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ABSTRACTS

PENTRU O KALODICEE

SIXTO J. CASTRO
(Universitatea din Valladolid)

Abstract. There are discussions about beauty even today, with insistence, especially in the journals of psychology, etiology, evolutionist science, quantic physics, economy, theology, sociology, advertisement, genetics, sylviculture science, surgery, chemistry, informatics, dermatology, public alimentation, urban planning, etc. Even so, within the journals of aesthetics the specific terminology is different: expressivity, intention, sublime, rupture, abjection and many other. The debates concerning beauty within the journals of aesthetics is almost always marked by a historical passion (and the meanings of beauty to an artist or a philosopher, are conceptions perceived by other systems as antiquated, or less offering to the preoccupations of everyday people), as if deprived of significance for everyday life. In this study we propose to vindicate beauty in art starting from its global importance for the human being.

FUNȚIONAREA RELAȚIEI PAIDETICE ÎN „ALCIBIADE” DE PLATON

ȘTEFAN VLĂDUȚESCU

Abstract. The convergent interpretations of some specialists in Platon's work, like A. Posescu, V. Muscă, J. Brun, Y. Brès, J. Wahl, L. Robin, J. Moreau, V. Descombes, E. R. Dodds, R. M. Hare delimit a comprehension paradigm of the “Alcibiade” dialogue as being the dialogic experience of the awareness of the necessity that the political man should not only be rich, but also lettered. Another hermeneutical line is opened by the professor Gheorghe Vlăduțescu who considers “Alcibiade” a “dialogue about self-knowing”, the elucidation being founded on the “gnôthi seauton philosophem” (“know yourself”). At his turn, Michel Foucault places the starting point of his interpretation between the limits of the “epimeleia heauton philosophem” (“look after yourself”). But au fond, the dialogue is a paidetic seduction, argumentatively structured on the sophistic resort to two philosophems: “gnôthi seauton” (“know yourself”) and “epimeleia heauton” (“look after yourself”). This is our thesis. Socrate erotically organises Alcibiade's ambitions of reaching the political power. In love, he allures the young man into an erotical trap. In the opened communication instance an erotical situation and a paidetic situation operate. The complexity comes from assuming a double relation: an erotical relation and a paidetic relation. By seduction, Alcibiade becomes an erotic object and a paideia's object. The conversion of the culture facts into life facts happens like a pedagogics in a life of the spirit. On an erotic background the metamorphosis of culture into existence takes place.

KANT ȘI FENOMENOLOGIA CAPTIVĂ DIN CRITICA RAȚIUNII PURE

MIHAI NOVAC

Abstract. We can regard the following pages as the sketching of a tentative project of redrafting phenomenology on the bases of Kant's philosophy as set in *Critique of Pure Reason*. On the grand scale, two aspects are thereby implied: first, the identification and release of the *phenomenological meaning* of *Critique of Pure Reason* starting from the thematization of the distinction between *self-consciousness* and *self-knowledge* and, second, the *confrontation* between this eventual Kantian phenomenology and the standard, Husserlian phenomenology, point at which I have aimed to prove the applicability of Kant's critique to Descartes (the *paralogisms of pure reason*) to Husserl. Special interest is given to the concept of *thing in itself*, the removal of which, by Husserl, I have sought to prove as constituting a theoretical abuse. On this basis I have tried to open a perspective on the propinquity of the Kant's view of the concept of *phenomenon* with contemporary, post-Husserlian phenomenological perspectives, namely that of Heidegger.

DESPRE IMAGINAȚIE LA MAURICE MERLEAU-PONTY ȘI GASTON BACHELARD

ANA BAZAC

Abstract. The paper tends to grasp some similarities and differences concerning Merleau-Ponty's and Gaston Bachelard conceptions on imagination. The topic of these conceptions is just the core of their philosophy focusing on the man. The first part describes the Husserlian basis of the conception on psychology and (phenomenological) philosophy approaching imagination. The second part treats about the elements of the theory of imagination at Merleau-Ponty via Jean-Paul Sartre. The third part retains the similarities and differences of this theory in Bachelard, while instead of conclusion some aspects concerning the importance of the debate on imagination beyond the theoretical philosophy.

REDUCȚIA FENOMENOLOGICĂ HUSSERLIANĂ

VIOREL CERNICA

Abstract. The study aims to relate Husserl's philosophy to the present day philosophical horizon and to „schematize” the realm of Husserlian „phenomenological reduction”. For contemporary philosophy, this represents a matrix for the most of the significant philosophical reconstructions, starting with phenomenological ontology at Heidegger, to the scenario of the language games developed by Wittgenstein; and, from the postmetaphysical ontologies, to the postontological metaphysics, both capitalized by the followers of Husserl and Heidegger. This philosophical approach indicates that in its complete form, the Husserlian phenomenological method is a „fundamental ontology”, in the Heideggerian meaning of the term.

