volta raccolti tutti i dati, che servono a rispondere in maniera esaustiva alle ultime e più complesse *key-questions*, essi vengono sintetizzati in mappe concettuali e in esercizi di sintesi al fine di offrire agli apprendenti una visione d'insieme dell'argomento trattato. Durante queste fase si trovano le ultime risposte alle *key-questions*;
- **Reflecting** → una volta acquisita una conoscenza globale dell'argomento, gli studenti sono pronti a produrre una propria opinione ragionata e ben motivata a riguardo. La fase del *reflecting* rappresenta la fase della personalizzazione dell'apprendimento. La questione filosofica trattata diventa strumento di riflessione e di arricchimento interiore dell'apprendente, a cui viene chiesto di prendere posizione e di argomentare con chiarezza e coerenza, in alcuni casi, le proprie ragioni, in altri casi, il proprio sentire.

Il presente volume sviluppa sia le **finalità formative squisitamente CLIL** che le **finalità formative connesse alla Filosofia**, in quanto sia i dialoghi che gli esercizi sono stati ideati al fine di coniugarle. Il percorso dialogico parte da un **espediente narrativo** che si colloca nell'attualità, al fine di ancorare le questioni filosofiche al **presente** e alla quotidianità; prosegue ricorrendo alla Storia della Filosofia come serbatoio di conoscenze e riflessioni utili a comprendere il **passato**; si conclude con un ritorno al **presente**, in quanto le risposte trovate nella Storia della Filosofia diventano fonte di riflessione per maturare una propria opinione da spendere nella quotidianità, nel proprio vissuto.

La scelta dei **personaggi** che sviluppano il dialogo, **Gregory e Albert**, è funzionale:

- alla creazione di un dialogo prettamente "filosofico", ispirato ai dialoghi platonici e di Galileo;

- ad agganciare le questioni filosofiche che sono state affrontate nel corso della Storia della Filosofia al presente, conferendo ad esse quel ruolo di universalità e atemporalità che le contraddistingue;
- a ricondurre le questioni filosofiche alla quotidianità, anche delle nuove generazioni;
- a incuriosire gli apprendenti, potenziando la motivazione all'apprendimento.

**Gregory** incarna lo **studente-tipo**, che vive e affronta questioni appartenenti al nostro tempo, cercando nella Storia della Filosofia gli spunti di riflessione necessari all'individuazione delle risposte alle domande che si pone. Egli ricorre ad **Albert**, "**detentore del sapere**", per trovare le risposte che cerca; Albert è la sua "guida", un adulto posato ed equilibrato, che lo accompagna nel percorso conoscitivo gradualmente, dimostrandogli che la risposta a ogni domanda è il traguardo a cui si può giungere soltanto dopo un percorso paziente di ricerca e di approfondimento.








I percorsi di apprendimento che proponiamo in ogni *Unit*, in cui si dipanano i dialoghi tra Gregory e Albert, non hanno lo scopo di riportare in maniera esaustiva il pensiero dei filosofi trattati nel manuale di base. Essi affrontano uno o più argomenti correlati, che vengono sviluppati in maniera approfondita e conclusa, offrendo qualche strumento di riflessione in più rispetto al manuale di base. In questo modo il presente volume svolge, sia sotto il profilo contenutistico che sotto il profilo metodologico, un **ruolo di supporto e complementarità rispetto al manuale di base**.

Ci auguriamo che i percorsi di apprendimento che proponiamo, oltre ad essere efficaci e validi strumenti metodologici, offrano proficui spunti di riflessione e di crescita personali, contribuendo in maniera concreta alla formazione globale dei cittadini del terzo millennio.

*Enjoy your reading and activating!*

*Mariasole La Rana*

#### **Legenda dei simboli:**

-  Audio version
-  Knowledge: esercizi di comprensione
-  Skills: esercizi sulle competenze
-  Teaching strategies: attività di gruppo, di coppia o individuale
-  Place: Tic lab



# 01. Tuning in, L1-L2

## 1 Introduction

### STEP 1

During this teaching unit, our mentors, Albert the Wise and Gregory the Curious will dialogue on the possibility of a better world, based on care and responsibility.

- What **do** you **think** about the topic?
- What **would** you like to know about the topic?
- What do you think the words "a better world, based on care and responsibility" **mean**?
- What would you like **to discover** and **why**?

🔗 Testing previous knowledge and opinions

🔗 Improving learning motivation

👥 Work alone and work in groups

### Activity 1

▶ Try to answer the questions written above, then share your answers with the class and the teacher.

- .....
- .....
- .....
- .....
- .....
- .....
- .....

▶ Afterwards, write all your answers on a poster and post up it on the wall. At the end of the teaching unit you can check to see if you have found the answers to your questions and compare the starting point with the point of arrival.

STEP 2

Here is Albert and Gregory's dialogue

Gregory has just surfed the internet and found a lot of videos full of violence. He runs to Albert to tell him about the event and present his doubts and discouragement.



“ Today I'm really down. I have opened my facebook page and I have found a series of videos of gratuitous violence, of which I can't explain the origin. It seems to me that we, human beings, aren't able to live with responsibility and take care each other. Thus, I'm here to ask you:

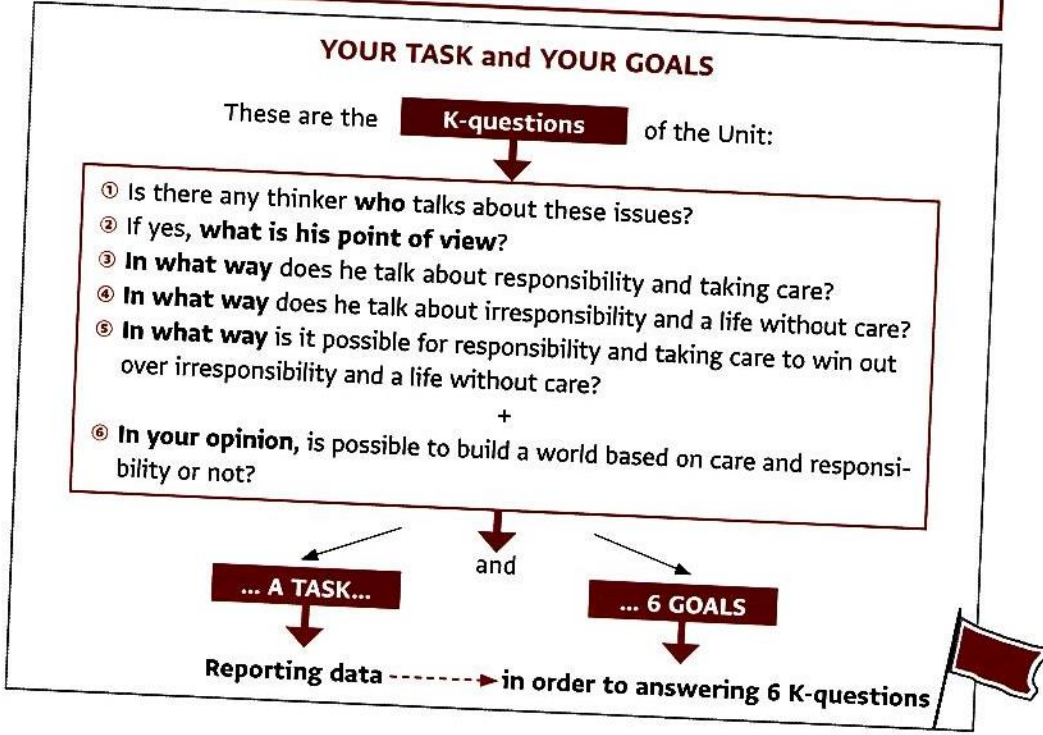
- 1 Is there any thinker **who** talks about these issues?
- 2 If yes, **what is his point of view**?
- 3 **In what way** does he talk about responsibility and taking care?
- 4 **In what way** does he talk about irresponsibility and a life without care?
- 5 **In what way** is it possible for responsibility and taking care to win out over irresponsibility and a life without care?

”

UNIT 5. Is it possible to build a world based on care and responsibility or not?

3 Task and goals

Well, Gregory has just delineated the **five key-questions of this Teaching Unit** and has just given you some goals to achieve and a task. **Your goals are answering the five key-questions.** We add an ultimate goal: **expressing and arguing a personal opinion.** So, at the end **you've got six goals to achieve.** **Your task is reporting data for answering** the five key-questions and expressing and arguing a personal opinion.





## 02. Finding out, L1-L2

### 4 Heidegger's biography and bibliography



#### Come back to the dialogue

Albert answers the first of Gregory's questions.



Albert

There is a philosopher who has recently thought about these questions, but **not from an ethical point of view**, rather **from an ontological point of view**. It is **Martin Heidegger**. To find answers to your questions, it is necessary, first, to tell you a little bit about his life, then about his thought in general.

As regards his life, I invite you to read what is reported about him on the website: <http://plato.stanford.edu/entries/heidegger>.

If you can't surf the internet, read the following text:

«Martin Heidegger was born in Messkirch, Germany, on September 26, 1889. Messkirch was then a quiet, conservative, religious rural town, and as such was a formative influence on Heidegger and his philosophical thought. In 1909 he spent two weeks in the Jesuit order before leaving (probably on health grounds) to study theology at the University of Freiburg. In 1911 he switched subjects, to philosophy. He began teaching at Freiburg in 1915. In 1917 he married Elfride Petri, with whom he had two sons (Jörg and Hermann) and from whom he never parted (although his affair with the philosopher Hannah Arendt, his student at Marburg in the 1920s, is well-known).



▲ Martin Heidegger.

Heidegger's philosophical development began when he read **Brentano** and **Aristotle**, plus the latter's medieval scholastic interpreters. Indeed, Aristotle's demand in the "*Metaphysics*" to know what it is that unites all possible modes of Being (or 'is-ness') is, in many ways, the question that ignites and drives Heidegger's philosophy. From this platform he proceeded to engage deeply with **Kant**, **Kierkegaard**, **Nietzsche**, and, perhaps most importantly of all for his subsequent thinking in the 1920s, two further figures: **Dilthey** (whose stress on the role of interpretation and history in the study of human activi-

ty profoundly influenced Heidegger) and **Husserl** (whose understanding of phenomenology as a science of essences he was destined to reject). In 1915 Husserl took up a post at Freiburg and in 1919 Heidegger became his assistant. Heidegger spent a period (of reputedly brilliant) teaching at the University of Marburg (1923-1928), but then returned to Freiburg to take up the chair vacated by Husserl on his retirement. Out of such influences, explorations, and critical engagements, Heidegger's magnum opus, "*Being and Time*" (*Sein und Zeit*) was born. Although Heidegger's academic and intellectual relationship with his Freiburg predecessor was complicated and occasionally strained (see Crowell 2005), "*Being and Time*" was dedicated to Husserl, "in friendship and admiration".

