

Locating Quine's Place in the Naturalist Tradition

Alex Orenstein

(Queens College and the Graduate Center, New York)

Abstract. The paper analyses how does Quince's work contribute to and fit in with the naturalist tradition. The partial answer to this question consists of making comparisons with three paradigm cases. The paper follows the practice of singling out Aristotle, Spinoza and Hume as exemplary representatives of the naturalist tradition.

Nécessité ou contingence ? L'ambiguité d'une loi logique fondamentale

Ion Vezeanu

(Universite Grenoble 2)

Abstract: The question of necessity or contingency of the logical laws is well clarified by the debate around a logical fundamental law: identity. This logical relation, also known like "Supreme Principle of the thought", has a strong ambiguity for the logicians: on the one hand, there are analytical and necessary identity statements of type ($a = a$) and, on the other hand, there are empirical identity and, consequently, contingency statements of the type ($a = b$). Frege via Kant was talking about it. The difficulty consists in explaining the empirical identity statements, such "The morning star Hesperus is Phosphorus the evening star". We analyze in this paper the Ruth Barcan Marcus argument's of necessary identity statements and David Wiggins idea's of an absolute identity, to which is opposed Van Willard Quine argument and Allan Gibbard conception in favour of the contingency identity statements.

Is Second-Order Logic a *Logic*, after all? Against Quine's Animadversions upon Second-Order Logic

Mircea Dumitru

(Bucharest University)

Abstract. Introducing second-order logic based arguments and considerations in the fabric of certain important philosophical topics raises several moot points whose grounds require a philosophical elucidation. This paper presents and then assesses W. V. O. Quine's essential and most provocative work on the philosophy of second-order logic.

Fear of Commitment

Cristian Cocos
(Saarland University)

Abstract. Starting from an exercise in Quinean hermeneutics targeting the notion of ontological commitment, the paper focuses on Quine's reasons for avoiding higher-order quantification. The argument goes further to support the idea of types of existence, which is then shown to accommodate higher-order logical frameworks, via the acceptance of the concept of multiple individuation standards.

LES MYTHOLOGIES ASIATIQUES ET LE FOLKLORE EUROPEEN (EXTRAIT DU „REVUE D'HISTOIRE DE RELIGIONS, PUF, 1961)

Mircea Eliade

Abstract. The paper presents some themes of the south-east European folklore and of the Asian mythology, such as Bogomilism, God's fatigue, diluvian myths.

ELIADE'S RELIGIOUS BELIEF AS SHOWN IN "PORTUGUESE JOURNAL"

Mac Linscott Ricketts

(Louisburg College, USA)

Abstract. In the *Portuguese Journal* Eliade speaks more frankly about his religious beliefs than in any other document. Although he states once that he feels it is his "religious vocation" to make known his insights into the meaning of ancient and universal symbols, and although he indicates that these insights will form the basis of his major work (*Patterns/Traité*), it was not his nature to be an evangelist. Therefore, to the charge that he was a crypto-theologian, the reply is negative. The History of Religions which he taught was a universal one, and despite the fact that Eliade was an Orthodox Christian, giving allegiance as a Romanian to his national church, his true religion was too complex and generalized to be confined to any such limits. Although he was not a mystic, he sought divine consolation in his time of grief through prayer and acts of devotion, readings from the Bible and selected Christian inspirational works. But for the most part, his personal religion appears to have been at one with his history of religions teachings, his insights into the meaning of myths and symbols - the sacred revealed in the profane.

POUR UNE PHILOSOPHIE DE LA RELIGION

Mircea Itu

(Institut de Philosophie, Bucarest

Abstract. The following paper was presented in the Congress of Philosophy entitled "Why Still Philosophy?" held in Skopje in November 2007. It outlines the importance and the necessity of a philosophy of religion nowadays. The author explains the concept of "philosophy of religion", insisting upon the methods in the study of religion and their representatives, upon the religious doctrines and the main religious ideas. The paper points out the characteristics of the philosophy of religion, emphasizing some important religious ideas, such as *God, holy, sacred, religious experience* and *homo religiosus*. At the same time, it reveals the complementarity between philosophy and religion.

Mircea Eliade. The Scholar and the Philosopher

Victor Botez

(Bucharest)

Abstract. The paper presents some considerations about Eliade's teaching career (at the Bucharest University, École des Hautes Études Paris, Sorbonne University and Chicago University) and some aspects of his scientific work as a philosopher and historian of comparative religions.

Mircea Eliade - personnalité complexe de la culture roumaine

Mircea Handoca

(Bucharest)

Abstract. The paper presents Eliade's main aspects of his scientific work (history of religions, oriental studies, folklore) and literary work (novels, short stories, essays).

Kopulatives und existentielles „ist“ in der Wahrheitslehre Brentanos

Ion Tănasescu

(Institut für Philosophie, Bukarest)

Abstract The paper highlights two metaphysical meanings and a psychological one of the copula in Brentano's dissertation and examines the relation between this meanings

and the existential “is”. It argues that the psychological meaning was particularly important for Brentano’s conception of existential „is“. Also it inquires the role played by these distinctions for the development of Brentano’s concept of truth.

RE-THINKING THE HISTORY OF PHILOSOPHY WITH AND AFTER KARL POPPER

Ionut Isac

(Institute of History ‘G. Bariti’ in Cluj-Napoca)

ABSTRACT. The intention of the paper is that of re-thinking the meaning and the value of history of philosophy as viewed by K. Popper, in the context of nowadays Romanian and East-European post-communism. A consequence of Popper’s conception about philosophy is his manner of interpreting its history (i.e. the history of philosophy). In my opinion, this is not the last of his contributions to the intellectual inheritance of the XXth century; therefore, in this respect, I think that a discussion about his views regarding the history of philosophy could be very instructive. As known, Popper has seen the history of philosophy as an essential part of the history of searching for the truth. Thus, it can be compared in hard and fast lines with the history of science, since all great philosophers have strived themselves to find solutions to real problems, not just to set-up some dazzling-clever aesthetic images of the world. As great scientists have done by themselves, one after another, important steps in search for the truth, the distinguished philosophers of all times were bold explorers of the truth, each and every one of them in his original way. Thus, I intend to invoke 2 circumstances to the general framework of my proposed discussion about how did Popper cast the light of his own view upon the history of philosophy: 1st) the metaphysics of Romanian philosopher Lucian Blaga, whose view about the history of philosophy shows itself to be very different from and quite opposite to that of K. Popper; 2nd) the conception of Mircea Eliade about the political myths of the Modern world within the general context of the East European communist ideology, which has distorted the meaning of philosophy far enough in order to make it look like a mere result of class fight during more than a bi-millennial ‘battle’, with the likely (false) outcome of dialectical materialism’s final ‘victory’.

Sartre and the responsibility of choice

Ana BAZAC

Abstract The paper tends to show the transitory character of *L’Existentialisme est un humanisme*, between *L’Être et le néant* and *Critique de la raison dialectique. I. Questions de méthode*, and underlines the logic of continuity between the „socialised” existentialism from Sartre’s 1946 text, which emphasises the human responsibility

towards the others, and the materialist and dialectic articulation of the social complexity in his philosophy from 1960.