«LASST UNS DEN WEG EINER NEUEN ONTOLOGIE EINSCHLAGEN!». 2. *Teil*

Gianluigi SEGALERBA

Abstract: *In this second part of my analysis dedicated to Aristotle's way towards a new ontology, I shall mainly deal with the following subjects:*

- aspects of Aristotle's criticism of ideas;
- Aristotle construction of a new ontological scheme based on the two realms of reality represented, respectively, by properties in and of themselvesand by concretized properties (i.e., individualized properties).

As regards Aristotle's criticism of ideas, I principally concentrate my attention on the incompatibility between idea and genus: this part of the analysis focuses on the chapter Metaphysics Zeta 14 and on a passage taken from Topics Zeta 6. Through these texts it is shown that the correct features of the genus are incompatible with the features attributed to ideas in the ontological system maintaining the existence of ideas: no genus can be considered as being separated, as being a substance and as being numerically one. Further elements of Aristotle's criticism of ideas are taken from the chapter Metaphysics Iota 10, which exposes an interesting attack on ideas based on the mutual foreignness – as regards the genus they belong to –between ideas, on the one hand, and entities of the concrete reality, on the other hand: this reciprocal foreignness originates from the properties respectively of being-perishable, assigned to ideas, and of being-imperishable, assigned to the entities of the concrete reality. Ideas and entities of the perishable reality, which, in the opinion of those who plead for the existence of ideas, should have common properties, do not have, actually, anything in common.

Aristotle's construction of an ontology based on different realms of reality constitutes the second subject of my analysis: in my opinion, Aristotle differentiates in the passages I analyse between the following two realms of reality:

- properties in and of themselves, which do not exist in the realm of instantiations, butwhich can be individualized into the instantiations (the realm which properties in and of themselves belong to, is the realmconstituted by structures, properties and laws of the reality);
- concretized properties, represented by individual entities, which are, constitutively, instantiations of propertiesin and of themselves (the realm which concretized properties belong to, is the realm constituted by the concretizations of structures, of properties and of lawsof the reality).

This differentiation between these two realms is developed in many passages of Aristotle's works; in this part of my analysis I take into consideration passages from Metaphysics Lambda *5, from* De Caelo *I 9* and from Metaphysics Zeta *15.*

Keywords: *Idea, substance, genus, species, difference, contrariety, universal, ontological features, Aristotle, Plato, Metaphysics Zeta 14, Metaphysics Iota 10, Metaphysics Lambda 5, De Caelo I 9, essence*

MANTIQUE HUMAINE ET MANTIQUE DIVINE.
LA CRITIQUE DES FORMES COMMUNES DE LA DIVINATION PAR JAMBLIQUE

Adriana NEACȘU

Abstract: *Concerned with an ethical and ontological model of man aimed at his fulfillment in divine perfection, Iamblichus criticizes the principal human forms of divination, in order to describe, as opposed to them, the authentic form of divination, namely sacred or divine divination. Its principle is the following: the knowledge of the cause and essence of becoming leads us to the knowledge of the future. The ability to make predictions about the future is only granted to the gods, because they have a universal knowledge, but the gods offer their power to men that are capable to participate in the divine. This sacred divination occurs only in theurgy, which ultimate goal is the union of the theurgist with divinity, and the authentic divination is the crowning of the theurgy.*

Keywords: *human divination, sacred divination, signs of the gods, natural intuition, divine enthusiasm, divine dreams, theophoria; divination by oracles, divination by light, theurgy.*

DESPRE IDEEA INVARIABILITĂȚII LEGILOR NATURALE
LA COMTE ȘI MILL

Constantin STOENESCU

Abstract: *My aim in this paper is to argue that the philosophical positivist project developed by Comte have to be connected with the ideas of explanation by laws and of natural laws invariability. Mill worked with the same concept about the invariability of natural laws but in a different psilosophical framework structured around a phenomenalist epistemology. My thesis is that the idea of laws invariability could be elucidated by philosophical analysis in relation with the concepts of induction, cause and uniformity of nature. Moreover, I think that there were already proposed three different interpretations in philosophical literature: the first, called by me „the standard interpretation" is based on the so called primacy of induction as a source of knowledge, the second tries to reveal the pressupositions which support the positivist project, namely, the uniformity of nature principle, and the third considers the millian project as an attempt to naturalize the epistemological approach of induction. Anyway, I think that whatever interpretation we accept the epistemological profit was that together with Mill we have reached the distinction between empiric regularities, causal laws and the general principle of nature uniformity.*

