

Stefano Gonnella is Assistant Professor of Theoretical Philosophy (M-FIL/01) and Adjunct Professor of *Phenomenology of Care, Phenomenology of Education and Didactics of Philosophy* at the *Department of Social, Political and Cognitive Sciences* of the University of Siena.

His research is carried out in the area of contemporary phenomenology and focuses mainly on phenomenological analysis techniques, and their practical application in the field of cultural anthropology, with particular attention to the hermeneutics of images and the phenomenology of figurative space. At the same time, he is deepening the question of *hyle* in the context of the phenomenological theory of the living body (*Leib*) in the perspective of a new post-Husserlian phenomenology of sensibility.

In 1995, as part of the European Commission's *LEADER I* rural development programme, he participated in a demo-anthropological project for the recovery and enhancement of the cultural heritage of the southern Tuscany area, collaborating in the creation of a multimedia archive of the oral history and popular traditions of the original communities of Monte Amiata (provinces of Siena and Grosseto), and carrying out interviews with the elderly custodians of local memory as a field researcher. The scientific assumptions of the specific anthropological survey carried out on that occasion were then exposed in the essay *Rilevamento e costruzione del dato antropologico* (1996). Further examples of analyses carried out by applying the phenomenological method in the anthropological field were presented in a report presented at the Convention "La Notte dei Campanacci" held in San Mauro Forte, province of Matera, on 15 and 16 January 1999, later published as *I campanacci del caos. Appunti per un rilevamento fenomenologico in antropologia* (2002).

In 1996 he participated in the scientific research project "Philosophical Hermeneutics and Theological Hermeneutics" coordinated by prof. Giovanni Ferretti of the University of Macerata, as a member of the operational unit of the University of Siena led by prof. Domenico Antonino Conci. In the specific research area of the unit, dedicated to the "Phenomenological semiotics of sacral signs in minority and local cultures", he has dealt with the function of the figurative image in the experiences of religious experience and has developed some analyses of iconographic testimonies by applying the studies on visual perception elaborated by E. Husserl, M. Merleau-Ponty, J.-P. Sartre.

In 1997 he participated as a scientific collaborator in the scientific research project "For a Phenomenological Hyletics" coordinated by D. A. Conci, contributing to the phenomenological analysis of the sacral experience in the Non-Western cultures through a critical recognition of the theories and interpretations of the graphic-symbolic production of the Prehistoric Age prevalent in the archaeological, anthropological and philosophical fields.

In 1998 he participated as a scientific collaborator in the scientific research project coordinated by D. A. Conci, with whom he continued the work of setting up a "Phenomenological Hyletics" by developing a study of the structure of the figurative space of the European Upper Palaeolithic through the analysis of some material evidence of the archaeological heritage of the ornate caves in the Franco-Cantabrian territory.

The work carried out within these research projects was then presented in two essays: *Phenomenological Remarks on the So Called 'Eidetic Imagery' of Paleolithic Depictive Representations* (1999), *Le pareti del tempio inesistente. Note sullo spazio sacro preneolitico* (1999). On these themes, he also held a seminar entitled "Image, Symbol, Sacredness. Mythical-ritual themes in European Prehistory" at the Suor Orsola Benincasa University Institute in Naples (4-5 March 1999). A further contribution to this line of research was subsequently presented at the International Conference "The Religious Phenomenon Today: Tradition, Change, Negation", organized by the *University of Roma Tre* and held at the *Pontificia Università Urbaniana* of Rome (7-8 September 2000). Some of the results of the exercise of this specific hermeneutic of the image have been presented in the text *Pietre viventi. Il contributo della fenomenologia all'interpretazione dell'arte preistorica* (2007).

The subsequent research activity has focused mainly on the critical recognition of contemporary phenomenological studies dedicated to the techniques of description of the intentional processes of consciousness and to the effective role played by the hyletic component of intentional experience. A section of this work was then exposed in the texts: *Una lacrima di pietra. Appunti sulla nozione di hyle nella fenomenologia contemporanea* (2006), and *Il corpo da primato e il primato del corpo* (2007). At the same time, he carried on the reflection about the original proposal of the radical phenomenology by Domenico Antonino Conci, whose theoretical features have been presented in a series of contributions, including *Oltre il logos. Sulle tracce di un fenomenologo del profondo* (2008), *Radical Phenomenology* (2008), *Domenico Antonino Conci. Un profilo* (2009).

The critical scrutiny of radical phenomenology underlines some paradoxical aspects of the analytical framework of Husserlian classical phenomenology, including the groundlessness of the presumed self-transparency of phenomenological reflection, and the limit of the effective validity of free imaginative variation, no longer able to isolate universal eidetic structures, so to grasp an intentional structure shared by all human communities. It is therefore necessary to abandon the aporetic attempt to gather the essence of consciousness, and instead take charge of the cultural determination of intentionality, opening a new path of research aimed at anthropology and comparison with the structures of meaning of other cultures. The first results of this investigation have been presented in: *Lo specchio dell'Uroboro. Questioni preliminari per una nuova fenomenologia* (2014), *Elementi per una nuova fenomenologia dell'a priori culturale* (2018).

