

SEIN ALS ALLEGORIE. EIN KONTAKT ZWISCHEN PARMENIDES UND BADIOU

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Abstract: *The following considerations develop two basic assumptions. A sophisticated concept of allegory, laid out in the theological-exegetical tradition, may also serve as a contemporary hermeneutical tool. This can, secondly, be exemplified by putting together Parmenides' „Being“ with its interpretation according to Alain Badiou. The proposal is developed in five sections. (1) A (purposively selective) sketch recalls that allegories connect inhomogeneous dimensions of meaning across cognitive divides. The apparatus employed for this purpose is then employed to (2) examine the literal composition of Parmenides' central formula and to (3) indicate how it might be interpreted according to present day parlance. This exposition is followed by (4) an exploration of the counter-strategy Badiou develops vis à vis Parmenidean ontology and finally (5) by an indication of the allegorical function of Badiou's being.*

Keywords: *Being, Allegory, Parmenides, Badiou.*

SENECA MEDICUS. PRACTICI TERAPEUTICE ȘI PROTREPTIC FILOSOFIC ÎN CONSOLATIO AD HELVIAM

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Abstract: *In this article, I pursue two aims. First, I will discuss some therapeutic techniques and strategies Seneca made use of in his Ad Helviam, focusing on the philosopher's role qua medicus. I will explore to what extent the acquaintance with the tradition of philosophical therapy allowed Seneca to portray himself as a 'physician of the soul' with moral and intellectual authority, relating his text to other works of 'ancient psychotherapy'. The second aim is to provide a close analysis of Ad Helviam, 17, 1-18, 1, in which we find an encouragement to the study of the liberal arts and philosophy. As I intend to demonstrate, Seneca's main concern here was to show his audience the value of a life dedicated to moral improvement, in other words, to persuade his would-be readers to convert to philosophy. The content and the rhetorical structure of the text invite comparison with other philosophical writings of protreptic intent from Greco-Roman antiquity. Such an approach will allow us to readdress not only the question of the genre of Seneca's text but also that of its intended audience.*

Keywords: *Seneca, Ad Helviam, ancient consolation, philosophical therapy, protreptic, conversion to philosophy.*

SCHLEIERMACHER: CONCEPTS THÉOLOGIQUES LIBÉRAUX

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Abstract: *F.D.E. Schleiermacher's inauguration of hermeneutics as a philosophical discipline took place in the broad cultural frameworks offered by German Romanticism. The re-evaluation of theological and philosophical concepts benefited, in the case of Schleiermacher's works, from the context of the renewals imposed by the liberal vision proposed by the axiological perspective of romanticism as a relevant event for the nineteenth century and its extensions in the twentieth century. The present text aims to capture some landmarks of the symbiosis between Schleiermacher's preoccupations in the inauguration of philosophical and thematic hermeneutics such as the interdependence between the finite human and the infinite divine consciousness, the dialectical progress of religious consciousness, the finiteness ofgnoseological approaches to the divine meta-presence, the need of another interpretation of*

Christian soteriology, the re-evaluation of the relationship between dogma and the individual experience of faith. The interval of this symbiosis may measure the value of Schleiermacher's work and the level of cultural topicality of his subjects.

Keywords: *hermeneutics, dogma, individual consciousness, the dialectical dependence between finite and infinite consciousness, soteriology.*

ROMAN INGARDEN'S AESTHETICAL THEORY AND CONTEMPORARY ART

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Abstract: *The article is devoted to the main aspects of Roman Ingarden's aesthetic theory that concern contemporary art. Modern discussions on Ingarden's aesthetic axiology are dedicated, in particular, to the question of the possibility of using his theory to analyze contemporary art. In this article, the authors seek to demonstrate that the main ideas and categories of Roman Ingarden's aesthetic theory are adequate and suitable for analyzing not only classical art but also contemporary art. Ingarden's aesthetic theory is an open system (which is the general characteristic of phenomenology).*

Keywords: *aesthetic, Roman Ingarden, aesthetical axiology, contemporary art, phenomenology.*

PRESUPOZIȚII METAFIZICE ALE INDIVIDULUI. DREPTURI ȘI AUTONOMIE VERSUS NEVOI FUNDAMENTALE

Ionuț BÂRLIBA

Abstract: *The present paper proposes a brief comparative analysis between two distinct metaphysical approaches about the person, with consequences in the area of morality. On the one hand, there is a Cartesian, Kantian perception, adopted and adapted by John Rawls, who essentially understands the individual as a rational and autonomous entity. On the other hand, in a Kierkegaardian understanding, people are, in a primary sense, natural beings, i.e. dependent, relational and guided by natural (not instrumental, determined) needs. This second perspective can be understood as an "alternative metaphysics of the person/self", which would suggest a different foundation for morality. In other words, our moral thinking would have its origins in certain natural needs, in love and affection (which also come with certain duties, attributes and responsibilities), rather than in rights and in autonomy.*

