

ALEXANDRU BOBOC (Universität Bukarest), *Zeit und Zeitbewusstsein bei Edmund Husserl*

**Abstract.** The paper analyses the problem of time and time of consciousness at Edmund Husserl, to understand the present as a unity between past, present and future. The analyse of time is made by consciousness of time and is used to explain the artistic creation.

IONEL BUSE (Université de Craiova), *L'anthropologie de l'imaginaire chez Durand et Eliade : quelques aspects a decouvrir*

**Abstract.** By their researches on imaginary - Durand' "anthropological route", the Eliadean ideas of *coincidentia oppositorum* and hierophany -, Gilbert Durand and Mircea Eliade propose us an intercultural dialog brought about by the project of a open thinking occasioned by the new ways of studying polarity and dualism starting from the structure of symbol. Recent researches in sciences and philosophy confirm the perspective of a plurivalent, non-identity rationality through the mechanisms of contradiction and the included middle.

ADRIANA NEACȘU (Université de Craiova), *Les idées chez Platon dans les dialogues de vieillesse*

**Abstract.** Until *Parmenides*, Plato approached his theory of the Ideas only from the functional point of view, highlighting his explanatory qualities with respect to the world of the things, without insisting on the nature of supreme realities. The *Parmenides* dialogue shows a radical change of attitude: the passage of the justification of the existence of the Ideas to the attempt to reveal their nature. The direction of the step of Parmenides it is the provocation of an intellectual shock intended to draw the attention which here it is another level of reality, where the old methods of knowledge, which called upon the sensory intuition, are not efficient any more. In the *Sophist*, the Ideas, in quality of the first kinds, play the part of categories of the Being, and the unit spread out higher represents the first table of the categories known in the history of Greek philosophy. The *Philebus* it is the occasion for Plato to supplement the table of the categories and mark the explicit recognition of the difference in value between all the Ideas. But, at the moment when he wants to formulate most probable scenario of effective birth of cosmos on the basis of his metaphysical base, he realizes that the Ideas are insufficient, because they can explain the things only from the formal but not material point of view. The need for coherent explanation of the birth of the things, Plato fact to accept the matter in the capacity as universal receptacle; subordinated to the Ideas and without having a place in the metaphysical plan, the matter, practically, is recognized like essential and base of the things, beside the Ideas.

MARIA PROTOPAPAS-MARNELI (Grec Académie, Athènes), *Logos et raison selon les stoïciens*

**Abstract.** Lorsqu'on aborde la question du *Logos* dans la philosophie stoïcienne, deux questions s'imposent d'emblée : comment peut-on accéder à la raison humaine à travers le *Logos* cosmique, sans pour autant toucher à l'ample vision de l'univers que cette philosophie introduisit aux antipodes de la déclination des écoles socratiques? Faut-il l'étudier uniquement en sa relation à la raison cosmique?

ION TĂNĂSESCU (Institut für Philosophie, Bukarest), *Vorstellung und Gegenstand bei Kazimierz Twardowski*

**Abstract.** The paper analyses the manner in which K. Twardowski receives Brentano's psychology, especially the problem of intentionality. It presents also Twardowski's own conception on intentionality as it results from the manner in which he conceives the relation between the psychical act, the content and its object.

IONUȚ UNTEA (Université de Paris), *Carl Schmitt's political theology of 'substantial enemy' and islamic fundamentalism*

**Abstract.** An aspect recently emphasized by a French exegete of Carl Schmitt, Yves-Charles Zarka, is that one can find in German jurist's thought a conception of substantial enemy. The main focus of this paper is to understand such a conception from a point of view different than that of Zarka, having as a point of departure Carl Schmitt's theological reading of the Hobbesian state of nature. Schmitt's theological interpretation becomes a critique of Modern state's goal in international relations to impose a high degree of abstractness to the more traditional states, in which, according to him, the decision concerning the enemy is taken in a more authentic way, by the whole body of citizens. Given some common theological ideas with traditional political activists, Schmitt's conception becomes a key to understanding contemporary political Fundamentalist's claims.

