

**« LA QUERELLE DES UNIVERSAUX » – HERITAGE DE LA PENSÉE
ANTIQUE ET EXPRESSION DE L'ORIGINALITÉ DES MEDIEVAUX**

ADRIANA NEACȘU

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Abstract. ‘The quarrel of the universals’ expresses, in a synthetic way, a dispute which developed between the philosophers, almost throughout the Middle Ages. It aimed at reports between the individual things, of one part, and, so-called ‘Universals’, it is to say concepts which express, in principal, types and kinds of things. The author of the article introduces this dispute from the ancient origin, putting in an obvious place the positions of Plato, Aristotle and Stoics as regards reports between things and their types. She underlines the role of Porphyry and Boethius for the start of ‘quarrel’. Then, she introduces main lines of the answer during the Middle Ages, including the realism, the nominalism and conceptualism, as variant of the nominalism.

**„INEXISTENZ“ UND „OBJEKTIVE“
ZUR SCHOLASTISCHEN INTERPRETATION DES
INTENTIONALITÄTSGEDANKENS BEI BRENTANO**

ION TANASESCU

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Abstract. The paper analyses the way in which was understood in the scholastic perspective the problem of intentionality in Franz Brentano's *Psychology from an Empirical Standpoint*. It examines the acceptations of the expressions ‚*Inexistenz (inesse)*‘ and ‚*objektive*‘ and presents the manner in which were they interpreted from the view of Aquinas' thought and of the medieval conceptualism.

NOICA – UN PHILOSOPHE DILEMMATIQUE

ION DUR

(Université „Lucian Blaga” Sibiu)

Abstract. The paper shows a Constantin Noica that glisses permanently between East and West. It is a gesture of *virage* without fear with respect both of the complex of the fox – because of impossibility to obtain the grapes, the fox sustains that the grapes are sour - and with respect of the critique attitude.

LA POÉTIQUE DE L'ÊTRE DE LA PERSPECTIVE DE L'ONTOLOGIE DE CONSTANTIN NOICA

ION HIRGHIDUȘ

(University of Petroșani)

Abstract. The paper shows that Noica conceives a poetics of being, i.e. an attempt of creation of an order of thinking. The debate follows two themes from *Treatise on ontology*: the problem of access in being and the problem of the unifying void of the forms of beings.

AVANTAGES ET INCONVENIENTS DE L'IDENTITE RELATIVE

Ion VEZEANU

(Universitatea Grenoble 2)

Abstract. The economy of the paper is crossing the confrontation between the two concepts of the identity, a confrontation that shows the *aporias* of the concept of identity. Both theories seem to be contestable, but each gives the reasons for rejecting the opposite one, with the difference that the theory of absolute identity is weaker, but more productive. Today there is no logical theory of identity completely weak, so the difficulties are not purely speculative, but they have significant consequences for the exact sciences.

EXPRESSIVITÉ ET DÉNOTATION DANS LE LANGAGE PHILOSOPHIQUE

CONSTANTIN SĂLĂVĂSTRU

(Université « A I Cuza » Iasi)

Abstract. The main question of the paper is „how should the philosophers write?”. The answer is that one can write in a language of an evident expressivity or in a language that not lose the exactitude of denotation. The author illustrates both expressivity (Platon and Nietzsche) and exactitude (Spinoza and Wittgenstein), but offers also explications of the expressivity (Derrida and Rorty) and exactitude (Carnap and Quine).

KIRCHE UND KULTUR IN DER HEUTIGEN WELT

ALEXANDRU BOBOC

(Universität Bukarest)

Abstract. The paper represents a pleading for the legitimacy of Church and Theology in our modern Time. The end of the XXth Century, confronting with the dispute between modernism and postmodernism, shows the necessity of a new spirit of time, in order to pass over the gap between Religion and Philosophy, between Theology and Metaphysics.

CAMUS'S ALLEGED EXISTENTIALISM

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Abstract. Was Camus really an existentialist? What arguments can be invoked in favour or against this claim? And is the philosopher's opinion itself well-grounded or, on the contrary, it has a weak foundation? These are the main questions I intend to deal with in this study. The reasons are, I believe, obvious: though many have taken sides for or against this claim, arguments are, it seems, *rara avis*. This is, I think, puzzling enough to request a thorough analysis.

INTENTIONALISM AND ANTI-INTENTIONALISM IN CONTEMPORARY ANGLO-AMERICAN PHILOSOPHICAL AESTHETICS

MARIA ȘTEFĂNESCU

(Alba Iulia University)

Abstract: Actual intentionalism, hypothetical intentionalism and anti-intentionalism are the three most prominent theories of interpretation which contemporary Anglo-American analytical philosophers of art have defended in recent decades. In this article, I shall survey these theories in terms of how each addresses the issue of the relevance of authorial intentions for the interpretation of artworks, then register and discuss several of the main objections raised during subsequent polemics. In the concluding section of my article, I shall defend the view that, given the theoretical difficulties that encumber both actual intentionalism and radical anti-intentionalism, it is some qualified form of hypothetical intentionalism that best recommends itself as a descriptive (rather than normative) theory of interpretation.

SOME CONSIDERATIONS ON THE MASS-ENERGY OF THE GLOBAL BRAIN

NARCIS ZĂRNESCU
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Abstract. The Global Brain (GB) vision could conceivably offer a sense of belonging to a larger whole and of an encompassing purpose. The GB will not only facilitate direct communication between buyers and sellers, but help buyers to find the best value. The GB in principle provides a universal channel through which people from all countries, languages and cultures of this world can communicate. A higher level of consciousness, self-awareness, would require that the GB could reflect on its own functioning. The GB in the wider sense of the global community is slowly becoming aware of itself. The GB in the narrow sense, as a system of algorithms to make the web more intelligent, at present does not include such a capacity for self-monitoring. The networked intelligence remains a key to the survival of human being.