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META-FILOSOFIA: CONSIDERAZIONI INTRODUTTIVE  
(pp. 389-405)

#### ABSTRACT

Meta-filosofia: considerazioni introduttive *is the editorial by L. Corti, L. Illetterati, G. Miolli, which appeared in the second issue of Giornale di Metafisica (July-December 2018), about the theme of "Metaphilosophy".*

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AN-ARCHIA. SULLA VOCAZIONE POLITICA DELLA FILOSOFIA

(pp. 409-419)

## ABSTRACT

*This essay centres on the relation between philosophy and the polis, which seems to be withering away. In this sense, "political vocation" gestures towards the movement of philosophy as it is called upon to enter the polis. Following in Socrates' footsteps, it should never be forgotten that it is outside time and space. On this basis, the word "atopia" is carefully examined. It is a decisive word in the Platonic lexicon, in that it defines the role itself of the philosopher, that is, the citizen who lives with others and yet does not live like the others by dint of being constitutively alien. But "political vocation" also indicates the need for philosophy, whose alertness and vigilance makes a community possible. Since it is still tied to state boundaries, philosophy today fails to see beyond them and to open up new horizons.*

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CHE COS'È LA FILOSOFIA?  
(pp. 420-431)

## ABSTRACT

*Starting from the analysis of three texts – “What is philosophy?” by Heidegger, “What is philosophy?” by Deleuze and “What is Enlightenment” by Foucault – this essay identifies in the relationship between origin and contemporaneity a recurring question in philosophical works. This question, albeit understood in a different way, is still being asked today, when a “biological turn” has replaced the ‘linguistic turn’ of the first decades of the twentieth century. Today the category of “life” is at the center of contemporary philosophy. Different philosophers – from thinkers of biopolitics to those of neuroscience, from philosophers of the body to those of the mind – inscribe their work in a horizon marked by the presence of bios, going beyond the canonical contrast between analytic and continental philosophy.*

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ERMENEUTICA NEOREALISTA  
(pp. 432-447)

## ABSTRACT

*Three conceptions of truth: hypertruth, hypotruth, and mesotruth. The result of this differentiations allows the rehabilitation of hermeneutics by providing a realistic version of it, which on the one hand is distinct from the postmodernist one in that it recognises the fundamental role of ontology and on the other avoids the risk taken by a large part of analytical philosophers of misunderstanding historical differences at an epistemological level.*

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SUL CONCETTO DI FILOSOFIA. LE APORIE DELLA SCIENTIFICITÀ  
(pp. 448-471)

## ABSTRACT

*Starting from Husserl's idea of philosophy as a rigorous science, I intend here to investigate in what sense we should think of the way of being science that belongs to philosophy. In particular, argument is intended to oppose an idea of being science of philosophy that tends to conform philosophical work with those of specific scientific disciplines (and I refer here especially to Timothy Williamson and his thesis of the "unexceptional nature of philosophy"). The intention is therefore to show, through an analysis of the theories of Wittgenstein, Heidegger, Kant, Hegel and Plato, the peculiarity of philosophical discourse as a discourse that claims to be scientific without having to adhere to the scientific model of particular knowledge. A model of being a science that must therefore also come to terms with the aporia it produces.*

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CHE COS'È LA FILOSOFIA? LA FILOSOFIA, CIOÈ L'UOMO  
(pp. 472-486)

## ABSTRACT

*Heidegger's answer to the question "What is philosophy?" obliges us to rethink metaphysics as an ontological-descriptive concept of man's position in the cosmos, of its being there as to transcend the nature that remains rooted in it. Man faces transcendence in culture as techne, but also religio.*

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SULLA CONVERGENZA DI RAGIONE TEORETICA E PRATICA

(pp. 487-503)

## ABSTRACT

*Since philosophy began to exist, there has been debate about its meaning. This debate develops both from inside, and is to be understood as a self-reflection of the discipline, and from outside, in the expectation that philosophy can also contribute beyond disciplinary boundaries to provide orientation in the world and in life. It is critically directed against the suspicion that philosophy is useless, whether actually or just proclaimed as such, or fuelled by other disciplines that need to question its claim of scientificity for their own self-understanding. I do not aim to account for its ramifications but rather wish to draft a proposal. This proposal requires that we conceive of philosophy as a reason-based theory. This does not mean that the whole of philosophical activity must be subsumed within the framework of a theory of reason, but only that the core of fundamental philosophical activity consists in clarifying what constitutes reasonable beliefs and reasonable actions. Practical reasons, which guide our actions, and theoretical reasons, which guide our convictions, constitute our orienting knowledge. They are closely interwoven and obey the rules of truth, both with regard to coherence and to epistemology. Their natural interpretation is objectivist and realistic: theoretical reason and practical reason converge.*

