

ABSTRACTS

OTTO FRIEDRICH BOLLNOW: SEARCH FOR THE FUNDAMENTALS
OF EXISTENTIAL PHILOSOPHY

Oleg BAZALUK¹

Tetiana MATUSEVYCH²

***Abstract:** Existential philosophy consists of many ideas, which are related closely to the concepts of "philosophy of life" and replace them. In this article we have analyzed key provisions of the O. F. Bollnow's philosophy of life concept. Our analyze shows that O. F. Bollnow's concept, from one hand, discovers and investigates an important succession between concepts of "philosophy of life" and existentialism, on the other hand, it specifies and tries comprehend critically the contents of the basic problematic ideas of the concepts of existentialism – the problem of human being.*

***Keywords:** O.F. Bollnow, existential philosophy, "philosophy of life", existentialism, being.*

„TERAPIE INTELLECTUALĂ”, CONVERSAȚIE ȘI SCHIMBARE
SOCIALĂ. RICHARD RORTY DESPRE FILOSOFIE
CA ANALIZĂ CONCEPTUALĂ

Cătălin STĂNCIULESCU³

***Abstract:** For Rorty, Wittgenstein is a theorist of language as social practice, that is, a philosopher for whom, as Rorty interprets Wittgenstein's critique of ostensive definition, an object is what we say about it, rather than what it is independent of what can be said about it. This paper examines the philosophical and practical arguments raised by Rorty against the idea of philosophy as conceptual analysis based on*

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the notion of grammatical rules, conceptual confusion and nonsense in terms of the notion of language as social practice.

Keywords: *grammatical rules, inferentialism, conceptual confusion, performative auto-contradiction.*

THE AESTHETIC LIFE OF POWER: AN OVERVIEW

James GARRISON⁴

Abstract: *Subjectivation, the post-structuralist notion that contingency compels normative subjects to perform ritual norms in order to acquire recognition, autonomy and the means for survival, is a compelling theory for describing the relational bodily self. However, this notion advanced by Michel Foucault and Judith Butler focuses on the psychic life of power at the expense of its creative side, of exploring aesthetic bodily practice. Though lacking a modern critical sensibility, Classical Confucianism speaks in similar terms about ritual (lǐ) in everyday life, in its discursive, aesthetic, and normative aspects. The contemporary thinker Lǐ Zéhòu takes this basic vocabulary and expands it with his notion of subjectivity, where early rituals are taken as artistic tools for the Marxian material economy of human survival, formalized in Confucianism, and sedimented with an internal structure of freedom in society's collective unconsciousness as a quasi-Kantian "noumenal humanity." All of this is to say that, society, much like the subject, is itself contingent. Subjectivity and similar approaches (like that of Bernard Stiegler) can provide complementary symmetry to subjectivation by showing how conscious attention to social formation in self-disciplined practices like tàijí quán and the martial arts can lead the body to take on a life of its own, as a different type of Other, with novel modes of self-recognition not beset by unconscious social demands. Engaging subjectivation and subjectivity in a comprehensive framework advances intercultural philosophy by showing not just the nature of the relational and ritually performative self, but the possibilities for growth.*

Keywords: *Post-Structuralism, Confucianism, Subjectivation, Subjectivity, Subject, Power, Discourse,*

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Ritual, Li, Michel Foucault, Judith Butler, G.W.F. Hegel, Friedrich Nietzsche, Louis Althusser, Confucius, Li Zéhòu, Karl Marx, Immanuel Kant, Bernard Stiegler.

ON THE RELATION HUMAN BEING – NATURE. FROM ZOON POLITIKON TO THE JURIDICAL FORMS OF ASSOCIATION

Gabriela VASILESCU⁵

***Abstract:** In our times the human being has a clear status from the one the foremodern human being had. If the ratioc was the normative element and the developed culture was for foremodern human beings one of the duties, with the modernism the task was replaced with the rights's culture. The human being's status with the nature was settled through a series of normative laws covering a huge area of actions. The human being's relation with the nature will remain controversial and any excessive way will lead to lack of poise for both parts. The article is meant to reflect the partnership's need between human being and nature, the legal regulations having the role to protect both actors of the relationship.*

***Keywords:** nature, human condition, international conventions, environmental law.*

CONCEPT OF UNIVERSAL RELIGION IN SWAMI VIVEKANANDA AND MAHATMA GANDHI – AN INTROSPECTION

Harsha BADKAR⁶

***Abstract:** The purpose of this paper is to put forth the basic similarity between the religious views of Swami Vivekananda and Mahatma Gandhi and suggest that their approach to religion has the potential to bring about peace and harmony in the world which is torn apart due to the dogmatic approach towards Religion. Through this paper I also want to suggest that Gandhi's concept of Sarva dharma sama bhava (equal respect for all religions) was influenced by Vivekananda's concept of Universal religion and that his interpretation of the word Secularism guided by Vivekananda is the only solution to the problems created by fundamentalist approach to religion.*

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Keywords: Swami Vivekananda, Mahatma Gandhi, Secular Religion, Spiritualism, social philosophy, political philosophy.

