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### ABSTRACTS

#### CONCEPȚIA LUI HAYEK DESPRE LIBERALISMUL UMANIZAT

FERNANDA HERRERA ACUÑA

**Abstract.** Friedrich von Hayek attempted to analyze the manner in which the different human activities are not only a material type of product, but also a result of an intuitive and adaptive process, characterized by the fact that it permits and engages the evolution of the human being, generated by a constant retro-alimentation between the private and the public human spheres of activity. The host of theories and diverse principles regarding the individual and social transformation represents an effort to set the balance between the heritage of humanity and its aspirations.

#### FILOSOFIA ÎN CONTEXTUL AUTONOMIEI VALORILOR CULTURII

MARIN AIFTINCĂ

**Abstract.** The study places the accent on the discussion concerning the emergence of philosophy from culture, provided that philosophy cannot be conceived outside culture, but it cannot be submersed into culture either. Philosophy is thus approached as a fundamental form of the cultural creation, investigating the inner existence of the human being as a spiritual being. Philosophy finds in culture an avenue of access toward the spirituality of the human being and it maintains the fertile soil nurturing it.

#### CONCEPȚIA ETICĂ A LUI R.M. HARE

TEODOR VIDAM

**Abstract.** The study *Ethics conception of R.M. Hare* to consider especially three problems: in the first place the problem of particularities of moral language (word-value, properties of imperative mood and universal prescriptive exigencies); in the second place, the study on concerning at the specific of moral judgments (its place between existence judgments and value judgments, it mark to reside in fact to unify universal prescriptive, constatativ-descriptive signification and evaluative thinking and its levels (intuitive, critic and metaetic R.M. Hare has a major contribution and definitive marked the morale thinking at twenty century.

#### STATUTUL ECOSOFIEI ȘI AL ECOLOGIEI DIN PERSPECTIVA RAPORTURILOR CU FILOSOFIA

CONSTANTIN STROE

**Abstract.** The paper investigates the moment and the limits of the inclusion of two newcomers, “ecosophy” and ecology in philosophy. Are these sciences and not full-fledged philosophies? Are they the equals or the subordinates of philosophy? They might be considered frontier disciplines and also proposals for *Weltanschauung*. They prove the opening of philosophy for further dialogues of ideas.

**FORMELE FUNDAMENTALE ALE ANGOASEI – ÎNTRE PSIHOLOGIE  
ȘI FILOSOFIE  
– DESPRE ACTUL RATAT AL UNUI PSIHANALIST –**

HORIA PĂTRAȘCU

**Abstract.** The present article sets as its task to pinpoint the differences between the philosophical and the psychological approaches to anguish by analyzing a reputed book by Fritz Riemann, *The Fundamental Forms of Anguish*. Once this purpose established, Riemann’s work is the best example to work on since it misses the chance to mediate between the two above-mentioned approaches, a process which would have benefited both psychology and philosophy. The beginning of the book promises the reader that in analyzing anguish the author posits himself on the threshold between philosophy and psychology only to shortly realize that the author, as if overwhelmed by the too difficult a task, quits on philosophy and returns to psychology, a realm in which anguish means fear. By operating in this manner, all aspects become simplified, classifications are easy to make, the symmetry is more forceful, yet, the purpose of achieving the initially promised unification failed. In the end of the article I draft the portrait of what was on the point of being.

**DESPRE FILOSOFIE, CA FORMĂ DE VIAȚĂ**

PETRU IOAN

**Abstract.** In an original approach to the situational paradigm in the field of metaphilosophy, we intend to deal with seven points of homological contact between life and philosophy. By such a comparison, philosophy appears – once again – as the domain of spiritual activity, *normal* and *predictable* to the same extent as science itself, the two symbolical forms somehow reproducing the pulsations and developments of spiritual life, actually of life on the whole.

**C. RADULESCU –MOTRU SI W. OSTWALD:  
„PERSONALISM ENERGETIC” ȘI „ENERGETISM”**

ALEXANDRU BOBOC

**Abstract.** The author attempts a comparison between the two great scientist and philosophers that goes beyond formalism. Under the conceptualization of the idea of energy they designed monistic systems of thought within the horizon of the “energetism” in times when the substantialism was in decline and even in crisis. Modern physics, given its impressive mathematical apparatus, parts ways with intuitivism, qualitative description, persistence in

*Bild* and consecrates the value of the relative and quantity. The “classical” concepts of space, time, matter, and especially causality and law, go through profound transformations of re-signification and re-modelling.

## **DESCHIDERI SPRE FILOSOFIA PSIHOLOGIEI ȘI A MENTALULUI ÎN OPERA LUI RĂDULESCU-MOTRU, ȘTEFAN LUPAȘCU ȘI ION PETROVICI**

ANGELA BOTEZ

**Abstract.** One of the paradigmatic dimensions entertained by Romanian interwar philosophy is the concern with the psychological aspects of knowledge, that seem to gain importance at present with the birth of what is called today mind philosophy. Mind philosophy is a specific type of the philosophy of knowledge related to ontology, epistemology and the methods of the sciences of artificial intelligence and neuro-science. The conceptual definitions and the disciplinary delimitations from this theoretical realm are still work in progress, while there are numerous attempts of clarification, systematization and critical analysis of the either philosophical or scientific theories of conscience.

