

Nuno Nabais

Current Post

- Professor of Philosophy in the University of Lisbon (Portugal)
- Adjunct Professor of Philosophy in the Faculty of Medicine of Lisbon (Portugal)
- Adjunct Professor of Philosophy in the Department of Theatre in the University of Évora (Portugal)
- Visiting Professor at the University of Warwick (UK) (Jan-Oct 2004)
- Member of the Research Centre for the Philosophy of Science of the University of Lisbon (Portugal)

Education

- 1974 - Finish Secondary School in Lisbon.
- 1979 - Philosophy degree, in the University of Lisbon.
- 1983 - MA in Philosophy with a dissertation on the question of time in Nietzsche (Highest Classification by unanimity) in the New University of Lisbon.
- 1995 - PhD in Philosophy with a dissertation on the concept of possibility in Husserl and phenomenology (Highest classification by unanimity) in the University of Lisbon.

Membership of Professional Bodies and Learned Societies

- 1983/1999 - Member of the Directory Board of the Portuguese Society of Philosophy.
- 1985/1995 - Member of the Editorial Board of FILOSOFIA, the Journal of the Portuguese Society of Philosophy.
- 1990/1994 - Founder Member of the Editorial Board of the philosophical Journal ARGUMENTO, edited by Cosmos Editions, Lisbon.
- Since 1999 - Director of the Research Project «History of Madness in Portugal» financed by the Ministry of Science.
- Since 2004 - Member of the Scientific Board of the Journal of the Portuguese Society of Psychoanalysis.
- Since 2005 - Co-Director of the journal CONCEITO. Revista de Filosofia e Ciências do Homem

Research and Scholarly Activity

- Nietzsche, Freud, Husserl and Phenomenology, Deleuze, Foucault, and Derrida.
- Metaphysics of Modality, Aesthetics of Tragedy, Theory of Drama.
- Philosophy and Psychoanalysis, Epistemology of Social Sciences.
- Epistemology of Medicine.

Articles

- “Paul Ricoeur - Temps et Récit” [Paul Ricoeur’s Time and Narrative] in ANALISE nº1, G.E.C., Lisboa, 1984, pp.227-252.
- “A Des-sacralização do figurativo. A pintura de Julio Pereira”, [Des-sacralisation of the Figurative. The painting of Julio Pereira] in LOGOS nº1, Lisboa, 1984, pp.23-46.
- "O Problema do Instante na Filosofia de Nietzsche: uma abordagem genealógica", [The problem of the Instant in Nietzsche’s Philosophy: an genealogical approach] in FILOSOFIA nº1, G.E.C., Lisboa, 1985, pp.139-154.
- "Indivíduo e Individualidade em Nietzsche", [Individual and Individuality in Nietzsche] in ANALISE nº2, G.E.C., Lisboa, 1985, pp.119-158. (An updated version of this article was published in PLI, Warwick, 2001).
- “Agostinho da Silva”, FILOSOFIA nº2, Lisboa, pp.149-183.
- "Nietzsche e o Estoicismo", [Nietzsche and Stoicism] in Ao encontro da palavra. Homenagem a Manuel Antunes, Faculdade de Letras, Lisboa, 1986, pp.181-202.
- «João Lopes Alves, “Rousseau, Hegel e Marx”: as implicações modais do pensamento político» [João Lopes Alves, “Rousseau, Hegel and Marx”: the modal implications of the political thought] in FILOSOFIA nº3, G.E.C., Lisboa, 1986 (pp.142-147).
- "O niilismo segundo Nietzsche", [Nihilism according to Nietzsche], in PRELO, nº15, INCM, Lisboa, 1987, pp.71-87.
- "La critique nietzschéenne du nihilisme comme retour à Leibniz", [Nietzsche’s criticism of Nihilism as a return to Leibniz], in Leibniz. Tradition und Aktualität. V. Internationaler Leibniz-Kongress, Gottfried-Wilhelm-Leibniz-Gesellschaft, Hannover, 1988, pp.605-618.
- "O papel da ideia de eterno retorno na génese do projecto de transmutação de valores", [The role of the idea of eternal recurrence in the genesis of the projet of Transvaluation all Values] in Nietzsche: cem anos após o projecto "Vontade de Poder-Transmutação de todos os valores, (org.Antonio Marques), Vega, Lisboa, 1989, pp.133-179.
- "Pensar depois de Heidegger. A controversia em torno da questão política de Sein und Zeit", [Thinking after Heidegger. The controversy about the politics of Sein und Zeit] in FILOSOFIA nº5, Comunicação, Lisboa, 1989, pp.5-14.
- "Necessidade e contingência nos primeiros escritos de Nietzsche" [Necessity and Contingency in the early writings of Nietzsche] in Dinâmicas do Pensar. Homenagem a Oswaldo Market, Faculdade de Letras, Lisboa, 1991, pp.153-165.
- “Conversa sobre Estética e Filosofia Transcendental, com Birgit Recki, Josef Simon, Volker Gerhardt e Robert Pippin), [Talk about Aesthetics and Transcendental Philosophy, with Birgit Recki, Josef Simon, Volker Gerhardt and Robert Pippin], ARGUMENTO nº1, Cosmos, Lisboa, 1991, pp.77-81.
- "Ricoeur e Greimas: as aventuras da Hermenêutica", [Ricoeur and Greimas: the adventures of Hermeneutics] in ARGUMENTO nº2, Cosmos, Lisboa, 1991, pp.77-88.

