

ABSTRACTS

**FORM UND MATERIE BEI ARISTOTELES
ERSTER TEIL: DAS ENIGMA METAPHYSIK ZETA 3**

Gianluigi SEGALERBA

Abstract: *This essay is the first part of an analysis on the form and matter in the works of Aristotle. Within the whole analysis, I shall examine passages taken from different works of Aristotle that are relevant to the investigation on form and matter. In this essay, I shall focus exclusively on the chapter Metaphysics Zeta 3.*

The concepts of substance, matter, ontological subject, form, composite substance, this something and separated, which are consistently used by Aristotle within the development of the mentioned chapter, will be part of my survey of the contents of the chapter. The central argument of Metaphysics Zeta 3, which maintains the equivalence between substance and the feature represented by ontological subject, and which leads, through this first equivalence and through the equivalence between matter and ontological subject, to the result that matter is (the only) substance, will be investigated step by step so that all presuppositions, entailments, and consequences of the argument itself can be clearly shown. The problems which are caused by the mentioned equivalence of substance and ontological subject will be pointed out during my look at the chapter's contents. In particular, Aristotle cannot accept that, in spite of the ontological subject being a correct feature of substance qua substance, substance is therewith reduced to matter. Being the ontological subject does not represent the only ontological feature of substance qua substance; the ontological features too of substance qua substance that are represented by being a this something and being separated belong to the concept of substance: they can never be forgotten within a right interpretation of substance. The identification of substance only with matter can never be accepted.

Only the ontological values of substance represented by the form and by the composite substance possess the ontological features "being a this something" and "being separated". Therefore, the ontological values of substance as form and as a composite substance must always be reckoned with in a correctly interpreted ontology. Neither of these values can be forgotten within an accurate inquiry of ontology. Hence, regardless of whether matter is substance and is correctly interpreted as substance, the values of substance as form and as composite substance must belong, in Aristotle's view, to any right ontological system whatsoever.

The plurality of values for substance, which I personally advocate, finds confirmation thanks to chapter Metaphysics Zeta 3: Matter, form, and composite substance all represent values for substance, despite the differences which they have as regards their own ontological features.

Keywords: *Metaphysics Zeta 3, substance, Aristotle, ontological features, subject, Matter, Form, composite substance, ontological values, This Something, separated.*

ECOURI ARISTOTELICE ÎN PROTREPTICUL CĂTRE GRECI SCRIS DE CLEMENT
ALEXANDRINUL

Constantin-Ionuț MIHAI

Abstract: *The main aim of this article is to investigate some passages in Clement of Alexandria's Protrepticus to the Greeks in which the Christian author drew on the Greco-Roman tradition of the philosophical protreptic. I will focus my analysis on those passages which are thought to contain Aristotelian echoes and which are occasionally used in the reconstruction of the lost Protrepticus written by the Philosopher of Stagira. Since Clement does not make any explicit reference to Aristotle's Protrepticus, establishing correspondences between the two works, as well as demonstrating Clement's direct dependence on the Aristotelian model still remain a source of dispute among scholars. In this paper, I will discuss the validity of such suggested parallels between the two works and I will try to provide new arguments for a direct dependence of Clement's work on Aristotle's Protrepticus.*

Keywords: *Aristotle, Clement of Alexandria, philosophical protreptic, ancient philosophy, early Christianity*

LE SUJET DE L'HISTOIRE DANS LA
CRITIQUE DE LA RAISON DIALECTIQUE DE SARTRE

Adriana NEACȘU

Abstract: *According Sartre, the principal agent of history is the individual, who lives in a proper manner the universal abstract, and for that he is the concrete, singular universal, i.e. a totality lived, which is expressed entirely in its manifestations. Such an individual gives the content of the concept of subjectivity, seen as a relation between subjective and objective, as mediation between two successive objective moments, as internalization of the external and externalization of the interior. In fact, the subject of history is the individual man who, through praxis, which is a work activity, projects himself beyond himself to make history and find himself in it.*

Keywords: *Sartre, individual, subject, subjectivity, objectivity, history, praxis, Marxism, existentialism, singular universal.*

LE TEMPS D'AGIR

Ana BAZAC

Abstract: *The paper focuses on the kairos in the political space and, concretely, in the present political space. After the highlighting of the meanings of the concept of kairos in the public space, the discussion concerns the consequences of the missed kairoi. Even the establishment of kairos in the political actions is the result of the power relations and emphasizes the deep antagonisms between those who decide the political priorities and those who cannot do this. These antagonisms create a*

wasted time, a permanent adjournment and sudden decisions made at the last moment. All this affects the time of the individual and his responsibility towards his own time and that of the social ensemble. The analysis of the major reforms undertaken for 30 years by world politics leads to the conclusion that there is not only a delay between the intentions expressed and their results, but also a halo of political speeches that hinder the unveiling of processes and their causes. Concepts such as irreversibility, the implacable (the inevitable) and the remedy allow for a broader interpretation of time control and political action. Philosophy makes it possible to understand that the present state of emergency requires the participation of the world population in the political decision. The appropriation of time as the most important wealth of man also means that one assumes the decisions concerning the kairos: all this requires the overcoming of the current divisions within the power relations.

