

## ZEUL HELIOS – IMAGINE, MESAGER ȘI SUPLEANT AL UNULUI ÎN VIZIUNEA TEURGICĂ A ÎMPĂRATULUI IULIAN

Adriana NEACȘU

**Abstract:** Concerned to find the most suggestive correspondences between the traditional gods of the Graeco-Roman pantheon and the concepts of Neoplatonic philosophy, the Emperor Julian focused his attention on the Sun God, Helios. Due to his double dimension, the visible one, and the invisible one, expression of the divine essence, the God Helios is, from Julian's perspective, the ideal candidate to exemplify the parallelism between sensible world and supersensible world, and to demonstrate their deep unity.

In the hymn that Julian dedicated to him, God Helios takes over all the functions of the One or the Good, that is, of the Principle, which, due to its status as Absolute, cannot come into direct contact with the lower levels of reality, but only through mediation. For this, the One creates Helios, who is its own image, the reality closest to itself and able to act on its behalf, as if it were acting itself. Helios is somewhat like Hermes, the messenger of Father Zeus to all the other gods, but, at the same time, he is the eminently active arm of Zeus, for the message is identical with the deed.

In fact, when Julian attributes to Helios all divine virtues, when he gives him the title of "King", with direct reference to his role as symbol of imperial power, he tries to transfer to him, and to the whole system of traditional gods, the aura of majesty and all the authority that the Empire still had in the eyes of its subjects and, in this way, to help stop the decline of the old religion and the rise of Christianity.

**Keywords:** Emperor Julian, God Helios, the One, the Good, Neoplatonism, theurgy, the intelligible world, the sensitive world.

## ENTRE ÉLAN ET DÉNOUEMENT: LE TÉLOS DE LA PARTICIPATION

Ana BAZAC

**Abstract:** How and why participation is an ontological concept, and even of the Being, what is its specificity as observed in ancient Greek philosophy (as a transition from the static and passive understanding of being part to its conception as an active principle, of taking part), how participation is the condition and result of telos – are the premises.

Therefore, the ontological decomposition of the concept of participation reveals its determining force, its telos. And in human ontology, the telos is the nail and highlights a universalizable normative. It is the origin of the impulse to participate. But the power relations divide participation into permitted and forbidden, generating the contradiction between this impulse and an impossible or disfigured participation. The result is that people weigh the calls for participation against its outcome. It is the consequences of participation that stimulate or hinder it.

**Keywords:** ontology, the speculative, participation, telos, reason-to-be, impulse, consequences.

## ENTRE EL REALISMO Y EL IDEALISMO EN EL PENSAMIENTO DE EDMUND HUSSERL Y EDITH STEIN

Ismael ABAD BAYO

**Abstract:** *The aim of this article is to clarify and delimit the influence of idealism and realism on both Edmund Husserl and his disciple Edith Stein. German philosophical thought at the end of the 19th century and the beginning of the 20th century was strongly influenced by neokantianism of an idealist nature. In the study and reading of Edmund Husserl's works, one notices a certain flirtation, sometimes contradictory, between the realist and idealist currents, to the point where his position dissipates at times. Nevertheless, it is clear that, in the last stage of his career, he leaned towards an idealist position, which caused division among his disciples. As a consequence, two very marked phenomenological currents emerged: the realist and the idealist.*

*In the case of Edith Stein, it seems clear that she always leaned towards philosophical realism; undoubtedly, when she embraced the scholasticism of Thomas Aquinas. Nevertheless, she does not renounce phenomenology or the influence of and respect for Husserl. We will see, then, in addition to Husserl's intellectual evolution, in which specific philosophical concepts master and disciple take different perspectives affected by a realist and idealist vision.*

**Keywords:** *Husserl, Stein, idealism, realism, neokantianism, knowledge, phenomenology, ontology, metaphysics, experience, subject, object.*

## THOMAS KUHN ȘI GEOMETRIA HIPERBOLICĂ

Adrian HAGIU

**Abstract:** *In the present study, we propose a discussion from a Kuhnian perspective on the status of revolutions in mathematics in general; and in particular, we will query to what extent we can say that hyperbolic geometry produces such a scientific revolution. Given that this debate already possesses its own intellectual history, we will attempt to substantiate the proposed thesis – namely, that the emergence of hyperbolic geometry indeed triggered a revolution within mathematics, though one that must be interpreted in a particular way – by pursuing four specific objectives: (1) an exposition of Euclid's ideas; (2) an overview of several historical leaps in the attempt to prove Euclid's fifth postulate; (3) an incursion into Kuhn's views on the structure of scientific revolutions; and (4) a reflection on whether Kuhn's concepts are applicable to the development of hyperbolic geometry. As the nature of this work is both historical and philosophical, we will approach the aforementioned ideas and concepts through descriptive and hermeneutic methods. Furthermore, the present study is significant within the broader landscape of philosophical inquiry as, on the one hand, it not only interrogates the role of scientific revolutions within mathematics but, on the other hand, also offers an opportunity to highlight the philosophical importance of hyperbolic geometry in shaping the very way that people perceive space.*

