

## LE STATUT DE L'ANIMAL DANS LE NEOPLATONISME : LES FONDEMENTS PHILOSOPHIQUES DE PLOTIN ET PORPHYRE

José María ZAMORA CALVO<sup>1</sup>

**Abstract:** *For the early Neoplatonists, Plotinus and Porphyry, animals are included in the dimension of Intelligence, which comes from the One, or Good; so they are, in some respects, intelligent beings, although they do not use their intelligence much. The affinity between animals and men is based on the similarity of biological structure and the transmigration. In opposition to the Stoic doctrine, for Plotinus and Porphyry it is impious not to recognize a form of reason in animals; hence the wise, to purify his soul and resemble the divine, should abstain from eating animal flesh.*

**Keywords:** *Plotinus, Porphyry, animal, vegetarianism, animal sacrifice.*

## DE L'ANCIEN ET MODERNE SCEPTICISME CHEZ HEGEL

Daniel Mateo RAMIREZ<sup>2</sup>

**Abstract:** *The objective of this article is to analyze the differences between the two forms of skepticism as conceived by Hegel, i.e. ancient and modern skepticism. We shall examine this in the first part of this work and in the second, we shall see how for Hegel, ancient skepticism is in fact a moment of philosophy and not its enemy, as was the case for Sextus Empiricus. Finally, in the third part, we will explore the paradox at the heart of this Hegelian distinction. This paradox lies in the fact that Hegel seems to misinterpret skepticism as Greek philosophers such as Pyrrho first conceived it, abolishing all appearances or phenomena as a result. Therefore, ancient skepticism, according to Hegel, has more resemblance to nihilism than to the way of life as purported by the ancient skeptics themselves.*

**Keywords:** *Hegel, Sextus Empiricus, Schulze, Skepticism.*

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**DIE PHÄNOMENOLOGIE VON BLAUSTEIN:  
DIE AUSGEWÄHLTEN ASPEKTE DER KRITIK DER HUSSERLSCHEN  
VERSTÄNDNIS DES ACTES**

**Magdalena GILICKA<sup>3</sup>**

**Abstract:** *This article is a comparative analysis the views of Leopold Blaustein and Edmund Husserl. Main problem approached in the article is the concept of an intentional act, around which orbit many other issues connected with phenomenological method, such as: intentional messages, theory of tones, and intentional fullness. The last part concentrates on the concept of the intentional act in a more broad way and aims to answer whether an intentional act is always simultaneously a perception and interpretation of experiences.*

**Keywords:** *intentional act, intentional fullness, experience, intentional message, theory of tones.*

**WHAT IS POSSIBLE AND WHAT IS PERMITTED:  
HINTIKKA AND PRIOR**

**Miguel LÓPEZ-ASTORGA<sup>4</sup>**

**Abstract:** *Hintikka's theorem is controversial, since it provides that what is not possible is not permitted. However, a demonstration of it is to be found in an old document authored by Prior and that, nevertheless, was published just in 2012. In this paper, I analyze the system presented by Prior in that document and argue that it can be an interesting research instrument, as several very reasonable ideas can also be proved by means of it. Likewise, based on the mental models theory, I review the psychological reasons that, despite that, can lead individuals to reject Hintikka's theorem. In addition, some reflections about how the theorem should be understood and its potential are included as well.*

**Keywords:** *Hintikka's theorem, mental models, obligations, permissions, Prior system.*

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## THE RELATIONSHIP BETWEEN INTELLIGIBILITY AND TRUTH IN BASIC ARITHMETIC PROPOSITIONS

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**Abstract:** *The argument of this paper is that truth and intelligibility are co-dependent in basic arithmetic propositions. A basic arithmetic proposition (bp)<sup>6</sup> may be defined as an arithmetic proposition that is so simple that it can both be understood and seen to be true upon simple inspection. An example of a basic arithmetic proposition is  $1 + 3 = 4$ . For the mathematically adroit, a more complex arithmetic proposition or mathematical equation may be, for that subject knower, a basic arithmetic proposition. In order to understand a basic arithmetic proposition (bap) one must see it as true. In order to see a bap as true, one must understand it. The validity of the arguments in this paper is independent of any particular philosophy of arithmetic one adopts (logician, formalist, intuitionist).*

