



FONDATION
BRAILLARD
ARCHITECTES

CONVEGNO DI ERANOS 2018

**“Spazio del pensiero e pensiero dello spazio.
Sui rapporti tra anima e luoghi
nell’epoca dell’Antropocene”**

5-9 settembre 2018

ERANOS CONFERENCE 2018

**‘Space for Thinking and Thinking about Space.
Reflections on the Relations between Soul and Places
at the Time of the Anthropocene’**

September 5–9, 2018

ERANOS CONFÉRENCE 2018

**« Que fait l’Espace à la Pensée?
Réflexions sur les rapports entre âme et lieux
à l’ère de l’Anthropocène »**

5-9 septembre 2018

In collaborazione con il Dottorato di ricerca in Studi umanistici transculturali, Università di Bergamo,
e il Dottorato di ricerca in Filosofia, Università di Pisa e Università di Firenze
*In collaboration with the Ph.D. Course in Transcultural Studies in Humanities, University of Bergamo,
and the Ph.D. Course in Philosophy, University of Pisa and University of Florence*
*En collaboration avec le Doctorat de recherche en Études humanistes transculturelles, Université de Bergamo,
et le Doctorat de recherche en Philosophie, Université de Pise et Université de Florence*

Presentazione

Il Convegno di Eranos 2018 intende affrontare i concetti di “spazio” e “luogo” per interrogarsi sulla loro relazione con il pensiero, la creatività e la riflessione, in una epoca di transizione e incertezze qual è quella attuale. In quanto risorse per una organizzazione non semplicemente strumentale del mondo, su quali qualità dello spazio (fisico e mentale) devono contare il pensiero, la creatività e la riflessione, al fine di potersi esprimere in tutta la loro forza? A quali condizioni lo spazio, che ha sempre anche a vedere con il tempo, si dimostra propizio alla produttività dello spirito? Qual è l'influenza dello spazio pubblico e privato, dello spazio paesaggistico ed edificato (incluso quello “naturale”) sulla vita dello spirito? Nell'epoca dell'Antropocene, gli spazi abitativi (e la misura del tempo che li caratterizza), così come sono organizzati oggi, consentono ancora di coltivare un pensiero all'altezza delle nostre inquietudini, della nostra ricerca di senso, delle sfide – antiche e inedite – con cui siamo confrontati?

Presentation

The 2018 Eranos Conference seeks to foster dialogue focusing on the concepts of 'space' and 'place' while investigating their relationships with thinking, creativity, and reflection in our uncertain and transitional time. Time and space are resources for organizing a world that is not just a means for something else. Therefore what qualities of physical and mental space must thought, creativity, and reflection count on in order to express themselves fully? Under what conditions can space help spark the productivity of the spirit? Space can be public or private. It can be made up of landscape or buildings (including “natural” space). What is its influence on the life of the spirit? In the era of the Anthropocene, do the spaces where we dwell and the measures of time that characterizes them, as they are organized today, still allow us to cultivate a kind of thought that can cope with our uneasiness, our search for meaning, and the ancient and unprecedented challenges that we are facing?

Présentation

Pour l'édition 2018 de la Conférence d'Eranos, il s'agit d'aborder le concept de l'« espace » et du « lieu », pour nous interroger sur leur relation à la pensée, à la créativité et à la réflexion, dans notre époque actuelle, critique et transitionnelle. Si la pensée, la créativité et la réflexion sont des ressources pour une relation non simplement instrumentale au monde, pour un rapport aux choses et à nous-mêmes pas exclusivement utilitaire, quelles sont les qualités de l'espace (physique et mental) leur permettant de se développer pleinement ? Quelles sont les conditions spatiales, forcément liées au temps, propices à la productivité de l'esprit ? Quelle est l'influence de l'espace public et privé, de l'espace aménagé et construit (y compris « naturel ») sur l'esprit et son épanouissement ? Les espaces de vie – et la dimension temporelle qui les caractérise – tels qu'ils s'organisent aujourd'hui, permettent-ils encore de nourrir une pensée à la hauteur de nos inquiétudes, de notre quête du sens, de notre condition actuelle à l'ère de l'Anthropocène?

