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on
HUMAN BEING IN CONTEMPOPRARY PHILOSOPHY**

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**Organizers:
Volgograd State University, Russia
"Stefan cel Mare" University, Romania,
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"Simeon Frank" International Society**

Volgograd

Keynote speaker
International participant
Russian participant

Abstracts of the papers accepted for presentation during the Conference

A

Akanshka, Malhotra (NALSAR University of Law. Hyderabad, India)
Globalization – a sin or boom ?

In economical prospects globalisation would be *process of homogenizing prices, products, wages, rates of interest and profits*. Globalization, if executed fairly has many positive angles, as it brings efficiencies and dependency of resources of countries for the *benefit of all instead of one* which otherwise had potential of cutting down other from the map. Basically leads to exchange of ideas knowledge and cultures between different countries. This leads to *increased economic productivity* by efficient *allocation of resources* and achievement of interdependence for products not produced by one country to another and this increases comparative advantage of one country over other for goods and services in which other country specialize, so that benefits are globally enjoyed.

Al-Badayneh, Diab (Tafila Technical University, Tafila, Jordan)
Human Rights in Inforrmation Age

This paper aims at describing the current status of human right in informational age. It explains some of the mayor challenges to the human rights pose by new technologies especially the computer, communication, internet, and the mobile.

Threats to humans rights are not limited to the threats of the physical reality but also to the threats of the virtual reality where the assault of identity; place; time; community and reality. Software filtering resects access to information, (i.e., PATRIOT law). Globalization affects the decision making and transfers it from national authority to the international organization.

Human rights protections and violations' settings have been shifted from the physical reality to the vertical reality where the boundaries are undistinguishable. New electronically world order has been emerged. Rights of virtual interaction, free access to information, form organizations where no government control or censorship can be exercised.

The human rights of particular importance to the information society are: freedom of expression and information, gender, equality, the right to privacy and the right to education. Human rights are fundamental to every society. Types and practice of the human rights has change according to the type of society .New rights in Information society has been raised.

A need to remove barriers to the free information flow, and strengthening "public voice" NGOS to ensure the participation of society in decisions concerning information society. The universal declaration of human rights (UDHR) makes it obligatory that each state has to protect the rights of privacy and freedom of expression.

Alexe, Maria (Bucharest technical University, Cucharest, Romania)
Bucharest as a Mark of Spiritul Identity in Mircea Eliade's Work
There is no other writer in Romanian literature to assume so many identities. When he became the leader of his generation, Eliade went to India and tried to be a real Indian scholar. At the end of the Second World War he choused the exile instead of a chair at Bucharest University. Lisbon, Paris, London and finally Chicago are some places where Eliade stayed and wrote, but deep in his unrestless soul he kept Bucharest the town of his childhood and young ages. The paper presents the way in which Eliade's magic image can still be discovered in contemporary Bucharest.
The paper will be illustrated by 20 photoes

Amalancei, Brindusa (University of Bacau, Romania)
Apparitions de la féminité dans l'œuvre de Mircea Eliade
Dès son premier roman, *Isabel şi apele diavolului*, Mircea Eliade règle la dialectique *sacré* – *profane* par l'intermédiaire du principe féminin. L'écrivain part du statut de la femme ayant un rôle de salvatrice (Isabel), assez incertain et faiblement motivé, et il évolue vers une vision plus complexe, mettant la relation homme – femme sous le signe de la spiritualité et de la recherche du moyen pour refaire la liaison avec la divinité.

Andronic, Amalia (University of Bacau, Romania)
Parler sans mots: le dialogue silencieux des gestes
Toujours nous parlons deux langages: le langage des mots et le langage des gestes. Les mots sont des signes, mais ils ne sont pas seuls. Les gestes sont aussi des signes qui peuvent accompagner ou substituer les mots, c'est-à-dire, une sorte des "mots invisibles". La liaison entre le langage et les gestes est essentielle parce que tout les deux correspondent à une grande nécessité de l'homme, celle de communiquer. Les gestes "parlent" et ils offrent un surplus d'information – le dialogue silencieux des gestes qui nous dévoile la personnalité. Dans ce contexte, savoir les déchiffrer correctement est fondamental. Un argument et, en même temps, une provocation pour les étudier de suite.

Abstracts of the papers accepted for presentation during the Conference

Ardeleanu, Sanda-Maria ("Stefan cel Mare" University, Suceava, Romania)
Mircea Eliade - l'Europeen

Le grand théoricien de l'histoire des religions qui vécut et mourut sur le Continent Américain, fut, sans doute, par la sève de sa création, par l'ampleur de son propos, par sa curiosité intellectuelle et son pouvoir d'ouverture, par son optimisme propre au paysan roumain dont le christianisme est naturellement œcuménique, un véritable esprit européen. Dans son *Journal*, le 3 janvier 1963, il écrivait : « Moi, j'essaie d'ouvrir aux Occidentaux des fenêtres vers d'autres mondes – même si certains de ces mondes ont sombré, il y a une dizaine de milliers d'années ». Son rêve exprimé dans *L'opium des élites* de dénoncer « l'extraordinaire falsification de toutes les perspectives artistiques, le triomphe de l'incompréhensible *comme tel*, la confusion des valeurs qui fait qu'aujourd'hui tout est possible » continue à rester le rêve de l'intellectuel européen. Notre travail se propose d'identifier, à travers l'œuvre de Mircea Eliade, les marques de son identité européenne quoiqu'il fût le créateur du terme de *planétarisation*, qui le définit, sans doute, par sa signification culturelle englobante mais qui, néanmoins, ne contredit pas son essence européenne.

