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ABSTRACTS

**FUNDAMENTUL FILOSOFIEI ȘI «ȘTIINȚA FUNDAMENTALĂ»:
MIRCEA FLORIAN ȘI JOHANNES REHMKE ÎN RECONSTRUCȚIA MODERNĂ
ÎN FILOSOFIE**

ALEXANDRU BOBOC

Abstract. Rehmke proposes a „realist” gnoseological monism against an ontological background and in opposition to the „immanent philosophy” situated on the „content of consciousness”. He recognizes only „objects” perceived without mediation by the singulary conscience; *thinking is not* subjective creation, but objective finding (*Finden*), representing also the „objectivity of the universal”; and man’s worth is given by this „unity of action” between a being based on the universal dimension, and the subjective living (*Erleben*). Mircea Florian represents the critical spirit, and places thinking under the sign of rationality and value. Open to theoretical approach, he searches for a „new and enduring foundation for life” inscribes into the reiteration of the „revolution of thought”, in rethinking and recapturing the meaning of thinking within the new frames of history and cultural creation. Starting from the critique of Bergsonianism Mircea Florian aimed at a restructuring of methodology, one with constructive and thematic dimensions, in a confrontation with the relevant methodological models. Thus, he embraces a double tendency: a) a new methodology with the redrawing of the limits of classical dialectics; b) a model projection – the „recessive method” – a contemporary remodelling of the idea of method.

**CONTRIBUȚII LA REFORMA CONCEPTULUI DE CUNOAȘTERE.
REALISM ȘI RELAȚIONISM**

ANGELA BOTEZ

Abstract. The study approaches the specific of contemporary gnoseology along with the contribution of M. Florian who understood philosophy as a version of realism based on an ontological conception of knowledge. He envisioned a philosophical reform in ceasing the separation conscience-matter as well as the concurrential relation between these two, based upon a neutral datum. Whatever is real is defined by capacity to act, says Florian. Also, the direction of change is not established by some unique substance, but by the specific and particular nature of things. The world is constituted by individuals and individuality is the full expression of action and „force”. There is no voluntarism, but actionism: the action is relationship, in and among things. reality as action represents the force that keeps things together. The unity of the world is given by relation and not by the substance or essence. The present-day value and the subtlety of the philosophical contribution of M. Florian, is capitalized upon by comparison with the solutions brought about by H. Putnam, Feigl, Armstrong, Wilson, Fodor, Bunge, Popper etc.

**DREPTATEA CA TERMEN MEDIU ÎNTRE LIBERTATE ȘI EGALITATE:
ACTUALITATEA LUI MIRCEA FLORIAN**

ANA BAZAC

Abstract. The paper presents the complex of three concepts related to democracy – freedom, equality and justice – in their reciprocal recessive relationships with the reality of social and political phenomena. The existence of the medium term seems to send us to Aristotle's conception from the *Nicomachean Ethics*, but the theory of recessivity shows a more comprehensive representation than that of the simple triad of the notions. One emphasises Mircea Florian's critique toward excessive viewpoints and, at the same time, his deep democratic perspective. His insistence on justice allows interesting connections with contemporary analyses of political philosophy. His explicit senses which sound so present-day and his fruitful responses to recent thinkers with whom he continues his philosophical dialogue make his up-to-datedness.

ALGORITMUL OPERAȚIONAL AL DEDOMENOLOGIEI RECESIVE

VIOREL CERNICA

Abstract. Analyzing the themes and the methodology present in Mircea Florian's work, this study emphasizes that at Florian there are general matters of philosophical reconstruction, while the philosophical thematization became specialized. This specialization brings about a specialization of the philosophical reconstruction as such. The problems discussed by the tradition of thought are first „operationalized”, „localized”, „contextualized”, predetermined as horizon (as they are prescribed a certain horizon of meaning, from the very beginning), and when they are reinterpreted as in the Heideggerian or Schelerian philosophy, this thematic endeavour represents an extension to the limits of a philosophical system. M. Florian's methodological options aim at the originary situation of philosophy. It is an original option, starting from the philosophy of datum and emancipated from the methodological preparations brought by phenomenology, hermeneutics, analytical philosophy, etc. Thus, the study estimates the chances of such methodological option.

