

Editor's Preface

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This section of *E&P* is dedicated to Heidegger's ethics, an idea that might come across as impertinent, if not even as misrepresentation. It is a well-known fact that Heidegger never elaborated any ethical system, nor would he ever have made any statement on this subject-matter in an articulated or thematic way. Nevertheless, the radicality of his thought and above all the effect it had in the twentieth century – an effect which has not exhausted itself yet – leave ample space for an attempt at testing his positions outside their original context. Not to mention (but it is altogether evident that this element cannot be avoided) the uproar and embarrassment which were caused both by his support of Nazism since its very beginnings and by the total lack of self-condemnation in relation to this choice.

Leaving aside the blame and the reproach, which could be strengthened by contextual elements either located in Heidegger's thought or connected to the climate of the time, it is indeed a fact that the ethical issue remains one of the most significant and unsettling elements to have been "repressed" in Heidegger's thought. And here the term "repressed" is deliberately provocative: first of all because it intends to communicate its unmistakable presence, somehow buried in various passages, episodes and stages of Heidegger's thought; secondly because the idea that such a mighty and articulated thought-machine can proceed only by expelling, marginalizing and neglecting, whether deliberately or not, that which could block its functioning is not to be excluded; and finally because of the diffidence, if not hostility, which Heidegger often showed for any type of psychoanalytically coloured discourse or context. It is quite possible to imagine a reply bouncing back from this very context and pointing at a obvious and almost exemplary "resistance".

All this may indeed explain why our intention to trace and reconstruct some ethical, or ethical-political, motifs in Heidegger's thought could seem like a misrepresentation. And yet this distortion of meaning, in the light of the text here presented, has turned out to be not only utterly legitimate, but also capable of re-contextualizing some of Heidegger's reflections within areas and

fields which are less close to the traditional paths of his thought. The outcomes are obviously diversified, as diversified were their premises and starting points. This means that under a title such as Heidegger's Ethics does not lie the secret of a close-knit coherence, but rather that a series of perspectives and visions – which possibly, and hopefully, will not offer any type of definitive answer – can and will be found.