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FRANZÖSISCHER MATERIALISMUS ALS KRITIK AN MITTELALTER UND RATIONALISMUS  
(pp. 12-22)

#### ABSTRACT

*The following contribution will show that the French materialism of the 18th century which seems to make an end of all traditional metaphysics and theology is deeply based on medieval traditions. The main item is the concept of nature. It is regarded as causa sui, a very traditional idea. Determinism is one of the characteristics of French materialism. It is a heritage of protestant positions. The epistemology is mostly based on English empiricism and has an indirect relationship to medieval nominalism. Finally the Message of French materialism is a political one.*

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D'HOLBACHS *SYSTÈME DE LA NATURE*. MATERIALISTISCHE PHILOSOPHIE ZWISCHEN WISSENSCHAFT UND  
WELTANSCHAUUNG  
(pp. 23-42)

## ABSTRACT

*This article is dealing with some issues of the materialistic metaphysics of the Baron d'Holbach and its position between science and ideology. His main work, the *Système de la nature*, provides – as the subtitle indicates – a materialistic and totally atheistic view of the “laws of the physical and the moral world”. Part I starts with some remarks concerning the place of French materialism in the history of philosophy followed by a discussion of d'Holbach's conviction that man is enslaved by his ignorance of nature in part II. D'Holbach claimed that men completely misunderstood the conditions of morality because of this ignorance. He developed a theory in which it is claimed that man is a part of the physical world. Part III scrutinises the reductionist method d'Holbach used to establish his materialistic attitude to the classical problems of metaphysics. Part IV discusses some aporias which are inherent in his reductionism concerning the deterministic approach to nature, the critique of religion as a sort of deception by priests and despots, and the concept of nature as oscillating between causal determination and a moral norm.*

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KANT RADIKAL DYNAMISCHE THEORIE DER MATERIE IM BLICK AUF NEWTON UND LEIBNIZ

(pp. 43-60)

## ABSTRACT

*In his Metaphysical Foundations of Natural Science, Kant outlines a theory of matter that is radically dynamical in the sense that it transforms matter itself to fundamental attractive and repulsive forces. The paper discusses the indebtedness as well as the opposition of Kant's conception of force and matter to both Leibniz's and Newton's dynamical theories. The paper explores (a) Kant's conception of material substance as a sum total of motive forces, of relational properties, (b) his conception of the natural order based on those innate forces as an immanent order of material things and (c) his account of the a priori derivation of the fundamental forces.*

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MATERIALISTISCHE IMPLIKATIONEN VON REFLEXIVITÄT. MATERIE UND ARBEIT IN DER *WISSENSCHAFT DER LOGIK*

(pp. 61-75)

## ABSTRACT

*The notion of matter in Hegel's Science of Logic is part of a transcendental reflection. It does not mean the object of the natural sciences. Even though matters refer to something that is mainly not the subject but determined by the laws of nature – it is the very notion of it. At the same time, this kind of objectivity can only be determined by the subject and through its differentiations. The mediation of these two aspects is developed as teleology. Hegel takes this problem as the substance of matter showing the consequences for the system of Logic. In contrast to the Hegelian program this essay focusses on the question, whether or not this transcendental notion of matter has implications beyond the Science of Logic – for example for matter as a natural experience or as a result of labour.*

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VON HEGELS GESTTHEORIE ZU MARX' MATERIALISMUS DER ZWEITEN NATUR

(pp. 76-91)

## ABSTRACT

*The sort of materialism inaugurated by Marx is commonly defined as “critical materialism”. In this paper I shall raise the question whether this definition is sufficient to capture the whole meaning of Marx concept of materialism. I want to show why the formula “materialism of second nature” is more appropriate to the intended program of Marx than the formula “critical materialism”? To answer this question, we begin to take a closer look at some general characteristics of Hegel’s theory of second nature that forms the basis of the Marxian concept of materialism.*

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NEGATIVE DIALEKTIK UND MATERIALISMUS  
(pp. 92-105)