Con traduzione simultanea dall'inglese all'italiano e dall'italiano all'inglese.
A simultaneous translation from English into Italian and from Italian into English will be provided.
Une traduction simultanée sera assurée du anglais en italien et du italien en anglais.

PROGRAMMA GENERALE / GENERAL PROGRAM / PROGRAMME GÉNÉRAL

Martedì 4 settembre Tuesday, September 4 Mardi 4 septembre		
Eranos, Ascona-Moscia Casa Gabriella e Casa Eranos / <i>Gabriella House and Eranos House</i> / <i>Maison Gabriella et Maison</i> <i>Eranos</i>		Arrivi e accoglienza <i>Arrivals and welcome</i> <i>Arrivées et accueil</i>
Mercoledì 5 settembre Wednesday, September 5 Mercredi 5 septembre		
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House /</i> <i>Maison Gabriella</i>	12h30- 14h00	Pranzo / <i>Lunch / Dîner</i>
[Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture</i> <i>Hall / Salle des conférences</i>]	[13h00- 14h00]	[Registrazione al Convegno per gli ascoltatori / <i>Conference Registration for the Attendees / Registration</i> <i>à la Conférence pour les auditeurs</i>]
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture</i> <i>Hall / Salle des conférences</i>	14h00- 14h30	FABIO MERLINI (Eranos Foundation, Ascona, Switzerland), PANOS MANTZIARAS (Fondation Brailard Architectes, Geneva, Switzerland): Apertura al Convegno / Opening of the Conference / Ouverture de la Conférence <i>(Lectures in Italian, translated into English, and French)</i>
	14h30- 15h30	ADRIANO FABRIS (Università di Pisa, Italy): “Spazio e relazione. Lo spazio umano nell’epoca dei legami perduti” [“Space and Relations. Human Space in the Age of Lost Boundaries”] (Part I) <i>(Lecture in Italian, translated into English)</i>
	15h30- 16h00	Pausa caffè / <i>Coffee break / Pause café</i>
	16h00- 17h00	ADRIANO FABRIS (Università di Pisa, Italy): “Spazio e relazione. Lo spazio umano nell’epoca dei legami perduti” [“Space and Relations. Human Space in the Age of Lost Boundaries”] (Part II) <i>(Lecture in Italian, translated into English)</i>
	17h00- 17h30	Discussione / <i>Discussion / Discussion</i>
Hotel Castello-Seeschloss, Ascona	19h30	Aperitivo e cena inaugurale <i>Aperitif and Welcome Dinner</i> <i>Apéritif et souper de bienvenue</i>

Giovedì 6 settembre Thursday, September 6 Jeudi 6 septembre		
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	09h30-10h30	PAUL BISHOP (University of Glasgow, United Kingdom): “Nietzsche and Klages on the Architecture of the Mind: Making Space for the Soul” [“Nietzsche e Klages sull’architettura della mente: fare spazio all’anima”] (Part I) (Lecture in English, translated into Italian)
	10h30-11h00	Pausa caffè / <i>Coffee break / Pause café</i>
	11h00-12h00	PAUL BISHOP (University of Glasgow, United Kingdom): “Nietzsche and Klages on the Architecture of the Mind: Making Space for the Soul” [“Nietzsche e Klages sull’architettura della mente: fare spazio all’anima”] (Part II) (Lecture in English, translated into Italian)
	12h00-12h30	Discussione / <i>Discussion / Discussion</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	13h00-14h00	Pranzo / <i>Lunch / Dîner</i>
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	14h30-15h30	ETIENNE TURPIN (anexact office, Berlin/Jakarta, Germany/Indonesia): “Geolocating the Anthropocene: Masculinity, Pharmacology, Extinction” [“Geolocalizzare l’Antropocene: Mascolinità, Farmacologia, Estinzione”] (Part I) (Lecture in English, translated into Italian)
	15h30-16h00	Pausa caffè / <i>Coffee break / Pause café</i>
	16h00-17h00	ETIENNE TURPIN (anexact office, Berlin/Jakarta, Germany/Indonesia): “Geolocating the Anthropocene: Masculinity, Pharmacology, Extinction” [“Geolocalizzare l’Antropocene: Mascolinità, Farmacologia, Estinzione”] (Part II) (Lecture in English, translated into Italian)
	17h00-17h30	Discussione / <i>Discussion / Discussion</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	19h30	Cena / <i>Dinner / Souper</i>

