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### ABSTRACTS

#### TITU MAIORESCU. LOCUL IDEILOR FILOSOFICE EUROPENE ÎN PROCESUL RECONSTRUCȚIEI CULTURII ROMÂNEȘTI

ANGELA BOTEZ

**Abstract.** Within his entire cultural work Titu Maiorescu situates philosophy in an organic relation with the other forms of human spirituality. He had used the power ideas in the European philosophy as active energies, engaged in the process of modernization of the Romanian culture, understanding culture as a form of life, as a live organism. Maiorescu undertakes and adapts this idea of German inspiration. Any form of life can be borrowed, but it should find a suitable environment where to thrive. Any abstract formula brought from a culture into another should be preceded by an ancient intuition favourable to the receiving culture. This organic philosophical conception fundamented the well-discussed esthetical theory of „the forms without content” of Titu Maiorescu. Maiorescu believed in the vital energy of the organism of Romanian spirituality that will enable him to assimilate the newest literary, scientific and philosophic works. He used the great achievements of European philosophy to boost the process and attempted to convince Romanian cultural world that philosophy as „the most complete expression of the human spirit at a certain moment of its development” should be involved in criticizing and guiding all the evolutions of art and culture, in general. The philosophic spirit was cultivated by Titu Maiorescu as well in itself as to the end of shaping up Romanian representative thinkers.

#### TEZA FORMEI FĂRĂ FOND ȘI CONTRIBUȚIA LUI TITU MAIORESCU LA DEZBATEREA PRIVIND SPECIFICUL NAȚIONAL

CONSTANTIN STOENESCU

**Abstract.** My purpose in this paper is to put into connection Maiorescu’s thesis about the form without background with his beliefs about the national specificity. Maiorescu claims from the beginnings of his academic career that every domain has its own criteria and to try to invent others is a mistake. So, in the case of literature for example, we need first of all to write correctly in Romanian language. Without a background we’ll have only empty forms. But which is the adequate content of these forms? Must be it a national one? Maiorescu’s answer contains an ambiguity which is open to different interpretations.

#### MIRCEA FLORIAN DESPRE CONDIȚIILE SPIRITUALE ALE FILOSOFIEI ROMÂNEȘTI

ROMULUS BRÂNCOVEANU

**Abstract.** This essay is dedicated to the presentation of Mircea Florian’s view on the spiritual conditions of Romanian philosophy. The term “Romanian philosophy” refers to a particular view developed within Romanian modern culture, which claims that philosophy and the style of philosophizing are and must be determined by national conditions. Philosophy is an

expression of national spirituality and has to embed it. Against this view, Mircea Florian asserts that philosophy is intellectually autonomous and its object and methods are irreducible to the requirements based on ethnic spirituality. He analyses different cases in the history of philosophy in which philosophers attempted to pose philosophy into the service of state and nations, highlighting the historical and intellectual roots of these attempts and their inconsistency with the object and the methods of philosophy. In the Romanian case, he identifies the origins of the discussions about the possibility of existence of a nationally stylized philosophy in the particular conditions of the rising of the Romanian modern culture under the influences of European romanticism. He rejects *românism*, the specific ideology during the inter-bellum period that claims the necessity to construct a national philosophy based on ethnicity, and shows that Romanian spirituality must be philosophically expressed only as a commitment to autonomous philosophical creation and theoretical responsibility.

## FILOSOFIE ROMÂNEASCĂ ȘI MODERNITATE TENDENȚIALĂ

CONSTANTIN SCHIFIRNEȚ

**Abstract.** Mircea Florian's ideas enriched Romanian philosophy and they represent a contribution to the purpose and directions opened by philosophy in a changing society. Any debate on Romanian philosophy should explain also the autohtonous philosophical movement in relation to modernity since in Romanian culture one can speak of the professionalization of philosophy and of the presence of the philosophical ideas in the public space only in the modern times. Modernity belongs to the national cultures, and only since this moment the existence of a Romanian philosophy could be discussed by the rationalists and autohtonists, the object of dispute amongst them being the norms and the criteria of delimitation of a national philosophy from the universal philosophy. These principles derive from the process of Romanian modernization.

