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ABSTRACTS

RAȚIONALITATEA ÎN ȘTIINȚE ȘI ÎN ARTE: SIMȚUL COMUN ȘI EURISTICA

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Abstract. This investigation construes a concept of rationality common to all sciences, arts and humanities, placing the accent on the in depth exploration of the complementarity between the innovative heuristic and the common sense: while with Polanyi one dwells on the heuristic passion seen as an inner force, inherent to the scientist, and responsible for the scientific bias to interrogate any inherited conceptual frames, Gadamer emphasizes the power that these conceptual frames exercise on the individual due to a „sensus communis”, both limiting and fundamenting the arguments, beliefs and principles that could be rationally acceptable. Then, with Bergson’s *bon sense*, one manages to avoid both dogmatism and utopism. Noting this complementarity, one realizes that starting merely from Polanyi’s heuristic passion the difference between a new highly creative hypothesis promoting scientific progress and an iconoclastic one, solely distroying tradition, becomes difficult to establish.

REPERE FUNDAMENTALE ALE ETICII LUI W. WUNDT

CONSTANTIN STROE

Abstract. The study presents Wilhelm Wundt, the creator of experimental psychology who, to a certain extent, guided and fascinated the Romanian sociologist Dimitrie Gusti. Wundt’s practical ethics is especially of interest for this approach. The investigation attempts to describe the scope and the aims of the works of Wilhelm Wundt, while pondering on some specific notions with philosophical dimensions, such as freedom of will, moral consciousness, etc.

ÎNTEMEIEREA ETICII COMUNICĂRII: FRANCISC JAQUES ÎN ȘI FAȚĂ DE K. OTTO-APEL ȘI J. HABERMAS

TEODOR VIDAM

Abstract. The study “The foundation of communication ethics: Francisc Jaques in and face to K. Otto-Apel and J. Habermas” shows one of the controversial problem of the XXth Century, namely: the place and role of communication process to make social life and in evolution of European spirituality. We think that after ethics conception of Aristotle and Kant, communication ethics is the greatest achievement of the XXth Century. This study presents K. Otto-Apel’s and J. Haberma’s qualitative lineaments of argumentation. In the same time it presents the diminution of this theoretical orientation. Concerning the problem of communication ethics F. Jaques brings a major contribution. He discovers logic space of interlocution, reveals the intelligibility as a condition of communication process of signify. He

distinguishes between communicative character and communicability. The paradigm of communicability is the real contribution of F. Jaques at the communication of ethics.

REPERUL JUNG SAU ÎNCERCAREA DE A EXPRIMA INEXPRIMABILUL

CORINA MATEI

Abstract. In this paper my intention is to point out the philosophical issues of Carl Gustav Jung's work, apparently confined to other more or less scientific fields, such as psychology or psychoanalysis. This framing of Jung's main concepts and method is aiming to show his original contributions to the philosophical and anthropological matter of human nature, and also to describe his method as an interpretive one.

KANT ȘI „TREZIREA” DIN SOMNUL DOGMATIC

MARIUS AUGUSTIN DRĂGHICI

Abstract. The study approaches the importance of the relationship between the philosophy of Kant and Hume, relating the critique of induction and the skepticism of the British philosopher to a special attention for the impossibility of the theoretical (*a priori*) direct reference to the world and to the classical ideal of epistemology: the rational justification of the prime enunciations as true, the certitude, the truth as programatic objective, etc. Does Kant indeed answer to *this* problem?

RAPORTURILE VOINȚEI DE PUTERE

ȘTEFAN BOLEA

Abstract. The will to power, one of Nietzsche's most vague and misunderstood concepts, having political, anthropological, psychological and biological implications, was meant to replace Schopenhauer's concept of will and the Darwinian survival instinct. Analyses from Martin Heidegger, Eugen Fink, Michel Haar, Walter Kaufmann, also recent developments from Hope K. Fitz were used to discuss the magnitude of Nietzsche's concept and its metaphysical potentiality. The hypothesis of a contradiction in the structure of the will to power (between command and freedom) is stated comparing two fragments from *Beyond Good and Evil* and *Zarathustra*. The main part of this paper explores the relationship between the will to power and pain (exploring the connections between Schopenhauer and Nietzsche, starting from a fragment from *Will to Power*) and between the will to power and time (taking into account directions from Gianni Vattimo, Günter Abel and Michael Gelven and analyzing a particular text from Nietzsche's *Zarathustra*).

ÎNȚELES ȘI FOLOSIRE LA WITTGENSTEIN

ADRIAN NIȚĂ

Abstract. The author examines the change of philosophical perspective at Wittgenstein during a so-called „Cambridge period”. Philosophical misconceptions occur from our attitude in front of the language sustaining a dramatic differentiation. This renewal of perspective takes place from an image of language based on the conditions of truth toward one founded on the conditions of assertability. Therefore, pragmatism, language game and daily usage of language become central in this study.

CONȘTIINȚA CA NEANT SAU FIINȚA-PENTRU-SINE A OMULUI ÎN FILOSOFIA LUI SARTRE

ADRIANA NEACȘU

Abstract. For Sartre, the man has nothingness as main determination and of this reason he can be defined as the being who is what it is not and who is not what it is. Responsible for this situation is the conscience, that is the core of the being human. Therefore the conscience is what it is not and is not what it is. Really, the conscience does not accept identity with itself, she is never “self” but only “for-itself”. The for-itself it is the being who cannot coincide with itself. Therefore the for-itself it is the being who is his own nothingness. As for-itself, the man is a being deep contingent, without necessity, and of this reason he feels “of surplus” in the world. But feeling makes it surpass itself continuously, creating and re-creating with a complete freedom.

