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Il nulla e il problema del fondamento
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IN TEMPO DI PANDEMIA
(pp. 5-7)

ABSTRACT

The editorial, on behalf of the Editors, focuses on the need to dedicate the next issue of Giornale di Metafisica (July-December 2021) to the Covid-19 emergency and Philosophy.

Keywords: *Disease, Pandemic, Covid-19, Giornale di Metafisica*

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PREMESSA
(pp. 8-9)

ABSTRACT

This paper offers a topic of the tenth meeting of the “Giornale di Metafisica” which was held in Arezzo in November 2019 on the theme: “Nothingness and the Problem of the Foundation”. 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 – Not Being, Foundation, Principle – around which the proposals presented in the meeting revolved.

Keywords: *Metaphysics, Nothingness, Foundation, Not Being, Philosophy*

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IL NULLA E LA QUESTIONE DEL FONDAMENTO. TRACCIA TEMATICA

(pp. 10-12)

ABSTRACT

Traccia tematica is the editorial by Giuseppe Nicolaci which appeared in the first issue of Giornale di Metafisica (January-June 2021), about the theme of “Nothingness and the Foundation's Question”.

Keywords: *Nothingness, Being, Modern Metaphysics, Heidegger, Leibniz*

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ON THE PROBABILITY OF THERE BEING NOTHING AT ALL

(pp. 15-27)

ABSTRACT

In a 1996 essay, “Why Is There Anything at All?” I examined an argument for the conclusion that the probability of there being nothing was 0. My former student Dustin Crummett has recently shown that one of the premises of that argument is demonstrably false. In the present essay, I present a weaker version of the argument, the conclusion of which is that the probability of there being nothing is at most infinitesimal. I show that this version does not depend on the premise Crummett showed to be false, and I suggest, finally, a reason for supposing that another of the argument’s premises is open to serious doubt.

Keywords: *Nothing, Possible world, Logical space, Probability, Infinitesimals*

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L'ASIMMETRIA DEL PRINCIPIO. IDENTITÀ, PRINCIPIO DI RAGIONE ED EVENTO
(pp. 28-44)

ABSTRACT

For something to happen there must be an asymmetry. This is what both Hegel and Heidegger tried to reflect upon, the former through the unity of being and nothingness and the notions of ontological difference, the latter through ἀλήθεια and event. The discussion about this thesis revolves around the way in which they both conceived of: a) identity, referring, above all, to those systems of abstract identity – which, for Hegel, are represented by Parmenides and Spinoza; b) the principle of reason, referring to logical, rational truths and factual or contingent truths. “Asymmetry of the principle” means that every “coming into being”, every phenomenalisation, that is, every event, is the result of a diffraction of the undifferentiated identity. It means, therefore, that the principle can only be conceived as differential.

Keywords: *Symmetry and Asymmetry, Identity, Principle of Reason, Event, Hegel, Heidegger*

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PERCHÉ IL NULLA E NON, PIUTTOSTO, SEMPLICEMENTE L'ESSERE? HEIDEGGER E LA
“RAPPRESENTAZIONE DEL *NIHIL*”

(pp. 45-59)

ABSTRACT

In accordance with Heidegger's own philosophical considerations, the essay insists on the primacy of Being conceived as non-being and aims to answer three questions: (1) In what sense is it possible to experience nothingness? (2) How does Heidegger reinterpret the Leibnizian Grundfrage? (3) In what sense is Christian-Platonist nihilism overcome?

Keywords: *Heidegger, Nothingness, Grundfrage, Platonism*

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COSTITUTIVISMO E FONDAMENTI EVENTUALI DEGLI ALCUNCHÉ
(pp. 60-79)

ABSTRACT

This paper aims to analyze, from a metaphysical point of view, the eventual character of “anything” (alcunché). In order to do so, it introduces several theoretical concepts. In the first section it considers the concept of something or “anything” which is used by most metaphysicians. In the second section it analyzes the notion of foundation as conceived by Aristotle, Leibniz and Wolff. The third section is devoted to an examination of the different meanings of the notion of foundation, and of one that involves the onticity of each “anything”. This foundation can be called the constitutive foundation of each “anything” and of the whole set of all anything. The fourth section deals with the notions of eventuality and effectiveness which are the main concepts of a metaphysical theory that can be called eventualism and eventual metaphysics. The fifth and last section applies eventual metaphysics to the foundation and to the ontic constitution of “anything” and of reality in its entirety.