## ELIADE – ARTA DE A-ȘI CUCERI FAIMA MONDIALĂ

VICTOR BOTEZ

**Abstract.** The complex figure of Mircea Eliade is described on the one hand by his scholarship in the history of religion, or as a great philosopher of hermeneutics and planetary humanism, and, on the other by his remarkable writing, his thirst for knowledge and for the exploration of ancient and valuable civilizations and cultures of the East. At the same time he was a memorable human being, communicative, friendly and open, as portrayed by students and colleagues, and also by other, numerous, great icons of culture, such as Emil Cioran, Eugen Ionescu, and Mihail Sebastian, or Paul Ricoeur, Saul Bellow and Wendi Doniger... To look into his life story is to review a huge part of universal culture.

## SENSUL ETICULUI ÎN ANTROPOLOGIA FILOSOFICĂ A LUI MIHAI RALEA

CONSTANTIN STROE

**Abstract.** Mihai Ralea starts his ethical and anthropological interest from humanism seen as „any preoccupation to categorize, define or perfect the human nature” with a special attention „to the nature of the human being, attention for human aspirations oriented toward different aspects of existence”. For him, humanism involves both the human and the human condition. The referentials for the notion of human being are, according to the opinion of Mihai Ralea

the ideas of nature, society and divinity which do not necessarily engage in smooth and cordial relations, and, even more, philosophy should emancipate human being from these three factors.

## FILOSOFIA LUI SIMION BĂRNUȚIU

ANDREEA-GEORGIANA DRAGOMIR

**Abstract:** Simion Bărnuțiu was a representative personality of his epoch and for the ideas and facts of a century marked by the 1848 Revolution. The events and the meanings of the 1848 Revolution found Bărnuțiu in his mature intellectual and spiritual maturity. Bărnuțiu left a rich heritage to the Romanian described by a definite political direction, but also by spiritual and cultural direction, and philosophical thought. His power of creation, established itself in many areas of intellectual activity. In addition to the politician figure, one may can speak of Bărnuțiu as a philosopher and an educator, jurist and historian, his work being the source of profound teachings, imbued with most humanitarian and progressive feelings.

## G. W. LEIBNIZ DE LA POLITICĂ LA TEODICEE

GABRIELA POHOAȚĂ

**Abstract.** Our research aims to illustrate the profound involvement of the German thinker in the scientific and social-political reality of his time. In fact, his work is constituted on the idea of continuity between the metaphysic-theological order of the cosmic and the social and political order in the society, a transposition in the socio-political life of the pre-establish harmony. The theory of pre-established harmony substantiated in God represents the support column of Leibniz's *Theodicea*.

At the political level that was the reason why the German philosopher dreamed of harmony of European Christian countries, prefiguring somehow the Kantian thinking regarding the international peace in the work *Perpetual peace*.

## RELAȚIA DINTRE STAT ȘI LIBERTATEA INDIVIDULUI ÎN CONCEPȚIA LUI HEGEL

ANCA COSTINA GHERGHE

**Abstract.** Hegel's political vision is relevant to the understanding of the relation between the individual's freedom and the state. As a matter of fact, the real purpose of his philosophy consists in the achievement of absolute freedom of pure human being by using the dialectical process in terms of thesis-antithesis-synthesis. The question is whether there is any chance for freedom to be achieved in society, considering that in this case the pure being is no longer pure being, but it becomes a subject to the state. In order to answer this question, we have to start searching the meaning of human being freedom such as Hegel defines it, as an absolute concept, something to be conceived only in the pure thinking world, an intelligible world. Then the research has to continue with the interpretation of the nature of the society and law, because Hegel says that if the subject understands the exigency of these two concepts, he will be able to achieve freedom. The philosopher has a particular way of thinking the need of the state for the individual as the only way of becoming a free human being. This conception has

determined two different possible interpretations of his philosophy: one that conceives Hegel's type of state as a totalitarian structure that defeats in all ways the human being and another one less consented, that considers the state only as a step of the dialectical process on its way to freedom.