Published in 1927, "*Being and Time*" is standardly hailed as one of the most significant texts in the canon of (what has come to be called) contemporary European (or Continental) Philosophy. It catapulted Heidegger to a position of international intellectual visibility and provided the philosophical impetus for a number of later programmes and ideas in the contemporary European tradition, including **Sartre's** existentialism, **Gadamer's** philosophical hermeneutics, and **Derrida's** notion of 'deconstruction'. Moreover, although most philosophers in the Anglo-American (Analytic) tradition remain apprehensive about a work that can seem to have arrived from some distant intellectual shore, that particular climate of suspicion now seems significantly less entrenched than it once did. This shift in reception is in no small way due to the way in which "*Being and Time*", and indeed Heidegger's philosophy in general, has been presented and engaged with by thinkers such as **Dreyfus** (e.g., 1990) and **Rorty** (e.g., 1991a, b) who work somewhere near the interface between the two traditions. [...] In 1933



▲ Martin Heidegger joined the Nazi Party of Adolf Hitler.

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Heidegger joined the **Nazi Party** and was elected **Rector of Freiburg University**, where, depending on whose account one believes, he either enthusiastically implemented the Nazi policy of bringing university education into line with Hitler's nauseating political programme (Pattison 2000) or he allowed that policy to be officially implemented while conducting a partially underground campaign of resistance to some of its details, especially its anti-Semitism (see Heidegger's own account in "*Only a God can Save Us*"). During the short period of his rectorship - he resigned in 1934 - Heidegger gave a number of public speeches (including his inaugural rectoral address) in which Nazi images plus occasional declarations of support for Hitler are integrated with the philosophical language of "*Being and Time*". After **1934** Heidegger became increasingly **distant from Nazi politics**. Although he didn't leave the Nazi party, he did attract some unwelcome attention from its enthusiasts. **After the war**, however, a university denazification committee at Freiburg investigated Heidegger and **banned him from teaching**, a right which he did not **get back** until **1949**. One year later he was made **professor Emeritus**. Against this background of contrary information, one will search in vain through Heidegger's later writings for the sort of total and unambiguous repudiation of National Socialism that one might hope to find. [...]

After "*Being and Time*" there is a reorienting shift in Heidegger's philosophy known as '**the turn**' (*die Kehre*). [...] Heidegger died in Freiburg on May 26, 1976. He was buried in Messkirch. »

 Comprehension questions

 Work in groups

## Activity 2

► Answer the questions, then share your answers with the teacher and the class.

- 1 When did Heidegger begin teaching at Freiburg?  
.....
- 2 Which philosopher did his philosophical development start with?  
.....
- 3 Which philosophers of the nineteenth century did he proceed to engage deeply?  
.....
- 4 Which is the most important book of Heidegger and when was it published?  
.....



5 Which philosophers of the twentieth century influenced his philosophical speculation?

.....

6 What happened in 1933?

.....

7 How long was his adhesion to Nazi Party last?

.....

8 What happened in 1950?

.....

🧠 Increasing metacognition

👥 Work in pairs

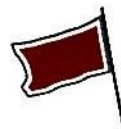
### Activity 3

▶ Can you answer any key-questions? If yes, write down which ones and the answers, then share with the class and the teacher.

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.....  
.....

▶ Now, write down the key-questions that you haven't answered yet.

.....  
.....  
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**WELL DONE! YOU'VE JUST ACHIEVED YOUR FIRST TWO GOALS!**







track 39



Gregory

## Come back to the dialogue

It's hard to believe that a philosopher who talked about **responsibility and taking care** supported the Third Reich.



Albert

Yes, it is a skeleton in the Heidegger's closet. But, you must remember that he moved away from the Nazi policy progressively, starting from 1934, and that, at that time, Nazi atrocities had not yet reached its most extreme outcomes. In the period during which Heidegger followed Nazism, for example, the persecution of the Jews was limited to pushing them to emigrate. By the time the extermination began in 1939, Heidegger was very far from that ideology.

But let me give you a general idea about him through his thought.

Heidegger begins his philosophical speculation, starting from **Ontology**. He notes that until then, all those who had addressed the question of being had objectified it, that it had been placed outside the being who thinks, that is **outside of man**. This **objectification** led to **Metaphysics** and to **Theology**.

The process of the objectification of being is not confined to Metaphysics and Theology, but it is the basis of all ideologies, within which Heidegger also inserts **Science**. In all three cases, the being of the world is indeed objectified, that is separated from the subject who thinks.

This leads him to a form of **oblivion**: man being forgetful manipulates things and himself becomes a thing among things. **Technique** is the peak of this process of objectification, since it leads us to relate to the world as a set of tools, to think of it as a set of tools. This produces a kind of "**technicization**" of thought.

Knowing the world as a set of things means knowing and employing **logical thinking**. Modern man tries to know the world through **quantitative judgments**. Consider, for example, the mathematical language used by science or whatever judgments enter into a strictly **logical discourse**. But, Heidegger notes, **logical rigor** is not the only approach to knowledge; **in the case of knowledge of being, it is the wrong approach**.

Comprehension questions

Work in groups

### Activity 4

► Answer the questions, then share your answers with the teacher and the class.

1 What does objectification mean?

.....



2 Explain Heidegger's critique of Metaphysics, Theology, Science and Technique.

.....  
.....  
.....

6 Comprehension



Come back to the dialogue



Gregory

Should man therefore be illogical, irrational?



Albert

You are stating an **antinomy!**  
Heidegger invites us to pay close attention here. It is an **opposition of contrary statements**, according to which if a statement is true, its opposite will necessarily be false. So if it is false that you have to use logical rigor, it is true that you have to be illogical. **Antinomies belong to Logic**, they are inside it. But this is the wrong way to proceed if you want to search being. Not moving with logical rigor involves **exiting from Logic** and an approach to knowledge with a different way: this way is *comprehension*.



Gregory

Well, thus the right way for knowing being is comprehension... Tell me more about that!



Albert

About **comprehension**...  
According to Heidegger, man knows the world, using a set of tools to interpret it. This set of tools consists of **a series of pre-notions** by which he interrogates things. The pre-notions of which we are equipped are a sort of **cultural heritage that we acquire from birth**, that derives from the context in which meanings took place. We do not give **meaning** to things: it derives from the effective historical context in which it was born, and depends on the use that is made of a certain thing.



Think, for example, of the meaning of “freedom”: according to the historical and cultural context, it takes on very different meanings!

Now, according to Heidegger, **the man does not use these pre-notions passively: he makes them his own, interpreting them in a personal way.** This process is equivalent to comprehension, which takes place in the form of “*hermeneutic circle between personal significance and significance of the thing given*”. Comprehension, as I mentioned, is placed beyond logical rigor, because **it feeds on the feeling, on our inner voices**, on the sense of what is right and what is wrong, on the sense that we feel interiorly.

Comprehension is that operation that leads to the **revelation of the relationship between humans and the world.**

## 7 Sein and da-sein



Gregory



Now tell me more about being...



Albert

About *sein* and *da-sein*...

We always think being (*sein*) starting from man, that is, from ourselves. Being is not outside of us, because we all are, everything is: I am, the tree is, the world is...

We **all participate being**, then being manifests itself through each of us. The difference, however, that exists between humans and the rest of the world is that **we are the only beings conscious of being and existing here.**

For this reason, Heidegger defines man *being-there or here*, that is *da-sein*, “**being here**”. ***Da-sein* consciousness expresses itself trying to give meaning and a sense of things.** Given that he is the only one to have this peculiarity, **man can simply understand the being of himself**, not of other beings, like animal beings or thing beings.

The inextricable link between human being and being, that defines *da-sein*, reconnects Heidegger’s thought to **Kantianism**. *Noumenal* being is unknowable, but *phenomenal* being is knowable, and is realized in experience, which binds the subject and object. Heidegger’s originality is that he moves the axis of philosophical speculation **from reason to comprehension.**

But, now back to *da-sein*.

Once established that humans can aspire only to the comprehension of *da-sein*, Heidegger starts to characterize it. *Da-sein* is **existence in the world and in time**, unwanted existence, because we have not chosen to live. For this reason, *da-sein* is **thrown into the world.**

The unbreakable bond between being and humans leads him to identify **relationship** as

characteristic of *da-sein*. *Da-sein* is beyond the subject and beyond the object. It is in their *relationship*. This *relationship* is not only between *da-sein* and being, but between *da-sein* and the world too. We are always with others. Thus, *da-sein* is "*being-with*".



🔍 Focusing  
on key concepts

👥 Work in pairs

### Activity 5

- ▶ Complete the following sentences choosing the right key concepts, among the following: **knowing the world / passively / beyond the logical rigor / a personal way / comprehension / da-sein / in-the-world / with-the-others / relationship / set of pre-notions / interpreting / in-the-time / thrown into the world / it feeds on the feel / being / to be and to exist here.**
- ▶ At the end share your answers with the teacher and the class.

#### About comprehension...

Humans have got a ..... acquired at birth and derived from the context in which meanings took place. They use them for ....., but not .....: they use pre-notions in ..... for ..... what happens. This process is named .....

Comprehension is placed ....., because ....., on our inner voices.

#### About *sein* and *da-sein*...

We always think ..... (*sein*) starting by man, so we can know only being expressed through man. Being of man is named being-here, ....., because all humans are conscious .....

*Da-sein* is ....., ....., ....., ..... He is always in ..... with something else.





Gregory

Improving learning motivation

Debating

Writing

Work in groups and work alone

## Come back to the dialogue

“How can this being-with be realized?”

### Activity 6

- ▶ Think about your experience and your feeling, in order to debate with the class and the teacher about Gregory's question: “How can this being-with be realized today?”
- ▶ Then write out your point of view and its motivation.
- ▶ At the end, share your answer with the others.

Writing: the meaning of *being-with-others* and *being-in-the-world* today.

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- ▶ Now, you can read Albert's answer.

## 8 Responsibility and care

### Come back to the dialogue



Albert



“*Being-with-others* involves taking **responsibility** for our actions, not only for the effects which affect ourselves, but also for the effects which affect others and the whole world. We are part of a whole to which we are inextricably interrelated. **All our actions have an impact on the world around us, and all the actions of others and what happens around us affect us.** It's a law. We can't escape from that. We can pretend it is not so, but, in this way, we can achieve only a lack of balance, war, self-destruction. Heidegger invites humans to regain consciousness of *being-with-others* and to take responsibility for their own actions.”



Gregory

“I do not understand what “responsibility” means. Does it mean that everyone has to think about the consequences of their own actions and act accordingly?”



Albert



Yes, but not in an instrumental way. I'll explain. I decide not to throw my old fridge in the river, not because there is a risk that someone will fine me. I decide not to throw my fridge in the river, because I **feel responsible** for the environment in which I live, because I **take care of it**.

To better understand what Heidegger means by responsibility, you have to associate it with **taking care**. **Being responsible** is linked with **acting with care**. It is necessary to be conscious of this human condition.

🔊 Increasing metacognition

🔊 Delineating key-steps

👥 Work in pairs

### Activity 7

▶ Answer the third key-question.

In what way does Heidegger talk about responsibility and taking care?

