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Metafisica ed etica: quale rapporto?
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PREMESSA
(pp. 5-7)

ABSTRACT

Premessa is the editorial by Francesco Camera, Giuseppe Nicolaci and Domenico Venturelli, which appeared in the first issue of Giornale di Metafisica (January-June 2020), about the theme of "Metaphysics and Ethics".

Keywords: *Metaphysics, Ethics, Ethical challenges, Christian Spiritualism*

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METAFISICA ED ETICA: QUALE RAPPORTO? TRACCIA TEMATICA
(pp. 8-11)

ABSTRACT

This paper offers a topic of the eighth meeting of the “Giornale di Metafisica” which was held in Genoa in October 2017 on the theme: “Metaphysics and Ethics: what relationship?” This description, without presuming to be a complete report of the works discussed, dwells briefly, and from a personal perspective, on the different paths and fundamental issues – Relation, Action, Event – around which the proposals presented in the meeting revolved.

Keywords: *Metaphysics, Ethics, Plato, Aristotle, Philosophy*

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LE CONDIZIONI ONTOLOGICHE DELL'ESPERIENZA MORALE UNA RIFLESSIONE FENOMENOLOGICA
(pp. 15-26)

ABSTRACT

Taking the phenomenological description of concrete moral experience as its starting point, this paper has two aims: first, it seeks to identify the constitutive elements of this experience, highlighting duty (understood as the consciousness of a claim) and the unnecessary reference to value. Second, the paper details the ontological conditions of that experience, insisting on the “is-ought” correlation and on the necessarily subjective nature of the moral agent.

Keywords: *Phenomenology, Ontology, Moral Experience, Duty, Value*

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ETICA DELLA RELAZIONE E TRADIZIONE METAFISICA
(pp. 27-37)

ABSTRACT

In my paper I aim to discuss the link between ethics and metaphysics by following three steps. First of all, I want to outline three aspects of metaphysical discourse, both in its classical and modern characteristics: i. metaphysics is a theoretical form of research; ii. this research is referred mainly to a first principle; iii. in the modern age the principle is the subject. According to these steps, Kant writes that transcendental philosophy is the true «advancement of metaphysics». In the second step I briefly analyse these aspects and discuss some problems connected to them. Finally I outline an «ethics of relationship», which proposes to solve those problems and to give the opportunity to a renewal of metaphysics.

Keywords: *Ethics, Metaphysics, First Principle, Otherness, Relationship*

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“TRA” METAFISICA ED ETICA: UN RAPPORTO ALL'INFINITO

(pp. 38-52)

ABSTRACT

Among the different ways in which the relationship between metaphysics and ethics has been considered, there is one that can be drawn from the works of Franz Rosenzweig, whose first part of Star of the Redemption was devoted to meta-physics and meta-ethics. Starting from his way of conveying the prefix meta-, this paper will first discuss how metaphysics and ethics are distinct and at the same time intertwined and subsequently how this can happen, supposing that “meta-” and infinite can be joined together. The relationship of metaphysics and ethics tends to the infinite, because every way in which the relationship is thought expresses an effective and not indeterminate way of doing so. Félix Ravaisson, Stanislas Breton, Paul Ricœur, Blaise Pascal and the mathematician George Cantor will be the Wegmarken of this path.

Keywords: “Fonction méta-”, Infinite, Meta-Physics, Meta-Ethics, Rosenzweig, Cantor

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METAFISICA ED ETICA IN ARISTOTELE. UNA QUESTIONE DI *TAXIS*

(pp. 55-69)

ABSTRACT

*The independence of ethics from metaphysics in Aristotle can be argued – as Gadamer did – on the basis of: 1) the link between ethics and becoming; 2) his “anti-Platonism”. Both issues are discussed following the idea of a prior/ posterior order (taxis) in which metaphysics is “prior” to ethics (viz. in particular *Metaph. A 1-2*; *Eth. Nic. VI 3-6*). Compared with metaphysics, ethics as a practical science is revealed to be (i) a homogeneous, (ii) true and (iii) relatively exact form of scientific knowledge (iv) based on its own principles. Despite this, it is human and in no sense “divine”, and as such less universal, “less free”/ “more enslaved”, “obedient”. A way to understand Aristotle’s position is to reconsider his complex “anti-Platonism” (with special regard to *Eth. Nic. I 4*), which goes towards a “moderate departmentalism”, consciously expounded against the “episodic” vision of principles, being and knowledge of Speusippus (with reference to *Metaph. A 7, 10*; *N 4*).*

