

Revista de filosofie nr. 5-6/2011

ABSTRACTS

DIMITRIE CANTEMIR CANTEMIR ȘI LOGICA ISTORIEI

ALEXANDRU SURDU

Abstract. Logic represents the rational foundation of any cultural and scientific enterprise. Dimitrie Cantemir was interested in history in this logical perspective. His approach examined history as set on a cogent axioms proving as well the noble origin of the Romanian-Moldavian population, as its continuity and antiquity on a territory that has been always Daco-Roman. He based his very faith and love for the country on the all-powerful force of reason that turns victorious against all odds.

ȘTIINȚA SACRĂ LA DIMITRIE CANTEMIR

ADAM DROZDEK (Duquesne University, SUA)

Abstract. Dimitrie Cantemir employed his talent within many fields: logic, philosophy, literature, politics, history, music, Arabian studies, and map drawing. In what concerns his epistemological endeavour, Cantemir considered that rational knowledge is attained through reason, which may deal with opinions and not necessarily with the truth. Therefore, reason alone is not trustworthy. Nevertheless, knowledge is possible the means of the life giving intellect, which functions through and with God. Hence, theology represents the beginning of knowledge.

CICERO ȘI CANTEMIR

GHEORGHE VLĂDUȚESCU

Abstract. The study investigates the work entitled *The Hieroglyphical History*, written by the Romanian Prince and philosopher Dimitrie Cantemir, against the background of the philosophical literature with animal analogies of genre and by comparison to Cicero's similar works. This investigation identifies in the text specific elements of the philosophical language with a double role: to form a philosophical vocabulary and to direct a performance of philosophical language. This language was also to establish the conditions of possibility for a dialogue with the European philosophy of his time.

DIMITRIE CANTEMIR
DESPRE „GIUDEȚUL” SUFLETULUI CU TRUPUL

ANGELA BOTEZ

Abstract. The first work of Dimitrie Cantemir is entitled *Divanul, sau gâlceava înțeleptului cu lumea, sau giudețul sufletului cu trupul* printed at the princely typography in Romanian and Greek, in 1698, at Jassy. *Divanul* approaches a traditional theme of the Middle Ages literature, namely the dispute between soul and body, a theme that entertained numerous version as well within the Western European literature as in the Orthodox and Oriental one, where the most famous is *Dioptra* by Philip, the Solitary (11th century). This paper attempts to situate Cantemir's ideas within the long series of the Ancient and Modern discussions on consciousness, soul, and body at the Greek, English, French and German authors.

CONCEȚIA ETICĂ A LUI PLUTARH

TEODOR VIDAM

Abstract. Plutarch's ethical thought is mainly based upon Platonism. He tries to transcend Plato's Good and Being as superior realities by means of a relative / specific Good, which has been theorized by Aristotle. In what concerns the problem of evil, admitted as a collateral episode by stoicism, Plutarch accounts for it through the admission of the phrase "created soul", submitted to becoming, as opposed to Plato's uncreated soul. The inability to control the passionate turmoil resulting from the passing of time and contingency explains evil's presence and action, as well as all unfortunate events owed to vulnerability and temptations that came along with the succession of civilization acts. Plutarch carries out a fine analysis of customs during the first century of the Christian era, detaching himself from hedonism, which had been illegitimately identified with Epicureanism. Before Neo-Platonism, Plutarch's ethical thought accomplishes the most complete panorama of Greek philosophy and constitutes the link between ancient and Christian morals. Studying man, not according to a pre-conceived ideal, but according to his diverse nature, he thought and wrote both for common people, as well as for the elite. This is what led Montaigne to state that his main source of inspiration was Plutarch's analysis of morality.

SEMNIȚAȚIA REPUBLICII – ÎNTRE CETATEA IDEALĂ ȘI OMUL IDEAL

CRISTIAN BERȚI

Abstract. This paper has as purpose to discuss an unusual theory about what is the real subject of the Platonic dialogue. The new theory is mentioned in the introduction of the translation in Romanian of this great dialogue, and it is supported by Constantin Noica. The Romanian philosopher suggests that the real subject of this dialogue is the idea of an ideal man, this being contrary to the usual theories about this dialogue, that say the subject is the idea of an ideal city. We intend to show that both theories have their share of correctness and that is not so easy to say what this dialogue is really about. We will investigate this matter by using a theory of the Romanian philosopher within the field of logic.

