

# Analele Universității din Craiova

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## PROBLEMA TRANSCENDENȚEI PARAPSIHICE

Acad. ALEXANDRU SURDU

*The presence of oppositional situations is a sign that we can find paranormal phenomena at the limit between the existence and transcendence, which can not be understood neither justified by rational means but only mirrored in a speculative way*

## TRADIȚIA CUNOAȘTERII PRIN INTERMEDIAR ȘI GENEZA IDEII DE INTENȚIONALITATE. CAZUL LUI PETRUS AUREOLUS

ALEXANDER BAUMGARTEN

*La g nese de l'idee d'intentionalit  dans la tradition <de la connaissance par interm diaire> pose en discussion l'oeuvre du m tre Petrus Aureolus.*

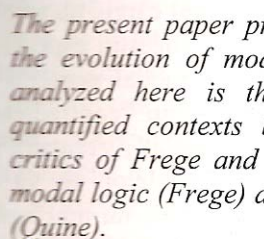
*Sans exposer toute la tradition de la discussion m di vale sur l'universel comme intentio secunda, la recherche signale la clart  avec laquelle le texte d'Aureolus apporte en premier plan un paradigme philosophique dans laquelle, l' tant dans ce monde de l' tre connaissant est d fini par le fait qu'il se trouve dans ce monde qui le construit ontologiquement.*

*La possibilit  d'une telle exp rience est prob e par la mani re dans laquelle la culture europ enne a su ipostasier les r sultats d'une telle exp rience dans les mondes intentionales des arts et du mus e.*

*Le texte d'Aureolus extrait, en fait, les conclusions d'une tradition de pens e dans laquelle l'objectivit  du monde intentionnel apporte l'id e g n reuse de la pluralit  des sujets g n r e par l'unit  de l'exp rience du monde des objets.*

## ÎNCERCĂRI DE REABILITARE A LOGICII MODALE: RUDOLF CARNAP ȘI LOGICA MODALĂ CUANTIFICATĂ

MARIUS MUREȘAN



*The present paper presents some interesting moments in the evolution of modal logic. The most important idea analyzed here is the introduction of modal logic in quantified contexts by R. Carnap together with some critics of Frege and Quine concerning the possibility of modal logic (Frege) and the substitution in modal contexts (Quine).*

## ROLUL LUI MARSILIO DIN PADOVA ÎN DEPĂȘIREA SISTEMULUI POLITIC MEDIEVAL

MIHAI MAGA

*Marsilius of Padua is often acclaimed as the most original and influent medieval political thinker for the modernity and the reason is the proposal to separate between politics and religion, and further, to separate the legislative, executive and juridical powers. The principles of his separation of the theological hierarchic theory are purely rational and come from aristotelism, and its medieval continuation, the averroism. As he asserts in his book, *Defensor pacis* (*The Defender of the Peace*), that the only purpose of the state is the welfare of its citizens, he exposes a laical state and distinguishes morals of politics. The decision belongs to the people who delegate a ruler to exercise executive power and an elected assembly to establish the laws. Yet, there may be still a problem: giving full power to a single principle of ruling may be seen as totalitarianism.*

## **LES LIEUX TÉMOINS DU SACRÉ**

**SONIA CUCIUREANU**

Nous nous proposons de déceler dans les écrits d'André Malraux les métaphoriques liées à l'espace, aux lieux. Démarche qui peut sembler un peu hardie si l'on tient compte du fait que "le monde de Malraux, c'est le monde qui suit la révélation de Nietzsche: Dieu est mort". Mais, tel que le remarque Mircea Eliade et le souligne encore Gaëtan Picon, par la dialectique des contraires, la "coincidentia oppositorum", on a affaire à "un nouveau type <d'expérience religieuse>". Car "la disparition des religions n'implique nullement la disparition de la <religiosité>". Par sa "volonté de déité", André Malraux reste un homme religieux.

## **FILOSOFIA ISTORIEI FILOSOFIEI**

**ADRIANA NEACȘU**

*Dans cette étude, l'auteur met en discussion une discipline philosophique pas encore consacrée, qui a un statut ambigu: philosophie de l'histoire de la philosophie. Elle a été engendrée à la suite de la réflexion sur le déroulement historique de la pensée philosophique, qui soulève des nombreuses questions. On doit faire distinction entre cette nouvelle discipline et l'historiographie de la philosophie, qui a un caractère interdisciplinaire, parce-qu'elle appartient, en même temps, à la science et à la philosophie. L'historiographie philosophique donne la priorité à l'objet, se soumettant en dernière instance au faits philosophiques. Tout au contraire, la philosophie de l'histoire de la philosophie est caractérisée par la primauté du sujet, en ce sens qu'elle fait l'analyse critique de l'objet à travers les critères de l'intelligibilité du sujet. Les relations entre les deux disciplines sont extrêmement complexes. Ion Banu donne à la philosophie de l'histoire de la philosophie le nom d'historiologie mais dans l'usage actuel tous les ouvrages, soit qu'ils sont d'historiographie philosophique soit qu'il font une analyse historiologique, sont appelés avec la même syntagme: l'histoire de la philosophie – et l'auteur n'est pas du tout convaincu que l'ambiguïté sera jamais écartée.*

