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**Metafisica in Jacques Derrida**  
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JAVIER BASSAS VILA  
[javierbassasvila@yahoo.es](mailto:javierbassasvila@yahoo.es)  
Universitat de Barcelona

DERRIDA *AVANT* DERRIDA. L'ÉCRITURE DIALECTIQUE: ENTRE LA MÉTAPHYSIQUE ET LA DIFFÉRENCE  
(pp. 5-18)

#### ABSTRACT

*This paper analyses Jacques Derrida's first work, i.e. his 1954 dissertation for the University of Sorbonne Diplôme d'Études Supérieures Le problème de la genèse dans la philosophie de Husserl, published thirty-six years later, in 1990. I claim that this work opens up a new theoretical and linguistic space between Metaphysical thought and Deconstruction, mostly forgotten by scholars. The paper focuses on Derrida's praxis of writing as a key to understand this new intermediary space based on the very notion that articulates Derrida's close reading of Husserl's work in 1954, i.e. dialectics. I try to identify distinguishing features of dialectics vis-à-vis «différance», as well as its use by the young Derrida.*

VINCENZO COSTA

vincenzo.costa@unimol.it

Università degli Studi del Molise

IL DIFFERIRSI DELL'ESSERE. METAFISICA E DECOSTRUZIONE IN JACQUES DERRIDA

(pp. 332-347)

## ABSTRACT

*Some scholars think that Derrida rejects the metaphysics as a whole. This paper focuses on the relation between Derrida and the metaphysical tradition and tries to show that in the metaphysics of presence there is something that exceeds the presence. Our aim is to outline first of all what Derrida means with metaphysics, to show how the metaphysics of Plato, Plotinus and Cusanus exceed the presence and to prove that the différance is the general law of the being, and that it precedes and makes possible the language and the ontological difference.*

PIERRE PHILIPPE JANDIN  
pierrephilippe.jandin@gmail.com  
Università di Macerata  
TOURNER LA MÉTAPHYSIQUE  
(pp. 348-358)

## ABSTRACT

*It is always a dangerous temptation to reduce the thought of an author to some phrases or some words. Thus we could “simply” consider that the particular link between J. Derrida and metaphysics is the “deconstruction” (as if there were no more than a deconstruction...). However we know how careful and cautious he was when using this “word” and how he distrusted every attempt to definite it. To understand the way of thinking of J. Derrida, we prefer to follow another path, suggested by J. Derrida himself when he underlines an analogy between deconstructive writing and cinema, specially the moments of “mounting” and “final cut”. If cinema consists in contesting the hegemony of logos when “turning the words”, we would try to expose how, with such an analogy, J. Derrida aims to “turn metaphysics”.*

SILVANO PETROSINO  
silvano.petrosino@fastwebnet.it  
Università Cattolica del Sacro Cuore Milano  
IL RAZIONALISMO DI DERRIDA  
(pp. 359-376)

## ABSTRACT

*In opposing any decision to reduce the thought of Derrida only to reflect on the “deconstruction”, the article aims to identify the essential features of what is proposed to define the “rationalism Derrida”. Moving on from the theme of “contamination” to the link “historicity / write”, the essay comes to identifying the category of “impossible” the heart of a “thought of the statement that does not stop the leak” (J. Derrida).*

CATERINA RESTA  
cresta@unime.it  
Università degli Studi di Messina  
LA METAFISICA DEL PROPRIO  
(pp. 377-394)

## ABSTRACT

*With Heidegger, but also beyond Heidegger, Derrida's deconstruction shakes classical ontology, which considers being as presence and present. But Derrida's "metaphysics" does not mean as much, as for Heidegger does, oblivion of being, but rather the process of appropriation that presides over the entire conceptual framework of Western thought. If deconstruction of the "metaphysics of the proper" is the first "motive" of his thought, it is surely in the constant confrontation with Heidegger, that Derrida refines his deconstructive instruments that lead through Nietzsche and Freud especially, to discover "the abyssal structure of the proper", in which a movement of "ex-appropriation" reveals itself already at work in the movement of appropriation and condemns this to failure. A similar structure to what Heidegger had indicated by the couple Ereignis-Enteignis and by thinking an event beyond being.*