JEAN PAUL SARTRE ȘI MIȘCAREA FENOMENOLOGICĂ

NELA MIRCICĂ

Abstract. Convinced that Philosophy must be accessible to all, J.P. Sartre deepened Husserl and Heidegger's works and enrolled in the phenomenologic movement, since in his work he reformulated the nihilist phenomenologic postulate: “neither”, “nor”. He thinks that man is an existence characterized by transcendence, by the permanent tendency of outdoing oneself and the world he lives in.

Human nature is not inborn but acquired by surpassing his situation. He sustains that the man is free to choose, but he is defined not through what he chooses but through the action of choosing itself. Thus, the choosing act is set up inside human nature.

CONSIDERAȚII DESPRE SUBIECTIVITATE LA CALVIN O. SCHRAG*

HENRIETA ANIȘOARA ȘERBAN

Abstract. The study approaches the concept of subjectivity in a contemporary key, at Calvin Otto Schrag. The subject is perceived at this author as de-centered, „a multiplex persona,” with multiple social roles. The critique of the „language of conscience” is completed by the enframing of the subject within the communicational praxis, and by the conceptualization of the subjectivity in an ethical perspective (“the fitting response”). The contemporary concept of subjectivity implies a plurality of dimensions of the self, an embodied subjectivity at once communicational and action oriented, and a new, „transversal,” form of reason to conceive and analyze it.

APOSTOLUL PAVEL ȘI TRADIȚIA GREACĂ

GH. VLĂDUȚESCU

Abstract. The author proves that Paul, Apostle of the Gentiles, is the real founder of the Christian metaphysics in the context of the confluence between the Christian revelation and the ancient Greek philosophical tradition.

APOSTOLUL PAVEL ȘI ÎNTEMEIEREA METAFIZICII CREȘTINE

MIHAI D. VASILE

Abstract. The study explores the alliance between Oriental theology and the Greek philosophy, noticed to be rather less homogeneous, starting with Philo of Alexandria, the great Hellenistic Jewish philosopher who attempted to reunite Greek philosophy and the religious traditions of Judaism. This perspective had the role of a foundation for the entire Christian doctrine, including the words of St. Paul the Apostle whose contribution is capitalized in this investigation.

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PROVIDENȚA, ÎNTRE FILOSOFIE ȘI TEOLOGIE

GEORGE REMETE

Abstract. Continuing his preoccupation of distinguishing the type of relationship there is between philosophy and theology, after studies in which he underlined the difference between the two – through the particular way of reasoning, through the special understanding of **silence**, of **suffering** and of **faith** – in this material, the author presents the difference between philosophy and theology through the **stupefaction** in front of the Being and through the understanding of **Providence** or of the divine superintendence. Underlining the fact that the stupefaction in front of the being – considered as source and fundament of philosophy – is not authentic unless it is absolute, the author concludes that that stupefaction is adoration: that is, theological understanding and, thus, the philosophical stupefaction is incorrect. In regard to the matter of Providence; more exact, that of theodicy, the author argues against any philosophical attempt of establishing theodicy. He holds this opinion based upon the fact that Providence; that is, the divine intervention in the world, is not expressed rationally, through the established laws of logics but, on the contrary, through a freedom that surpasses any principle or logical law: the relationship between God and man is and always will be the unsearchable mystery of the meeting between the uncreated Freedom (God) and the created freedom (man); accordingly, the meeting between the Person and the person. Henceforth, the philosophical foundation of Providence is insufficient and cannot find fulfilment in anything else but the theological formulae.

TRIPTIC VASILE PÂRVAN

IONEL NECULA

Abstract. Enframed within the hermeneutical preoccupations of the author, the present study brings to the fore the philosophical stature of Vasile Pârvan. This is a fundamental contribution for Vasile Pârvan was rather left aside by the newer and older exegeses and the commemorations were scarcely retrieved by the cultural Romanian and international philosophical studies. The sign of the tragic lingered beyond the contours of his life.

