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Rezumate

RAȚIUNE ȘI COMPREHENSIVITATE LA GADAMER

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Abstract. The point of departure of the paper is Gadamer's sustaining of a critique of comprehensive reason in order to oppose it to a hermeneutical approach based on comprehension. The question we raise is whether comprehensive reason functions or not without comprehension. The paper begins with three chapters in which we present the main traits of comprehension according to Gadamer: history, life, linguality. In the fourth chapter, we will present some non-linguistic elements, and in the final chapter we will demonstrate that our time is a post-reason age, but it is not an age of nihilism, or postmodernism, or anti-humanism. Our time is an age of spirit.

NIHILISM ȘI ANGAJAMENT. DE LA NIHILISM, LA „NIHILISMUL ACTIV”

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Abstract. The philosopher gets *outside order* (Heidegger) and has a surprising ease in overturning common sense. According to this way of thinking, nihilism develops a philosophy which was always a specific form of life, one daring to see things differently. The study capitalizes on the contribution of the recent book *What Is Nihilism?* edited by the late professor Alexandru Boboc and published in 2020 along with a series of personal interpretations associated with nihilism and subjectivity, in general, and with the concept of „active nihilism”, in particular, a concept brought to the fore by Simon Critchley, as well as G. Vattimo, in order to emphasize the ethical tension and correlation between nihilism and commitment, especially in emancipatory nihilism.

RECONFIGURĂRI CONCEPTUALE LA A. N. WHITEHEAD

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Abstract: Whitehead stresses that a novel philosophy finds itself in a challenging situation because the particular intellectual experience that grounds it cannot be expressed only through existing concepts. Therefore, it needs both new theoretical instruments and a change in the meanings of existing ones. The paper presents some such changes introduced by Whitehead with regard to concepts like universals, substance, and subject.

Contemplația estetică la Schiller

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Abstract. This paper tries to determine the nature of contemplation in Schiller's aesthetics. It argues that contemplation takes an antinomical form in the case of tragic art and a synthetical form when the subject sees a "living form". The Kantian sources of both forms of contemplation are briefly sketched. The main thesis is that Kant's *Critique of Judgement* arrives at a "negative presentation" of infinity in the *Analytic of the Sublime* and an "indirect presentation" of infinitude in the *Analytic of the Beautiful*, whereas Schiller, through his concept of "living form", makes the positive appearance of the infinite in the finite possible.

IMPORTURI CONCEPTUALE IN ESTETICA ROMANEASCA A ANILOR 60-70 : FUNDALUL  
ISTORIC ȘI EFECTELE CONTRASTANTE ALE OCCIDENTALIZĂRII UNIVERSULUI ARTISTIC  
VIZUAL IN PERIOADA DESTINDERII DE DUPA ANUL 1965

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Abstract: Although during the early communist years the visual arts were not seen as a major propaganda player, being surpassed by literature, music and cinema, immediately after the political breakthrough of 1965 visual arts received special attention from the regime as beacons of aesthetic progress through aligning to the latest Western aesthetic principles, criteria, ideas, techniques and practices linked to the emerging Pop Art and Pop Culture. The main theoretical new platform in aesthetics was subsequently borrowed from the American political-aesthetic discourse from the late 1940s to the 1960s, focused on the stylistic diversity manifested in art. However, while the original, American concept was coined, in direct relationship with the end of World War Two, as an explicit challenge to the totalitarian propaganda arts of the Third Reich, and then extended throughout the Cold War, against the Soviet and communist cultural propaganda, the Romanian instrumentalization of the concept tried to separate it as much as possible from the superposition of stylistic diversity and the individual freedom whose visual expression it was supposed to be. The difficult theoretical engineering tried to reach an impossible compromise through keeping the need for pluralistic artistic expression while preserving the monochord, communist propaganda message intact. The text below maps historically and theoretically the emergence of the new Romanian aesthetic principles and idiom and its development throughout the 1960s and 1970s, and the inevitable crumbling of the openness after 1971, when the whole system of local cultural propaganda hit a Stalinist setback.

