

CONFLUENCES OF HISTORICIST PHILOSOPHY OF SCIENCE (TH. KUHN,
M. POLANYI, C.O. SCHRAG) WITH LUCIAN BLAGA'S PHILOSOPHY

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Abstract. Lucian Blaga describes in relation to science a similar design to the modern paradigmatic theory of the dynamics of science, founded by the famous school of the "new philosophy of science" (Kuhn, Toulmin, Feyerabend etc.), a concept that captures in the specific language of Blaga's philosophy the key issues of the current epistemology: the relationship between description and explanation, between the development of cumulative and non-cumulative scientific knowledge, the relationship between normal (cumulative) science and extraordinary (revolutionary) science, the difference between the problems and abnormalities specific to the normal evolution of science and problems and anomalies causing the crisis destroying scientific paradigms. The philosophical views of Lucian Blaga and Michael Polanyi are similar by the fact that their preoccupations were much larger than the philosophical domain. Both refused to consider philosophy as academic specialization, closed in its own disciplinary borders. Given his notion of transversal rationalism *cum* communication, C.O. Schrag was able to make the difference between the universal logos of modernity and the antilogos of postmodernity using the resources of extended reason, which can cover the differences of beliefs and perspectives, converging along with these, without attaining the coincidence up to identity. Therefore, he captured, with philosophical emotion, the family resemblance between our concept of transversal reason and the notion of transfigured antinomy, which belongs to Lucian Blaga.

KUHN'S ELUSIVE CONCEPT OF SCIENTIFIC REVOLUTION

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Abstract. Although Kuhn became famous for his *theory* of scientific revolutions, his *concept* of scientific revolution was a changing and elusive one. I want to show here that his view on revolutionary scientific change evolved in three major phases: (i) one that preceded *The Structure*, (ii) the elaboration of his main theses in *The Structure*, and (iii) the moderation phase, when he redefined the concept of incommensurability and sketched a shaded approach to the relation between normal and revolutionary science. In the last years of his career, Kuhn attempted to improve his concept of revolution, to adapt it to his new idea of incommensurability, lexically defined. I think this attempt could be interpreted as a good indication that Kuhn was ready to

abandon his excessively discontinuist vision of scientific revolution, in order to preserve the new meaning of incommensurability.

VALUE AS THE ULTIMATE FOUNDATION OF EXISTENCE. A CRITIQUE OF RESCHER'S OPTIMALISM

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Abstract. One of the most enticing answers to the question concerning the ultimate foundation of existence is the so-called „metaphysical optimalism”, developed and defended passionately by Nicholas Rescher. Arguing that the existence of the world could be best explained in terms of its metaphysical superior value over the non-existence, Rescher maintains that the principle of optimality is the best alternative to God’s intervention as the First Cause. I will try to show that this is not necessarily the case. Optimalism has two fundamental flaws which need to be overcome before proclaiming it a strong explanatory principle.

GLOBALIZATION AND RELIGIOUS VALUES. THE FUTURE OF RELIGION

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Abstract. My purpose in this paper is the *taking in discussion* of a specific “way of being” of the human being who lives in a more and more secularized world. Specifically, it is about man’s identity crisis – fruit of the “self ignorance” –, a crisis having deep religious roots. Globalization is not just something specific to the present day. In my opinion, if we were to understand that what happened at the same time with the coming into being of Christianity cannot be reduced to a historical moment among others, then we could understand the crisis of humanism. Although the event happened in a specific place, two thousand years ago, *then, not only* for the Christian believer, began another time as well. Actually, that “time” is a “place” of human salvation. Globalization is the *face* of denial of this “place”-“time”. A face recognizable under different forms in different historical eras. A face of the human being without God. Considering, thus, that globalization *today* is nothing else than the “institutionalized form” of *the self deification of man*, I will show the face of its latest appearance: the image of that “postmodern” way of thinking about

the future of religion.

***THE PLURIDIMENSIONAL WORLD:
ETHICAL REFERENTIALS OF MARGINALITY***

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Abstract. The study approaches the ethical referentials of marginality, an investigation creating a pluridimensional philosophical and mundane world. In the attempt of conferring marginality its own philosophy, the discussion starts from the idea that marginality preserves humanity intact in her ethical aspiration, while it emphasizes also a tender human subject and human vulnerability. Thus, the approach of the ethics of inclusion and retrieving marginality in contemporary philosophy becomes central. As a consequence, the study recomposes several ethical alternatives of marginality, such as: hedonism and resentment. The highlight of the ethical dimension in relation to the marginal subject leads to a discussion concerning the pedagogy of the ethical marginal subject, whose voice is gained in the adventure of reconceptualizing the world.

