
istante e attimo

la dimensione qualitativa del tempo
nella filosofia del novecento

a cura di

alberto giacomelli

giovanni gurisatti



ILPOLIGRAFO

Abstracts

ANDREA BELLANTONE

The Duplicity of Present

In this text, we try to draw out the duality of our experience of temporality, based on two fundamental affective attitudes, joy and sadness. Following Bergson's indication, the aim is to show that authentic temporality is that which is open to the advent of reality, whether in the past or the future. From this point of view, the instant is the authentic present in which we exist in the paradoxical density of a past and a future that never ceases to give us being. This authentic present (the model for which is proposed by Jankélévitch) is opposed to any (idealist) illusion of simultaneity or – in its weak version – to the reduction of the present to the mere *now*. In the second part of the text, we try to identify the fundamental affective tones (joy and sadness) as two modalities of our participation in the becoming of being – and thus already as forms of creative, if responsive, activity.

Keywords: Time, Affectivity, Joy, Sadness, Instant.

ALBERTO GIACOMELLI

The Immense Moment and Chiasm: The Times of Exception in Nietzsche and Ernst Bloch

The essay aims to analyze, in its first part, the complex issue of temporality as conceived within Nietzsche's writings. I have sought to highlight, from this perspective, the theoretical distinction between the notion of the "instant" and that of the "moment", considering some decisive passages from *The Gay Science* and *Thus Spoke Zarathustra*. What emerges is an enigmatic and significant intertwining between "eternal recurrence" and the "immense moment". I have also sought to bring to light, within the context of Nietzsche's thought, the alternation of "intensive" and "intuitive" temporal ecstasies linked to *kairos*, as well as "mystical" experiences of time related to the notion of the "Great Noon". In the second part of the essay, I analyzed the issue of temporality in relation to the themes of messianism, revolution, and utopia within the work of Ernst Bloch, with particular reference to his work *Thomas Müntzer, Theologian of Revolution*.

Keywords: Instant, Moment, *Augenblick*, Eternal Recurrence, *Kairos*.

SANDRO GORGONE

Moment and Catastrophe: From Nietzsche to Ernst Jünger

The paper aims to interpret, in the light of the Nietzschean idea of the immense instant and his theory of eternal return, on the one hand, the famous Benjaminian theses *On the Concept of History*, written on the brink of the immense historical catastrophe of World War II, in which the critique of historicism and progress leads to the delineation of a secularized thought of messianic interruption. On the other hand, the critique will be analysed carried out by Ernst Jünger of the idea of progress and the temporal continuum from the ontological paradigm of “total mobilization” and the discovery of existential temporality symbolized by the dust clock. Jünger sees the technical progress and the resulting “total mobilization” as a nihilistic and catastrophic phenomenon. This catastrophe of modernity embodies in his thoughts of the second postwar period the aspect of an apocalyptic vision of forms and irradiations, that allows to grasp another possible “cariological” experience of time.

Keywords: Instant, Catastrophe, Redemption of Time, Jetztzeit, Wildnis.

GIOVANNI GURISATTI

In Search of the Lost Moment: The Emergence of Time and the Time of Emergency between Benjamin and Heidegger

In his 1979 text *The Postmodern Condition*, Lyotard pointed to the crisis of the 19th-century ‘grand narrative’ of history as progress as one of the fundamental characteristics of postmodernism. Baudrillard identifies in the postmodern society of simulacra a mass atrophy of historical experience, which sinks into the instantaneous real time of media-informational technologies. However, what is lost in the post-histoire is not only the grand récit of the time of progress, but also the petit récit of the eventual-kairological, apocalyptic-messianic time, which has in the qualitative ‘moment’, and not in the quantitative ‘instant’ its focus. In order to understand the crucial importance that the attimal time of the *kairos* had in the ‘neo-Messianic’ climate of early 20th-century Europe of the Krisis, a comparison is proposed here between the conceptions of time and history of Benjamin and Heidegger, two ‘incompatible’ authors who nevertheless, children of the same Zeitgeist, present surprising affinities, despite the radical difference in their respective political positions.

Keywords: Moment, Messianism, *Kairos*, Emergency, Postmodernism.