CONDIȚIILE DE POSIBILITATE PENTRU INSTITUIREA ONTOLOGICĂ A FIINȚEI ÎN FILOSOFIA LUI PARMENIDE

IONUȚ ȘTEFAN

Abstract. This research is about the philosophy of Parmenide from Elea. This philosopher is the one of the most famous thinker of the Greek antiquity. His philosophy is important because represents in the history of philosophy the first moment of thinking Being in the horizon of ontology. This act of thinking depends by three conditions of possibility: 1. the co-affiliation of dasein and Being; 2. the fundamental identity between thinking and being („It is the same thing thinking and being”); and 3. the fundamental language in which we called Gods and all things in their essence. This research represents a reconstruction of Parmenide’s philosophy using German transcendental idealism and especially Heidegger’s phenomenology. I think that Parmenide’s philosophy represents a fundamental moment in history of philosophy comparative with Heraclit’s philosophy.

ISTORIA, SOCIETATEA ȘI PERSOANA: PERSPECTIVA GANDHIANĂ

RAMJEE SINGH (Bhagaldur University, India)

Abstract. The study notices that neither the beginnings of the classical European thought nor these of the Eastern speculations have shown interest in the historical reality. Wonder as the beginning of any philosophy relating to the (macro) cosmic realm. Thus, the mystery of the starry skies attracted earlier the attention of man than the enigma of inner diving in unexaminable depths. As a consequence, it was a matter of time for philosophy to reach the realm of historical dialectics. Nevertheless, within the context of primitive religiousness, the historical process advances from the dawn of creation to the end of history. This way, Nature and history are related and both have a beginning and an end – the centre seems everywhere and the circumference nowhere. Hegelian dialectics is a system of *logic*, and not of *life*. Marxist dialectics comprises also, besides the human nature, class relationships, and it is predetermined as well by structure and orientation. Kirkegaard’s existential dialectics involves anxiety and conflict, but not peace. There is not a genuine horizon for human initiative within these dialectics. In the dialectical perspective of Gandhi the spiritual fundament and the cosmic harmony are important be either history or society, or the human being, as spiritualism represents the affirmation of an eternal moral order.

MARTIN HEIDEGGER ÎNTRE FENOMENOLOGIE ȘI TEOLOGIE (I)

GEORGE REMETE

Abstract. It is believed that M. Heidegger is an existentialist, a nihilist and even an atheist. In this study an attempt is made to proving these labels unfounded and false and that M. Heidegger is in fact a very pious believer. A better knowledge of this thinker should lead to a tighter relationship between the philosophical and the theological perspectives.

**DESPRE MOARTEA LUI DUMNEZEU
ÎN DISPUTA LUI ORIGEN CU CELSUS**

MIHAI SALVAN

Abstract. The paper deals with two meanings that, according to Origen, can be seen as assigned by Celsus to the idea of “death of God”. First, the Logos’ embodiment in Christ, a reality associated with a presumptive loss of transcendence. Then, the sufferings, the crucifixion and the death of Christ, the man who incarnated divinity.

**DRAGOSTEA CA REFLEX DIVIN.
DE LA TOMA LA ORTEGA Y GASSET**

EMILIA IRINA STRAT

Abstract. Communication saves human beings from all encompassing despair. Love relationships claims generosity and answers the expectation to be more, to overpass ourselves in and with the other. Daily experience brings about the need to love and be loved. Love implies that something is offered to us, something is presented to us as an attraction and also as interpellation. It is incentive to act and continue the course. Love is not *ch aritas* and it is more than *eros*. Our freedom is manifest in this process, as an exercise of giving and receiving, that is, within the love that increases it. Is there a criterion of true love? Who could define love? Anyhow, one must differentiate love from the mere affective movement or will.

PRIORITATEA ETICĂ A EXTRA-ORDINARULUI

BERNHARD WALDENFELS
(Universitatea Bochum)

Abstract. This interview took place on the 8th of April 2010 in M unchen, at Professor Waldenfels’ house. The questions for the interview were meant to touch the most important ideas of Bernhard Waldenfels’ philosophy – the idea of universal order as a sign for a limited and dictatorial thinking, the idea that the concept of subject is acceptable only as respondent, the idea that an ethics according to which a subject is responsible for something to someone overestimates the unity of the subject and does injustice to all the three instances of an event (subject – for something – to someone). Waldenfels discusses some of the problematic implications of these ideas.

