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### ABSTRACTS

#### FILOSOFUL ÎN SPAȚIUL PUBLIC

CONSTANTIN SCHIFIRNEȚ

**Abstract.** Rădulescu-Motru continued Maiorescu's work of edifying the modern culture in Romania and thus he decisively contributed to the creation of several fundamental institutions for the Romanian philosophical development, some present even today. He was not just a remarkable presence in the public life, since he triggered the very formation of the Romanian public space for a half of century. Rădulescu-Motru effectively contributed to the birth of the philosophical conscience, creating also a public for philosophy. The lively, incisive and diverse Romanian philosophical creation that is so present in our current public space is in great debt toward this personality.

#### METAFIZICĂ ȘI ȘTIINȚĂ LA C. RĂDULESCU-MOTRU ADRIANA NEACȘU

**Abstract.** Motru identifies the metaphysics with the philosophy, which he conceives after the model of Aristotle, as a science separate, able to give us the upper knowledge. As a result, it supports that between metaphysics and science there is not conflict but a permanent collaboration. The science gives to the metaphysics the equipment of study, the research methods and suggestions for thought, the problems to be solved, confirming or preempting its points of view. The role of the metaphysics is to exceed the restricted positions moved forward by sciences, by harmonizing them of a vast perspective. The metaphysics is able of this thing because it has absolute as object of study. But it is not about substantial absolute, transcend in the sensitive world, but of the dimension of absolute in the man. Therefore, the main object of the metaphysics it is the endless human being, beyond all her ephemeral manifestations. Then, the metaphysics prints this uniting human vision in all knowledge acquired by the particular sciences, harmonizing their polarity and attaining knowledge so superior in all.

#### PROBLEMA TRANSCENDENȚEI LA MIRCEA FLORIAN

ADRIAN MICHIDUȚĂ

**Abstract.** Mircea Florian mentions that there are two types of transcendent. He identifies a traditional transcendence as a „macroscopic transcendence”, and a modern transcendence as a „microscopic transcendence”. The former „has a metaphysical and cosmologic dimension”, while the latter „has an epistemological dimension”. 1) The metaphysical transcendence is understood with Florian as „the theory/concept sustaining the possibility and the necessity of transcending the world of sensitivity (reality); 2) The epistemological transcendence is understood with Florian in a more precise acception underlining that „the existence, the object of knowledge is independent from knowledge, or, it consists of that theory of knowledge sustaining the thesis that the known object exists independently or beyond the knowing

subject. Mircea Florian showed that „It is transcendent whatever dwells beyond consciousness and it is in a relationship of independence with it.” A philosophy claiming that a reality situated outside the knowing self is unknowable has as a first consequence the denial of the external world, that is, of anything that is not the subject.

## ASUPRA UNOR COMENTARII LA *TRILOGIA CUNOAȘTERII*

IONUȚ ISAC

**Abstract.** In the recent years there were a lot of discussions and writings about L. Blaga's philosophy. Through them, one could easily grasp, on a hand, its huge importance – not only for Romanian culture but also for the universal spirituality – as well as, on the other hand, the many misunderstandings surrounding it. Therefore, we believe that the reactions caused by the publication of Blaga's first philosophical books (i.e. the components of *The Trilogy of Knowledge*) reveal an actual interest for the research of Lucian Blaga's main philosophical ideas. The comments advanced by some of his distinguished fellows (such as E. Cioran, M. Florian, M. Vulcănescu or D.D. Roșca) still are of utmost interest today. We believe that, observing how his first metaphysical works have been reviewed and received, anybody interested in Romanian philosophy can reach a proper manner of understanding Blaga's philosophy from its very beginnings.