Keywords: *individual, liberalism, John Rawls, self, Søren Kierkegaard.*

OBSERVATIONS ON SEYLA BENHABIB'S INTERPRETATIONS OF THE COSMOPOLITAN RIGHTS

Gianluigi SEGALERBA

Abstract: *My essay is dedicated to the analysis of aspects of Benhabib's interpretations of the birth of cosmopolitan rights. The expression "the right to have rights" is contained in different works of Seyla Benhabib: it refers, in the thought of Benhabib, to the birth of a new constellation of human rights. This new constellation of human rights consists in the claim, which every individual may raise, to be acknowledged and protected as a person by the world community. In Benhabib's view, rights and the interpretation of rights have profoundly changed after and thanks to the different covenants and conventions signed by the countries belonging to the world*

community for the protection of human rights: this process of transformation of the interpretation of human rights began with the Universal Declaration of Human Rights of 1948.

*The new dimension of human rights is a cosmopolitan one: it is not merely a national dimension. This new dimension overcomes the dimension of particular countries; it promotes, and, at the same time, it calls for the creation of new juridical spaces. Through this new dimension, moreover, individuals are no longer seen as being only citizens of a particular country: individuals are elevated, thanks to the new dimension of the rights, to the condition of world citizens possessing rights which are independent of their belonging to a particular country. Cosmopolitan norms create a new universe of values, of juridical meanings and of social relationships that did not exist at all before the creation of these norms. Seyla Benhabib has expressed the birth of the new constellation of rights in many of her works such as, for instance, *The Rights of Others. Aliens, Residents and Citizens, Another Cosmopolitanism. With Commentaries by J. Waldron, B. Honig, W. Kymlicka, and Dignity in Adversity. Human Rights in Troubled Times.**

The new dimension of rights directly (that is, without the mediation of a particular country) connects every individual to the world community: the right dimension does not depend on a particular country and it is not limited to the validity it possesses within a particular country. The authority that corresponds to and is responsible for, at least, some rights of the individuals is the world community. The right of men qua men, that is, the rights independent of a determined citizenship and not coinciding with a determined citizenship emerge gradually, even though this process is steadily being affected by backlashes.

As covenants and conventions signed by the countries of the world community, Benhabib mentions the United Nations Convention on the Prevention and Punishment of the Crime of Genocide (adopted by the United Nations General Assembly on 9 December 1948); the Convention Relating to the Status of Refugees (approved on 28 July 1951); the International Convention on the Elimination of All Forms of Racial Discrimination – ICERD – (adopted by the United Nations General Assembly on 21 December 1965); the International Covenant on Civil and Political Rights – ICCPR – (adopted by the United Nations General Assembly on 16 December 1966); the International Covenant on Economic, Social and Cultural Rights – ICESCR – (adopted by United Nations General Assembly on 16 December 1966); the Convention on the Elimination of all Forms of Discrimination Against Women – CEDAW – (adopted by the United Nations General Assembly in 1979); the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment – UNCAT – (adopted by the United Nations General Assembly on 10 December 1984).

Within the new constellation of human rights, particular countries are being surpassed by the world community: particular countries do not represent the first and last authority for the acknowledgement of rights. Correspondingly, individuals possess determined rights qua human beings: to have certain rights does not depend on the individuals' possession of a particular citizenship; to have rights depends on the fact that individuals belong to mankind. A new dimension of the individuals comes about: individuals are not only citizens of a country; they are, first of all, human beings, and they have to be recognised as human beings.

Benhabib sees a fundamental difference between the Westphalian and the post-Westphalian concept of country and rights. Within the Westphalian interpretation of rights, countries are the first and last authority for the acknowledgement of rights. Within the post-Westphalian interpretation of rights, countries depend on common values and on common principles which they have accepted: countries obligate themselves to the protection of definite rights and definite principles; this means that countries acknowledge these rights and these principles as being over the sovereignty of the countries themselves. A new dimension of countries, a new dimension of rights, and a new dimension of individuals arise at the same time.

An indispensable presupposition for the promotion of the integration between inhabitants of a country is, according to Benhabib, that citizenship does not depend on ethnos: to belong to a definite ethnos ought not to be the condition for possessing citizenship. If the condition for

possessing a citizenship depends on belonging to a definite ethnos, all the inhabitants of a country not belonging to the definite ethnos are automatically excluded from citizenship. This kind of condition for possessing the citizenship of a country is steadily being used to bring about the exclusion of definite inhabitants and groups of inhabitants, for instance, the exclusion of all the inhabitants that have been compelled to or are compelled to migrate to a country.