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WELL DONE! YOU'VE JUST ACHIEVED YOUR THIRD GOAL!



### 9 The in-authentic life



track 43

### Come back to the dialogue



Gregory

What Heidegger says is lovely, but it seems to me that in the world selfishness and individualism prevail. It seems to me that not everyone has consciousness of *being-with-others*, of *being-with-the-world*. Many people just think of themselves.



Albert

You're right.  
Many people forget to be in relationship with others and, focusing on things, they



degrade themselves to things. Many humans use the world and others around them as tools, as things. Heidegger acknowledges this reality and defines it as *dejection*. Many people live in an almost constant state of *dejection*, favored by the process of *technicization* of society.

Many people lead an *in-authentic* life.



Gregory

“

What do you mean by *in-authentic* life?

”



Albert

“

Many people, rather than trying to understand their nature, rather than listening to their inner voice, **adapt themselves to others**, to the majority, to the flock, making them sheep among sheeps. In this way they are led to live an *in-authentic* life.

Heidegger speaks of a “**man's falling towards an anemic yes**”. Many people do everything that others do and try to be what other people are.

**It's an act of irresponsibility! It's a form of shaking off any responsibility!**

When I lead an *in-authentic* life, **I follow others without questioning myself deeply on the rightness of what I'm doing**, without listening to my inner voice. I feel in the right simply because I am part of the flock.

I renounce, in this way, the right to be myself, **to interpreting in the first person** and, thus, I rely passively on the interpretations of others.

*In-authentic* life is expressed in **surrendering to “it is said”**. I choose to do a certain thing, because “It is said” that it is right or because “it is said” that it is so.

*In-authentic* life is superficial, because **it looks at things superficially**, does not go into the deep.

*In-authentic* life is the **chatter** with which we deal with even more serious issues. Talking about the problems of others in a superficial way expresses a lack of comprehension of the pain, of the suffering of others.



*In-authentic* life is also the **curiosity** to know for the sake of knowing, curiosity that has nothing to do with the wonder aroused by what you didn't know.

The wonder is the wonder of authentic knowledge and authentic life.

Curiosity, mentioned by Heidegger as a manifestation of *in-authentic* life, is **frivolous**.

”

- 🔗 Focusing on key-concepts and definitions
- 🔗 Increasing visual cognition
- 👥 Work in groups

### Activity 8

► Fill in the gaps with the right definitions, choosing between the following: **people forget to be in relationship with others and degrade themselves to things / to know for sake of knowing / people choose to do a certain thing, because it is said that it is right or because it is said that it is so / people adapt themselves to others, to the majority, making them sheep among sheeps / people talk about the problems of others in a superficial way and without comprehension of their pain.**

... *dejection*, that happens when .....

.....

.....

... *curiosity*, that means .....

.....

.....

**In-authentic life is when .....**  
 .....  
 ..... and it is manifested through...

... "*it is said*", that happens when .....

.....

.....

... *chatter*, that happens when .....

.....

.....

### Come back to the dialogue



Gregory

“ I think I’m beginning to understand. The *in-authentic* life is that of redshanks who gossip about the facts of others, not to be close to them, not to accommodate them, but solely for talking behind their backs... ”



Albert

“ Yes, that is a perfect example of the *in-authentic* life. ”

- 🔗 Increasing metacognition
- 🔗 Focusing on key-steps
- 👥 Work in pairs

### Activity 9

► Are you ready to answer the fourth key-question? Try, then share your answer with the teacher and the class.

In what way does Heidegger talk about irresponsibility and a life without care?

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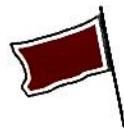
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WELL DONE! YOU'VE JUST ACHIEVED YOUR FOURTH GOAL!



10 The authentic life



### Come back to the dialogue



Gregory

I suppose that, if there is an *in-authentic* life, there should also be an *authentic* life. Is that so?



Albert

Yes, it's so.



Gregory

Well, tell me about the *authentic* life, then!  
How can humans go back to *being-with* and live an *authentic* life? Is it possible for everybody?



Albert

Heidegger believes that **it is always possible to come back to the authentic life.** Sooner or later **conscience calls.** Sooner or later an inner voice reveals itself within us and tells us what is good to do. The voice of conscience is clear and shows us the right way and this way is the way of **comprehension** and **care.** Everyone, even the most indifferent people, are awakened by the voice of conscience.

## 11 Poet's language



Gregory



I'd like to believe that Heidegger is right, but I see all around me a lot of atrocities and I can't believe him.



Albert

It's not easy to **listen to consciousness**, because there are a lot of interferences that stand between us and the voice of our conscience. The "*it is said*", the "*chatter*", the "*superficiality*" are like barriers to listening to our conscience.

However, the essence of being can be unveiled, on the initiative of being.

Being **touches people through the poets**.

The truth uses **poets' language** for unfolding.

Poetic language is offered to man as an opening towards being.

We belong to being, being speaks in every aspect our word; if you listen to the word "tree" you hear an echo of being. You can't escape it for a lifetime, because it is part of us.

Heidegger speaks of "*seeing thinking*". Humans must learn to "see thinking", through a long exercise that can be learned and disseminated.



He claims:

«The concept of language as a tool for information is pushing to the present



day to the extreme. The relationship between the human being and the language is undergoing a transformation, the consequences of which we are not yet able to measure. The development of this process can't be stopped in a direct way. It also is proceeding in the deepest silence. Evidently we must affirm that the language in everyday life appears as a medium for understanding each other and is used in day matters of life as a medium. But there are other relationships with language in addition to the common. Goethe calls these relationships - the deepest - and says about the language: - in ordinary life the language is just enough to understand each other, because with it we indicate only superficial relationships. As soon as we talk about a deeper relationship, then suddenly emerges another language: **the language of poetry.** ->>

From an interview found on: <https://www.youtube.com/watch?v=9RWs1OY0S98>

## 12 Meditation



Gregory



track 46



So, do poets unveil to us the deep truth of our *being-with-the-world*?



Albert



Yes they do.

The poets ask themselves about the meaning of things, and this question is not a wandering without direction, but is a *return back home*, that is a return to ourselves. Listening to the language of poetry, then, helps us to listen to ourselves, to find the being that is in all of us.

This question around the meaning of things, if developed, becomes "*meditation*", it is a kind of surrender to relaxation in being. It is a "listening thinking", which becomes *waiting, memory, devotion*. It's really a **thankfulness in the deep**.

Poetic language opens man to meditation and meditation changes our mind's form. The mind becomes receptive. We could say that the answer to our request transforms us in a deep and progressive way.

Heidegger considers **meditation** as a sort of "**initiatic knowledge**": both in the initiatic knowledge and in meditation, you are called to become what you want to know.

You can't claim to know God if you are not divine, you can't speak about God if you don't share in divinity. **You are called to become what you want to know.** Heidegger says: "***we don't come to thoughts, but thoughts come to us***".

We don't find being, we welcome the being that is offered to us.



Gregory

It looks like the Lord's call, about which holy scriptures tell... But, how does being offer this to us?



Albert

Yes, there is an influence of religious thought, although Heidegger doesn't deal with Theology, but only with Ontology.

**Being offers itself to us through the questions on the meaning of life that we recurrently ask ourselves.**

We humans will always wonder: why? What sense is there? **Why do we die? Why do we live, if in the end we die?**

This question, which obstinately returns in all times and before which we must all eventually stand, shatters any *naturalistic reductionism*, any attempt to reduce the world and ourselves to objects.

**These questions are the signs of existence of a superior order.**

These questions mean that we "seek meanings" and this is our peculiarity.

### 13 Inner voice and happiness



Gregory



track 47

What do you mean when you talk about "seek meaning"?



Albert

**"To seek meaning" means trying to make sense of life, in order to be happy.**

The search for meaning leads to happiness.

With Heidegger wisdom, virtue and happiness coincide, as they did back in Ancient Greek philosophy. Warning deeply that we are *with-others* and *with-the-world*, feeling deeply the need to take care of the world makes us happy.

And the happiness, that is associated with this warning, is the sign that we are doing well, we are listening to the being that is revealed to us.

This is wisdom. This is to see the truth of things and obey it, to follow the right direction: "to obey" means "to listen" with depth, because it derives from latin "*ob-audire*".

**I will obey voluntarily what makes me happy.** The philosopher is one who knows, recognizes and loves wisdom.

Wisdom is knowing and enjoying at the same time. Knowing and enjoying coincide. Heidegger takes over, in this way, both the Greek tradition - thinking about knowing-virtue-happiness in Socrates - and in the Judeo-Christian tradition.

Wisdom does not belong to the order of the opinions, it belongs a superior order: the order of the galaxies.





Gregory



“ So, is there an order in things? Explain better. ”



Albert

“ There is a law and it's like the law of gravity: if you throw yourself from the fifth floor, you will die. If you do evil, evil will come back against you. If you offer peace, peace will return.  
Think about the days in which you are intractable: is it not true that it is easier to fight? And think about the days when you're calm. Is it not true that you can more easily placate the bad humor of others and give peace to others? ”



Gregory

“ I think I understand. But, is there a moral objective behind in what Heidegger says? ”



Albert

“ Heidegger speaks of laws, of **the order of the universe**; he presents, namely, the question in ontological terms, not moral. Care produces care. Carelessness produces carelessness. They are laws, not moral principles. ”



Gregory

“ Yes, but it seems to me that we expect love in a world where there is selection of the fittest. We demand peace in a universe dominated by war.  
Why should care and responsibility be the expression of order in the universe? ”



Albert

“ According to Heidegger, our consciousness and our questioning are the confirmation of this order in the universe.  
Heidegger reinterprets the **Plato's "allegory of the cave"**: you can't find the truth of being in a visible world.  
Can you see the reality beyond the shadows of the shadows? The world of wars and of technique is like the shadow world of shadows in Plato's cave allegory. But what we see is only a part of the world and not the most important part. ”



Gregory

“ I don't understand. A world in which war reigns still exists. It's a fact. ”



Albert

“ It exists, but according to Heidegger, there are two possible worlds: a world without sense and a human world in search of meaning. ”



The first is the world of war and lack of care. The second is the world of care and comprehension. Our mind is constantly oscillating between these two worlds, which represent two different emotional states.

There are days when we wake up and everything seems senseless and there are days in which the heart sings and it all makes sense.

Happiness *versus* unhappiness. It's up to us to choose which song to listen to.

Which of them do we want to hear?

The believer in a higher order and the unbeliever are in all of us.

Returning to the **allegory of the cave**, we have two levels of reality: a visible world, often meaningless, and an inner human world which tends towards the search for meaning.

Each of us can decide at any time which of these worlds to choose.

Which of these two worlds do you want to give credit to? ”



Gregory

“ Before you mentioned about meditation. Tell me more. ”



Albert

“ Learning to listen better and better to the deepest part of our being, and learning how to give it credit **is a matter of “tuning”**, like when you tune your radio. ”

You need to clean your hearing from what does not come from your heart. This is meditation.