Aristh, Mirela (University of Bacau, Bacau, Romania)
Mircea Eliade et l' herméneutique militante

L'herméneutique de Mircea Eliade intègre les sens anciens et les inclut dans de nouvelles synthèses par un processus significatif argumentatif. La découverte d'une signification représente, chez Mircea Eliade, la découverte et la consécration d'une valeur et d'une valorisation. Notre démarche part de la prémisse que le phénomène religieux est, à la fois, un fait historique, culturel, sociologique et même psychologique. Ainsi peut-on mettre en relief la simultanéité des sens d'un symbole, d'un phenomène religieux ou d'un mystère, dans son hypostase de principe métaphysique. Une préoccupation constante de l'auteur est la quête de la certitude absolue, d'une relation fondamentale, durable. L'interprétation herméneutique re-configure, chaque fois, cette réalité. Même si les significations changent par de nouvelles expériences, par des modifications du langage, des phénomènes culturels et des intentions, on arrive toujours à une dernière signification, à une dernière interprétation, qui prend la forme d'un jugement universel concernant l'existence et la valeur.

B

Bujor, Ramona-Elena ("Al. I. Cuza" University, Iasi, Romania)
Une perspective phénoménologique existentielle sur le Mythe de l'éternel retour : Mircea Eliade et Jean-Paul Sartre
Dans le contexte d'une philosophie pour laquelle l'être humain est un être historique, le philosophe des religions Mircea Eliade nous propose un saut, une coupure dans notre pensée et expérience: on peut se sauver de la domination de la «Terreur de l'histoire» par reconsidérer herméneutiquement les mentalités archaïques, assumant d'une manière tout a fait différente la condition temporale de notre être : essayons déchiffrer, dans le temps profane, le sacré: un mode d'être, tout a fait différent, qui est plus à nous que le temps profane, et qui a une priorité ontologiquement axiologique, non seulement chronologique. Dans notre essai on souligne l'écho que la méthode de Mircea Eliade a eu dans l'oeuvre d'un ses contemporaines. Même Jean-Paul Sartre – dont l'existentialisme élimine la «transcendance verticale» - utilise la herméneutique des mythes et des principes d'expériences archaïques, dans Saint Genet, comédien et martyre. Toute la vie de Jean Genet est un chemin initiatique, un labyrinthe vers le Centre, une recherche de soi-même. «Le Voleur», «Le Saint», «Le Poète» - chacun d'eux est une initiation dans les mystères de l'Etre et du Néant, qui répète la crise originelle d'illo tempore. Dans La Nostalgie des Origines, Mircea Eliade nous dit que l'initiation entraîne la mort et la résurrection, la destruction et la re-création. Chaque initiation est la mort de Jean Genet et du Monde, et, cependant, la re-création de soi et du Cosmos.

Buzoianu-Cirtita, Cristina (University of Bacau)
L'Etre humaine dans la philosophie politique de J.J.Rousseau
Rousseau marque la première rupture avec la philosophie réfléchie contemplative en même temps avec le réveil de la conscience philosophique moderne par rapport à l'aliénation sociale et humaine. Dans sa philosophie existe une distinction entre la nature humane, la condition humane et l'essence humane. L'homme est affecté pour toujours dans sa nature pure et véritable et se transforme en profondeur, il devient un autre qui se cache devant des masques. Ainsi il oublie ce qu'il est vraiment parce il est toujours un homme divisé.

C

Cernica, Niadi ('Stefan cel Mare" University, Suceava, Romania)
Sur quelques risques de la globalisation
Dans notre article, nous avons observé le processus de globalisation sous l'aspect des graves risques qu'il fait encourir. La globalisation est, d'abord, une réalité économique. Les aspects liés à la politique, à l'économie et au social, conséquences de la globalisation, sont autant de risques que les pays en voie de développement ne peuvent se permettre. Les décalages entre pays perdants et pays qui gagnent suite à la globalisation ont des conséquences politiques douloureuses. Beaucoup des promesses de l'idéologie pro-globalisation s'avèrent sans fond. La globalisation est un phénomène aux graves conséquences, ce qui impose de repenser complètement ce phénomène.

Clipa, Otilia ("Stefan cel Mare" University, Suceava, Romania)
La théorie platonicienne de la motivation humaine
L'ouvrage a comme sujet la description de la motivation humaine dans l'œuvre platonicien. On a essayé décrire les perspectives actuelles sur la motivation humaine pour analyser son apparition dans l'œuvre de Platon.

Cmeciu, Camelia (University of Bacau, Romania)
Metaphors as a means of generating creativity in politics
To link politics to creativity might seem, at first sight, far-fetched because political discourses have been labelled as uninteresting and usually marked by a tedious repetition. I consider that metaphors, through the process of unifying reason and imagination (G. Lakoff & M. Johnson, 1980, M. Danesi, 1993), constitute one of the best means of escaping the monotony, most (election) political discourses seem to be "condemned" to. The 2000 and 2004 election campaign brought a metamorphosis in the way in which a candidate's image is moulded, and this change was achieved by Traian Basescu, the President of Romania.

