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PREMESSA
(pp. 5-6)

ABSTRACT

Premessa is the editorial by G. Nicolaci, G.L. Paltrinieri, L. Perissinotto, which appeared in the first issue of Giornale di Metafisica (January-June 2018), about the theme of "Metaphysics and Life forms".

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METAFISICA E FORME DI VITA. TRACCIA TEMATICA
(pp. 7-8)

ABSTRACT

In this paper I try to dispel some ambiguities concerning the notion of life form and advance a thesis on its necessity in the metaphysical discourse.

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FORMS OF LIFE, PRAXIS AND REALITY
(pp. 11-23)

ABSTRACT

This article tries to make sense of the idea of a plurality of worlds and its reciprocal relation. The metaphysical and scientist conceptions of realism are criticised while pointing out the reciprocal implication between the notions of praxis and objectivity.

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LA VITA MEGARICA
(pp. 24-40)

ABSTRACT

The so-called “Megarics” completely resolved potentiality in actuality and, therefore, the possible in the real. They denied the fundamental assertion of Aristotelian metaphysics concerning the dual mode of being of substance: $\delta\acute{\nu}\alpha\mu\iota\varsigma$ and $\epsilon\acute{\nu}\epsilon\rho\gamma\eta\epsilon\iota\alpha$. According to Aristotle, the genesis of philosophy as science was entrusted to the solution of the Megaric aporia. In the essay I will test the validity of the Megaric hypothesis by verifying it on a “fact” that is normally exhibited as its most obvious refutation. What, as a matter of fact, seems better to deny the Megaric hypothesis if not the simple fact of “living”? Our thesis is that “living” is an act that is not possible except when it is enacted. Contrary to what is believed, accepting this thesis does not mean determinism at all. The Megaric hypothesis constitutes the most appropriate conceptual framework (and the one most consistent with scientific evidence) to understand life as creative duration characterized by indeterminacy and creativity.

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VALORI E PREZZI. LA CRISI DELLA METAFISICA RIFLESSA NELLA CRISI DEL MERCATO

(pp. 41-56)

ABSTRACT

In the contemporary global society all main forms of social life are re-designed along the lines of market trading and economic calculation has become the basic tool for every kind of human action. This is frequently regarded as an evolution towards a post-metaphysical world that any original metaphysical demand is going to vanish from. Going in quite the opposite direction, starting from Kant's understanding of metaphysics as humans' "natural disposition" and interpreting Ludwig von Mises' theory of economic calculation as an attempt to overcome the traditional distinction between values and prices, the article intends to show how decisive a metaphysical anthropology can be to correctly understand the project of Neoliberalism, its parabola of the last century and its deep crisis nowadays.

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WITTGENSTEIN SU METAFISICA E FORME DI VITA

(pp. 59-69)

ABSTRACT

The essay is organised into two parts. The first part illustrates those that seem to be, according to Wittgenstein, the three tendencies or the three fundamental attitudes that are at the origin of what he (sometimes) calls “metaphysics”: (1) “our craving for generality”, the dogmatic attitude; and the tendency towards sublimation. The second part suggests that Wittgenstein’s call to accept the form(s) of life (or the facts of living) as what is given to us should be understood as a maxim of method aimed at counteracting the tendencies of metaphysics with an “antireductionist” spirit.

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L'INTELLIGENZA DIVINA COME FORMA DI VITA IN ARISTOTELE

(pp. 70-79)

ABSTRACT

On the grounds of Met. XII, 7 this contribution construes the Aristotelian god as a form of biological life and intelligence, its essential connotation, as a form of life. Life (zoè), a term that strictly means biological life, thought or rather the reflexivity of thought, whose “act is also a pleasure” belongs to the Aristotelian god. The latter characteristic is the main reason to argue that the Aristotelian god is, like the “heart”, “a living being in a living being”, in that living organism which amounts to the universe. Accordingly the skies and the cosmos itself are self-propelled and intelligent to Aristotle, who in De Philosophia wonders whether they are also endowed with sensations. Therefore the divine principle of the universe should not be interpreted as transcendent but instead as the fulcrum at the heart of the (biological) life of the universe.