SPINOZA ȘI PRECURSORII „EPOCII RAȚIUNII”

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Abstract. The paper circumscribes, through a specific history of ideas approach, the influence, on Spinoza's radical rationalist conception, of the "free thinkers" of the sixteenth century and of Erasmusian reformist thought and the openness produced by the Reformation in interpreting the Bible by removing it from its traditional, consecrated context of mystical and symbolic interpretation, which culminated in "scientific" interpretation and challenging of the authority of biblical texts.

IISUS VERSUS CREȘTINISM.

REVOLUȚIA CRISTICĂ PRIVITĂ DIN PERSPECTIVA DIHOTOMIEI „CULTURĂ MAJORĂ –  
CULTURĂ MINORĂ” SAU „CENTRU-PERIFERIE”

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Abstract: In this paper I will discuss the innovation introduced by Christ in terms of the difference between major and minor culture as well as between centres of power and “periphery.” The apocalyptic movements to which Jesus Christ himself belonged go against “official” religious institutions, they are antisystem movements, even though they also seek to keep and to comply with the existing dogmatic frameworks. Actually, the locus of the apocalyptic movements is situated preponderantly outside of the religious “capital”, in the countryside, at the borders. In this context, the deliberately derisive designation Jesus the Nazarene, King of the Jews, is highly significant.

A further objective of this work is to point out the process of recentralization of this apocalyptic, peripheral, ex-centric movement, represented by Jesus through Christianity. The proclamation of Jesus as the only (born) son of God is a radical turn from Jesus’ originally “democratic” message (“we are all children of God”); however, it was also indispensable for the creation of a new religion upon the old foundations. The proclamation of Jesus as the only son of God preserves all the structures involved in the religions of “power”: the fracture between “sacred and profane”, “us and the others”, “the chosen ones” – “the simple people”, but most of all the predication, surreptitious as it may be, of the “eternity” of this world.

Decadență, artisticitate și morbiditate în opera lui Thomas Mann  
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Abstract: Our article is an analysis of the concept of decadence in Thomas Mann’s writings, and for this purpose we will have to transcend the artistic context of decadence and use a philosophical one. For this purpose, we will use Friedrich Nietzsche’s paradigm according to which decadence is a negation of life and everything that comprises it. We find this idea at the basis of Christianity, bourgeois society and Greek philosophy - especially hedonism - and in Mann's writings we find ample illustrations of decadence in the midst of bourgeoisie and in hedonistic behaviors. We will see that decadence is often accompanied by morbidity, but also by the difficult condition of the artist.

PSIHOLOGIA DESCRIPTIVĂ BRENTANIANĂ ȘI CONCEȚIA POZITIVĂ ASUPRA  
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Abstract: The paper starts from a concise analysis of the positive philosophy of Auguste Comte and John Stuart Mill and compares them with the goals and methodological steps of the empirical and descriptive psychology of Franz Brentano. Against this background, the final part of the study will deal with the relationship between Brentano's psychology and the conception of positive science.

SENTIMENTELE LA NIETZSCHE  
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Abstract: This article focuses on the concept of feeling in Nietzsche's philosophy. The method consists in a diachronic analysis of his thoughts, starting with the early writings (such as *The Birth of Tragedy*) and reaching the books of his maturity (such as *Beyond Good and Evil*, or *On the Genealogy of Morality*). The article explores the evolution of this concept: first, it is assumed as nature creation in *The Birth of Tragedy*; later, it will be explained as a part of subjectivity, whereas its level of originality ties in with the creative perspective of the aesthetic act.

## SPAȚIILE POSTMODERNE ÎNTRE ESTETIC ȘI FUNCȚIONAL

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Abstract: Living in a pandemic era, our lives have drastically changed and along with them, our vision about our homes and ourselves. Staying home as much as was (and still is) necessary, we interacted differently with our living spaces, seeing in them a lot more than a simple construction and design of a building. We started to discover our own characteristics, ideals, needs or values in objects or places around the house. We have also realized that we cannot neglect the visual aspect of our home or that we have to reconsider the proper usage of a room or a certain part of it. In such a context, we have to wonder what is the true meaning of a home, how is it preserved through time and what the future perspective of it is.

In this paper, we will try to make a brief history of the importance of homes, then showing how they can reveal ourselves through them and how, by building and design, we can both change them and be changed by them in our daily existence. Also, we will try to analyze the characteristics of postmodern architecture and how (or if) the living spaces will or could be despiritualized.