## **FUNDOIANU DESPRE LUPAȘCU, CIORAN DESPRE FUNDOIANU – circumstanțierea unei recenzii –**

VICTOR BOTEZ

**Abstract.** The study retrieves interesting disputes highlighting selected contributions of the Romanian philosophy, with a universal vocation. Thus, the author shows commenting upon Fundoianu’s perspective that Lupașcu (Lupasco) unfolded a remarkable and radical philosophy, a new idealism, affirming the immanence of a contradiction, the solitude of the logic, triggering a future of disputes and violent reactions. Cioran places even Fundoianu’s biography, not only his work, under the sign of tragic constellations. Yet, most important is the heroism of thought proved by these authors and this is also the end of the study.

## **LOGICA DINAMICĂ A CONTRADICTORIULUI – UN „NOVUM ORGANUM” AL SEC. AL XX-LEA**

MARIA MICHIDUȚĂ

**Abstract.** At the end of our Modern Era, Aristotle's classical logic used to be considered a closed theory with limited explanatory availability. Nevertheless, it made way for a (more) general (non-Aristotelian) logic. Such logic was also insistently claimed by quantum physics, the most revolutionary theory of the 20th century, whose degree of intuitivism of concepts dim obviously until "the magic of the visualisable" completely disappears. In this context, a dynamic logic of the contradictory, created by the French philosopher of Romanian origin Stéphane Lupasco has a special status as compared to other contemporary attempts in the domain of logic. It represents a true change of the paradigm in relation with the classical Aristotelian logic, offering appropriate intelligibility to contemporary science whose, as ontology canon and *organon* it is.

## CONSTANTIN RĂDULESCU-MOTRU ȘI ALEXANDRU SCARLAT STURZA: SIMILITUDINI ÎN INTERPRETAREA CREAȚIEI

VASILE ȚAPOC, OCTAVIAN MOȘIN

**Abstract.** The paper investigates creation in its complex and intriguing philosophical scope. Constantin Rădulescu-Motru considered that at the origin of the human consciousness stays the ability to be receptive to novelty as a catalyst for philosophical thought. The original creation is determined by a dynamic moment of the past cultural life, the fruit of a vocation. For Alexandru Scarlat-Sturza creation is related to the effort to overcome oneself, reaching toward the divine essence of reality. Thus we have here a complementary relation between a rationalist and scientific paradigm and a social and cultural one.

## GREUTATE ȘI UȘURINȚĂ ÎN TRATATUL ARISTOTELIC *DE CAELO*

ȘERBAN N. NICOLAU

**Abstract.** The forth book of the treaty *De caelo* investigates the notions heavy and light. The interpretation starts from an in-depth approach of the theory of elements, continues with a positioning of these notions in relationship to the interpretations of the predecessors, and then to the arguments involving a dialectics of the states such as vides and full. Also the particularities of behavior for the things that are either heavy or light, from the perspective of the two manners of generating them, too, acceding to the discourse concerning the existence of one or two matters...

## IUBIRE EDUCATOARE ȘI SEDUCȚIE ÎN *ALCIBIADE* DE PLATON

ȘTEFAN VLĂDUȚESCU

**Abstract.** The study discusses the message of philosophy as a message that cannot be exclusively about philosophy, unless it is a consequence of a thought about anything else outside philosophy from the essential matters to the “less significant” ones. The study is a reflection on the plurality of wisdoms involved by the philosophical approaches, from ethics to the paidetic seduction, from Aristotle and Plato, to Socrates and Alcibiades, going through several interpreters such as R.-M. Hare, E.-R. Dodds, V. Descombes, J. Moreau, L. Robin, J. Wahl, Y. Brès, J. Brun, M. Foucault, H. Joly, V. Goldschmidt, V. Muscă, A. Posescu...

## DOGMA TEOLOGICĂ A TRINITĂȚII DIN PERSPECTIVA METAFIZICII

MIHAI TEODORESCU

**Abstract.** The theological fact of the Trinity is discussed in the language of the methaphysics of the cognitive sciences:  
God – the Father is the Informational Being of the universe.

Jesus Christ has a divine status achieved by the embodiment of God Father into the matter of the universe in the same time with the Big-Bang emphasizing the energetic – informational-divine discontinuity.

Holy Spirit is the expression of the energetic-informational-divine continuity manifested by self-organization and self-reproduction of the Bertalanffy type material real system: atom, molecule, cell, ecosystem, planet, star, etc.

Every material real system owns an informational divine energy with a structured effect, whose entropic energy, which is a condition of the chaos, is opposed to a negative feed-back process. The informational-divine energy is a condition of life and liberty while the entropic energy is the condition of death and necessity.