

ABSTRACTS

PAIDEIA AND EROTIC SEDUCTION IN "ALCIBIADES"

Ștefan VLĂDUȚESCU<sup>1</sup>

**Abstract:** *The present paper is a philosophematic lecture of the dialogue "Alcibiades" by Plato. The method used represents a combination among the meta-analytical, the comparative and the hermeneutical procedures. Overall, the method is associated with the philosophical hermeneutics. First of all, a relative convergence related to the dialogue comprehension can be noticed after having studied the previous interpretations. Well-known specialists, such as A. Koyré, A. Posescu, V. Muscă, J. Brun, Y. Brès, E. R. Dodds, R. M. Hare and N. Denyer interpret "Alcibiades" as illustrating the dialogue experience of becoming aware of the imperative according to which the political man should be primarily educated, learned and then rich. Professor Gheorghe Vlăduțescu suggests a different type of comprehension. He considers "Alcibiades" a "dialogue on self-knowledge," where the interpretation is based on the philosopheme "gnôthi seauton" ("know yourself"). A third paradigm of comprehension is shown by Michel Foucault, who establishes the philosopheme "epimeleia heauton" ("be preoccupied with yourself") as a framework of interpretation. In relation to these three positions, our article analyzes the dialogue under discussion, according to a synthesizing idea. Our thesis lies on the fact that "Alcibiades" represents a paideic seduction, structured argumentatively on the sophistic recurrence to two philosophemes: "gnôthi seauton" ("know yourself") and "epimeleia heauton" ("be preoccupied with yourself"). According to the initial remark, Socrates organizes, reshapes erotically Alcibiades' ambitions to accede to accede to the high-level political power. As a conclusion, the amorous Socrates sets an erotic trap for Alcibiades. Consequently, in the communicational situation developed within the dialogue, we can clearly notice the intricate functioning of both a paideic and erotic situation. The complexity imposed by the process of dialogue decodification originates in the absence of a clear assumption concerning the double relation in progress: apart from the paideic relation, there takes shape, by means of seduction, an erotic relation. By seduction exercised by Socrates, Alcibiades appears both as the object of a paideia and as an erotic object. Paideia (the transformation of cultural acts into life acts) takes place, in the case of Alcibiades, as a pedagogy within a life of spirit: the passage of culture into nonexistence (the paideic instruction) takes place on a seductive, erotic curve.*

**Keywords:** *Platon, paideia, seduction, gnôthi seauton, epimeleia heauton.*

THE WAYS OF KNOWING THE FIRST PRINCIPLE IN PLATONISM

Daniel JUGRIN<sup>2</sup>

**Abstract:** *In the Didaskalikós of Alcinous, the supreme God is an Intellect, and the Forms are his Thoughts. The First God is unmoved and everlastingly active toward the Second God, or Intellect of the World-Soul. God is intelligible and can be grasped in three ways, all established by Plato: dimensional*

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reduction (*aphairesis*), analogy, and analysis according to the “preeminence”. The first way of conceiving God is “by abstraction” of attributes, just as we form the conception of a point by abstraction from sensible phenomena, conceiving first a surface, then a line, and finally a point. The second method is based on the Platonic comparison from the Republic dialogue which values the metaphor of the sun. The third way, mentioned in chap. X of *Didaskalikós*, is the *via eminentiae* and is based on Diotima’s method in the Symposium of Plato.

**Keywords:** Alcinous, the *Didaskalikós*, the First God, knowledge of God, *via negationis*, *aphairesis*.

## NATURA ȘI FORMELE DIVINAȚIEI LA IAMBlichOS

Adriana NEACȘU<sup>3</sup>

**Abstract:** Concerned with an ethical and ontological model of man aimed at his fulfilment in divine perfection, Iamblichus criticizes the principal human forms of divination, in order to describe, as opposed to them, the authentic form of divination, namely sacred or divine divination. Its principle is the following: the knowledge of the cause and essence of becoming leads us to the knowledge of the future. The ability to make predictions about the future is only granted to the gods, because they have a universal knowledge, but the gods offer their power to men that are capable to participate in the divine. This sacred divination occurs only in theurgy, which ultimate goal is the union of the theurgist with divinity, and the authentic divination is the crowning of the theurgy.