Keywords: *Eventualism, Eventual Metaphysics, Constitutive Foundation, Something, Anything*

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SU CIÒ CHE È E CIÒ CHE NON È
(pp. 80-93)

ABSTRACT

This essay delves into the question of Being and its relation with the ontological concept of nothingness – conceived as non-being. In particular, it deals with the Grundfrage, analysing in depth the principal notion of Being, understood as a totality free from any determination and continuously moving away from what there is.

Keywords: *Nothingness, Grundfrage, Being*

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REALTÀ E FONDAMENTO. SU UN CERTO MODO DELL'ESISTENZA
(pp. 94-108)

ABSTRACT

By asking the reason for the existence of something rather than nothing, the question of ground implies another question, which asks what is meant by existence. Depending on the criterion of existence and, hence, on the following ontological commitment, the question of ground can assume different ontological weights and may even appear senseless. Further, the question of sufficient reason refers to the causal power of the form, which marks the original questioning of metaphysics.

Keywords: *Being, Ground, Form, Existence, Givenness*

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IL “NIENTE” IN HEIDEGGER. IN DIALOGO CON GIAN LUIGI PALTRINIERI

(pp. 111-116)

ABSTRACT

This paper aims to analyze some of the most relevant aspects of Gian Luigi Paltrinieri's thought on the theme of “nothingness” in Heidegger's philosophy, in order to affirm the importance of “first philosophy”, even in the current philosophical debate.

Keywords: *Paltrinieri, Heidegger, Severino, Nothingness, Being*

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RIFLESSIONI SUL PROBLEMA DEL NULLA
(pp. 117-121)

ABSTRACT

This paper aims to indicate a post-metaphysical path towards a new insight into transcendence.

Keywords: *Hermeneutical Methodology, Post-Metaphysical Thought, Nothing, Transcendence*

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DAL NULLA AL NIENTE. BREVI CONSIDERAZIONI INTORNO AL CONCETTO DI MONDO

(pp. 122-128)

ABSTRACT

The paper briefly analyses the concept of the world, highlighting how it represents the outcome of a theoretical construction that focuses on entity and its exposure to nothingness. The protagonists of this decisive speculative step, Parmenides and Plato, attracted the attention of Gentile and Heidegger, who, through Hegel and the first triad of logic (Being, Nothingness, Becoming), repeated the “patricide” staged by the Sophists, towards an unprecedented and disconcerting becoming of entity.

Keywords: *Nothingness, Entity, Being, Heidegger, Gentile*

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RIFLESSIONI SUL “NULLISMO”
(pp. 129-132)

ABSTRACT

This article shows a critical reflection on the “nullism” of Carabellese's thought.

Keywords: *Nullism, Carabellese, Nothing, Critical Ontologism, Immanentism*

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RISPONDERE DELLA GRAZIA DI ESISTERE. IN DIALOGO CON MARIO RUGGENINI

(pp. 135-148)

ABSTRACT

A short article on Ruggenini's philosophical work and suggestions for a dialogue with him.

Keywords: *Ruggenini, Grace, To Exist, Divine Riddle, Goodness*

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«LA PAROLA NON È PRIMA DI TUTTO VOCE». ALCUNE ANNOTAZIONI (A MARGINE) SU MARIO RUGGENINI E LA QUESTIONE DEL LINGUAGGIO
(pp. 149-162)

ABSTRACT

*The paper aims to present the idea of language as conceived by Mario Ruggenini in his writing. It will first analyse the relationship of this idea with, on the one hand, (a) the philosophical period (distinguished by the so-called linguistic turn) that characterised the years in which Ruggenini composed his major works – in particular *I fenomeni e le parole* (1992) –, and, on the other hand, (b) with the current philosophical debate on language and on the correlation between language and thought. Subsequently, the paper will reflect on how Ruggenini's thought is connected, in a critical way, to Heidegger's and to the hermeneutical-philosophical tradition; (2) on Ruggenini's critique of ancient and, more importantly, modern philosophical tendencies of understanding the relationship between thought and language in terms of "objectivisation" and "exteriorisation"; (3) on his critical distance from any kind of reductionism and any "referentialist" approach to meaning.*

Keywords: *Language, Heidegger, Thought, Subject, Linguistic Turn*

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UN INCONTRO TRA DUE FUOCHI. LA TEORIA DELLA VISIONE IN *TIMEO* 45B-E
(pp. 165-175)

ABSTRACT

In Timaeus 45 b-e Plato describes the origin of vision by means of the interaction of three variables, each corresponding to three manifestations of a single element, that is fire. These three are: a ray emanating from the eye of the observer, which is a kind of particularly exceptionally pure fire; the light of day, which forms with the ocular ray a single homogeneous body which reaches the object; a flame that flows from every body and that has particles in proportion to view what is seen, so as to produce a sensation. The aim of this paper is to provide both an analytical explanation of this brief, but important, passage and its framing within the Platonic corpus. Therefore, it will proceed with the analysis of the step passage quoted above, by comparing it with other passages in the corpus where the phenomenon of sight is taken into consideration.