RAPORTUL DINTRE FILOSOFIE, ISTORIE ȘI CELELALTE FORME ALE EXPERIENȚEI ÎN SCRIERILE DE TINEREȚE ALE LUI COLLINGWOOD

SERGIU BĂLAN

Abstract. For Collingwood, history cannot exist without philosophy. History needs presuppositions of an epistemological nature, concerning the very nature and value of the proofs examined. Then, when history describes the actions of the historical characters it should refer to decisive ethical presuppositions and, since history discerns the possible events against the impossible ones, it relates with necessity to a host of metaphysical ideas. The study examines and valorifies the philosophical contribution of R. G. Collingwood.

CONCEPTUL DE INTENȚIONALITATE ÎN FENOMENOLOGIE

CONSTANTIN NICOLAESCU

Abstract. The name of Edmund Husserl (1859-1938) is related to the concepts of intentionality and phenomenology. The interest for Husserlian phenomenology is substantial within the realm of German philosophy, but also within the Romanian philosophy, present in the writings of Camil Petrescu, Nicolae Bagdasar, Ion Brucăr and more recently at scholars such as Mihai Şora, Alexandru Boboc, Andrei Marga, Aurelian Crăiuţiu.

IDEEA DE ARHEOLOGIE ÎN FILOSOFIA MODERNĂ ANA BAZAC

Abstract. The paper starts by describing the meanings of archaeology within the science of history, as a great Romanian historian, Vasile Pârvan, has conceived it. The second part shows how these meanings have developed in philosophy, from the ancient anamnesis to Freud, Marx, phenomenology. The third part is focusing on the method of archaeology as it was used by Michel Foucault and Fredric Jameson. Foucault created the archaeology of knowledge, where he analyzed the types of discourses as practices, i.e. the structures formed by the notions and their relationships, and having themselves a logics of linking. Fredric Jameson is sensitive to the archaeology of the future, as research on utopias, on the texts and figures that are important not only as alternative representations, but rather as an emphasis of the limits of the future imagination. In some, the use of the archaeological method by the two thinkers points out to a critical philosophy that is not just a plunging in the past, but openness to the future.

REFUZUL VOCABULARULUI FINAL: METAFORA EMBLEMATICĂ A CALEIDOSCOPULUI FILOSOFIC ŞI POLITIC AL IDEILOR RORTIENE

HENRIETA ANIŞOARA ŞERBAN

Abstract. Within the complex frame of the constellation of pragmaticist, antirepresentationalist and post-liberal philosophical and political ideas, the refusal of the final vocabulary and the portrait of the ironist are the most intriguing. The focus on the universal threat of pain and of humiliation, as on the refusal of cruelty as liberalism offers the original and radical political edge of the Rortian approach. Universalism is not solely refused or deconstructed, but also redescribed as a catalyst for contemporary democracy.

METAFIZICA PLOTINIANĂ ŞI METAFIZICA INDIANĂ – LIBERTATE ŞI CUNOAŞTERE PRIN PŪTEREA NATURALĂ A SUFLETULUI

ALEXANDRA PÂRVAN

Abstract. This study shows that some of the main concepts of Plotinian metaphysics and classical Indian metaphysics converge, and it may very well be said that the hard core of Plotinus' thought is built up on Indian sources, and not Greek. The striking similarities between the Plotinian concept of matter and the Indian notion of *māyā* are taken into account, together with the illusory nature of the phenomenal reality, the time, the evil and the suffering, along with the strive to abandon the body, the senses and the conditioning of the psychological functions. The divine nature of the human soul, the metaphysical pairs of individual soul-universal Soul (or *ātman-Brahman*) and their mystical union into the One, the

fundamental identity and unity of all souls and the importance of renouncing individuality are also discussed. Finally, I consider the significance of ignorance and the redeeming quality of knowledge that is reached in its ultimate form as a state of nonduality, and is experienced as a way to attain freedom, to overcome evil and suffering and the illusive nature of physical existence. As will become apparent, all these ideas are to the same extent defining both the Indian thought and the Plotinian philosophy.

AFEREZĂ ȘI APOFAZĂ: MEISTER ECKHART ȘI BUDISMUL CHAN

OANA VASILESCU

Abstract. The author investigates the foundation of some striking similarities between two apparently different views on the best way and method to become oneself and to discover the inner God. The study attempts to show that both Meister Eckhart and Chan Buddhism ground their philosophy on the concept of aphaeresis.

TRANSCENDENȚĂ ȘI CAUZALITATE. PROCLUS DESPRE PRINCIPIUL DE DINCOLO DE FIINȚĂ

MARILENA VLAD

Abstract. One of the major difficulties that the Neoplatonic tradition had to face concerns the relationship between the transcendence and the causality of the first principle. As transcendent, the One – or the absolute Good – must be above the intelligible being, completely different from its nature. As the first cause of the whole reality, the One is still conceived in a certain connection to the intellect, hence not completely above it. In this article, I discuss the philosophical background of this problem and Proclus' attempt to put these two aspects in agreement and to solve the apparent contradiction between them. I will demonstrate how, in Proclus' view, the causality is actually a condition for the transcendence, and vice-versa.