

ABSTRACTS

I. THE UNDERSTANDING OF TIME AND SPACE

Petre Botezatu: Complementarity and heterogeneity between space and time

Teodor Dima

Petre Botezatu considered that to acknowledge the existence of space–time notions is fundamental in order to establish the theoretical and experimental differences between macrophysics and microphysics. Also, he understood that, unlike the classical physical theories for which the space–time location was a criterion of the reality under study, quantum theory leads to the conclusion that the state of a physical system can not be entirely determined and most of all is not framed by space–time relations. After approximately 40 years, Petre Botezatu considered that the spatialization of time is an idealization process useful for designing new cosmological models, but philosophically it invalidates the specificity of time. Therefore, the Romanian philosopher argued that time has different characteristics as compared to space.

Key-words: causality, space, time, classical physics, quantum physics, ontological causality, perceptual causality, space science, time science.

Time and temporality in Cioran’s early writings

Marin Diaconu

The attempt of identifying in Cioran’s writings a real theoretical substance for his idea of time is a fruitless endeavour. A philosophically articulated concept of time is entirely missing from his work. Nevertheless, a certain existential notion of time and temporality can be derived from his writings, but not as a phenomenalization of time in terms of past, present and future.

Key-words: Emil Cioran, time, temporality, history, eternity, being, non-being, Romanian culture.

Philosophia perennis versus ingenium perenne. Historicity of the Romanian philosophy

Constantin Aslam

The present study aims to illustrate the way in which the binomial *philosophia perennis versus ingenium perenne* thematizes the history of European philosophy. The pattern of this thematization will be pursued in the Romanian inter-war thinking by pointing out the meta-philosophical circumstances of the „*scientific philosophy*” versus „*literary philosophy*” controversy.

Key-words: time and historicity, Romanian philosophy, Romanian culture, *philosophia perennis* versus *ingenium perenne*.

Time and eternity in Cantemir's *Sacrosanctae scientiae indepungibilis imago*

Dragoș Popescu

The present study examines Dimitrie Cantemir's conception of time, conceived around 1700 in Constantinople and published in his *Sacrosanctae scientiae indepungibilis imago*.

In the mentioned writing, the Moldavian prince developed an alternative to the neo-Aristotelian physics of his age which was being promoted by the representatives of post-Byzantine culture in Constantinople and the sources of which were Teophilos Korydalleus' commentaries to Aristotle's works. Cantemir strongly discouraged the attempts of introducing that understanding of physics in the Eastern Orthodox thinking. In shaping his own "theologo-physics", he aimed to keep unaltered the Eastern Orthodox belief which he thought threatened by the pagan philosophy illegally integrated into the Scholastic thinking. In order to reach his goal, Cantemir didn't hesitate to resort to the terminological resources of Van Helmont's theosophy, hostile to Scholasticism as well.

In this framework, Cantemir offers an original point of view according to which time is defined as *ens* (singular universality and universal singularity) and is distinct from duration, the latter being a measurable conventional interval of natural development.

Key-words: time, eternity, *ens*, singularity, universality.

The world of reality subjects: On Constantin Noica's interpretation of Mihai Drăgănescu's *Ortophysics*

Ionuț Isac

"The world of reality subjects..." analyzes the text of the memorandum drafted by Constantin Noica in the year 1984 on the manuscript of the paper the *Ortophysics*, written by Mihai Drăgănescu. The study focuses on discussing the *structuring manner of the nucleus (set) of probable and plausible reasons* of Noica, in the light of which the paper of Acad. Drăgănescu constituted *an exception* for the Romanian culture, which is expressed via several questions, such as: Why did the thinker of Păltiniș advanced the notion of the „world of reality subjects” in the interpretation of the contributions of the *Ortophysics*? What would have been the reason for this paper to „shake” the inertia from the (national) world of culture? Moreover, what could one understand by „the astonishment and the amazement of the non-informed thinkers of the 21st century” as a result of this paper? The impartial observer may notice that Noica's interpretation remained singular in the history of the reception of the *Ortophysics* in the Romanian culture, thus determining, over time, both enthusiasm and, now and then, irony or simply ignoring. In the end of the study, we shall approach two significant aspects, meaning: the actual significance of Noica's memorandum for the cultural world of the Romanian „transition”; the trans-temporal reply of acad. Mihai Drăgănescu to Constantin Noica's reactions towards the *Ortophysics* and the other structural-phenomenological philosophical works, per general.

