

Editors' Introduction

Almost a year after his death, Critical Hermeneutics dedicate this special issue to Domenico Jervolino (Sorrento, 10 November 1946-Rome, 27 February 2018).

A student of Pietro Piovani (1922-1980) and Paul Ricœur (1913-2005), Jervolino worked in Naples on philosophical hermeneutics since the 1970s, teaching the thought of Hans-Georg Gadamer (1900-2002) and, from the 80s of Ricœur, of whom he soon became a very important scholar. He was full professor of theoretical philosophy, teaching hermeneutics, philosophy of language and philosophy of religion at the 'Federico II' University in Naples.

In his scientific research he was able to connect original and interesting phenomenological-hermeneutical aspects of Philosophy of Language with ethical and practical problems of philosophical Hermeneutics and Philosophy of Action. The perspective of the philosophy of translation was exposed in his latest works by finding in the linguistic (and cultural) plurality the ground of mutual recognition through the practice of translation (and hospitality). He understood it as the fundamental area where the dangers and opportunities of an increasingly globalised world confront both to the philosopher and to the man-of-action, attentive to public discourse and social reality.

Jervolino was a scholar and a politician. His two passions are evident in his scientific-reflective work, where the political interest aroused ethical-practical reflections. Moreover, his reflection on the practice addressed on specific issues of philosophy of liberation, on the thought of Karl Marx (1818-1883) and Antonio Gramsci (1891-1937) reveal a dialectic between thought and commitment, between reflexive research and practical-political project, between theory and action.

*His scholarly works are countless. Among the best-known, we remember: (1) his monographs: Il cogito e l'ermeneutica. La questione del soggetto in Ricoeur [The Cogito and the Hermeneutics: The Question of the Subject in Ricoeur] ([1984] 1993²), Pierre Thévenaz e la filosofia senza assoluto [Pierre Thévenaz and the Philosophy Without Absolute] ([1984] 2003²), Logica del concreto ed ermeneutica della vita morale. Newman, Blondel, Piovani [Logic of the Concrete and Hermeneutics of the Moral Life. Newman, Blondel, Piovani] (1994), Ricoeur. L'amore difficile [Ricoeur: The Difficult Love] (1995), Le parole della prassi. Saggi di ermeneutica [The Words of Praxis. Essays of Hermeneutics] (1996), Ricoeur. Une herméneutique de la condition humaine [Ricoeur: A Hermeneutics of the Human Condition] (2002), Ricoeur. Herméneutique et traduction [Ricoeur: Hermeneutics and Translation] (2007), Per una filosofia della traduzione [For a Philosophy of translation] (2008); (2) *The Ricoeurian anthologies: Filosofia e linguaggio [Philosophy and Language] ([1994] 2000²), La traduzione. Una sfida etica [The Translation: An Ethical Challenge] ([2001] 2002²), Etica e morale [Ethics and Morals] (2007), Ricoeur e la psicoanalisi [Ricoeur and Psychoanalysis] (2007, with G. Martini); (3) *The treatment of collective volumes and international conference proceedings: Filosofia e liberazione [Philosophy and Liberation] (1992, with G. Cantillo), Fenomenologia e filosofia del linguaggio [Phenomenology and Philosophy of Language] (1996, with R. Pititto), L'eredità filosofica di Jan Patočka [The Philosophical Inheritance of Jan Patočka] (2000), Ermeneutica e traduzione. Il dono delle lingue [Hermeneutics and Translation: The Gift of Languages] (2003, with R. Pititto), Linguaggi, fenomenologia, ricerche cognitive [Languages, Phenomenology, Cognitive Research] (2004, with R. Pititto) and La traduzione: incontro fra le culture [Translation: Meeting Between Cultures] (2005).***

In this issue we reprint his essay La reciprocità dei soggetti come principio etico-politico. Per una ermeneutica della com-passione [The Reciprocity of Subjects as an Ethical-Political Principle: For a Hermeneutics of Com-passion], originally published in the volume Le parole della prassi. Saggi di ermeneutica [The Words of Praxis. Essays of Hermeneutics].