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LA VERITÀ DELL'ARTE  
(pp. 507-518)

## ABSTRACT

*This paper aims to consider a topic whose importance is crucial both for philosophy and art. It is the question of truth. While it is quite clear that philosophy must be committed to truth, it is less clear how the arts can have the same or a similar commitment toward truth. In contrast with several philosophies of the art of the twentieth century, I will argue that art is committed toward truth because it shows a form of exemplarity, enabling it to be pedagogical and didactic. Therefore, helpful to human life.*



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SULLA PRECOMPRESIONE STILISTICA DELLO SCRITTO FILOSOFICO

(pp. 519-531)

## ABSTRACT

*Closely analysing style does not mean diminishing the ideal and transgressive content that an author sets out to affirm in a work. The truth content of philosophical propositions is indeed not independent of the language used to express them. The man of style possesses an aesthetic precomprehension that allows him to preserve a sensation of wonder at the temporal events, and to translate this wonder into particular ethical choices. In the perspective of this article it is language that uses man to continue its work. To the individual the task of feeling part of this original grammar and of declining it according to one's personal style.*

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IL QUASI-CONCETTO DI BIODIVERSITÀ. DECOSTRUZIONE E LINEE PER UNA RICOSTRUZIONE  
(pp. 532-545)

## ABSTRACT

*Quasi-concepts have been defined by sociologist Paul Bernard as hybrid mental constructions that the political game is increasingly proposing to us, in order to rally possible supports for a specific reading of reality and, at the same time, forging them. In this paper, I shall argue that biodiversity is a quasi-concept and I shall proceed to its deconstruction suggesting a possible framing of it. This will allow me to suggest the departure point and the guidelines for a possible reconstruction of such a concept.*

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PER UNA PROPEDEUTICA ALLA FENOMENOLOGIA DELL'EDUCAZIONE  
(pp. 546-555)

## ABSTRACT

*The aim of this essay is to illustrate the conceptual assumptions and perspectives of hermeneutic-phenomenological research as the basis for the models of analysis of the educational relationship. The theoretical background of this contribution leads us to consider phenomenology as a critical and structural viewpoint of pedagogy.*

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ATTEGGIAMENTO FENOMENOLOGICO E RELAZIONE COMUNICATIVA NELLA RICERCA, NELLA FORMAZIONE E  
NELLA DIDATTICA UNIVERSITARIA  
(pp. 556-569)

## ABSTRACT

*This This paper proposes a theoretical analysis of the innovative experience of dugi (Group-Interactive University Didactics) which inspires the Laboratory of Phenomenology of the communicative relationship (Lab.Fe.Re.Com.) at the University of Bari. dugi makes it possible to acquire the ability to «learn to unlearn» the conceptual schematisms of the communicative-relational dimension, integrating the acquisition of the phenomenological investigation method with the experience of group analytical interaction matrix introduced in the didactic field by the methodological paradigm “Abercrombie-Giordano”. In particular, this paper refers to the start-up phase of the Lab.Fe.Re.Com. during which the conditions are created for students (future communication experts) to experience how to re-signify their own institutional request for “information-on”, in terms of awareness of “forming-to”, recognizing in the “relation-with” the constitutive substrate of the communicative relationship. What phenomenological assumptions must necessarily be investigated and re-evaluated for the purposes of a non-technical analysis of the communication phenomenon? What are the applications in terms of training and university teaching?*

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FENOMENOLOGIA. LA FILOSOFIA COME EIDETICA E ONTOLOGIA QUALITATIVA DEL CONCRETO  
(pp. 570-582)

## ABSTRACT

*A meta-philosophical proposal based on phenomenology as eidetics in E. Husserl. Phenomenology provides methodological instruments to account for the experience of the «things themselves» in the «life-world». In order to defend this proposal, two theses will be discussed. The first concerns eidetics as an ontology of individual and concrete objects and deals with the issue of the existence of essences in the «things themselves». The second one concerns eidetics as a qualitative ontology and focuses on the issue of ontological quality that constitute the things themselves and our experience of them.*