**Keywords:** human divination, sacred divination, signs of the gods, natural intuition, divine enthusiasm, divine dreams, theophoria; divination by oracles, divination by light, theurgy.

## KIERKEGAARD PRINTRE PSEUDONIME

Ionuț-Alexandru BÂRLIBA<sup>4</sup>

**Abstract:** This paper examines Kierkegaard’s use of pseudonyms. It is well known that most of Kierkegaard’s philosophical works were written under pseudonyms. Throughout this article I try to put together the reasons and the meanings of Kierkegaard’s pseudonymity. Thus the first part of the essay identifies and explains the main reasons for which Kierkegaard writes under a variety of pseudonyms. Secondly the paper analyses some of Kierkegaard’s most important pseudonyms in order to clarify their hidden meanings. Are the pseudonyms Kierkegaard’s aliases? Are the pseudonymous authors real people? How can we tell the difference between Kierkegaard’s real opinion and the ideas asserted by the pseudonymous authors? These are some of the questions this paper tries to answer.

**Keywords:** Kierkegaard, pseudonyms, existence, repetition, Climacus, esthetic, ethic, religious, faith.

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## MARTIN HEIDEGGER AND FUNDAMENTAL ONTOLOGY

Oleg BAZALUK<sup>5</sup>, Olga NEZHYYA<sup>6</sup>

**Abstract:** *In this article, the authors present that Heidegger's concept of philosophy of life. The authors analyze Heidegger's philosophy which is a significant mark in the history of philosophy and takes an important place in the study of human existence. As a result, on the one hand, Heidegger's philosophy has accumulated the best from classical German philosophy; on the other hand, it has embodied the strengths of the contemporary concepts of life philosophy of Husserl, Dilthey and Jaspers. It was the transformation of Heidegger's views on the life. Thus, the authors examine the evolution of Heidegger's views on the phenomenon of life from Heidegger's early philosophy to his later philosophy.*

**Keywords:** *Martin Heidegger, philosophy of life, ontology, metaphysics, humanism*

## WITTGENSTEIN'S LANGUAGE GAMES AS COMMUNICATION ACTS

Michał WENDLAND<sup>7</sup>

**Abstract:** *This article attempts to apply philosophical solutions proposed by Ludwig Wittgenstein to contemporary theoretical considerations of communication. These solutions may contribute toward the consolidation of communication philosophy against the backdrop of language philosophy. The article includes a consideration of the thesis, according to which the concept of a language game can be compared to the concept of communicative action, and the extent to which Wittgenstein's approach to language may be referred to as interpersonal communication. Particular emphasis is placed on the category of forms of life, interpreted as social practice, in which various communication practices are undertaken and implemented (corresponding to "families" of language games). The text also includes an indication of both the potential benefits of such an interpretative operation as well as some of its limitations.*

**Keywords:** *Wittgenstein, language games, communication act, communication practices, form of life, communication theory.*

## « LA BELLE ÂME » ET LES BEAUX OBJETS DE NOTRE TEMPS

Ana BAZAC<sup>8</sup>

**Abstract:** *We are surrounded by beautiful objects but by bad social relations, would one conclude after the evaluation of the state of our society. But the article does not deal with sociology of art, and lesser with political sociology. Its aim is to give an epistemological and ethical substantiation of an important problem in the present philosophical debates. After defining the objects and their functions, one shows a) the reciprocal compensation between the beautiful and the other functions of objects, b) the historical*