- "A ideia de problema em "A impensabilidade da negativa" de Vieira de Almeida", [The Idea of Problem in "The impensability of the Negative" from Vieira de Almeida] in Vieira de Almeida: Colóquio do Centenario, Faculdade de Letras, Lisboa, 1992, pp.89-116.
- "Schopenhauer, Wagner e o Sublime", [Schopenhauer, Wagner, and the Sublime] in Educação Estética e Utopia Política (org. Leonel Ribeiro dos Santos), Faculdade de Letras, Lisboa, 1996, pp. 277-317.
- "Individual and Individuality in Nietzsche", in *PLI*, Warwick Journal of Philosophy, issue 12, 2001, pp. 131-64.

Authored Books

- *Metafísica do Trágico. Estudos sobre Nietzsche* (260 p.), Relógio d'Água, Lisboa, 1997. [Metaphysics of the Tragic. Studies on Nietzsche]
- A completely revised version of this book, with two new studies, will be published into English by Continuum Books (translation by Martin Earl) (2005) as *Metaphysics of the Tragic. Studies on Nietzsche*.

[Summary]

The most significant approaches to tragedy in the past century turned into a curious tragic experience for some key intellectual figures such as Walter Benjamin and George Steiner. They both saw their PhDs on tragedy being refused by the academic world. If the refusal of *The Death of Tragedy* forced Steiner to a radical rewriting of his reading of the French and English tragedy of the 17th and 18th centuries, the repudiation of *The German Baroque Trauerspiel* by the Frankfurt University strained Benjamin to an outsider and nomadic life. Publishing *The Birth of Tragedy*, Nietzsche was anticipating this outcome. He placed himself against the classical philological world and jeopardised his own teaching position. In the years of solitude and wandering, after he left Basel, he kept a strange silence in his works about tragedy. It was only in some aphorisms in *Beyond Good and Evil* and in *The Genealogy of Morals* that he approaches again the problem of the artistic joy in suffering. Unfortunately, both Benjamin and Steiner, and almost all readers after them, considered only Nietzsche's first book as his fundamental view on tragedy. And we still depend much on their erasing of the interpretations of Sophocles and Euripides which can only be found in his last books.

Metaphysics of the Tragic tries to interrupt this reception of Nietzsche's view on tragedy. It considers those two moments as expressing completely different perspectives on what concerns major questions in Nietzsche's reinvention of Greek aesthetics. The book is built in three layers: a) the reconstruction of the speculative atmosphere, i.e. the «metaphysics», surrounding each of these approaches of Greek tragedy, b) the analyses of Nietzsche's development, retracing the way which led from *The Birth of Tragedy* to *The Genealogy of Morals*, and, c) the deconstruction of the main readings which obscure the singularity of Nietzsche's final approach to tragedy.