The junction before which Heidegger places us doesn't concern believing in God or not; it concerns **believing in the human being, in *da-sein* or not.**

Do you want to believe in life or in “senselessness” and death?

Do you want to believe in care or in fight, in sense or in senseless?

These are the Heidegger's reflections. Now you are ready to find your answer. ”





Gregory

🔗 Increasing metacognition

🔗 Rebuilding a path of knowledge

👥 Work in pairs



Thank you, Albert, for this food for thought. See you soon.

## Activity 10

► Put in order the steps that lead to authentic life, using numbers from 1 to 5. At the end of the activity, discuss your answer with the teacher and the class.

### The way to authentic life:

(...) We can recognize the voice of conscience, because it leads us to do something that makes us happy.



(...) Listening is difficult: it is necessarily a work of tuning.



(...) Consciousness calls and shows us the way of comprehension and care.



(...) We will obey voluntarily what makes us happy.



(...) The language of poetry and meditation can help us listen.

# 03. Sorting out, L1-L2

## 15 Cognitive activities


☞ Sorting out

☞ Comparing

👥 Work in pairs

### Activity 11

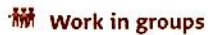
- ▶ Fill in the gaps with the right sentences from among the following: **talking behind their backs without comprehension and care / listening to the voice of consciousness / treating others as things / obeying what makes us happy / acting with comprehension and care / listening with abandon to poetic language / meditating / knowing for the sake of knowing / living like a sheep among sheeps / listening to "it is said"**.
- ▶ At the end share your work with the teacher and the class.
- ▶ Choose between an *authentic life* and an *in-authentic life*!

<b>Authentic life is .....</b> <div style="border: 1px solid black; height: 300px; margin-top: 5px;"></div>		<b>In-authentic life is .....</b> <div style="border: 1px solid black; height: 300px; margin-top: 5px;"></div>
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UNIT 5. Is it possible to build a world based on care and responsibility or not?



## Activity 12



Work in groups

▶ Link every word with the right definition. Then share your work with the class and the teacher.

Sein	A kind of initiatic knowledge, in which you are called to become what you want to know. we don't come to the thoughts, but the thoughts come to us.
Da-sein	Placing being outside the being who thinks, that is man.
Dejection	The law, according to which, if you do evil, evil will come back against you, if you offer peace, peace will return.
Authentic life	Life based on "it is said", chatter, curiosity and dejection.
In-authentic life	Being.
Objectivation	Life, based on comprehension and care.
Antinomy	Using the world and others around ourselves as tools, as things.
Meditation	Following others as in a "falling towards an anemic yes".
"It is said"	Being-here, as unwanted existence, thrown into the world, that is also being-with-the-world and being-with-others.
Responsibility	An opposition of contrary statements, according to which if a statement is true, its opposite will necessarily be false.
The order of the universe	A different way of knowing, based on feeling and on the "hermeneutic circle between personal significance and the significance of the thing given".
Comprehension	Acting with consideration of the effects of our actions on the world and around us, in order to take care of the others and the world.

🌀 Increasing metacognition

🌀 Delineating key-steps

👥 Work in pairs

### Activity 13

▶ Answer the fifth key-question, then share your answer with the class and the teacher.

According to Heidegger, in what way is it possible for responsibility and taking care to triumph over irresponsibility and a life without care?

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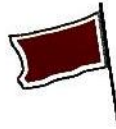
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**WELL DONE! YOU'VE JUST ACHIEVED YOUR FIFTH GOAL!**





## 04. Reflecting, L1-L2

### 16 Thinking activities

☞ Reflecting

☞ Writing

✎ Work alone

#### Activity 14

► Try to listen to your voice of conscience and answer. At the end, share your answers with the teacher and the class.

1 What makes you happy?

.....

2 What place do people occupy in your being happy?

.....

3 When do you feel good?

.....

4 When do you feel down?

.....

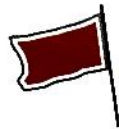
☞ Producing an argued personal opinion

✎ Work alone

#### Activity 15

► In your opinion, is it possible to build a world based on care and responsibility or not? Do you prefer to believe in care or in struggle, in sense or in senseless? Explain your reasons.

- I think that we can build a world based on care and responsibility...
- Because... (first, second, third)
- I think that we can't build it...
- Because (first, second, third)
- I prefer to believe in...
- Because...



**WELL DONE! YOU'VE JUST ACHIEVED ALL YOUR GOALS!**



#### Further studies

- <http://plato.stanford.edu/entries/heidegger/>
- <http://www.youtube.com/watch?v=Br1sGrA7XTU>
- <https://www.youtube.com/watch?v=9RWs1OY0S98>

Nicola Abbagnano, Giovanni Fornero, "La filosofia e l'esistenza", Paravia, Milano-Torino 2021, vol. 2

UNIT

5

## The conditions of war and peace



Unit 5 Audio

### Contents

**PART 1** Hobbes and Locke: the state of nature and civil society

**PART 2** Kant and the perpetual peace

**PART 3** Fichte and Hegel: the dialectics of history

On the completion of this unit you should be able to

- define *social contract*, *absolute power*, *peace*, *cosmopolitanism*, *tradition*, *nationalism* using specific **philosophical terminology**
- explain the specificities of the **state of nature** and **civil society**
- recognise the main differences between Kant, Fichte and Hegel regarding **the conception of the State and of its relations with other States**
- navigate the **Internet** to find relevant philosophical sources
- **read and understand various types of text** relating to peace and war
- **produce various types of text** suitable for interpreting what you have learnt about war, peace, international right, freedom and law



Charles Meynier, *Entry of Napoleon I into Berlin*, 1810, oil on canvas, Versailles, Castle Museum



PART  
**1**

# Hobbes and Locke: the state of nature and civil society



## LEAD-IN

Match the following words or groups of words (1-10) to their corresponding definitions (a-j).

- |  |   |
|--|---|
| <input type="checkbox"/> 1 Citizen       | a Comprehensive of all the parts of an entirety           |
| <input type="checkbox"/> 2 Civil society | b Avidly desirous   |
| <input type="checkbox"/> 3 Covenant      | c Having affinity or harmony with somebody                |
| <input type="checkbox"/> 4 Eager         | d Native or naturalized member of a State                 |
| <input type="checkbox"/> 5 Inclusive     | e Unilateral  |
| <input type="checkbox"/> 6 Natural state | f Make an commitment                                      |
| <input type="checkbox"/> 7 Obligation    | g State in which there is no war                          |
| <input type="checkbox"/> 8 One-sided     | h Union of individuals under a system of laws             |
| <input type="checkbox"/> 9 Peace         | i Wild and primitive condition, untouched by civilisation |
| <input type="checkbox"/> 10 Sympathetic  | j Moral or legal requirement                              |

## READING AND LISTENING

### Hobbes: the State as an escape from war

We could draw a portrait of humankind using the cycle between the cruel exaltation of violence in wartime and the sparking of new hopes soothing injuries in periods of peace. Even if these two conditions alternate in history, men seem to have slowly gained the awareness that **war is not a fate**, since it is possible to neutralise the conditions of conflict and reinforce those of peace.

In this unit we will discuss these topics, starting from **Thomas Hobbes** (1588-1679). The English philosopher distinguishes between the "**state of nature**" and "**civil society**", deducing from this distinction relevant consequences. In his main political works, *De Cive* (1642) and *Leviathan* (1651), he defines the state of nature as a **war of all against all**, where man's life is «solitary, poor, nasty, brutish and short» (*Leviathan*, XIII, 9). According to Hobbes, while they live in this natural state, men eagerly and selfishly look for the **satisfaction of their own needs**. Since the **pursuit of personal interests** is the **only rule**, everybody is ready to damage and even kill anybody in order to get **exclusive possession of the scarce goods**.

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However men are also able to calculate the consequences of actions and soon foresee that the long term effect of the state of nature is the **mutual destruction**. Agreeing on the fact that peace is good, they decide to leave the state of nature and covenant to **submit themselves to a common sovereign power**, in order to secure their self-preservation. The civil society is established so as to inhibit the "state of war" and to protect the citizens: these latter cannot vindicate personally the injustices they suffer, but any crime is persecuted by the law of the State.

Hobbes underlines that the passage from the state of nature to the civil society occurs through an **irreversible and one-sided social contract** **K**, stipulated **only between subjects**, not between subjects and the sovereign. Once established, the authority of the ruler is **absolute** **K**: Hobbes compares it to the Biblical sea-monster **Leviathan** that devours all living things: the State contains all citizens and has an **inclusive power**.

In conclusion, according to Hobbes, **it is fear that leads to the civil society**: the only way to survive is by renouncing the natural right on all goods, leaving the state of nature, respecting the mutual pact between citizens and empowering the sovereign to run the government and to determine all laws. **Peace is merely a war pursued with other means.**

**KEY WORD Social contract.** In Hobbes' theory, an irreversible and one-sided agreement only between subjects, not between subjects and the sovereign, in which men voluntary surrender all their rights and freedoms, in order to guarantee their self-protection and self-preservation. This contract ratifies the "birth" of society.

**KEY WORD Absolute.** It derives from Latin *absolutus*, meaning "free from any condition". Referred to "power", thus, it indicates an authority that is not limited by any external force or condition.

**CHECK YOUR UNDERSTANDING**

When related to Hobbes, are these statements true or false? Correct the false ones.

1. In nature, man is friendly. **T F**
2. Absolute power derives from God. **T F**
3. The civil State defines crimes and punishments. **T F**
4. The aim of the State is the freedom of citizens. **T F**



Abraham Bosse, *Frontispiece of Leviathan, The Matter, Forme and Power of a Common Wealth Ecclesiasticall and Civil* by Thomas Hobbes, 1651, engraving



**LISTENING ACTIVITY**

With your partner, choose the most appropriate word to fill each gap in the text. When you have finished, listen to the text and check your answers.

**Locke: the State as a guarantee of peace**



- |              |                |            |         |
|--------------|----------------|------------|---------|
| construction | distinguishing | faculty    | honour  |
| hostile      | impartial      | protection | selfish |

In his *Two Treatises of Government* (1690), the English philosopher John Locke (1632-1704) shares with Hobbes the idea that the State is a social ..... established by men in order to leave the state of nature; this latter, however, for Locke is not as violent and ..... as Hobbes thought.

The main difference is to be found in the **conception of men's "natural condition"**. For Locke they are not mutually .....: on the contrary, they are sympathetic as **man is a social animal**. As long as men keep their promises and ..... their obligations, the state of nature is **peaceful and pleasant**. In this primeval condition, men are able of .....

..... between **what belongs to them and what belongs to someone else**; but they are not able to act according to their awareness. When somebody uses force to get what the natural law forbids, the state of nature turns into a **state of war**. Therefore men, following their reason that is the natural .....

..... of understanding and evaluating situations, abandon the state of nature and found the **State**. They preserve all the rights they had in the state of nature except the «exact retribution of crimes», that is to **take the law into their own hands**, in return for ..... justice. The State, in fact, guarantees the .....

