

## **CONTRIBUTION OF DIMITRIE CANTEMIR AND SAMUIL MICU-CLAIN TO THE ELABORATION OF ROMANIAN PHILOSOPHICAL LANGUAGE**

**Ilie PINTEA**

This work is born from the observation of a daily fact: reaction of stupor and refusal by which philosophy is received by the beginners because of the „artificiality” of his language. This observation is a pretext for an „archaeological” step in the history of Romanian philosophy. By that, I could note that in the history of our philosophy were also moments of grace - these like which produced activity of Dimitrie Cantemir and Samuil Micu-Klein – when, thinkers who have combines fortunately philosophical qualities with filologic ones, have watch that the philosophical language can be born naturally from that the folk is speaking, succeeding to be both relevant and plastic too. Without representing a passeist invitation, to re-entry the out of use words, work only proposes to celebrate a significant aspect of the history of Romanian philosophy, one moment which worth our attention.

**Keywords:** *Cantemir, Micu-Klein, language, philosophy, romanian philosophy*

## **VASILE PARVAN ON THE CONCEPTUAL SYSTEM OF PHILOSOPHY OF HISTORY**

**Florea STAN**

At the beginning of the last century, Vasile Pârvan gave his contribution to the foundation of philosophy of history, together with other outstanding representatives of Romanian culture. He is also famous for having used his own conceptual framework, where we meet concepts as: historical apperception, historical reality, vibration and rhythm, historical factors, historical facts, historical values, historical becomings; the present study deals with all these concepts.

**Keywords:** *Pârvan, philosophy of history, conceptual framework, historical apperception, historical reality, vibration and rhythm, historical factors, historical facts, historical values, historical becomings.*

## **THE THOUGHT OF YOUNG MIRCEA ELIADE ON THE SIGNIFICANCE OF ORTHODOXY**

**Aura Al. CONSTANTINESCU-CAZACU**

The present survey evidenced a less known aspect of Mircea Eliade’s preoccupation during the initiating period of “his spiritual itinerary”, when he encouraged young generation, which he himself was a part of, to crystallize its

own ideal. Not accidentally, for the future savant in the history and philosophy of religions, the ideal may only be identified on the dike of orthodoxy, the core of the authentic Christianity. But the path is one of obstacles, not anyone and anytime can pass through it, and it only materializes at the end of a number of experiences of existential nature.

In the age of 20, Mircea Eliade admits in public that he is beginning to feel attracted by the orthodox tradition, a precious part of the Romanian history and culture and he sustains that you are not borne, but you become an orthodox, thesis that shall, during the era, give rise to intense discussions. His arguments of a physiological nature, with a significant existential-Christian and intuitive philosophy character, gave rise to powerful reactions from the coevals Nae Ionescu, Mircea Vulcanescu, Paul Sterian, Serban Cioculescu and others. Therefore in the pages of "Viata Literara" ("Literary life") two ways of philosophical comparison to orthodoxy confronted: the classical one, where the faith acts almost fatalistic, as something inevitable, and the Eliadistic one (but with certain neo-protestant and oriental mysticism influences), whereby faith is reached (or not) based on our free choice and depending on the way of understanding the relation between transcendent and the material world.

**Keywords:** *Mircea Eliade, Nae Ionescu, philosophy of religion, Christianity, orthodoxy.*

## EMIL CIORAN ON UTOPIA

**Marius DOBRE**

The article displays some ideas of Emil Cioran regarding communism. It refers mainly to Russia's essential role within the evolution of communism, but also the influence of Russian communism over Romania. Finally, some reactions from Cioran's native country regarding his fragmentary writings on communism are presented.

**Keywords:** *Emil Cioran, utopia, communism.*

## CONSTANTIN NOICA ON THE CATEGORIES OF THE ELEMENT

**Dragoş POPESCU**

The aim of the present article is to expose the general features of Constantin Noica's conception on the element. The terms "medium" and "element" are essential to the conception of the Romanian philosopher and represent an original contribution of his. The element and the medium are based on traditional categories, that is on Plato's groups of categories (the five supreme genera), and on Aristotle's and Kant's categories. Noica conceives the three

tables of categories as compiling into a unity, and their succession is has the meaning of an evolution.

