

**CICERO - UN SCURT EPISOD ALETHIC**  
(*Tusculanae Disputationis*, I, XVII, 39)

**Anton ADĂMUȚ**

**Abstract:** *Tusculanae Disputationis* seeks to bring stoic philosophy in Rome. It is (mainly in the first of the five books, where I am interested in a fragment that I comment in the text) a dialogue about whether death is evil, thus being a lamentation vitae and a consolatio. The use of Plato, mainly his Phaidros and Phaidon is large, bringing forth the problem of the soul and his immortality, of the continuous movement of the soul as a sign of its immortality. Only what moves itself moves endlessly, because nothing forsakes itself. We notice with astonishment that the Aristotelic theory of primus movens is in fact to be found in Phaidros. All these are shared to us by Cicero and he prefers to be besides Plato and be wrong than be without Plato. Hence the later short alethic episode of Amicus Plato... Anyway, Cicero's probabilistic perspective does not make him argue the truth, but only makes him say that the truth is neither pure nor simple.

**Keywords:** Cicero, soul, immortality, death, truth, Epicurus, Plato.

**SUBIECTUL CA EXISTENȚĂ LA MAURICE MERLEAU-PONTY**

**Adriana NEACȘU**

**Abstract:** In this article, the author analyzes Merleau-Ponty's position on the issue of the subject, as it appears in his work *Phenomenology of Perception*. She finds that the philosopher approaches the subject from several perspectives: as a thinking subject, which is consciousness, as a perceptual subject, which is the body, and as a plenary or total subject, which expresses the close unity of the two, and which he calls "existence." The author highlights the specificity of the subject as existence and emphasizes that this existence represents human existence. Analyzing human existence as a subject, the author also addresses the issues of intersubjectivity, history and freedom.

**Keywords:** subject, consciousness, body, existence, experience, world, human being, intersubjectivity, history, freedom.

**TRANSCENDENCE AND IDEAS**

**Kathrin BOUVOT, Gianluigi SEGALERBA**

**Abstract:** In our analysis we deal with some interpretations of the concept of the idea in the history of philosophy. We concentrate our investigations on the following authors: Plato, Descartes, Locke and Berkeley. In particular,  
- Throughout our analysis of Plato, we interpret ideas as the entities which pave the way to the discovery of transcendence. Ideas show, by virtue of their existence, that not only the sphere of the average life and not only the sphere of perception exist. Correspondingly, individuals cannot be reduced to the dimension of their sphere perception. Through the recollection of the ideas, the subject can acknowledge that there is a reality dimension which transcends the dimension of the senses.

- Descartes enables us to observe the search for the conditions of certainty regarding the activity of the minds. Descartes' strategy, through his inquiry into the innate idea of God and into the contents of this idea, is directed to the demonstration of the existence of God: the demonstration of the existence of God is functional to the foundation of the possibility of certainty of the mental and cognitive activities of the subject.

- Locke considers the dimension of the internal and external experience as the very root of the ideas: this position corresponds to Locke's refusal of any form of innatism whatsoever. Locke does not admit any innate idea, and sees the origins of the ideas only in the external and internal experience. Innatism of whichever ideas cannot be accepted; the subject is completely dependent on his experience.

- As regards Berkeley, we concentrate our investigation on Berkeley's strategy of refusal of materialism. In Berkeley's view, there is nothing else than ideas in the mind of the subject. All objects are equivalent to ideas. From the existence of the ideas the subject cannot legitimately infer the existence of a reality which is independent of his own mind. The investigation on the characteristics and sources of the ideas demonstrates that there is no independent existence of entities outside God's mind.

**Keywords:** Ideas, Plato, Phaedo, transcendence, perception, Descartes, God, certainty, Locke, intellect, innatism, Berkeley, materialism.

## REASON, LANGUAGE, COMMUNICATION – SOME ASPECTS OF PRAGMATIC KNOWLEDGE

Eugenia BOGATU

**Abstract:** Knowledge has a major role, both in the development of a person, but also of the whole society. Today's society is a society of knowledge. Knowledge cannot evolve separately from information. The quantity and quality of information largely depends on its processing by artificial intelligence. The involvement of knowledge in the field of artificial intelligence is not possible without critical thinking. A knowledge society is not perceived without the involvement of researchers. They are those who promote and develop scientific knowledge. This type of knowledge is found in all areas of activity of the society. Hence the social responsibility of the scientists in the scientific context of direct activity.

**Keywords:** pragmatic knowledge, meaning, understanding, reason, critical thinking.

## „CONTRADICȚIA UNILATERALĂ” ȘI PRACTICA ARGUMENTĂRII

Cătălin STĂNCIULESCU

**Abstract:** Starting from some of C. Noica's reflections on what he calls 'unilateral contradiction', this material tries to answer two questions: What is unilateral contradiction? and What role does it play in the practice of argumentation? Six study cases explore (i) how unilateral contradiction has argumentatively been used in sustaining a claim by criticizing a disjunction, and (ii) how it may be used as a way of reconstructing a case.