..... of its subjects' **life, freedom and property**. In conclusion, for Locke, **peace** between citizens is the norm and ideal:

- the **norm**, as men's social nature makes them capable of peaceful relationship;
- the **ideal**, as men could disregard freedom and property of others while peace allows them to protect their lives and belongings.

**CHECK YOUR UNDERSTANDING**

Choose the correct option.

1. For both Hobbes and Locke:

- a** the State is a social construction
- b** the State is established through violence
- c** the State is a natural development from family and villages
- d** the natural condition of mankind is violent.

2. For Locke, mankind:

- a** is naturally sympathetic
- b** is as sympathetic as violent
- c** is both rational and sympathetic
- d** is rational and violent.

3. In the state of nature, for Locke men:

- a** act according to their knowledge
- b** do not have private property
- c** do not risk losing their belongings
- d** do not act according to their awareness of private property

# Kant and the perpetual peace



## LEAD-IN

Match the following words or groups of words (1-10) to their corresponding definitions (a-j).

- |                     |   |
|---------------------|---|
| 1 Cooperation       | a The basis on which something stands                                   |
| 2 Debt              | b Temporary agreement between enemies or opponents to stop fighting     |
| 3 Dominion          | c Authority that enforces laws and ensures they are applied as intended |
| 4 Executive power   | d Authority that makes laws and alters or repeals them                  |
| 5 Federation        | e Control, rule   |
| 6 Foundation        | f Union of States that give certain powers to a central government      |
| 7 Hospitality       | g Generous and friendly treatment of visitors and guests                |
| 8 Lasting           | h Interaction for a common purpose or benefit                           |
| 9 Legislative power | i Money, goods or services that are owed to someone or something        |
| 10 Truce            | j Enduring  |

## READING AND LISTENING

### The conditions for suppressing hostilities

In 1795 the philosopher Immanuel Kant (1724-1804) wrote a short essay titled *Perpetual Peace*, inspired by the Peace of Basel (1795) between Prussia and Spain on one hand and the revolutionary French Republic on the other hand. Since it was more than anything a momentary truce, Kant thought to state a set of principles that would provide a stable and lasting peace.

In his book Kant asserts a series of **preliminary articles**, expressed in negative form, and of **definitive articles**, expressed in positive form, in order to propose a **peace program** to all governments. In this section we will consider the “negative” **preliminary** conditions of peace, whose purpose is to **reduce the likelihood of war**, even if they cannot establish permanent peace. In fact these laws prohibit States from engaging in wars and have the function of highlighting that **peace doesn't consist in the mere suspension of hostilities, but in their final abolition**.



Let's read two of these preliminary articles:

No independent States, large or small, are to come under the dominion of another State by inheritance, exchange, purchase or gift.

(*Perpetual Peace*, translated by J. B.

According to this article, «a State is not a piece of property – it *owned*». No one can take advantage of a civil society except the society itself. Kant compares the State to a tree with its own root. To incorporate it into another State is treating it as a mere branch that can be grafted».

The second article we take into consideration concerns **the del State may contract with other States**, and the consequences that it has on freedom and peace:

National debts are not to be incurred as an aid to the conduct of foreign policy.

(*Perpetual Peace*, translated by J. B.

Kant observes that international debts may be used in «the struggle of national powers against each other», because **the higher the debt, the less free the debtor State becomes**. The only protection against this danger is a federation of States, as we will see in the following section.

**KEY WORD Negative.** From a moral point of view it refers to the drawbacks, the disadvantages or the harm that an action, an event may bring. From a logical point of view, it refers to an assertion stating what something is not, for example "Bears do not have any plumage".

### CHECK YOUR UNDERSTANDING

Are these statements true or false? Correct the false ones.

1. *Perpetual Peace* is a peace program for States. **T F**
2. For Kant, several articles on peace are negative because we cannot define what peace is. **T F**
3. The preliminary articles prohibit governments from choosing warlike strategies. **T F**
4. According to Kant a social group can be used as private property. **T F**
5. A peaceful strategy is to incorporate lands and social groups. **T F**
6. When a State lends money to another, there is the risk of friction. **T F**

### PHILOSOPHY MEETS POLITICS

#### A possible application of Kant's idea of a league of nations

The idea of a **federation of States** inspired the American president **Thomas Woodrow Wilson** (1856-1924), who – after the First World War – established the **League of Nations**, an international group whose aim was to settle possible causes of war. Unfortunately the League of Nations could not stop the Second World War. Therefore, in 1945 USA and the other countries that won the war founded the **United Nations (UN)**. The mission of this organisation is to **promote awareness and spread knowledge about the main problems of the present world**: peace and security, climate change, sustainable development, human rights, disarmament, terrorism, humanitarian and health emergencies, gender equality, governance, food production etc. Moreover, **UN enables dialogue** between its members and **hosts negotiations** in order to find areas of agreement and solve problems together.

The **Security Council** consists of **five permanent members**, corresponding to the countries that won the Second World War (China, France, Russian Federation, United Kingdom and United States) and **ten non-permanent members**, elected for two terms by the **General Assembly**. Some **programmes** followed by UN are focused on **democratic governance and poverty reduction** (United Nations Development Programme) and **assistance to children and mothers** (United Nations Children Fund); others protect **refugees** worldwide and facilitate their return home or resettlement (United Nations High Commissioner for Refugees). Two important agencies of UN are the World Bank, concerned in the **improvement of living standards** worldwide, and the World Health Organization, responsible for **global vaccination campaigns** and

## The conditions for building peace



### LISTENING ACTIVITY

With your partner, choose the most appropriate word to fill each gap in the text. When you have finished, listen to the text and check your answers.

cessation                  common                  component                  condition  
democratic                  legislative                  price                  relation

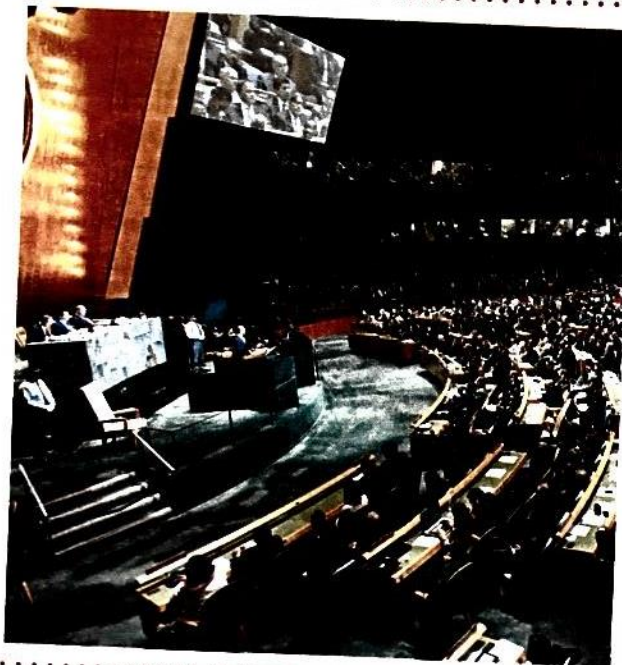
We are now going to consider the three **definitive articles** that can bring long lasting peace. According to Kant, these articles provide not merely a ..... of hostilities, but a **foundation on which to build a stable peace**:

1. The civil constitution of every State is to be republican.
2. The law of nations is to be founded on a federation of free States.
3. The law of world citizenship is to be united to conditions of universal hospitality.

(*Perpetual Peace*, translated by J. Bennett)

According to Kant, the **republic** is not a ..... system based on universal suffrage, but rather a system established on: the "**principle of freedom**", in other words the faculty of the State in issuing laws autonomously, without any external influence; the existence of a ..... **set of laws**; the **equality** between all citizens, granted by law; the **separation** of the executive power (pertaining to the government) from the ..... power (pertaining to the parliament).

public health emergencies. It has been criticised for many reasons, some of which we list here. Apparently, the five permanent members of the Security Council sometimes direct interventions according to their personal **strategic interests and political motives**. Another problem is that often actions taken in order to keep peace or to avert humanitarian risks in war zones are delayed because of **bureaucracy**.



### CHECK YOUR UNDERSTANDING

- Are these statements true or false? Correct the false ones.
- 1. Thomas W. Wilson founded the UN.  T  F
  - 2. The Security Council consists of all countries involved in the Second World War.  T  F
  - 3. One of the activities of the UN is the assistance of children.  T  F
  - 4. Bureaucracy slows many urgent interventions of the UN.  T  F



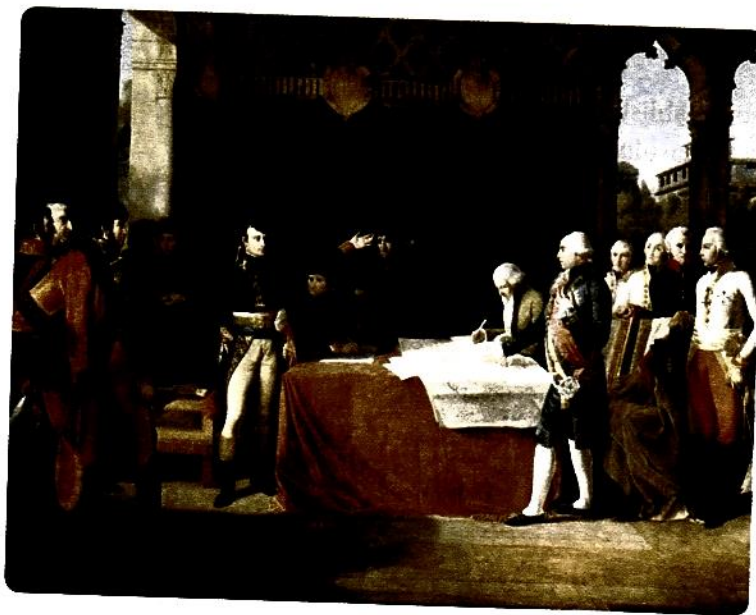
UNIT 5 The conditions of war and peace

In a constitution of this kind, the people who decide whether to begin a war are the same who would pay the economic ..... and suffer the life loss. In other words, the **self-interest of citizens** can provide a sound and solid ground for pacific relations among States.

Regarding the second article, Kant holds that the countries of the world, just as the individuals in the state of nature, are in a ..... of **continuous reciprocal war**. Therefore, like the individuals, they must leave such a natural condition and form a **federative union** under a **social contract** freely stipulated by all citizens.

Finally, the third article concerns the ..... of the individuals with the States they don't belong to and with their members. This relation is ruled by the **cosmopolitan**  **right of hospitality**, that is an important ..... of peace, because of the **limited amount of living space** on the sphere of the Earth together with the **increase chances of interactions** with one another. Hospitality not only allows establishing links with other people, but also prevents the States from denying foreign citizens the right to travel in their land. For these reasons, any violation of the cosmopolitan right would make the **trust and cooperation necessary for perpetual peace** among States more difficult.