THE ARCHAIC GREEK WORLDVIEW AS TRADITION

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Abstract. When speaking of tradition, one cannot ignore ‘invention’ and ‘innovation’, as related or, better, opposite terms, in the same manner in which, say, *mythos* is inextricably connected to *logos*, insofar as they are practically inseparable. But for the ancient Greeks, as for every archaic population, novelty is not a virtue, on the contrary; it was often stressed that Greek religion is so peculiar that it would not even deserve to be called ‘religion’, that it consists mostly of some religious cults, that its elements have been uncritically imported from other religions, and so on. For the simple Hellenes, these arguments surely must have appeared worthless, but the tradition/ novelty dynamics (that is, the tension between the accustomed local habits and practices and the foreign acquisitions) certainly is the one which has created

the archaic Greek worldview and also has anticipated its subsequent decline and fall. When saying Greek tradition, one necessarily has to refer to the Homeric and Hesiodic epic cycles, and to their structuring and strengthening force which literally had built the archaic Greek worldview. Once again, for the common Greeks the lives and the deeds of the poets – whether mythic or historical – were significant and valuable regardless their ‘truth’ or their alleged originality: indeed, truth is not the proper tool in order to understand the real dimension of the ancient Greek world. The early Greek tradition, the one established and spread among the Hellenes as the Homeric and Hesiodic epic, representing the very ground and the cohesive element of the archaic Greek worldview, was subjected to harsh criticisms in the 5th century BCE – a golden age characterized though by disbelief, incipient atheism, political conjectures. And if the archaic Greek worldview, sharing the fate of every other worldview, eventually had to die, ‘tradition’ remained – and still remains – positively connoted – as the preservation of the past, valuable in itself.

PLATO’S *SEMEION*

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Abstract. Plato did not develop a theory of semiotics as such, but in his dialogues there are frequent references to the semiotic function of words. The term of *semeion* is used by Plato in various contexts and with different meanings, some continuing traditions already established before him, like divination and Hippocratic medicine, other representing the specific concepts in his philosophy. In *Cratylus* Plato frames for the first time the analysis of the relation between names and things, but the negative conclusions of the dialogue lead to the theses of theory of Forms for solving the problem. Thus, the thing, Form and name become elements of Plato’s theory of sign, in which the ontological relation between individual and universal is fundamental, and within this relation, Form is a model that thing imitates.

NOTES ON THE ONTOLOGY OF THE NEOPYTHAGOREAN MODERATUS: SIMPLICIUS, *IN PH.*, 230,34-231,5; 231,5- 27

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Abstract. Simplicius covers the ontological system of Moderatus from Gades, a Neopythagorean, but the information provided is far from drawing a clear picture. The ontological system of Moderatus is complicated due to what Noel Huber calls a “fissure of a primordial being”, a fissure in the intelligible realm of Ideas/Forms that will facilitate the emergence of an inferior realm.

**EMIL CIORAN AU JUGEMENT DE L’HISTOIRE.
DOSSIER POLITIQUE**

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Abstract. The study presents some attitudes related to the political activity of the philosopher Emil Cioran during his youth. One makes an „indictment” that contains three charges (the icy portrait he makes for the Jewish people, the promotion of personality cult for some right-wing representatives, the lack of a remorse attitude afterwards) and some „defence pleadings” (where one shows that the philosopher was indeed remorseful, in some cases this fact being confessed by himself, in others noted by different commentators of his works).

**AN UNKNOWN CANTEMIR: THE KABBALIST.
AN ATTEMPT TO RECONSTRUCT A SPIRITUAL MAPPING**

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Abstract. So far no researcher, Romanian or foreign, has not had the curiosity to explore an alternative hypothesis to the Cantemir’s historiography, including ideas, symbols of Kabbalah, diffuse, discrete in the work of the encyclopedic, novelist, philosopher and theologian Dimitrie Cantemir. Our study, *Cantemir et la kabbale. Projet pour une carte de la spiritualité cantémiresque* is based on secondary sources, but in exchange the central argument is solid: the readings and personalities contemporary to Cantemir fit into the secret world of the kabbalah, of alchemy, of the secrets of initiation. It is possible that the Prince had read in Latin and Arabic texts of the great Kabbalists Hebrew or Arabic, and especially Italians. He knew van Helmont and his Christian Knorr von Rosenroth, the friend of Leibniz, he knew Ficino and Mirandolle. In the Russian media people studied Kabbalah, Masonic rituals were practiced, Cantemir himself being an encyclopedic initiate personality, hence complete. Evaluating several sectors and cultural assumptions, our study aims to map schematically the mind of Cantemir, challenging the inertia of the critical tradition.

SUR LA RELATION DIALOGIQUE DANS LA PHÉNOMÉNOLOGIE DE LEVINAS

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Abstract. Our paper offers highlighting over a possible dialogue between Emmanuel Levinas's phenomenology of otherness, the apophatic theology of Pseudo-Dionysius the Areopagite and the Socratic maieutics based on the requirements of their interpretation from a single source - namely the apheresis.

LA FORMATION DES MOTS ET L'IMAGINAIRE

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Abstract. In this study we are interested in how imagination functions in forming words, from the perspective of the Kantian schematism. The experiences we have, according to their mode of existence – empirical-external, internal-psychological and transcendental – make imagination project differently his constructions. This leads us to the conclusion that Th. Kuhn draws in his researches, that the empirical experiences, which are the basis of scientific theories, are not at all isolated from the psychological or the transcendental ones. The imagination builds imaginary worlds that overlap without forcing us to radicalize, unless in a forced manner, the boundaries between them.