Keywords: *C. Noica, medium, element, category, supreme genera.*

## WESTERN STEREOTYPS REGARDING ISLAM

Loredana BOȘCA

In this paper, I raise for discussion some stereotype ideas regarding Islam, ideas which are present in Western collective imaginary and abundantly used in academic papers, in mass media and in college textbook. For each one of these stereotypes I tried to give plausible explications and to point out their ideological implications. Besides that I have suggested a conceptual alternative regarding the contemporary Islamic reformism movement, making the distinction between the Nahdah Islamic reformism, taken place between 1880 and 1920, and Euro-Islamic reformism of the actual Nahdah, the so called Second Renaissance of Islam, which, from my point of view, is configuring in nowadays France with the assistance of the *double type culture (Western and Islamic) Muslim intellectuals.*

Keywords: *Islam, Western world, Nahdah, stereotype, political Islam.*

## ON LEIBNIZIAN REPRESENTATIONALISM

Delia-Ana ȘERBESCU

The purpose of this paper is to explore and expose some of the presuppositions of the thesis, attributed to Leibniz, of the *transparency* of language. We notice, first, that it is indebted to a failure to grasp the distinction between his assertions regarding natural language and his statements on scientific language; then, we insist that the philosopher's quest for a universal language or *characteristica universalis* proves by itself that Leibniz rejects the thesis that "*semantic distinctions are ontic distinctions*"; finally, we show that even the most powerful support for the *transparency* of language thesis — namely, the non-arbitrariness of the linguistic sign, frequently assigned to Leibniz's theory of language — isn't that easily acceptable, since its hastily acceptance may only be due to a myth of modern criticism. We conclude that the alleged adherence of Leibniz to the *transparency* of language thesis is the result of giving in the temptation to oversimplify such complex philosophical systems like the German rationalist's one.

**Keywords:** *Leibniz, philosophy of language, rationalism, representationalism, instrumentalism.*

## **PLATO'S CONCEPTION OF SOUL AND THE PROBLEM OF INDIVIDUATION**

**Silviu ȘERBAN**

Such as Parmenides' ontology and epistemology, Plato's first theory of Ideas dissociates radically the Intelligible and the Sensible. Nevertheless Plato put in own theory some themes which are unfit for the Eleatic philosophy, among that, besides participation, is the soul coception, one of great importance in Plato's general philosophic view. Beeing built on the structure of a pythagorean ethic theory, Plato's view of soul founds at the same time knowledge theory based on recollection process. Put together parmenidian Idea and pythagorean soul conception inside the theory of Forms, there will be some paradoxes of gnoseologic kind regarding the possibility of false belief. This paper try to analyze the origin of this paradoxes and, through this, the role that Plato's soul conception has in his problem of individuation.

**Keywords:** *psyché, ideea, recollection, knowledge, belief.*

## **POST-KANTIAN REMARKS ON SUBJECT'S CONDITION WITHIN KNOWLEDGE AND RESPONSIBLE ACTIONS**

**Acsinte DOBRE**

The deeper investigation of the status of subject and of knowledge is basically also a task of knowledge, a higher type of knowledge which moves onto different inter-related and hierarchized levels.

The paper puts forward an integrative, multilevel explanatory synthesis regarding the status of the knowing subject, as a generating subject of responsible, value-oriented actions. The paper envisages a deeper understanding of the subject, not only as a knowing being of the world and of the Self, but also as an ethical subject through a symbiosis between logos an ethos. In support of this view, we make use of convergent arguments and ideas from contemporary thinkers, such as: Michel Foucault, Mircea Florian, Jean Piaget and Gianni Vattimo.

**Keywords:** *Foucault, Florian, Piaget, status of subject, multi-level analysis, post-kantianism.*

## MODAL LOGIC OF ACHIVEMENTS

Cornel POPA

The paper is the last in a series of other our modal logical theories endowed with agents.

Human beings are always the agents of their thinking, speaking, judging or doing different kinds of things. For this reason, I think, just our logical theories could be personalized.

Introduction names five philosophical disciplines interested in a logical theory of the achieved act: ontology, epistemology, praxiology, axiology and ethics.