Guillaume Guillon Lethière, *Preliminary peace talks at Leoben*, 1806, oil on canvas, Versailles, Castle Museum



**KEY WORD** *Cosmopolitan*. It derives from Greek *kosmopolites* - from *kósmos*- ("cosmo") and *polites* ("citizen") - and means "citizen of the world". It refers to the idea that all human beings, regardless of nationality, are citizens of the same community.

**CHECK YOUR UNDERSTANDING**

Choose the correct option.

1. The Kantian definitive articles regard:

- a the positive definition of the conditions of peace
- b the optimistic definition of the conditions of peace
- c the final demonstration that peace is impossible
- d the definitive analysis on the conditions of peace.

2. For Kant a republican constitution consists in:

- a a democratic constitution based on freedom
- b a constitution where the legislative power is separated by the executive one
- c a constitution based on freedom and universal suffrage
- d a constitution based on freedom and the separation of powers.

3. According to Kant "hospitality" is:

- a a right imposed by law
- b a preliminary condition for peace
- c a cosmopolitan right required by demographic changes
- d a sign of courtesy between States.

## Fichte and Hegel: the dialectics of history



### LEAD-IN

Match the following words (1-10) to their corresponding definitions (a-j).

- |  |   |
|--|---|
| <input type="checkbox"/> 1 Arbitrariness   | a Non-native  |
| <input type="checkbox"/> 2 Community       | b Loyalty or devotion to one's nation   |
| <input type="checkbox"/> 3 Contradiction   | c Bring under control, especially by military force   |
| <input type="checkbox"/> 4 Foreigner       | d Social group whose members reside in one locality and have cultural and historical heritage in common |
| <input type="checkbox"/> 5 Habit           | e Individual judgment or preference having only a relative application                                  |
| <input type="checkbox"/> 6 Nationalism     | f Body of beliefs, customs, thoughts, practices belonging to a certain country                          |
| <input type="checkbox"/> 7 Posit           | g Inconsistency   |
| <input type="checkbox"/> 8 Subjugate       | h Put in place, or state  |
| <input type="checkbox"/> 9 Tradition       | i Belonging to all individuals of a certain class of objects  |
| <input type="checkbox"/> 10 Universalistic | j Usual way of behaving   |

### READING AND LISTENING

#### Fichte: from cosmopolitanism to nationalism



While Berlin was under the occupation of the Napoleonic troops, Johann Gottlieb Fichte (1762-1814), the "father" of German idealism **[K]**, delivered his *Addresses to the German Nation* (1807-1808), calling on his fellows to **rise against the foreigner**. In this series of conferences Fichte also criticises the cosmopolitan and universalistic ideals that are essential in Kantian conception of peace. At the beginning Fichte hoped that the French Revolution could free and unite Germany. On the contrary, French armies occupied German territories, robbed and subjugated German people to a foreign law. In Fichte's eyes, the universal principles of the revolution were used to hide the real interests of French policy.

Therefore the philosopher proposed a **spiritual and cultural program**, centred on **love and protection of the habits and language of German people**, considered the only ground for German independence.



**CHECK YOUR UNDERSTANDING**

Are these statements true or false? Correct the false ones.

1. The *Addresses to the German Nation* was written to show the greatness of Germany. **T F**
2. In the interpretation of Fichte, the "social contract" is based on God's will. **T F**
3. According to Fichte, the civil society and State are not identical. **T F**
4. According to Fichte, peace consists in the protection of local language, traditions and habits. **T F**

**LISTENING ACTIVITY**

With your partner, choose the most appropriate word to fill each gap in the text. When you have finished, listen to the text and check your answers.

As we saw talking about Kant, the theoretical principle that supports cosmopolitanism is the "social contract". For Fichte, the social contract does not stand on a rational agreement, but on the social character of human beings: one can be aware of himself only as an individual among others, thus he posits the freedom of others in order to establish his own freedom. Man tries to overcome his limited condition participating in other people's life, and thereby establishing the civil society. This latter is based on the assumption that all men have to work together in view of the collective moral improvement. Living in society, therefore, pertains to human nature itself. This is not the case with the State, which represents something that now exists but could also disappear. Since the State guarantees the order through coercion, if men become so virtuous that they don't need a repressive power, the State would be useless.

The social contract, thus, is not a rational agreement between individuals or States, but rather consists in recognising oneself in a community sharing the same language, traditions and habits. In this perspective, the social contract establishes the State through common customs, so freedom and peace are attained through the protection of the State, i.e. through nationalism.

**KEY WORD Idealism.** Any doctrine holding that reality is fundamentally a creation of the mind or construction of ideas, because the only knowable thing is consciousness, while we cannot be sure of the existence of the external world because it exists only as a perception.

**Hegel and the conflicting reality**

- |          |          |           |        |
|----------|----------|-----------|--------|
| ambition | contract | contrasts | habits |
| opposite | proclaim | specific  | States |

The Hegelian conception of war and peace is quite the ..... of the Kantian one, as we can infer from his *Elements of the Philosophy of Right* (1821). For Georg Wilhelm Friedrich Hegel (1770-1831) the aim of philosophy is not to ..... an ideal program or to rule history through moral imperatives, but to show the immanent rationality of history, as it becomes real in the traditions, ..... and laws of each nation (see p. 56). As for history, it is the development of the spirit **K** becoming aware of itself through the actions of people, ..... and historical heroes. Philosophy is the highest knowledge because, as stated by Hegel, «as far as the individual is concerned, each individual is in any case a child of his time; thus philosophy, too, is its own time comprehended in thoughts» (*Elements of the Philosophy of Right*, translated by H. B. Nisbet). From this point of view, war is not an "evil" to be removed from history and social life, but a fact to be understood as a moment

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of history. For example, the French Revolution and Napoleonic conquests cannot be dismissed as expressions of human ..... or folly, but must be rationally understood in the context of the development of the spirit. Concerning this, Hegel states that the principles of the French Revolution wouldn't have spread in Europe without violence.

According to Hegel, ..... and contradictions – in other words, conflicts – are essential in the movement of history. War, with its mysterious merging of historical necessity and casual events, may be regarded as a **figure of the conflicting rationality of history**.

Moreover each State realises a ..... moment in the spirit's development, representing a **historical and institutional incarnation of the spirit of a nation**.

In conclusion, any attempt of establishing peace on the base of an abstract ..... is a mistake: if the power of the State were derived from a social contract, it would be the expression of individual arbitrariness and not of universal reason. **The Hegelian State is a living organism** not an artificial product, and needs to be considered in the complexity of its whole reality, consisting of **traditions, historically determined laws and the life of a certain society**.

**KEY WORD** Spirit. It is the central, most difficult and also controversial concept in Hegel's philosophy. We can highlight some of its meanings: the individual mind (subjective spirit); the forms that the self takes at a level above individual consciousness, for example community and culture in general, including custom and law (objective spirit); religion, art and philosophy (absolute spirit).



*On the Barricades in Breite Strasse, 1848, Berlin, Staatliche Museen zu Berlin*

### CHECK YOUR UNDERSTANDING

Choose the correct option.

1. For Hegel, philosophy:

- a** shows the contradictions of history
- b** indicates moral and political ideals
- c** distinguishes evil from good
- d** focuses on what is good in history.

2. In the Hegelian perspective, history is:

- a** the economical development of society
- b** a continuous succession of wars between States
- c** the development of the self-knowledge of the spirit
- d** the spiritual manifestation of God

3. According to Hegel, conflicts are:

- a** bad events that must be accepted
- b** something necessary to improve self-knowledge of the spirit
- c** good events that must be researched
- d** essential to the development of the spirit.



# Practice

**1** Using what you have learnt in this unit, identify the wrong statements and correct them.

- |   |  |
|---|--|
| a For Hobbes, the natural state is a war of all against all. <input type="checkbox"/> T <input type="checkbox"/> F                | g For Kant, an international league between States is a condition of peace. <input type="checkbox"/> T <input type="checkbox"/> F        |
| b For Hobbes, the function of the State is to defend its citizens' freedom. <input type="checkbox"/> T <input type="checkbox"/> F | h According to Fichte, the social contract is not based on reason. <input type="checkbox"/> T <input type="checkbox"/> F                 |
| c For Locke, mankind is rational by nature. <input type="checkbox"/> T <input type="checkbox"/> F                                 | i The aim of philosophy for Hegel is to guide States towards war. <input type="checkbox"/> T <input type="checkbox"/> F                  |
| d For Locke, private property is established by law. <input type="checkbox"/> T <input type="checkbox"/> F                        | j For Hegel, States are obliged to find rational agreements in order to avoid war. <input type="checkbox"/> T <input type="checkbox"/> F |
| e For both Locke and Hobbes, war is a consequence of selfishness. <input type="checkbox"/> T <input type="checkbox"/> F           | k For Hegel conflict is essential to history. <input type="checkbox"/> T <input type="checkbox"/> F                                      |
| f For Kant, the economic bonds are related to war. <input type="checkbox"/> T <input type="checkbox"/> F                          |  |

**2** Choose the correct linker based on the "premise-consequence" relationship to complete the sentences.

- |               |   |
|---------------|---|
| provided that | a For Hobbes, men submitted to a sovereign power ..... leave the state of nature.                           |
| because       | b For Locke, conflicts in the state of nature are ..... the lack of coherence between feelings and actions. |
| in order to   | c For Kant, peace is attainable ..... States do not impose debts on other States.                           |
| then          | d For Fichte, the social contract is valid ..... men have a social essence.                                 |
| due to        | e For Hegel, each State is a living organism, ..... it can't be considered a mere artificial aggregate.     |

**3** Complete the following sentences using the correct form of the listed verbs.

- |           |  |
|-----------|--|
| be        | a According to Hobbes, when they were in the state of nature, men ..... each other.            |
| establish | b According to Locke, men ..... sympathetic.   |
| emerge    | c For Kant, peace ..... when States will be ruled by cosmopolitan principles.                  |
| fight     | d For Fichte, the social contract is possible if people ..... traditions, language and habits. |
| share     | e For Hegel, tradition ..... from history.   |

**4** Match the following phrasal verbs with their meanings.

- | PHRASAL VERBS                         | DEFINITIONS              |
|---------------------------------------|--------------------------|
| <input type="checkbox"/> 1 Back up    | a Fail to help           |
| <input type="checkbox"/> 2 Call off   | b Consider               |
| <input type="checkbox"/> 3 Hold on    | c Refuse                 |
| <input type="checkbox"/> 4 Let down   | d Support                |
| <input type="checkbox"/> 5 Look for   | e Cancel a planned event |
| <input type="checkbox"/> 6 Think over | f Try to find            |
| <input type="checkbox"/> 7 Turn down  | g Wait a short time      |