Cmeciu, Camelia (University of Bacau, Romania)
&
Drugus, Liviu ("George Bacovia" University, Bacau, Romania)
The culture of efficient intertextualization in the Romanian election discourse
Any political discourse applied in the election campaign is focused on efficiency, i.e. on attaining the proposed ends/goals/subgoals/aims/purposes with a

minimum effort or resources/means consumption. The authors will associate efficiency with the new culture of transtextualization within the Romanian political context. A lot of human/social dimensions (political, economic, ethical, social, legal, psychological etc.) are closely "interwoven" and "melted" in a transdisciplinary insight generated by a two-fold approach: a managerial perspective and, respectively, a semiotic one.

Cornberg, David (Taipei, Taiwan)
The Split-Plane Hypothesis: Animism, Theism and the limit of Signification
The change in the structure of divine-human relationships from animism to theism shows proximity then separation of the realms that results in signification. This oscillation of the plane between emr and spiritual energy, between the channels of the senses and the channels of the psyche, between what we access through the senses and what we access through the psyche, shows us the limit of signification. Signification's limit constitutes itself in the transparentizing of experience as increasing and decreasing opaqueness. As the opacity of the signifier decreases, the distance between it and the signified decreases until signifier and signified appear as one event, neither a sign nor something for which the sign stands. The "for which" of the basic semiotic dynamic, that a sign is something that stands for something else, melts and congeals along the axis of transparency that reflects in our experience the degrees and qualities of separation/non-separation between sensible and intuitable energies. Animism expresses enmeshment in the register of divine/human relationships while theism expresses separation in the same register. Neither expression is either absolute or permanent. Taken together, these expressions manifest polar limits of the oscillation that appears in many images such as the two fish of the Piscean Age and the coalesced liquid energy pouring from the jar of the Aquarian water-bearer. Astrological images, however, are not based on objective experiment in the sensible realm. They transfer into visual imagery intuitions of the structure of our universe based on contemplative study of the relationships among types of energy in our solar system. The energic structure of our solar system then stands, as signifier in astrology, for the structure of the universe, as signified in physical reality: the coeval plane of human experience, both sensible and intuitable. This duality extends both macroscopically and microscopically. Taking the sensible universe as a complexity of scales, we may find, in its smallest observable condition, the quantum condition, the oscillation between wave and particle against the background of creative and constructive space, which shows the ambivalence

and limit of signification in the relativity of wave and particle phenomena in the most elementary states of matter/energy. The split-plane hypothesis allows us to organize, with a minimum of obfuscation, these various observations that bring us to a more complete understanding of the semiotic project.

D

Dascalu, Dan ("Stefan cel Mare" University, Suceava, Romania)
La manipulations des foules inteligentes
Dans une organisation sociale basée sur la communication, soit elle sophistiquée, le contrôle de l'information introduit dans le system persiste. Les manipulateurs sont moins visibles, la manipulation est plus discrète et plus diffuse, mais elle peut apparaître. Nous sommes, donc, au début d'un nouvel *âge des foules* qui pourrait être plus démocratique, ou non.

Drugus, Liviu ("George Bacovia" University, Bacau, Romania)
Redefining and interconnecting the disciplines that study human action – a way to a transdisciplinary Social Semiotics
The so called Social Sciences are only narrow slices of social knowledge on human action. The false distinction among Politics, Economics and Ethics is the most shocking one after realizing all its bad consequences in the effectiveness, efficacy and efficiency of any human action. Applying End-Means Methodology (for short EMMY) I concluded that all three former disciplines are but a continuum of individual and social essences. The aim of this paper is to change the teaching of social knowledge and to create a unique and congruent corpus of a true transdisciplinary Social Semiotics as a better ground for social understanding and for improving the individual and social practice.

Durac, Livia („Petre Andrei" University, Iasi, Romania)
Globalization: an opportunity or an abstacle to communication ?
The problematic of globalization phenomenon, with its various uncontestable depth implications for *all* human life components generates a continuous interest and concerning from specialists belonging to a variety of domains. No matter if we accept it or not, if we do understanding it more or less, if we want to see its effects or we don't, and it doesn't even matter if this thought frightens us, globalization will come; this is more and more obvious for everyone, as the time

goes by. Often controversial phenomenon, but also advocated sometimes, globalization is characterized by a definitely common feature with that what we have used to think at, and say about, when we refer to communication process: that is, as we know, no human life domain is capable of functioning without communication; in the same way globalization influences each living form of human civilization.

From the huge number of transformations, which will be generating by the impressive phenomenon of globalization, the accent in this paper is on communication component, a motivation for that – which is also a common sense one – is that the communication process remains the fundamental element for every *human interaction* form. For this reason, when we talk about globalization, we *must*, first of all (before political, economical, social, cultural spheres), take into consider with due attention the *communication* process, because on such a basis and strictly dependent of it all other defining components of globalization will be unified. We shouldn't have to ignore nor minimize its role, although – unfortunately – in all this framework of what globalization implies, communication is often treated and also considered as "a problem among others" when its place is central, a fundamental one.

The present paper focuses on identification of those factors, which can both improve and facilitate communication process, as well as those ones, which could obstruct it, everything on globalization background.

