

ABSTRACTS

LA QUESTION DU PROGRES HISTORIQUE  
DANS L'ŒUVRE DE LUCIAN BLAGA

ADRIANA NEACȘU<sup>1</sup>

**Abstract:** *According to Lucian Blaga, the issue whether there is or there is not historical progress can be solved only in terms of human relations with the metaphysical centre of existence, relations that provide for the man his state within the universe, setting up, at the same time, the rules of his individual and group existence, thus involving the mechanism of society. The latter is characteristic for the human environment, the natural manifestation of his full humanity, pulling him out from the mere horizontally living, giving ontological dimension of verticality. My paper reveals the fact that in Blaga's conception, human progress as a species throughout history is not possible, since progress requires either that man doesn't have a final essence but perfects it only as time passes, or that he by knowing gradually the central mystery of existence, exceeds his own condition and becomes himself equal to his Creator. In fact, man, the result of complex ontological mutations is from the very beginning what he is, i.e. a being who lives within mystery and for revelation, and the transcendent censorship of the Great Anonymous prevents his usurpation by man. But when taking into account the different spheres of human activity, Blaga finds out that, for many of them, progress is, in one way or another, an undeniable fact, although it has time limits and, what is the most important, does not change man's being and its position in the universe, failing to risk the principle of mystery conservation set by the Great Anonymous. So, Blaga's conception of progress is original, complex and subtle that refuses to treat progress as a common problem of human life, but solving it from the perspective of the human condition and the metaphysical sense of human existence.*

**Keywords:** *progress, The Great Anonymous, transcendent censorship, cultural style, stylistic matrix, metaphysical limit.*

---

<sup>1</sup> University of Craiova, Romania.

## LONGITUDINAL STUDY OF SOCIAL AND POLITICAL ATTITUDE IN BULGARIA

MOMOV MITKO<sup>2</sup>  
PATSEVA MIRENA<sup>3</sup>

**Abstract:** *The paper presents part of the data of a longitudinal study of the dynamics of the lexical meaning of words representing social terms. It is illustrated by the analysis of the concepts motherland and foreigner. It traces some aspects of the identity modification since 1989 - the beginning of democratic changes in Bulgaria. Our data show moderate consolidation and reduced emotional strength of reactions on subconscious level of associations.*

**Keywords:** identity, social and political attitude, motherland, foreigner, meaning, longitudinal study.

## ON THE SOCIAL BENEFITS OF KNOWLEDGE

VIHREN BOUZOV<sup>4</sup>

**Abstract:** *Knowledge is one of the most important factors determining the development of global economy and overcoming the present existing inequalities. Humankind needs a fair distribution of the potential of knowledge because its big social problems and difficulties today are due to the existence of deep-going differences in its possession and use. This paper is an attempt to analyze and present certain philosophical arguments and conceptions justifying cooperative decision-making in the searching for fair distribution of the benefits of knowledge in the globalized world. Made individually or collectively, these decisions do not worsen the status of anyone - rather they can lead to the use of benefits of knowledge in the interest of all people. A fair distribution of resources and achievements of a knowledge-based economy is of key importance for the future of humankind. There exist three significant roads to justification of cooperative decision-making in a global aspect. The main problem here is that of how to ensure equal access of all members of the global society to benefits of knowledge. In this paper are considered communitarianism, J. Habermas` theory of communicative action and public choice theories. The right to participate in activities of the knowledge society and to share in its wealth is related to the use of social and economic benefits. A distributive justice, including such right, could be based on communitarian political and moral*

---

<sup>2</sup> "St. Cyril and St. Methodius" University of Veliko Turnovo, Bulgaria.

<sup>3</sup> Sofia "St. Kliment Ohridski" University, Bulgaria.

<sup>4</sup> "St. Cyril and St. Methodius" University of Veliko Turnovo, Bulgaria.

