

ABSTRACTS

CONCEPTUL DE „DIFERENȚĂ ONTOLOGICĂ” ÎN
RECONSTRUCȚIA FILOSOFICĂ MODERNĂ

ALEXANDRU BOBOC

Abstract. The author underlines the scope and the role of the concept of “ontological difference” in the modern reconstruction of philosophy. He begins with Aristotel and insists on Heidegger to describe a hermeneutical game that emphasizes the place of the difference in the concept expressed by the phrase *Sein des Seienden* and overcoming the *Vergessenheit* of difference. Thus, the fundamental question of ontology does not concern the *Seienden* but the *Sein*.

DEDUCȚIA TRANSCENDENTALĂ A CATEGORIILOR ÎN A DOUA EDIȚIE A
CRITICII RAȚIUNII PURE (II)

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. In the first part of our article I have focused on the nature of the transcendental deduction, briefly analysing juridical and psychological senses of it. I will now discuss the two confronting solutions concerning the structure of transcendental deduction: the hypothesis of two deductions and that of the two-steps-in-one-proof. I will than propose, continuing the suggestion of the last one, some alternative possibilities of lecture which will enlarge the significations of the two sides of the deduction.

INTERESUL LUI KANT PENTRU FIZICA NEWTONIANĂ ȘI
DEDUCȚIA TRANSCENDENTALĂ

CRISTIAN D. HATU

Abstract. The hypothesis of the present paper is that some elements found in several texts introduced in the second edition of the *Critique*, the Refutation of Idealism and in the General Comment on the System of Principles, had a strong influence on the new form of Transcendental Deduction. On the one hand, the examples given by Kant in these above-mentioned chapters are the same with the ones used in § 24 as well as in § 17 of the new form of the deduction. On the other hand, we could find in the deduction some comments similar with those in the two chapters where are imported "the principle of the priority of outer sense"

and the fact that the perception is considered the criteria of reality. All these elements could be connected with Kant's interest in Newtonian natural science.

TEME ALE FILOSOFIEI LUI ADORNO PE MARGINEA CĂRȚII *MINIMA MORALIA*

PETRU VAIDA

Abstract. The author distinguishes the following themes of Th. Adorno's philosophy: the relation individual-society (and individual-universal), the critics of the contemporary culture (of the „fully administrated” society), with a special accent on the domination of the entertainment over the authentic culture, the language crisis in today society, the concept of reason, the critics of bourgeois utilitarianism and the relation man-nature. The author accents that, although Adorno was influenced by marxism, his philosophy is radically different in the pre-eminence of the contemplation over the action.

IDEEA DE NEANT ȘI ARGUMENTUL COSMOLOGIC

VIOREL CERNICA

Abstract. At a first glance, the idea that Petrovici sustained related to „nothingness” has no relation to the cosmological argument concerning the existence of God. Yet, it is all the more interesting and even in his epoch his ideas on nothingness were quoted and praised within the Romanian and French intellectual circles. The author interprets both the ideas sustained by Petrovici and the difficulty in receiving these ideas with references to Leibniz and Kant, Nae Ionescu, Iosif Brucăr, Mircea Florian and Constantin Noica.

FANTEZIE ȘI SENZAȚIE LA JOHANNES MÜLLER

ION TĂNĂSESCU

Abstract. The paper analyses the conception on fantasy exposed by Johannes Müller in *Ueber die phantastischen Gesichterscheinungen (On Fantasy Images)* (1826). It approaches the two levels of manifesting the fantasy as representation that creates forms in visual field through limitation and extension. On the one hand it's about the intervention of fantasy relative to a sensitive object perceived at present; on the other hand it's about the intervention of fantasy relative to an object just as represented. It sustains that, in comparison with the work published in 1826 in that it's not clear in which sense Müller conceives the activity of fantasy relative to an object just as represented – the activity of fantasy can be thought both in the sens of abstraction and in the sense of a free association between an object and a concept, in the work published in 1840 Müller distinguishes clearly between abstraction, that is considered an operation of thought, and association, considered as operation of fantasy.

