Riccardo Pozzo

BIO: Riccardo Pozzo received his M.A. at Università di Milano in 1983, his Ph.D. at Universität des Saarlandes in 1988, and his Habilitation at Universität Trier in 1995. In 1996 he went to the U.S. to teach German Philosophy at the School of Philosophy of the Catholic University of America. In 2003 he came back to Italy to take up the Chair of the History of Philosophy at the Università di Verona. From 2009 to 2012 he was the Director of the CNR-Institute for European Intellectual Lexicon and History of Ideas. Beginning 2013 he is the Director of the Department of Humanities and Social Sciences, Cultural Heritage of CNR. In 2012 he was elected a member of the Institut International de Philosophie. He is currently member of the ESF-Standing Committee for the Humanities, ambassador scientist of the Alexander von Humboldt-Foundation for Italy and chair of the Committee on the Teaching of Philosophy of the Fédération Internationale des Sociétés de Philosophie. He is author of monographs on the Renaissance (Schwabe, 2012), the Enlightenment (Frommann-Holzboog, 2000), Kant (Akal, 1998; Lang 1989), and Hegel (La Nuova Italia, 1989). He has edited and co-edited the proceedings of the 36th Congresso Italiano di Filosofia (Mimesis, 2009) and recently a miscellany on Kant on the Unconscious (DeGruyter, 2012) as well as volumes on Dilthey and the methodology of the history of ideas (Meiner, 2010; Harrassowitz, 2011; Frommann-Holzboog, 2011), the philosophical academic programs of the German Enlightenment (Frommann-Holzboog 2011), intellectual property (Biblioteca di via Senato, 2005), the impact of Aristotelianism on modern philosophy (CUA-Press 2003), the lecture catalogues of the University of Königsberg (Frommann-Holzboog, 1999), and twentieth-century moral philosophy, together with Karl-Otto Apel (Frommann-Holzboog, 1990). He has published in the following journals: Archiv für Begriffsgeschichte, American Catholic Philosophical Quarterly, Berichte zur Wissenschaftsgeschichte, Giornale critico della filosofia italiana, Hegel-Jahrbuch, History of Science, History of Universities, Intersezioni, Isis, Jahrbuch für Universitätsgeschichte, Journal of the History of Philosophy, Kant-Studien, Medioevo, Philosophical News, Quaestio, Review of Metaphysics, Rivista di storia della filosofia, Studi Kantiani, and Topoi.

Rethinking the History of Philosophy within an Intercultural Framework

(35,276 bites)

1

In his *Philosophiegeschichte*, Pirmin Stekeler-Weithofer has pointed out it is necessary for philosophy to continuously look for assurances. In other words, it is part of the mission of philosophy to constantly renew the issues it works on and the methods it works with.[[1]](#footnote-1) While philosophers tend to disregard differences of cultural contexts, intellectual historians, however, devote themselves to a close reconstruction of philosophical arguments as they have been recorded in texts during the centuries of their historical transmission.[[2]](#footnote-2) Among the most substantial European contributions to the history of concepts are the *Dictionnaire des intraduisibles* and the *Historisches Wörterbuch der Philosophie*, which were completed respectively eight and seven years ago, while Reinhart Koselleck’s approach to the history of political concepts, the *Geschichtliche Grundbegriffe* was achieved already in 1989.[[3]](#footnote-3) English-speaking interest in *Begriffsgeschichte* has provoked a conspicuous linguistic turn in current history of philosophy. While the history of “purely” philosophical concepts keeps playing a central role within the *New Dictionary of the History of Ideas*, Donald R. Kelley and Ulrich-Johannes Schneider have made it clear, however, that the history of philosophy and intellectual history cannot be said to be co-extensive. The “intelligible” field of study is language, or languages, and history of philosophy is not the model of but rather the province in the larger arena of interpretation of intellectual history. The role of the history of philosophy finds thus a re-positioning as a separate field within the approach of intellectual history, which is being disseminated by Howard Hotson and the current editors of the *Journal of the History of Ideas*, Warren Breckman, Martin J. Burke, Anthony Grafton, and Ann E. Moyer.[[4]](#footnote-4)

At the dawn of the twenty-first century, history of philosophy must be reinvented on the basis of a development towards all diverse cultures of humankind.But not only the past should be taken into consideration, the redesign of the present is of equal importance. Intercultural history of philosophy is a means for making variety heard. Interculturality derives from the overlapping of cultures. Intercultural philosophy is by no means an exotic notion for anything non-European, it is instead an attitude that precedes philosophical thinking. Only then comparative philosophy becomes possible. Working out overlapping issues despite differences enables to understand other cultures not identical to one’s own.[[5]](#footnote-5)