Further implications of these boundary problems, peculiar to phenomenology, were then addressed by examining the genetic-structural analysis of experience developed by Edmund Husserl in his *Analyses Concerning Passive Synthesis*. Perception should not be understood as an act of conferring meaning on sensory data that would be deprived of it, but rather as the explication of a legality that already functioned at a pre-categorical level. The analytic recognition of the conditions of possibility of experience thus prefigures an apparently insurmountable dilemma, since if the forms of experience do not come from the noetic intentionality of consciousness but from the passive syntheses of pre-reflective consciousness, a constitutive activity of meaning should be carried out by the *hyle*. However, the attribution to the *hyle* of "attractive" faculties, autonomous and prioritized with respect to the sphere of empirical sensibility, confronts the phenomenologist with the further question of how to analytically grasp and above all conceptually understand this enigmatic animation of the "material" element of experience, having to avoid, if we stick to the morphology of the *Erlebnis* designed by Husserl, to assign to it any intentional competence or quality. These issues were addressed in *La sintesi passiva e le radici iletiche della sensibilità* (2020).

## List of Publications

- "Rilevamento e costruzione del dato antropologico", in E. Spera, F. Magnelli (a. c. di), *Un laboratorio tra i castagni. Teorie e metodi della rilevazione demoantropologica*, Arnaud-Gramma, Perugia 1996, pp. 91-104.
- "Phenomenological Remarks on the So Called 'Eidetic Imagery' of Paleolithic Depictive Representations", *Anthropology & Philosophy*, Vol. 3, N. 1, 1999, pp. 27-37.
- "Le pareti del tempio inesistente. Note sullo spazio sacro preneolitico", in M. Bianca (a c. di), *Il tempio. I luoghi del sacro*, Atanòr, Roma 1999, pp. 49-64.
- "La luce dell'icona. Verso una fenomenologia del sacro", *Arkete*, Vol. 2, N. 2, 2001, pp. 5-30.
- "I campanacci del caos. Appunti per un rilevamento fenomenologico in antropologia", in M. L. Meoni (a c. di), *Culture e mutamento sociale. Per Carla Bianco: studi e testimonianze*, Le Balze, Montepulciano 2002, pp. 321-334.
- "Lo spazio selvaggio del Sacro. Un approccio fenomenologico alla religiosità creativa delle caverne paleolitiche", in R. Cipriani, G. Mura (a c. di), *Il fenomeno religioso oggi. Tradizione, mutamento, negazione*, Urbaniana University Press, Roma 2002. Atti del Convegno "Il fenomeno religioso oggi", Roma 7-8 settembre 2000, pp. 127-136.
- "Ceci n'est pas Magritte. Note fenomenologiche su *Le prince des objects*", *Esercizi Critici. Letteratura ed altro*, volume II, N. 3, 2002, pp. 39-51.
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- "Pietre viventi. Il contributo della fenomenologia all'interpretazione dell'arte preistorica", in AA. VV., *XXII Valcamonica Symposium 2007. L'arte rupestre nel quadro del Patrimonio Culturale dell'Umanità*, Edizioni del Centro, Capo di Ponte 2007. Atti del XXII Valcamonica Symposium, Darfo-Boario Terme, 18-24 maggio 2007, pp. 207-212.
- "Il corpo da primato e il primato del corpo", in D. Scafoglio (a c. di), *L'odore della bellezza. Antropologia del fitness e del wellness*, Editoriale Delfino, Milano 2007. Atti del Convegno di Fisciano-Minori (Salerno), 7-10 dicembre 2006, pp. 255-261.

- "Oltre il logos. Sulle tracce di un fenomenologo del profondo", in I. Lucchese, R. Melillo (a c. di), *Le ragioni degli altri. Scritti in onore di Domenico Antonino Conci*, Franco Angeli, Milano 2008, pp. 296-312.
- "Radical Phenomenology", in S. Geniusias, D. Lavoie, N. Patnaik (Eds.), *On the Future of Husserlian Phenomenology*, Internet Project organized by the Husserl Archives in Memory of Alfred Schutz. [<http://www.newschool.edu/nssr/husserl/Future/Part%20Three/Gonnella.html>]
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- "Domenico Antonino Conci. Un profilo", *Heliopolis. Culture Civiltà Politica*, Anno VII, N. 1-2, gennaio-giugno 2009, pp. 69-79.
- "Sulla fenomenologia della religione", in A. M. Pezzella, S. Gonnella, N. Ghigi, P. Manganaro, M. D'Ambra, M. Shahid, "Confronti con Angela Ales Bello, *The Divine in Husserl and Other Explorations*", *Dialegesthai. Rivista telematica di filosofia*, Vol. 11, 2009. [<http://mondodomani.org/dialegesthai/amp01.htm>]
- "Domenico Antonino Conci (1936-2008)", *Heliopolis. Culture Civiltà Politica*, Anno XI, N. 2, 2013, pp. 115-123.
- "Lo specchio dell'Uroboro. Questioni preliminari per una nuova fenomenologia", *Heliopolis. Culture Civiltà Politica*, Anno XII, N. 2, 2014, pp. 101-114.
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- *Verticali vaganti. Note a margine sulla fenomenologia dell'immagine*, Effigi Editore, Arcidosso (GR) 2019, pp. 91.
- "Appunti sulla pratica della fenomenologia e la fenomenologia della pratica", *Educational Reflective Practices*, Anno 9, N. 2, 2019, pp. 210-214.
- "Brevi note sulla fenomenologia della pratica di Max van Manen", *Arkete*, Vol. III-IV, 2018-2019, pp. 119-125.
- "La sintesi passiva e le radici iletiche della sensibilità", *Philosophy Kitchen*, vol. 7, N. 12, 2020, pp. 103-114.
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