Venerdì 7 settembre Friday, September 7 Vendredi 7 septembre		
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	09h30-10h30	FRANCO FERRARI (Università di Salerno, Italy): “I luoghi del pensiero nel mondo antico: Platone e gli altri” [“The Places of Thinking in the Ancient World: Plato and the Other Philosophers”] (Part I) (<i>Lecture in Italian, translated into English</i>)
	10h30-11h00	Pausa caffè / <i>Coffee break / Pause café</i>
	11h00-12h00	FRANCO FERRARI (Università di Salerno, Italy): “I luoghi del pensiero nel mondo antico: Platone e gli altri” [“The Places of Thinking in the Ancient World: Plato and the Other Philosophers”] (Part II) (<i>Lecture in Italian, translated into English</i>)
	12h00-12h30	Discussione / <i>Discussion / Discussion</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	13h00-14h00	Pranzo / <i>Lunch / Dîner</i>
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	14h30-15h30	AMELIA VALTOLINA (Università di Bergamo, Italy): “Nuovi paesaggi nella poesia tedesca contemporanea” [“New Landscapes in Contemporary German Poetry”] (Part I) (<i>Lecture in Italian, translated into English</i>)
	15h30-16h00	Pausa caffè / <i>Coffee break / Pause café</i>
	16h00-17h00	AMELIA VALTOLINA (Università di Bergamo, Italy): “Nuovi paesaggi nella poesia tedesca contemporanea” [“New Landscapes in Contemporary German Poetry”] (Part II) (<i>Lecture in Italian, translated into English</i>)
	17h00-17h30	Discussione / <i>Discussion / Discussion</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	19h30	Cena / <i>Dinner / Souper</i>

Sabato 8 settembre Saturday, September 8 Samedi 8 septembre		
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	09h30-10h30	YANNIS TSIOMIS (École des hautes études en sciences sociales, Paris, France): “20^e-21^e siècles. De la ville enchantée à la métropole désenchantée” [“20th-21st Centuries. From the Enchanted City to the Disenchanted Metropolis” / “XX-XXI Secolo. Dalla città incantata alla metropoli disincantata”] (Part I) (<i>Lecture in French, translated into English</i>)
	10h30-11h00	Pausa caffè / <i>Coffee break / Pause café</i>
	11h00-12h00	YANNIS TSIOMIS (École des hautes études en sciences sociales, Paris, France): “20^e-21^e siècles. De la ville enchantée à la métropole désenchantée” [“20th-21st Centuries. From the Enchanted City to the Disenchanted Metropolis” / “XX-XXI Secolo. Dalla città incantata alla metropoli disincantata”] (Part II) (<i>Lecture in French, translated into English</i>)
	12h00-12h30	Discussione / <i>Discussion / Discussion</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	13h00-14h00	Pranzo / <i>Lunch / Dîner</i>
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	14h30-15h30	VALERY AFANASSIEV (Bierges, Belgium): “La mesure de la terre” [“The Measure of Land” / “La misura della terra”] (Part I) (<i>Lecture in French, translated into English</i>)
	15h30-16h00	Pausa caffè / <i>Coffee break / Pause café</i>
	16h00-17h00	VALERY AFANASSIEV (Bierges, Belgium): “La mesure de la terre” [“The Measure of Land” / “La misura della terra”] (Part II) (<i>Lecture in French, translated into English</i>)
	17h00-17h30	Discussione / <i>Discussion / Discussion</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	19h30	Cena / <i>Dinner / Souper</i>