In the first layer – the reconstruction of the metaphysics of the tragic – the book crosses four fields: a) the theory of individuation and individuality, b) the

metaphysics of modal concepts (such as contingency, possibility, and necessity), c) the idea of amor fati, d) the theory of time.

The second stratum is mainly concerned with the origin and destiny of the idea of eternal return, and with the role this idea played in the invention of the metaphysics of the will to power.

In its final level, Metaphysics of the Tragic follows the rebirth of the aesthetics of the sublime in the 1980s and the way it served to distort the inscription of Nietzsche's concept of the Dionysian in the Kantian tradition. On the other hand, it uses the reception of Nietzsche last metaphysics in the work of key thinkers of the twenty century, as Heidegger, Foucault, Derrida and Deleuze, to underline the fact that only his theory of the will to power can be illuminate his ultimate interpretation of cruelty.

- A Evidência da Possibilidade. A Questão Modal na Fenomenologia de Husserl (344 p.), Relógio d'Água, Lisboa, 1999. [Evidence of Possibility. The Question of Modality in Husserl's Phenomenology]
[Summary]

Husserl was thinking of a revision of the Logical Investigations already in 1905 in connection with the failed plan for an English translation. He began working on such a revision in 1911. Because of his work on the first and second book of the Ideas, the work was delayed until the publication of Ideas I in April 1913. The second edition of the Prolegomena and of the first five Investigations appeared in the autumn of 1913. In the preface to this second edition Husserl presented the new version of his work from 1900/1901 as a complement do the Ideas, as the introduction to concrete phenomenological work. But this complementary relationship between the work of 1901 and 1913 was recognised as impossible in the case of the Sixth Investigation. This last part will need a radical and total revision. And here began a strange story.

He decided, in 1921, to publish the original version from 1901, sacrificing then all the material written to this revision. Nevertheless, he continues to work on the new perspectives opened by those almost twenty years of permanent reforming of the Sixth Investigation, which he never published. If we think that the major refutations of Husserl, coming from inside the phenomenological movement, were built on a close reading of this Investigation in its unrevised form – that was the case, not only of Heidegger or Lévinas, but of Derrida's Speech and Phenomena and Tugendhat's The concept of Truth in Husserl and Heidegger as well – we can realise how decisive it could be to enter the way Husserl himself revised this fundamental piece of the phenomenological program.

Evidence of Possibility explores two central chapter of this until then never published material (it was published only in 2002, as Band XX/I of the Husserliana edition, by Ullrich Melle): the fourth and the fifth chapters on, respectively, the concept of possibility and the concept of evidence. They reveal a radical change. In 1901 edition, possibility is the mode of existence of all meaning, since it contains the eventuality of being fulfilled by intuition (perception of imagination). But this possibility does not depend on this

eventuality. There are immanent rules of meaning, a priori logical and semantical rules, which guarantee their possibility (even the impossible meaning “round square” is possible as meaning). The evidence is the grasping of the adequacy between a possible meaning and an actual intuition, that is, between the intentional content of an actual meaning intention and an object or a state of affairs given in perception or imagination. In the revised version Husserl introduces a distinction between possibility and consciousness of possibility. Every consciousness has a meaning as its intentional content, and is the belief in the existence of an object or a state of affairs as possible (what Husserl calls the “doxical consciousness” and Russell will call “propositional attitude”). The question, in chapter fifth of the new text is now: what kind of consciousness can be the one whose correlate is a possible object? Is there an evidence of possibilities?

In this book, we follow Husserl in his attempt to build both a new concept of possibility and new concept of evidence, in order to explain phenomenological the different modes of existence of non-actual object and the different ways they can be grasped in evidence. We follow Husserl all along his work, until his last and never published book, *Logische Studien*, which was partly edited posthumously by L.Landgrebe as *Experience and Judgement*.