Durac, Livia ("Petre Andrei" University, Iasi, Romania)
Mircea Eliade: the hermeneutics of the religious phenomenon
Mircea Eliade saw the *history of religions* discipline as an "integrative" one; the person who wants to make from history of religion his faithful mission, must to fully realize its role by understanding, also accepting the fact that he has to place the religious phenomenon within the spiritual field, identifying that "something" that the religious act denotes as trans-historic. Indeed, the religious phenomenon should use *complete hermeneutics*.

F

Fînaru, Sabina ("Stefan cel Mare" University, Suceava, Romania)
The "post-" or the "past" Mircea Eliade ?
The historian of religions and writer Mircea Eliade represents the archaic and the modern man as a cultural being. His work reflects the clash between tradition

and innovation in the moments of transformation of spiritual paradigms, in relation to their local manifestations. In postmodern culture, globalization enforces this cultural plurality, and the language experience reshapes man's traditional ontological experiences. The work follows Mircea Eliade's theoretical vision in its literary manifestation, in relation to the postmodern cultural aesthetics.

Floroiu, Mihai (University of Craiova, Craiova, Romania)
Aspects philosophiques et juridiques dans l'oeuvre de Mircea Eliade
Né le 9 mars 1907 à Bucarest et décédé en avril 1986 à Chicago, il publia son premier article, *Comment j'ai découvert la pierre philosophale,* à l'âge de 14 ans. Depuis, pour lui, la philosophie sa raison d'être. Après avoir séjourné en Inde, pour préparer sa thèse de doctorat, *Le Yoga, immortalité et liberté,* Mircea Eliade, qui fréquentait régulièrement les rencontres d'Eranos (fondées par CG JUNG) à Ascona (Suisse) rédige 1945, en roumain, *Les prolégomènes à l'histoire des religions,* apparus par la suite en français en tant que *Traité d'histoire des religions,* en 1949, pour se dédier jusqu'à la fin de sa vie à l'enseignement de l'histoire des religions à l'Université de Chicago, après une période mouvementée dans sa vie.

G

Grurengard, Emanuel (Shenkar College of Eng. & Design, Ramat Gan, Israel) &
Gruengard, Ora (Shenkar College of Engineering & Design, Ramat Gan, Israel)
Technology and Alienation: The Case of Distance Learning
In the paper we examine the existentialist conviction that technology is involved with alienation by studying the case of Distance Learning via the Internet. We approach the subject from two different and sometimes conflicting perspectives: One of us, relaying on the example of Distance Learning, claims that it is precisely the technology that calls that conviction into question. The interaction it enables between the participants creates "intimate anonymity" that is true and fulfilling, and thereby reduces the sense of alienation and isolation. The other insists that "virtual intimacy", despite some important practical advantages that it might have, is not the "real thing" that according to the existentialists is impossible under the conditions of anonymity.

Guliciuc, Emilia ("Stefan cel Mare" University, Suceava, Romania)
Les universalites de la dimension roumaine de l'Être

Dans une époque de la *nouvelle globalisation* le problème de l'apprentissage des dimensions nationales de la pensée philosophique est devenu de plus en plus nécessaire. Il semble que la mission des philosophes d'un pays devient celle de re-découvrir, re-dimensionner et re-définir la force de la tradition spirituelle dans les conditions de la globalisation. On trouve ça dans la Roumanie aussi.

 Cet œuvre analyse quelques opinions de certains penseurs roumains sur la dimension roumaine de la philosophie. Même du début il y a le dilemme lié de l'existence d'une philosophie spécifique pour un cadre ethnique. Y a-t-il une philosophie roumaine (ou une philosophie dans un autre cadre national) ou une philosophie unique, sans garantie?

Un philosophe roumain, Alexandru Surdu, dans l'œuvre *Vocations philosophiques roumaines*, appréciait: en faisant abstraction de la philosophie antique grecque, ou personne n'a contesté son spécifique, mais de laquelle on peut dire qu'elle a un caractère national grecque, on constate tout au long du Milieu Age, la tendance permanente d'unification de la problématique de la philosophie. L'utilisation de la langue latine comme langue officielle de la philosophie et la domination de l'Eglise catholique dans le monde occidental ont contribué aussi à cette tendance. On est arrivé faire difficilement la distinction entre la nationalité et l'ethnie d'un philosophe.

Les choses sont changés commençant à l'époque moderne. La philosophie empiriste, par exemple, fut une réponse spécifique des anglais aux demandes de leur pratique, la philosophie française s'est imposé par son rationalisme (qui est un type d'intellectualisme, après A. Surdu) et on peut continuer. Quel serait le spécifique de la pensée roumaine dans ce sens?

L'originalité de la philosophie roumaine on la cherche soit dans la tradition culte, fondée sur l'écriture et la systématisation scientifique des informations, soit dans l'oralité et la création populaire.

La conclusion c'est que la philosophie roumaine *doit se libérer de la pression de ce spécifique,* pour évoluer dans une direction contraire à ses dates. La chance la plus générale de validation de la philosophie roumaine dans l'avenir est celle de rapporter *critiquement* le problème de notre spécifique national, par une séparation de ce spécifique, en se détachant de lui, sans s'impliquer en ce thème.

