

IONUȚ RĂDUICĂ

RELATIONSHIP BETWEEN HAPPINESS AND KNOWLEDGE IN ARISTOTLE

*In this article I describe the argumentative structure, where Aristotle reached at the two contradictory definitions of happiness (εὐδαιμονία): 1) the happiness is supreme good, an activity correlated to virtues (intellectual and moral); 2) the happiness is based on contemplation and wisdom. In this article we will demonstrate that both definitions are not contradictory, and the solution proposed by us stands on an analogy with Aristotle's Physics, where the Stagirite matches the causes to idea (the phenomena) of motion (κίνησις), so that the motion's finality to contain both the anteriority and the posteriority. Similar to this idea, the supreme happiness (which is the contemplation), hold its anteriority. By our point of view, there is proposed an interpretation, where the later in neither detached by its constitutive anterior body, nor its explicit manifestation. More precisely, through the analytic scale, all its parts are permanently connected, even is seems that its diachronic interpretation as a phenomena suggests the surpassing of some points. In reality, the historical and value surpassing of some stages (as, for example, the moral virtues to contemplation, as it is suggested on the latter part of Nicomachean Ethics), affirmed also by Aristotle's adepts, is considered by us abusive, unspecific to Nicomachean Ethics or to Aristotle's philosophy. The solution is based on the inclusivist view, but with mention that the perfected happiness has an open structure, which is able to infirm the need of practical manifestation, for instance. It results that the both critical visions are not – not entirely, at least – opposite to each other.*

**Keywords:** Aristotle, inclusivism, intellectualism, happiness.

ANTON TOTH

NOTES ON NUMENIUS OF APAMEA'S ONTOLOGICAL FRAGMENTS

*Numenius of Apamea, a Neopythagorean, designs an ontological system which follows in the footsteps of Plato's tradition: the system is based on three ontological principles described as Gods. This study makes brief comments upon the fragments that expose the Primordial Principles and the Causes of the Universe, while invoking the Platonic tradition with which the thinker interacted. We will also present the information by using schematics which may be better reproduced by reading the discussed fragments.*

**Keywords:** Neopythagoreism, Numenius, Old Academy, Platonic tradition, Ontology

ADRIANA NEACȘU  
WORLD STATUS IN THOMAS AQUINAS' CONCEPTION

*This article presents Thomas Aquinas' position in the controversy about eternity of the world, as it evolved along his following works: **Scriptum super Sententiis**, **Summa contra Gentiles**, **Summa theologiae** and **De aeternitate mundi**. It argues that the different theses proposed by Thomas in these works are not contradictory but complementary. The article shows that, during his life, the philosopher approached this issue from various points of view and thus he enriched it. It points out the fact that this is an example of how St. Thomas' thought, remaining broadly very consistent with itself, it nuances from itself one work to another, becoming more complex and deeper.*

**Keywords:** *eternity of the world, being, nonbeing, creation, God, Thomas Aquinas.*

ANA BAZAC  
THE ORDINARY MAN AND THE SOCIAL DEVELOPMENT

*The questions of this paper are twofold: how the social development – i.e. the general and contradictory evolution of society – affects the ordinary people and what these ones could do towards the objective and exterior process of development. Would be worthwhile inquiring into the problem of ordinary man since we all are influenced by the mixture where the cliché of man as every human person mastering the being tends to be surpassed by the victorious belief of the merit that solely would lead this mastering? It certainly is, and a first level of analysis deals just with the revisit of some ideologies, while at the second level, the focus on the position of the ordinary man within the social development aims at challenging the interrogations about the change of this position.*

**Keywords:** *ordinary people, social development, crowd, social stratification, progress, mass society, technology, globalisation, 'thirdworldisation', social control, human dignity.*