RELIGIOUS PLURALISM : CONFLICTS & CHALLENGES

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Abstract: Religious pluralism is a belief that one can overcome religious differences between different religions and conflicts within the same religion. The existence of religious pluralism depends on the existence of freedom of religion which is when we see that different religions of a particular region possess the same rights of worship and public expression. Freedom of religion is weakened when one religion is given rights or privileges and the same is denied to others. Conflicts and challenges in religions are multifaceted and complex in many ways. In India the conflicts and challenges come when there are frictions among the people on many issues. The poverty, unemployment, illiteracy are just few to name which have been haunting the developing countries like India for decades. The violence and hostility that have surfaced in the last few years have set many men and women to rethink on the role of religion. The need is to redefine and reform religion and to accommodate liberal attitude.

Keywords: religion, pluralism, moral values, violence, Hinduism, Christianity, Islam, Buddhism, truth, interfaith dialogue, tolerance, politics, society, progress.

DISPOSSESSION(S) AND JUDITH BUTLER'S ETHICS OF HUMANIZATION

Hülya ŞİMGA⁸

Abstract: This paper takes up the question of the "human" as Butler discusses this in its relation to "intelligibility," "critique," "the opacity of the subject" and "dispossession." I believe that Butler's perspective helps us not only to understand the terms of dehumanization but also offers ways of conceptualizing a more humane world. I argue that a major

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concern for Butler is a sort of humanism arising from the awareness of the primordial relationality of our existence and of our lives, which we pursue in a primary sociality as interdependent embodied beings.

Keywords: *dispossession, intelligibility, opacity, undoing, ethics, politics, responsibility, human condition, human life, humanization, dehumanization.*

PORFIR – DESPRE REFUZUL HRANEI ANIMALE CA SEMN AL DEMNITAȚII OMULUI

Adriana NEACȘU⁹

Abstract: *In this article, the author presents Porphyry's position on the need for man to give up animal food, as it is shown in his treatise On Abstinence From Animal Food. The author outlines briefly the philosophy on which Porphyry bases, which is that of Neoplatonism and claims that man is related both to animals by soul and gods, and if he wants to return to the stage of pure spiritual being he must abandon all the habits that subordinate him to the body. Since Porphyry's treatise is written in a polemic manner against the followers of animal food, the author presents successively, in a systematic way, the arguments of the followers of animal food, Porphyry's arguments for abandoning animal food as well as Porphyry's rejections of the arguments of his opponents. The author points out that for Porphyry, giving up to animal food is essential that man reached his true dignity of human condition.*

Keywords: *man, soul, body, animal, god, food, ethics, dignity, Neoplatonism, Porphyry.*

ANIMAL RIGHTS

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Abstract: *Some thinkers brush aside the question of animal rights as a non-issue. Those who deny animal rights should note that the denial of rights to non-human animals does no more than place animals in the same moral category as human*

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infants. Some people argue that only rational autonomous and self-conscious beings deserve full and equal moral status. However, lacking rights does not entail lacking direct moral status, although rights entails duties it does not follow that duties entail rights. Although animals may have no rights we still have duties towards them.

Keywords: *animal, human being, person, personhood, animal rights, ethics, moral status, moral duties*

THE APPROACH OF SPACE AND AN INTER-WAR ANTHROPOLOGICAL MODEL

Ana BAZAC¹¹

Abstract: *First of all, the anthropological approach of space is counter-posed to the objectivistic one. Then, by discussing a philosophical theory about space as a cultural construct and factor of style shaping the way of life and trajectory of a people, the paper intends to emphasise a philosophical solution in a time of world crisis. Indeed, the inter-war Lucian Blaga wrote his work in a time of phase crisis: the monopoly phase crisis of capitalism, already showed by the First World War and continuing until the constitution of state monopoly capitalism. Blaga's theory about space as the main factor of cultural style has sketched a solution where the culture rather separates humankind into cultural fragments framed by cultural styles and predestined by their cultural spaces: this solution may be viewed as a reflex of the real antagonisms within the world. In Blaga, the deep cause of the subjective feelings and faculty of creativity of the contemporary people lies within the immemorial collective unconscious that shapes the cultural style. The collective unconscious is the place where the expectations and patterns of behaviour of the immemorial ancestors were shaped just by the structure of space. These expectations and patterns constitute the unconscious spatial horizon, that which is trickling in every conscious creation and behaviour. The spatial horizon of the unconscious is a space-matrix, as that of the Romanians, described by Blaga's model of the "Ewe-space". And the cultural style is the memory of mental structures containing the ancient and continuous logic of natural determinism over man, transposed within his*

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unconscious psychical world. The paper is concerned with the interweaving between the ideological subtext and the ingeniousness of creation in the framework of philosophical theory. It analyses the meanings of the focus on what is continuous and motionless and gives a sentiment of security, the cultural style, and the place of such a theory of culture in the ways of life of a people.

Keywords: *space, epistemology of philosophical theories concerning space, unconscious, Lucian Blaga, inter-war Romania, cultural style.*

COLLECTIVE VIEWS OF COMMUNICATION AS THE SUBJECT OF COMMUNICATION HISTORY

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Abstract: *The article is devoted to the issue of collective views on communication described as one of the research subjects of communication history. Three areas of communication history can be distinguished: media history, history of communication practices, and the history of collective views on communication. The presentation is carried out with regard to the traditional concepts of collective views (Durkheim, Lévy-Bruhl, Mauss), as well as to the history of ideas and the history of mentalities. Collective views are considered as products of human collectives, categorizing and shaping the collective experience in relation to the socio-cultural reality. The article also raises methodological problems of the accessibility of source materials and of the role of researcher in the interpretation of past collective views.*

Keywords: *communication history, collective views, communication practices, history of mentalities, media history.*

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