ABSTRACTS

CICERO ȘI SEMNIFICAȚIILE DEMERSULUI SĂU FILOSOFIC. O PRIVIRE CRITICĂ ASUPRA UNEI CONTROVERSE EXEGETICE MODERNE

Constantin-Ionuț MIHAI

Abstract: *Despite the last decades' growing interest in discussing Cicero's philosophical works there is still no consensus among scholars regarding the purposes these works were written for. In this article, by focusing on some fragments from works like the "Hortensius" and "Consolatio", I will try to offer new grounds for reading and interpreting Cicero not only as a philosopher of public and political affairs, as he is usually seen by modern scholars, but also as a philosopher of the theoretical life.*
Keywords: *Cicero, ancient philosophy, Latin literature, consolation, philosophical life.*

MICHEL FOUCAULT DESPRE GRIJA FAȚĂ DE SINE LA NEOPLATONICI

Adriana NEACȘU

Abstract: *This study deals with the concept of caring for oneself and its relationship with the precept of self-knowledge in the Neoplatonists, as they were approached by Michel Foucault in* The Hermeneutics of the Subject and The History of Sexuality *volumes II and III. It points out the fact that according to Michel Foucault, the Neoplatonists remain broadly loyal to oneself care concept developed by Plato in his dialogue* Alcibiades. *In this sense, it highlights both the common elements and those that differentiate the Neoplatonists from Plato. It deals with the causes which developed significant changes in the Neoplatonists' vision on the care for oneself. It emphasizes the importance of the concept of caring for oneself in Michel Foucault in the context of his interest for the complex relationship between the subject of knowledge and truth.*
Key words: *care for oneself, self-knowledge, self-culture, truth, condition of spirituality, art to live, Plato, the Neoplatonists.*

ΘΕΩΡΊΑ: VEDEREA LUI DUMNEZEU, DUPĂ *DE BEATITUDINIBUS, DE VITA MOYSIS* ȘI *IN CANTICUM CANTICORUM* ALE SFÂNTULUI GRIGORIE DE NYSSA

Liviu PETCU

Abstract: This term − θεωρία – was of great importance for the thinking of Saint Gregory of Nyssa. In Gregory, θεωρία can refer to the consideration of something, the things meditated upon, or actual contemplation. *In the teachings of Saint Gregory, we can distinguish, according to Jean Daniélou and Giulio Maspero, three fundamental places where this notion is used, which are linked to each other: (a) scientific knowledge, (b) exegetical method, and (c) mystical contemplation. In its most properly scientific use, θεωρία assumes a signification similar to that of* examination, research, study, philosophy. *In certain passages it can be opposed to the material sense, while in others it refers to the comprehension of the literal sense in itself, that is to the concatenation of events (ἱστορικὴ θεωρία). Gregory differs from the exegetes who preceded him, since he treats the scientific knowledge of the Word of God, and not only mystical knowledge of it. In its religious sense, as contemplation, is the way of looking at human realities from the perspective of celestial ones. Having been purified and having achieved purity in the moral virtues, the human being is led to the vision of God.*
Keywords: Gregory of Nyssa, divine plan, θεωρία, scientific knowledge, exegetical method, mystical contemplation, union with God.

TEORIE ȘI PROGRES ȘTIINȚIFIC IN VIZIUNEA LUI HANS BLUMENBERG

Ionuț RĂDUICĂ

Abstract: This article unfolds the structure of progress and theory in modernity according to Hans Blumenberg. Furthermore, the article displays the science paradigm, a system that explains an important component of Blumenberg's philosophy. The specific goal of the article is to demonstrate that the secularization, the progress and the theory belong all together to modernity that works as a functional immanent epoch, that, in the end, will express a better understanding of history in general and of modernity in particular.
Keywords: theory, modernity, history, science paradigm, progress, Hans Blumenberg.