This special issue collects the contributions of Marcelino Agís Villaverde, Lorenzo Altieri, Francesca Brezzi, Vereno Brugiattelli, Vinicio Busacchi, Daniele Cananzi, Carla Canullo, Annalisa Caputo, Marco Casucci, Daniella Iannotta, Giuseppe Martini and Pierluigi Valenza.

In his essay, Hell is to Love no Longer: The Depth of Fault and the Height of Forgiveness, Agís Villaverde reflects on the complexity of forgiveness, which is difficult 'to give and to receive, and to conceive'. Only love is, due to its peculiarity, a phenomenon capable of dissolving the impasse that forgiveness generates. In the essay From Text to Action, to the Body: Corporeity and Perception Between Semiotics and Philosophy of Language, Altieri, following Ricoeur and Jervolino, reflects on the dialectic between language and interpretation. He understands semiotics and hermeneutics as activities rooted in bodily and experiential practice thus beyond textuality. The essay by Brezzi, The Ethics of Translation for a Plural Europe, is concerned with the ethical aspects of translation, highlighting how Ricoeur's ethics of translation might constitute the common ethos which a plural Europe needs. In Asceticism of Thought and Openness to Otherness in the Philosophical Reflection of Domenico Jervolino, Brugiattelli discusses two central aspects of Jervolino's research: the question of otherness and the asceticism of thought. He proves their interconnection and the implications for Jervolino's humanistic philosophy. With his work Reception of Paul Ricoeur in Italy: The Work of Domenico Jervolino and the Role of the Italian Institute for Philosophical Studies of Naples, Busacchi, starting from the late recognition of Ricoeur in France,

reconstructs and documents the role played by Domenico Jervolino and the IISF of Naples in promote the French Philosopher, his thinking and his knowledge and studies. Cananzi, in the essay Translation, Identity, Society: The European Case of Cultural Multiplicity, writes about the Jervolinian perspective on the philosophy of translation applying it to the concrete case of the European Union. Translation as a Moment of Peace: The Happy Challenge of Domenico Jervolino is the title of the essay by Canullo, with which the author emphasizes the peculiarity and value of Jervolino's work to combine philosophical and political hermeneutics around the question of translation and his profound political significance. In her essay Ricoeur Reader of L'amore difficile: In Dialogue with Domenico Jervolino, Caputo examines the dialectic between the French thinker and the Neapolitan scholar on The Difficult Love. She indicates a fertile, path open between philosophical hermeneutics and Biblical Hermeneutics. Casucci, in his contribution Some Remarks on the Ricoeurian Reception of Heidegger: Starting from Il cogito e l'ermeneutica of Domenico Jervolino, underlines the Ricoeurian reading of Jervolino, his alternation and tension between elements of proximity and distance in Ricoeur's reception of Heideggerian thought. With the essay From Subject to Translation: Domenico Jervolino's Contribution to a Psychoanalytic Hermeneutics, Martini examines the texts in which the Neapolitan scholar elaborates aspects of Psychoanalysis. He then identifies the unifying leitmotif 'in the passage from the subject matter to the philosophy of translation'. Finally, Valenza, in the essay For a Hermeneutics of Incompleteness: Ricoeur and Jervolino in Dialogue, develops an interesting interpretative analysis around the reflexive developments of Jervolino between Soi-même comme un l'autre and La mémoire, l'histoire, l'oubli. He shows how it is not the philosophy of translation but the philosophy of incompleteness to characterize the last speculative horizon of Ricoeur. A horizon connected to the Ricoeurian idea of

phenomenology of religion, a horizon that ranks between thought and life. The collection of contributions ends with an apostille from Daniella Iannotta, Domenico Jervolino, or the Disappearance of a Friend.

Through this choral tribute to Domenico Jervolino we hope to have reconstructed the breadth of his philosophical interests, his theoretical lines but above all the bonds of friendship and esteem that over the years have intertwined-in high Ricoeurian style-between several Italian and International figures. For this reason, this is a 'choral' remembrance and homage, a way of witnessing the esteem towards the scholar with whom interest and reflections have been shared over the years, in the conviction that to germinate them, they need to be share and participated among those who have a common vocation. A vocation (and the interest towards a reflection) that seeks in History, in Psychoanalysis, in the texts, places where to meet men and try to build together "shared worlds", for others to inherit, within an infinite thread of interpretations.

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