7

	11h00-11h15	FRANCESCO DEL BIANCO (UniPi-UniFi): “Heidegger e la fenomenologia dei luoghi in rovina”
	11h15-11h30	ANDREA LANZA (UniPi-UniFi): “La nozione di spazio vissuto come <i>milieu</i> nella fenomenologia di M. Merleau-Ponty”
	11h30-11h45	ANNA MIGLIORINI (UniPi-UniFi): “Walter Benjamin: Eccezione ed esperienza della conoscenza”
	11h45-12h00	ANDREA ZUCCHINALI (UniBg): “Dai muri delle caverne ai muri delle fabbriche: la serie Graffiti di Brassai”
	12h00-12h15	LUIGI FINARELLI (UniBg): “Ascoltare gli spazi, vedere i tempi”
	12h15-12h30	FRANCESCA LO VETERE (UniBg): “Dublino e/o Trieste nel primo Novecento. Per Joyce e Svevo simboli di crisi morale o luoghi di epifanie?”
	12h30-12h45	FRANCO GIUDICE: Conclusioni / <i>Conclusions</i> / <i>Conclusions</i> <i>Discussant:</i> ELEONORA FRACALANZA (UniBg); MICHELE GUIDA CONTE (UniBg); CLARA PELLEGRIS (UniBg); VALENTINA ROMANZI (UniBg); ALESSANDRO SECOMANDI (UniBg)
Eranos, Ascona-Moscia Sala delle conferenze / <i>Lecture Hall / Salle des conférences</i>	12h45-13h00	FABIO MERLINI (Eranos Foundation, Ascona, Switzerland), PANOS MANTZIARAS (Fondation Brillard Architectes, Geneva, Switzerland): Chiusura del Convegno / <i>Closing of the Conference / Conclusion de la Conférence</i>
Eranos, Ascona-Moscia Casa Gabriella / <i>Gabriella House / Maison Gabriella</i>	13h00-14h30	Pranzo / <i>Lunch / Dîner</i>

RELATORI E ABSTRACT / LECTURERS AND ABSTRACTS / CONFERENCIERS ET RESUMES

**“La mesure de la terre”
[“The Measure of Land” / “La misura della terra”]**

VALERY AFANASSIEV

Dans un essai, Tolstoï se demande de combien de terre l’homme a besoin. Les propriétaires terriens existent toujours, et ce n’est pas la moquerie de Tolstoï – il pensait évidemment aux dimensions de nos cercueils – qui arrêtera leur élan d’appropriation et leur folie des grandeurs matérielles. Cette question reflète pourtant une réalité qui me paraît indéniable : le rétrécissement de notre cerveau et de son contenu. Selon une théorie que nous préférons ignorer, le cerveau humain a déjà atteint ses limites – il y a une vingtaine d’années, à mon avis. Certes, beaucoup de personnes parmi lesquelles cohabitent des saints et des hommes d’affaires croient que les connaissances n’ont pas d’importance et sont même pernicieuses. S’il suffit d’être adroit dans le domaine des finances, on peut en effet se passer de diplômes universitaires. Et si notre penchant nous guide plutôt vers la sainteté et le nirvana, nous pouvons simplement nous allonger par terre pour mesurer l’espace au moyen de notre corps.

VALERY AFANASSIEV, élève de Jacob Zak et d’Emil Gilels au conservatoire de Moscou, a remporté deux grands concours internationaux de piano : concours Bach de Leipzig (1968), concours Reine Elisabeth de Belgique (Bruxelles, 1972). En 1974, il a demandé l’asile politique en Belgique où il vit actuellement. Il a donné des concerts dans tous les pays d’Europe, en Amérique du Nord, au Japon et en Chine, et enregistré plus d’une soixantaine de CDs (sous les labels Deutsche Grammophon, Denon, Sony Classical...). Ecrivain polyglotte, il a publié en français aux éditions du Seuil, puis chez José Corti, plusieurs romans et deux essais sur la musique. Ces œuvres ont pour la plupart été traduites en Allemagne, au Japon et en Russie où il a également publié plusieurs cycles de poèmes en anglais et en russe. Enfin, il a composé deux pièces de théâtre inspirées par les Tableaux d’une exposition de Moussorgski et le cycle Kreisleriana de Schumann.

