MICHEL FOUCAULT SUR LE SOUCI DE SOI CHEZ PLATON ET LES NÉOPLATONICIENS

Adriana NEACȘU

Abstract: *Analyzing the concept of care of the self in ancient Greco-Roman culture, Foucault pays special attention to Plato and the Neoplatonists. From his point of view, the first great elaboration of the concept of care of the self is found in the Platonic dialogues, and the Neoplatonists fit, in general, into the same theoretical framework established by Plato. Of course, due to the historical evolution of philosophical thought and collective mentality, Neoplatonists differ from Plato through some important aspects of their conception of care of the self. But these, though are clear enough to give the Neoplatonists an undoubted originality, nevertheless fail to give their theoretical position a radically different configuration from that of Plato. Therefore, what is essential in the concept of care of the self in Plato is kept intact in the Neoplatonists. In short, it's about the (approximate) identity between care of the self and self-knowledge, as well as about the access, through them, to the truth, by which reveals to the soul, that is, to that self that knows itself and takes care of itself, that it is of the same nature as divinity. These elements constitute a unity which, according to Foucault, will not be found as such in any other philosophical tradition of Antiquity. The conclusion is that although Michel Foucault analyzes only one dialogue of Plato, namely Alcibiades, as well as only the Neoplatonists' comments on it, all aspects that he highlights manage to give sufficient coherence and credibility to his hypothesis.*
Keywords: *care for oneself, self-knowledge, self-culture, truth, condition of spirituality, art to live, Plato, Neoplatonists.*

KNOWLEDGE OF GOD, EMPOWERMENT OF THE MIND AND TRANSFORMATION OF THE SUBJECT IN SPINOZA

Kathrin BOUVOT, Gianluigi SEGALERBA

Abstract: *A central theme of Spinoza's* Ethica *is the description of the individual's exposition to the emergence of passions. Passions bring the individual to a condition of mental enslavement. Spinoza tries to find a way out of the passions: through the analysis of the structure of reality and through the inquiry into the structure of the individual's mind, Spinoza shows that the development of knowledge of reality in the mind is the solution to the process of liberation of the mind. The possibility, for the individual, to reach an authentic power of mind consists in the acquisition of the knowledge of reality. This acquisition needs to be developed through the appropriate education. The knowledge of the whole reality increases the power of the individual's mind, thus contemporarily diminishing the influence of passions on the individual's mind. Through the knowledge the individual can emendate his mind: thereby the individual becomes able to eliminate in his mind the already present confused ideas on reality, on the one hand, and to oppose the formation of new confused ideas, on the other hand. The main text of our investigation will be Spinoza's Ethica; we shall refer also to the* Tractatus Theologico-Politicus *and to the* Tractatus Politicus.
Keywords: *Knowledge, Spinoza, Liberation, Ethica, Imagination, Substance, Mode, Affect, Mind.*

INSTRUMENTELLE RATIONALITÄT UND SKEPTIZISMUS. LÄSST SICH DIE HUME'SCHE AUFFASSUNG DER PRAKTISCHEN RATIONALITÄT ALS SKEPTIZISMUS VERSTEHEN?

Darius PERSU

Abstract: *This essay examines the question of whether the Humean view of instrumental rationality, i.e., rationality in the sense of acting optimally to achieve given goals, should be understood as skepticism. The analysis draws on two classic texts on the problem of practical rationality, namely K. Setiya's essay "Hume on Practical Reason" and J. Hampton's essay "Does Hume have an Instrumental Conception on Practical Reason?".*
The text contains three parts. The first part is dedicated to some terminological distinctions regarding the question of skepticism and practical rationality. The second part outlines the arguments offered by the two authors in relation to the question posed in the title. The third part of the analysis points out the most important ideas that, in my opinion, make K. Setyia's argumentation more convincing than J. Hampton's.
Keywords: *Hume, skepticism, practical reason, J. Hampton, K. Setiya.*

