

Ist Year Scientific and Didactic Relation

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*(A) Didactics*

1) List of institutional or curricular courses

*Libertà ed eguaglianza* [Freedom and Equality], prof. Ian Carter. Mandatory seminar for the Ethics and Politics curriculum (FINO), Vercelli, October-December 2017;

*Argumentation Theory*, prof. Cristiana Amoretti and prof. Margherita Benzi. Mandatory seminar for all curricula (FINO), Genoa, February-March 2018;

*Philosophical Methodologies*. Rolling Seminar mandatory for all curricula (FINO)

*Soggettività e potere* [Subjectivity and Power], prof. Simona Forti and Carlotta Cossutta. Mandatory seminar for the Ethics and Politics curriculum (FINO), Vercelli, April-June 2018;

2) List of working papers written in those occasions

*Note sulla fine della storia: tra presentismo, processualità e palingenesi*, submitted to prof. Maurizio Pagano;

*Soggettività e storicità nell'orizzonte della precarietà*, to be submitted to prof. Simona Forti.

*(B) Research and diffusion*

1) List of lectures, seminars and conferences you have participated

*Il bene e il bello: etica dell'immagine*, prof. Ermanno Bencivenga, Turin, 6th November 2017;

*Historical Materialism 2017*, Annual London Conference, 9-12th November 2017;

PhD Program in Philosophy  
North Western Italian Philosophy Consortium

*La politica per il XXI secolo*, seminars organised by Centro studi Piero Gobetti, by Pietro Polito and Lorenzo Vai, Turin, October-March 2017-18;

*Politiche di debito e credito*, HERA research project, Vercelli-Turin, 26-27th January 2018;

*Il profetismo ebraico nel neokantismo di Cassirer e Cohen*, lecture by Nuria Sanchez Madrid, Palazzo Nuovo, Turin, 28th March 2018;

*Lezioni su Kant*, prof. Gerardo Cunico, mandatory seminar for the Theoretical curriculum (FINO), Genoa, 9th April 2018;

*Resistenze: rappresentazioni, arti, immaginari*, seminars organised by Polo presente, Polo del '900, Turin, April-May 2018;

*Public History in Piemonte*, presentation of the new national Public History manifesto (AIPH), Polo del '900, Turin, 7<sup>th</sup> May 2018;

2) List of published or submitted papers

Miotto, L., *Note sulla fine della storia: tra presentismo, processualità e palingenesi*, submitted to "Trópos", n.2/2018.

(C) Project of the dissertation

1) Short Update of your research program

Throughout the first year of the PhD I have had the chance to examine in depth the many difficulties of a broad topic such as mine. After a first attempt of approaching different insights on the problem of historical experience, from the debate on historicism of the first half of the XX century to more recent ideas on the vanishing of historical thinking, I have come to the decision to take into consideration the material condition within which historical perception is produced. The work of Reinhart Koselleck and his problematization of what is *historical time*, what makes time historical, focusing on the dialectic between experiences and horizons of expectation, provided me with the appropriate coordinates to begin this operation.

This development brought my attention to the way in which Hannah Arendt dealt with the temporalities underpinning her categories of human activity – namely *labour*, *work* and *action*. If it is certainly wrong to simply read them as periodizing and historiographical concepts, it is undoubted that Arendt used such categories in order to grasp the essence of specific epochs, characterising them by the same features of peculiar human activities. Considering that Arendt wrote *The Human Condition* in the late 50s, in a socio-economical conjuncture radically different from our own, it would be compelling to try her categories in our present, in a context in which the main aspect is not Fordist

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stability, but neoliberal precarity. In more philosophical terms, it is a matter of establishing whether the concept through which we perceive time, and therefore history, is still that of process or we need to rethink it anew, questioning the political experience that such change would then entail.

At first sight the erosion of our space of experience, due to the increased precariousness of our existences, leads to a shattered image of time, in which the present is detached from the past and the future is either a projection of the present or an unrealistic illusion. To a closer look, though, what emerged is that history ceased to function as the common world inhabited by modern subjects as emerged in XVIII century. This is not to merely register that the mutation of historical perception has played a fundamental role in the definition of what has been called post-modernity, but rather that history dismissed its mediating function between subjectivities. In the next months the framework of precarity will be further explored in its relationship with the production of historical experience.