Key-words: Mihai Drăgănescu's *Ortophysics*, Constantin Noica's memorandum on *Ortophysics*, „world of reality subjects”, Romanian culture.

Constantin Noica on Being and its time

Claudiu Baciu

The metaphysical tradition conceived the entire existence as comprised by a single time and grounded on a homogeneous (and opaque, we might say) Being. However, in Noica's view, since there are no such things as universally necessary structures, each formal articulation of an existential sphere has its own growth and rhythm. As time was regarded, from Aristotle onward, as "measure of movement", the concrete and distinct "measure" of each configuration materializes, in Noica's view, in a concrete time, i.e. in *temporality*. Having different internal ontic mechanisms, the spheres of Being develop their specific structures in a heterogeneous way, giving birth to a heterogeneous time. They are not placed in a universal single time which is given once and for all; instead, each of them has its own time, showing thus a certain organic feature.

Key-words: Constantin Noica, time, ontology, being, becoming.

Cioran between *falling in time* and *falling in temporality*

Ion Dur

Cioran never developed a systemic or systematic view of time. Almost always identifying the existence of time with the physical living of it, Cioran actually underestimated the philosophical concern for time and put it on behalf of "snobbery of irremediable". Conceptually speaking, time appears to him as having no philosophical consistency. In other words, it is a fake coin at the metaphysical level.

Key-words: Cioran, time, history, falling in time, authenticity, lucidity.

Noica on the types of temporality

Ștefan-Dominic Georgescu

The paper deals with the main aspects or modes of time and temporality in two of Noica's philosophical works. The main intention is to establish the role of the concept of time within Romanian way of thinking, as Noica sees it, on the one hand and, on the other hand, to underline the connections and differences between time as an ontological concept and time as an existential feature of Romanian people.

Key-words: time, temporality, ontology, becoming, being.

Being, historicity and hegemony in *Schimbarea la față a României*

Horia Pătrașcu

The article discusses the economic and political actions suggested by Emil Cioran in *The Transfiguration of Romania*, which were seen as necessary in the so-called process of Romania's transfiguration. The transfiguration of Romania means its entering history, therefore time, and its bringing forth to life – given the fact that life is time. Thus transfiguration is Romania's founding process by activating its historicity. From this perspective, the "measures" suggested by Cioran – from Westernization to Nazism – judged at opposite ends by some of Cioran's interpreters, acquire a

totally new meaning, unveiling their sheer unity. If we accept that being and time are placed in an inextricable relationship, the Cioranian endeavour gets enriched with still a larger signification: the bringing forth of Romania into temporality means its bringing into the horizon of being. The concept of transfiguration is related here, as well as in Cioran's other works, to the concept of agony or of the "agonic method". Transfiguration is achieved only by means of agony, by exalting the tragic inherent to conscious life; in the present situation, by pushing to paroxysm the Romanians' discontent as to their condition: their belonging to a small culture. At its peak, such dissatisfaction meets the missionary goal of Romania and its claim to hegemony in the Balkans.

Key-words: history, life, being, transfiguration, hegemony, agony.

