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PREFACE

Transparency is a notion whose relevance has almost always been pretty clear to philosophers' minds. Therefore, the aim of this section is for sure not that of recasting the history of the concept nor that of putting forward any general claim whatsoever.

In 1966 Rene Girard co-organized, with Eugenio Donato and others, an international and interdisciplinary conference convened at the Johns Hopkins University that many styled as «epochal», an event that opened the doors for «the French invasion of America»¹, an event that started a missed relation, the one between Girard himself and Jacques Derrida, one of the invited speakers.

Later on, in 1972, two books were published, *La violence et le sacré*, by René Girard and *Marges – de la philosophie*, by Jacques Derrida. In those pages we can find the formulation or the hint of the concepts that have inspired many of the scholars that are gathered around this section. Each one of them in his own way has tried to give account of the relevance of the concepts of transparency and opacity.

This section of the journal has been conceived as a polyphonic meditation on the false bottom of transparency and as a new staging of that absent dialogue: Bernard Stiegler, intertwining his answers with a general reflection on his recent agenda, recalls the role of opacity, that is to say of the technical object, in the process of collective and psychic individuation in a serendipitous agreement with Francesca Dell'Orto, who attempts to recast the transcendental basis of Phenomenology taking the opacity of consciousness in serious account. On the other side, Paul Dumouchel, challenging directly and explicitly the role and the essence of méconnaissance in Girard's mimetic theory, reflects upon a new conception of knowledge itself, in order to properly

¹R. Macksey - E. Donato (eds.), *The structuralist controversy. The languages of criticism and the sciences of man*, 40th Anniversary Edition, Baltimore, The Johns Hopkins University Press, 2007, p. ix.

understand what a mis-knowledge can be. A.J. McKenna updates his thorough investigation on the depth of the missing relation between the enemy brothers, Girard and Derrida². As far as I am concerned, I dig into the analogy and identity between the logic of the sacred and the auto-immune logic.

² A.J. McKenna, *Violence and difference. Girard, Derrida and deconstruction*, Urbana, University of Illinois Press, 1996.