In a second moment, we cross the several refutations of Husserl’s so called “metaphysics of actuality” or “metaphysics of presence”. We underline the fact that almost all the dissidences inside the phenomenological movement try to escape what they considered Husserl’s illegitimate privilege of the actual. Heidegger’s definition of *Dasein* as Possible-being, Ricoeur’s ontology of possible worlds as the horizon of meaning changing in the metaphorical sentences, or even Derrida’s reinterpretation of the transcendental as the field of the conditions of im-possibility, they all must be understood as mistaken the real phenomenology of possibility in the last work of Husserl. We try, also, to discuss some recent interpretations of the phenomenological concept of “intentionality” inside possible world’s logics, or even metaphysics of modality.

Editor

- Vieira de Almeida. *Colóquio do Centenário* (249 p.), Departamento de Filosofia, Faculdade de Letras de Lisboa, Lisboa, 1991.
- Heidegger, (253 p.), special issue *Filosofia*, *Publicação Periódica da Sociedade Portuguesa de Filosofia*, Editorial Comunicação, Lisboa, 1989.

Research Supervision

- The question of undecidability in Derrida. A structuralist approach to deconstruction. Lina Mota.(Master, 1998).
- Immanence in the ontology of Michel Henry. Filipe Tereno (Master, 2003).
- Nietzsche and Dionysus. The early writings. Victor Gonçalves (Master, 2004).
- The nature of color in Mark Rothko paintings. Rosalina de Castro (Master, 2004).
- The problem of personal identity in Paul Ricoeur. Fatima Martins (Master, 2004).

- Imagination and Imaginary in Sartre. Paulo Cardoso (Master in progress).
- Foucault and Language. Between discourse and speech. Nuno Melim (PHD in progress).
- Deleuze and the concept of the History of Philosophy. Eduardo Pellejero (from Argentina) (PHD in progress).
- Merleau-Ponty and Lévy-Strauss. The unconscious and the body. Davide Scarso (from Italy) (PHD in progress).
- Investigação Filosófica da Atenção. Alexander Gerner (PHD in progress)

Teaching

- 1979/84 - Teacher of Philosophy at High Schools in Lisbon.
- 1984/1995 – Assistant Professor of Philosophy in the University of Lisbon.
- Courses taught – Ancient Philosophy, Theory of Knowledge, Philosophical Anthropology, and Epistemology of the Human Sciences.
- Since 1995 – Full Professor of Philosophy in the University of Lisbon.
- Courses taught – Ancient Philosophy, Contemporary Philosophy, Theory of Knowledge, and Epistemology of the Human Sciences.
- Since 1997 –Adjunct Professor in the Faculty of Medicine of the University of Lisbon.
- Courses taught – Philosophy of Knowledge, Bioethics.
- 1998/2000 –Adjunct Professor in the Lisbon Drama Conservatoire.
- Courses taught – Theory of Drama, Semiology of the Spectacle.
- Since 2000 – Adjunct Professor in the Department of Theatre in the University of Évora.
- Course taught – Theory of Actors Work.
- 2004 – Visiting Professor in the University of Warwick.
- PhD Seminar on the aesthetics and metaphysics of tragedy - Kant, Nietzsche, Artaud, Foucault and Deleuze (2 hours a week during ten weeks).

Pedagogic Interests

- 1985/1991 - Member of the Philosophy Teachers Research Group of the Portuguese Society of Philosophy.
- 1986/1988 – Member of the Pedagogical Committee in the Department of Philosophy at the University of Lisbon.
- 1989/1991 – Co-Director and Teacher of the Post-graduate teaching training program for Philosophy at the University of Lisbon.
- 1997/1998 – Scientific Consultant for National Examinations for Philosophy, Ministry of Education.

Membership of University Committee(s) and Task Group(s)

- 1997/2003 – Erasmus Coordinator for the Department of Philosophy at the University of Lisbon.

Relevant External Activities

- 1983/1999 - Member of the Directory Board of the Portuguese Society of Philosophy.
- Since 2004 - Member of the Scientific Board of the Journal of the Portuguese Society of Psychoanalysis.

External Examining Experience

- 1995 - External Examiner PhD, Maria Laura Ferreira dos Santos, *Pensar o Desejo em Freud, Girard e Deleuze*, [Thinking Desire in Freud, Girard, Deleuze], University of Braga, Portugal.
- 1995 – External Examiner PhD, Antonio Magalhães, *Hermenêutica e Sentido em Paul Ricoeur* [Hermetics and Meaning in Paul Ricoeur], University of Aveiro, Portugal.
- 2004 – External Examiner PhD, Rafael Gomes Filipe, *A presença de Nietzsche na obra de Max Weber* [Presence of Nietzsche in the work of Max Weber], New University of Lisbon, Portugal.