PROPRIETATEA CA POSTULAT LA KANT

Ionuţ RĂDUICĂ

Abstract: *In this study we investigate the meaning of property in Kant's philosophy, first analyzing the biases involved in concept as an empirical postulate: property as an extension of the soul, the various types of incomplete property, or property governed by empirical feelings. The aim is to demonstrate that the property has two main meanings: one is contractualist and another ethical (normativist). The importance of property is thus vital for Kant – without property, man is personally and socially incomplete.*
Keywords: *Kant, property, principle of innate humanity, experience, postulate, ethics.*

UP TO A POINT, THE DIALECTICAL MATERIALISM IS DIALECTICAL IDEALISM, IN HEGEL'S MEANING; BUT THEN IT IS MORE

Ana BAZAC

Abstract: *The paper investigates the common and different features of Hegel's and Marx's philosophy, thus not the historical and personal aspects of authors are important but the internal articulation of their philosophical methodologies. These features are both the dialectical approach of the knowledge of the world and, somehow deriving from the dialectical method, the understanding of objectivity. The beauty and limits of the dialectical pattern of Hegel is shown in his treatment of the finites. The analysis is rather a dialogue between the dialectical idealism and the dialectical materialism. The conclusion is not a synthesis seen dogmatically - as a final state, apotheosis of philosophy - but as an inherent development of thought, therefore even as its division into the never-completed dialectical materialist methodology and the eternally necessary convergence of philosophical interrogations and science.*

Keywords: *negation, formal vs. dialectical thinking, experience, praxis, existence/being, meaning, man, finite, objectivity, Hegel's idealism, dialectical materialism, science.*

UN EXEMPLU SUBSTANȚIALIST: DESCOPERIREA AMERICII

Anton ADĂMUȚ

Abstract: *Kant aims to achieve a scientific metaphysics; Camil Petrescu rather a metaphysical science. Neither of them will achieve anything of what they set out to do, only that, while the first one has the consciousness of failure, the second one will eventually reach a failure of conscience. But the metaphysics of failure is more than just a failed metaphysics. Here both of them are saved. Kant, the "all-destroyer", the negator, this "Prussian Hume", "falls" from science into faith. Camil Petrescu falls as well, but replaces faith with the successive idea of science. He falls from science to science, in the totality of science about the world or in the science of substance. Such a science, whose meaning will be realized, like that of the concrete, along the way, progressively, by addition. Camil detaches himself from the beginning and definitively from what he calls "rationalist philosophy", by which he understands classical systems (especially Kantian and Hegelian ones). The reproach? It is a fundamental one for the future substantialist philosophy: this type of rationalist philosophy can only be suspected of being in possession of the notion of the concrete and in no way in possession of the reality of this concept. Rationalism has the "other" one in the form of abstraction; substantialism has it in the form of simultaneous reality. What Camil Petrescu wants to demonstrate is the fact that reality lacks logic or, at least, reality escapes from classic logic. Both Kant and Hegel capture reality in a scheme, ossifies it, they give it logic, thereby canceling out precisely what characterizes it essentially: the concrete. Logicism translates into a heretical infidelity to the real. The concrete thus becomes the fact of being for self, not of existing. All this I try to analyze by applying them to the theory of knowledge as it appears in an episode of the Doctrine of Substance, the episode of the discovery of America.*

Keywords: *theory of knowledge, logicism, substance, knowing pole, method, Camil Petrescu.*

COULD PAUL TAYLOR'S BIOCENTRISM BE INTERPRETED AS A RAWLSIAN THEORY OF JUSTICE?

Constantin STOENESCU

Abstract: *In his „A Theory of Justice" Rawls accepts that „a conception of justice is but one part of a moral view", that „it is wrong to be cruel to animals and the destruction of a whole species can be a great evil", and that there are moral duties regarding animals, species and nature, but „they are outside the scope of the theory of justice, and it does not seem possible to extend the contract doctrine so as to include them in a natural way". However, Rawls mention a way to find an answer to this challange: „A correct conception of our relations to animals and to nature would seem to depend upon a theory of the natural order and our place in it. One of the tasks of metaphysics is to work out a view of the world which is suited for this purpose; it should identify and systematize the truths decisive for these questions." (Rawls, „A Theory of Justice", 1999, p. 512). My aim in this paper is to argue that Environmental Ethics tried to offer exactly this requested theory of natural order so that it become possible to talk in terms of justice about an extended moral community, the so-called biotic community or community of life. I claim that biocentrism is a theory which is able to fulfill this task. Paul W. Taylor, in his „The Ethics of Respect for Nature" (1981) develops a theory based on the concepts of respect for nature, good of a being and inherent worth. If Rawls (See his „Justice as Fairness", Philosophical Review, 1958, 67, p. 183) describes the rules of the duties of human morality (fidelity, gratitude, honesty and fidelity) as „forms of conduct in which*