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DALLA METAFILOSOFIA ALLA *MATHESIS*. UN APPROCCIO FENOMENOLOGICO

(pp. 583-597)

## ABSTRACT

*The paper shows a phenomenologically oriented approach to metaphilosophy, by developing the structural correlation between Philosophy, Ontology and Metaphysics. In the introductory part, I argue in favor of Phenomenology as a third way to Metaphilosophy, which is neither continental nor analytic. In the first part, I present a phenomenological Metaphilosophy as grounded on the intentional analysis of question of philosophy itself. Such a phenomenological Metaphilosophy opens a field of experience, a horizon, in which we can experience theoretical structures from a purely descriptive point of view. From the intrinsic impedicativity of such a metatheoretical experience, the question of being arises, or question of ontology. By taking the stance of a phenomenological analysis of the question of ontology, I will show, in the second part of the paper, how a Metaontology is possible on the ground of the intrinsic polysemy of the questioned itself (the so called "being", *ōv*). This intrinsic polysemy, leading to the situation of ontological relativity, necessarily implies asking metaphysical questions about reality. In the third part, by focusing on the very question of "reality", we show the possibility of a constructive Metaontology as mathesis in a non-metaphysical form.*

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UN ALTRO INIZIO DELLA FILOSOFIA. LEVINAS E LA FAME DELL'ALTRO  
(pp. 598-607)

## ABSTRACT

*According to Levinas, philosophy does not originate from wonder, but from a “hunger of the other”. Levinas endeavor is to conceptualize an origin in which ethics plays the role of “first philosophy”. This will bring about a profound change: philosophy not as “the love of wisdom” but as “the wisdom of love”, a form of responsibility towards each other. To claim that philosophy originates in the “hunger of the other” leads to emphasize Justice rather than Truth.*

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PER UNA CRITICA GENEALOGICA DELLA SVOLTA ICONICA  
(pp. 608-618)

## ABSTRACT

*This essay examines the picture theories of J.W.T. Mitchell and G. Boehm who, in different ways, ascribe to images (and to the visual in general) a true pre-eminence over language, affirming thereby a «pictorial» or «iconic turn» after the «linguistic turn». Going back to Hegel's and Nietzsche's conceptions of image, this essay presents a critical 'genealogy' of picture theories, highlighting that image is either the «abstraction» (Hegel) or the «simplification» (Nietzsche) of the reality which the image purports to depict: an image is a «reification» which can be avoided only by means of the verbal sign and, thus, through language. This essay denies the preeminence of the visual and shows how the iconic turn is unable to provide a true critical perspective on the current invasiveness of images and how, on the contrary, it runs the risk of strengthening it.*



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GENESI DEL SENSO, *EPOCHÈ* E RIDUZIONE. LA RELAZIONE TRA MANIFESTATIVITÀ E ALTERITÀ IN HUSSERL E LEVINAS

(pp. 619-630)

## ABSTRACT

*The article analyzes the issue of the genesis of meaning, reviewing first of all the Husserlian theme of epochè and reduction, which opens the dimension of manifestation in which, thanks to the intentional activity of transcendental subjectivity, the sense of every reality is constituted. Husserl's method of reduction makes it possible to shift the gaze from objects themselves to their modes of givenness, and to understand the role of the transcendental subject. Secondly, the philosophical perspective of Emmanuel Levinas is addressed, in which the significance of the other does not derive from the constitutive activity of consciousness, but is revealed in the proximity. Finally, we focus on the Levinasian reappropriation of the theme of reduction, showing that the phenomenological reduction from the Saying to the Said does not imply a recovery of the notion of transcendental subjectivity, but instead leads to a subject that is ethically connoted.*

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L'ARTE DELLA PERIAGOGHÈ. LA "CONVERSIONE" COME GESTO FONDAMENTALE DEL PENSIERO DI MARTIN HEIDEGGER

(pp. 631-641)