Overseas Links

- Fellow researcher of the Husserl-Archives Leuven, Belgium.
- Member of the Centre for Literature and Philosophy, University of Warwick.

Media Experience

- 1990/1994 – collaborator (columnist and review author) for the philosophical field, of the PÚBLICO daily newspaper, Portugal.
- Since 1994 - collaborator (review author), for the philosophical field, of the EXPRESSO weekly newspaper, Portugal.
- 2001/2 – Work with the Theatrical Group Garagem, Lisbon, Portugal.
- Since 2001 – Coordinator of cultural activities of the Philosophical and Theatrical Bookshop Eterno Retorno. *Filosofia em Segunda Mão & Teatro*, Lisbon, Portugal.

Research Grants and Awards

- 1982/83 - Research Grant for MA Dissertation from Ministry of Education, Portugal, £600/month.
- 1984/85 – Research Grant for PhD studies in the Complutense University of Madrid from the Ministry of Foreign Affairs, Spain, £500/month.
- 1987 – Two months Language Course Grant from the Goethe-Institut, Konstanz, Germany, £1000/month.
- 1990 - Two months Language Course Grant from the Goethe-Institut, Heidelberg, Germany, £1000/month.

- 1991/1992 – Research Grant for PhD research in the Husserl-Archives in Leuven (Belgium) from the Ministry of Foreign Affairs, Belgium. £800/month.
- 1992/1993 – Research Grant for PhD research in the Husserl-Archives in Leuven (Belgium) from Fundação Gulbenkian, Lisbon, Portugal. £800/month.
- 1993/1994 – Research Grant for PhD research, Ministry of Science, Portugal, £1200/month.
- 1998 – Portuguese Pen Club Award for Essay attributed to my book "Metafísica do Trágico. Estudos sobre Nietzsche", £2000.

Study Abroad

- 1984/1985 - Doctoral studies in the Complutense University of Madrid (Spain).
- 1991/1993 – Research Fellow at the Husserl Archives in the Catholic University of Leuven (Belgium).
- 1995 – Research Fellow of the Institute for Advanced Studies of the University of Jerusalem (Project Philosophical Controversies).

Language Skills

- English – fluent
- French – completely fluent
- German – fluent
- Spanish – completely fluent
- Italian – fluent

Forthcoming Publications

- A Crise do Homem Europeu e a Filosofia (trad. e prefácio), Lisboa: Relógio d'Água, 2005.
- Individual and Individuality in Nietzsche, in The Blackwell Companion to Nietzsche, London: Basil Blackwell, 2005, ed. by Keith Ansell-Pearson.
- Genealogia do Trágico. O Cruel e o Sublime no Pensamento Contemporâneo, Rio de Janeiro: Jorge Zaverucha Editora, 2005.
- (Manuscript in progress; Includes material based on my Warwick PhD seminar)
- Metaphysics of the Tragic. Studies on Nietzsche. Transl. Martin Earl. London: Continuum Books (2005-2006).
- Metaphysics of Possibility. The Transcendental Approach (Manuscript in progress; for publication in 2006-2007).

Conferences

- Nietzsche and the question of Madness, paper in "Nietzsche and Foucault", Workshop org. by Keith Ansell-Pearson, Warwick University, 8th of June, 2000.
- Nietzsche and the Sublime, plenary conference in "8th Annual Conference of the Nietzsche Society", Durham University, 8-10 September, 2000.