Second chapter discusses some dynamic feature of three individual processes at the level of the individual human being: thinking, speaking and doing. Thinking is an inner, tacit act, who is preparing the speaking act. Speaking is a social communicative act involving a speaker (or a writer) and one or several addressees. Speaking is itself an act and may be seen as a preparing other social acts.

The first our modal theory with agents was the Logic of Acceptance presented as a S5 type axiomatic system. Its specific dyadic modal operator is 'Since' connecting a thesis Th, to be argued by a set of propositions KB, playing the role of the support for the thesis.

The Logic of Acceptance is taking account of: 1). the valid arguments; 2). veridical explanation; 3). value judgment made by different agents, in different state of affairs describable in terms of the first order predicate logic. (I use currently for value judgment a set of ordered criteria).

'Since' is in valid argument the opposite of the 'Therefore' in valid inference. C. L. Lewis' strict implication operator stands for logical implication.

Teleologic or the modal theory of goals is the second our modal logic with agents. Goals are, in our vision, the results of human being's awareness of his actual needs ( I had connected our theory concerning the genesis of goals to Maslow's pyramid of needs)

Goals are a kind of inner mental stages of the future outer or external and material stages. Goals are possible future state, which does not interfere spontaneously, but they can be bringing about by agent's rational behavior.

The problem of carrying out the goals, led us to put together our Teleologic with Pratt's Dynamic logic. This way we have defined a mixed modal system, capable to associate to the goal assumed by an agent a program or a procedure accessible for him.

Step by step, we have re-thought the axiomatic of all specific modal logics (deontic, doxastic, epistemic, assertion logic etc.) as modal logics with multiple interacting agents, and we have defined the language of mixed modal logics with agents.

Modal logic of Achievements as a terminal phase reaches to capture all the relevant dimensions of the human action: physic-natural events, feasible or action possible acts, assertive acts and epistemic acts, intentional acts or temporal, normative, appreciative, performative acts.

The axiomatic system for modal logic of achievements can be seen as a metatheory of complex human actions. In his frame can be defined a lot of praxiologic concepts as: efficacious act, legal act, a lot of juridical act, Socrate's wise man, goal's consistency for an organization.

Final part presents several paradigms for modal logic with agents and a lot of possible applications.

**Keywords:** *goal, programe, performance, results, value judgement, succes, practical error.*

## **EULER DIAGRAM AND THE TRANSITIVITY**

**Gabriel ILIESCU**

The aim of the paper is to produce nonclassical logical results by means of classical tools. Using classical Euler diagram is possible to generate a group of classical logic formula describing various kind of transitivity. These ones provide species of transitivity for both the properties of logical consequence and for the accessibility relation among possible worlds in modal propositional logic. To prove the result for logical consequence I used normal modal calculus.

**Keywords:** *Euler diagrams, transitivity, classical transitivity, non-classical transitivity, consequential relation.*

## **DIALOGUE, INTERROGATIVE APPROACH AND ARGUMENTATION**

**Aurel M. CAZACU**

The study *Dialogue, interrogative approach and argumentation* analyzes, from the technical point of view, a few concepts that allow us to reveal small fragments of the reality of the argumentation or of its specific: proposition, statement, assertion, hypothesis, conclusion, reasoning, validity, proponent versus respondent, motif, argument versus counterargument, certitude versus doubt, speech acts, argumentation, chain of argumentation, questionnaire, interrogative approach etc., all of these correlated in the frame of a dialogue which takes the shape of the dispute or of the debate. One more thing: the aim of this approach is none the other than to persuade the interlocutor, no matter who it may be.

**Keywords:** *dialogue, interrogative approach, argumentation, debate.*

## DISCOURSE ON METHOD IN RELIGION

Mircea ITU

This paper deals with the methods in religious studies. They are essential for the knowledge, understanding and interpretation of religion. Along with the doctrines, religious ideas and beliefs, the methodology plays a highly important role in the study of religion in general. We start with the concept of philosophy of religion and move on to presenting different methods and their representatives in religious studies throughout time. We emphasize the preoccupation of each method to underline the foundation of religion.

