Philosophy as a ‘Critical Theoresis’

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1. The Inner Structure of a Theoresis

• Philebus 48a (θεώρησις = theoresis, rather than θεωρία (= theory)
• A theoretistical (instead of theoretical) thought has to commence, I think, from the Heideggerian concept of Zu-gehörigkeit, which literally means “co-belonging”.
• An enduring feature of dominant western metaphysics is the distance between concrete human Dasein and its ideal creations.
2. The Theoresis as Critique

• «Thus did Astyages punish Harpagus. But, to aid him to resolve about Cyrus, he called to him the same Magians who had interpreted [ἐκρίναν] his dream as I have said: and when they came Astyages asked them how they had interpreted [ἐκρίναν] his vision» (Herodotus, 1975: 157).
• A philosophy, which wants to realise itself as a critical theoresis, aims at fulfilling its task in an originary manner, in the same sense in which Hegel denoted Herodotean historiography. Theoreticistical philosophy wants to be inherently historic in the sense that it wants to participate in contemporary Dasein’s co-belonging to the world. Hence, I intend to use the formula “critical theoresis” whereas specific authors and works within the history of thought can be read as exponents of this type of thinking.

• It could be useful here to think of the verb “to realise” in the double sense of “understanding” and “actualising”, as keenly observed in the XX Century by Keiji Nishitani (Nishitani, 1983: 5)
• «The mediation between theory and praxis can be clarified only if we begin to distinguish among three functions [...]: [1] the formation [Bildung] and the perfectioning [Fortbildung] of critical theorems [kritischer Theoreme] that can stand up to [standhalten] scientific discourses; [2] the organisation of educational processes [Aufklärungsprozessen] in which such theorems can be applied and verified by causing the activation of reflection processes in target group [Zielgruppen]; [3] ultimately, the choice about adequate tactics to solve strategic issues and the drive of the political fight» (Habermas, 1978: 37).
by whom a just society can be thought of, and how?
Philosophy should assume the role of a hermeneutical circle that acts violently towards itself (Adorno and Horkheimer 2000), that is, an anti-theoreticistical theoresis (see also Venezia 2013: 104-110). A theoresis always aims to negate given categories, and never stops from requesting an interpretation of ideal representations. Furthermore, it reaches its point of acme (that is, its critical phase) when putting itself into question. The critical theoresis is essentially anti-theoreticistical, because it ultimately aims at destroying itself not to remain entangled in its own weft; it becomes a self-aware metacritique.
Thank you!