



## *Why Rosmini Studies?*

*In the long tradition of journals on Antonio Rosmini, which dates back to the second half of the nineteenth century, «Rosmini Studies» is the first open-access online journal. Issued by the Centro di Studi e Ricerche ‘Antonio Rosmini’ of the University of Trento, it is an annual publication with strong international character, which is revealed not only by the choice of its name and the editorial, which is going to be written in five languages (Italian, English, French, German, Spanish), but also by the composition of the Scientific Committee, the nationality of the contributors (who normally will write in their mother tongue) and in the means chosen - the web, accessible for free anywhere in the world. This is based on the conviction that the rich scientific production concerning Rosmini, grown exponentially especially since the 1960s, needs today greater internationalization.*

*«Rosmini Studies» also intends to embody an interdisciplinary approach to the figure of the great philosopher from Rovereto. It seems that this is required not only because of the encyclopedic breadth of his thought, but also because of Rosmini’s multi-faceted personality. He played a major role both in terms of the history of philosophy and more generally in cultural history: just take into consideration the intense relationship with Manzoni and Tommaseo or the controversies with Gioia and Romagnosi; or what concerns the history of the Catholic Church, his role as founder of the Istituto della Carità and protagonist of the long ‘Rosminian question’; or else consider the issue of the Italian Risorgimento, for instance the publication of his celebrated political-religious ‘operette’ and his famous mission to Rome. After a long and fruitful season of specialized in-depth research, we believe that these different perspectives can and indeed must interact more intensely, if one really wants to understand such a unified and coherent personality like that of Rosmini.*

*Historical and philosophical hermeneutics certainly takes a central place within this framework. Since the early days, in the context of the long controversies between Neothomists and Neoidealists, but significantly also in the interpretation of the Spiritualists, many studies on Rosmini have undertaken not only a legitimate theoretical approach,*

but often also strongly selective comparisons with some of the major interlocutors of the thinker from Rovereto, in the first place the classics of the European philosophical tradition but also the cultural experiences contemporary to Rosmini, such as the French Enlightenment, German idealism, and the Catholic counter-revolutionary traditionalism. This approach has had indisputable merits in expanding knowledge and animating the debate on Rosmini's thought. However, it seems to us that, at times, it has also led to interpretations which tend to be self-referential or partial and distorted, if not quite misleading, for lack of a correct interpretation of history. The objective of «Rosmini Studies» is therefore to encourage, in the approach to the reflection on Rosmini, a more rigorous historical-philosophical and, if necessary, even broader philological or historical-cultural hermeneutics. Indeed, we believe that, for a full and correct understanding, Rosmini must first of all be positioned in the context of his time, and particularly in the cultural and philosophical debate that saw him as a protagonist alongside (and often in contentious dialogue with) other great philosophers and intellectuals of his time, Italian and European, from Romagnosi to Gioberti, from Voltaire to Rousseau, from Kant to Hegel, from Smith to Malthus and Saint Simon. In this view, an appropriate approach to the writings of Rosmini requires not only proper philological exegesis, but also diachronic projection into the context of the evolution of Rosmini's thought, through the extremely varied sources on which he drew, and finally in relation to the interpretations of these texts provided by authoritative later thinkers.

Well-known is the extent to which Rosmini's reflection, particularly in its highest theoretical dimension, is the carrier of a strong charge of non-actuality or irrelevance in respect to the modern or anti-modern paradigms of his time. To interpret this as the expression of an incurably traditionalist position just because of its metaphysical and ontological foundation appears today a totally unconvincing hermeneutic operation, if one only considers the strong vocation of innovative thinking Rosmini historically manifested in many fields of knowledge, from epistemology to political philosophy, from theology to anthropology, from ethics to pedagogy, from ecclesiology to spirituality. It seems, therefore, that Rosmini's 'irrelevance' can be read not as a pre-modern legacy, but as a projection into modernity and beyond modernity itself. From this perspective – which considers Rosmini as an author historically situated and inevitably dated in certain respects, but potentially able to fruitfully interact over time – he is rather to be understood as a classic of Christian nineteenth-century thought, whose lesson, like that of all the classics, never ceas-

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*es to stimulate, provoke, interrogate also our contemporary world. This is the reason why, in addition to the canonical sections dedicated to close studies on the philosopher, contributions will be hosted in the journal in which many themes dear to Rosmini will be defined in an original way through the work freely carried out by different scholars according to their specific perspectives, apparently even remote from Rosmini, but in tune with the lesson of critical-dialogic method in which the Trentino thinker was really a master.*

*To ensure scientific rigor, every contribution accepted by «Rosmini Studies» is subject to a double blind peer review, except for works already publicly presented elsewhere.*