Guliciuc, Roxana-Ema ("Babes-Bolyai" University, Cluj-Napoca, Romania)
Le discours religieux/les mythes. Le roman dans la vision de Göran Tunström
La plupart des heros-enfants de Göran Tunström s'expriment à l'aide d'un

discours non-religieux. Cependant, la divinité occupe une place importante chez les adultes, etant un moyen de recréer le monde, de la reinventer. Les gens trouvent dans ce discours une compensation par rapport à leur situation dans la société suédoise.

Par contre, les mythes traversent l'entière oeuvre de Göran Tunström. Dans ce contexte, Orphée reste la figure la plus emblematique, le symbole de la douleur qui détruit la plupart des personnages: Aron, Sidner (L'Oratorio de Nöel); Johan, Fredrik (Le voleur de Bible).

Guliciuc, Valeria-Alina ("Babes-Bolyai" University, Cluj-Napoca, Romania)
Solving conflicts in our nowadays society
Too often, struggles became out of hand and degenerate in outrageous conflicts. This is due, first of all, to the fact that we do not try to solve the conflicts in their latent stage, and we interfere when is already too late. Studying the outcome of a conflict, may help us establish the strategy we have to adopt in order to solve it. Correctly diagnosing a conflict is the first stage of solving it. It is extremely important to understand in the substance of the conflict, not only to scratch the surface of it. Only in this was, we can find alternative ways to solve a single conflict and choose the proper negotiation techniques: "the Russian front", "the kamikaze technique", "the salami technique", "the damper technique" and so on.

Guliciuc, Viorel ("Stefan cel Mare" University, Suceava, Romania)
From *coincidentia oppositoreum* **towards** *non generic universality*
Tant coincidentia oppositorum que l'universalité non générique est des concepts disputable et disputes. On peut observer que le premier avoue une méfiance à l'égard du principe de la non contradiction, tandis que la seconde avoue une sérieuse doute sur la valeur du principe de l'identité. On peut même identifier un passage entre la contradiction et l'identité, car la contradiction n'est pas possible sans avoir déjà un l'idée d'une identité générique ! On trouve q'une universalité «partielle», «insulaire», «locale», non générique [mai pas anti générique] peut mieux répondre aux multiples problèmes du monde contemporaines, à la même fois globalisée et postmoderne, comme, par exemple, dans l'appel pour l'introduction parmi les Droit Fondamentaux du l'Homme du droit d'être différent, d'un droit à la diversité. On propose la création d'un group de réflexion sur l'universalité / spécificité du l'Être (humaine ou non) sous l'appellation «Group Philo pour la diversité». On suggère que la capacité de concevoir l'universalité a la même nature que la capacité d'entendre, de

concevoir l'espace et le temps. Donc, dans l'analyse de l'universalité nous sommes dans la situation de continuer tant Kant que Hegel.

I

Iacobescu, Maria Rodica ("Stefan cel Mare" University, Suceava, Romania)
Les métamorphoses de la lumière en métaphysique et mystique
In metaphysics and in mystic, the light is a way of existence of the Absolute and Divinity, and the cognition is getting along with a way out from darkness to light. The knowledge of the divine light is not accessible to the discursive reason, but to the mystic intuition or to the enlightened brains. In opposition, in an onto-logical plane, the darkness is associated to the non-differentiated state former the creation, with the abyss and in a gnoseological plane – with the ignorance.

Ikpe, Ibanga (University of Botswana, Gaborone, Botswana)
Being human and being armed. A Reassessment of Duty and Commitment in the Military
An important aspect of a soldier's training relates to duty; duty to self, duty to comrades, duty to country, and duty to the profession. It is these cardinal duties that define professionalism in any military and it is these cardinal duties that are often lacking in a praetorian soldier. Although the military in general prides itself as honouring these duties both in armed engagements and in its relation to civil society, soldiers have often been found wanting when the need for social solidarity and humanism makes demands upon their conscience. In such situations, the ethos that should direct the soldier's actions appears blurred and the military founders in its responsibility to the vulnerable. It is in such situations that the perception of duty in the military becomes important, especially as the military becomes more involved in enforcing the will of the "international community" or some powerful sections of it. In this paper, I argue that whereas duty to self, duty to comrades and duty to country are properly understood by the military, duty to the profession is seemingly opaque. Thus, in a situation of conflict, a soldier's duty to the profession is often overlooked. In view of the above I argue that humanity can only be protected from the instruments of violence that is at the command of the soldier if the soldier's duty to the profession is adequately addressed. This does not only have implications for the concept of duty but also for the concept of obedience within the military. In view of this, I argue that duty to humanity legitimately overrides every other duty

both within and outside the military and should legitimately direct human actions and emotions.

Ionescu, Sonia („Stefan cel Mare" University, Suceava, Romania)
Is motivation an «internal drive» in achieving foreign languages ?
In the process of achieving foreign languages there are many different reasons for learning them, and motivation plays an important role in this way. Motivation is an 'internal drive' that encourages somebody to pursue a course of action, and it is of two types: extrinsic (integrative and instrumental) and intrinsic. Teachers should realize the important effect success has on motivation and they have to be able to assess the students' ability so that the latter are faced with the right degree of challenge. Providing our foreign language learners with the motivation to learn is one of the best steps we can take to facilitate learning success.