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FRIEDRICH NIETZSCHE E LA "VITA VERA"
(pp. 80-88)

ABSTRACT

The question of life, decisive in Nietzsche, is approached through three keys: as Dionysian zoè, as Goethian metamorphosis, as cognitive experimentation.

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«FORME DI VITA». L'OSSIMORO DI GEORG SIMMEL
(pp. 89-96)

ABSTRACT

Georg Simmel was one of the philosophers who best described the multiversum of life forms. Between the constant flow of life and its stiffening into forms that block it by tracing its boundaries, is the tragic conflict that characterizes Mehr-als-Leben, human existence. At the basis of life, therefore, there is an irrational antinomy for Simmel, a real oxymoron. An emblematic example of this metaphysical intuition of human life is represented by the place of the metropolis and its Nervenleben, in which man is reduced to a "quantité négligeable" by the power of rationalization of Verstand and the monetary economy, personified in the human type of blasé.

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METAFISICA E SEGNO IN C.S. PEIRCE
(pp. 97-106)

ABSTRACT

The concept of “forms of life” seems to create great difficulty for the traditional dualism between the empirical dimension and the transcendental dimension and sovereignty, previously uncontested, of the modern idea of subjectivity. The article puts forward the hypothesis that metaphysics may provide a valid contribution to a new configuration. The paper, to prove this idea, refers to the semiotics of Peirce, whose concept of sign seems to place it in a metaphysical space.

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IMMANENZA E TRASCENDENZA. UNA RIFLESSIONE A PARTIRE DA JEAN-PAUL SARTRE

(pp. 107-115)

ABSTRACT

In this article I analyze Jean-Paul Sartre's production on the issue of choice, liberty and human power, comparing the seminal Existentialism is a Humanism with The Singular Universal, a lecture held in 1964. My point is that his position does not change radically. The possibility always comes after, après-coup. The possible exists only in the moment in which we render it actual. Action and its realization decides every human existence, and consciousness is an outcome, not a source of this praxis. In the 1964 conference Sartre again proposed this view, dealing with the problem of history. Here immanence and transcendence are coalescent, and the author invents new words (transhistorique, enveloppement), trying to express some revolutionary ideas concerning the action of the praxis.

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FORME DI VITA ED ESPERIENZA. TRA FENOMENOLOGIA E METAFISICA

(pp. 119-125)

ABSTRACT

Compared to exclusivist metaphysics, which gives priority to a single aspect of the experience at the expense of the others, phenomenological research intends to encompass the whole of experience. The epistemic anthropocentrism which characterizes the phenomenological approach thus leads to attention to the multiplicity and richness of the different forms of life. Among these, human lived experience plays a central role and is characterized by a dynamic relationship between sensation, image, muscular tensions, sentimental states, tendencies and acts of will. Therefore, any absolutization of experience does not seem conceivable. Attention to the concreteness of lived experience thus allows us to open up to the true sense of transcendence.

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ENERGIA E DINAMICITÀ. L'INESAURIBILE VITA PLOTINIANA
(pp. 126-136)

ABSTRACT

This essays focuses on the relationship between the categorial couple Potency and Act, considering the lexical significance of the Greek terminology: dynamis points to being able to feel, to be, to do, and therefore to a condition of passivity, of potential and capability; energheia means working, being in action, functioning, and therefore doesn't indicate a power resolving in a definitive realisation, but rather a dynamic energy. Aristotle's distinction becomes more complex in Plotinus' view, because he thinks of the principle not as necessity or as accident, but as free volition, which radiates in the different levels of life. The philosopher Luigi Pareyson (whose centennial celebration happens this year) provides a key to interpret the original source through the category of "inexhaustibility", which allows us to think of the principle and life as dynamis that is not exhausted in any energheia.