MARIO VERGANI

mario.vergani@unimib.it

Università degli Studi di Milano-Bicocca

DIFFERENZA ED ECCESSO. DECONSTRUZIONE DELLA METAFISICA E DINAMICHE DEL CONTEMPORANEO  
(pp. 395-411)

## ABSTRACT

*The article deals with the relationship between deconstruction and metaphysics as a theoretical gesture which provides philosophical tools to interpret processes and decompositive dynamics of the contemporary, in a general differentialist framework. Discussing with several authors such as Nancy, Gasché, Luhmann, Sloterdijk and Habermas, the essay aims at analyzing use and shift of the following notions in Derrida's thought: différance, excess, enclave, foreclosure, and their presence in last seminars on sovereignty.*

ADRIANO ARDOVINO  
adriano.ardovino@unich.it

Università degli Studi "G. d'Annunzio" Chieti-Pescara

*SI EXPLICARE VELIM*. NOTE SULL'INTERPRETAZIONE HEIDEGGERIANA DEL TEMPO IN AGOSTINO (1930/31)  
(pp. 415-431)

## ABSTRACT

*Heidegger's conference and seminar dedicated, respectively in 1930 and 1931, to phenomenological interpretation of time in Augustine, Confessions, XI, offer many points of interest. This essay recalls them in its first paragraph. It then engages in an analysis of linguistic devices by which Heidegger translates, interprets, and makes own Augustinian main concepts. Conclusively it draws attention to the proximity between the difficulty of time's "explicatio" in Confessions and the interrupted "Explikation der Zeit" in Heidegger's Being and Time, as retrospectively assessed, fifteen years later, in the Letter on Humanism.*

DIEGO FUSARO

fusaro.diego@univr.it

Università Vita-Salute San Raffaele Milano

IDEALISMO PRATICO? NOTE SULLA PRIMA DELLE *TESI SU FEUERBACH* DI MARX  
(pp. 432-452)

## ABSTRACT

*Marx's "Theses on Feuerbach", written in 1845, are theoretically spaced as the mediating text between the 1844 philosophy of alienation ("Economic and Philosophic Manuscripts of 1844") and "The German Ideology" (1845-1846), that lays the foundations for the theory of historical materialism. As we know, the importance of the eleven "Theses" is that they articulate the Marxian conception of humanity and praxis: they also pose the question of the Marxist subject that is able to have dialogue with German idealism. This essay tries to underline the influence of idealistic philosophy in Karl Marx's first thesis on Feuerbach: we try to show how Marx criticizes Feuerbach's materialism using a lot of idealistic categories.*

VOLKER GERHARDT  
Volker.Gerhardt@Philosophie.hu-berlin.de  
Humboldt Universität zu Berlin  
SFERA PUBBLICA E COSCIENZA  
(pp. 453-470)

## ABSTRACT

*By presenting Consciousness as an originally public faculty in human life, in this essay Volker Gerhardt inverts the thesis of the public sphere as a political form of Consciousness. With the introduction of the transcendental role of the public sphere of Consciousness, the argumentation allows an access, on the one hand, to its intermediate position in life's relationships and, on the other, to its original constitution. As an originally objective and public faculty for the common reference to a recognized world, Consciousness is not a private organ, but a universal form of communication. Similar to technical, political and cultural institutions, this Consciousness as homo publicus has peculiar organizing principles, binding persons both to objective common material things and to subjective common motivations. From this properly cultural role of mediation, arises the internal constitution of Consciousness. Referring to theories of the triangular structure of Consciousness (Cassirer and Davidson) Gerhardt returns to underline his theory of its sociomorphic and more specifically politomorphic (politomorph) character. This Consciousness shows an ontological space of natural organizing forms. By mediating individuality and universality, it grounds the possibility of technique and culture, producing spaces of common actions and preserving at the same time the sphere of individuality. In this sense, Consciousness is the transcendental condition to establish not only Politics and Law, but Thought itself.*