ROMANTISMUL ȘI CONCEPTUL NAȚIONAL EMINESCIAN

ION TEODORESCU

Abstract. The study analyzes the manuscript of A. C. Cuza, entitled „Mihai Eminescu as representative of Romanticism, his life and work”. Investigating the work of Mihai Eminescu and the manuscript of A. C. Cuza the author emphasizes the value of this manuscript. For A. C. Cuza, Romanticism was more than a literary movement, as it represented a deep foundation, both for the individual and for the peoples of the world. That highlights also his conception of the role of the national in what concerns the spirituality of a people, considering it a living organism that is born, lives and dies. Defining the role of the Self in his discourse, he evaluates once again the Germanic roots of A. C. Cuza's interpretations.

PROBLEMATICA VALORII LA TUDOR VIANU SENTIMENTUL VALORII ȘI VALORIFICAREA VALORII

CONSTANTIN NICOLAESCU

Abstract. The study investigates the theory of values at Tudor Vianu. He approaches the psychologist-relativist (Lalande, Muller-Frieffels) or the autonomist (M. Scheller, Rickert, Hartmann) definitions concerning the nature of value. These conceptions are the starting point

for this study as well bringing to the fore the distinction between two specific matters: the origin and the valability of values. As Tudor Vianu argued as well it is unsustainable to presuppose that the values come from outside, from an autonomous sphere to impose their valability to any spirit that arrives at their understanding. Once inside the spirit, the values do not attain subjective forms of unlimited valability.

ÎNTREȚESEREA – CHIASMUL

MAURICE MERLEAU-PONTY

Abstract. This text is a fragment of the work *The Visible and the Invisible*, a project of Merleau-Ponty's last years of life. The occurrence of the sudden death of the author left the world with an uncompleted manuscript, prepared for print by Claude Lefort. Here is the translation of the most interesting and enigmatic chapter in which Merleau-Ponty presents the intertwining of the visible and the invisible, of the objective and subjective. For instance, when we traverse the things with the glance, we simultaneously appropriate them and remove them just through the thickness of the glance. Thus, Merleau-Ponty speak about the flesh of the visible, a carnal being, as a being of depth, of several leaves or several faces, a being in latency, which is a prototype of Being, of which our body is a remarkable variant.

ESTETICA LUI ADORNO

PETRU VAIDA

Abstract. The study approaches *Ästhetische Theorie* (1970, posthumous) a final synthesis of the works of Adorno, concerning art. The author underlines the original elements of the concept of art: the circus and the fireworks as art metaphors, the work of art as an enigma and metaphor and a *tour de force*. Art is opposed to society by its autonomy itself. Adorno applies Hegelian dialectics to art and aesthetics: for instance, the unity between form and content appears as a unity of the opposites. Adorno defines the natural beauty by the appeal to Walter Benjamin's notion of „aura”.

CONCEPTUL POLITIC AL DREPTĂȚII LA JOHN RAWLS

SARI MAARIT FLORESCU (HOLAPPA)

Abstract: Recognized by many as being one of the most important moral and political philosophers of the XX century, John Rawls has with his work, especially with *A Theory of Justice* (1971) and *Political Liberalism* (1993), renewed major discussions concerning the basic political and social justifications and principals in modern pluralistic societies. The aim of his work has been to find necessary principals that would satisfy a large number of different comprehensive worldviews: religious, philosophical and moral. A just society needs a political overlapping Consensus that is independent of these worldviews and to be able to create a stable society with free and equal members who hold reasonable pluralistic values. In Romania, as in other post-communist countries, the research and studies of the important work of Rawls is comparative reduced if we have in mind the Anglo-Saxon countries. It is important that the philosophical, political and social communities in Romania, as well as in the other eastern European countries, continue the research in these fields. The trust the

citizens have in their democratic institutions is deeply related to the ability of those institutions to treat everyone equally and impartially.

