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ABSTRACTS

O CHESTIUNE DE ACCENT GRAFIC. CAZUL „BĂTRÂNULUI DASCĂL” DIN *SATIRA I* DE M. EMINESCU

NAE GEORGESCU

Abstract. There are Romanian words with different meanings according to the way one places the accent. In what the verse 84 from „Epigonii” by M.Eminescu is concerned, for instance, the present form “/you/go” (“/voi/ mergeți”) is considered by some editors a form of present perfect: “/you/ have gone” (“/voi/ mergeați”). The study compares the present perfect forms accentuated by M. Eminescu himself – with the similar forms that the poet does not accentuate, arriving at the conclusion that the poet accentuates only under the rhythm, for a prosodic purpose, bringing about what he used to call an „ethic accent”, that is the lack of accent on a certain word to underline its importance in the context. Then, the text comments a different case, with a reference to the verse 45 from *Satire I*, defining the condition of the „old scholar”. In conclusion, the accentual forms should be maintained to differ from the ones without an accent, as matters of a personal writing system of the author with a poetic meaning / and it should be understood.

O FILOSOFIE A INCERTITUDINII

Petru Vaida

Abstract. Adorno proposes as a general investigation perspective in philosophy the „spiritual experience” (*geistige Erfahrung*) – mentioned in *Dialectica negativă* as common fact, but interpreted in detail in *Vorlesung*. This is not necessarily an activity of a „spirit” as something special, set aside, or immaterial, as in the spiritualist philosophies, but it is simply an experience at the conceptual level, an „experience within the space of conceptual reflection”, considered opposed to the sensitive experience, similarly to the „philosophical experience”. The very direction of the notion „experience” goes against deduction. Philosophical or spiritual experience could include personal experience. Adorno offers as example his idiosyncrasy for the term „synthesis”, when he began to think as a philosopher. Although spiritual experience is not a „method”, it provides relevant moments and proceedings for the philosophical thought.

DESCRIEREA CA METODĂ A PSIHOLOGIEI EMPIRICE

ION TĂNĂSESCU

Abstract. The paper analyses the method of Franz Brentano’s descriptive psychology and argues that this method can be considered as a prefigurement of Husserl’s phenomenological method. It analyses the following methodological stages: experiencing, noticing, fixing, inductive generalization and making deductive use. It sustains that the noticing constitutes the main methodical stage for Brentano and argues that the noticing is a cognitive proceeding

which clarifies the particular components in the confused complex of consciousness through the separation and the distinction of its parts.

METODA EXPLICAȚIEI GENETICE LA J.-J. ROUSSEAU

DAN ROȘCA

Abstract. In the spirit of modern philosophy, which has moved beyond the analytical, classifier stage of knowledge, Rousseau uses the method of genetic explanation of the realities that it addresses. Article examines how Rousseau apply genetic knowledge ontology method in anthropology, social philosophy and philosophy of culture. It shows that, except in culture, Rousseau moves (makes) one hypothetical concept on the first cause of each of the areas investigated. However, it is argued that the assumptions are not made arbitrarily, but are suggested by empirical or scientific knowledge at that time.

PROLEGOMENE LA O CRITICĂ A RAȚIUNII TEMPERATE SAU: DESPRE CÂȘTIGURILE PRACTICE ALE ANTINOMIILOR TEORETICE

BOGDAN OLARU

Abstract. This paper reveals a few insights into how to accomodate some strong assumptions common in the traditional philosophy of reason to the contemporary moral thinking. Kant has shown both how to temperate the tendency to extend knowledge above the empirical realm, a tendency which leads to the theoretical antinomies, and the need to relate to some nonempirical ground in moral reasoning. My aim is to point out some arguments about how philosophy of science and moral philosophy benefit from temperating the strong assumptions about rationality that lead back to Kant.

INSTITUIREA FENOMENOLOGIEI NEGATIVE. PREFIGURAREA UNEI METODE

CORNEL-FLORIN MORARU

Abstract. The study assesses the philosophy of method with the perspective of negative phenomenology. The prefiguration and the identification of method are both considered. Thus, method is central to the philosophical approach and also a destitution of the traditional horizon, to a certain extent. For that reason even if philosophy is essentially a methodical „discipline”, the method is to institute a new horizon for research, against the former one. Thus, authentic philosophy has to be against tradition: included in a more comprising perspective, rejected or just left behind. Yet, tradition is never completely overcome or de-legitimated, but de-situated and dis-located.