## LUCIAN BLAGA ȘI MODELUL CULTURAL EUROPEAN

CONSTANTIN NICOLAESCU

**Abstract.** Unwilling, as Blaga also was, to indulge in laments concerning the fate of the European culture, Constantin Noica underlined the fact that „Nothing is said yet”, while Blaga mentioned that „our century enjoys prophets speaking of life with the enthusiasm of a sick person”. We are now in a „conjunction era”. The European cultural model refuses self-enclosure and therefore exists through creativity, beyond stagnation and the fascination of death, but oriented toward the multitude and the inclusive opening.

## CULTURĂ ROMÂNEASCĂ ȘI CREAȚIE ORIGINALĂ ÎN VIZIUNEA PĂRINTELUI DUMITRU STĂNILOAE; O INTERPRETARE A CRITICII SALE ADUSE FILOSOFIEI LUI LUCIAN BLAGA

IONUȚ UNTEA

**Abstract.** The thesis of this paper is that The position of Mr. Lucian Blaga concerning Christianity and Orthodoxy mustn't be treasured for its exegesis of Lucian Blaga's work, but for the manner in which its author brought to the attention of the generations to come the fact that they had to keep the cultural and spiritual identity. Although Blaga's philosophy valorizes a large part of the Romanian popular culture, in Father Stăniloae's view Blaga's philosophy is antiorthodox and nonromanian, because, by introducing an ambiguity regarding the value of Christian Orthodox spirituality in Romanian Culture, he brings to a split between the culture of the new generation and the original Romanian culture. In Stăniloae's opinion, the

generations to come would feel the original Romanian culture as a strange culture. For Stăniloae, the best example of an authentic Romanian creation, and original too, is the work of Eugen Ionescu who, even if he doesn't mention Christian Orthodoxy in his work, he doesn't contradict the Romanian cultural unity.

## DEDUCȚIA TRANSCENDENTALĂ A CATEGORIILOR ÎN A DOUA EDIȚIE A *CRITICII RAȚIUNII PURE (I)*

VIOREL VIZUREANU

**Abstract.** The transcendental deduction of the categories was seen by Kant himself as the core of his *Critique of Pure Reason*. But even since the first edition of the *Critique* the unfolding of the proof was run through and rebuilt with difficulty. Consequently, Kant felt the need to take again the philosophical argumentation by changing entirely the text of the first edition. The result was no less controversial. Moreover, additional difficulties turned up, among them particularly that of the logical structure of the philosophical proof. The first part of our article will focus on different contemporary interpretations of the nature of the transcendental deduction, briefly analysing, beyond the traditional formal frame, juridical and psychological senses of it.

## DESCARTES VIU – EXERCITII DE HERMENEUTICĂ CARTEZIANĂ

ANA BAZAC

**Abstract.** The paper presents some interpretations on Descartes, as they were occasioned by the book coordinated by Juan Carlos Moreno Romo, *Descartes vivo. Ejercicios de hermenéutica cartesiana*, 2007, and is preoccupied by the presence and evolution of rationalism linked to the human freedom in philosophy. Starting by mentioning the interest for the theoretical apparatus of Descartes' philosophy as guiding mark of the modern philosophical thinking, the first part, Classical interpretations, points out the significances of Descartes grasped by Hegel, as well as the developments of the Cartesian line made by Husserl; this part ends by raising the problem of the relationships between I, you and the other in the framework of the phenomenological trajectory. The second part, Hermeneutics...from Kant to politics, describes the meaning of hermeneutics as Gadamer emphasised it (as thinking mediation towards the present life) and shows how Kant took over Descartes, by controlling the subject in a rationalist manner and which openings were allowed for the human freedom. While Jacques Maritain has observed the "angelic" side of Descartes (and thus of Kant), Hardt and Negri insisted on the continuity of the old philosophy in Descartes. But Maritain has also demonstrated that just from the freedom of the subject from the real world follows his/her freedom as social being. By comparing the scientist method Descartes would have been promoted to solve the problems of common sense and, on the other hand, Vico's approaches of *sensus communis* by the human sciences, one discusses the methodological solipsism of Descartes treating the human freedom. The last part, Descartes – un-wandering knight, points out the proximity Descartes Cervantes and its significances as the authors of *Descartes vivo* showed through beautiful analyses. In this way, there are freed just the meanings of a Cartesian hermeneutics.