**Keywords:** *Understanding, intuition, truth.*

## THE TACIT DIMENSION OF KNOWLEDGE MANAGEMENT

Constantin STOENESCU<sup>7</sup>

Motto: “Socrates was puzzled why the knowledge which constitutes human excellence cannot be imparted” (Gilbert Ryle)

**Abstract:** *This paper is survey on the role of tacit knowledge in knowledge management. The distinction between explicit or propositional knowledge and implicit or tacit knowledge has been made relatively late in epistemology. Some philosophers specified the difference between knowing that and knowing how (Ryle, 1945) and talked about the tacit dimension of personal knowledge in learning by doing process (Polanyi, 1967). Others mentioned that knowledge is shared in a social context and developed theories about forms of life and paradigms that put the question of rules following (Wittgenstein, 1953, Kuhn, 1970). On the other hand, some social theorists observed that knowledge play a new role that changed the organizational nature of knowledge based society (Bell, 1999, Drucker, 1991). Knowledge was understood as a new kind of capital which can produce a competitive advantage. Nonaka and Takeuchi proposed a model of knowledge production based on the mutual conversion of tacit knowledge into explicit knowledge. Were described four phases: socialization, externalization, combination and internalization. The SECI model created a new research area devoted to the role of tacit knowledge in knowledge management. Collins proposed the tripartite distinction between somatic tacit knowledge, relational tacit knowledge and*

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<sup>6</sup> A basic proposition is referred henceforth as bp without the addition of the indefinite article ‘a’.

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*collective tacit knowledge. Others have mentioned the differences between technical and cognitive components of collective tacit knowledge.*

**Keywords:** *knowing how and knowing that, tacit knowledge, learning by doing, organizational knowledge, the SECI model of knowledge production.*

## PRINCIPII ALE GUVERNĂRII CORECTE ÎN LEGILE LUI PLATON

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**Abstract:** *This article analyzes the Plato's **Laws** dialogue and highlights the most important principles that our philosopher has established there as the basis of a strong, non-degradable state. For most of them, the author notices a resemblance to the rules governing the proper functioning of any democratic state, as it is understood today. This invalidates the idea that Plato promoted, *avant la lettre*, totalitarianism, although he admitted some practices familiar to its. However, these play a minor role compared to the philosopher's general vision of the state, contoured under the sign of Good and Justice.*

**Keywords:** *state, political ideal, moderation, equality, power control, sovereignty of law, direct democracy, representative democracy, meritocracy.*

## WHAT KIND OF CRITICISM SHOULD THE INTELLECTUALS ENDEAVOUR? THE POLITICAL MAINSTREAM'S CELEBRATION OF OCTAVIO PAZ'S RUPTURE WITH THE LEFT

Ana BAZAC<sup>9</sup>

**Abstract:** *Actually, the aim of my paper is not so much to discuss Octavio Paz's political view, than to warn against a present tendency to celebrate the idea of rupture with the intellectual support of the popular conatus and will of human dignity and joy of life.*

*The modern tradition has called this support left-wing, but I am not interested to use this label, or rather I use the well-known political formulas (left-wing, right-wing) for convenience: actually, I oppose to an imaginary model of the functions of the intellectual, the political position of Octavio Paz.*

*First of all, this model contains, following the Enlightenment credo underlined by Kant and Hegel, criticism – highly assumed by the great Mexican poet – and self-criticism. The intellectual must have the absolute external freedom to exert the first, while he should be able to develop the second. If so, the model is pursuing professionalism as well: an intellectual ought not to express opinions that are not based on the best arguments related to the entire phenomenon (and its history and logic), and not only to its fragments.*

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*Accordingly, the model involves intellectual and human responsibility, since without it there is no manner to have a verified and verifiable standpoint.*

*In order to be understood, the political realm requires a scientific outlook. It cannot be approached through emotions and only through metaphors, because emotions and metaphors are related to fragmented empirical data and impressions, and their relative character is eloquent only if we emphasize the historical character of politics and its boarding.*

*All of these do not mean that a non-political scientist would have no right to write his political opinions. Nor that they are not important for people. They are, the more so as these opinions belong to public intellectuals. And this means that their representations and ideas must be treated with the same attention all the publicly expressed ideas deserve: especially because of their impact.*