FORMA UNIVERSALITĂȚII LA VECHII GRECI (HO KOSMOS OS EI TE TO HEN KAI TO PAN)

MIHAI D. VASILE

Abstract. The author tries to put in evidence the originality, and the priority, and the singularity of the ancient Greek thinking, which firstly acceded to the universal (philosophy

as the form of universality), due to a peculiar mechanism of the Greek language. In his argumentation, the author adopted as the work hypothesis the Kantian transcendentalism according to that the intellect (identified with the ancient Greek word ὁ νοῦς) activity has as result the well-ordered universe (ὁ κόσμος), by the help of categories as concepts.

IUBIREA ȘI ÎNTRUPAREA EI ÎN FAPTE ÎN VIZIUNE AUGUSTINIANĂ

GEORGIANA HUIAN

Abstract. The famous Augustinian recommendation „Love and do what you will!” asks for a profound meditation on the significance of love, its mirroring in the human freedom and its „incarnation” (manifestation) in human deeds. First of all, studying the place and role of this phrase in the Augustinian writings is essential for uncovering some of its initial meanings. Secondly, we should redefine the relations between love, freedom and human will in order to deepen the sense of our interpretation. Thirdly, we will try to offer a glimpse of the enormous influence exercised by these words in the history of philosophy and of Christian thought. Being at the same time treasure, light and fruit of the heart – love is the way and the goal of the human struggle for perfection.

SEMANTIC ȘI MAGIC ÎN LIMBAJUL ROMANTIC (FILOSOFIC, POETIC, MUZICAL)

ALEXANDRU BOBOC

Abstract. The study investigates the semantic and magic dimensions entertained by the romantic language. First, he approaches the Hegelian romantic spirit and its creative core. The idea that the musical state unites creation in its diversity adds to the depth of the investigation. Then, there is the aspect of the similitudes in creation in the different forms of culture and the study argues, with Novalis, that the world itself should be romanticized to become authentic. At the same time, the need to express the world is accompanied by the impossibility of words to express it (Hölderlin). Nevertheless, romantic language emphasizes the magic component of the use of words at the true dimensions of its action, under the aegis of the primacy of the poetic over the theoretical.

CUVINTELE MARI: ABORDARE FILOSOFICĂ

ANA BAZAC

Abstract. The paper is an introduction to the research of the “big words”, understood as expression of the incongruence between the senses of the words used within the discourse and the sense of the discourse as such. The discursive practice of the big words is analysed as public practice. As language-games, intentions-game, false conscience, related to the unconscious, as jargon and production of a specific truth, the big words discourse takes part rather from the political domain. In this respect, the insincerity of the big words is showed as the result of communication marked by the power relations.

NĂZUINȚA ETERNĂ CĂTRE FRUMOS

MARIN AIFTINCA

Abstract. Reflection on beauty rises into the realm of present-day matters from the history afar, attempting to include this concept within a universally valuable definition. Besides any intention of reconstituting within the historical horizon the sinuous trajectory of these preoccupations, the author surprises in this study a series of significant moments, among which, the first is encountered at the ancient Greeks. They have succeeded to approach and represent for themselves the universe as a whole, where the infinity of things is ordered, under the government of the natural law, in perfect harmony, including in it the human being as a component. This component still contemplates beauty as idea and value and beauty as experience...

FAPTUL MORAL CREȘTIN ÎN PERSPECTIVA METAFIZICII

MIHAI C. TEODORESCU

Abstract. The current philosophy of sciences acknowledges the existence of an *objective conscience of the universe*, which corresponds to the Christian theological significance of the Holy Spirit. This is expressed through two types of divine words: the *Word of Life*, which is at the basis of the divine auto-organization of matter, and the *Word of Scripture*, which is at the basis of the Christian moral fact. The objective reality of the Christian moral fact consists of four structural elements of social organization: 1. the individual human *subject*; 2. his concrete *manifestation* as a concrete fact; 3. the moral *norms* of the Scripture and 4. the *Holy Spirit*, which is the informational energy of the Divinity; that unites the first three structural elements into a unitary whole through the individual human conscience. From the metaphysical point of view, the implementation of the moral social fact in the religious experience is possible by adopting a paradigmatic model in which attempts are made at an empirical harmonization between the social moral aspects of morality and the objective existence of a real social system of mankind, integrated into the overall structure of the universe through the power of the uncreated informational energy of the Holy Spirit. Consequently, the religious moral truth is identical with the epistemological truth.