Time and temporality in Mihai Şora's thought

Victor Eugen Gelan

The present contribution has the purpose of evidencing both the originality of Şora's understanding of time (and its importance for the question of authenticity, empathy and intersubjectivity), and the possibility of a dialogue with Husserl's understanding of the consciousness of internal time. One of the most important aspects of my paper is the endeavour to bring to light the underlying structure of temporality at work in Mihai Şora's philosophy. The two forms of temporality present in Şora's thought – the temporality "of the Moment" and that "of the instances of countable time" – open up the possibility of a phenomenological understanding of time. Some specific terms which Şora uses to describe the two forms of temporality – like the "vertical plunge", "openness", "disclosure", "the gift of Encounter", "the horizontal walk", etc. – seem, at least at first, to belong to a poetic language, full of metaphors, a language which doesn't seem to have much in common with the rigors of a philosophical language, but they nevertheless reveal some fundamental characteristics of the two forms of temporality. The possibility of understanding and interpreting these forms of temporality as structures belonging to the consciousness of time, in a broad sense (which correspond to the fabric of the real world, according to Şora's ontological model), is another interesting question which will be debated in the present study.

Key-words: time, ontological model, Mihai Şora, Phenomenology, consciousness of time, the temporality of *the Moment*, intersubjectivity, "the gift of Encounter", dialogical philosophy, empathy, *relation*, authenticity.

The experience of spatiality in Alexandru Dragomir's writings

Andrei Simionescu-Panait

My aim is to single out the perspective that Alexandru Dragomir employs, concerning the topic colloquially known as spatiality, first by tying him to Heidegger, and afterwards, to Husserl. His writings are spontaneous, discontinuous in character, in which case I will proceed by the way of deconstruction. I shall focus on stressing the boundaries between Dragomir's concepts and the main notions of both Husserl's and Heidegger's phenomenology. Concerning the two German thinkers, I shall approach sections §22 through §24 from *Being and Time* (discussing the spatiality of the *Dasein*), chapter three from the *Ideas Pertaining to Pure Phenomenology and to a Phenomenological Philosophy – volume II* (the lived body as him own centre) and section §3 from *Ideas – volume III* (the possibilities of somatology).

Key-words: Alexandru Dragomir, spatiality, Heidegger, Husserl, phenomenology.

Time and history at A.D. Xenopol and Vasile Pârvan

Mihai Popa

The current study puts forward a problem that the historians and philosophers permanently took into account: the connections between time and historical becoming. The joint element of the historical theories analyzed – that of the series of development (A.D. Xenopol) and that of the historical rhythm (V. Pârvan) – is the *temporal rhythm* (chronotropy), a concept that developed especially in the biological sciences (medicine), being known also in the modern physics (microphysics). There is a connection between causality, succession, series of development, time and historical becoming, which is explained in the field of the historical ontology. The ratio between the rhythms of the historical becoming and Xenopol's series can be described, in our opinion, by the concept of historical chronotropy.

Key-words: causality, succession, historical series, historical rhythm, chronotropy

The “quick” instant and the gift of music: A phenomenological approach

Ioan Drăgoi

Starting with Mihai Şora's *Clipa și timpul* [Instant and time], my paper will be interested in searching the boundaries of the existential concepts *instant* and *being* (to be). In my opinion, these represent two fundamental words which have followed the development of philosopher's thought starting with his first book, *Du dialogue intérieur* [On Inner Dialogue]. The first part of my paper will consist in a hermeneutical reconstruction of the above relation under three main aspects: 1) the instant as horizon of possibility, 2) the instant as the bearer of human values, 3) the donation of the instant, especially Şora's interpretation of the music phenomenon. Following the course of the mentioned book, my second section will focus on the precarious condition of human being (one of the author's favourite themes since his youth) and I will try to illustrate, from the perspective of the verb to be, the forms of its manifestation. Are the consequences of this precarious condition a danger for the fulfilment of human's vocation? What kind of danger and in what kind of terms are we allowed to speak about M. Şora's idea of salvation? These are questions to deal with in the last section of my paper.

Key-words: instant, to be, universal possibility of being, transcendental values, precarious condition of mankind, salvation.

