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## **Introduction**

The historical dimension of human existence should occupy a central place in any philosophical reflection that aims to be radical and self-critical. The issues connected with it invest the very identity, purposes, and possibility of philosophy, which are all constantly brought into play by the evolution of thought. By deciding on them, philosophy decides on its own meaning and destiny. After all, a philosopher meets oneself as philosopher precisely on the terrain of history. However, the historical dimension is also the closest to individual and collective experience; it permeates the lives of individuals and societies primarily, though not solely, through the pervasive role that narratives play in them. This short volume brings together essays on these two only seemingly distant sides of this very broad and jagged field. The reader will find there a first group of essays focusing on the very definition of historicity and the role it plays in the development of philosophical thought. Unsurprisingly, several contributions focus on the phenomenological tradition and, in particular, on Husserl, Heidegger and Merleau-Ponty. The second group of essays, instead, will offer detailed analyses that illustrate how hi/stories and narrative play an essential role in every aspect of individual and collective life.

In his contribution, Filippo Nobili addresses the problem of the so-called “historical turn” in Husserl’s thought in *The Crisis of European Sciences and Transcendental Phenomenology*. By taking into account the cross-references between transcendental subjectivity, the history of philosophy, and the genealogical method, he challenges interpretations that attribute this shift solely to external factors. Instead, he highlights the internal premises that prepared phenomenology’s historicization from within, emphasizing the phylogenetic and ontogenetic dimensions of intentional constitution. In this perspective, the historicity of reason is not merely a theme of phenomenology, but its very transcendental condition, shaping its epistemological grounding. Husserl thus arrives at a new form of philosophical justification, in which historical explanation and epistemological grounding are intrinsically interwoven. In his contribution,

Gaëtan Hulot focuses on a more specific but fundamental aspect of Husserl's relation to historicity by exploring the historical and cultural shaping of sensory experience based on key elements of Husserl's phenomenology of perception. This article addresses current debates in sensory history and anthropology, raising the question of whether perception is historically determined or retains an ahistorical core. Through the lens of Husserl's genetic phenomenology, Hulot distinguishes between a stable core of sensory contents and their historical-cultural "framing" shaped by passive and active genesis. He shows how temporalization, association, receptivity, and evaluative acts contribute to the formation of sensory experience without implying a relativist position, as its foundational structures remain intact. Aris Tsoullos moves on to the subsequent great protagonist of the phenomenological tradition by examining Heidegger's analysis of the polysemic phenomenon of history within the framework of the "question of being" and the structure of *Being and Time*. The article argues that history – both as an object of study and as an intraworldly historical entity – is grounded in *Dasein*, which, as the primary historical entity, discloses the past world through its historicity. From this perspective, Heidegger explores historicity in its structural and modal dimensions, focusing on two key aspects: authentic existence, defined as "destiny" [*Geschick*], and *Dasein*'s inherent situatedness within a particular community and generation, which shape its self-understanding and interpretation of the world through its thrownness [*Geworfenheit*]. In conclusion, the article shows that historicity entails an openness to past generations, whose existential possibilities *Dasein* can repeat [*Wiederholung*], mainly through tradition, historical reflection, and the very question of being itself. In his article, Riccardo Valenti explores the role of expression in Maurice Merleau-Ponty's philosophy, emphasizing its function in instituting and reinterpreting meaning through a sociogenetic lens. He argues that Merleau-Ponty's later work evolves from a focus on the subject to an ontology of the flesh, wherein expression becomes integral to the historical and temporal evolution of experience. Valenti connects this to Merleau-Ponty's concept of *institution*, where meaning is not fixed but is reconstituted by an ongoing, dynamic process. This dynamic process requires openness and intersubjectivity, as shown in artworks that gain meaning through historical reception. He goes on examining how this institution of meaning is an interplay of continuity and reinterpretation, distinguishing between two forms of historicity: one of "death" and one of "life". The former is a static, "cruel" history unable to grasp the true trajectory of artistic or intellectual evolution, while the latter represents a living, ongoing reconstitution, driven by successive generations. Valenti concludes by affirming that the creation and preservation of meaning

are communal, dynamic processes, sustained through writing, dialogue, and the institutional continuity of tradition. Marco Barbieri's article supplements this series of phenomenological analyses with a contribution that revolves around another *locus classicus*, namely the relation between philosophy of history and theology. More specifically, his contribution explores Pannenberg's concept of revelation within the framework of Löwith's conception of the philosophy of history, according to which Western philosophy of history is, in essence, a secularized form of Christian eschatology. Barbieri highlights how, in Pannenberg's perspective, history is interpreted as the sole medium of divine revelation, examining how this perspective reshapes our understanding of history as a whole. Furthermore, the article analyzes the philosophical and historiographical implications of Pannenberg's approach, arguing that theology and philosophy of history are not inherently incompatible but rather complementary. For this reason, the interaction between these two fields can offer a renewed perspective on the necessity of representing and interpreting historical experience.

The article by Letizia Cipriani and Roberta Lanfredini opens up the second series of contributions by exploring in a phenomenological perspective the relationship between past and narrative through the concept of *orma* (trace). Their analysis focuses on the ontological structure of *orma* and its three fundamental modes – connection, reception, and opening – linked to categories rooted in Husserl's phenomenology: motivational integration, passive synthesis, and variation. This approach allows for an understanding of how traces of the past influence narrative experience, even in the context of pain. Starting with a dataset of texts on the verbalization of pain, the authors show how language reflects the dynamic process of *ormare*, highlighting the role of narration in shaping experience as well as in therapeutic practice. Daniele Nuccilli's article explores three key aspects that shed light on Schapp's understanding of the relationship between human beings and history. The first concerns his theory of values, which is grounded in a historicist perspective on how humans create both abstract and material works as objects of value. The second centers on Schapp's theory of human entanglement in hi/stories, examining how embodied experience shapes the understanding of the past through narration. The third focuses on the theory of the positive world, which posits that individuals are born into and shaped by a world structured around overarching historical narratives and foundational myths that define both personal and collective identities. These three dimensions are deeply interconnected, offering a comprehensive framework for understanding how Schapp's philosophy of hi/stories can help interpret the emergence and comprehension of the past within hu-

man experience. Gigliola Bejaj's article closes the volume by addressing a specific case study, namely the influence of the *Kanun* in shaping Albanian social and historical identities. According to the author, the *Kanun*'s influence on Albanian common sense depends on its being not just a legal code but a cognitive and semiotic system. In a nation as Albany that has long lacked a central state authority and has continuously fought for its cultural and political autonomy, the *Kanun* has served as both legislation and a social contract, binding individuals and communities. The norms governing hospitality and honor function as guarantees of security and reciprocity within an oral culture, where a man's word, his commitment, and his promise hold paramount significance. This is why, according to Bejaj, the *Kanun* is not merely a relic of the past but a living framework through which Albanians continue to make sense of their collective identity, weaving a historical narrative from the time of Illyria to the present.

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