“Nietzsche and Klages on the Architecture of the Mind: Making Space for the Soul”
[“Nietzsche e Klages sull’architettura della mente: fare spazio all’anima”]

PAUL BISHOP

The BBC’s digital channel for culture launched in 2002 with the slogan, ‘Everyone needs a space to think’. Nietzsche would have agreed: one of his earliest philosophical projects was the idea of a secular cloister, and he gave §280 of *The Gay Science* the title, ‘Architecture for the search for knowledge’. In fact, architecture as a theme can serve to open up interpretative dimensions of a text, as is illustrated by the case of Goethe’s *Faust*. Now this work served as a kind of *Urtext* not just for C. G. Jung (1875-1961) but also for the German philosopher Ludwig Klages (1872-1956). Drawing in part on the work of the Hungarian philosopher, Melchior Palágyi (1859-1924), Klages’s vitalist philosophy paid attention to the significance of architecture in the external world, as well as developing an original approach to the categories of space and time. Central to this approach is the dichotomy between ‘soul’ (*die Seele*) and ‘spirit’ (*der Geist*) and what he called *Eros der Ferne* or ‘eros of distance’. Space to think indeed...

PAUL BISHOP studied at Magdalen College, and was Lady Julia Henry Fellow at Harvard University. He is William Jacks Chair of Modern Languages at the University of Glasgow, where he teaches German and Comparative Literature. His publications include studies of Nietzsche (*Nietzsche and Antiquity* [ed.], 2004; *A Companion to Friedrich Nietzsche: Life and Works* [ed.], 1912), of C. G. Jung (*The Dionysian Self: C. G. Jung’s Reception of Friedrich Nietzsche*, 1995; *Analytical Psychology and German Classical Aesthetics*, 2 vols., 2008-2009; and *On the Blissful Islands: With Nietzsche & Jung in the Shadow of the Superman*, 2017), and most recently of Ludwig Klages (*Ludwig Klages and the Philosophy of Life: A Vitalist Toolkit*, 2018).

“Spazio e relazione. Lo spazio umano nell’epoca dei legami perduti”
[“Space and Relations. Human Space in the Age of Lost Boundaries”]

ADRIANO FABRIS

Both in the history of philosophy and in many sciences (mathematics, physics, and so on), various and different images of what we normally call “space” are very common. In some cases, they diverge radically the one from the other. In my speech, I will try to reconstruct a general idea of space from an anthropological point of view. Space in fact is not only the context in which relationships are located, but above all it is performed by the same relations we daily activate. Therefore there is no space without relations. Space is always a common space. But in everyday’s mentality we have forgotten this basic experience. Human being consider him/herself as an individual, e.g., an isolated individual who can (or cannot) independently give a start for new relations with other isolated individuals. From this point of view, space looks like a set of points without connection one another. This is not true. We have to change our mentality. We have to recover another idea of space.

ADRIANO FABRIS (Pisa, Italy) is Full Professor of Moral Philosophy at the University of Pisa, where he also teaches Philosophy of Religions and Communication Ethics. In Pisa, he directs the Interdisciplinary Center of Research and Services on Communication (CICo). He also serves as Director of the journal “Teoria” (Pisa) and as Co-Director of the journal “Filosofia e Teologia” (Naples). He teaches Philosophy of Religions and Ethics at the Theological Faculty of Lugano. In the same Faculty, where he directs the ReTe Institute (Religions and Theology), he also promoted the Master in Science, Philosophy, and Theology of Religions (online version too is now available). Among his most recent publications, we can list *TeorEtica. Filosofia della Relazione* (2010), *La scelta del dialogo. Breviario filosofico per comunicare meglio* (2011), *Bild als Prozess. Neue Perspektiven einer Phänomologie des Sehens* (with A. Lossi and U. Perone, 2011), *Filosofia delle religioni* (2012), *Etica delle nuove tecnologie* (2012), *Il peccato originale come problema filosofico* (2014), *Il tempo esploso* (2015), *Ethical Issues in Internet Communication* (2015), *RelAzione. Una filosofia performativa* (2016), and *Ethics of Information and Communication Technologies* (2018).