## ABSTRACT

*The central topic of Adorno's Negative Dialectic is modern subjectivity. It is also the key to Adorno's specific notion of materialism. Contrary to common opinion, it is possible to reconstruct a clear conception of materialism in Adorno's work. However, since it presents the result of the overcoming of the dichotomy of nature and autonomy in Adorno's concept of the subject, this materialism cannot be detected from the point of view of early modern materialist traditions. Instead, it is a result of Adorno's critique of classical German philosophy and Marxist social theory. According to Adorno, the transition to his kind of materialism follows from the priority of the object and the concept of the non-identical. It has its roots in the object-dependency of subject and in its own object-quality as well, more specifically in the abilities to suffer and to achieve happiness. This object-quality is not a raw anthropological property, but it is substantially related to the historical development of social relationships. The paper will reconstruct Adorno's concept of materialism by discussing the relevant parts of the Negative Dialectic.*

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DER MATERIALISMUS ÄSTHETISCHER ERFAHRUNG BEI ADORNO  
(pp. 106-117)

## ABSTRACT

*The epistemic constellation which is sensitive to the oppression of unintegrated matter is named unregulated experience in the work of Adorno. Trying to express this experience language reaches its limits since its very element is notion. Another, more direct medium is art. Although art has a greater affinity to this experience due to its sensuality, every piece of art also needs to draw the consequences which are demanded by the fact that it is art. This implies that it has to use historically relevant material, to mediate this material with other material and nevertheless to express the oppression through the mediation. Thereby society reflects itself in the works of art although this reflection is only possible if these works can be shaped as if they didn't need to serve a purpose in society. To help the recipients of art make this experience, verbal articulation becomes necessary again.*

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APPUNTI SUL PROBLEMA DEL TEMPO  
(pp. 121-137)

#### ABSTRACT

*The Archivio speculativo section contains in this issue the unfinished text of the essay to which Carlo Arata was working at the time of his disappearance.*



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IL "PRIMO IDEALISMO" NEGLI *SCRITTI GIOVANILI* DI HEGEL  
(pp. 141-153)

## ABSTRACT

*After his Kantian period, Hegel conceives, as will be shown, in his Francfortian writings (1797-1800) a position of a first idealism. The ethical and religious self will be founded in an Absolute, which is as such unknowable by reflexion and reason. It will be shown as well, that Hegel considers fundamental insights and problems, for which a solution is not yet to be found in his early conception. This will be discussed concerning the following subjects: 1. Hegel's critique of Kant's ethics on the base of Schiller's critique, 2. Hegel's interpretation of the prologue of St. John with Fichtean determinations of judgments, and 3. the relation between finitude and infinity and the efforts to grasp them by intellectual or poetic intuition and reflective judgments. Central prefigurations of later Hegelian insights here will emerge.*

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EMANUELE SEVERINO E LA FEDE CRISTIANA COME DUBBIO  
(pp. 154-169)

## ABSTRACT

*According to E. Severino, the Catholic doctrine of faith which traces back to Aquinas is rationally unsustainable. Severino claims that the Thomistic conviction that faith enjoys certainty and, at the same time, lacks rational evidence is inconsistent. This is why for him the Christian faith is dubitable. Some scholars have noticed that Severino's thesis is irremediably affected by the implicit claim that the Christian faith is to be evaluated in the light of mere rational criteria. In this essay, I intend to take their reflection a step further. I shall emphasize that it is the love for God – which God himself grants human beings – that lies at the center of Aquinas's doctrine of faith. For the Angelic doctor, charity leads the faithful to completely trust in God and firmly believe the revealed truths. In addition, I shall point out that the love relationship with God does not at all weaken the potentialities of human reason. On the contrary, for Aquinas it is precisely the trust in God that stimulates the believers to use reason to the best of their abilities.*

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L'HERITAGE POSSIBLE DE LA MÉTAPHYSIQUE LEIBNIZIENNE EN HERMÉNEUTIQUE

(pp. 170-182)

## ABSTRACT

*Hermeneutics argues that we are essentially beings of understanding and even, in its most famous dictum, that Being can be understood and that this understanding unfolds in language. The aim of the present essay is to recognize in this thesis a possible heritage of the metaphysics of a thinker such as Leibniz. Far from being a «postmetaphysical» form of thinking, hermeneutics would stand in the continuity of rationalist metaphysics according to which we can understand the sense and reasons of things.*