## **DEFINIRI ȘI INTERPRETĂRI ALE CONCEPTULUI DE TRAGIC**

**IOLANDA MĂNESCU**

*The etymology of the word "tragedy" can be traced to the Greek word "tragoidia" which means "goat-song". We do not know whether actors recited their lines clad in goatskins or if goats were bestowed as prizes; what we know, instead, is that Aristotle, in his Poetics, described tragedy as founded on the tradition of royal grandeur, sweeping scope, and cosmic power. The word "tragedy" can be applied to a genre of literature, and from this genre comes the concept of tragic that implies a conflict between human goodness and reality, between Gods and humans. The tragic is a category of life and definitions, concrete discussions, or systematic approaches are not possible in what regards this existential concept which is so little determined. Numerous writers have created works of literature expressing their understanding of a universal system of tragic structure, tragic plot, and tragic theme, while philosophers, literary critics, and theatre historians have approached the tragic from the most various points of view. While Ancients believed that tragedy was based on the possibility that a person could be destroyed precisely because of attempting to be good, Christians believe that God is good and just, therefore, tragedy is not a punishment but a consequence. We could conclude that tragedy is also an initiation into suffering as a spiritual ascent.*

## CONDIȚIA DISCIPOLULUI

### CRISTI TRANDAFIR

*Enstanden aus den Erlebnissen und aus dem persönlichen Glaube, also sich weniger auf die Erfahrung des Lesers, als vielmehr auf die des Lebens beziehend, will die vorliegende Schrift ein Versuch sein, den tapferen Jüngling, der die erste Schritte zur großen Kultur machen will, der aber zu diesem Zwecke das Verständnis und die Stütze die er braucht, in seiner Umgebung, nicht findet, bis zu einem bestimmten Punkt zu führen. Anderenfalls, ist er gezwungen, sein Verständnis, was die Kultur und besonders die Philosophie betrifft, auf abstrakte und oberflächliche Vorstellungen einzuschränken, sich ein historisches Bewusstsein anzueignen, in welchem jede alte oder neue, philosophische oder nicht philosophische Idee, nur eine Gelegenheit für Erklärungen und Gliederungen jenseits von Lebenserfahrungen ist, und nicht eine des Verständnisses und des Erlebnisses innerhalb dieser.*

**„ATTITUDINE EXTREMĂ” ȘI GÂNDIRE RELIGIOASĂ LA E. CIORAN**

**NICOLAE TURCAN**

*La pensée religieuse de Cioran relevée par <l'attitude extreme> teoretisé dans l'étude ci dessus, et qui, comme attitude temperamentale, aussi comme option metaphisique, intervient dans la modulation de la manière dans laquelle on pose et on resout certains problems.*

*Le choix d'une telle attitude par le philosophe roumain donne à sa pensée deux avantages :*

*1. le choix des themes de reflexion, don't certains ont devenu des obsessions, par exemple la morte, Dieu, le suicid.*

*2. le fait qu'à la polarisation des certaines solutions on n'oppose pas des affirmations aussi fortes, mais seulement des doutes qu'on pourrait appeller <des doutes affirmatives>.*

## **O ANALIZĂ COMPARATĂ ASUPRA CONCEPTULUI DE FIINȚĂ LA TOMA D'AQUINO ȘI MARTIN HEIDEGGER DIN PERSPECTIVA TEZEI „UITĂRII FIINȚEI”**

**MARIAN-ILIE STROE**

*Martin Heidegger, in the contemporary age, brings into discussion the problem of Being and establishes the „ontological difference”, the distinction between Being (das Sein) and beings (das Seiende). The forgetfulness of Being which, according to him, occurs in the course of western philosophy amounts to the oblivion of this distinction. Nevertheless, I try to show, there is at least one philosopher who cannot be accused of this forgetfulness of Being. Thomas Aquinas, making the distinction between esse and ens, manage to avoid the oblivion of the ontological difference. I show that both esse – ipsum esse and esse by participation – reveal a principle of transcendece which I consider to be the most important ontological principle. On the other hand Martin Heidegger' s concept of Being could be characterized as a kind of essentialist thinking. My point is that Martin Heidegger himself, much more than Thomas Aquinas, has problems in arguing that his Sein manage to avoid the forgetfulness of Being.*

## **DISCURS ASUPRA FIINȚEI CA FIINȚĂ ÎN „LECTȚIILE ...” LUI JACQUES MARITAIN (LECTȚIA A 4-A)**

LOREDANA COTOCEL

*Jacques Maritain, dans la quatrième de ses "Sept leçons sur l'Être", propose une discussion sur la première notion de la métaphysique qui dépasse une description quasi-exacte de l'Être ou de ce qu'elle représente.*

## PROBLEMA ȘTIINȚIFICITĂȚII STUDIILOR SOCIO-UMANE

NICOLAE VALENTIN

*This article try to answer to the following questions: Are the social studies scientific studies? Which are the criteria from which we can qualify social studies as scientific studies? This problem rises some difficulties, like: can social sciences elaborate their own methodology? Are the social sciences simply soft sciences beside natural sciences – hard sciences? There are unique scientific standards (logically, methodologically, epistemologically, and pragmatically) both for the natural sciences and the social sciences? The positivism, through one of its members – Carnap, claim that there aren't differently sciences, there aren't essential distinct methods of the sciences, but only The Science, it's about methodological monism. Habermas, one of the members of hermeneutics, sustains on the contrary that sciences have intellectual different interests, pleading for methodological pluralism. It seems that the social sciences don't arrive to the stage which is characterizes through universal paradigms accepted of which overturn followed on the adoption of new paradigms consists into a "scientific revolution" (Kuhn, Meyer).*

## WORD, MEANING, AND THE PRIVATE LANGUAGE ARGUMENT

ROXANA BĂRBULESCU



*Wittgenstein's argument has received several interpretations that claim to be coherent with the text. Three options were presented and all three rest on different approaches. The three approaches rest on different motives and come apart when discussing which is the ultimate question that the Private Language Argument is posing. However, they all agree that an ostensive definition (private or otherwise) alone cannot fix the meaning of a word because we also need to master a technique on how to employ it in our language-games.*