Keywords: *Metaphysics, Ethics, Aristotle, Anterior/ Posterior Order (taxis), Anti- platonism, Moderate Departmentalism*

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I *BENI DI RELAZIONE*. METAFISICA ED ETICA TRA VULNERABILITÀ E AUTOSUFFICIENZA
(pp. 70-78)

ABSTRACT

The relationship between metaphysics and ethics in classical Greek philosophy is understood not as a relationship of unilateral foundation but of co-foundation: not only in Aristotle, but also in Plato, insofar as it is considered problematic to make a rigid distinction between the young, aporetic Plato and the dogmatic, mature Plato. Through Heidegger's reflection on care as a re-proposal of this co-founding relationship of metaphysics and ethics present in Aristotle, the paper argues that the relationship between ethics and metaphysics in the ancient Greeks can indicate a way forward in our fragile, restless and divided contemporary world.

Keywords: *Aristotle, Heidegger, Metaphysics, Ethics, Care*

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FREEDOM, PASSIONS AND MORAL CAUSATION. METAPHYSICAL AND ETHICAL COMPLICATIONS OF
DESCARTES'S DUALISM

(pp. 79-91)

ABSTRACT

What is the kind of causation at stake in body-mind interaction? In these short notes, I suggest that moral causation offers a viable model to understand intra-mental causation (how the intellect and the passions can affect the will), and it can be generalized to the case of body-to-mind causation as well. Moral causation was a kind of efficient causation discussed in scholastic philosophy in order to account for free human agency. Moral causation does not entail a proper transfer of being or properties between cause and effect, but rather some broader form of communication or dialogue between the causal actors involved. Descartes resorted to moral causation in order to solve a tension in his account of freedom, but it can also provide a viable model to better understand body-mind interaction.

Keywords: Freedom of indifference, Mind-body problem, Moral Causation, Occasionalism, Passions of the soul

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METAFISICA ED ETICA A PARTIRE DA KANT
(pp. 92-106)

ABSTRACT

This paper presents two models of the coordination between metaphysics and ethics which see in the moral attitude towards the Sollen (what ought to be) the key to a new foundation of metaphysics as an overall interpretation of being. The first part deals with Immanuel Kant and his argument for the highest good or final end and focuses on the guiding role of the question about what may be hoped for. The second part deals with the parallel thesis of Ernst Bloch's ontology of not-yet-being, which is likewise characterised by a leading role of hope but does not accept theistic implications and is more concerned with an open utopian as well as an eschatological view of the future of man and the world.

Keywords: *Metaphysics, Ethics, Sollen, hope, Kant, Bloch*

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FILOSOFIA IN SENSO COSMICO E DESTINAZIONE DELL'UOMO
(pp. 107-121)

ABSTRACT

Conceived by Kant as a spontaneous self-legislating activity, reason produces drives, norms and desires in which man, as a rational being, is a participant, but over which, as a finite being, he can neither fully exercise his cognitive power nor exercise his will to the very end. The expression "human reason" thus describes the condition in which we never find ourselves at home; or, rather, we live in our own house as guests who are not always at ease. That is to say, reason puts us in an embarrassing situation (Verlegenheit), because it reminds us that the space in which we think we can move so easily, and in which we trust we are well acclimatized in virtue of our knowledge and our skills, is but a small portion of the real breadth of the world we live in.

Keywords: *Kant, cosmic philosophy, human destination, human reason*

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FILOSOFIA TRASCENDENTALE COME ETICA E COME METAFISICA
(pp. 122-133)

ABSTRACT

The paper aims to analyse the relationship between ethics and metaphysics from the point of view of transcendental philosophy. After a brief illustration of the nature and method of transcendental philosophy, the paper reconsiders the visions of Kant, Fichte and Alberto Caracciolo on the relationship between ethics and metaphysics. From these reconstructions we see that in general two approaches to the link between metaphysics and ethics are presented. The first approach shows that ethics is open to metaphysical questioning. The second approach, instead, highlights that ethical research is part of metaphysical research, which must ‘deduce’ the moral point of view. The two approaches are not mutually exclusive, but intertwine in different ways.