GABRIEL VACARIU (University of New South Wales, Sydney, Australia), MIHAI VACARIU (University of Bucharest), *Physics and epistemologically different worlds*

**Abstract.** In this paper we will analyze certain famous controversies, paradoxes, and disputes from physics from a more general viewpoint. The reason we do this is that all these fundamental problems from physics have been created under a pseudo-paradigm - the unicorn-world or the existence of one unique ontological world. Obviously, the physicists have produced these disputes by working under this pseudo-paradigm. In section 2, we introduce a summary (4 principles) of the epistemologically different worlds that replace the unicorn-world. In part 3, we will apply this perspective to the great debates that have appeared since new phenomena, fields and waves, could not be explained by Newton's theory. In part 4, we will scrutinize the problem of gravity and Newton vs. Einstein theories, the relationship between the general theory of relativity and quantum mechanics (mainly the problems of infinities produced by the unification of these theories), quantum gravity (the problem of space), black holes, and holographic principle. In part 5, we will try to establish the philosophical foundations for rejecting the (super)string theory from an EDWs perspective.

MIHAI D. VASILE (Institute of Philosophy, Bucharest), *The Finnish philosophical tradition and the Plato-Kant canon*

**Abstract.** The author traces the development of the positivist tradition in the XXth, especially in the second part of the century, in so-called Finnish School of Philosophy with its famous figure Georg Henrik von Wright. In the discourse universe of the Finnish philosophical tradition concerning the *Plato-Kant canon*, a very interesting investigation is the question „How much Plato is in Kant?” and, consequently, a comparison between the Architectonics of the Cavern and the Architectonics of the Pure Reason.

ȘTEFAN VIANU (Université d'Architecture « Ion Mincu », Bucarest), *Une source de la seconde modernité européenne*

**Abstract.** Pour Hobbes, l'Etat possède la plénitude du pouvoir. Le souverain de l'Etat civil possède la clef des Écritures, en ce sens qu'il *décide* quelle en est la vraie interprétation. Rien ne s'oppose plus désormais à la volonté de l'État, au déploiement de sa puissance illimitée, sur les corps et sur les âmes. La modernité est la réalisation de ce projet, dont il est difficile de dire, avec Habermas, qu'il est « inachevé ». Et pourtant, je ne pense pas que la réalisation de ce projet soit nécessairement le *dernier* mot de la modernité. Parallèlement au courant principal de la modernité, je discerne un *autre* courant qui se pose d'emblée comme *l'héritier* de la tradition antique et médiévale. Je nomme ce courant parallèle *la seconde modernité européenne*. Certes les différences à l'intérieur même de ce courant ne sont pas négligeables. Une grande idée en constitue cependant le noyau: l'universel véritable est toujours incarné et il est pensé *dans* le particulier où il s'incarne, et toujours à partir de lui. Ce qui veut dire que l'universel abstrait de la science devient un faux universel dès l'instant où il se pose comme norme de la vie humaine. L'homme est un être historique vivant dans un monde historique; et l'homme européen ne saurait nier, quelle que soit l'universalité de sa visée, l'historicité foncière de l'esprit.

TEODOR VIDAM (Babes-Bolyai University), *A perspective on philosophy and ethics in transmodernism*

**Abstract.** This study focuses on several essential clarifications. Any philosophical concept shows a perspective, resorts to extrapolar exceeding and speculation. On its turn, the ethics that has ascendant towards moral and morality, ethics today is characterized as an eminently theoretical creation, second but not secondary product. Morality is lived by everyone; it is not induced, deduced or experimented, but springs out from our deep inside. In contradiction to morality, moral is a product and a project. Moral is product because it is a result of the interconditioning between morality, amorality and immorality. It is a project because it analyzes, criticizes and orientates. The ethics, as corrector of errors through education, is presented as a deontological code for each profession or domain of human activity. Distinguishing between scientific, philosophical and theological truth, allows a more clear detachment from ethics. In the same way, values as the significance of the sense of things, facts, persons or works, allows the identification of specific moral values. This study argues and analyzes the position of ethics between post-modernism and trans-modernism. The latest seems to be an unavoidable paradigm in the actual stage.