Let us imagine a young researcher who is under contract with a publisher for a volume on, say, “communitarianism.” He or she will first delve into a mass of critical editions, translations, monographs, articles, and encyclopedias, which will always be updated, since they are online. All those texts will be read in common as it happens in social reading, guaranteeing their being also horizontally enlivened (content sharing, social annotations, discussion, collaborative expansions and references). The outcome will be a seventy-page booklet, of which two hundred copies will be printed and read by a similar number of researchers, lecturers, and members of the public. The example shows, however, how researchers, publishers, and readers used to work in the twentieth century.

We are now in the twenty-first century and we can do so much better. We can think of relying very soon on a hypertext of philosophical and scientific sources, which will provide metadata-rich and fully interoperable sources, translations, bibliographies, indexes, lexica, and encyclopedias. Users will begin at the top level by perusing general narratives, from where they will follow the links to details of critical editions, their translations in a number of languages, articles, indices, and monographs.

First, humanities will no longer depend on paper. The interface device will be entirely digitized. Second, the information the researcher gathers will be complete, for the search engines will run through recursive series. Third, the role itself of the researcher will lose its relevance, as instead of having one writer and two hundred readers, we will have two hundred writers able to produce their own reconstruction of the history of the concept of communitarianism. In this way, we will have more interactive readers, for the future of digital humanities is about empowering. What is more, we will have no need to have any booklet printed, as the social benefit of having two hundred people find out about a relevant political category like communitarianism will be achieved through the exercise they have managed for themselves. (1) The leading idea is that all citizens of whatever state ought to have at least once in their lives the experience of what is a philosophical argument on communitarianism, i.e., an argument that is neither based on confessional or political choices, nor on material interests or whims of fashion, and is nonetheless related to vitally important problems. In fact, every young person ought to experience philosophy at least once, as this experience will give him or her meaningful orientations as regards what to do later in life. (2) I am talking about the ability and the empathy associated with picking up new languages, translating, and last but not least gaining insights about one’s own cultural identity on the basis of a dialogue-based exchange. Under this perspective, the very heart of the unity in diversity of multilingual and multicultural societies lies in texts. (3) Keeping to the centrality of texts is a neohumanistic endeavor, the common ground of congruence being the exchange of thoughts, the discourse, and the debates on texts that have come to us a long way.[[6]](#footnote-6) These three aspects explain why we need an intercultural history of philosophy.

2

The idea is rethinking the discipline of the history of philosophy within an intercultural framework. In the twenty-first century neither is history of philosophy an issue for philosophers alone, nor are migratory phenomena issues only for statisticians, demographers, and economists. An intercultural history of philosophy provides an effective case study for migrants that are bound to keep their own cultural identity while mingling with the cultural backgrounds of others. Philosophy has been intercultural since its beginnings in a non-relativistic sense in as far as it has thought itself in relation to others. Owing to its nature, philosophy, like all languages, is a dynamic reality in continuous evolution, in which the datum of tradition is preserved and reformulated in a process of constant reinterpretation. In his opening lecture upon conferral of the degree *honoris causa* at the Università di Padova on December 14, 2006, the secretary general of the Organization of the Islamic Conference Ekmeleddin İhsanoğlu made it clear that different cultures may and may not share the same values. They certainly share, however, a number of problems and strategies for their solutions. Problems arise from human experience and solutions can be inquired into historically by means of the tools of various disciplines. For example, the problem of defining mankind was first investigated in religion (e.g., in *Psalm* 8), then in philosophy (e.g., by Socrates), and in the last five centuries in natural sciences (e.g., by James Watson and Francis Crick). At stake is the development of cultural terminologies and interdisciplinary ideas, which arise from the necessity of establishing the continuity of a cultural tradition by transcribing it into new contexts.

