

ABSTRACTS

LE VECU CHEZ SARTRE

Adrian BENE

Abstract: *The article deals with the Sartrean concept of 'lived experience' which constitutes a bridge between phenomenology and Marxism, psychology and ontology, individual and society, as well as between philosophy and literary criticism. The notion of lived experience is rooted in psychology, at the same time being embedded in literary criticism and phenomenology. Sartre had been deeply concerned about the basic structure of subjectivity from the beginning (see the non-egological notion of the non-reflective consciousness in The Transcendence of the Ego) and it had remained absolutely crucial for him. It is interlinked with the notions of facticity, contingency, singularity, intersubjectivity, and body in the Being and Nothingness, and became the theoretical base of his Marxism (sketched out in his Question of Method) and existential psychoanalysis applied in his essays on Baudelaire, Genet, and especially in that one written on Flaubert (The Family Idiot).*

Keywords: *Sartre, phenomenology, existential psychoanalysis, literary criticism, Marxism, lived experience, singularity, facticity, contingency.*

SARTRE ET LA QUESTION DU DROIT

Michel KAIL

Abstract: *Jean-Paul Sartre deals with the problems of law and justice the first time in 1927 responding to two different positions on the individual "natural rights" and the "state sovereignty". Later on, in the Cahiers pour une morale (1947) he criticized the law-formalism. So, the law and jurisdiction are instruments for power to support the social division and inequality. Sartre returns to the questions of law and rights in four concrete situations when the French philosopher was member of Tribunal Russell. For Sartre, it exist only one justice, the justice of people.*

Keywords: *Law, rights, justice, Sartre, Tribunal Russell.*

LE COMPAGNON DE ROUTE
SARTRE ET LE PARTI COMMUNISTE FRANÇAIS
ENTRE 1952 ET 1956

Miklós NAGY

Abstract: *Nowhere else but in France after the second world war was the issue of Communism able to succeed in gaining so many intellectuals. The party attracted an*

extensive, so – called 'fellow traveler' intellectual circle as well including philosopher Jean Paul Sartre, who, without belonging to the party, supported its general tendency. The reason why it is especially significant that the writer, who had always emphasized his independence, became a 'fellow traveler', is because he chose to support the socialist camp as opposed to the American imperialism, and taking advantage of his international prestige he took an active role in the anti-imperialist peace-movement. In the background of Sartre's break with the Communist Party is the contrary judgment of the 1956 Hungarian revolution. Sartre firmly disapproved the Soviet intervention contrary to the attitude of French Communist Party legitimating military intervention. By his disapproval he started a large - scale disillusionment from communist ideology as well as the distancing of the intellectuals from the Communist Party.

Keywords: Communism, communist ideology, Communist Party, Hungarian revolution.

MARCUSE LETTORE DE L'ÊTRE ET LE NÉANT DI SARTRE

Federico SOLLAZZO

Abstract: In this article I analyze the Marcusean critique to the famous book of Sartre *L'Être et le Néant* (1943), appeared (in 1948) in *Philosophy and Phenomenological Research*. In his review on the book of Sartre, Marcuse doesn't deny some points of contact between him and the French thinker. However, Marcuse harshly criticizes the Sartrean Existentialism that, for the philosopher of Frankfurt, turns historical-materialistic elements in ontological ones, because of a wrong use of the philosophy of Hegel and Heidegger, and overlaps the individualistic level with the social one, losing so the extremely important differentiation between them. The aftermath of this Sartrean lack of philosophical rigor is, for Marcuse, the confusion about, or even the losing of, the realistic possibilities to change the concrete human condition.

Keywords: Jean-Paul Sartre, Herbert Marcuse, Existentialisme, Matérialisme.

LE CONCEPT DE LA « CONVERSION » DANS LES CAHIERS POUR UNE MORALE, DE JEAN-PAUL SARTRE

Adriana NEACȘU

Abstract: In his book *Being and Nothingness*, Sartre made a plea for a new morality, that to be in harmony with the true ontological status of man, defines in opposition to being-in-itself, as being-for-itself, so a being which is its own nothingness. He even confesses his intention to write a book aimed the moral domain that enables deepening the issues of freedom and responsibility. Although Sartre never writes this book, the *Workbooks for a moral*, published posthumously, are proof of his efforts in this direction. There the philosopher names this new morality "the ontological moral" and he makes the plane of its broad theoretical exposure. He tells us that man, to build this type of morality, must make before a real moral conversion that Sartre connects with

pure or not complicit reflection. My research refers to Sartre's concept of man's moral conversion, trying to summarize its meaning, content and implications. By this, it wants to show the close connection between ontology and moral within Sartre's philosophy.