*values and principles. Any violation of such principles means existence of social injustice, with lasting consequences, including loss of access to natural goods, such as food and water.*

**Keywords:** *knowledge and society, global justice, wealth of knowledge society*

## **ΣΤΕΡΗΣΙΣ: PRIVATIVE NEGATION IN ARISTOTLE AND PSEUDO-DIONYSIUS THE AREOPAGITE**

DANIEL JUGRIN<sup>5</sup>

**Abstract:** *The theology of alpha privative flourishes in the late Hellenistic thinking. Aristotle identifies the use of the alpha privative with the logic of privation, and this is the place where the negative theology begins, despite the refusal of Late Platonism to associate the notion of steresis with *via negativa*. The “apohatic” will eventually be contrasted with the “steretic”, but this distinction is not as clearly emphasized in Aristotle: „Privation (steresis) has as many meanings as there are negations (apophasis) by the alpha privative” (Metaphysics 1022b33). It is noticeable that the privation is equaled with a form of negation, and the alpha privative is included in the logic of privation. In Dionysius we have the first clear tendency to limit privation to the ontological spectrum. The key sequence is the one in the Mystical theology IV, where the “Cause of all” is not and does not contain “alteration, destruction, privation, diminution, or anything else which pertains to what is sensed”. In this context, privation explicitly addresses the sensible world and is associated with various concepts which denote the change of state.*

**Keywords:** *Aristotle, Dionysius the Areopagite, alpha privative, privation, negation, privative negation.*

## **FORMELE SUBSTANȚIALE ÎNTRE REALITATE ȘI FICȚIUNE**

ADRIAN NIȚĂ<sup>6</sup>

**Abstract:** *In this paper, I deal with the issue reality-fiction from the following perspective: substantial forms appear in some of Leibniz’s writings as a part of a substantial whole, and in others as the whole as such; more precisely, the souls is both the form and the substance. In the first part of the paper, I give an historical presentation, in the second and third parts, I focus on the influence*

---

<sup>5</sup> Independent researcher, Ph.D. of “Al. I. Cuza” University of Iasi, Romania.

<sup>6</sup> University of Craiova, Romania, and “Constantin Rădulescu-Motru” Institute of Philosophy and Psychology, Bucharest, Romania.

that Aristotle and Thomas Aquinas had on Leibniz, and in the last part, I will present, briefly, a solution for the problem I raised in the beginning of the study.

**Keywords:** Leibniz, substance, substantial forms, soul, body, Aristotle, Thomas Aquinas.

### **DACĂ TĂCEAI, FILOSOOF RĂMĂNEAI! (scurtă istorie a unei spuse)**

ANTON ADĂMUȚ<sup>7</sup>

**Abstract:** *In the present text it will be about Boethius and the silences of philosophy regarding Plato. A well written text, therefore silent, helps me in this place, and not only. Briefly, I am considering a disagreement between Plato's philosophy and that of Boethius regarding the definition and delimitation of the activity of the true philosopher in comparison to the fake philosopher. For Plato, the fake philosopher is the one that, just like the sophist, the poet, the legislator or the logographer puts to sleep his thinking in and by means of writing; the true philosopher practices, on the contrary, his thinking by means of orality. For Boethius, the fake philosopher practices the oral speech in an evanescent manner. The other one, the true philosopher, on the contrary! The issue is that of noticing the disparity between platonic valorization of orality and Boethius' valorization of silence.*

**Keywords:** *anamnesis, phármakon, hypomimnéskomai.*

### **RETHINKING OPEN SCIENCE: THE ROLE OF COMMUNICATION**

EMANUEL KULCZYCKI<sup>8</sup>

**Abstract:** *The aim of this study is to present discourses on Open Science. My reconstruction emphasizes the role of communication in science. I use two models of communication for the analysis: the transmission model and the constitutive model. By reconstructing the main method of defining Open Science, I demonstrate that the role of communication in science has been reduced to the dissemination of the knowledge produced. Such theorizing is typical of the transmission model and ignores the stage of the social construction of knowledge. However, it is possible to consider this stage when the constitutive model of communication is used. My findings show that the constitutive understanding of communication is more useful in analyzing the Open Science phenomenon if we focus on the communicative dimension of scientific practices.*

---

<sup>7</sup> "Alexandru Ioan Cuza" University, Iasi, Romania.