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# Test Your Competences

## CRITICAL REVISION

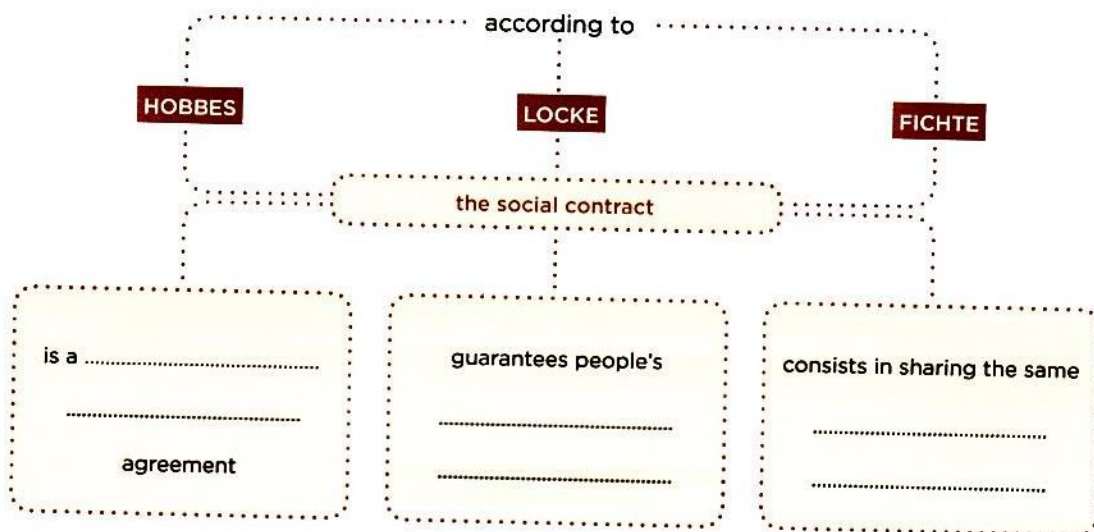
### Writing task

- 1 Analyse the concept of peace, in the light of your own experience and of the theories of Hobbes and Kant. Write a **short essay** (25 lines max) using all the following listed words: *nature, contract, freedom, private property, rights, federation, selfishness.*

## MIND MAP

- 2 Complete the diagram using the appropriate words.

language, traditions and habits / definitive and one-sided / life, freedom and property



## SKILL OF EXPLAINING AND EXPRESSING

### Writing tasks

- 3 Write a report (25 lines max) about the reasons of war according to Hobbes and Kant, pointing out the connection between the two philosophers' theory of war and their conception of freedom. Don't forget to explain your personal point of view.
- 4 Imagine you are interviewing a veteran of the Iraqi war. What would you ask him and what answers would you expect from him? Transcribe the whole interview.

## SIMILARITIES AND DIFFERENCES

### Research task

- 5 **Pair work:** use the school library and/or the Internet to find information about the national debt of the following countries: Greece, Argentina, Denmark. Make a slideshow that summarises their similarities and differences, then write four **T E** sentences about the presentation and ask another pair of students to check them. Use the following listed words: *conflict, stability, wealth, misery, trade, cooperation.*



## Test Your Competences

### RECOGNISING DIFFERENT PHILOSOPHICAL OPINIONS

**6** There are different conflicting opinions about the relation between politics and peace. The first short text in the box is taken from Kant, the second from Hegel. With whom do you agree? Explain.

«So there must be a special sort of league that can be called a league of peace, aiming to make an end to all wars forever, to be distinguished from a treaty of peace which only ends one war. This league doesn't encroach on the power of the State; its aim is just to maintain and secure the freedom of the State itself and of other States in league with it, with no need for them to be constrained by civil laws as men in a state of nature must be».

(I. Kant, *Perpetual Peace*, translated by J. Bennett, section 2, second article)

«Consequently, if no agreement can be reached between particular wills, conflicts between States can be settled only by war. Since the sphere of the State is extensive and its relations through its citizens are extremely varied, it may easily suffer injuries on many occasions. But which of these injuries should be regarded as a specific breach of treaties or as an injury to the recognition and honour of the State remains inherently indeterminable; for a State may associate its infinity and honour with any one of its individual interests, and it will be all the more inclined to take offence if it possesses a strong individuality which is encouraged, as a result of a long period of internal peace, to seek and create an occasion for action abroad».

(G. F. Hegel, *Philosophy of Right*, translated by H. B. Nisbet, third part: ethical life, III, 334)

### WRITING AN ESSAY FOR THE INTERNATIONAL PHILOSOPHY OLYMPIAD

**7** Read carefully the lines below, taken from Mohandas Karamchand Gandhi (1869-1948), leader of the movement for freedom and independence of India; then **write an essay on the conditions for peace** according to the instructions for the International Philosophy Olympiad.

Remember that your composition has to comply with the following criteria: adherence to the subject, philosophical understanding of the topic, validity of the argumentation, consistence and originality. If you want, when you have finished, you can extract a short list of keywords related to the topic and place it before your essay.

«It is perfectly true that they used brute force and that it is possible for us to do likewise, but by using similar means we can get only the same thing that they got. [...] Your belief that there is no connection between the means and the end is a great mistake. [...] Your reasoning is the same as saying that we can get a rose through planting a noxious weed. If I want to cross the ocean, I can do so only by means of a vessel: if I were to use a cart for that purpose, both the cart and I would soon find the bottom. [...] The means may be likened to a seed, the end to a tree: and there is just the same inviolable connection between the means and the end as there is between the seed and the tree».

(M. K. Gandhi, *Hind Swaraj or Indian Home Rule*)



Sergio Givone, Francesco Paolo Firrao, "Galassia filosofica. Le vie del pensiero", Bulgarini, Firenze 2020

## Itinerary 2

### THE GREAT ILLUSION: THE CONFLICT BETWEEN APPEARANCE AND REALITY

*From its very beginnings, philosophical discourse has made the opposition of appearance/reality into a metaphor for the human condition and philosophy itself. In the Preface to his philosophical poem On Nature, Parmenides describes the philosopher as he who is granted the privilege of ripping away the false representation of reality, reached by sensory understanding, in order to attain the truth, reached only through the power of the lógos. In the same way the prisoners in Plato's cave, who see only deceptive shadows on the wall, are a metaphor for the limits of our understanding, which mistakes mere illusion for reality.*

*Thus, philosophical reflection has described human beings as the victims of an illusion of perspective, indeed of a deceitful trick, from René Descartes with his hypothesis of the malignant demon, to the great representations of human life as lying illusion in philosophers such as Arthur Schopenhauer, Karl Marx and Friedrich Nietzsche.*

#### Thematic groupings

##### Arthur Schopenhauer and the 'veil of Maya'

In his book *The World as Will and Representation*, Schopenhauer, reinterpreting the Kantian distinction between phenomenon and noumenon, described the reality known to an individual as an appearance, a dream, the 'veil of Maya'. Despite being by nature the victim of a hallucinatory dream, the Schopenhauerian man has access to the world of truth and an understanding of that noumenal essence of man and of the world that is the will to live.

##### Karl Marx and the mendacity of ideologies

In his book *The German Ideology*, Karl Marx makes a close comparison with classic German philosophy, from Hegel to Feuerbach, and elaborates the concept of 'ideology', which would play an important part in the later development of Marxism. For the German philosopher, ideology is a lie, an illusion, a false repre-

## Percorso 2

### LA GRANDE ILLUSIONE: IL CONFLITTO TRA APPARENZA E REALTÀ

*Fin dalle sue origini il discorso filosofico ha fatto della contrapposizione apparenza/realtà una metafora della condizione umana e della filosofia stessa. Nel Proemio al suo poema filosofico Sulla natura, Parmenide descrive il filosofo come colui al quale era concesso il privilegio di squarciare la falsa rappresentazione della realtà, a cui si accede con la conoscenza sensibile, per giungere alla verità, raggiungibile solo attraverso la potenza del lógos. Allo stesso modo i prigionieri della caverna platonica, che sulle pareti vedono solo ombre ingannatrici, sono una metafora dei limiti della nostra conoscenza, che scambia per la realtà vera ciò che invece è mera illusione.*

*La riflessione filosofica ha così descritto gli esseri umani come naturalmente vittime di una illusione prospettica, addirittura di un inganno, da René Descartes e la sua ipotesi del genio maligno, fino ad arrivare alle grandi figurazioni della vita come illusione e menzogna in filosofi come Arthur Schopenhauer, Karl Marx e Friedrich Nietzsche.*

#### Nuclei tematici

##### Arthur Schopenhauer e il «velo di Maya»

Nella sua opera *Il mondo come volontà e rappresentazione*, Arthur Schopenhauer, reinterpreta la distinzione kantiana tra fenomeno e noumeno, giunge a descrivere la realtà conosciuta dal soggetto come parvenza, sogno, «velo di Maya». Tuttavia, per quanto naturalmente vittima di un sogno allucinatorio, all'uomo schopenhaueriano è possibile un accesso al mondo della verità e una comprensione di quell'essenza noumenica del mondo e dell'uomo che è la volontà di vivere.

##### Karl Marx e la menzogna delle ideologie

Nell'*Ideologia tedesca*, Karl Marx, operando un serrato confronto con la filosofia classica tedesca, da Hegel a Feuerbach, giunge ad elaborare il concetto di «ideologia», che tanta parte avrà nella costruzione successiva del marxismo. Per il filosofo tedesco l'ideologia è una vera e propria menzogna, un'illusione, una falsa rappre-



## PERCORSI INTERDISCIPLINARI

sentation of society that conceals and legitimates the inexcusable and tragic reality of social relations. Ideology, where 'men and their relations appear upside down as in a camera obscura', appears indeed to be a deliberate distortion of the truth, or rather an alteration of existing reality aimed at the self-legitimation and self-preservation of class power.

### Nietzsche and the great lies

Calling himself a 'great destroyer', Friedrich Nietzsche presents his philosophical enquiry as a deliberate ideological unmasking, as a critique of metaphysics intended to demolish the presumed truths and false values of the traditions.

## Philosophy encounters other forms of knowledge

### Leopardi: the illusion that creates poetry

All of Leopardi's poetry derives from the tension between make-believe, which gives rise to the imagination and thus to poetic creation, and truth, which constantly re-emphasises the illusory nature of the whole procedure. Continual references to the period of youth, when there is hope for the future – for the poet, as well as for Silvia or Nerina – coexist with a pitiless and lucid reflection on the absence of any kind of providential design which, by putting man in relation to nature, might make sense of the human presence on earth.

### Verga: the theory of a 'defeated' illusion

Verga devises a genuine theorem, into which he inserts the novels of what he calls the 'Cycle of the Defeated'. Each novel represents a different social class, beginning with the lowest and ending with the highest, which on the basis of an identical and merciless mechanism that deludes people into thinking they can alter their status, is doomed to failure: the Malavoglia would have been safe if they had remained fishermen and not risked venturing into commerce, just as Gesualdo would have if he had remained 'master'. The novella *Fantasticheria*, on the other hand, expresses 'the ideal of the oyster', according to which the only salvation is to remain attached, like an oyster, to one's native rock. In the *Preface* to his novel *Eva*, Verga theorised on the dangers of progress, seen as a raging torrent, swollen by egotism and ambition, sweeping all before it.

sentazione della società che nasconde e legittima l'ingiustificabile e tragica realtà delle relazioni sociali. L'ideologia, dove «gli uomini e i loro rapporti appaiono capovolti come in una camera oscura», si presenta infatti come una consapevole distorsione della verità, ovvero una alterazione della realtà esistente funzionale all'auto-legittimazione e autoconservazione del potere di classe.