J

Jeder, Daniela ("Stefan cel Mare" University, Suceava, Romania)
L'education apres Mircea Eliade
On se propose identifier les aspects de l'éducation tout comme dans l'œuvre de Mircea Eliade, et on considère comme représentatif, en ce sens, « Le roman de l'adolescente myope » qui parle de la vie de lycéen de l'auteur, de son école, ses professeurs et ses collègues, de son enthousiasme, sa ferveur, les aspiration de cet age, mais de ses désillusions, frustrations et inquiétudes aussi.

Jeder, Daniela ("Stefan cel Mare" University, Suceava, Romania)
Moral education for the infra-moral level of the personality
The actions of the contemporary ethics, as well as those of the psycho-pedagogical, are very successful in clarifying a series of aspects concerning the problems of the levels of morality. The infra-moral is born and shaped along an evolutionnary process that promises to achieve features like the possibility of human formation as a moral being by means of moral education and moral charge, the latter belonging to childhood, and the family providing the means and background of human formation.

L

Latis, Cecilia (Suceava, Romania)
Kalokagathia ou la liberté humaine

La définition de kalokagathia en guise de préambule avec le choix des manières de travail pour illustrer cette conviction éthique, basée sur le fondement philosophique interdisciplinaire. Les variantes abordées afin de s'inscrire aux exigences métaphysiques de l'univers étudié, pour éclore de l'intérieur vers l'extérieur par une dynamique dirigée vers la lumière de la découverte explicative.

Lorenzo, Magnani (Pavia, Italy)
Distributed Morality and Technological Artifacts

In recent times, non-human beings, objects, and structures – for example computational tools and devices -- have acquired new moral worth and intrinsic values. Kantian tradition in ethics teaches that human beings do not have to be treated solely as "means", or as "things", that is in a merely instrumental way, but also have to be treated as "ends". I contend that human beings can be treated as "things" in the sense that they have to be "respected" as things are sometimes (sections 1-3). People have to reclaim instrumental and moral values already dedicated to external things and objects. To the aim of reconfiguring human dignity in our technological world I introduce the concept of *moral mediator* (section 4), which takes advantage of some suggestions deriving from my previous research on epistemic mediators and on manipulative abduction. Technology moves us to a better world. I contend that through technology people can simplify and solve *moral* tasks when they are in presence of incomplete information and possess a diminished capacity to act morally. Many external things, usually inert from the moral point of view, can be transformed into what we call *moral mediators*. Hence, not all of the moral tools are inside the head, many of them are shared and distributed in "external" objects and structures which function as ethical devices. For example we can use external "tools", like computer or biotechnology, to reconfigure previously given social orders morally unsatisfactory.

M

Magnani, Lorenzo (University of Pavia, Italy)
Knowledge as a Duty. Distributed Morality in a Technological World
The technological advances of contemporary society have outpaced our moral understanding of the problems that they create.
How will we deal with profound ecological changes, human cloning, hybrid people, and eroding cyberprivacy, just to name a few issues?
In this presentation, Lorenzo Magnani argues that existing moral constructs often can not be applied to new technology.
He proposes an entirely new ethical approach, one that blends epistemology with cognitive science.
The resulting moral strategy promises new dignity for overlooked populations, both of today and of the future.
The new approach reveals the unexpected ways technology affects our lives; examines the status of current ethical reasoning, offers new approaches to making ethical decisions and enhancing responsibility in a technological world

Maxim, Sorin-Tudor (Université "Ştefan cel Mare" de Suceava)
Le langage en tant que témoignage de la vraie nature de l'homme politique
Le discours politique constitue la dimension représentative de la communication politique, par laquelle les acteurs politiques "confèrent de la visibilité" aux projets qui visent la communauté sociale et, dans une certaine mesure, leurs intérêts personnels et/ou des groupes au nom desquels ils se légitiment sur la scène de la vie politique.

Morarasu, Nadia Nicoleta (University of Bacau, Romania)
The Tempopral Becoming of Human Beings
Knowing that the subject of time has already occupied the minds of philosophers of all ages, we do not set as an objective a historical presentation of different perceptions on time and temporality, but an evaluation of some significant theories that concentrate on defining time as a process of becoming. In our attempt to reach a better understanding of this process, we consider that it is worth giving weight to Ion Alexandrescu's study, *Persona, personality, personage* (1988) that deals exactly with the human being in the dynamics of becoming. Among the fictional characters who display the feature of uninter-rupted continuity between the first and the last stage of their development, according to the principle of permanence throughout time (Ricoeur, 1990), Dickens's David

Copperfield stands out as a "survivor" to the supreme trial of variability through an assaulting multiplicity of names. Thus, his conscience assimilates new values, it enriches all the time, and yet, it remains identical with itself, an expression of the same self which is also subjected to becoming.

Munteanu, Emilia (University of Bacau, Bacau, Romania)
Le théâtre de Jean Tardieu entre sédimentation et parodie
Il ne nous suffit pas, pour comprendre la démarche tardivienne, annoncée dans le paratexte préfaciel de son *Théâtre de Chambre* de nous arrêter à l'idée de "catalogue des possibilités théâtrales", des structures formelles, idée qui limiterait l'acte créateur à un simple inventaire apparenté à un travail de statisticien. En creusant au-delà de la strucure de surface, on découvre des interrogations visant le sort du théâtre lui-même ou du langage et s'enquérant du sens de l'être-au-monde.