H.-G. GADAMER: SITUAȚIA HERMENEUTICĂ FUNDAMENTALĂ

ȘTEFAN VLĂDUȚESCU

Heiddeger mi-a stabilit drumul.
Gadamer

Abstract. The study investigates the philosophical hermeneutics at Hans-Georg Gadamer. Starting from the elements instituted by Heidegger, Gadamer brings supplementary notions into the philosophical hermeneutics, such as the concept of situation in relation to a specific Gadamerian cogitativ subject. The discourse is thus the result of the fact that one encounters in the other a novelty in comparison to his or her experience of the world. The understanding is understanding with the other and from this perspective one may understand also the principle of any interpretation (a text should be understood starting from that very text) and the reasonable hermeneutical canon (in a text should not be inserted anything of the elements the author and the reader couldn't have in mind).

SUFERINȚA, CRITERIU DISTINCTIV ÎNTRE FILOSOFIE ȘI TEOLOGIE

GEORGE REMETE

Abstract. Suffering constitutes itself in one of the clearest cut and absolute distinctive criteria between philosophy and theology. Firstly, due to the impossibility of philosophy to speak about any ante-historical or post-historical condition (“original” and “eschatological”) of the being – otherwise said, due to the fact that it identifies the historical condition of the being with the eternal condition – philosophy can only see suffering as immanence and inherence of the being. In confront to this, theology finds the explanation and the origin of suffering in an ante-historical condition of the being, in its original condition – in other words, in what the being lacks in confront to God seen as absolute – and through this, the solution in the anchorage of the being of the being within God, the personal Absolute. Lastly, the distinction between philosophy and theology, through the category of suffering, is also made evident in the fact that philosophy cannot find a solution to suffering except in vitality or stoicism, both of these – although opposite – mean heroism without finality. In confront to this, theology envisages compassion or the pro-existence, the self-giving or the sacrifice as optimistic heroism, with the chance to finality.

FORMELE SIMBOLICE ÎN ACCEPȚIUNEA LUI ERNST CASSIRER ȘI J.L. BORGES

MIHAELA C. MIHĂILAȘ

Abstract. E. Cassirer and Jorge Luis Borges share similar views on the relationship between reality and culture and on man's inability to acquire first hand knowledge about reality. Both the German philosopher and the Argentinian writer place man in a symbolic universe, surrounded by various forms of language, art, myths and religious rituals. The „symbolic forms” which originate (as well as myths) in the metaphorical thinking, are not mere imitations of reality – they are paths towards an image of the world, and more than this, they are constructs able to shape reality. J.L. Borges outlines in his essays and short stories a parabolic dualistic profile of man: he is part of culture and its creator as well. His „solitary scientists”, Asterion and other characters build up credible worlds. Since they cannot accede to the ultimate truth, they create culture- their own alternative to reality- whose credibility relies on the very authenticity of its authors' intimate reality. Both authors also share the idea that language is insufficient and inadequate, therefore metaphor is more suitable to convey „the presentiment of reality”.

PERSPECTIVE POSTMODERNE ÎN FILOSOFIA COMUNICĂRII

VIOREL MIULESCU

Abstract. The study emphasizes the importance of the topic of postmodern philosophy of communication. This approach represents an indication for the field of contemporary cultural activity and thought, a description of a mental frame and as a social and political ethos. From this perspective, the study capitalizes mainly the contributions of Jürgen Habermas, Jean-François Lyotard and Calvin O. Schrag concerning the communicative praxis discussing also the transformation of philosophy and the potential human emancipation.