Keywords: *Transcendental Philosophy, Ethics, Metaphysics, Consciousness, Imperative*

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ETICA E METAFISICA IN PROSPETTIVA UTOPICA. RIPENSARE OGGI L'EREDITÀ DI ERNST BLOCH
(pp. 137-147)

ABSTRACT

The article describes the current relevance of Ernst Bloch's thought for a new insight into the relationship between metaphysics and ethics. Bloch's utopian perspective, on the one hand, implies the elaboration of an ontology of not-yet-being. Such a conception is based on the notion of materia mater and on a metaphysics of fertility. On the other, Bloch develops an ethical conception that is oriented toward the historical salvation of mankind and nature. This philosophical path leads to a reconsideration of both metaphysics and ethics: one is not superior to the other, but rather both clarify each other's standing. The importance of a critique of nihilism is also outlined in this horizon, which involves a new inquiry into the question of salvation in philosophical reflection.

Keywords: *Metaphysics, Ethics, Utopia, Temporality, Salvation*

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ETICA E METAFISICA NEL PENSIERO DI GANDHI
(pp. 148-160)

ABSTRACT

The essay focuses on the philosophy of Mohandas Karamchand Gandhi, within the framework of the relationship between ethics and metaphysics. Although the Mahatma, as has been rightly pointed out by many, was essentially a practical man, it cannot be denied that his teachings reflect some strongly supported metaphysical beliefs. The investigation starts from the analysis of Satya (Truth) and ahimsā (non-violence), which are the basic principles encompassing Gandhi's thought. Subsequently, the analysis examines the relationship between Truth and God, showing that the Gandhian formula "Truth is God" is inclusive and universal, embracing every man and every form of truth. The truth of a religion is testified, following Gandhi's teachings, through practical conduct: the authentic space of Truth is not the theoretical one, but the existential one.

Keywords: *Gandhi, Satya, Ahimsā, Advaita Philosophy, Ethics*

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INTRECCI TEORICO-PRATICI NEL DIALOGO TRA CULTURE
(pp. 161-173)

ABSTRACT

This paper seeks to understand how ethics and metaphysics are related to each other in the debate concerning the dialogue between cultures. In particular, it aims to focus on the contribution of the philosopher and sinologist François Jullien, who develops his ethical-metaphysical perspective with the central ideas of “écart”, “cultural fecundity” and “mutual intelligence”. In his critical approach to the concept of cultural identity and in his recognition of translation as a model of intercultural dialogue, significant points of agreement can be found with Ricoeur’s thought.

Keywords: *François Jullien, universalism, wisdom, intercultural dialogue, translation*

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RIFLESSIONI CONCLUSIVE. ANCORA QUALCHE CONSIDERAZIONE SU METAFISICA ED ETICA
(pp. 175-184)

ABSTRACT

The paper offers a summary of this number of the “Giornale di Metafisica” on the theme: “Metaphysics and Ethics: what relationship?” This description, without presuming to be a complete report of the works discussed, dwells briefly, and from a personal perspective, on the different paths and fundamental issues – Relation, Action, Event – around which the proposals presented in the meeting revolved.

Keywords: *Philosophy, Ethics, Metaphysics, Aristotle, Plato, Kant*

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PLOTINO EREDE E INTERPRETE CRITICO DI PARMENIDE. LA RELAZIONE TRA ESSERE E PENSIERO ALLE
ORIGINI DELLA RIFLESSIONE ONTOLOGICA OCCIDENTALE

(pp. 187-200)

ABSTRACT

The present paper aims to consider how Plotinus criticizes Parmenides' ontological monism, from an essentially Platonic perspective, especially on the basis of his own interpretation of the fr. 3 DK on the identity of being and thought. According to Plotinus, in the intelligible world (the hypostasis of Noûs), being and thought are connected to each other in a dynamic identity. In agreement with what Plato states in Sophist, and similarly to Plotinus, Proclus conceives the intelligible reality as something intrinsically living and alive. In their Neoplatonic perspective the relations being-thought and identity-difference play an essential role. The nature of these relations can indeed be considered an original and fundamental ontological question.

Keywords: *Parmenides, Neoplatonism, Being-Thought, Identity-Difference*

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SUBSTANTIA OR MACHINA. *KANT'S DOUBLE READING OF SPINOZA*

(pp. 201-218)

ABSTRACT

The first aim of this article is to show that there are in Kant at least two approaches to the reading of Spinoza's philosophy: one which can be termed 'cosmological' and the other 'ontological'. Following the first approach, Spinoza's thought can be traced, as Omri Boehm has said, in the antitheses of the antinomies of the first Critique; whereas, in the second approach, Spinoza cannot be identified as being representative of the antitheses of the antinomies, because his philosophy denies series of any kind and, hence, the very possibility of something like a 'world'. The paper then focuses on Kant's concept of totality and seeks to show that a comparison between Kant and Spinoza is essential to understanding the critical notion of "das Ganze".