recognition of others as persons is manifested", Taylor considers that „the rules of duty governing our treatment of the natural world and its inhabitants are forms of conduct in which the attitude of respect for nature is manifested." (1981) I will argue that the extension of moral community is possible using Rawls' conceptual framework. Therefore, a new theory of natural order can be derived step by step so as the contract doctrine will be extended without any prejudices to Rawlsian initial presuppositions. My aim is to offer a reconstruction of this extension. Then I shall return to Taylor and his biocentrism.

Keywords: *Ethical theory, distributive justice, justice as fairness, environmental ethics, biocentrism, inherent worth, rules of the duties of human morality.*

CONCEPTE FUNDAMENTALE PENTRU O FENOMENOLOGIE A TRANSFORMĂRII EXPERIENȚEI

Vasile VISOȚCHI

Abstract: *In this paper, I aim to phenomenologically analyze the transformation of experience, which can be epitomized both by religious conversion and phenomenological reduction. In so doing, I propose a definite set of concepts such as: self-dislodgement and relodgement (dislocare-relocare), open and closed experience, consolidation of experience, hierarchy of relevance and others. I show the clarifying potential of this terminology by putting it at work in a phenomenological reading of some excerpts from Augustine's Confessions. Moreover, I argue that this conceptuality is deeply rooted both in the medieval tradition of self-understanding of the believer—such as Hildegard of Bingen—and in the Romanian phenomenological tradition, exemplified by Alexandru Dragomir.*

Keywords: *Transformation of experience, conversion, St. Augustine, negativity, worldliness, temporality.*

A CHRISTIAN HUMANISM VS. THE TRANSHUMAN APPROACHES ON FINITUDE AND DEATH

Susana Miró LÓPEZ, Carmen de la CALLE MALDONADO

Abstract: *The human being experiences in the depths of his being a longing for plenitude. However, pain, disease and death accompany their existence. Transhumanism tries to overcome the limits of man through all a technological scientific development and ventures to predict the definitive triumph over death. In this study, we carry out a historical journey in which we analyze the meaning of finitude and death for both transhumanism and Christian humanism, focused on the person. Transhumanism and Christianity coincide in the desire to conquer death. The understanding of the concepts studied and the means to save humanity that they are proposed differ in both approaches. We understand that in transhumanism there is a reductionism of the definition of person and therefore of the solution that it is offered to respond to the deep longing inscribed each human being.*

Keywords: *vulnerability, limit, Human nature, death, plenitude.*

HEURISTICS, DUAL-PROCESS THEORIES, LOGIC, AND MENTAL MODELS

Miguel LÓPEZ-ASTORGA

Abstract: *Dual-process theories differentiate two components in the human mind. Intuition is the main ability in one of them: System 1. The essential ability of the other one, System 2, is deliberation. Heuristics have been linked to System 1, to System 2, and to both of them. The latter alternative is adopted by Nadurak. This paper follows that alternative too. It takes an example Nadurak gives and, based on it, shows that deliberation is indeed necessary to modify heuristics. The paper shows this from two perspectives: from an approach considering the human mind to be led by standard logic, and from a framework rejecting that very idea: the theory of mental models.*

Keywords: *classical logic; dual-process theories; logic; mental models; possibility.*

CONSIDERAŢII ISTORICO-TEORETICE LIBERTARIENE DESPRE "OBICEIUL PĂMÂNTULUI" SPECIFIC SATELOR DEVĂLMAȘE ROMÂNEȘTI – SEC. IV- XIX-LEA. UN STUDIU DE ISTORIE SOCIALĂ ȘI FILOSOFIA CULTURII. PARTEA a II- a

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: *Obiceiul Pământului, natural law, customary law, positive law, individual freedom, legal equality, responsibility, devalmas villages, state.*