- From Possibility to Power: An Archaeology of the Experience of Nature in Husserl, paper in "Merleau-Ponty and the Philosophy of Nature", Workshop org. by Keith Ansell-Pearson, Warwick University, 30th of May, 2003.
- Cruelty and Sublimity: the Nietzsche-Artaud connexion, plenary conference in "10th Annual Conference of the Nietzsche Society", Warwick University, 12-14 September, 2003.
- Masochism according to Deleuze, paper in "Tuesday Lectures", org. by Christine Battersby, Centre for Literature and Philosophy, Warwick University, 3th of February, 2004.
- Husserl and Possibility, paper in "Wednesday Lectures", org. Ulrich Haase, Department of Philosophy, Manchester University, 4th of March, 2004.
- Bartleby and the Sublime: the Aesthetics of Masochism in Deleuze, paper to the "Conference On the Sublime", org. by Christine Battersby, Warwick University, 13th of March, 2004.
- Na Mente de um Criminoso - participation in XVII Colóquio da Sociedade Portuguesa de Psicanálise - Psicanálise e Justiça, Goethe Institut, Lisboa, 29th of May, 2004.
- Deleuze's Reading of Nietzsche's Concept of the Tragic, paper in "Nietzsche and Deleuze", Workshop org. by Keith Ansell-Pearson, Warwick University, 12th of June, 2004.
- Literatura como Arte do Diagnóstico. A Questão do Sofrimento em Ricoeur e Deleuze, paper at the colloquium "Medida, Incerteza e Relação em Medicina, I Encontro de Filosofia e Medicina", Universidade da Beira Interior, 11-13th November, 2004.
- Nietzsche e o Regresso à Tragédia Grega no ano de 1887, paper to the conference "Nietzsche e os Gregos", Rio de Janeiro, 18th November, 2004.
- Deleuze e as Faculdades, paper to the conference "Deleuze e a Educação", Rio de Janeiro, 20th November, 2004.
- Conceitos Filosóficos de Espaço, paper in the Faculdade de Arquitectura de Lisboa, 25th November, 2004
- A Morte Medieval: Nascimento para a Eternidade, with Ana Maria Rodrigues, "Ciclo Vida e Morte", Livraria Eterno Retorno, Lisboa, 20th April 2005.
- O Laboratório Metafísico de Beethoven. De Kant a Nietzsche, Festa da Música, Centro Cultural de Belém, Lisboa, 22th April 2005
- Novas formas de abordar a paisagem, livraria Eterno Retorno, Lisboa, 3 June 2005
- Figuras do Limite no Tempo Teatral, livraria Eterno Retorno, Lisboa, 22th June 2005.
- Arquitectura e Teatro - paper to the 3º Seminário Internacional de Projecto da Faculdade de Arquitectura da U.T.L./Universidade de Évora "Para-Arquitecturas; Concepção Arquitectónica e Requalificação Urbana", 25th July 2005.
- Pensar contra Nietzsche: o caso Deleuze - participation in "café Filosófico Pensar contra Nietzsche", Livraria Cultural, São Paulo, 25th August 2005.
- O ensino de filosofia após Deleuze e Derrida - participation in "Notas para pensar a filosofia da educação", Rio de Janeiro, 29 th August 2005.

- Nilismo(s) do Sísmico - participation in "Sessão Plenária: Nilismo(s) do Sísmico do II Fórum de Filosofia Contemporânea (KRISIS)", Rio de Janeiro, 30th August 2005.
- Estética da Paisagem - paper to the conference "Novas formas de abordar a paisagem" in the Instituto Superior de Agronomia de Lisboa, 17th September, 2005
- Do idealismo transcendental ao empirismo transcendental: Kant, Husserl e Deleuze - Simpósio de Filosofia Moderna e Contemporânea promovido pelo Centro de Ciências Humanas e Sociais da Universidade Estadual do Oeste do Paraná, Campus Toledo, Brasil, 28 de Outubro de 2005.
- Figuras do Desaparecimento em Vigiar e Punir - communication to the Colóquio Internacional de Filosofia e Ciências Humanas - "Lei, Segurança e Disciplina. Trinta anos depois de Vigiar e Punir de Michel Foucault", organized by Centro de Filosofia das Ciências da Universidade de Lisboa, pelo Centro de História e Filosofia da Ciência e da Tecnologia da Faculdade de Ciência e Tecnologia da Universidade Nova de Lisboa, Centro de Comunicação e Linguagens da Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa and Instituto Franco-Português de Lisboa, in Lisboa, on the 24th of November, 2005.