**CHRISTOPHER VASILLOPULOS**  
**THE AUTONOMY OF THE POLITICAL THEORIST**

*This article treats a relevant theme of political philosophy - the relationship between political, military and moral to Machiavelli. The author argues that Machiavelli has established not only the autonomy of politics and political theory against religious or moral justifications, but also the autonomy of political theorist, and show that Machiavelli's conviction in the superiority of citizen-soldiers qualifies him as a hyper-realistic.*

**Keywords:** *reason to state, citizen-soldiers, Machiavelli, political theory, political theorist, democracy.*

**FEDERICO SOLLAZZO**  
**THROUGH SARTRE AND MARCUSE: FOR A REALISTIC UTOPIA**

*In this article I see the "realistic utopia" as a moral and political paradigm that can orient us towards a satisfactory life in our own society. I analyse the status of realistic utopia, the chances to build it and whether nowadays movements of protest (often juxtaposed with those of the '68) are credible subjects for its completion, or not. This is the reason why it is important to analyse Sartre and Marcuse. They were two of the '68 inspiring figures, but we have to unravel their thought from the exclusive reference to that period and vogue, because still today they can provide us the conceptual tools to comprehend, and therefore to shape, the world in a realistic utopian way.*

**Keywords:** *Herbert Marcuse, Jean-Paul Sartre, realistic utopia, protest, movements.*

**BRICE POREAU**  
**RECONCILIATION AFTER GENOCIDE?**

*Genocide in Rwanda occurred in 1994. Between 800 000 and one million people died. In 2012, different commemorations took place. Between past and future, Rwanda is looking for a new way to reconstruct itself. Nevertheless, one step is a burning point for the country: it is reconciliation. This concept is usually seen in a moral sense. Reconciliation is also used in political philosophy, related to justice. This article proposes to underline the sense of reconciliation in Rwanda, after genocide. In fact, in 2012, the political power signed the end of Gacaca (local jurisdictions in place to judge the genocide). As the Gacaca ended, the reconciliation had been also proclaimed. But what do people think about this proclamation?*

**Keywords:** *reconciliation, genocide, Rwanda, justice, Gacaca.*

SAVU TOTU  
ICON AND IDOL

*In this article I wanted to point out to an extremely delicate matter that will always come up in the case of such a delicate topic, as the one presented in the title, one that spurs in the absence of a thorough understanding of the context that configured the issues of the topic at hand in the first place: such is the case of the inadequate understanding of the meaning of the icon. My approach is essentially philosophical, yet complementary to the theological one, while I am aiming to depict the difficulties posed by the approach of such a topic. As a novelty to my approach, I tried to depict the conditions in which the exertion of theological thought leads to heresy when tampered by a philosophical conception (without going into technical details, I only illustrated the sources that motivate the conceptual confusions that lead to erroneous understandings of the meaning of icon).*

**Keywords:** icon, idol, philosophy, theology, logos.

ANDREEA EȘANU  
EVOLUTIONISM AND CREATIONISM IN CONTEMPORARY AMERICA:  
A CASE-STUDY IN THE SCIENCE VERSUS RELIGION DEBATE

*Since Charles Darwin published his controversial book *The Origin of Species* in 1859, and the theory of “common ancestry and descent with modification” severely clashed with the dogmatic position of the Christian Church concerning the origin and history of life on Earth, the conflict between evolutionists and creationists has continuously thrived all over Europe and the United States of America. In this paper I seek to illustrate the complexity of the issue starting from the main historical phases of the dispute recorded during the last century in the United States of America. Then I will address the intricate background and some of the reasons why it has become so delicate and controversial, stressing on the variety of the positions involved. In the last part, I will see what this particular debate brings to the general understanding of how evolutionary science and theistic religion stand one in respect to another in contemporary society.*

**Keywords:** evolutionism, creationism, Darwin, science, religion.

GABRIELA VASILESCU  
PHANTASIA A MEDIATION BETWEEN PERCEPTION (AESTHESIS)  
AND THOUGHT (NOESIS)