Philosophy is a science. Putting it the way Aristotle did in *Ethica Nicomachea* Zeta: philosophy is neither an art, nor prudence, nor wisdom nor intuition, nor even an instrument, the way logic is. Philosophy is a science, and the history of philosophy claims the same status of the history of any other science. In his *Philosophiegeschichte*, Pirmin Stekeler-Weithofer has noted there is an immense ocean of traditional questions and new answers. It was Hegel who took the history of philosophy off the diallele of skepticism by establishing the relation between the “history of philosophy” and the “science of philosophy” making it clear the former is the latter’s *Hauptsache*. In a much debased form, the impact of Hegel’s thought accounts for the unreflective use of catchwords such as “alienation,” “ideology,” “fetishism,” “contradiction,” and “superstructure,” in the current vocabulary of journalists and high-school students. How were we to understand this? That makes the starting point.[[7]](#footnote-7)

3

Intercultural history of philosophy is by its nature multilingual. Today, we can interrogate texts among different alphabets. Philosophy is particularly apt for experiments in multilingual semantic alignment, because of its essential, non-redundant lexicon, which is the result of longstanding codifications. For instance, a textual string in the Ancient Greek alphabet such as γνῶθι σεαυτόν (*gnōthi seautón*), *nosce te ispsum*, “know yourself” can be transliterated today biunivocally in the Roman alphabet and, due to constant Unicode development, shall produce in the near future new reliable biunivocal transliterations. The issue is access and content dissemination of intercultural contents. The solution is the new discipline of the intercultural history of philosophy, alongside with the setting up of an open lab environment for experimentation, creative applications and services consisting of a flexible and open infrastructure for an intercultural presentation of key-concepts, such as *Amor*, *Bios*, *Conscientia*, *Lex*, *Libertas*, *Memoria*, *Methodus*, *Nihil*, *Paideia*, *Persona*, *Polis*, and *Topos*.

Scholars in digital humanities agree in seeing a handful of leading models for the future of the book.[[8]](#footnote-8) There is the vertical model for setting up e-books, advocated by Robert Darnton, according to which the reader of a hypertext shall start at the top level by perusing the highest, simplest, and most general narrative, and from there on shall he or she follow the links and go into the details.[[9]](#footnote-9) The second model is the horizontal model, and the Institute for the European Intellectual lexicon and History of Ideas (ILIESI-CNR-[www.iliesi.cnr.it](http://www.iliesi.cnr.it)) is already working in this direction by means of its *Daphnet* platforms within a federation that connects texts physically located and maintained in several European locations and contains an extensive, multilingual collection of reliable scholarly editions of philosophical texts, high quality reproductions of primary sources and a rich archive of videos including lectures and interviews featuring leading contemporary philosophers, in a word: a vast territory ready to be explored, described, and mapped out.[[10]](#footnote-10) Thirdly comes the dynamic textbook model already experimented with success since the late nineties by a number of US based publishing houses, which makes the shift of much of the details and updates of textbooks from paper to digital devices effective. The model that lies at the basis of intercultural history of philosophy is the first one, whereby general studies history of ideas modules will make the highest narrative and ILIESI-CNR databases and linked contents the deeper layers, which are arranged in the shape of a pyramid. Users can download the text and skim the topmost layer, which will be written like an ordinary monograph. If it satisfies them, they can print it out, bind it, and study it at their convenience in the form of a custom-made paperback. If they come upon something that especially interests them, they can click down a layer to a supplementary essay or appendix. They can continue deeper through the book, through bodies of documents, bibliography, historiography, iconography, and even background music—everything one can provide to give the fullest possible understanding of the subject. In the end, the users will make the subject theirs, because they will find their own paths through it, reading horizontally, vertically, or diagonally, wherever the electronic links may lead.

One ought to start thinking about providing a key for accessing texts on digital resources in the six UN languages (Arabic, English, French, Mandarin, Russian, Spanish), four further literary languages (German, Italian, Japanese, Portuguese) plus three classical languages (Greek, Latin, Sanskrit). Cultural identity and diversity are political issues. The point is that multiculturalism and interculturalism are not about giving answers. They are about questions to be raised. Philosophy ought to be intercultural all the time even though it is not yet so. Whenever philosophy claims to be universal, it pretends for a “predicament of culturality,” which in truth stands to debate. On the other hand, philosophy is always embedded in culture, in certain means of expression and in certain questions. Hence the rule proposed by Franz Martin Wimmer: never accept a philosophical thesis from an author of a single cultural tradition to be well founded.[[11]](#footnote-11) We are globally interconnected. It is Leibniz again and his dream of a universal library.