DINAMICA MODELULUI EUROPEAN ASUPRA LOCALISMULUI CREATOR ÎN EPOCA „MODERNISMULUI OFENSIV”^{*} (PRIMA JUMĂTATE A SECOLULUI XX)

VIORELLA MANOLACHE

Abstract. Approaching the antagonism of *Mitteleuropa*'s models in its provincial - marginal aspect, we will prove its capacity to engage itself into a political-historical and side effect reaction, undertaken as traditionalisms, encompassing a so-called *external / offensive modernism*, characteristic of the 30s and of the 20th century *protochronism*. More or less favoured, historically speaking, by the changing patterns of imitation, the offcut that we are trying to rebuild and (re)activate, in the provincial Romanian space of the 30s and 40s, will outline both a strong influence and a recuperative intercession. The local culture reactivates a *laboratorium europaeus* within the frame of Romanian modernity, understood as a process dominated by clash between the traditional and bourgeois sets of values, a process fuelled by the collision between a new tradition and its relics.

CONCEPTUL DE SACRU LA MIRCEA ELIADE

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SIMINA-CARINA PASCAL

Abstract. The sacred means a sui-generis matter of studying for the history and science of religion, which cannot be defined as in positive sciences. Heliade sustains that "The sacred is not a stage in the history of conscience, it is but an item in the structure of the consciousness itself, that means it does not belong to history, either as a past and consumed time, or being determined by something existing outside of human being. The sacred does not imply faith in God, gods or spirits. It is, I must write it again, the experience of the reality as the stream of consciousness of existence in this world. It is clear that the sacred must be found starting from the human being. Moreover, the imperative of seeking is achieved both through "homo-religiosus" and irreligious human being, which is recognized as a race of modern civilization.

CONCEPȚIA METAFIZICĂ A LUI E. SPERANTIA

TEODOR VIDAM

Abstract. E. Sperantia does not adopt any kind of nihilistic relativism, which denies the existence of an entity outside us, or a coarse materialism, which confuses the subject with the object, nor a Hegelian absolute idealism. He also does not take unilateral positions, but he proposes a polarization of the existence between minus-being, the pure content of the absolute's spirit spatiality and Plus-being. This designs beyond-the-self, its own cognition, which aspires the return to itself. Thus, reality is conceived and designed starting „hypo cosmic" level to the cosmic and „pericosmic" one. In order to go through these catastasis and arrive to the noethic one, which regards the Plus-being in its triple feature as a Thinker, Creator and Legislator. The human being has ontological roots, but thorough ethic and noethic, it escapes and frees itself out of the life chain. There is an outside accessible after death, that of human axiological transcendence and an outside never accessible for all that is relative and created. This is the metaphysics of E. Sperantia, as a major achievement of the Romanian philosophical thinking.

TIMPUL ÎN GÂNDIREA FILOSOFICĂ BLAGIANĂ

GABRIEL STĂNESCU

Abstract. The study approaches the concept of time in the philosophy of Lucian Blaga. Examining this concept within the „stylistic matrix" specific for the philosophy of Lucian Blaga the author investigates „time-as-fountain", „revolving-time", „still time", and the „un-time" (similar to the time set up-side-down that takes the human being back to his birth). Time is also on-going, as a river, gathering in itself the times, the past-time that fulfills and the destructive flow of time. Time is transformation and not necessarily linear. It is opposed to the *age*, as notion relating the existence simultaneously to the time that passes and to the eternal time, mystically participating to eternity.

CÂTEVA CONSIDERAȚII DESPRE ROMÂNISMUL LUI CONSTANTIN RĂDULESCU-MOTRU (II)

ADRIAN MIRCEA DOBRE

Abstract. Constantin Rădulescu-Motru is a distinguished figure within the Romanian cultural and political space. Rădulescu-Motru was formed as a thinker within a defining period for the existence and consolidation as a nation of the Romanian people, to which he was also contributing, through his political writings. One should acknowledge that his generation, and

even the next one, was brought up within an especially accentuated national spirit, in some occasions, with exacerbated tendencies. During those times that were fairly troubled, most of the politicians and thinkers were nationalists. Regardless of their political affiliation, the national idea, the national feeling and the themes of the national state could not be absent from their programs and views. Besides his ideological oscillations Rădulescu-Motru remained essentially a conservator and a nationalist. His concept of Romanianness represents an original vision that imposes certain nationalist values that sometimes led to the radicaliyation of the positive attributes of the Romanian people.