SILVIA MOCELLIN

The End of Time? From Benjamin’s “Jetztzeit” to the Postmodern “Nowism”

The article explores the relationship between the concept of time and social dynamics, drawing on the reflections of Walter Benjamin and Zygmunt Bauman. Bauman describes the transition from “solid modernity” to “liquid modernity” through changes in temporal perceptions, where the future loses its utopian promise and becomes a source of anxiety and uncertainty: the compression of space and time, along with the ideology of the present, weakens social bonds and the capacity for collective action, reducing time to a

fragmented sequence devoid of historical perspective. In this context, as Bauman himself seems to suggest in certain passages, it becomes compelling to revisit Walter Benjamin's critique of the myth of infinite and inevitable progress. Benjamin proposes a non-linear conception of time, where past and future converge in the present as moments of potential revolution. The "interregnum" phase in which we currently live may, in fact, be that very Benjaminian *Jetztzeit*, where the opportunity for discontinuity arises – a glimpse through which to reclaim a fundamentally political perspective and lay the foundations for alternative constructions.

Keywords: *Jetztzeit*, Social Bonds, Nowism, Space/Time Compression, Liquid Society.

FRANCESCO CATTANEO

Temporality and Unsettledness. "Returning home" in Heidegger

The conceptual constellation of "being-at-home", "not-being-at-home" and "returning-home" deeply marks Heidegger's thinking and its development through time. In the following contribution three are the texts mainly taken into consideration: *Being and Time* (1927), the *Introduction to Metaphysics* (1935) and *Hölderlin's Hymn «Der Ister»* (1942). An in-depth discussion of these fundamental texts lets it emerge that the said conceptual constellation is understood in a substantially different way in the so called "first" and "second" Heidegger. Whereas initially "home" and "everydayness" are one and the same, and somehow anxiety awakens human beings from the world of the "they", letting *Dasein* authentically be itself, later Heidegger underlines the need of a turn towards home, towards Being, i.e. the emerging-appearing-unfolding of all beings. This matter must be clarified in relation to Heidegger's understanding of time: time is no longer the transcendental condition of *Dasein*'s experience of Being; it becomes instead the *Geschichtlichkeit*, the "historicality" of his "Being-Historical-Thinking".

Keywords: Temporality, Unsettledness, Historicality, Hölderlin, Being-at-Home.

JACOPO CECCON

Éclair foudroyant! The dual form of the instant in Jean-Paul Sartre

The essay analyzes the dual nature of the instant in Jean-Paul Sartre, understood as a passive and active moment. In the passive form, the instant manifests itself through "nausea", which reveals to the subject the absurdity of existence and imprisons him in the facticity of the past, without yet pushing him into action. This is the case of Antoine Roquentin, main character of the famous novel "la nausea". The instant becomes active when the individual consciously chooses: in that moment, the subject breaks the cycle of repetition and takes his own destiny into his own hands. This «éclair foudroyant» allows the subject to project himself towards the future, transforming his own life from a condition imposed by the other into a free and responsible project. Sartre, therefore, conceives the instant as the fulcrum between passivity and action, where freedom is achieved in the moment in which one decides to be what one is not yet.

Keywords: Éclair foudroyant, Sartre, Instant, Consciousness, Choice.

CHIARA PESARESI

Patočka's Concept of Time: Historicity, Freedom, Art

This article explores the question of time in Jan Patočka's thought, aiming to highlight the intrinsic connection between the historicity of existence, the experience of freedom, and artistic creation. In the first section, Patočka's critique of objective or spatialized time will be examined, followed by an analysis of his shift towards understanding time as a horizon. However, this notion of time will also be shown to be insufficient for fully accounting for the historicity of human existence, which involves a rupture with the given and an explicit relation to transcendence, thereby opening the path to the experience of freedom. Finally, art will be presented as the privileged space for the manifestation of this human freedom. Twentieth-century art, in particular, is seen by Patočka as a space of protest against supercivilization and the expansion of instrumental logic into every sphere of human life.

Keywords: Jan Patočka, Time, Historicity, Freedom, Art, Supercivilization.