Savoir ce qui s'est passé ab origine, in illo tempore et au commencement du théâtre, c'est comprendre et parvenir de la sorte à exercer sa domination "magique" sur cet objet qui devient ainsi présent. La représentation théâtrale offre non une connaissance extérieure, abstraite, mais une connaissance que nous "vivons" rituellement, à laquelle nous sommes invités à titre de participants. En nous isolant du temps chronologique, quotidien, cette expérience nous fait plonger dans un temps "religieux", celui de la création. (Mircea Eliade, *Mythes, rêves et mystères*, Gallimard, 1992, p.35) Car chaque spectacle, et ceux qu'offre le théâtre de Tardieu davantage que d'autres, parle de la création et le spectateur a par ailleurs la chance d'en devenir contemporain et notamment témoin de sa réitération. Alors, il a le privilège de sentir croître en lui le temps "fort", celui où l'artiste fut visité par l'aile de l'ange inspirateur, messager des dieux. Et qu'est-ce que la création artistique sinon une partie du grandiose "spectacle des œuvres divines" (ibidem) et chaque représentation une réédition rituelle du mythe de la cosmogonie? Mais il ne faut pas s'attendre à ce qu'un auteur contemporain de Beckett et Ionesco soit un héritier docile de la tradition. Puisque son entreprise théâtrale se situe du côté de la "deviance calculée" (Paul Ricœur, Temps et récit, 1983, p.133-134), la façon la plus sûre de conserver le passé étant celle de la "deformation réglée"

O

Ömer ÖZER (Anadolu University, Turkey)
Popular culture in the sample of breeding dogs at home in Turkey

The subject of this study is "breeding dogs as pets at home". In the study, breeding dogs at home has been dealt with in the scope of popular culture and both production and consumption aspects of it have been tried to be explained from a certain theoretical approach to popular culture. Basically, the study covers how the dog has been involved as a production of the popular culture in consumption aspect, and what kind of a life the consumers lead with dogs. In other words, the study involves what is going on in the part of the consumption aspect of the popular culture. In this regard, the ideological dimensions of the popular culture have also been mentioned in the study.

Considering the production aspect, the data in terms of dry food, medicine, vet, and pet shop dimensions was tried to be collected. Considering the consumption aspect, however, the interviews were carried out in depth with the dog owners in the vicinity of Emek in Ankara. Furthermore, as experts, the vets were also interviewed.

Ömer ÖZER (Anadolu University, Turkey)
Uses and gratifications approach: a research on the use of television for benefit and gratification

This study has tried to demonstrate whether the people watch television for benefit and satisfaction or not in accordance with the suggestions of uses and gratification theory/approach. A field research has been carried out for this reason. The basic focus of the approach has been on why people use certain media rather than total content. By contrast with classic effect researches which deal with what media do to people, it deals with what people do with media and tries to explain why people use certain media rather than content. Its basic question is like "why do people use media and what do they do by using media?" Its basic thesis is like "receivers do know the media content and which media content will meet their needs at the same time." Whether television is used for use and gratifications or not was tried to betray in the "competitions program example" in terms of the suggestions of uses and gratifications approach in the research. Depending on this purpose, a survey

was carried out on the students of Anadolu University Literature Faculty. The sample was taken as 15 percent. The sample is sufficient for the purposes of the research. Totally 147 students, which consist of 86 women and 61 men, filled the survey form. Questions of a study, which McQuail, Blumler and Brown carried out on the same subject, were used in the field research. The data were evaluated in SPSS Programme. First, reliability test was made. Chi-Square distribution was used for the uses and gratifications research. Tests were made according to the watching style. It is because people watch television and its content by selecting according to the approach. This is determinative and it conveys that ritualistic watching is not aimed at use and gratification. For this reason, percentage difference to be in favour of selective watching among agree answers depending on selective and ritualistic watching becomes important for evaluation. The results can be generalized to Anadolu University Literature Faculty. Tests on this came out to be meaningful in a limited number. Only 2 of the tests according to the gender came out to be meaningful. It came out to be that the results of the 3 of the 72 tests in total suggested that television is watched for use and gratification. This is disappointment.

P

Pandikattu, Kuruvilla S.J. (Jnana-Deepa Vidyapeeth, Pune, India)
Human Beings Today: at the Crossroads of Cosmic Extinction or Collective Extinction
Basing ourselves on the present technological and scientific possibilities, an attempt is made to analyze existentially the two crucial possibilities confronting humanity today. On the negative side, we can eliminate ourselves and along with us, possibility even the whole life from the planet earth. Nuclear catastrophes, genetic calamity, inhuman injustice, growing violent fundamentalism, world-war, etc., could eventually wipe out the very life that we are part of. On the positive side, we are in a position to enhance ourselves genetically, socially and spiritually. We have the technology to remove hunger from the planet earth and we are the know-how to bring about better health and social security for ourselves. We are in a privileged position, technologically and scientifically, to enhance the evolution, which has made us what we are. The genetic technology available to us enables us to engineer life, accelerate and even modify the very evolution of which we are all part. In short the choice

Abstracts of the papers accepted for presentation during the Conference

confronting us collectively is either cosmic extinction or collective extension. After elaborating on these choices further, we shall respond to this choice from moral and philosophical perspectives.