“I luoghi del pensiero nel mondo antico: Platone e gli altri”
[“The Places of Thinking in the Ancient World: Plato and the Other Philosophers”]

FRANCO FERRARI

Dopo una premessa dedicata alla determinazione dello spettro semantico compreso nel termine *philosophia*, la relazione si propone di indagare la riflessione sviluppata dai pensatori antichi intorno agli spazi e ai luoghi che favoriscono lo sviluppo di questo tipo di attività intellettuale. Partendo dai dialoghi di Platone, che rappresentano un straordinario repertorio di riflessioni intorno a questo ambito tematico, l'esposizione metterà in luce il rapporto tra filosofia e *physis*, e poi quello, spesso conflittuale, tra filosofia e *polis*. Si indagheranno, quindi, le ragioni teoriche e “logistiche” dell'insediamento della filosofia nella scuola, l'importanza delle comunità di ricerca e la nascita di istituzioni quali l'Accademia platonica e il Peripato aristotelico. Uno sguardo sulle filosofie ellenistiche, e in particolare sulla scuola di Epicuro, consentirà infine di mettere in luce gli elementi di continuità e di rottura rispetto al periodo classico.

FRANCO FERRARI, born in 1964, is Full Professor of Ancient Philosophy at the University of Salerno and of Ancient Late Philosophy at the University of Pavia, Italy. From 1997 to 1999, he served as a Fellow of the Alexander von Humboldt Foundation in Münster (1997–1999 and 2002) and Tübingen (2009 and 2012), Germany. Currently, he coordinates of the Editorial Board of the ‘International Plato Studies’ series, serves as the Vice-President of the ‘Academia Platonica Septima,’ and is a member of the scientific board of the international journal *Revue de Philosophie Ancienne*. In 2014, he was Scientific Director and Coordinator of the UNESCO research project entitled, ‘La via dell'essere: Elea/Velia.’ His scientific interests focus on Plato’s philosophy (metaphysics, epistemology, and ethics) and on the platonic tradition in the antiquity (Middle Platonism and Neo-Platonism). His works include *Dio, idea e materia: la struttura del cosmo in Plutarco di Cheronea* (1995), the translation and commentary of Plato’s *Parmenide* (2004), *I miti di Platone* (2006), *Socrate tra personaggio e mito* (2007), the translation and commentary of Plato’s *Parmenide* (2004), *Teeteto* (2011), and *Il governo dei filosofi* (*The Republic: Book VI*), with notes (2014), and the most recent *Introduzione a Platone* (2018).

Seminario dottorale coordinato da
Ph.D. Seminar chaired by
Séminaire doctoral coordonné par

FRANCO GIUDICE

In collaborazione con il Dottorato di ricerca in Studi umanistici transculturali, Università di Bergamo,
e il Dottorato di ricerca in Filosofia, Università di Pisa e Università di Firenze
In collaboration with the Ph.D. Course in Transcultural Studies in Humanities, University of Bergamo,
and the Ph.D. Course in Philosophy, University of Pisa and University of Florence
En collaboration avec le Doctorat de recherche en Études humanistes transculturelles, Université de Bergamo,
et le Doctorat de recherche en Philosophie, Université de Pise et Université de Florence

FRANCO GIUDICE is Full Professor of History of science at the University of Bergamo, where is also Co-ordinator of the Ph.D. program in Transcultural Studies in Humanities. He is co-editor of “Galilaeana. Studies in Renaissance and Early Modern Science”. He has widespread research interests, including Hobbes, Galileo, Kepler, Descartes, Huygens, Newton, and especially theories of light in the Scientific Revolution. He has published a number of articles and books, including *Luce e visione. Thomas Hobbes e la scienza dell’ottica* (1999), *Lo spettro di Newton. La rivelazione della luce e dei colori* (2009), and *Galileo’s Telescope: A European Story* (with Massimo Bucciantini and Michele Camerota, 2015). He has recently translated and edited Newton’s *Philosophiae naturalis principia mathematica*, (2018). In cooperation with Elaine C. Stroud, he is currently editing a volume of Hobbes’s *Optical Works* for *The Clarendon Edition of the Works of Thomas Hobbes*.