Benhabib strongly differentiates between the concepts of ethnos and of demos as criteria for the possession of the citizenship: Whereas the concept of ethnos represents a closed concept, the concept demos represents a completely different conception as regards the conditions for membership: demos is a flexible concept, since demos can always be modified by political decisions. Benhabib is particularly firm when it comes to all the structures establishing the right to citizenship on belonging to an ethnos; she is likewise firm as to all the structures excluding certain inhabitants of a country from the right to citizenship because these inhabitants belong to a culture which is different from the culture of the majority of a country: a democratic institution may not afford to forever exclude inhabitants from acquiring citizenship; every kind of such an exclusion is, in the opinion of Benhabib, simply not compatible with a democratic order.

To conclude, I believe it should be noted that Benhabib endorses a kind of flexible, dynamic interpretation of the concept of culture: this means that cultures do not constitute unchangeable patterns; cultures are structures continuously changing: they are dynamic patterns. Moreover, Benhabib considers all individuals as not being prisoners of their own culture; Benhabib does not accept concepts like culture essentialism or culture reductions, as if individuals essentially belonged to only a culture and as if individuals could be reduced to only a culture: individuals possess cultures, they are not possessed by them. All individuals maintain, in the opinion of Benhabib, autonomy in relation to their own culture: individuals are more than just a culture.

Keywords: *Cosmopolitan rights, right to have rights, Westphalian, post-Westphalian, sovereignty, United Nations, ethnos, demos, citizenship.*

WHY LABOUR AND WHAT KIND OF LABOUR? FROM MODERN TO SOME PRESENT PHILOSOPHICAL REMARKS

Ana BAZAC

Abstract: *In the beginning, the traditional model of labour is related to the traditional aim and ideal of a good life. The reason is to emphasise that philosophy has to solve the problem of the possibility to generalise the model of a creative and pleasant life. Therefore the goal of the paper is twofold. The first is to question the necessity of labour from the standpoint of the rebel thinking transfigured into the literature of laziness as an alternative to the ancient tradition of hard working. The other is to mention some present philosophical theories about cognitive labour. By asserting the fundamental changes in the regime of work opened up by the new industrial revolution which began more than thirty years ago, a mere conclusion would be that the present philosophy still has a big duty toward this crucial and obviously open problem.*

Keywords: *labour, laziness, modern industrial revolutions, cognitive labour, creativity, entertainment, human self-development.*

DESPRE DUBLA DIMENSIUNE, TEORETICĂ ȘI PRACTICĂ, A FILOSOFIEI

Adriana NEACȘU

Abstract: *Although philosophy has been seen for a long time as a privileged field of the spirit, today it is considered useful only for the formation of the humanist general culture, which, given that society is mainly oriented towards the practical side, is no longer a priority. However, beyond the speculative dimension, philosophy also has a practical, applied side, derived from the first,*

which society is not aware of. Starting from these general premises, the article highlights some of the current functions of philosophy, able to configure its specific mission in contemporary society, without which this cannot find its balance. Finally, the author launches to the philosophical community and to all decision-makers in Romania a series of concrete proposals, the implementation of which would transform the philosophical education in our country into one of the most powerful tools for consolidating democracy and development economic and social.

Keywords: *philosophy, knowledge, critical thinking, value projection, social responsibility, professional ethics, social ideal, democracy, economic and social development.*

CONEXIUNEA MINTE, CREIER, CORP ÎN DOMENIUL EDUCAȚIEI

Eugenia BOGATU

Abstract: *Our human development is due to several factors, such as the correlation between mind, brain, body. This correlation allows us to have a complex, integrative view of a series of phenomena occurring in our body and mind. To have a permanent state of well-being, it is necessary that between the mind, brain, body, and the immediate context in which we live and act to have a natural connection. When there is a discrepancy between the elements of this correlation, it goes without saying that a cognitive discrepancy is occurring. Effective communication from this point of view aims to direct the flow of energy and information towards a complex integration of the entire human development system. Our well-being owes much to this integration. The mind-brain-body connection most directly shapes our well-being. Knowledge of the human brain is necessary for effective communication in this field. Objectively speaking, until now everything related to the knowledge of the human brain has not been considered, most of the time in education. Somehow only external factors related to effective communication in education were considered.*

Keywords: *human development, mind, brain, body, education.*

MEMBRANELE IUBIRII LA SARAMAGO

Adrian NIȚĂ

Abstract: *From a multi-disciplinary point of view, philosophy and literature, the paper proposes an analysis of literature elaborated by Portuguese novelist Saramago, and especially of his famous Memorial of Mafra. As a mixt from reality and fiction, nature and culture, with many membranes of comprehension, the Memorial of Mafra will show: angelic condition (in the first part), Blimunda and membranes of love (in the second part) and a discussion on soul-reason-spirit (in the third part).*

Keywords: *Saramago, Kant, Merleau-Ponty, Marion, Descartes, Leibniz, Newton, philosophy and literature, comprehension, hermeneutics, early modern philosophy.*