**Keywords:** *Kuhn, Euclid, scientific revolution, hyperbolic geometry, philosophy of science.*

## CUNOAȘTEREA REALITĂȚII DIN PERSPECTIVA REALISMULUI CONSTRUCTIVIST

Darius PERSU

**Abstract:** *The text below deals with the concept of knowledge from the perspective of constructivist realism in the interpretation given to it by Professor Friedrich Wallner in his work Eight Lectures on Constructive Realism. The analysis focuses especially on the first two lectures in the mentioned work, in which the concept of scientific knowledge and that of objectivity in scientific knowledge from the perspective of constructivist realism are defined in extenso, and several arguments are also developed to support the point of view that this perspective is more appropriate for understanding the activity of knowing the realized reality by scientists than those offered by traditional ("naïve") realism and the idealistic paradigm on knowledge.*

**Keywords:** *constructivist realism, idealism, Friedrich Wallner.*

## RAȚIUNEA SUFICIENTĂ, IMPLICAȚIA ȘI CAUZALITATEA - DE LA VALIDITATE FORMALĂ LA ADEVĂRUL ÎNȚELESULUI

Laura Mihaela MANCĂ-PĂTRAȘCU

**Abstract:** *In this paper, I investigate the principle of sufficient reason through the lens of the relationship between the formal validity of reasoning and the truth expressed through language. The analysis reveals the interdependence between formal consistency, semantic adequacy, and fidelity to factual reality. Starting from the premises of Leibniz and Wittgenstein, I argue that logical formalization, although essential for the soundness of reasoning, does not fully capture the meaning of judgments. Thus, reasoning becomes more than an exercise in formal validity, and it constitutes a genuine process of cognitive hygiene that safeguards inner freedom and enhances intellectual responsibility. The outcome of this inquiry leads to the hypothesis that rational truth entails mediation between logical form, linguistic meaning, and the factual reality expressed through language.*

**Keywords:** *cognitive error, principle of sufficient reason, formal validity, meaning, significance, truth, paralogisms, causality, modus ponens, modus tollens.*

## LINGUISTIC NORMS AND THE STRUGGLE FOR EPISTEMIC AUTHORITY

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**Abstract:** *While language enables meaning, constituting knowledge in courts, schools, or parliaments, who gets to decide what can be known? Is meaning only use or a result of power too? Pitting Wittgenstein's forms of life against Foucault's regimes of discourse makes linguistic norms appear as instruments of exclusion. Marginalised speakers – subaltern, indigenous, and non-normative are often rendered unintelligible. Epistemic justice demands more than inclusion; it demands considering how rules are set, who enforces them, and how meaning is being contextually built. A discourse-sensitive, epistemic theory of justice is proposed, based on Kripke's rule-following paradox and Dijk's discourse analysis, to show that language is not neutral but a battleground of struggle over meaning, recognition, and epistemic authority.*

**Keywords:** *Wittgenstein, Foucault, Kripke, Dijk, linguistic norms, epistemic justice.*

## NOTES ON AMARTYA SEN'S INTERPRETATION OF CULTURAL IDENTITY

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**Abstract:** *In our study, we analyse aspects of Sen's criticism of specific interpretations of cultural identity. We shall see that, in Sen's view, different interpretations of cultural identity can be given. The different ways in which cultural identity is interpreted correspond to different ways of living one's culture; they are connected to different interpretations of religion and religious identity, too. Throughout Sen's inquiry, we shall find the following interpretations of cultural identity:*

*- The first interpretation of cultural identity, which corresponds to Sen's own interpretation of cultural identity, considers cultural identities as the result of many components which constantly evolve and have modifications (this might be defined as the flexible, dynamic, and inclusive view of cultural identity).*

*- The second interpretation considers cultural identity as rigid, complete, isolated, and given once and for all (this could be defined as the rigid and static conception of cultural identity). The second conception of cultural identity corresponds to the aim of producing people and groups as isolated systems.*

*Sen investigates the psychological mechanisms connected to the rigid interpretation of cultural identity. Individuals can be manipulated through the rigid interpretation of cultural identity. Sen shows that cultural identities can be used to marginalise all those who do not belong to those same cultural identities: this kind of cultural identity is built to divide individuals, groups, peoples, and*

nations from each other. Cultural identities can be used to create a group which, as such, does not exist at all or is not so homogeneous and uniform as those who plead for this concept of cultural identity aim to make it appear. The group is created artificially by an artificial cultural identity. The rigid cultural identity of certain sectors of people means the exclusion of other sectors of people. This kind of cultural identity is built to bring about enmity between individuals, groups, nations, countries, and communities: it is thought out to produce hostility from a group towards other groups.