## ELEMENTE DE ARGUMENTARE ÎN FILOSOFIA VECHILOR SCEPTICI MARIUS DOBRE

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Abstract. Skeptical argumentation was a special mode of reasoning in the ancient philosophical world. It distinguishes itself from other argumentative attitudes first through its purpose, that of reaching the suspension of judgment and then of the ataraxia, while dogmatic attitudes seek to establish truths, formulate theories, and so on. The weakening or rejection of dogmatic theories by questioning their most important theses helps reach the intended goal. Skeptical argumentation suggests diverse means of liberating oneself from theoretical convictions, from those stated in the ways of suspending judgment (identifying contradictions, circular reasoning, *regressus ad infinitum*, difficulty of reasoning on things which are in a relationship, etc.), to the finding of counterexamples, useful for overturning dogmatic opinions. Skeptical argumentation can be found in the favourite research areas of the Stoics, their main targets in debate, namely logic (including the theory of truth), physics and morality, discussing issues such as the existence of truth and of sensible or intelligible things, the existence of causes, signs, gods, and the moral principles that guide practical life. If it were not for certain elements used by skeptics in their attempt to clarify their position on other philosophies, we could say that the skeptical kind of philosophy is *par excellence* an argumentative one (at least in the version of Sextus Empiricus).

Originile istoriei în *Știința nouă* a lui Giambattista Vico  
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Abstract: In the *Scienza Nuova*, Vico discovers the springs – in the sense of principles – of historical life. He sees in poetic language (that corresponds to the poetical age of civilization) and morality (poetical theology) the first forms of the historical way of being. On the other hand, he sees language and judicial or political institutions as the origin of the historical record. He also considers that their study is meant to bring the historical truth to light while also positing that only within the humanities (history, in general) *verum et factum convertuntur*.

Autenticitate și alteritate  
De la Heidegger la Augustin și înapoi  
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Abstract: The aim of this study is to shed some light on Heidegger's understanding of intersubjectivity and alterity, by discussing the main source of the perspective he is developing in *Being and Time*, namely St. Augustus' concept of *beata vita*, and I shall try to argue that his perspective fails to adequately conceive and conceptualize the intersubjective being. In the last part of my paper, I shall try to offer a possible alternative to the Heideggerian perspective on authenticity, without parting with his ontological perspective.

FILOSOFIA GREACĂ LA ÎNCEPUTUL SEC. AL XVII-LEA  
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Abstract: What happened with Greek philosophy after the fall of Constantinople? This is the question that the present paper tries to answer. It starts with the presentation of the general cultural situation in the Balkan region after 1453 and concludes that Greek philosophy did not disappear but found its shelter at first in Italy and, towards the end of the 17th century, in the Romanian Principalities.

PROBEMA NATURII UMANE ÎN FILOSOFIA CONTEMPORANĂ A BIOLOGIEI  
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Abstract: According to some of the greatest philosophers (e.g., Kant) the fundamental problem of philosophy would be to find an answer to the question "what is man?", that is, to provide a definition or at least a description of his fundamental nature, of human nature. There are at least two possible perspectives on this matter: on the one hand, we could look at the problem from an empiricist stance, that of social sciences, and try to describe human nature, i.e., presuming that there is a human nature, seek to discover what it is. On the other hand, we could ask the real philosophical question: is there a human nature, and, if so, what exactly does this mean and how can we talk meaningfully about it? In this paper, I am only concerned with the answer to the second, philosophical, question, and mainly from the special

perspective of the contemporary philosophy of biology, where the main difficulty seems to be that in a post-Darwinian world it is not possible to think of human nature in an essentialist way any more.

CRITICA PERCEPȚIEI PURE LA HEGEL

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Abstract: Perception is the second moment in the progression of consciousness on the path of the phenomenology of the spirit. It corresponds to the attempt of unifying sensations into a thing. We have divided our effort to understand Hegel's critique of perception into 1. the analytic of perception and 2. the dialectic of perception. Firstly, Hegel decomposes perception into its components. Secondly, he exposes the way in which inner contradiction undermines the identity of perception and its object. This forces the intellect behind perception to save the thing from contradictions by arbitrarily choosing one side over the other and vice versa. Hegel argues that it is only through abdicating the principle of identity that we can authentically understand the thing as differentiated-identity or positive contradiction as conceived by speculative reason.