*Therefore, I do not discuss the poetical work of Octavio Paz, but I present his political ideas as they appear in *One Earth, Four or Five Worlds: Reflections on Contemporary History* (1983) and later articles and declarations. My criticism arises from an analytical standpoint, which is reflective and not emotional, and concludes that Octavio Paz's political view is exemplary for the historical period when it was conceived, and for most of Western intellectuals. Octavio Paz's political conception is thus another model realized in my paper. But, while that conception reflected a historical moment when it was very difficult to surpass it in a self-criticism specific to a non-conformist political epistemology (at least because in that time the Western capitalism was not yet in the devastating global crisis it lies within nowadays, and it could somehow temper its critical economic consequences), at present the obstinate brandishing of the flag of superiority of representative democracy and the separation between economic, social and political problems are strange in front of the ardent global crisis.*

*An intellectual is the son of his people when he really cares about it by straining the use of his own specific tools. Nowadays, the celebration of the rupture of intellectuals from their possible former support of the popular initiatives to realize conditions for a dignified human life for all, and the rupture of intellectuals from their functions as voices of the consciousness of the people, is a new postponement of the focus on alternatives, and thus a waste of people's time. But this is only an unnecessary (but for the moment inevitable) example of the historical character of ideologies and intellectual positions.*

**Keywords:** *intellectuals, Octavio Paz, 20<sup>th</sup> century, opportunism, ideology, criticism, social conformism.*

## THE FRENCH ENLIGHTENMENT DISCOURSE ON RELIGION: THE CASE OF “PHILOSOPHY IN THE BEDROOM”

Alexander SAUTKIN<sup>10</sup>, Elena PHILIPPOVA<sup>11</sup>

**Abstract.** *The article deals with the transformation of the Enlightenment’s religious consciousness in France. The authors assert that “secularization” primarily meant pluralization of religious beliefs and could lead not only to atheism and materialism, but also to some new forms of religiosity. The conducted analysis of certain ideas of the Marquis de Sade shows his particular place in the Enlightenment philosophy and the potential of the parody revival of paganism. The views of Sade are compared to the neo-pagan doctrine of Alain de Benoist, and connection of the latter with the Enlightenment tradition is revealed.*

**Keywords:** *Enlightenment, secularization, paganism, the cult of Reason, the Marquis de Sade.*

## ADORNO AND KIEFER ON THE DILEMMAS OF REPRESENTATION

Ștefan GAIE<sup>12</sup>

**Abstract:** *Adorno’s famous statement “To write poetry after Auschwitz is barbaric” has aroused a series of controversies caused, as we will try to show in this paper, by being much misquoted and used out of the philosopher’s context of thinking. Beginning from a proper understanding of these words, the present study aims to get a closer look at Anselm Kiefer’s early creation in order to show that, for the philosopher and the artist, the stake is the same: questioning the post-Holocaust artistic representation.*

**Keywords:** *Holocaust, Theodor W. Adorno, Anselm Kiefer, art, representation.*

## IDENTITY: A NARRATIVE PERSPECTIVE

Gabriel FURMUZACHI<sup>13</sup>

**Abstract:** *We discuss here two criteria of personal identity in the analytical tradition (the physical continuity criterion and the psychological continuity criterion) pointing out that pursuing them leads us to an unexpected conclusion, namely, that we can dispense with the concept of personal identity altogether (Parfit’s Impersonality Thesis).*

*As a way out, we pursue Paul Ricoeur’s take on the subject (i.e., narrative identity), pointing out its advantages over the traditional views on personal identity.*

**Keywords:** *personal identity, impersonality thesis, narrative identity, character, fiction, history.*

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**DISCURSIVE IDENTITY AND PROBLEM OF  
SOCIAL IDENTIFICATION**

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**Abstract:** *The article examines the phenomenon of discursive identity, its nature and sources of the formation. Attributive characteristics of the discursive identity such as plasticity and processuality, interactive nature and its embedment into the broad cultural context, fragmentation, and decentralization of the subject are studied. Also, the interrelations between subject's autonomy and discursive identity are considered.*

**Keywords:** *identity, discourse, discursive identity, linguistic identity.*

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