IDENTITY AND DEATH IN NIKOLAI FEDOROV'S PHILOSOPHY OF RESURRECTION

Alexander SAUTKIN

Abstract: Conceptions of death, formed in culture and appropriated by individual consciousness, serve as an essential mechanism of identification. In different cultures, there are different modes of dealing with death, and the culture of modernity is characterized by the rejection of death, in contrast to the archaic societies, where the dead were integrated into social order. This "hatred of death" reaches its climax in the philosophy of Russian thinker Nikolai Fedorov (1829-1903). He considers death as an absolute evil to be overcome in earthly reality. Fedorov's views, based on unorthodox interpretation of the Christian idea of resurrection, open up the prospect for transhumanist concepts.
Keywords: death, identity, resurrection, philosophy of the common task, transhumanism

THE NEW FACE OF TRANSCENDENTAL PHILOSOPHY. COMMUNICATION PHILOSOPHY BY KARL-OTTO APEL

Magdalena FILIPIAK

Abstract: The aim of the article is to analyze Karl-Otto Apel's communication philosophy from the point of view of his transformation of Immanuel Kant's transcendental philosophy. For the purpose of the transcendental-pragmatic project postulated by him, Apel had to make significant modifications to Kant's original assumptions. He extended transcendental philosophy to include modern achievements of hermeneutics, linguistic pragmatics and semiotics. According to the author, such a transformation of transcendental philosophy makes it possible to preserve its fundamental claims, as well as to fill the gaps and overcome aporias. Pragmatic and semiotic transformation of transcendentalism allows Aplel to formulate a postulate of communication philosophy as prima philosophia.
Keywords: communication philosophy, transcendentalism, transcendental-pragmatic philosophy, semiotics, first philosophy

SPEECH AND ARGUMENTATION IN A DEMOCRATIC SOCIETY. SOME OLD IDEAS REVIVED

Constantin STOENESCU

Abstract: *Is possible the ideal of objectivity, as it is defined in science, in a democratic society? Or the subjectivity is the epistemic dimension of all public speeches? I try to give an answer to these questions starting from some theoretical differences: not all speeches have an argumentative structure and not all judgments have the truth as their aim. Therefore, we need something else in order to assure a common basis for an agreement in a social or political debate. Values have this role.*
Keywords: *deliberative democracy, consensual theory of truth, testimony, communicative action, values.*

QUAND LA RAISON DU DIALOGUE LAISSE PLACE À LA FORCE DE L'IMAGE

Gabriela VASILESCU

Abstract: *The dialogue expresses a kind of communication but also a philosophical style of the Ancient Greek, influenced by the thinkers' ideal of knowledge and the dominant values of the time. Platon offers the most relevant example of agreement between the characters and the values transmited by dialogue. The modern communication separates us from the love and beauty of the ancient dialogue and turns us to the myth of the modern consumer, in which it is important to be seen, no matter what the ideas exposed. It is the image that counts, letting apart the reason of the discourse. This scenic play is offered by the television show, a kind of court that justifies anything. The image offered by the modern "cave" updates the Platonic myth, generating false values and focusing on secondary problems.*
Keywords: *dialogue, Platon, Ancient Greek, reason, image.*

THE COMMUNICATIONAL NUCLEUS OF PHILOSOPHICAL THINKING

Ștefan VLĂDUȚESCU
Xenia NEGREA
Dan Valeriu VOINEA

Abstract: *The current research is a meta-analysis that circumscribes to Communication Philosophy. The inquiry is ranged among what is called the dynamics of reshaping the conceptual standard-matrix of Communication. It is aimed to be an explicit answer to a double question: i)what makes a communicational discourse to be „philosophy" and ii) what accurately individualizes the philosophical discourse, making from a text „a philosophical text", a philosophical discourse, a philosophical message? We formulate an answer founded on two arguments. The first argument is that, as form of thinking, Philosophy presents three "main dimensions" ["language use", "communication of beliefs (cognition)", and "interaction in situations" - as a "standard principle" -Van Dijk, 1997)]; these dimensions are the dimensions of any discourse, so Philosophy is a specialized discourse, a philosophical discourse. The second argument is that, as a written language form of communication, Philosophy is a deep communicational cognition. Viewing Philosophy as discourse and as a deep cogitation communication, it follows that: 1. in philosophical communication, as well as in any other type of communicational discourse, the producer is not fundamental, but the nuclear message which he succeeds in transmitting and co-constructing meanings together with his recipient; 2. the discursive approach of philosophemes and „philosophematic" message is the distinctive feature of philosophical communication, of philosophical discourse, of the philosophical text as communication practice.*

Keywords: *communication, discourse, communicational philosophical discourse, philosopheme, philosophematic message.*