EMANUELE MARIANI  
emanuelemariani76@yahoo.it  
Universidade de Lisboa

L'INDIFFERENZA DELL'ESSERE TRA L'ARISTOTELE DI BRENTANO E IL SOFISTA DELLA FENOMENOLOGIA  
HUSSERLIANA  
(pp. 471-490)

## ABSTRACT

*Do semantics and ontology necessarily proceed hand in hand? Is saying something tantamount to saying a thing that is or that exists? In this question lies a problem into which Aristotle himself incurred. Against the principles of ontology stand the provocations of the Sophistic: even what does not exist can be said. This same tension will occur, after centuries, among Brentano and some of the major pupils of his School. Here then is our proposal: the track from metaphysics to psychology beaten by Brentano is intended to invest the logos with ontological roots, whereas the renowned epigones, and Husserl above all, will rather engage themselves in an enfranchisement of the semantic dimension. Against the Aristotelianism of the teacher, we would therefore have to expect a subtle, yet noteworthy, consequence: the phenomenological rehabilitation of the Sophist, when being and saying will not proceed any longer hand in hand.*

CHRISTOPHE PERRIN

ch-pe@orange.fr

Université Catholique de Louvain

JEAN GRONDIN ET LES CHOSES DU SENS. NOTE SUR LA VIELLE IDÉE D'UNE NOUVELLE DE LA  
MÉTAPHYSIQUE

(pp. 491-509)

## ABSTRACT

*In Jean Grondin's last book, Du sens des choses. L'idée de la métaphysique (PUF, Paris 2013), an old idea seems to resound, not only that of sensus, promoted by Aristotle, but that of sensus rerum exactly which, from Tommaso Campanella to Louis-Claude de Saint-Martin, haunts philosophy. I make here the faithful summary of this major work in view of the new idea of metaphysics which it defends. Still no one ever thought of underlining this echo which it is however necessary to listen to, since I could only hear it. Thus I say a few words.*

GIORGIO RIZZO

giorgio.rizzo@unisalento.it

Università del Salento

MOTIVAZIONI E CAUSE. UNA LETTURA FENOMENOLOGICA

(pp. 510-526)

## ABSTRACT

*Investigating from a phenomenological point of view such concepts as “motivation”, “action”, “reason”, “cause” etc. confronts us with theoretical problems which become even more evident when we try to take into account different “ontological regions” and their interconnections. Are all those notions – and more generally the very ideas of “mind”, and “Geist” – reducible without any residue, so to speak, to naturalistically defined counterparts, by using the conceptual machinery of one or the other variant of supervenience theory? Or should we, even admitting that there is one natural world, accept a form of pluralism that allows for each different aspect or mode of description to be partially autonomous? For, in any case, we must take into account different kinds of dependencies (logical, ontological, epistemological, cultural and so on) which “structure” the one world we live in.*

PATRIZIA CECALA

patriziace82@hotmail.it

Sterling International Language Company

RISPONDERE DEL SEGRETO, RISPONDERE DAL SEGRETO. NOTA CRITICA AL SEMINARIO INEDITO DI JACQUES

DERRIDA *RÉPONDRE DU SECRET*

(pp. 180-187)

## ABSTRACT

*An introduction to Jacques Derrida's unpublished seminar Répondre du secret, that took place at the École des hautes études en sciences sociales in the years 1991-1992 and that is the first teaching lecture of the long series named "Questions of responsibility". We will show how the philosopher proposes the deconstructive and aporetic idea of a "phenomenology of the secret": a phenomenology that keeps the secret, in opposition to the violence of traditional philosophy and classical phenomenology that violate the secret in the name of a truth as pure presence. We will indicate at the same time the close connection between this secret, the responsibility and the deconstruction of metaphysics.*