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separation between the concepts, and c) the formation of the idea of unity and reciprocal translatability of the beautiful, the good and the true. The twofold and intertwining relation of the modern man and the world (on the one hand, it is able to consider only the individual, but not the concrete universal: the characterisations and the concepts, as the beautiful, have not in view the relations between domains, but only the objects considered individually/in an isolated way; on the other hand, the modern man cannot translate (reciprocally) neither the domains nor the concepts) does correspond to the concept – actually, to the epistemological model – of Hegel's beautiful soul (*belle âme/ die schöne Seele*). The result is the monstrous (Sloterdijk's translation of Kant's sublime) visible in all the objects, despite their aesthetisation. The idea of unity (and thus, of reciprocal translatability, Kant) of the beautiful, the good and the true – and the critique of the disjunction between the aesthetics, the ethics and the search for the rational knowledge – are opposed to the monstrous in order to demonstrate the necessity of this reciprocal translation but also the real tendency of the present-day people to assume the competence to assess the beautiful beyond appearances.

**Keywords:** objects, Hegel (the beautiful soul), modernity/late modernity, disjunction and unity of the beautiful, the good and the true.

## DISPUTA BENJAMIN - ADORNO DESPRE IMPLICAȚIILE POLITICE ALE ARTEI ÎN EPOCA TEHNICII MODERNE

Dan SISERMAN<sup>9</sup>

**Abstract:** *In this paper, I attempt to analyse the Benjamin – Adorno debate on the political implications of the art in the age of modern technology in art, which up to that point, had not had a substantive role on the interpretation and reflection on art. Benjamin's insights on art have proven to be almost prophetic, to such an extent that the history of the 20<sup>th</sup> century ideologies did nothing more, as I will argue, than keep this new esthetical potential up to date with the existing political purposes. This ambivalent esthetical potential, triggered by the influence of technology on art – seen both as democratic and revolutionary emancipation, as well as ideological manipulation – achieved a level of success that, probably, not many could have foreseen. For this reason, it is not surprising that Theodor Adorno reacted to this diagnosis and responded to Benjamin's question emphasizing that the influence of technology on art does not lead to the democratization and expansion of the revolutionary character of masses, but, on the contrary, it leads to a commodity fetishism, and, implicitly, to a new way of propagating ideological interests. In this light, I will point out that the disagreement in views between Benjamin and Adorno on the influence of technology on art can remain valid for forthcoming attempts to debate on the status of art in the current technological era and its connection with ideology.*

**Keywords:** Benjamin, Adorno, philosophy of art, philosophy of technology, ideology.

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## VALUES TRANSFORMATION IN TRANSITIONAL SOCIETIES: REVOLUTION OR ECLECTICISM?

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*Abstract.* The article examines eclecticism as the attributive characteristic of the existence and the transformation of values in transitional society. Also the possibilities and limits of the defining the processes of transformation of values in a transitional society are discussed.

*Keywords:* transitional society, values, revolution, eclecticism.

## ROLUL METAFORELOR ÎN FILOSOFIA ISTORIEI A LUI HANS BLUMENBERG

Ionuț RĂDUICĂ<sup>11</sup>

*Abstract:* Hans Blumenberg tried to elaborate a better tool for understanding the epochs through the metaphors. In this article we will be focusing on Blumenberg's theory which claims a central role for historical metaphors, such are the starry sky, the shipwreck, the truth or the book. The main question is if this variation of metaphors throughout history offers a better understanding of history.

*Keywords:* Hans Blumenberg, metaphors, philosophy of history.

## PHILOSOPHICAL BACKGROUND OF REVERSE LOGISTICS

Janusz GRABARA<sup>12</sup>, Ștefan VLĂDUȚESCU<sup>13</sup>, Sebastian KOT<sup>14</sup>

*Abstract:* The basic rules of philosophy are present in our everyday life. It is also present in the economy, culture and social life. Even the performance of enterprises has some of its rules, so philosophy is important as an element of each activity. This paper presents the link between philosophy and reverse logistics. The link between them is similar to loop. In both fields of knowledge there is something on the beginning, than its life-cycle is ending but there is still something after this end. On that basis, the philosophy is also present in reverse logistics activities, because they set some processes which lead from point of final destinations of products or wastes to the point of origin.

*Keywords:* philosophy, reverse logistics, life cycle.

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