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WRITING TRAUMA. NARRATIVE CATHARSIS IN HOMER, SHAKESPEARE AND JOYCE  
(pagine 7-27)

**ABSTRACT**

*Can writing heal wounds whose traces not only remain indelible during a lifetime, but grow even greater if cancelled or denied? Treating the topic of narrative catharsis and searching for its conditions of possibility, the essay runs through three “stories of fathers and sons,” namely the relationships between Ulysses and Telemachus in Homer’s Odyssey, between King and Prince Hamlet in Shakespeare’s play and between Leopold Bloom and Stephen Dedalus in Joyce’s Ulysses. In this way, the essay sheds light on the enigma of transgenerational trauma and on the cathartic power of writing to “work through” trauma and translate “wounds into scars,” “flesh into fiction.”*

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ONTOLOGIE DEL TEMPO E NICHILISMI ATEMPORALI

(pagine 31-48)

## ABSTRACT

*The essay deals with some of the analytical and phenomenological proposals related to ontology of time and neo-platonic theology. About such opinions bedrock, it criticizes some kinds of timelessness nihilism, reaching the conclusion that – in opposition to neo-eleaticism, Ricoeur's third aporia of time, and sometimes to hard sciences – not only time exists and can be analysed from a metaphysical perspective, but it is also visible, then investigating from a phenomenological perspective.*

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CI SONO PIÙ COSE DI QUELLE CHE ESISTONO? ESSERE, ESISTENZA, IDENTITÀ A PARTIRE DA VAN  
INWAGEN

(pagine 49-67)

## ABSTRACT

*I shall consider the problem of the relationship between being, existence and identity according to the received view within analytic metaphysics: the “Frege-Russell-Quine” view. After a brief exposition of this view and of the problems that are typically connected with it, I shall analyze five theses that are accepted and defended by one of the most prominent philosophers who embrace the Quinean theory of existence and quantification: Peter van Inwagen. Finally, I shall dwell on some difficulties that seem to characterize van Inwagen’s theory, in particular with regard to the ontological status of fictional objects. I shall conclude that such difficulties (as well as some classical problems concerning the “Frege-Russell-Quine” view) are still left open.*

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ESISTE UN “PRINCIPIO DI CONTRADDIZIONE” IN ARISTOTELE?

(pagine 68-87)

## ABSTRACT

*The purpose of this paper is to demonstrate that the formula “principle of non-contradiction”, referred to the IV book of Aristotle’s Metaphysics, contains some features that do not apply to the meaning itself that Aristotle gives to the word ἀρχή. In the whole Corpus Aristotelicum this term always expresses a “starting-point”, whereas in Met. Γ we are led to interpret the same word in terms of law (law of non-contradiction). The following essay will seek to show that such interpretation jeopardises the deeper sense of the “firmest principle”, which should not be taken as a logic law, but rather as the “starting-point” of the meaningfulness of language, inseparable from the world’s intelligibility itself.*

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UN MODELO GENETICO DE LA RELIGIÓN PALEOLÍTICA

(pagine 91-114)

## ABSTRACT

*This text considers one aspect of the philosophy of culture that concerns the cult as a generating factor of the Palaeolithic religion and culture. Firstly the birth, structure and elements of a rite of the first sapiens living 50.000 years ago, are described. Secondly, it is suggested a theory about the comprehension of the world and of the self that the sapiens reaches through the rite, from 50.000 years ago to 15.000 years ago. In the end it is presented the generation of the social and cultural system starting from this rite.*

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D'UNE PASSION PRIMITIVE À UNE POSITION DÉCISIVE. R. DESCARTES, J.-L. MARION ET L'AMOUR  
(pagine 115-145)

## ABSTRACT

*Saturated with philosophical references without any one being explicit, The Erotic Phenomenon challenges the reader in inviting him to write the footnotes that the author banishes. Nobody ignores the influence it undergoes. Consisting in six meditations, the formula betrays the Cartesian print the book bears. The thinker J.-L. Marion being Descartes' great commentator, nobody will wonder that he leans on him to develop his liminary thesis there – that of the apophysis of the tradition about love – as well as his last thesis – that of its univocity. But let us make no mistake: the work does not give to see the love for Descartes according to J.-L. Marion but, on the contrary, the love for J.-L. Marion according to Descartes.*

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“FRA DISEGUALI NON CI SI PUÒ ASSOCIARE”. RIFLESSIONI SULLA DISEGUAGLIANZA NELLE OPERE  
POLITICHE DI MARY WOLLSTONECRAFT

(pagine 146-164)

## ABSTRACT

*Mary Wollstonecraft is tacitly assumed to be an egalitarian. Approaching her through her pronouncements on inequality opens new avenues into her political philosophy. Beginning with an argument that Wollstonecraft's case for the rights of men and those of woman did not rest on the equality of men, much less on the equality between men and women, this article explores her views of the relation between rich and poor and the opportunity, as she saw it, that inequality of wealth presented to the rich. The article goes on to examine her views on the corrosive effect of inequality on respect, before turning to the real tensions she saw inevitable between conceptions of love and respect. The aim of this investigation is to present a more nuanced understanding of Wollstonecraft's position on the relationship between men and between the sexes, and in so doing to hint at her relevance to moral philosophical debates today, especially with regards to the compatibility between our ideas of love and respect.*

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OLGIATI CONTRO LO SPIRITUALISMO

(pagine 167-176)

## ABSTRACT

*Understanding other minds is a performance that reveals a dialectic tension between community and plurality. The paper explores this tensions analyzing the contemporary debate about mindreading. The debate is interpreted as focusing on two contrasting views centered on the notion of rationality and simulation. Two different moments of the history of analytic philosophy such as Ryle and his criticism of Collingwood and Quine and his criticism of Davidson are examined. They are valued as contributing to solve the contrast between simulation and rationality and suggesting how to find an equilibrium between the assimilatory instances re- presented by community and the respect of the other as different that the notion of plurality suggests.*