Keywords: *Comte, Mill, positivism, invariablity of natural laws, cause, induction, uniformity of nature.*

ZERO ET INFINI DE BERGSON ET NEANT

Kiyokazu NAKATOMI

Abstract: *In "Creative Evolution," Bergson denied the notion of nothingness. In his book, nothingness is only a notion of abstract error as a square circle. More still something is missing or nothing, another exists. But he implicitly approached and supported my principle of nothingness and love in "Introduction to Metaphysics", which sums up the essence of his philosophy. We note even more that he used the dialectic of the thesis and the antithesis when he explained the zero and the infinite. According to Bergson's philosophy, dialectics is secondary meaning as the relaxation of intuition for intuition. What is the meaning of the change of direction? This is the proof that intuition and dialectic are simultaneously inseparable from my point of view and similar to the relation of nothingness and the infinite. The explanation of zero and infinity recalls Pascal's idea in philosophical history. I want to explain the zero and the infinite, the nothingness of Pascal and explore the 'center of inner creation' (center of the universe) proposed by Kitarō Nishida.*

Keywords: *Zero, Infinity, Nothingness, empiricism, rationalism, cone, Husserl, conscious flow, Ingarden, an understanding of the dialectic of Bergson, Pascal, principle of nothingness and love, central point of interior creation.*

THE AESTHETIC EXPERIENCE IN THE AGE OF NEW MEDIA ART

Kateryna SHEVCHUK

Abstract: *The article is devoted to philosophical analysis of changes in the contemporary aesthetics. The author pays attention to the aesthetical experiences of new media art. The main features of new media art, relations between traditional aesthetical theory and the modern aesthetics, the specific of experience of media art, and the functioning of beauty are considered. It is also analyzed the similarity between interactive experience and the traditional aesthetic experience.*

Keywords: *aesthetical theory, new media art, aesthetic experience, interactive experience, intentionality*

ICONIC REPRESENTATIONS, POSSIBLE WORLDS, AND SYSTEM K

Miguel LÓPEZ-ASTORGA

Abstract: *Although the mental models theory denies it, precisely based on essential theses of this last framework, it has been argued that a logic of human thought really exists. In particular, it has been raised that the mental models theory has clear links to modal logic and that the logic of human thought should be very akin to a system such as K. In this paper, this idea is further developed paying attention to a work written in 2017 and in which some proponents of the mental models theory seem to reject any possible link in this way.*

Keywords: *mental models; modal logic; possibility; reasoning; system K*

THE SOCIETY COMMUNITY
IN THE LIGHT OF THEORIES OF COMPLEX SYSTEMS

Milan TASIĆ

Abstract: *Thomas Hobbes, in the XVIIth century, was impressed by the results of a new science, "the natural philosophy", bearing in mind the benefit it brought to the human race, owing primarily to the "new methods" that were indicated by the great scientists in the New age: Galileo, Bacon, Descartes, etc., as well as to the discoveries such as field-glass, compass, gunpowder, or book printing. Or, to the fact that now, for the first time, the subject matter of physics as a science was properly determined (Galileo), and which would aim to describe the movement of bodies in space, etc. This made him to believe that "the philosophy of state" and "philosophy of morality" could follow the path of this science too and reveal the true laws of human society, of which the basic one is ''the law of war and peace". "War is possible," says Hobbs, because people do not know about his cause ... ", etc., so now this philosopher, after the example of physics, is intending to every science - natural as well as social one - to be a science of "body". Then the philosophy of state would deal with "artificial bodies", what exactly is a state community, because it is created, according to Hobbes, by human individuals, with their free will, on a certain territory by denouncing of some parts of their "natural rights" and by transferring them to a sovereign. And the best form of government is, according to him, the absolute monarchy, headed by the king, as "natural God" or "mortal God".*