*The present paper aims at analyzing the creative force of phantasia, as it reveals itself in various works of art. The concept of phantasia defines the affectivity stirred in the mind of the spectator immediately after ceasing the physical contact with the image, sound, form or colour. This psychological state is opposed in meaning to the apatheia, as pathe (the affectivity) is associated with the affects, which are, in their turn, bound to the bodily perception and senses. Pathe gives dynamism to the phantasia triggered at the end of the sensorial contact and it stimulates the illusions. Only the human being, in its ephemeral passage through existence, can experience the state of phantasia. This specific state is the mingle of perception and judgement which leads to a certain “impression” that we can relate to the illusion, appearance or the fiction we delude ourselves with but which, at the same time, constructs our identity in the realm of culture. The two ontological levels – dream and reality – will never be conciliated; on the contrary, they will eternally keep on alternating in the illusion of fiction. Through this illusion we give life to imaginary things and events and this strive draws together both perception (aisthesis) and thought (noesis). When perception fades away, representation sheds its light on forms, contents, colours, sounds, words, all these being the fittest tools for the artistic expression. Yet each chimeric frame we bear inside is nothing but our cultural identity, “the measure” (as Protagoras said) of our phantasia or, consequently, of the illusion we lived in and we imagined in and by culture.*

**Keywords:** Phantasia, illusion, imagination, chimera, culture.

ADRIAN IORDACHE  
NIETZSCHE: THE METAMORPHOSES OF THE AESTHETIC

*The present article outlines Nietzsche’s views on art. In this respect, it reveals the fact that Nietzsche’s opinions about art are constant, but not consonant and homogeneous. His aesthetic insight is rather protean, that is what is first a metaphysical outlook turns then into a rationalist-skeptical one and finally it gains the features of an aesthetic physiology. The aim of this study is to trace the basic outlines of the evolution of Nietzsche’s thinking by revealing the various aspects of art as well as they appear in Nietzsche’s philosophical system.*

**Keywords:** Nietzsche, art, aesthetics, metaphysics, physiology, life.

CHARALAMPOS MAGOULAS  
THE RIM AS THE PEAK OF AWARENESS AND EMPEDOCLES AS ZARATHUSTRA:  
WISDOM IN THE ABYSS OF FIRE

*At the 17<sup>th</sup> International Conference on General Relativity and Gravitation in Dublin, Stephen Hawking admits he was wrong: even though he supported for some thirty years the theory that nothing can escape from inside a black hole, he just revealed that black holes allow after all the information to come out. Material and radiation, once trapped within the black hole, are lost. This area where everything – but not the information – disappears is framed by a boundary called event horizon. If the black hole is the abyss, the event horizon is the step next to the rim. If only information can escape from the abyss – let us call it “beyond” or simply “death” – there must be someone who collects this information, otherwise there is no information at all; someone who stands at the rim of the pit. The metaphysic allegory is already activated: a Zarathustra being the will to power and aiming at the final transvaluation of all values, stands before the event horizon, decides to betray life in favor of wisdom, jumps into the burning black hole, his Asha Vahishta, bravely enters the ground of negative – the land of not-being – in order to reach the transmutation; it is not the transmutation of values but the transmutation of the principle which gives value to the values: the best truth of death communicates the substance of life. In that case, the definition of Zarathustra’s action is not but a methodological inversion: considering the black hole as an ontologically stable essence, we will produce the narrative of its opposite, the essence to be found outside the abyss. The abyss is a tool, a scheme, a metaphor. Although a construction or a hypothesis, the abyss is the privileged place of the divine loss. In the case of Zarathustra’s evaporation, we cannot help but feel the gap: who is going to narrate Zarathustra’s fight for eternal return? No one else could do this but a poet observing the action at the rim of the pit – e.g. Hölderlin or Arnold. However, according to Aristotle’s Metaphysics we should create the idea of a Third Man who observes the observation of the poet and stands away from the black hole. Thus, the semiotic reduction never ends. Is that nevertheless the meaning – i.e. product of decodification – of the eternal return?*

**Keywords:** black hole, the rim, information, event horizon, Zarathustra.