4

A new domain is open that proposes an innovative way of working with the history of scientific lexica within cultural studies. The application of computational techniques and visualization technologies in the human sciences are resulting in innovative approaches and methodologies for the study of traditional and new *corpora*. The computational turn has required philosophers to consider the methods and techniques from computer science for creating new ways of distant and close readings of texts. Within this field there are important debates about the assessing narratives against database techniques, pattern-matching versus hermeneutic reading, and the statistical paradigm versus the data mining paradigm.[[12]](#footnote-12) Additionally, new forms of collaboration within the human sciences are emerging which use team-based approaches as opposed to the traditional lone-scholar. This requires the ability to create and manage modular research teams through the organizational structures provided by technology and digital communications together with techniques for collaborating in an interdisciplinary way with other disciplines of the digital humanities realm, thus aiming at a better integration of arts and humanities digital resources for research. Finally, the development of increasingly sophisticated software programs opens up exciting research possibilities for mining the ever-increasing number of historical texts available in digital form. It should also be of interest to anyone in the human sciences that works with texts and deals with basic socio-political concepts, including collective identities.

5

Intercultural history of philosophy is an approach to philosophy that rotates on the need of mapping other cultures into one’s own. In fact, today we are looking into appropriating philosophy’s specific ways of thought, which in their present form are intercultural—in the sense of the capability of confronting one’s own tradition with the tradition of one’s neighbor, alongside of what has been known as a continuing *translatio studiorum*. It is the cultural melting pot already spoken about by Plato again in the *Timaeus* (23c) with regard to the translation of the art of writing from Egypt to Greece, thus prefiguring the translation of Greek words, culture and thoughts into Cicero’s and Boethius’ Latin words, or the dynamics of the great Mediterranean cultural circle made of translation and tradition of philosophical, religious, and medical texts from Greek an Hebrew into Arabic, Latin, and all vernacular languages. When Boethius set out to translate Aristotle into Latin, he was motivated to do so in order, first, to keep alive the Latin classical tradition and, second, modernize it by transcribing it into the new contexts opened up by the paradigmatic acceptance of Aristotelianism. When Kant chose to take up again Greek terms such as *phainómenon* and *noumenon* he did so because he wished, first, to keep up the tradition of writing on philosophy in German, a tradition that had its classical references in Meister Eckhart and Martin Luther, and second, to revitalize it by transcribing it into the new context of his own Copernican Revolution. Although awesome, this model of circularity is bound to lose its spirit, if it does not open to risky endeavor of confronting other cultures.[[13]](#footnote-13) In the globalized world of the near future, the notion of *translatio studiorum* is the basis for mutual enrichment. We must learn to embrace an intercultural identity rather than an identity that is inclusive only in order to exclude. Political boundaries define some as members, but lock others out. More and more people live in countries that are not their own, given that state sovereignty is not as strong as in the past and borders are becoming porous.[[14]](#footnote-14)

6

Think of a second-generation Chinese immigrant who attends high school in Italy. At a certain point, he might be asked to read a text by Plato, e.g., the *Apology of Socrates*, which he shall first do in Italian and later perhaps also in the Greek original or in Marsilio Ficino’s Latin rendering. The point is that the student shall be given the chance of accessing the same text also in Chinese, for he or she ought to be able to start in his or her Chinese-speaking family a discussion on Socrates. Inversely, schoolmates might seize the opportunity for appropriating, e.g., the *Analecta* of Confucius on the basis of the references indicated by our student.

There is no utopia in this view, for it even today we can think of pupils delving into multilayered multilingual hypertexts—like the ones envisaged by Darnton—on the basis of the reciprocal guidance made possible by social reading tools. A well organized structure of social reading ensures an ongoing exchange of information, debate, and knowledge among students of all faculties and scholars, thus helping to increase knowledge and appreciation among citizens—especially young people—of their shared yet diverse cultural heritage. What is needed are groundstones for a new paradigm for content organization that draws upon the book culture but opens it by incorporating multilayered content, community-based social reading tools and multimedia. The new readers take up the task of building strong, complex, self-consistent narratives or arguments, favoring the freedom of movement within a rich but granular landscape of content.

7

The objective is to increase accessibility to and integration of intercultural history of philosophy through improved technological tools and skills. This will not only upgrade quality and efficiency of research in this very special field, through the use of advanced ICT, but will also ensure increased employment potential for early stage researchers. The goal is the implementation of an ICT based innovative service carried out at ILIESI-CNR under realistic conditions. Replication and wide validation of best practices can be specified in objective. It is about setting standards and guidelines for verifying existence, status and interoperability of digital libraries and databases in the humanities; verify quality and content of intercultural texts online, with a view to enlarging cooperation and increasing accessibility; promote research into texts and textual corpora to ensure greater understanding of cultural exchanges between ethnic groups, religions, and cultures; define, test, and disseminate an internet portal; intensify exchange on projects relating to online intercultural resources, thus increasing regional know-how and capacities.