Today, four centuries after Hobbes, we find that social sciences have not yet found a reliable basis for the state community to provide a harmonious life in peace for its members, although a human, by its very nature, did not cease to strive for a common life in love, justice and beauty. As once the absolute monarchy, which Hobbes glorifies, without pointing out its failings, today the most praised form of government is "democracy", and again its visible defects are largely circumvented. Although it was criticized already at the time of its birth from Plato, Aristotle and others, this form of government is now gaining the halo of the "new medieval", for it is easily perceived that in

"democratic countries" decision-making and genuine authority do not belong to the people, but to the few individuals and groups.

Therefore, in our view, the perspective of a possible science of society – say, after the idea of Hobbes - should be sought after the example of a number of theories developing nowadays, such as the theory of complex systems, information theory, chaos theory, artificial intelligence, etc., for it is shown that the results of these (natural) sciences can properly apply to it. If, for example, to the definition of the chaos theory belong the fact that minor changes in the initial conditions lead to significant changes in the results, it would be the case with the social community too, which is equally sensitive to apparently insignificant changes within it. Etc. And in so far as one of results of the Nobel Prize winner Ilya Prigogine is that irreversible dynamic systems - and such a system is a state community too - can move from order to chaos, as well as from chaos to order. And what gives hope, from the most diverse places in the society, could be triggered elements of a possible resistance against the oppression and enslavement in the long run. Having in mind today's everyday recognizable tendency of establishing a "new world order" that is at work, and which is not, by all accounts, "tailor-made" for the whole community of people on the planet. Then, using the results of such a science, the members of a community would be able to find optimal organizational forms, in order to achieve a sustainable life at that time in a system of values they would rethought themselves.

Keywords: *method, physics, philosophy of state, democracy, chaos, order, values.*

AU-DELÀ DE RAWLS, MÊME S'IL SOIT POINT DE DÉPART: RELIGION ET RAISON PUBLIQUE EN DÉMOCRATIE

Ana BAZAC

Abstract: *The paper has three parts and a conclusion. The first part emphasises significant aspects of John Rawls' theory about the religious pluralism in the liberal state. In the second part, some concrete relationships between the State and the Church are sowed, and concretely which are the opinions about the problem of icons in schools, as they were expressed by the participants to Romanian sites, and especially of a liberal site. In the third part, the results of a poll among students concerning the compulsory character of religion in the public schools are presented. The study lays out a critical conclusion about the liberal theory of minimal standards of democracy and religious tolerance.*

Keywords: *Rawls, religion, public reason, Romania, liberal tolerance.*

APLICAȚII PRACTICE ALE FILOSOFIEI ÎN ORGANIZAȚII

Vasile Petru HAȚEGAN

Abstract: *This paper present the applications of philosophy in the business field, represented by companies or other organizations, whit interest in philosophical practice. The new practice, the Philosophical counseling, support the companies in defining "the philosophy of company" or making the ethics rules, and to offer some philosophical tools for all levels of activity or into decision-making for management team. Starting from practical approach to philosophy, we continue with a historiography of philosophical consultancy applied in organizations, and next we present some philosophical tools wich to be used by a philosophical practitioner in companies, destinated for managers or other persons or groups from these. We present the concept of the leadership reflexiv, based by philosophical counseling concepts, and this can be included in the training programs for managers. In conclusion, the regulation process for this profession in Romania, need to include these field to defining the philosophical counseling, including his using for supporting the companies and persons from them.*

Keywords: *philosophical practice, philosophical counseling, organization, company, leadership reflexive*

NOICA, REALISM ȘI IDEALISM

Cătălin STĂNCIULESCU

Abstract: *Starting from C. Noica's suggestion that there should be no ontological differences between natural and human sciences, this paper emphasizes Noica's attempt to find an alternative to the distinction between realism and idealism by giving an ontological redescription of the romantic idea that reality is a creation of human imagination rather than something that can or should be known as it is in itself.*

Keywords: *Noica, ontology, realism, idealism, romanticism*