## ABSTRACT

*This paper aims to investigate the relevance of the notion of "conversion" in Heidegger's philosophy; from this perspective I intend to interpret the specific nature of philosophy not as a cognitive performance, but as an ethical-pragmatic attitude, on the basis of Nietzsche's therapeutic approach. According to Plato, philosophy comes from periagoghè, which is the conversion of the whole body and the whole soul from the becoming to the being. In Heidegger's opinion this "inversion" becomes, in modern philosophy, an intellectual and rational process, a cognitive metanoia, which is achieved by the right and methodical use of reason. Conversion as periagoghè, instead, has assumed a central role in Heidegger's interpretation of the early Christianity since the 1920s as well as in his existential analytic, which is based on the turn from inauthentic to authentic. It is important also in his theorization of Ereignis, his thinking of "the turning", which is a new conception of the giving of Being as an appeal requiring a radical change.*

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LA METAFORA DELLA SVOLTA. UNA QUESTIONE METAFILOSOFICA

(pp. 642-655)

## ABSTRACT

*The metaphor of “turn” is a widespread commonplace in contemporary philosophy. Yet it plays a relevant role from a metaphilosophical point of view. The paper deals with the strengths and weaknesses of metaphors in 20th-century debates. The first section discusses the topos of the linguistic turn both in the Anglo-American and European tradition. Starting from Rorty’s collection (1967), the paper argues that it is not only a historical reconstruction of relevant topics in philosophy, but also a critical reconsideration of the metaphor of revolution itself. The second section analyzes the increasing interest of philosophers in figurative language from the 1960s onwards (Blumenberg, Derrida, Ricoeur, Lakoff & Johnson). The thesis is that the awareness of its impact has changed the nature of philosophy, radically modifying the metaphilosophical question par excellence: “What does doing philosophy mean?”*

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L'ATTUALE ESIGENZA DI APPRENDERE FILOSOFIA  
(pp. 656-663)

## ABSTRACT

*This essay focuses on philosophy learning: the aim is to explore what teaching philosophy means and what can and must be taught when teaching philosophy. The current framework of living experience and professional practice has been considered in order to examine its educational role. The questions involved concern philosophy's epistemic status and the modes of philosophical communication. Although there are many of philosophical approaches and styles, there is also something unique to the philosophical experience: this must be investigated. Argument is supported by relating experience, research and truth to each other. Only if philosophical inquiry places itself within a veritable horizon – aware of its own limits and dependant on it – can it be fruitful. The essay ends by illustrating a research project on philosophy teaching carried out in 2016 at the University of Genoa.*

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IL SURRAZIONALISMO BACHELARDIANO. UN'INTERPRETAZIONE METAFILOSOFICA  
(pp. 664-676)

## ABSTRACT

*The term metaphilosophy was developed in the field of studies in the last decades of the past century; however, thanks to it, we could reconsider some theoretical options of contemporary philosophy overall. To do so, it is necessary to distance ourselves from the classical distinction between analytical and continental philosophy to examine some aspects of Gaston Bachelard's reflection from a metaphilosophical perspective. Bachelard did not employ the prefix meta in relation to "philosophy" because of chronological reasons; however, he made an extensive use of the French prefix sur, defining his own reflection as surrationaliste. If we compare the meaning of the two prefixes, in both languages, we could re-define Bachelard's thought as a sur-philosophie. Through this approach we aim to translate the meaning and the function of metaphilosophy within the framework of the French cultural context. Such a methodology, indeed, allows us to metaphilosophically expand and re-interpret his topology of the main currents of contemporary gnoseology.*

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FILOSOFIA E TANATOLOGIA. L'UTILITÀ DEL PENSIERO FILOSOFICO PER LA *DEATH EDUCATION*  
(pp. 677-688)

## ABSTRACT

*This essay aims to show how philosophical studies, and especially those in the theoretical domain, can be useful when working in the inter-disciplinary field of thanatology. Firstly, the essay will clarify what thanatology is and briefly describe its three main branches (Death Studies, Death Education, Digital Death). Secondly, it will show the role of thanatology within our present-day meta-philosophical debate, and highlight what kind of philosophical approach can be useful when tackling issues regarding the end of life. Our final aim is to rethink the role of philosophy inside the public space and its relationship with other branches of knowledge – both in the field of the humanities and of science – so as to complement its specific theoretical features with its potential educational intent.*

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FILOSOFIA E RELIGIONE. UNA SFIDA AL PRESENTE  
(pp. 689-698)