Religions and religious identities, too, can be used as weapons if religious identities are interpreted as isolated systems which should not be contaminated by external influences. The concept of cultural identity should not necessarily be religious; nonetheless, we can find in Sen examples of conflicts due to religious identities. A religious identity, too, can be used to exclude all those who do not belong to a specific religious confession. Like all forms of cultural identity, religious identities can be used to exclude and marginalise people belonging to other religious identities; they can be used to incite hatred against specific sectors of society. The interpretation of religions as isolated systems brings about a condition of potential conflict between religious groups which would always be ready to explode.

In Sen's view, cultural identities always result from a plurality of cultural components. Cultural identities take elements from other cultural identities. Therefore, cultural identities are not isolated systems: they are the product of a historical development which involves the participation of different individuals, groups, and cultures. Moreover, cultural identities are not made once and for all: on the contrary, cultural identities are dynamic phenomena which continuously take in new elements from other cultures and give elements to other cultures.

For our investigation, we shall mainly refer to Amartya Sen's study *Identity and Violence. The Illusion of Destiny*.

**Keywords:** Amartya Sen, cultural identity, violence, group, exclusion, multiculturalism.

## AESTHETIC EXPERIENCE IN THE WARTIME: THE ROLE OF PERFORMANCES AND PERFORMATIVES

Kateryna SHEVCHUK, Dmytro SHEVCHUK

**Abstract:** The article is devoted to the philosophical and aesthetic analysis of modern Ukrainian art, which was created in times of full-scale war. The authors use the performative studies as a methodological approach. Aesthetic experience is extremely valuable because it helps open a person to the special presence of his existence and enriches all other dimensions of human experience. Aesthetic experience includes the analysis of people's psychological and sensory experiences and their embodiment of artistic creativity. In times of war, the Ukrainian artistic works and projects are characterized by the search for new forms, expansion of the subject matter, creativity, originality of ideas and embodied images, and a combination of artistic, psychological, and socio-cultural perspectives. Today, many artists have realized their mission – an artistic and figurative reflection of the war, a creative and symbolic space favorable for the formation of modern Ukrainians.

**Keywords:** performance, performativity, aesthetics, art, war, aesthetic analysis.

**IDENTIDAD, RESPONSABILIDAD Y AFECTO: UNA LECTURA FILOSÓFICA  
DE LA EXPERIENCIA FRATERNA  
EN FAMILIAS CON TEA**

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Inés MARTÍN CRUZ  
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**Abstract:** *This literature review analyzes the experiences of siblings of individuals with Autism Spectrum Disorder (ASD) based on a review of fifty-four studies, integrating perspectives from developmental psychology with philosophical frameworks focused on otherness, identity, and the ethics of sibling bonds. The study explores how the presence of a sibling with ASD influences socio-emotional development, identity, and the configuration of the sibling bond, understood as relational processes deeply marked by otherness. Following a structured narrative review methodology, the articles were analyzed according to key categories such as socio-emotional characteristics, the quality of the sibling relationship, the construction of the self in relation to the other, roles and responsibilities assumed, parental perceptions, and coping strategies. Based on philosophical frameworks such as phenomenology and the ethics of care, the tensions between responsibility, autonomy, and reciprocity that emerge in these relationships that are examined. Results highlight the presence of complex socio-emotional development in siblings, marked by a combination of vulnerability and resilience. Similarly, they play roles that range from support, care, and mediation, building their identity in constant dialogue with their sibling, who acts as a significant figure in their self-understanding. Likewise, challenges emerge from perceived responsibility, relational asymmetry, and the search for recognition within the family system. The discussion emphasizes that siblinghood in the context of ASD constitutes an ethical-existential space in which categories such as care, reciprocity, responsibility, and self-construction are redefined. The need for future research that delves into the philosophical dimension of the sibling relationship and how it shapes the understanding of the other and of oneself in situations of neurodiversity is highlighted.*

**Keywords:** *siblinghood, autism, alterity, ethics of care, identity.*