Keywords: *Kant-Spinoza, Unity, Purposiveness, Totality*

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L'ARTE DEL PASSAGGIO. COMPrensIONE E INTERPRETAZIONE NELL'ERMENEUTICA ONTOLOGICA

DI NIETZSCHE, HEIDEGGER E GADAMER

(pp. 219-235)

ABSTRACT

The paper focuses on the ontological development of hermeneutics from Nietzsche's hermeneutics of liberation to Gadamer's hermeneutics of dialogue, with special consideration to the Heideggerian hermeneutics of factuality. This theoretical axis reveals a turning point in contemporary philosophy that recognizes that understanding and interpretation are two primary phenomena of existence and not just technical-operative devices involved in a textual practice. In this theoretical context, hermeneutics is configured as an anti-deterministic knowledge based on the interpretative relationship being established with the world: an open, differential and dynamic relationship understood as a metamorphic project, which is intended to undermine all essentialism; on the one hand, it aims to overcome the transparency of self-founded consciousness and, on the other, to avoid all relativistic-nihilistic polarization.

Keywords: *Hermeneutics, Ontology, Nietzsche, Heidegger, Gadamer*

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L'ESSERE COME AMORE IN GUSTAV SIEWERTH
(pp. 236-248)

ABSTRACT

Martin Heidegger's thought was widespread in 20th century philosophy and Catholic theology and well discussed among its interpreters, offering as it did cause for reflection being both interesting and problematic. Among the various philosophers and theologians who approached and debated Heidegger's ideas, the German philosopher Gustav Siewerth deserves particular attention. His intent was to defend the metaphysics of being from the accusation of oblivion. Gleaning from the works of Thomas Aquinas, Siewerth finds a possible basis for his own interpretation in the notion of the "gift" of the ideal being. For this reason, Siewerth affirms that being is inherently love and a gift, since it realizes its nature of love by differentiating itself, and only recognizes itself in this giving. From its origin being is present to man only as a love that is offered, which gives itself and in which man conquers himself. Considering love as the original form of being, it is its role of founding and giving meaning to being which gives to man and reality their own nature. This study aims to present some key coordinates in Siewerth's thought to the understanding of being as love, and subsequently to develop a metaphysics of love.

Keywords: *Being, love, metaphysics, ontological difference, Siewerth Gustav*

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TRA METAFISICA E NON METAFISICA PIPPIN INTERPRETE DELLA LOGICA DI HEGEL

(pp. 251-260)

ABSTRACT

In his latest essay, Hegel's Realm of Shadows, R. Pippin presents the results of his new reading of Hegel's Science of Logic. The innovation of his proposal is his recognition of the metaphysical dimension of the speculative logic. However, this does not imply a complete denial of his previous interpretation which he supported in his 1989 essay, Hegel's Idealism. The Satisfaction of Self-Consciousness. There, the scholar argued the need for a non-metaphysical reading of Hegel, whose philosophical aim appears to be the development of the transcendental project of self-justification of reason rather than a return to dogmatic metaphysics. Pippin now claims that Hegel's aim is indeed realized, to the extent that his philosophy does make a metaphysical commitment, but it is a post-Kantian one. What changes, therefore, is the very account of metaphysics. Metaphysics is no longer understood as an a priori knowledge of the substance, but rather, in line with Aristotle, as the determination of what is.

Keywords: *Hegel, Pippin, Metaphysics, Science of Logic, post-kantian study*

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VON HERRMANN: INTERVISTA SU HEIDEGGER E LA GNOSI
(pp. 261-275)

ABSTRACT

The paper presents my interview with Professor Friedrich-Wilhelm von Herrmann on the relationship between Heidegger and Gnosis. Von Herrmann's answers offer an overview of Heidegger's entire line of thought, and in particular, the question of Being. The question of Being is analysed in two main ways in which it develops: the transcendental-horizontal way and the ontological-historical way. The issue of gnosis is placed and discussed in detail within the complex Heideggerian context. Von Herrmann rules out that Heidegger is a Gnostic thinker. However, he admits that a Gnostic interpretation of certain themes is possible, provided that a precise definition of gnosis is given and explained.

Keywords: *Question of Being, Heidegger, Event, Gnosis, von Herrmann*