As regards acquiring skills, at a number of universities, information alphabetization is currently being taught in form of General Studies modules aimed at transmitting texts and methodologies of the Humanities, which are about philosophy and reflection on culture, cultural theory, cultural management, and artistic practice. The main goal of the General Studies modules is orienting students in the years that precede their final choice of a profession.[[15]](#footnote-15) For this reason, there is usually no degree in *studium generale*. It is instead an auxiliary program offered to all students. The stress is on the autonomous and reflective ability of connecting among diverse disciplines, on thinking and acting beyond one’s own field, on producing one’s own strategy as well as on mastering communication techniques. In other words, the stress is on developing the constitution of one’s own personality, ripeness of judgment, sharpness of perception, and a taste for beauty. As regards acquiring skills, at a number of universities, information alphabetization is currently being taught in form of General Studies modules aimed at transmitting texts and methodologies of the Humanities, which are about philosophy and reflection on culture, cultural theory, cultural management, and artistic practice. The main goal of the General Studies modules is orienting students in the years that precede their final choice of a profession.[[16]](#footnote-16) For this reason, there is usually no degree in *studium generale*. It is instead an auxiliary program offered to all students. The stress is on the autonomous and reflective ability of connecting among diverse disciplines, on thinking and acting beyond one’s own field, on producing one’s own strategy as well as on mastering communication techniques. In other words, the stress is on developing the constitution of one’s own personality, ripeness of judgment, sharpness of perception, and a taste for beauty. At the basis lies the tradition of neohumanism, which half a century ago had already inspired Robert Maynard Hutchins to ask for the introduction of the renown Humanities 1 and Humanities 2 modules of the “Great Books Curriculum” and for its textual basis in the fifty-four volumes of the celebrated *Encyclopedia Britannica* series, *The Great Books of the Western World*, from Homer to Sigmund Freud. If one admits the comparison, the objective outlined below fulfils half a century later the same function fulfilled by the *Britannica* great books with the difference, however, of its not being on paper, of its being open access, and of its being multilingual. Besides, one neither offers nor requires a simple canon of books, one offers more. One offers, as Hans Blumenberg has suggested, the appropriation of *Denkformen*: first and foremost the ability of coming to terms with old and new forms of *translatio studiorum*, resulting in a cultural fusion of one’s traditions with the traditions of one’s neighbors.[[17]](#footnote-17) Education has an internal relation to the promotion of creativity for the anticipation and generation of something new relates to the individual self-development of persons.[[18]](#footnote-18) The General Studies modules aim at the formation of personality while acquiring cultural competences. They aim at drawing justified connections between aspects of personality formation and determinate goals. In fact, they neither offer nor require the transmission of a canon of texts and images, they offer more. Society and the economy demand not just professionally qualified specialists and experts for an increasingly international competition, they demand comprehensively educated and scientifically trained people who are capable of long-life learning and professional flexibility. The “transaction model” experimented in the General Studies modules involves a symmetric, though not necessarily an equal notion of communication in as far as both teachers and students can learn from each other, given that both have access to the same hypertext while pursuing normative and political values that are relevant for scientific choices. The basic concern should be with the ways of dealing with traditions, with the “how,” with the methods of this interaction, and ultimately with the “what” of the concrete texts, writings, *Denkformen*, and images that have been brought into play, some of which having preserved themselves again and again in the most diverse contexts and interpretations.[[19]](#footnote-19) Scientific knowledge is necessarily provisional and subject to change.[[20]](#footnote-20) In this direction, I have myself developed since the academic year 2006/07 at the Università di Verona the 6 ECTS interdisciplinary module M-FIL/06 *History of Concepts*.[[21]](#footnote-21)

8

Rémi Brague has noticed that the Arabic term for dictionary **قاموس** (*qāmūs*) is a translation of the Ancient Greek name [ὠκεανός](http://en.wiktionary.org/wiki/%E1%BD%A0%CE%BA%CE%B5%CE%B1%CE%BD%CF%8C%CF%82#Ancient_Greek) (*ōkeanós*), in the original literal sense of a liquid extension that embraces all emerged lands, permitting navigation and hence communication. Leibniz has used the ocean metaphor for an encyclopedia. In fact, languages are the place of constant commerce, and commerce takes place in space and time. The objective is achieving a wider audience by relying on the intellectual growth of the global community, and by preserving intellectual identities while providing a platform for their plurality. Theis objective is substantial for it goes well beyond the current state of the art in as far as the project integrates on the common denominator of the history of the terminology of culture originated by the *translatio studiorum* of different disciplinary traditions.