Patrut, Monica (University of Bacau)
Political Advertising in Local Electoral Campaign. A Case Study
The electoral campaign from Bacau 2004 has mobilized candidates, the mass media and the electorate. The behavior of these three actors was concordant with the roles that they play traditionally in every campaign.
The local polls from June 2004 in Bacau ended with a big surprise. At the town hall in the city came the common Romeo Stavarache. His victory in the electoral competition for the town hall can be built in a recipe about success: a long and continuous "door to door" campaign, concerning on administrative projects, modesty and balance in TV showing ups. Stavarache didn't get involved in the fight of the three quotations with big chances and he did very well because these managed to destroy their credibility by themselves.

Pekke, Jessica, (NALSAR University of Law, Hyderabad, India)
Desiderations in Information Technology
Today almost every sphere of life has been covered by technology ranging from business to leisure. Our day to day activities are hardly ever carried out without making use of PCs, cell phones, fax machines, pagers and internet facilities and Information technology is no longer limited to computer literacy but has further been used for communication and problem solving tasks as well.

Popoveniuc, Bogdan ("Stefan cel Mare" University, Suceava, Romania)
"I do my job"
The contemporary society is facing the ever increasingly phenomenon of the conflict between ethical imperatives and professional commandments. Often, this incompatibility is perceived only when it manifests itself as a conflict between human justice and the professional "I do my job". The process of rationalizing work, or the work system, to be more to the point, had unexpected consequences. Considering the traditional communities (*Gemeineshaft*) at the very beginning of the organized social life, one can argue that *work was a way of living in general*. It had meaning and significance. Work had a major role in the *Weltanschauung* of each and every individual. Through his work, the individual would get integrated in his community and it was work again which gave him meaning because the usefulness of it was easily noticeable. The work of one

individual would be significant for the others, they would make good use of it, would be influenced by it, this way the individual would fully participate in the life of his community. Even later on, in the organization and way of functioning of the "work societies" - *guilds* there can be observed that their members had a clear representation, albeit sometimes idyllic, of the meaning and importance of their work for the whole society.

Gradually, after the emergence of manufactories, there can be noticed a change in the meaning of work. It becomes impersonal, gradually turning into an *exchange token* and thus into a way of earning one's living. The emergence of manufactories already signals the closing up of the working activity into a narrow specialization through which the meaning and importance of one's work is lost for the others as well as for the system to which the individual belongs. For the individual, his (social) work becomes *a mean of survival*. The autonomization of the different areas of professional activity is translated in the societal structure by the emergence of professional classes, of "guilds of production" and "guilds of services" that get further apart forcing the individuals to develop, live and adjust their life styles accordingly. This is how, from the point of view of the individual, work turns into a job. It becomes *a special way of living* structured by the laws of these monads of the clustered social system. The cancerous cells of synthetic Deontologies grow uncontrolled and spread into surrounding organic tissues of Ethics.

Prus, Elena (U.L.I.M., Chisinau, Moldova)
Le doute comme critère ontologique de l'esprit chez Cioran

Cioran, illustre philosophes roumain d'origine française, a divorcé de la philosophie comme système, avec une logique argumentative traditionnelle, comme produit de la « ration pure ». Le refus du déterminisme univoque qui lui est propre a déclenché son mode de pensée disjonctif qui se déploie en dualismes et paradoxes.

Sa pensée originelle est une rhétorique de la méditation qui se construit sur une relation particulière entre philosophie et poésie, s'explique par des perspectives inattendues qu'il sait découvrit et analyser dans les mutations, les tensions et les discordances de l'existence dramatique pleine de contradictions préférée à celle normale et banale.

R

Raducu, Catalina-Daniela ("Al. I. Cuza" University, Iasi, Romania)
A possible way of saving the human being from the pessimism of the Western philosophical thought
Our paper analyses the solution offered by Mircea Eliade to the crisis in which Western philosophy of the twentieth century finds itself. Its fundamental themes: existence, being, nothing, death are set for the contemporary human being seen as an individuality bearing the burden of an irreversible historical time, and of a destiny shadowed by the terror of death. Eliade offers us an alternative way for understanding man, in the light of his religious behavior. Exploring the religious dimension of the human being without prejudices and "superiority" – this could be a possible way of saving ourselves from the pessimism in which Western philosophy installed the human being.

S

Schmidt, Colin T. A. (Laval Technological Institute, France)
Future Human Intellect. Speculations on the Future Nature of Knowledge Transfer
True *communication* between scientific communities is just as hard a case to handle as that of the translator who lunges forth into the jungle to find a community speaking a language until then unknown. The author fears those working on the devices used to render information accessible to learners will not be prepared for the change that is about to happen. Merging technologies that span Information Science, vast pedagogical resources, Advanced Networking Systems, the Artificial Sciences, Biology and Embodiment are coming to change the face of learning to a point that "normal" teaching will disappear. The banishing of current presuppositions calls for the revision of hypotheses, methodologies and validation procedures. The crucial thing for the moment is to fathom the phenomenon. The author will use a Philosophy of Language approach to enquire into options available to the research community as well as to the pedagogical resource design community.

Sivák, Josef (Institute of Philosophy, Bratislava, Slovakia)
On the notion of phenomenological anthropology
1. Introduction.
2. „Being-a-man", the point zero („object-zero") of the oriented ambient world.
3. Plurality of persons. Personal (objective) world.
4. Primacy od spirit over nature (not over Being). The problem of a psycho-physical parallelism and the question of a „universal science of spirit".
5. Conclusion: the personal ambient world as an object of a phenomenological anthropology.