**Keywords:** *religious studies, hermeneutics, animism, magic, phenomenology.*

## KUHN'S VIEWS ON SCIENTIFIC PROGRESS

Dragoș BÎGU

I will analyze the main lines of Kuhn's view on scientific progress. In the first part, I will focus on the problem of theory comparison. I will explain the distinction between first-order criteria, applied on the scientific statements, and second-order criteria, applied on the theory as a whole. I will show that, in Kuhn's view, theory comparison is based on second-order criteria. In the second part, I will discuss the distinction between the non-cumulative and antirealist progress, during the revolutionary periods, and the progress during normal science periods. In the last part, I will prove that Kuhn's view, based on second-order criteria, can avoid criticism of irrationalism and subjectivism. For this, these criteria should be justified from an extraparadigmatic point of view.

**Keywords:** *Kuhn, science, progress, incommensurability, theory choice, relativism.*

## FRANZ BRENTANO ON THE INTENTIONALITY OF SENSIBLE ACTS

Ion TĂNĂSESCU

The paper offers a general vision on the conception of intentionality in Franz Brentano's Psychology from an Empirical Standpoint. Starting from that it propose an inquiry on the possible ways by wich the intentionality of sensation can be understood in this work. It argues that in this work the intentionality of sensation has to be distinguished from the intentionality of the outer perception and it deals with the relation between the intentionality of sensation and the

referenceness that is peculiar to the sensitive contents immanent to the sensations.

**Keywords:** *Brentano, phenomenology, intentionality, the intentionality of sensation, sensitive contents.*

## **SOME ASPECTS OF HUMAN BEING CONCEIVED AS AXIOLOGICAL SUBJECT**

**Ioan N. ROȘCA**

The author explores human being from an axiological point of view, throwing some light on certain features which can be taken into account, namely: its human essence, its potential value background, its transition from possibility to reality, its polar character, its value- and hierarchy-making side, the transition from its native polyvalence to actual one-sidedness and the possibility of human polyvalent self-assertion.

In dealing with those aspects, the author mainly argues that: human essence is defined not only by human reason, but also employing the reason-sensibility-will trio; man has a potential value background, being natively endowed with appreciation skills for all types of values; the actualization of value potencies requires especially human sensibility; any actual human being has a polar value character, therefore it can nurture positive values only by opposing them to the negative ones; despite the value-scales imposed by society, ultimately human being is constructing its own value table; as a consequence, the one-sided value or the polyvalent human self-assertion depends not as much on society, but on the individual himself.

**Keywords:** *potential value, real value, potential human essence, real human essence, negative values, positive values, human alienation, authentic human self-assertion.*

## **EC-SISTENCE AND EXISTENCE WITHIN HUMAN CONSTRUCTION** **Ion TUDOSESCU**

The paper aims towards exposing the fact that ec-sistence (the enlightening openness of man towards the transcendent – which is nothing more than its abstract model, its generic being he settles himself within the universal) is the decisive condition to construct the human dimension, i.e. the establishment of (human) condition within the universe. Thus, within the universe, the transcendent can spring (by means of human mind fantasy) only from what is immanent (the human world). Without man settling it (ec-sists) the transcendent has no place in the universe – that is why it (as a universal) is present only by

means of a relation with what is immanent (man and his world). Thus, existence as such, is represented only by man and his world, being the effect of man's ec-sistence (his glance towards the sky – beyond the present world of the universe). Such a relation between ec-sistence and existence within the construction of man is settled by all ontologies, either laic, or religious – in the first case the transcendent being the being in itself (conceived especially as a generic human being), while in the second case the transcendent is God or divine world.

In this paper I deal with the main directions of action aimed towards keeping man open to the transcendent, insisting upon the participation of the individual, by means of creation of values and social integration of all men (for them the community has the meaning of a universal, taken as a transcendent – one of the ways to realize this integration being represented by the human need to have myths, to innovate beyond the limit of the new-comers).

Accordingly, I conclude that the ec-sistence is a premise of the settlement of human condition and a specific way to maintain man inside his own authenticity.