Keywords: *being-in-itself, being-for-itself, ontological moral, conversion, free, history, social solidarity, Sartre.*

À LA RECHERCHE DU SUJET ET DE SA MORALE: SARTRE

Tibor SZABÓ

Abstract: *In all of his philosophical and literary works, Jean-Paul Sartre was in search of the exact place and significance of man in different ways: like Ego, Moi, Person, Subject etc. Sartre should like to oppose his conception to the positivism and make emphasis on the capacity of the Subject to make himself like liberty. With an „action doctrin” he thinks to construct a theory of humanisme. Even after his turning point to marxism, he remains faithful to his early conception but in the '60th he began to elaborate the theory of the „concret” subject of the history. He had a long discussion on the topic of the subject with György Lukács but neither of them could work out a real and materialistic moral theory.*

Keywords: *Subject, Man, Humanism, Ethics, Heidegger, Lukács.*

A PROPOS DE LA QUESTION: UNE ESSENCE SINGULIERE CONCRETE SANS SUBSTANCE EST-ELLE POSSIBLE?

Marc PEETERS

Abstract: *The purpose of this article is to raise the possibility of a phenomenological essence, at the same time concrete, singular, intuitive but above all without substance. The aim is thus to show both the spatio-temporalization of a concrete object, a token, from which it is possible to show the Parmenidism of Lesniewski – the being is and the non-being is not – which is to say the mereological closure of Ontology. This allows to point out the property of the second order that is equiformity. The essence is therefore what makes possible the phenomenological perception of spatio-temporal intuition of logical “object” ontologically neutral.*

Keywords: *substance, objet, ontology, logic, Lesniewski.*

CITOYENNETÉ ET BIENS COMMUNS DE LA SCIENCE

Ana BAZAC

Abstract: *The paper draws attention to the intersection of rights and powers which constitute citizenship with, on the other hand, the creation of science. In the beginning, citizenship is a separation, and even isolation; it circumscribes the rights (and lack of rights) in the interior of a country – and even of a regional structure – and opposed to the exterior (where these rights do not exist or, on the contrary, there are rights of different order). Concerning science, it is by its own nature a phenomenon transgressing the administrative separation: the scientific manner and the results of its approach to existence are global and, related to the human knowledge, they represent the human species as such. This first opposition (between the circumscribed/local citizenship and the world character of science) is followed by other ones, suggesting the evolution of the human community. The collision between the principle of fragmentation – visible at both the level of different citizenships and the history of science – and the universalism of science emphasize important meanings. One of them highlights that the logic of the present society opposes the scientifically and technologically possible common goods generated by science.*

Keywords: *citizenship, science, epistemology, common goods, common goods of humanity.*

COSMOPOLITANISM AND DELIBERATIVE DEMOCRACY: LESSONS FROM KANT TO DELIBERATION AND BACK AGAIN

Telegdi-Csetri ÁRON

Abstract: *Examining a Kantian definition of political deliberation in the perspective of Kant's cosmopolitanism, the article shows how it is rooted in the idea of humankind's progressively moral teleology, or the universal normativity of freedom. Translated to concepts of rights, it is not any domestically enforceable positive right, but the universal right of reason that stands for transnational deliberation. Namely, it is not the institutions themselves enforcing transnational deliberation – and hence constitute the grounds of some form of cosmopolitan democracy – that make transnational decision-making deliberative, but the very fact of rational dialogue that is made possible through them. Through an excursus into the nation of devils argument, the difference between a moral and a natural progress is emphasized within this context, as well as the role of philosophy in this process. The difference between law and morality is unfolded as a difference between mere historical contingency and a progressive individual involvement into this very historicity. Thus, the enlightenment of publics, necessary for any Kantian political argument, is reconstructed on the grounds of a practical philosophy as against a philosophy of history or the state.*

Keywords: *Immanuel Kant, cosmopolitanism, deliberative democracy, transnational deliberation, publicity, history, morality*

LE POUVOIR DE L'IMAGE

Gabriela VASILESCU

***Abstract:** The power of words depends on their relation with the interlocutor's alphabet. We can understand only the things we know, the message received being articulated on the cognitive support. The interlocutors join together only the moment they recognize the words by means of the associated images and their being adapted to things already known or seen for images. Thus it takes place the process of intercommunication. The image makes complete a form of reality, endowing it with attributes that are not sensory received but revealing the power of imagination. Behind image, written text or gestures, there is a content representing all that the observer understood or thinks about the image content, undertaken linguistic or body language construction. It is about meta-communication. This develops the field of significations allowing for interpretations, only when there is an absence of the rules meant to regulate the informational exchange. Any human act requires an exchange of information, relations, attitudes, decisions, all of them realized due to the process of communication. No matter of the historical time that he lives in, man needs coordinates that make sense of his life and guide his choices. Communicative past is the base for the present communication that, on its turn, traces the future.*

***Keywords:** image, word, nonverbal language, aesthetical contemplation, cultural codes.*