Faith and place: A phenomenological reconstruction of Mircea Vulcănescu's idea of destiny

Cornel-Florin Moraru

The purpose of this essay is to offer a reconstruction of Mircea Vulcănescu's concepts of *fate* and *place* on the basis of his thoughts found in *Dimensiunea românească a existenței* [The Romanian Dimension of Existence]. In this way, we try to bring the problem of fate in the context of today's philosophy and to sketch a possible answer to it. Therefore, we have to study the way the concepts of *faith* (Rom. “soartă”) and *place* (Rom. “rost”) relate, in Mircea Vulcănescu's works, with the concepts of *world* (Rom. “lume”) and *high time* (Rom. “vreme”), on one hand, and *individual* (Rom. “ins”) and *figure* (Rom. “chip”), on the other. In this way, we will gain as a result some reference points for the construction of the Romanian ontological system sketched by Mircea Vulcănescu.

Key-words: fate, place, ontology, Mircea Vulcănescu.

Farious and nefarious places within Romanian traditional mentality

Delia-Anamaria Răchișan

Within Romanian traditional mentality, there isn't either space, nor infinite, but only good/bad/hidden place and the limit of the world as a known place. The antonymic pairs: inside–outside, indoors–outdoors, here–there, here–beyond, closing–disclosure/protection–imbalance, up–down, order–disorder (chaos) are a sign of farious and nefarious places, which are placed under the reign of the sacred and the profane concepts. The good place (the house, the yard, the fireplace/the hearth), the evil place (the one touched by Iele, a crime's scene, the cursed place, a suicide's place, etc.), the hidden place (the church, the garden, the tomb) reveal traditional individual's mentality and way of thinking, his life's creed, his capacity of confronting the past and the present, in order to lead them to the future. We also must keep in mind that there are also ambiguous places which are perceived either as sacred or as profane (the border, the crossroad, the mill). Magical-ritual practices, crosses, fountains from crossroads are meant to re-establish protection (a defensive function) and to bring back a state of equilibrium. The traditional society's man, who often appeals to empirical knowledge and focuses on the native ethos, tries to face the permanent and continuous change of the habits and the relaxed border between tradition and innovation and he will carefully observe the ancient heritage of his ancestors.

Key-words: centre of the world, centre, farious place, nefarious place, sacred, profane.

Space and time within Romanian fantastic folktale

Oana Chelaru

Into the folktale, space and time get special significances, because they transpose into words an ideal projection, that of the anonymous creators, who imagine the folktale as they would like the world to be. From this perspective, "Space and time within Romanian fantastic folktale" applies to folktales the theoretical ideas previously identified and it highlights some of the specific features that order the narrative construction. The space aspects, for instance, can be detailed into: real spaces, possible spaces, but which are far from the reality due to their specific nature, and spaces of the impossible. Time, on the other side, can be differentiated in segments of text which establish the time of the saying and that of the action, both of them seen in a chronological order and into micro-segments of text which are dominated by the reversing and the inversion of the usual chronology.

Key-words: space, time, unusual birth, initiatory, medial and final formulas.

Space and time as levels of the real

Remus Breazu

The goal of this paper is to achieve an understanding of space and time as they are presented in Constantin Noica's book *Twenty-Seven Levels of the Real*. Although Noica is apparently operating in a formal way, the construction being guided by three classical tables of categories, he manages to do an ontological and dynamic interpretation of the latter. Noica proceeds in a thematic dialectical way, space and time being two of the levels through which the real is determined. Space and time are changing themselves through different stages (spatial centre, spatial field, spatial horizon, space, respectively kairotic time, time of growth and fulfilment, time of limited existence, high time [*vreme*], cosmic time). So understood, space and time are "melted" into another step of the real, namely

modality. I will try to explain these terms, the mechanism of this dynamic and the relationship between the classical categories and the two levels of the real.

Key-words: space, time, categories, levels of the real, becoming.

Reassessment of the concept of time in Nae Ionescu's metaphysics

Alexandru Gabriel Buican

In this article, I aim to grasp the manner in which Nae Ionescu's concept of time is reconstructed. I will focus on the deconstruction proposed by the author in *History of Logic* and on the manner in which the concept of time becomes operational in what Nae Ionescu himself called the man–world metaphysical structural unity. The question addressed is the possibility of thinking time as *topos*, as a place for events, and the way in which such an understanding changes the relation between time and phenomenon.

Key-words: Nae Ionescu, time as *topos*, man–world metaphysical structural unity, static time, dynamic time.