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L'*APOKATASTASI*, OVVERO LA VITA RESTITUITA NELLA SUA INTEGRITÀ MORALE. BREVE RICOGNIZIONE

FILOSOFICA

(pp. 137-144)

ABSTRACT

The term “apokatàstasis” meant a return to the original place, e.g., the return of a ship to its home port; in philosophy and in theology is a technical term used to describe the purposeful return of the cosmos or of spiritual beings to the original state in which a creature can perfectly realize its nature. Origen considered the possibility of the complete apokatàstasis, e.g., the salvation of all people and fallen spirits. The doctrine of apokatàstasis is by Origen interwoven with his anthropology, eschatology, theology, philosophy of history, theodicy, and exegesis: The return of all things to their original source would occur at the end of history. This article briefly reconstructs the context of the concept in its premises and its metaphysical and moral consequences.

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SUB SPECIE TRANSFORMATIONIS. TRASFORMAZIONE ED ORGANISMO

(pp. 145-157)

ABSTRACT

The concept of transformation is a core problem in Goethe's texts on morphology. In this article, I argue that the notion of transformation can result in a privileged perspective for a non-reductive philosophy of the organism. Keeping in mind the debate on adaptation inside evolutionary biology (e.g. S.J. Gould), I distinguish the concept of transformation from that of adaptation. The main thesis of this article is that the transformation process of an organism cannot be reduced to the realization of a predetermined possibility. This implies that the relationship between the 'possible' and the 'real', at least in the way it has been worked out in the mainstream of Western philosophy, should be reconsidered.

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LA FORMA VIVENTE FRA INDAGINE METAFISICA E RICERCA MORFOLOGICA

(pp. 158-165)

ABSTRACT

Can ontogenesis be read as praxis according to Aristotle's determination of the notion? In a dialogue with Ronchi's thinking and starting from the concept life-form, the analysis sketched in this article tries to understand the nature of the ontogenetic processes in their character of energeia atelès.

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NASCITA E METAFISICA
(pp. 166-180)

ABSTRACT

Largely removed from the philosophical debate, birth is the “life form” that precedes all the others. We cannot assist at it – the “metaphysical paradox” of an “unavoidably present absence” (Merleau-Ponty). Hegel gets close to the phenomenon by clarifying it at three levels: the status of the unborn child in the womb, actual birth as an “unheard jump”, and the spiritual and ethical “second birth.” For Heidegger, factual Being-there (das faktische Dasein) exists as being-born (gebürtig), and is, therefore, open to death.

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NEL FLUSSO. METAFISICHE POSTUMANE DELLA VITA
(pp. 181-190)

ABSTRACT

For both trans- and post-humanism, the theme of life has a crucial metaphysical role. While in trans-humanism life is the main value and, as a consequence, the goal of immortality must be pursued, by contrast in post-humanism life means especially zoè, i.e. a continual flux indifferent to individual existence. The paper analyzes this second meaning of life, thanks to a reading of some recent texts by the Italian philosopher Rocco Ronchi. Finally, the consequences of this approach and its effects on the traditional notion of man are highlighted.

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ONTOLOGIA DEL GIARDINAGGIO. PER UNA CURA DELLE FORME DI VITA
(pp. 191-199)

ABSTRACT

In this paper, I aim to define the paradigmatic framework which, more or less consciously, lay behind both the idea of the garden and gardening as a “design” process or “architecture of nature”. Then I examine whether the techno-demiurgic paradigm is the only possible approach to nature, or whether there could be an alternative: I will suggest a different paradigm, which hinges on the concept of the garden as a place of “epiphany of forms of life”. This is both a theoretical and an ethical (that is, ecological) turn, based on a speculative effort, and it suggests a consistent praxis of gardening.