“20^e-21^e siècles. De la ville enchantée à la métropole désenchantée”
[“20th-21st Centuries. From the Enchanted City to the Disenchanted Metropolis” /
“XX-XXI Secolo. Dalla città incantata alla metropoli disincantata”]

YANNIS TSIOMIS

Héritières mais aussi en rupture avec les théories du début du 20^e siècle les théories architecturales et urbaines se succèdent tout au long du 20^e siècle. Théories « radieuses », promettant un nouvel avenir joyeux dans une ville sans pollution, sans bruit, sans désordre où le construit est réglé, hiérarchisé par un espace public créant un paysage urbain ample et sain. La ville linéaire de Leonidov, *La Ville Radieuse* de Le Corbusier sont des exemples de la ville promise enchantée. Pourtant les désastres de la deuxième guerre mondiale, le facteur démographique, l’extension inconsidérée des métropoles, la consommation de l’espace, la pollution et la destruction de l’environnement ont conduit au déclin de l’utopie, à la métropole désenchantée. S’agit-il de crise ou plutôt de mutations ? L’émergence des nouvelles expressions pour décrire des nouvelles situations urbaines (formelles, sociales et culturelles) marquent ces temps de la grande aporie.

YANNIS TSIOMIS, architecte et urbaniste, est diplômé de l’École polytechnique d’Athènes et des Beaux-Arts de Paris. Docteur d’État ès lettres (1983), il est Directeur d’études à l’École des hautes études en sciences sociales - Centre de recherches historiques (EHESS-CRH) et professeur honoraire de l’École nationale supérieure d’architecture de Paris-La Villette (ENSAPLV). Il est par ailleurs professeur invité à l’Université fédérale de Rio de Janeiro, à l’École Polytechnique d’Athènes et à l’Université de Cagliari. Il a mené des recherches sur le projet urbain et l’œuvre de Le Corbusier. Il a été chargé de plusieurs projets urbains dont l’aménagement du site archéologique de l’Agora d’Athènes, le front de mer de Messina. Aujourd’hui il travaille sur projet urbain pour la ville de Kosice (Slovaquie), avec C. Mazzoni. Il a écrit et dirigé de nombreux ouvrages, notamment: *Le Corbusier. Conférences de Rio*. Introduction, établissement du texte et notes (2006), *Anatomie du projet urbain* (avec V. Ziegler, 2007), *Matières de villes. Enseigner le projet urbain* (dir. de l’ouvrage, 2008), *Paris, métropoles en miroir* (avec C. Mazzoni, 2012) et *Athènes à soi-même étrangère. Naissance d’une capitale néoclassique* (2017).

“Geolocating the Anthropocene: Masculinity, Pharmacology, Extinction”
[“Geolocalizzare l’Antropocene: Mascolinità, Farmacologia, Estinzione”]

ETIENNE TURPIN

The lecture will traverse various milieu of a single Sumatran rhinoceros (*Dicerorhinus sumatrensis*) skull, a specimen currently held by the Zoologisches Museum, Centrum für Naturkunde, Universität Hamburg, Germany. Both the profoundly scarred cranium and its mandible were acquired by the Museum after they were found in a dumpster outside a military barracks in the Netherlands in the 1980s by a passerby collector and naturalist. Extremely rare for any museum collection, the skull is both the evidence of cruel animal poaching which occurred without penalty during Dutch colonial expeditions in Indonesia in the nineteenth century, and a site of intensive research by contemporary curators seeking to understand its nutritional requirements in order to help preserve the remaining members of its species, which now number less than one hundred on a single island in Indonesia. However, the lecture will also contend that this skull is no less the disfigured vestige of numerous masculinities: indeed, the specimen lacks a horn because it was sawed off prior to its sale. Currently, a Sumatran rhino horn is worth nearly €500K on the European black market, and many European museums have been brazenly robbed for horns in recent years. The bones are sold into an international market, and eventually ingested by male users seeking the alleged sexual potency of the rhino’s horn. Not only is the skull fascinating for its imaginary medicinal powers and its trashy provenance, it is also a key focus of research for curators in the Mammal Collection, who recently completed a CT-scan of the specimen, which they are currently analyzing in order to better understand its teeth. These rare rhino teeth—referred to in their research as the ‘habitat interface’—provide vital clues as to the nutritional needs of the species, and once well-studied, could be leveraged for conservation efforts. In order to *geolocate* the Anthropocene, the lecture will thus read three figures of masculinity through their respective specimen ecologies: what can we learn about *this* Anthropocene from the predilections of colonial Big Game Hunter, the Pharmacologically-Erect Man, and the Eco-scientist Conservationist?