**Keywords:** C. Noica, „unilateral contradiction”, false dichotomy, argumentation, rhetoric.

**BATTLE FOR MINDS.  
ELEMENTS OF CRITICAL PEDAGOGY**

**Gianluigi SEGALERBA**

**Abstract:** *In my study, I concentrate my attention on some aspects of Freire's thought on pedagogy. I analyse some aspects of Freire's opposition between his model of pedagogy and the banking model of education, i.e. the oppressor pedagogy: the bank education's goal is to establish and conserve a hierarchical society; the problem-posing education aims to establish an egalitarian society and eliminate oppression forms. The concepts of anthropology which underlie the two pedagogical systems are quite different from each other: bank education views individuals as complete entities, i.e., as entities whose essence is given once and for all, whereas problem-posing education sees individuals as self-transcending entities and thus as entities who develop and change in history. I then analyse Freire's investigation on the mechanism of internalisation: internalisation is the process through which oppressed individuals are transformed into entities mentally directed by the oppressors. It corresponds to the complete assimilation of the mind of the oppressed to the mind of the oppressor. The oppressed are therewith transformed into replicas of the ideology of the oppressors. The text of Freire which I use for my investigation is Pedagogy of the oppressed.*

**Keywords:** Freire, critical pedagogy, banking model of education, autonomy, internalisation, freedom.

**PHILOSOPHY OF SOCIETY AND BUSINESS ETHICS:  
WHEN BUSINESS PROFESSIONALS HAVE TO DEAL WITH SOCIAL CONTEXT**

**Jose Luis PARADA**

**Abstract:** *In the last times corporations have put emphasis in certain areas such as corporate reputation, social responsibility and new human resources policies. This is something quite relevant considering the current crisis that is affecting many institutions, also business. However, it is not common to include in business theory subjects related to citizenship, public ethics or social behaviour, what is key if corporations need to dialogue (and understand) each and every stakeholder. We believe that we do not need merely technical approach but a wider one that includes several areas from Social Sciences, because a corporation cannot be understood by itself but in connection with its social environment and the social agents around.*

**Keywords:** Business environment. Social agents. Richard Sennet. Stefano Zamagni.

**BITCOIN, CURRENCY OF THE FREE MARKET**

**Dragoș-Iulian UDREA**

**Abstract:** *The purpose of this article is to present Bitcoin as a possible solution to many of the issues caused by having money administered by a monopoly. The introducing chapters of this article focus on demonstrating why monopolistic control over money will always limit freedom.*

*Specifically, in regards to how the government has control over individual freedom through money. History has shown that people have sought ways to curb this kind of intervention on markets and in their lives - with Bitcoin being a result of their efforts. In the later chapters we aim to demonstrate why Bitcoin is such a significant step towards achieving a higher degree of individual freedom and we will support these claims through a series of technical, economical and philosophical arguments.*

**Keywords:** *bitcoin, cryptocurrency, free market, freedom.*

**CONSIDERAȚII ISTORICO-TEORETICE LIBERTARIENE  
DESPRE “OBICEIUL PĂMÂNTULUI” SPECIFIC SATELOR DEVĂLMAȘE  
ROMÂNEȘTI ÎNTRE SECOLELE AL IV-LEA  
ȘI AL XIX-LEA.  
UN STUDIU DE ISTORIE SOCIALĂ ȘI FILOSOFIA CULTURII.  
PARTEA I.**

**Cristinel TRANDAFIR**

**Abstract:** *There is today among jurists or a widespread tendency to consider that the institutions of positive law, in their capacity as late creations of the modern state, can be considered, based on their ideal, formal, general, logical and rational, as independent realities, which can be studied in themselves, separated both by the living conditions of the society to which they apply, and by the manifestations of the popular spirit of the latter. However, modern legal norms are not established solely as a result of direct state action. Other sources are involved in their construction. Thus, at the base of the legal norms we discover the moral-practical doctrines, the jurisprudence, the tradition, but especially the customs. It is a series of primary sources through which the norms maintain their connection with the conditions and needs of social life, which, moreover, they norm. This finding leads us to say that legal institutions and norms are not the exclusive products of a well-determined state legislator, a logical, objective and general production of his imagination, will and especially reason, but the creation of an anonymous and continuous process of the whole cultural, the expression of a more or less long historical evolution of the human community on which it is reflected.*

**Keywords:** *the “Land Custom”, natural law, customary law, positive law, individual freedom, legal equality, responsibility, devalmas villages, state.*