## ABSTRACT

*The aim of this text is to focus on the relationship between philosophy and religion starting from the renewed supremacy of religion on the global public scene. The first part is dedicated to an analysis of the relationship between religion, politics and economy in the contemporary age, with particular attention to the new claims of the religious fundamentalisms and the hegemonic power of the market economy as the last form of planetary religion. The classical relationship between «faith and knowledge», analyzed by Kant, Hegel, Nietzsche and Heidegger, is at the core of the second part of the text, in order to identify the practical dimension inherent to philosophical knowledge, useful to find an active role of philosophy in the contemporary societies.*

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META-FILOSOFIA. UN REBUS  
(pp. 699-710)

## ABSTRACT

*If a discourse has a universal validity, no meta-discourse is possible about it; but contemporary thought rejects the idea of such an ultimate discourse. Nevertheless, it seems that the negation (and the negative) is actually undeniable, since even those who deny it confirms it. But consequently everything is negative, because even the non negative (as negative towards the negative) is negative. Therefore, on the one hand, the negative, being undeniable, is non negative. On the other hand, the non negative, being different from the totality of negative, differs from this through a pure difference (i.e. a difference which differs from any negation). To the extent that this is undeniable, the absolutely positive horizon is universal, and, therefore, the philosophical word differs from every negation. About this universal discourse there is no meta discourse; however, the absolutely positive philosophy is itself a meta discourse, since it includes, just as in a rebus, both the words and the realities they refer to.*



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IL MONDO TRA RELAZIONE E INTERPRETAZIONE: LA FILOSOFIA ALLA PROVA DEI FATTI

(pp. 711-722)

## ABSTRACT

*The paper starts from a critique of the vision proposed by new realism, according to which “the world does not exist”, in order to try to develop an ametaphysical concept of the world, understood as an event that unfolds in a contextual opening of significance. Based on some intuitions of Wittgenstein and Heidegger, a concept of the world as a gedeutete Welt is outlined, a world understood and interpreted as already full of meanings and references. In this way, it becomes clear that our relationship with the world is primarily philosophical, because it is primarily interpretative. Philosophy is not an elitist practice, an intellectual performance, but fundamentally, the only possibility to put into practice – by understanding – the relationship with the world that we constitute and which at the same time constitutes us. The opposition between fact and interpretation supported by new realism can thus be superseded in favour of an interpretation that is already a fact.*

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ANTISEMITISMO O ANTIHUMANISMO? HEIDEGGER E I "QUADERNI NERI"  
(pp. 725-731)

## ABSTRACT

*The article follows the ongoing debate originated by the publication of the so-called "Black Notebooks" of Martin Heidegger, written between the thirties and the sixties of the last century. Mainly with reference to the writings of Donatella Di Cesare about this subject, the question is: is the heideggerian ontology itself a manifestation of an anti-Semitic approach, or rather we should speak of a form of antihumanism, consistent with the general perspective of his thought.*

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LA RIFLESSIONE FILOSOFICA DI EVANDRO AGAZZI SULL'OGGETTIVITÀ SCIENTIFICA E I SUOI CONTESTI  
(pp. 732-737)

## ABSTRACT

*The philosophical reflection of Evandro Agazzi on scientific objectivity and its contexts. In his book E. Agazzi shall draw up a systematic reflection on the problem of the objectivity of scientific knowledge. The book analyses the problem of scientific knowledge in the epistemological, theoretical and bioethical fields. Agazzi investigates the links between science and the history of science, and he does not overlook nor neglect the connections between metaphysics and science. In fact, Agazzi re-evaluates use of analogy to defend the possibility of elaborating a metaphysical reflection.*

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SOGGETTIVITÀ E MONDO DELLA VITA. L'APPELLO ALL'IMPEGNO TRA HUSSERL E PATOČKA  
(pp. 741-758)

## ABSTRACT

*The paper discusses the concept of the life-world presented by Husserl in the late 30ies. The first step explores the specific meaning of the idea of constitution when applied to the life-world. The constitution of the life-world refers to a specific kind of intentionality, which implies the interconnection of plural individual intentionalities (Vergemeinschaftung). The characteristic totality of the world, however, requires a second step: the individuation of a specific practical and theoretical attitude (Einstellung) that Husserl refers to, in a late manuscript, with the term "Angehen" (concern). My claim is that only a practical and ethical approach can actually make sense of the world as a life-world. Since such a claim does only find a limited development in Husserl's work, I turn to Waldenfel's idea of responsivity and Patočka's further elaboration of the phenomenological ideas of subjectivity and life-world as presented in his Habilitationsschrift and in the late manuscripts on Erscheinen.*