## DEZ-APROPIERE DE SINE ȘI SUBIECTIVITATE, O LECTURĂ DIACRITICĂ A GÂNDIRII LEVINASIENE

RALUCA BĂDOI

**Abstract.** This study unfolds as an analysis of what was called *the development of the eyes of Husserl in France*, underlining the characteristics of this *reversed, paricid* phenomenology sustained on the theses elaborated by Emmanuel Levinas and on the relation between ontology and ethics. The study investigates, through a crisscrossed lecture of the Same and the Other, of subjectivity and alterity, Levinasian thought as a transcendence of phenomenology. Following the thread of the same diacritical lecture we shall attempt to emphasize the phenomenological turn that Levinas accomplished and its re-founding as a phenomenology of religious realm. If Sartre still maintains the supremacy of Being, and of the Same over the Other, Levinas reverses these poles, accomplishing a return to the alterity of the other human being, to its fragile and vulnerable exposal. Levinas presents himself as an authentic thinker of the exterior, opposing to the ontology the ethics that becomes primal philosophy and that has its origins in the Trace of God. Our approach unfolds as manner of questioning and as possibility to think together the subjectivity and alterity starting from the theme of parting of the ways with the self through a diacritical reading that would reconstitute both the subject and the transcendence.

## „PASUL ÎNAPOI” ȘI PROBLEMA SUBIECTULUI

ȘTEFAN RUSU

**Abstract.** This paper, concerning the authenticity of Deleuze's interest for medieval philosophy, must be understood as a part of a bigger picture: the philosophy of Gilles Deleuze, far from being a postmodern one, is rather structured and guided by a hidden phenomenological interest. Martin Heidegger is the real master of Gilles Deleuze, even the French thinker is not quite aware of that fact. Here I argue that Deleuze's „Back-step” method, despite its similitude with Heidegger's „schritt zurück” way of reading the history of philosophy, reveals a rather disinterest for other intellectual systems, unless that ones can offer functional concepts, which can be used as a kind of bricks and incorporate in Deleuze's own system.

## CONSIDERAȚII PRIVIND RECEPTAREA CRITICII RAȚIUNII PURE A LUI KANT ÎN FILOSOFIA ROMÂNESCĂ

MARIUS AUGUSTIN DRĂGHICI

**Abstract.** In these notes, I have tried to show, on one hand, that the way in which Kant's first Critique is received in Romanian philosophy is consistent with the reception in Western

philosophy; on the other hand, this „event”, in particular, represents quite the main element of genesis of the Romanian cultural modernity.

## RECEPTAREA LUI DOSTOIEVSKI ÎN SPAȚIUL ROMÂNESC

OANA VASILESCU

**Abstract.** This article approaches the reception of F. M. Dostoevsky's (not exclusive literary) works in the Romanian culture, by investigating the contributions of some Romanian scholars to the Dostoevskian exegesis as a whole. The interpretative perspective that grounds the analysis itself and the selection of the texts is the comparative one – which is also discovered to be the very fashion of approaching the Dostoevskian work of all the authors discussed below.

## O PERSPECTIVĂ CRITIC CONSTRUCTIVĂ ASUPRA GÂNDIRII ETICE

TEODOR VIDAM

**Abstract.** This study sets out to briefly analyze the process of forming ethical thought's conceptual language. Consequently, we distinguish philosophizing in general from philosophizing *per se*. By defining the terms of “morality”, “morals” and “ethics” we are considering a metaphysical stage of ethics, be it an onto-theological, rationalist-ontological or transcendental-critical one. Once the project of enlightenment had fallen and scientific theories of evolution appeared, *i.e.* at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century, a positive foundation for ethics has been sought, hence the apparition of biologism, psychologism and sociologism. These positive foundations of ethics are all reductionist. Ethics needs a double foundation, which is philosophical and scientific in the same time. Transmodernism, through unity in discontinuity, through transdisciplinarity in what regards scientific knowledge and metaethics, through the dissociation between judgments of existence, of value and ethics, will help avouch bioethics, the ethics of communication and of character.

## DIMENSIUNEA ETICĂ A GUVERNĂRII GLOBALE – ORIENTĂRI ȘI TENDINȚE ACTUALE

HENRIETA ANIȘOARA ȘERBAN

**Abstract.** The study investigates the ethical dimension of governance. Starting from the assessment of an incomplete project of modernity within the global political theory it aims to identify the scope and the role of the main orientation and tendencies in the ethical aspects of international relations and governance. The paper maps the present-day ethical tendencies against the background of cosmopolitanism and the Kantian spirit in the ethics of governance, but also the parting of the ways with Kantianism. The perspective open by the aim of “perpetual peace” illuminates a process of global transformation in its ethical aspects.