**Keywords:** *ec-sistence, existence, transcendence, immanence, individual, universal, human authenticity.*

## **ONTOLOGICAL GAP AND EVIL IN F.H. BRADLEY'S VISION**

**Mihnea MOISE**

This paper constitutes an attempt to present some ideas of F. H. Bradley regarding the relation between Absolute and man. It is interesting to see if we can solve the problem of evil when we take into account the ontological gap. What if the Absolute is not a person? Maybe morality is not a concept which can be ascribed to God. Can the force of evil be diminished, transmuted into a higher unity? Is it logic to speak of a kind of neutralization of pain, for example, when pain is not considered locally, but included into a higher sphere?

**Keywords:** *F. H. Bradley, evil, ontological gap, absolute, God*

## **GILBERT RYLE' VIEW ON THE OBJECT AND TASK OF PHILOSOPHY**

**Sergiu BĂLAN**

The main aim of this paper is to present the major features of Gilbert Ryle's view on nature, object, aims and procedures of philosophical thought. Ryle believed that philosophy has no specific object of investigation, in the same way that natural science does have one. So, he attempted to point out that the major aim of philosophical thought is the logical analysis of concepts and propositions, and the discovery of their true logical form (the logical mapping of the

geography of concepts), in order to prevent their misuse, both in every-day language and in the scientific usage. Nevertheless, we thought it is important to demonstrate that his understanding of the nature of philosophy does not mean that it can be conceived as isolated from every-day life-world, from which it does not only arise, but to which must return to test its theories.

**Keywords:** *Ryle, nature and object of philosophy, logical analysis, logical mapping, geography of concepts.*

## **GOD AND MORALITY**

**Richard SWINBURNE**

My topic is – what follows from the nature and will of God for the moral goodness or badness of different human actions? I assume a standard Western account of the nature of God as omnipotent, omniscient, perfectly good, creator and sustainer (from moment to moment) of the Universe and all that it contains.

**Keywords:** *God, morality, human action, moral goodness.*

## **IS MATHEMATICS INVENTION OR DISCOVERY?**

**Paul ERNEST**

The controversy between those who think mathematics is discovered and those who think it is invented may run and run, like many perennial problems of philosophy. Controversies such as those between idealists and realists, and between dogmatists and skeptics, have already lasted more than two and a half thousand years. I do not expect to be able to convert those committed to the discovery view of mathematics to the inventionist view. However what I have shown is that a better case can be put for mathematics being invented than our critics sometimes allow.

**Keywords:** *philosophy of mathematics, status of mathematics, relativism, discovery, invention.*

## **WITTGENSTEIN, ETHICS AND NONSENSE**

**Matthew PIANALTO**

Wittgenstein argues in his *Lecture on Ethics* that ethical statements, although in some way significant, are logically nonsense. Wittgenstein's pronouncement about ethical statements, and the analysis which leads to it, bears similarities to his claim at the end of the *Tractatus Logico-Philosophicus* that the propositions it contains are nonsense. This paper examines the argument in the *Lecture on Ethics* in order to better understand what Wittgenstein means by „nonsense”,

and suggests that his views about ethical statements bear directly upon his reasons for declaring that the *Tractatus* itself is nonsense.

**Keywords:** *Wittgenstein, ethics, sense, nonsense.*

## **DENNETT'S REDUCTION OF BRENTANO'S INTENTIONALITY**

**Brent SILBY**

Since as far back as the middle ages, philosophers have been concerned with the inner representations of the mind. St Thomas Aquinas suggested that when he thinks of an object, the object of his thought has a different sort of existence in his mind. Indeed, there certainly *seems* to be a difference between physical phenomena and mental phenomena but merely *seeming* like there is a difference is not enough to show that there *is* a difference. In this paper I will compare two different approaches to the supposed distinction between the mental and the physical. First I will outline Brentano's theory of 'Intentionality', which, in its early formulation, proposes a true distinction between physical objects and the objects of thought. I will then introduce Daniel Dennett's 'Intentional Systems Theory'. Dennett's theory is an attempt to naturalise the mind and to reduce mental phenomena such as beliefs and desires to simple physical systems.

**Keywords:** *Brentano, Dennett, phenomenology, intentionality, representation.*