Keywords: *Timaeus, Sight, Organ of Vision, Stream of Fire, Visual Ray*

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UN WOLFFIANO DOPO KANT? SULLA NOZIONE HEGELIANA DI PENSIERO E IL RAPPORTO TRA LOGICA E
METAFISICA CHE NE CONSEGUE

(pp. 176-190)

ABSTRACT

This article argues against the idea that there is a continuity in the way in which Kant and Hegel conceive the normativity of conceptuality – normally seen as the authentic nucleus of both their philosophies, as opposed to pre-Kantian metaphysics. It therefore contests the practice of interpreting Hegel's relation to Kant in an epistemological sense. Despite being present in Hegel's account, the epistemologically normative role of conceptuality is just a corollary to its ontological understanding. Finally, it affirms that, in this respect, Hegel's position is to be seen more as a radicalization of Wolff's stance than as an alternative to it.

Keywords: *Hegel, Kant, Wolff, Logic, Metaphysics*

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ASSOLUTEZZA DEL DIVENIRE E INFINITÀ DELLE CATEGORIE LOGICHE. SUL RAPPORTO TRA DIVENIRE E CATEGORIE A PARTIRE DALLA LETTURA GENTILIANA E SPAVENTIANA DI HEGEL

(pp. 191-203)

ABSTRACT

Hegel's idealism undoubtedly presents some problematic points. Giovanni Gentile, in the author's opinion, clearly identifies which these points are. Each of them depends on the limited number of categories in Logic. A limited number of categories implies that becoming cannot be infinite and absolute. However, Hegel's intention is to describe, in his system, the absoluteness of becoming. It also implies that Logic and Nature do not meet Hegel's expectations and it forces him to introduce teleology in his system (which is an additional element of limitation of becoming). Despite this, the author believes that Gentile does not realize that Hegel's philosophy itself makes limits to becoming impossible. In other words, Gentile's arguments are valid but for different reasons than for those that he thought.

Keywords: *Hegel, Gentile, Logic, Categories, Becoming*

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DINGE DER ERDE. IN MARGINE ALLA NOZIONE DI "COSA" NE *L'ORIGINE DELL'OPERA D'ARTE* DI
HEIDEGGER

(pp. 204-215)

ABSTRACT

The article aims to analyse the notion of "Thing" in Heidegger's 1936/37 essay The Origin of the Work of Art. Starting from the principal elements of Heidegger's critical examination of the everyday and the traditional experience of things, it shows to what extent, in the above essay, Heidegger's "own" answer to the question concerning the "Thing" represents a turning point along the path that leads from Being and Time (1927) to the remarkable conference The Thing (1949).

Keywords: *Heidegger, Thing, Work of Art, Earth, World*

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SCIENZA E TECNICA. HEIDEGGER, HEISENBERG E IL *WELTBILD* DELLA SCIENZA CONTEMPORANEA
(pp. 216-232)

ABSTRACT

Heidegger's intention to go beyond the anthropological-instrumental conception of techne does not result in a mythopoeia of technology as a fate to which one must resign oneself, nor in a suggestion of becoming an active accomplice in the unstoppable advance of technology. In Heidegger's dialogue with Heisenberg, during the series of conferences on Arts in the Technological Age, there emerges the aspect of technology conceived as "historical happening", which is essentially distinct from "historiographic observation". The former aspect appears to be decisive to reformulate the idea of Seinsgeschichte, and although it does not propose a solution to the controversial question of the role of human activity in technology, it does allow a new insight into the position of man in a world where he has no right to think of himself as master of all beings.