<sup>8</sup> Adam Mickiewicz University in Poznan, Poland.

**Keywords:** *Open Science; openness; models of communication; knowledge dissemination; metatheory.*

## IN SCIENCE WE TRUST. REALLY?

ANA BAZAC<sup>9</sup>

**Abstract:** *The paper sketches the attitudes towards a specific cultural activity that is universal/ has trans-local features: science. This specific of science generates ambivalent feelings: there is trust, just because of its universal standards and aims, but at the same time there is disbelief and doubt because of some public effects of the instrumentalization of some scientific behaviors and researchers. The trust in science is a modern attitude and has a methodological significance, especially on the trend of secularization substituting the religious pattern of the social consciousness. However, neither people are satisfied only with science, nor the trust in science does supplant their need of human values. On the one hand, the trust in science does not supersede the trust in the social arrangement as such: there is as much trust in science – as a vector of optimism and social cohesion – as trust in the social organization and relations. Though the influence of the trust in science on the human capital still has to be studied, this human capital concerns rather different aspects. On the other hand, just because the cultural activities do not overlap perfectly (they only intertwine), one cannot reduce the need of the modern man (in any of its post-modern versions) to one activity or another. And, concretely, people need more than only science, they need social ideals. The sentiments of human communion (then of strength of man and his control over future) are provided by both universalistic and particularistic values and cultural activities, but these values and activities must not only converge but also be consistent. From this standpoint, the analysis of the behaviour of the present science is welcomed.*

**Keywords:** *science, optimism, pessimism, trust, social epistemology.*

## PREJUDECATA, SOCIETATEA ȘI TRADIȚIA ÎN FILOSOFIA POLITICĂ A LUI EDMUND BURKE

DARIUS BOROVIC<sup>10</sup>

**Abstract:** *At a first level of interpretation Burke's work might be considered a masterpiece of the conservatory ideology, but thanks to its profound reflections about the human nature, the state, history, and society, it becomes an authentic political philosophy. Burkes political philosophy is built on two fundamental conceptual*

---

<sup>9</sup> Polytechnic University of Bucharest, Romania.

<sup>10</sup> West University of Timișoara, Romania.

*pillars: prejudice and emotional rationality. These pillars ensure a logical and systematic unit to the diverse themes of his writings. The study is going to interpret the Burke's philosophical contributions in the context of the conservative ideology. By questioning metaphysics through emotional rationality and not through transcendental criticism, Burke finds a genuine way to establish his political philosophy leaving an open gate for liberty and progress.*

**Keywords:** *Burke, conservatism, prejudice, ideology, emotional rationality, social organicism, political philosophy.*

## PRINCIPIUL CARITĂȚII ȘI PROBLEMA ATRIBUIRII ÎN LOGICA INFORMALĂ

CĂTĂLIN STĂNCIULESCU<sup>11</sup>

**Abstract:** *Somehow contrary to the intuition, partially correct, that, if the attempt of reconstructing an argument as deductively correct (according to a variant of the principle of charity) may result either in the impossibility of attributing an argument at all, due to the weak inferential relation between the statements considered (in relation to the standard deductive one), or in attributing of a fallacious argument, due to the possibility of using of a potentially false statement (an absolute generalization or a material conditional) as added material in the reconstruction, then using other standards than the deductive ones, such as those used in evaluating presumptive arguments by appeal to argumentation schemes and critical questions, may make the application of the principle of charity useless, the present paper tries to suggest that the option for the appropriate standards in context may be seen as an instance of applying the principle of charity itself.*

**Keywords:** *attribution problem, principle of charity, validity, argumentation schemes, defeasible arguments, critical questions.*

---

<sup>11</sup> University of Craiova, Romania.