Starting from the best practices of the World Digital Library ([www.wdl.org](http://www.wdl.org)) and the European Cultural Heritage Online ([www.echo.mpiwg-berlin.mpg.de](http://www.echo.mpiwg-berlin.mpg.de)) projects, together with the databases of ILIESI-CNR, we can consider the consequential question: How to account for a scientifically validated non-Eurocentric history of philosophy? Validation is the result of a process of comparison and exchange. One can consider a specific methodology for context-guided lexical analysis of texts, whose effectiveness arises from the necessity of establishing continuities and interactions of cultural traditions—transcriptions, interpretations, and translations of texts into new contexts. Due to the impact of economic globalization on migration, nation states ought to consider embracing a multicultural identity centered on loyalty to liberal democratic constitutional principles.

9

The World Digital Library was launched by the Librarian of Congress James H. Billington in a speech before the US National Commission for UNESCO in 2005. After some meetings dedicated to developing the prototype, the World Digital Library became operative on its site in April 2009 with the goal of promoting intercultural dialogue, increasing the volume and the variety of cultural contents offered on the internet, providing resources to educators, scientists, and the public at large, and eventually diminishing the digital divide between poor and rich countries. The European Cultural Heritage Online initiative—based at the Max Planck Institute for the History of Science—is a formidable cultural heritage infrastructure aimed at enriching the agora and envisaging a future web of culture and science. Finally, ILIESI-CNR has been working since 1964 on: (a) history of European philosophical and scientific thought in the Greek-Roman, Jewish, and Arabic world; (b) history of ideas and linguistics from antiquity to modernity; (c) ICT methodologies for textual analysis; (d) production of critical texts and studies, (e) philosophical and scientific lexicography. ILIESI-CNR is dedicated to the history of cultural and scientific terminology. It focuses on the phenomenon of cultural migration, which accompanies the whole history of civilizations while involving continuous relations and reciprocal exchanges among diverse cultures, and thus translations (in their widest sense) of texts and modules from one to another context, be it linguistic, economic, political, or cultural. Its researchers investigate several epochs under the assumption that at the root of the history of philosophy and of the sciences, and more generally of the history of ideas lie textual *corpora* that have been developed in the context of each discipline over the centuries. Its lines of research embrace the history of European cultural terminology in connection with the Greek, Latin, Hebrew, and Arabic tradition, the history of Ideas, ICT methods for textual analysis.

10

The Lachmann method has been accepted for a century and a half as the best possible option for editing texts. In the thirties of the twentieth century, philologists such as Giorgio Pasquali maintained the method to be applicable to texts originated in all cultures, provided the principle of the “centrality of texts” was asserted.[[22]](#footnote-22) Textual traditions all over the world have their different ways of carrying forth the *traditio lampadis*. Today we know that such a claim is not universally applicable anymore. Textual traditions all over the world have their own channels. The intercultural historian of philosophy shall consider texts the way they have transmitted and used within the individual cultural communities, which today happens by means of websites, for example in the Islamic Philosophy Online portal.[[23]](#footnote-23) For this objective, the Committee on the History of Philosophy of the Fédération Internationale des Sociétés de Philosophie (FISP) has disseminated a call for collaboration to national societies encouraging the communication of what complete-works editions they propose for philosophers whose birthplace lies in their countries, e.g., Ruđer Boškovićin Croatia. Common global standards of philosophical texts are required; and for this reason the Committee on the History of Philosophy of FISP on behalf of the Conseil International de Philosophie et Sciences Humaines at the UNESCO is asking member societies to prepare a list of texts that they think represent the philosophical richness and traditions of their countries. The editions are expected to be published in the original language and at the same time in several world-languages. There is no censorship by FISP—the decisions based on the proposals are taken depending on mere formal standards and on existing translations, copyrights, etc.[[24]](#footnote-24)

11

As a matter of fact, in the lexica of non-roman languages a copious introduction of Ancient-Greek and Latin forms has taken place, the consequence of the diffusion in Europe of a set of scientific lexica, which were in great part shared. As an example of the awareness of the limits to overcome, Wilhelm Risse stopped his *Logik der Neuzeit* at the year 1780, because he understood he was not able to look into the Russian logic literature published after that year.[[25]](#footnote-25)