Petre Botezatu: Natural spatial-temporal logic

Elena Calistru

Petre Botezatu built an operative natural logic in which he theorized on the logical operations which take place in the real endeavours of the thinking process. Within this construction, he also developed a spatial-temporal logic, starting from the idea that the multitude of phenomena is partly and irreflexive ordered, and from the idea that the operation of transitivity is performed between different proprieties of space and time, fact which allows the development of some deductive inferences. Although there are spatial relations between phenomena, such as *to the right*, *to the left*, *in front of*, *behind*, and temporal relations: *before*, *simultaneously*, Petre Botezatu used only one transitive relation: *sequencing*, which characterizes both time and space. He described a system of spatial-temporal deductive inferences, system which consists of four inferential tables, each having four logical figures.

Key-words: spatial-temporal operational logic, spatial relations, temporal relations, inferential tables.

Temporal reality and fictive being at I.D. Gherea

Viorel Cernica

The author illustrates Gherea's phenomenological method by comparing some of his concepts with certain elements of Husserl's constitutive phenomenology. The applied phenomenology of Gherea reveals the contradictions of common sense, which are determined by passing from the "fictive being", a kind of impersonal genuine consciousness, to the social being, i.e. the man in the "life-world"; this passing entails the personalization of fictive being's consciousness and, at the same time, the transformation of temporal reality (actual time of an actual consciousness) into the conventional time of experience.

Key-words: temporal reality, time, fictive being, ego, sociality.

II. SPIRU HARET CENTENARY (1851–1912)

The philosophy of education at Spiru Haret

Alexandru Surdu

Spiru Haret applied an entirely new philosophy of education with excellent results. His philosophy of education is none other than the *pedagogy*, which one should clearly distinguish from education. Education is the institution of school at all levels, while pedagogy is the theory of education.

Key-words: Spiru Haret, philosophy of education, pedagogy, Romanian formal education.

III. RESTITUTIO

Ioan Petru Culianu, Mircea Eliade and *felix culpa*

Liviu Bordaș

The article discusses Culianu's attitude towards the accusations of philo-fascism and anti-Semitism brought to Eliade since the 1970s, and especially after his death (1986). Among the burdens which he assumed as part of the inheritance from the master was that of clarifying his interwar political involvement and of showing the lack of foundation for the faults of which he was being accused. Besides the texts published by Culianu on this topic which have already been discussed, we have introduced several new elements: 1. his correspondence with an American pupil of Eliade and the best of his biographers, Mac Linscott Ricketts (published in the Appendix 1 to the article); 2. his direct and indirect relationship with another Romanian disciple of Eliade, Adriana Berger, on the basis of her correspondence with their common master (published by us elsewhere) and with M. L. Ricketts (to be published soon); 3. Culianu's lesser known and even less discussed writings about the *felix culpa* of Eliade (one of them published in the Appendix 2 to the article). Contrary to what some authors have argued about the attitude of "the last" Culianu toward his *maestru*, these sources show him preoccupied with defending Eliade from false accusations of the detractors, just as in his earlier articles. He rejected the allegation that Eliade became a member of the Iron Guard and argued that his sympathy for the Legion (considered a movement of spiritual and moral reform) was the result of a political naïveté without consequences. He also denied the existence of any philo-fascism and anti-Semitism in his political and scholarly options, during those years or in the following ones. Nevertheless, despite this clear evidence, we consider that the question of Culianu's attitude toward the *felix culpa* of Eliade remains still open. Only the publication of the whole of Culianu's manuscripts, of his journal, and his correspondence, will enable us to reach safe conclusions on this subject. Until then, it should be hoped that the discussions will take into account not only all the data of the problem, but also all its indeterminates – a thing which, regrettably, has been seen rather rarely in the two decades elapsed since Culianu's death.

Key-words: Mircea Eliade, Ioan Petru Culianu, Mac Linscott Ricketts, Adriana Berger, Vittorio Lanternari, the Iron Guard, Fascism, anti-Semitism.