Dr. Etienne Turpin is a philosopher, founding director of an exact office, his design research practice based in Jakarta and Berlin, and research coordinator of User Group Inc. LLP, a London-based, worker-owned cooperative building software for disaster response and environmental monitoring. With Anna-Sophie Springer, he is co-principal investigator of *Reassembling the Natural*, an exhibition-led inquiry into the natural histories of the Anthropocene, and co-editor of the *intercalations: paginated exhibition* series, published by K. Verlag and the Haus der Kulturen der Welt in the context of *Das Anthropozän-Projekt*. Previously, Turpin worked as a Research Scientist at the Massachusetts Institute of Technology (MIT), and a Research Fellow at both the Center for Southeast Asian Studies, University of Michigan, and the Australian Center for Cultural Environmental Research, University of Wollongong; he was also awarded a prestigious Vice-Chancellor’s Postdoctoral Research Fellowship at the Smart Infrastructure Facility, University of Wollongong, for his work on strategic climate change adaptation in Southeast Asia. He has taught advanced design research at the University of Toronto, the University of Michigan, the University of California Berkeley, and the Strelka Institute for Media, Architecture, and Design in Moscow. Turpin is the author of numerous essays on philosophy, art, design, and the environment, and he is the co-editor of *Fantasies of the Library* (2016), *Art in the Anthropocene* (2015), and *Jakarta: Architecture + Adaptation* (2013), and editor of *Architecture in the Anthropocene* (2013).

“Nuovi paesaggi nella poesia tedesca contemporanea”
[“New Landscapes in Contemporary German Poetry”]

AMELIA VALTOLINA

Despite the ‘spatial turn’ in the academic debate, the question of the relationship between space and contemporary poetry still demands a theoretical approach going beyond the Heideggerian and post-Heideggerian discourse. On the other hand, the emphasis on place and emotions in recent studies about Anthropocene lyric (see Bristow, 2015), while focusing on the affective aspects of this relationship, seem to overlook those structural and poetical elements, which characterize the new configurations of landscape in contemporary poems. After discussing why space in poetry is an *a priori* relational space ever since Hölderlin’s verse “*Dichterisch wohnet der Mensch auf dieser Erde*”, the speech will attempt to rethink landscape in the poems by Lutz Seiler, Marcel Beyer, and Uwe Kolbe, showing how their peculiar *weltoffen* character, though conditioned by the dynamism of environmental changes, highlights new poetical configurations of place in our times.

AMELIA VALTOLINA teaches Modern German Literature at the University of Bergamo (Department of Humanities), where she serves as a member of the Doctorate School in Studi Umanistici Transculturali. Expert of XIXth century German prose and poetry, and in particular of Gottfried Benn’s oeuvre, she devotes her attention to the analysis of aesthetic categories (form, figure, fragment) in the literary text. She has edited the Italian translation of works by Ilse Aichinger, Gottfried Benn, Theodor Fontane, Rainer M. Rilke, and Lou Andreas-Salomé. Among her books, *Blu e poesia. Metamorfosi di un colore nella moderna lirica tedesca* (2002; French edition, 2006), *Parole con figura* (2010), and *Il sogno della forma. Un’idea tedesca nel Novecento di Gottfried Benn* (2016). She regularly takes part to the activities of the Konrad Adenauer Stiftung in Berlin and of the Eranos Foundation in Ascona and is a member of the Gottfried-Benn-Gesellschaft. Together with Andrea Bajani, Maurizio Ferraris, Paolo Fabbri, and Talia Pecker-Berio, she is also a member of the scientific board of the Fondazione Europea del Disegno, founded in 1997 by Valerio Adami, Jacques Derrida, Carlos Fuentes, Daniel Arasse, and Saul Steinberg, and is chief editor of its *Annali* (Bruno Mondadori, il Melangolo, Quodlibet).

ERANOS FOUNDATION
Via Moscia, 125
CH-6612 Ascona
Tel. +41 (0)79 194 30 90
Tel. +41 (0)91 792 20 92
info@eranosfoundation.org
www.eranosfoundation.org