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KARL-OTTO APEL PENSATORE POST-METAFISICO?
(pp. 203-214)

ABSTRACT

This paper represents both a homage to Karl-Otto Apel after his recent passing away and an opportunity to face a crucial aspect of his thought that has not been investigated enough, i.e. its relationship with the metaphysical tradition. I will argue (1) that Apel can be considered as a post-metaphysical thinker, provided that one makes clear that he does not strictly mean to “overcome” metaphysics, but to transform it from the inside. I will then show (2) that Apel makes use, however, following Peirce, of a certain concept of metaphysics, seen as a discipline aimed at developing a global hypothesis on an ontological level. I will then suggest (3) a way to develop the author’s attempt at deepening Kant’s transformation of metaphysics in another direction, radicalising his “ultimate foundations” in order to recover the traditional task of metaphysics of reflecting upon the sense of being and human existence.

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WITTGENSTEIN, TURING, AND NEURAL NETWORKS
(pp. 215-235)

ABSTRACT

The main task of this paper is grounding the socio-anthropological “naturalization” of meaning operated by the later Wittgenstein in his remarks on rule-following in the Philosophical Investigations in considerations relating to models of low-level (biological) processes of imitation, training, and learning. If the operation suggested above is successful, two of its immediate consequences are that the social aspect of language can no longer be considered as a primitive notion, but needs to be placed upon, if not reduced to, a biological foundation; and that the study of thought, and, actually, of certain brain processes, becomes prior in the order of explanation to the study of language. The issues raised in this article are relevant to Wittgenstein scholarship, to any attempt to produce an acceptable philosophy of language, and to all those interested in the tenability of one of the cornerstones of analytic philosophy, the so-called “priority thesis”: the study of language is prior, in the order of explanation, to the study of thought.

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THE COUNTERFACTUAL REASONING AND THE MANIPULATIVE ACCOUNT OF CAUSALITY. THE ORIGIN OF CAUSAL THINKING FROM FREE WILL

(pp. 236-245)

ABSTRACT

On the one hand, the counterfactual reasoning is a causal hypothesis based upon possible alternative worlds to real one. On the other hand, the manipulative account of causality evidences the conceptual core of causation, that is the “geneticity” between cause and effect: an event p can be considered “cause” of another event q, which is the “effect”, when p is principle of generation of q, that is – in interventionist language – when p makes q happen. In the work at hand, it will be shown that counterfactual reasoning and manipulative theory of causation are both grounded on free action. The human point of view, as standpoint of a free agent, seems to be necessary to interpret natural phenomena in a causal way, as writers like von Wright, Menzies and Price vigorously argue. This holds even if a strong objection of anthropomorphism has been raised in literature against manipulative theories of causality à la von Wright.

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META-ETICA NEL PENSIERO DI PLOTINO
(pp. 249-262)

ABSTRACT

Ethics does not seem to occupy a field in itself within Plotinus' philosophy; the moral questions seem to be deeply related to reflections on man and the nature of the Intellect. In this short essay I will try to define the essential aspects of Plotinus' metaphysical and anthropological reflection, in order to highlight the incidence of ethical thought in it. The ethical reflection does not seem to have an autonomous role, as there is no ethics without metaphysics; for this reason, in Enneads, Plotinus seems to theorize the existence of a "meta-ethics".

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IL *COSÌ PARLÒ ZARATHUSTRA* DI FRIEDRICH NIETZSCHE NELL'INTERPRETAZIONE DI CARL GUSTAV JUNG.

GLI INDICI DI UNA CIRCOLARITÀ EPISTEMICO-ERMENEUTICA

(pp. 263-280)

ABSTRACT

In the present article I aim to discuss the Jungian interpretation of the work Thus Spoke Zarathustra by Friedrich Nietzsche, trying to highlight the way several aspects of Nietzschean thought play a central role in the development of psychoanalytic theory. Despite the Freudian denial of such an influence and the predominant clinical approach Jung gave to his own analysis of the text in question, Nietzsche continues to attract and repel scholars within a basic recurrence which however allows us to see, in line with the most recent interpretations of his text, the ethical and theoretical importance of his reflection.