Keywords: *Technology, Heidegger, Heisenberg, Human Activity, Science*

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NOSTALGIA, EQUIVOCO E NARRAZIONE DELL'*HOMO HUMANUS*. IL MITO ETICO TRA *ANALOGIA DEL SOGGETTO* DI OLIVETTI E *LETTERA SULL'«UMANISMO»* DI HEIDEGGER

(pp. 233-247)

ABSTRACT

*This paper aims to discuss the essence of the human being and of an original ethics and the correlations between them, as presented in the text of Marco Maria Olivetti *Analogy of the Subject*. Heidegger is taken as a major point of comparison in this discussion, as he is a main reference in Olivetti's works, and the former's Letter on "Humanism" is put forward as common ground. Given this premise, the paper first offers an inquiry into the meaning of human being and ethics and into the points that the two authors have in common. After which, it will highlight points of contrast on issues such as "nostalgic thinking", "homecoming" and human essence as "existence" (Dasein).*

Keywords: *Olivetti, Heidegger, Human Being, Ethics, Existence*

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IL “MEDESIMO” NELLA PROBLEMATICHE DEL Λ Ó γ ο ς . UN DIALOGO SPECULATIVO TRA HEIDEGGER

ED EBNER

(pp. 248-260)

ABSTRACT

The essay aims to propose a speculative dialogue between Martin Heidegger and Ferdinand Ebner on the λόγος. The objective of the study is to underline how the two perspectives contribute to a common understanding – although both develop an autonomous reflection. On the one hand, Heidegger reconstructs the ancient Greek etymology of λόγος to determine its essence in reference to Being. On the other hand, Ebner emphasizes how the dissertation on the ultimate meaning of λόγος must take into consideration Christian revelation. The speculative category in which this dialogue is articulated is the “self”, a term used by the school of critical ontologism.

Keywords: *Heidegger, Ebner, Logos, Critical Ontologism, Conscience*

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JOHN RAWLS ANTI-INDIVIDUALISTA
(pp. 261-270)

ABSTRACT

John Rawls' A Theory of Justice has often been held to be a work that is founded on an individualistic conception of the person. Communitarian criticisms directed to Rawls' book share this approach. This article will argue that Rawls is by no means an individualist and that his conception of desert and legitimate expectations shows this in a sufficiently clear way.

Keywords: *John Rawls, Justice, Virtue, Individualism, Person*

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MULTIFOCAL APPROACH. UNA CRITICA COSTRUTTIVA AD UN PARADIGMA IN COSTRUZIONE
(pp. 273-286)

ABSTRACT

This paper aims to examine Multifocal Approach, a new philosophical paradigm elaborated mainly by Maurizio Migliori and Arianna Fermani (University of Macerata). Multifocal Approach pays particular attention to the complexity of reality, and, in particular, shows the implicit presence of this paradigm in the ancient philosophers, in primis the Sophists, Plato and Aristotle. This paper proposes a theoretical constructive criticism of Multifocal Approach. The author basically agrees with the new paradigm, but believes that it should be better integrated with Aristotle's thought, with special regard to the theory of definition and that of causality.

Keywords: *Multifocal Approach, Aristotle, Definition, System, Truth*

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LA LEGGE MORALE NATURALE A FONDAMENTO DELL'ETICA UNIVERSALE?

(pp. 287-294)

ABSTRACT

The paper aims to demonstrate how it is possible to lay the foundation of a universal ethics as a renewed concept of natural moral law; one which should be in a dialectical relationship with both human and natural sciences, which are of prime importance in explaining and understanding the nature and conduct of man. Today, the need for a thorough revision of the classic concept of natural moral law appears to be disconnected from any principle of authority.

Keywords: *Natural Moral Law, Human Sciences, Natural Sciences*

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WHY PLATO COMES FIRST. LE EMOZIONI NEL MONDO GRECO A PARTIRE DA EMOTIONS IN PLATO
(pp. 297-303)

ABSTRACT

*The paper aims to analyse the relevance of emotions in Plato and Aristotle through an examination of *Emotions in Plato*, a collection of studies conducted by Candiotta and Renaut. The main value of this volume is to underline the importance in Plato's philosophy of $\pi\acute{\alpha}\theta\eta$, which is usually neglected by scholars. Plato is considered as a thinker who rejected emotions, since they can be dangerous for the stability of the human soul and the city. On the contrary, Aristotle is regarded as the first theoretician of emotions, because he analysed $\pi\acute{\alpha}\theta\eta$ in *Rhet.* li 2-11. However, even if the Aristotelian theory of emotions can be considered the first one in a narrow theoretical sense, it is not the absolute first one: in his dialogues, Plato offered a dramatical phenomenology of emotions, which are not only irrational components of the soul, but have a prerational nature, and a fundamental role for the organization of the city.*

Keywords: *Emotions, $\pi\acute{\alpha}\theta\eta$, Plato, Aristotle, Precognition*