# SITUAȚIA FILOSOFIEI ÎN CULTURA BRITANICĂ LA ÎNCEPUT DE SECOL XX: CAZUL BERTRAND RUSSELL

CĂTĂLINA DANIELA RĂDUCU

**Abstract.** The apparition of the social sciences with an independent status in the european cultural context at the beginning of the XXth century had a dramatic consequence for philosophy in general: the philosophers could not drive anymore their attention to the results of psychology or sociology and call their investigations „philosophy”. Apparently, the only field left for philosophers was ontology, the study of Being. Our essays tries to present and comment the „revolution in philosophy” that Bertrand Russell realized at that specific historical moment in Great Britain through his opposition to the new idealism advocated by Herbert Bradley and his school.

## HUSSERL ȘI CINEMATOGRAFUL. O ANALIZĂ FENOMENOLOGICĂ A ILUZIEI

CHRISTIAN FERENCZ

**Abstract.** The article intends to submit the experience of cinema to a conceptual analysis based upon a distinction made by Edmund Husserl between „fictional object” and „illusion”. On this distinction Husserl builds up a fundamental aesthetic difference between an aesthetic and an unaesthetic effect. The article examines in how far this distinction can be applied to cinema and, by doing this, it both brings conceptual precision into the somewhat vague debate surrounding the illusionary nature of cinema, as well as it clarifies some aspects of the phenomenon called „illusion”.

## REFLECȚII ASUPRA FIINȚEI, LIMBAJULUI ȘI COMUNICĂRII

TEODOR VIDAM

**Abstract.** This study, entitled „Reflection about being, language and communication”, tries to unwell in the first time the bunch connections between being, language and communication. In the same time, this study follows a short story of specific features concerning each notion in part. No in the final row treats the similitude and differences between language and tongue. Finally, the study put in the light those three instances various but integrated in elaboration a majors acts of culture.

## PREFERINȚE LIBERTARIENE MINIMAL-RAȚIONALE

DANIEL-MIHAI.UNGUREANU

**Abstract.** I introduce the necessary concepts of preference logic (LP), I discuss the relationship between this type of approach with the Social Choice Theory (TAS) and I present the libertarian paradox along with its significance. I argue that the libertarian decisivity must

be extended to all the pairs which vary in what concerns solely an individual and then I debate upon altering the libertarian condition solutions. I introduce a new solution for refining the libertarian condition as to eliminate all the preferences which are not minimal-rational libertarian.

## **SOCIETATEA FLUIDĂ**

EMILIA IRINA STRAT

**Abstract.** The consciousness of a profound rupture within contemporary society imposes a reconsideration of modernity. The disorder bringing forth the „society of risk” (Ulrich Beck) consists mainly in the fact that the solid things we used to rely on now are dismantling and eroding. Modernity has brought about technical changes of a wide range, with dangerous powers, and the entire humanity is experiencing spasmodic symptoms, of incertitude and awe. At the same time, our society could be qualified as a „society of insatiable pleasure” we excessive drives toward consume, travelling and speed. Instability and uncertainty is affecting us all, caught within a fluid and unpredictable world of endemic irregularities, flexibility, competition and uncertainty.

## **DESPRE CUNOAȘTEREA MATEMATICĂ**

DUMITRU MATEESCU

**Abstract.** What do we know through mathematics? The article presupposes all the debates on this topic known. The followers of Plato, for instance, sustain the idea that the mathematical objects, the numbers for instance, but also the categories, have a real existence, one of the worlds of the pure numbers and of the pure geometrical objects... Others consider mathematics without any link with reality whatsoever. Field argues that physics does not need mathematics. In the light of such debates, the author proposes a personal point of view, starting from the difference between the actual action and the mental action, sustaining that mathematical research is a mental action.