The prerequisite is a nomenclature of key-concepts, which shall provide the top-most narratives of the pyramidal hypertext to be set up, thus providing an innovative format for presenting linear texts and multimedia contents. The individual concepts are indicated with their Greek or Latin forms, which are the beginning of their history and evolution in the different languages of Europe. In fact, some of the most important facets of Greek culture remain greatly influential on the historical and cultural identity of the Roman and Byzantine ages, even though more and more interwoven with the intellectual perspectives provided by Judaism and Early Christianity. Different forms of cultural universalism were experimented in the Middle Ages, in the Renaissance and in early modernity, for example the first steps toward a *République des Lettres.* What makes special education is not a canon of scattered texts, but familiarity with traditions and their plurality. Although English has become indispensable in its function of auxiliary international language (as Umberto Eco has put it), the lingua franca of our days, no nation state can afford to lose its linguistic variety. In the humanities, everything speaks in favour of multingualism. Besides, a substantial batch of key-concepts has already been investigated during twelve international symposia held at the ILIESI-CNR. They have been already published on paper in the “Lessico Intellettuale Europeo” (LIE) series and shall be posted open access on the ILIESI-CNR website. They are: *Experientia* (LIE, vol. 91), *Idea* (LIE, vol. 51), *Machina* (LIE, vol. 98), *Materia* (LIE, vol. 112), *Natura* (LIE, vol. 105), *Ordo* (LIE, vols. 20-21), *Phantasia* (LIE, vol. 46), *Ratio* (LIE, vol. 61), *Res* (LIE, vol. 26), *Sensus* (LIE, vol. 66), *Signum* (LIE, vol. 77), and *Spiritus* (LIE, vol. 32). There is nonetheless a strong connection among the key-concepts indicated above. The new challenge is to work on the new forms of interrogation that today’s digital humanities research makes possible. The solution at hand is neither Wikipedia nor Googlebooks, which provide thickets of information that needs to be sorted out. The solution at hand is a new approach to existing open access resources.

12

At stake are some of the basic problems of cosmopolitanism such as cosmopolitan memory, human rights, and borders as connectivity. Intercultiral history of philosophy helps overcoming “humanist myopia,” in as far as it makes philosophy intrinsically multidisciplinary in connection with economics, demography, human geography, law, sociology, political science, and social anthropology.[[26]](#footnote-26)In philosophy a first step is undertaken through the approach of comparative philosophy, which connects the study of arguments with the discovery of the rich diversity in the geography of other cultures. This must be supplemented, however, by a global history of philosophy, whose task is to deliver information towards a better understanding from the point of view of other traditions and cultures. By considering the evolution of traditions, cultures, and institutions as well as their modification by different audiences, new pictures come about of the development of ideas in their concrete contexts. By this means, artificial distinctions between the history of philosophy, of the various sciences, of society and politics, and of literature eventually dissolve.