### Nietzsche e le grandi menzogne

Autodefinitosi un «grande distruttore», Friedrich Nietzsche presenta la sua ricerca filosofica come una consapevole opera di smascheramento ideologico, ovvero come una critica alla metafisica volta a demolire le presunte verità e i falsi valori delle tradizioni.

## La filosofia incontra gli altri saperi

### Leopardi: l'illusione che crea la poesia

Tutta la poesia di Leopardi nasce dallo scarto tra la finzione, che dà l'inizio all'immaginazione e dunque al percorso poetico, e il vero, che costantemente ribadisce la natura illusoria del procedimento in atto. Il continuo riferimento all'età giovanile, in cui si spera – il poeta, così come Silvia o Nerina –, nel futuro, convive con una riflessione impietosa e lucida sull'assenza di un qualche disegno provvidenziale che, mettendo in relazione uomo e natura, dia senso alla presenza umana sulla Terra.

### Verga: la teoria dell'illusione «vinta»

Verga concepisce un vero e proprio teorema, al cui interno si inscrivono i romanzi del cosiddetto «Ciclo dei vinti». Ognuno di essi rappresenta una differente classe sociale, a partire dalla più bassa, fino alla più alta, che in base a un identico e spietato meccanismo, che porta l'uomo a illudersi di poter mutare *status*, è destinata al fallimento: i Malavoglia si sarebbero salvati non rischiando nel commercio, ma rimanendo pescatori, così come Gesualdo se fosse rimasto «mastro». Nella novella *Fantasticheria*, invece, viene espresso «l'ideale dell'ostrica», secondo cui l'unica salvezza è rimanere attaccati, come ostriche appunto, allo «scoglio» nativo. Nella *Prefazione* al romanzo *Eva*, già Verga aveva teorizzato la pericolosità del progresso, visto come una fiumana che, spinta dall'egoismo e dall'ambizione, spazza via tutto.



### Pascoli: the shattered myth of the protective nest

After the trauma of his father's murder, the poet morbidly devotes himself to the obsessive task of building a family 'nest' that joins him to his sisters and remains the only possibility of salvation. When the bond reveals its fragility, following the marriage of Ida, which is seen by her two siblings as a 'betrayal', Pascoli's poetry oscillates between nostalgic longing for what has been lost and an expressive and thematic combination that ambiguously links sensuality with the sense of sin, Eros with Thanatos, as we find in *The Purple Foxglove*.

### Seneca: the illusion of the *optimus princeps*

Seneca, in acting as tutor to the young emperor, did not restrict himself to educating Nero in the conventional sense, but had a larger and more ambitious project: the formation of an *optimus princeps*. Such a person, once he had attained power, would have given proof of his wisdom, temperance, sense of fairness and moderation – the values upon which the poet based his own philosophy, inspired by Stoicism, which found expression in his works. Outstanding among these is *On Clemency*, addressed to Nero, in which the reader is invited to take clemency as his guide. The illusion of being capable of forming a wise and enlightened emperor would collapse amidst the horrors of Nero's reign, when the bright colours of the *boni mores* were discarded in favour of the dark ones of conspiracies, crimes and massacres.

### Jurek Becker's Jacob the Liar

The East German writer Jurek Becker wished to challenge history by setting in motion the world of illusions. Thus he came up with his character Jacob the Liar, a Jew in the Łódź Ghetto, who can see no other solution to his own condition as an out-of-work Jew than to invent a clandestine radio to broadcast news about the war: true – i.e. fantastic – news, in opposition to the official – i.e. real – news. The former responds to the need for illusion, the illusion of escaping from the horrors of Nazism, and speaks of the advance of the Red Army, which, by proceeding from victory to victory, will finally manage to free Germany from dictatorship. The novel inspired Robert Benigni's film *Life is Beautiful*.

### Pascoli: il mito infranto della conservazione del nido

Dopo il trauma della morte del padre, il poeta si chiude morbosamente nell'ossessiva costruzione di un «nido» familiare, che lo unisce alle sorelle e rappresenta l'unica possibilità di salvezza. Quando il vincolo dimostrerà la sua fragilità, in seguito alle nozze di Ida, vissute come un «tradimento» da parte dei due fratelli, la poesia di Pascoli si muoverà tra il vagheggiamento nostalgico di ciò che è perduto e una combinazione espressiva e tematica, che lega ambiguamente la sensualità al senso del peccato, l'eros al senso di morte, come avviene ne *La digitale purpurea*.

### Seneca: l'illusione dell'*optimus princeps*

Seneca, nell'educare, come precettore, il giovane imperatore, non si limitò a fornire i precetti necessari alla formazione scolastica di Nerone, ma impostò su di lui un progetto ben più ampio e ambizioso: formare un *optimus princeps*. Costui avrebbe dovuto, una volta al potere, dare prova di saggezza, temperanza, senso dell'equità e moderazione, valori intorno ai quali si costruisce la filosofia del poeta, ispirata allo stoicismo, e quindi a cui si ispirano le sue opere. Tra tutte spicca il *De clementia*, indirizzata a Nerone, in cui si invita il lettore a muoversi facendo della clemenza, appunto, una guida. L'illusione di poter formare un imperatore illuminato e saggio crollerà davanti agli orrori del principato neroniano, in cui alle tinte chiare dei *boni mores* saranno preferite quelle oscure della congiura, del delitto e della strage.

### Jacob il bugiardo di Jurek Becker

Jurek Becker, autore della Germania Orientale, ha voluto sfidare la storia mettendo in moto il mondo delle illusioni. Così ha costruito il suo personaggio. Jakob il bugiardo, ebreo del Ghetto di Lodz, che non vede altra soluzione alla propria condizione umana di ebreo e di disoccupato se non quella d'inventarsi una radio clandestina che trasmette le notizie sulla guerra, quelle vere – cioè fantastiche – che contrastano contro quelle ufficiali – cioè reali –. Le prime rispondono soprattutto al desiderio d'illusione. L'illusione di uscire dall'orrore del nazismo, e parlano sempre dell'avanzata dell'Armata Rossa, che procedendo di vittoria in vittoria giungerà a liberare la Germania dalla dittatura. Al romanzo si è ispirato Roberto Benigni nel suo film *La vita è bella*.



### Illusion and reality on the screen

A number of recent films provide some interesting points for reflection on this subject. First is *The Matrix*, written and directed by the brothers Andy and Larry Wachowski, which came out in 1999. The film really is a compendium of philosophy, and as such has been studied and commented on by many critics and scholars of the cinema: in it we find the emergence from Plato's cave, the malignant demon of Descartes, Schopenhauer's tearing of the veil of Maya, as well as numerous references to contemporary philosophy (such as Hilary Putnam's 'brain in a vat' thought experiment).

The theme had already appeared on the screen in the previous year, 1998, when the director Peter Weir (known for two other successful movies, *Picnic at Hanging Rock* and *Dead Poets Society*) made *The Truman Show*, an excellent metaphor for the limits of human knowledge and the concealment of true reality from human eyes.

The film *Everything is Illuminated* came out in 2005, directed by Liev Schreiber and inspired by the novel of the same name by the young American author Jonathan Safran Foer. This film, which tells the story of a young Jewish New Yorker and his attempts to tie up the broken threads of family memory, shows how the past often illuminates the present, tearing away the reality to which we are attached and showing us the true essence of things and the true reasons behind the facts.

### Psychology and the art of illusion

From the psychological point of view, illusion is an aspect of perception and is generally defined as a misleading perception, which does not correspond to the actual state of things. But perception itself is generally an active process, an attribution of significance that responds in part to innate laws and in part to what has been acquired through social and cultural contexts. So distinguishing perception from illusion becomes problematic; *Gestaltpsychologie* or 'form psychology' has made useful advances in this field, as too has the more recent New Look in perception. In the twentieth century, this awareness of the active role of the observer, in equilibrium between psychological conventions and expectations of significance, saw an extraordinary development in artistic production involving hyperrealism, antirealism, techno-aesthetics and, in general, within the terms of a genuine aesthetic of illusion, as explored by Ernst Gombrich in his *Art and Illusion* of 1960.

### Illusione e realtà sullo schermo

Alcune pellicole degli ultimi anni offrono interessanti spunti di riflessione sul tema affrontato. Il primo lungometraggio da considerare è *Matrix*, scritto e diretto dai fratelli Andy e Larry Wachowski e uscito nelle sale nel 1999. Il film è un vero e proprio compendio di filosofia e come tale è stato studiato e analizzato da molti critici e studiosi di cinematografia: vi possiamo ritrovare una raffigurazione dell'uscita dalla caverna platonica, il mito del genio maligno di Descartes, la lacerazione del velo di Maya di Schopenhauer, nonché moltissimi riferimenti alla filosofia contemporanea (in primo luogo i «cervelli nella vasca» di Hilary Putnam).

Il tema aveva però trovato ospitalità sullo schermo già l'anno precedente, il 1998, quando il regista Peter Weir (conosciuto per altri due film di grande successo, *Picnic at Hanging Rock* e il più noto *L'attimo fuggente*) dirige *The Truman Show*, una eccellente metafora dei limiti della conoscenza umana e del nascondimento della realtà vera alla vista degli uomini.

Nel 2005 viene proiettato sugli schermi *Ogni cosa è illuminata*, del regista Liev Schreiber, ispirato all'omonimo romanzo autobiografico del giovane statunitense Jonathan Safran Foer. Il film, che descrive la vicenda di un giovane ebreo newyorkese in cerca di riannodare i fili spezzati della memoria familiare, mostra come spesso il passato illumini il presente, squarciando la realtà a cui siamo legati per mostrare la vera essenza delle cose e le vere ragioni dei fatti.

### Psicologia e arte dell'illusione

Dal punto di vista psicologico l'illusione è un capitolo della percezione ed è generalmente definita come una percezione ingannevole, che non corrisponde allo stato effettivo delle cose. Ma la stessa percezione è in generale un processo attivo, un'attribuzione di significato che risponde in parte a leggi innate e in parte a ciò che è acquisito tramite il contesto sociale e culturale. Distinguere dunque l'illusione dalla percezione diventa problematico e tutta la cosiddetta Psicologia della forma o *Gestaltpsychologie* offre importanti contributi in questa direzione, così come il più recente New Look on Perception. Nel Novecento questa consapevolezza del ruolo attivo dell'osservatore, in equilibrio tra convenzioni psicologiche e aspettative di senso, trova sviluppi straordinari nelle produzioni artistiche tra iperrealismo, antirealismo, ricerca tecno-estetica e, in generale, entro i termini di una vera e propria estetica dell'illusione, esplorata da Ernst Hans Gombrich (*Arte e illusione*, 1960).