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IL SAPERE COME ANIMA ED EROS. HEIDEGGER E IL *TEETETO* DI PLATONE

(pp. 281-298)

ABSTRACT

This article aims to clarify Heidegger's reading of Plato's Theaetetus, as it is exposed in the course of the 1931-32 lectures, titled Vom Wesen der Wahrheit. Zu Platons Höhlengleichnis und Theätet. In this reading Heidegger translates the greek ἐπιστήμη with Wissen, knowledge, and tries to show that ἐπιστήμη is not the scientific knowledge on which philosophy is based as a theory of knowledge. If however knowledge as ἐπιστήμη is not scientific knowledge, according to the modern meaning, and if the Theaetetus is not actually a gnoseological dialogue, what then is the true answer to Plato's question here exposed: τί ἐστὶν ἐπιστήμη? In order to seek it, Heidegger will question αἴσθησις, perception, in its fundamental relationship with ἀλήθεια, being's non-concealment, going as far as to say that knowledge itself as ἐπιστήμη originally is soul, idea, and eros, tension of being, rather than scientific knowledge or science in general.

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IL CONCETTO DI *οὐσία*. HEIDEGGER INTERPRETE DI LEIBNIZ E IL CONFRONTO CON ARISTOTELE. PER UNA LOGICA *UR*-ELEMENTARE

(pp. 299-319)

ABSTRACT

In his reading of Leibniz on the metaphysical principles of logic, Heidegger deals with the concept of monadological substance, i.e. a concept keeping together a dialectical relation between stasis (permanence) and kinesis (becoming). During the development of this concept in his own thought, we can see how ousia (the ancient Aristotelian name for substance) would be better explained as something both permanent and changing (and expressible but not completely expressed, too). Comparing modern discussions on this subject with Aristotle's writings, and maintaining Heidegger's terms as they appear in his existential analytics, I try to support a view in which predicative logic and modal concepts may emerge from a deeper articulation of ontological knowledge of tode ti (individual existence) and to ti en einai (essence), which could be called Ur-elementary logic grounded on Umsicht, in Heideggerian terms. It becomes clear to us that we have to deal with a conception of time as "coming to presence" (Anwesenung).

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SUL LIBRO DI ADRIANO FABRIS *RELAZIONE. UNA FILOSOFIA PERFORMATIVA*

(pp. 323-327)

ABSTRACT

In the book RelAzione. Una filosofia performativa, in which his entire philosophical research finds an arrival point, Adriano Fabris elaborates a philosophy shifting the perspective from the horizon of the ego to that of the ontological relationship with others. The radical novelty of this perspective lies in the performative character which he attributes to the plural constitution of the person, creative of further relationships.

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NATURALISMO PLATONICO? A PROPOSITO DI UN RECENTE VOLUME DI CHARLES H. KAHN

(pp. 328-333)

ABSTRACT

This paper deals with platonic naturalism in Timaeus, in a dialogue with Charles Kahn's Plato and the Post-Socratic Dialogue (2013). This volume is the latest stage of Kahn's brilliant career, which also includes a critical edition of Heraclitus, important essays on the verb "being" and a successful book on Plato. The tenet of the work is that Plato's last dialogues represent a consistent phase of his thought of natural philosophy, and the mathematical models and structures on which the rationality of nature relies. The inestimable value of the book and Kahn's expertise notwithstanding, this tenet seems difficult to prove because of the intrinsic ambiguity of Plato's writing, which is inherent in the very form of the dialogue in which Plato is absent.

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VERSO UNA TEORIA DELLA VITA EMOTIVA. UN RESOCONTO BIBLIOGRAFICO
(pp. 334-353)

ABSTRACT

A bibliography for a research on modern books and articles about emotions and their correlation with life and other topics.