MONICA GORZA

The Instant of Initiative: "Force of the Present" in Paul Ricœur

According to Ricœur, the cultural experience of time takes shape in language. More precisely, this experience begins with a lamentation that man utters when cosmic time breaches lived time. Firstly, this article aims to present Ricœur's conception of time as "time with a present" (subjective time in the soul), "time without a present" (objective time of the cosmos), and the "third time" of the calendar. Secondly, this contribution analyzes Ricœur's reflection on biblical lamentation as a speech act capable of converging a historical (communal) present and a living (individual) present in the incarnate word. Thirdly, the article focuses on Ricœur's proposal to introduce the concept of initiative as a category of action – both personal and social – capable of highlighting the "force of the present". By counterbalancing human lamentation in the present moment, only initiative allows man to begin anew, together with others, without reducing himself to being a victim of his own time.

Keywords: Ricœur, Lamentation, Present Moment, Force of the Present, Initiative.

LORENZA BOTTACIN CANTONI

Blowing up kairos. Photography as a trigger for moral action in Susan Sontag

This paper explores the role of photography as an agent that both captures and distorts reality, focusing on Susan Sontag's reflections on the photographic medium. Inspired by Michelangelo Antonioni's film *Blow-Up*, the discussion centers on how photography influences perception, detaching observers from reality and re-framing it through a lens that can be both revelatory and deceptive. Sontag's work critiques the dual nature of photography: while it offers an illusion of timeless truth, it also transforms reality into an anesthetized narrative, often reducing complex experiences to consumable visuals. Photography, in Sontag's analysis, oscillates between stasis and action, capable of either diminishing human agency by arresting kairos – the opportune moment for decision – or expanding it, triggering moral responses. The paper delves into the philosophical tension between the

aesthetic beauty of photography and its ethical implications, considering how repeated exposure to images of suffering shapes collective consciousness. Through an examination of Sontag's *On Photography* and *Regarding the Pain of Others*, the paper argues that photography, while inherently tied to death and detachment, has the potential to awaken moral awareness, thereby transforming passive observation into active engagement. Ultimately, this work investigates whether photography as "kairography" – the writing of opportune moments – can empower viewers to confront and act upon reality rather than merely aestheticizing it.

Keywords: Sontag, Antonioni, Photography and Agency, *Kairos*, Moral Detachment.

SILVIA LOCATELLI

Luce Irigaray. The Time of Sexuate Difference

In this paper, an attempt will be made to analyze the time of sexuate difference, so as to understand (a) in what consists a temporal characterization that takes into account sexuate difference, (b) which temporal dimension is proper to sexuate difference. In particular, in order to do so, I will try to outline what sexuate difference means in Luce Irigaray's thought, analyzing how this term departs from the common distinction between sex and gender, while taking into serious consideration the relationship with nature and culture. Next, I will outline patriarchal time and the time of sexuate difference, showing how the former is unable to guarantee an authentic encounter with the other of sexuate difference, as it does not promote a dialectical relationship between the subject and the surrounding world. On the contrary, the time of sexuate difference opens to a different temporal possibility, where past, present and future encounter meaningful resignifications in their mutual relationship. Finally, I will ask what is the time, in the sense of epoch, of sexuate difference, showing its constitutively future-directed character.

Keywords: Luce Irigaray, Sexuate Difference, Time, Feminism.

EMANUELA FORNARI

Value and Simulacrum: The Hyperreal Time of Cybercapitalism

The essay thematizes the new condition of cybercapitalism by focusing on the overcoming of the classic partitions that have governed historical capitalism (material/immaterial, work/production, use value/exchange value) as well as, on a theoretical level, the insufficiency of theoretical model of the «original situation» shared by economists and political philosophers. Economic science does not have to do with the figure of homo oeconomicus but with an original violation, contained in the asymmetry that regulates social actors. From this point of view, the essay takes up the theses formulated by Jean Baudrillard on hypercapitalism, intertwining them with the analyzes of Maurizio Lazzarato and Arjun Appadurai on the new financial capitalism. A similar line of reflection on the concept of value is found in Marcel Mauss, who however in his analysis of the gift proposes an alternative model of establishing the social bond.

Keywords: Capitalism, Value, Political Economy, Society, Gift.