Keywords: kairos, politics, state of emergency, freedom, action, power, multitude, wasted time.

ONTOLOGY OF ART IN THE CONTEXT OF NETWORK CULTURE

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Abstract: *The article deals with the metamorphoses of contemporary art caused by the development of informational-communication technologies. The authors argue that development of the Internet and microprocessor technologies change the ontology of art: the means of storing and reproducing works of art, the ways of creating them and the laws of perception. The Internet user becomes not only a consumer of cultural benefits, including art, but their co-author, at the very least. Communication becomes one of the main functions of culture, while a work of art starts functioning as an object of communication. This results in distancing, dissociating a Spectator (/Reader) from the artistic content of a work of art and even from their own esthetic feelings. Moreover, irony becomes the prevailing rhetoric of perceiving a work of art in the Internet.*

Key words: art, reproduction, informational-communication technologies, cyberculture, digital art, irony.

THE CULTURAL IMAGE OF LEADERSHIP IN THE SYMBOLISM OF A SKYSCRAPER

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Boris Georgievich SOKOLOV

Larisa Pavlovna MORINA

Liubov Iurievna IAKOVLEVA

Nikita Olegovich NOGOVITSIN

Abstract: *Changes in the line of the development of the culture of contemporary society, which until recently stayed within a common mainstream globalization trend, have exacerbated the issue of changing the paradigm in urban approaches in the era of postmodernism. The involvement of axiology tools in the discussion of architects, city-planning councils, and investors about finding new horizons*

for high-rise construction is quite timely. The system-structural method, as well as the method of philosophical interpretation, made it possible to formulate the problem of finding analogies in the interpretation of the phenomenon of a skyscraper. The objective of this paper was to study a skyscraper as a special cultural phenomenon, symbolizing the strive for power. The implicitness of the hermeneutics allowed us to articulate new meanings in the modern perspective of the skyscraper phenomenon. It has been established that, as a symbol of power and cultural leadership, the architecture of a skyscraper, while maintaining its relative independence from the cultural landscape, affect the infrastructure of urban space and represents globalization processes in the contemporary cultural environment. This study used a feature of the metaxological method, which captures new meanings in the dialectical flow of choice. Thus, realization of the consequences of the connotation "height is the power over nature" can discover new axiological tools and, with a holistic approach, correct the imbalance in terms of the prospects for high-rise construction.

Keywords: skyscraper, symbolization of height, cultural leadership, power, philosophical hermeneutics.

HACIA UN NUEVO MODELO DE JUSTICIA SOCIAL EN EDUCACIÓN

Vanesa SAINZ

Abstract: *From an approach based on human development, cosmopolitan citizenship, and development of capabilities, a model of Social Justice is proposed in the field of education. It is intended to clarify its definition as well as the most important means and ends to achieve Social Justice. This will be obtained through redistribution of resources, goods and capabilities; recognition of diversity; and representation or active participation of all citizens. These are proposed as the main means or dimensions of Social Justice, to reach the development of all capabilities of the human being, personal and community wellness and formation of Social Justice-oriented citizens, pursuing development of human dignity as the final goal.*

Keywords: Social Justice, Education, Redistribution, Recognition, Representation, Human development.

VALOAREA RESPONSABILITĂȚII ÎN CULTURA VECHILOR SATE DEVĂLMAȘ ROMÂNEȘTI. UN STUDIU DE ISTORIE SOCIALĂ

Cristinel TRANDAFIR

Abstract: *A product of human consciousness and self-knowledge, freedom, the first of the features of the individual endowed with reflexive abilities, is inseparable and always acquired morally along with responsibility. In fact, between the regulatory values of freedom and responsibility there is a relation of functional dependence: where one is missing, the other cannot be found there.*

These considerations are valid, of course, for the old world of the Romaniandevalmaș village. A peasant of devalmaș village is free only insofar as he remains the depositary of his own responsibility. Conversely, by ignoring or alienating it, he loses his freedom and becomes serfs. Indeed, the process of "rumanizare" or "vecinizare" of the romanian peasants, their servitude in general, must be thought of

as a consequence of their loss or alienation of the right of responsibility. In the following article we will try to establish the meaning of the moral value of the responsibility as it worked in the personal and social life of the old Romanian devalmas peasant. We will show on this occasion that the valuation of freedom and responsibility by the old Romanian peasants stems from their belief in free will and we will observe how the moral rule of responsibility works in the family, in the personal household and in the village community, as well as in relation to the state institution.

Keywords: *responsibility, ability to chose, freedom, equality, property, tributal system, moral values.*