SUI PENSIERI MORALI „SPARSI" DI CROCE

Tibor SZABÓ

Abstract: *This article presents Benedetto Croce's conception of life, his ideas about the moral aspects of daily life, as they appear in his "minor" works that is in his writings of political and moral history "scattered" through various journals. They show the man Croce, which is inseparable from the philosopher Croce. Thus, for Croce, the law of life is an active life and the true happiness of man comes from this activity. The highest principle of moral*

life is freedom, which is the essence of man. Croce analyzed the relation between freedom and authority and he was against authoritarian regimes. However, his conception of freedom is elitist and this is a trait that continues to appear in the governments and in the daily life of liberal democratic countries.
Keywords: moral, freedom, authority, Marxism, fascism, history, elite, common people, Catholicism.

UN PHILOSOPHE AMÉRICAIN CRITIQUE LES BOMBARDEMENTS ATOMIQUES – JOHN RAWLS ET 50 ANNÉES APRÈS HIROSHIMA

Toshiro TERADA

Abstract: John Rawls, one of the celebrated philosophers of the 20th century, wrote an essay "50 years after Hiroshima" in 1995, in which he argued that the two atom-bombings and to my surprise, he was extending his argument to the US's indifferent bombings are moral wrongs and American political leaders of the time were responsible for those wrongs. I am very much impressed by and feel respect to Rawls' spirit, but I cannot totally agree with his arguments. In this article of mine, I will give an overview of Rawls' arguments (Section 1) and discuss them, identifying some questionable points in it (Section 2). Then I will introduce an argument that would make up for the weakness in Rawls', which are found in Thomas Nagel's article "War and Massacre" (Section 3). And finally I will show that we can still learn something important from Rawls' essay in spite of the weakness I point out (Section 4).
Keywords: John Rawls, Hiroshima and Nagasaki, Atom-Bomb, Moral Wrongs of States, Just War Theory, Thomas Nagel, Moral Absolutism and Utilitarianism, Moral Nihilism.

L'ÉCHELLE MINEURE ET L'ÉCHELLE MAJEURE DE L'IMPOSSIBLE

Ana BAZAC

Abstract: The paper sketches the impossible as ontological concept, in fact as a negation of a "normal" ontological concept. This "normal" concept is the possible. The understanding of the impossible as an organizing principle of the world (or rather as "dis-organizer") has as criterion the "natural" necessity framing the possible things, but proposes to detach from this criterion. It's just because man is the lens through which the world exists for him that the impossible depends on this lens. And it's just because the possible is he consequence of the "obvious" necessity that it translates this necessity as a main modal figure of the

explanation of the world. A phenomenological view is deployed here, by using two writers who are not expressly phenomenologist: Albert Camus and Ludwig Wittgenstein. The reason of this approach is to demonstrate that the concept of the absurd and the representation of the world in Tractatus might explain the common image about the impossible as well as the coherence of the concepts of freedom, responsibility and human power or possible. When events seem to them absurd, people say they would be "impossible", incredible, since intolerable. Here the term "impossible" is not opposed to the real, but to the logic, to the common sense. And, because the world as a totality of the logically deployed possible is necessary as everything logical is, that which surrounds us is "the field of the possible"(Pindar): although the possible is always the novel, it is so as something probable, common/ usual, legitimate. The refusal of the absurd as "impossible" reveals the scale of the power of man to undertake this refusal. The two scales of the impossible are emphasised here, the minor scale being framed by the major one, the concept of freedom appearing just within this framing. In this way, the meaning of the impossible emerges – as ontological limit of my freedom – as well as the historical character of this limit.
Keywords: the impossible, the possible, freedom Camus, Wittgenstein (Tractatus).

DISCURS, IDENTITATE ETNICĂ ŞI CONSTRUCŢIE SOCIALĂ ÎN ABORDAREA STEREOTIPURILOR NEGATIVE LA ADRESA ROMILOR

Cătălin STĂNCIULESCU

Abstract: In this paper I argue that a social constructionist approach to stereotypes of violence and aggression against Roma could be a better instrument for improving the image of Roma if the notion of social construction is seen as a way of making suggestions on cultural and social changes meant to reduce negative stereotyping, rather than a way of proving the falsity of negative stereotypes or their inadequate epistemological or ontological status.
Keywords: Romani ethnic identity, essentialism, social construction, Richard Rorty