**CRITICII LUI JOHN RAWLS:
ROBERT NOZICK ȘI THOMAS NAGEL**

SARI MAARIT FLORESCU (HOLAPPA)

Abstract. Some of the main objections to John Rawls’ *Theory of Justice* have come from Robert Nozick and Thomas Nagel, who represent completely opposed directions in contemporaneous political philosophy. Nozick, inspired by Locke, promotes the right-wing libertarianism and considers that Rawls allows the state to intervene too much in the life of the citizens. Nagel instead is a left-wing liberalist and thinks that Rawls is not radical enough with his egalitarianism. Comparing to the principals of justice proposed in the rawlsian theory

we find that Nozick stops with the first principal, that of individual liberties. Nagel from his side is aiming beyond these principals, even if he recognises that rather utopian. Our conclusion is that the Rawlsian arguments in favour of the principals of distributive justice and the Criterion maximin seem more justified.

HEIDEGGER ȘI ȘTIINȚELE: CAZUL BIOLOGIEI

CRISTIAN CIOCAN

Abstract: In this article, I analyze the role of the concept of life in the analytic of *Dasein* exposed by Heidegger in his major work: *Being and Time* (1927). In his early philosophical investigations, developed between 1919 and 1923 under the title of “hermeneutics of facticity”, Heidegger’s interest was indeed focused on the phenomenon of “factual *life*.” It is thus surprising that Heidegger, in his opus magnum, radically banishes the term *Leben* from the list of terms that are able to explain the being of *Dasein*. The article shows that this exclusion of the concept of life is linked to the critique of biology, as science of life, and that the major debate is related to the interpretation of the phenomenon of death, which is disputed both by the existential analytic and the biological perspective.

PSIHANALIZA LUI SIGMUND FREUD ÎN CONCEȚIA LUI PETRE PANDREA

ANDREEA-GEORGIANA DRAGOMIR

Abstract: A method discovered by Sigmund Freud, psychoanalysis aims at a thorough understanding of the spiritual life of man, both in terms of mental normality, but also in sickness, in order to take best care measures. Peter Pandrea was the first philosopher-lawyer, who introduced in Romania this science within the scope of the right, but not as a „treatment”, but as a way to query court, seeking to replace physical force, with intellectual power.

ROUSSEAU DESPRE CONȚINUTUL ȘI CAUZELE CRIZEI CULTURII MODERNE

DAN ROȘCA

Abstract. The author states that, according to J.-J. Rousseau, the crisis of modern culture consists primarily in moral decay. It was caused, on the one hand, by the people who cultivated the sciences and arts with a view to enrichment and luxury and, therefore, against morality, and on the other hand, both the State which is at the rich’s service, and the economic relations which divide people into the rich and the poor. Finally, the author argues that although asserts the primacy of morality based on feeling, Rousseau is a luminist because he does not exclude the importance of science and the importance of reason.

O ARGUMENTARE ÎN FAVOAREA POZITIVISMULUI LEGAL

OANA VASILESCU

Abstract. The study investigates the relation of interdependence between law and morality to establish a theory of law “as it is”, in a scientific spirit, as opposed to a theory of law “as it should be.” Thus, the analysis assesses the extent in which the pretensions of validity

formulated by the positivists concerning the theory as such resist in front of the critique advanced by the interpretivists (R. Dworkin) and the theoreticians of the natural right (J. Finnis). The interest of the examination is to identify **why** and **how** could the legal positivism answer more coherently and more efficiently to the matters of a theoretical nature and especially, to the juridical practices.

**WALTER BENJAMIN ȘI AVATARURILE ESTETICE
ALE AVANGARDEI**

DAN-OCTAVIAN BREAZ

Abstract: The appeal to theoretical references detailed by Walter Benjamin and their use in relation to the aesthetic dilemmas of the avant-garde results not only from an extremely necessary act of recovery given by the importance of Walter Benjamin's theoretic contribution in the configuration of an aesthetics of the avant-garde, but also from the relevance of applying certain theoretical references of its conceptual device upon the cultural phenomenon of the avant-garde, even over those dilemmatic aspects of Romanian avant-garde, which made that aesthetic reasons, which have determined the appearance of this paradoxical cultural phenomenon, to be identical with those which have led to its disappearance. Therefore, we notice the absolute importance, for the theoretical approach of the artistic avant-garde phenomenon, of conceptual delimitations used by Walter Benjamin in the third decade of the last century, theoretical frame which highlights the perspective from which can be approached the aesthetic dilemmas of the fine arts avant-garde in Romania, respectively the problematic of getting from the "total art" ideal (Romanian avant-garde being a sui-generis "integralism") to the totalitarian art "ideal", in other words, the tension of the encounter between the avant-gardist ideal of "total art" and the new constraints of the "ideal" of the totalitarian art, between the ideal of synthesis of avant-gardist art and the desiderata of the "art for all", as an "ideal" of art in the period of Romanian totalitarianism.