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ORIGINALITATEA GÂNDIRII BLAGIENE ÎN PEISAJUL FILOSOFIC CONTEMPORAN

TEODOR VIDAM

Abstract. The study „The originality of blagian thinking in philosophical contemporary landscape” praise the fact that categorical-philosophical language not follow the principia to effect at cause, to know at unknown, *pass pro toto*, but converse to general structure at its component parts. The blagian philosophical concept differs from traditional metaphysics in accordance with the existence that create for nothing or the existence to proceed from another existence in successive order. After L. Blaga, the need of metaphysics remains a permanence of human condition. The distinct joint of philosophical building allowed the Romanian philosopher L. Blaga to be related to the contemporary philosophical orientations. Comparatively with these orientations (existentialism, phenomenology, life philosophy, pragmatism and analytic philosophy) the blagian thinking brought out its creative valences as well as its originality at sure value.

VIAȚA CA AGONIE SAU PRELUDIU AL MORȚII LA EMIL CIORAN

MARIUS DOBRE

Abstract. The article presents Emil Cioran’s vision of life. Life is just an agony, dominated by the powerful presence of death. In these conditions, the human being’s birth is not a happy event. However, the suicide is not a solution, except the simple idea of the suicide.

PROGRAMUL POLITIC ÎN OPERA LUI CONSTANTIN RĂDULESCU-MOTRU

ADRIAN MIRCEA DOBRE

Abstract. The author analyses the political thought of C. Rădulescu-Motru, more precisely his nationalist thought. This approach is placed among the attempts of analysis of Romanian interwar political thought, following the nationalist affiliation. Rădulescu-Motru follows the

orientation of “Junimea” and its Maiorescian precept of “nationalism within the limits of truth”.

ÎNTRE IMITAȚIE ȘI ILUZIE. TEORII SEMNIFICATIVE ALE ARTEI ÎN GÂNDIREA ESTETICĂ GREACĂ

CONSTANTIN ASLAM

Abstract. The author sustains that it has been wrongly argued, in the second half of the 17th century, that the philosophical analysis of the art and the beautiful does not produce but interpretations with a museum value. Before modernity they were never thought together. With Johann Heinrich Lambert and Alexander Baumgarten the aesthetics becomes a philosophical discipline. Thus, without the idea of the autonomy of values, in the absence of the conception that the art and the beautiful describe a reality *sui generis*, to be analyzed in its *genre*, the meaningful philosophical analyses on the art and the beautiful cannot be initiated.

AUGUSTIN ȘI PROBLEMA ONTOLOGICĂ A RĂULUI. TERAPIA RĂULUI PRIN ONTOLOGIA RELAȚIEI

ALEXANDRA PÂRVAN

Abstract. This study means to challenge the classical and rigid manner of thinking and approaching the problem of evil, by looking through a new perspective to the way Augustine tackles it in the intent to find a solution. For the purpose of giving his view and our specific approach an enhanced clarity we make use of two concepts that are not to be found as such in Augustine’s writings. Those two are *relationship* and *Being-for-others*, and putting them to work we find that Augustine develops an ontology of *relationship* based on a concept of God as *Being-for-others*, in order to bring a new understanding of the problem of evil. The problem is restated as an ontological problem depending on the relationship that defines the human nature: that with its Creator. Understanding the ontological implications of this relationship and also its dynamics on a psychological and gnoseological level becomes crucial not only for a theoretical rethinking of evil, but also for outlining a therapy of overcoming evil, that could stand for a true solution to the problem.

CREDINȚĂ FILOSOFICĂ, CREDINȚĂ TEOLOGICĂ

GEORGE REMETE

Abstract. The relationship between philosophical and theological faith, between faith and confession, is not only a problem of speciality; it also has the meaning of a relationship between humanity and person, society and the individual, the general and the particular. In general, it seems that humanism or civilisation consist in politeness, tolerance, righteousness and globalisation. We consider this understanding as prejudgement. We must notice, in the first place, that a “general” or “global” faith, without a certain confession, does

not exist because it is something fake; this is especially mentioned by Paul Tillich, philosopher and theologian (in the Dynamics of Faith). Real faith is always very specific and concrete; that is stated from a confessional point of view.

However, the centrepiece of our study is formed by the reality of the fact that identity and specificity do not necessarily prevent, but might help, collaboration and the mutual use.

IMAGINAȚIE ȘI IMAGINAR DESCRIPTIV ÎN ȘTIINȚA CONTEMPORANĂ

HORIA-COSTIN CHIRIAC

Abstract: This paper is focused on scientific imaginary and its importance in contemporary science. The long history of restrained attitudes regarding human imagination is a main feature of Western thinking. Therefore, the very late acceptance in this cultural area of the idea that imagination plays a prominent and positive part in human knowledge is no surprise. The analysis of some important historical moments in the evolution of descriptive imaginary can reveal a new perspective on the function of image and imagination in contemporary science.