CONSTANTIN NOICA LA JUDECATA LIMBILOR

CHRISTIAN FERENCZ-FLATZ

Abstract. The article wishes to outline the evolution of the question of “language” in Constantin Noica’s thinking. By contrasting his earlier notations on the subject matter with those found in his later works, we try to show that the specifics of his later writing are strongly motivated by his conception of technology. To this extent, we point out the connections that persist in Noica’s thinking between his conception of language as a “holomeron”, on one side, and his fears concerning the disappearance of natural languages in a technology driven modern world, on the other. Finally, we wish to extract from Noica’s considerations two main points of interest for contemporary research: one, concerning the “inter-penetration” of languages in the act of translation, and the second, concerning Noica’s diagnosis of the philosophical capacities of modern Romanian language.

PERSPECTIVA AXIOLOGICĂ ASUPRA CRITERIULUI MORAL ÎN GÂNDIREA ETICĂ A LUI PETRE ANDREI

CONSTANTIN STROE

Abstract. Petre Andrei develops the themes and the main parts of the philosophical ethics, the individualist ethics, and the universalistic ethics. He retrieves the connection with the sociological ethics which central pillar is represented by the idea of the relationship with the society as a source for the norms of the moral life. The study establishes the fact that by his ethics, Petre Andrei underlines the moral action as a value to which each individual ought to dedicate his or her being, in order to be accomplished as a free and dignified personality. This is the axiological point of view sustained by Petre Andrei inscribed within the universal ethical discourse.

DISCURS DE RECEPȚIE LA ACADEMIA ROMÂNĂ OPUȘI INSEPARABILI ÎN GÂNDIREA ROMÂNEASCĂ

MIRCEA MALIȚA

Abstract. The discourse evokes ten historical figures marked by a method, a strategy of thinking, an approach of an axiom of the classical logic, the law of contradiction: Grigore C. Moisil, Ștefan Lupașcu, Nicholas Georgescu-Roegen, Lucian Blaga, Athanase Joja, Constantin Noica, Petre Botezatu (Jassy School), Mircea Florian, Eugen Lovinescu, Simion Mehedinți. The study and the historical familiarization with the inseparable opposites, through the example of the personalities from the Academy's past, become a salutary incentive to situate them avoiding the crises and the deceitful monistic approaches, by this method and model, most certainly productive for the future generations.

CUVÂNT DE RĂSPUNS

ACAD. GHEORGHE VLĂDUȚESCU

Abstract. This answer emphasizes the scope and the power of the freedom of expression highlighted in speech delivered by Mircea Malița, Member of the Romanian Academy. At the same time here there are, in philosophical perspective, the virtues of transdisciplinary approach...

DUBLA NATURĂ A ACȚIUNII MORALE (RAȚIONALĂ ȘI REZONABILĂ); ȘANSELE ETICII REALIST-REZONABILE

TEODOR VIDAM

Abstract. This study has as a starting point the observation that apart from the pre-theoretic experience mythology there are also mythological reminiscences in later phases of European culture, reminiscences that take the shape of some myths. Mainly, we talk about the myth of the absolute rationality of the real practised by Hegel; the myth of dynamic stability of the nature as real world and the myth of papal infallibility and in extenso the myth of scientific

theories. The moral action was comprehended from different points of view: the laic perspective was adopted a position against the theological perspective; the ethic intuitionism with its sub-species (subjectivism, ethic idealism and cultural relativism); the non-consequentialist perspective that accepts the per se value of moral action with its opponent – the consequentialist perspective that sustains the action's results and consequences (utilitarianism and pragmatism); the moral analytical philosophy represented by the realist-rational ethics practised by B. Williams and T. Nagel and by, as we reckon, the ethics of communication and the realist-reasonable ethics. All the perspectives mentioned above bring about a series of inconsistent theories interpretation for the current epoch. The ethics of communication and the realist realist-reasonable ethics ensures the possibilities of a responsible and decent survival.

UN PASSWORD FILOSOFIC (RE)ACTIV: GÂNDIREA ALEATORIE

VIORELLA MANOLACHE

Abstract. *Form* and *substance* are two concepts exposed in the representational space and time, into open and twisted parenthesis.

The aleatory point transverses the world's margins, justifying the preeminence and the nostalgia of the *rest*, situated beyond the ordinate immobility of the representations (*content / form; substance/ form; Subject/ Object*).

The aleatory thinking establishes a triple synthesis (*connective, conjunctive* and *disjunctive*) as a reference point for a *fröhliche Wissenschaft*, definitely unchained from the oppression of a „full system”, answering to its philosophical projection: *therapeutic, heroic* and *liberator*. *The aleatory thinking* approaches a break-up from the exhausted philosophy, to which D.D. Roşca offers (since 1942!) a recuperative *password*, turning it to small (but essential) philosophical truths.

Keywords: form, substance, subject, object, *fröhliche Wissenschaft*, password