1. Cf. Pirmin Stekeler-Weithofer, *Philosophiegeschichte* (Berlin: DeGruyter, 2006). [↑](#footnote-ref-1)
2. Cf. Arthur J. Lovejoy, “Reflections on the History of Ideas,” *Journal of the History of Ideas* 1 (1940): 3-23; Maurice Mandelbaum, “The History of Ideas, Intellectual History, and the History of Philosophy,” *History and Theory* 5 (1965): 33-66; Joachim Ritter, “Editionsberichte: Leitgedanken und Grundsätze eines Historischen Wörterbuchs der Philosophie,” *Archiv für Geschichte der Philosophie* 47 (1965): 299-304; Quentin Skinner, “Meaning and Understanding in the History of Ideas,” *History and Theory* 8 (1969): 3-53; Melvin Richter, “Begriffsgeschichte and the History of Ideas,” *Journal of the History of Ideas* 48 (1987), 247-63; id., *The History of Political and Social Concepts: A Critical Introduction* (Oxford: Oxford University Press, 1999); Günter Scholtz (ed.), *Die Interdisziplinarität der Begriffsgeschichte* (Hamburg: Meiner, 2000); Hans-Erich Bödecker (ed.), *Begriffsgeschichte, Diskursgeschichte, Metaphergeschichte* (Göttingen: Wallstein, 2002); Otto Gerhard Oexle (ed.), *Das Problem der Problemgeschichte 1880-1932* (Göttingen: Wallstein, 2001); Kari Palonen and Quentin Skinner, *History, Politics, Rhetoric* (London: Polity Press, 2003); Erich Müller (ed.), *Begriffsgeschichte im Umbruch?*, *Archiv für Begriffsgeschichte Sonderheft* (2004); Anthony Grafyton, “The History of Ideas: Precept and Practice 1950-2000 and Beyond,” *Journal of the History of Ideas* 67 (2006): 1-32; Riccardo Pozzo and Marco Sgarbi (eds.), *Eine Typologie der Formen der Begriffsgeschichte* (Hamburg: Meiner, 2010); id. and id. (eds.), *Begriffs-, Ideen- und Problemgeschichte im 21. Jahrhundert* (Wiesbaden: Harrassowitz, 2011). [↑](#footnote-ref-2)
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4. Ulrich Johannes Schneider, “Intellectual History and the History of Philosophy,” *Intellectual News* (Autumn 1996), 8-30; *New Dictionary of the History of Ideas*, ed. Maryanne Cline Horowitz, 6 vols. (New York: Scribner’s, 2005). [↑](#footnote-ref-4)
5. Cf. Heinz Kimmerle, *Die Dimension des Interkulturellen* (Amsterdam: Rodopi, 1994); Franz Martin Wimmer, *Interkulturelle Philosophie* (Wien: UTB, 2004); R. H. Nisbett, *The Geography of Thought: How Asians and Westerns Think Differently and Why* (New York: Free Press, 2004); Hamid Reza Yousefi, *Grundpositionen der interkulturellen Philosophie* (Nordhausen: Bautz, 2005); Paul Gregor, *Einführung in die interkulturelle Philosophie* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2008); Elmar Holenstein, “[A Dozen Rules of Thumb for Avoiding Intercultural Misunderstandings](http://them.polylog.org/4/ahe-en.htm),” *Polylog: Platform for Intercultural Philosophy* (2010); Karsten J. Struhl, “No (More) Philosophy without Cross-Cultural Philosophy,” *Philosophy Compass* 5/4 (2010), 287-295. [↑](#footnote-ref-5)
6. Cf. Riccardo Pozzo, “Translatio Studiorum e identitad intelectual de Europa,” in *Palabras, conceptos, ideas: Estudios sobre historia conceptual*, ed. Faustino Oncina (Barcelona: Herder, 2010), 259–75. [↑](#footnote-ref-6)
7. Cf. Pirmin Stekeler-Weithofer, *Philosophiegeschichte* (Berlin: DeGruyter, 2006). [↑](#footnote-ref-7)
8. Gino Roncaglia, *La quarta rivoluzione: sei lezioni sul futuro del libro* (Rome: Laterza, 2010). [↑](#footnote-ref-8)
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11. Franz Martin Wimmer, *Interkulturelle Philosophie* (Wien: UTB, 2004). [↑](#footnote-ref-11)
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13. Cf. Tullio Gregory, *Origini della terminologia filosofica moderna* (Firenze: Olschki, 2007), 39-40, 57-58. See also Annarita Liburdi, *Per una storia del* Lessico Intellettuale Europeo (Roma: Lessico Intellettuale Europeo, 2000). [↑](#footnote-ref-13)
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16. Riccardo Pozzo, “The *Studium Generale* Program and the Effectiveness of the History of Concepts,” *Archiv für Begriffsgeschichte Sonderheft 7* (2010), 171-84. [↑](#footnote-ref-16)
17. Hans Blumenberg, *Die Lesbarkeit der Welt* (Frankfurt: Suhrkamp, 1981). [↑](#footnote-ref-17)
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19. Hans-Joachim Gehrke, “The Cultural Identity of Europe and the General Education in the University,” in *Bologna Revisited: General Education at Europe’s Universities*, ed. Matthias Jung and Corina Meyer (Berlin: Berliner Wissenschaftsverlag, 2009), 296. [↑](#footnote-ref-19)
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21. Riccardo Pozzo, “The M-FIL/06 History of Concepts Module at the Università degli Studi di Verona,” in *Bologna Revisited,* 312. [↑](#footnote-ref-21)
22. Giorgio Pasquali, *Storia della tradizione e critica del testo* (Firenze: Le Lettere, 1988). [↑](#footnote-ref-22)
23. Cf. *Standford Encyclopedia of Philosohy* (<http://plato.stanford.edu>); Islamic Philosophy Online ([www.muslimphilosophy.com](http://www.muslimphilosophy.com)); Iranian Institute of Philosophy, ed. by Gholamreza Aavani ([www.iptra.ir](http://www.iptra.ir)); *Journal of Islamic Philosophy*; *Encylopedia of Chinese Philosophy*, ed. by Antonio S. Cua (Routledge: 2003); Resources in Russian Philosophy ([www.mavicanet.de](http://www.mavicanet.de)); Institute of Philosophy of the Russian Academy of Science ([www.eng.iph.ras.ru](http://www.eng.iph.ras.ru)). [↑](#footnote-ref-23)
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