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OF PHILOSOPHICAL DIALECTICAL-SPECULATIVE THINKING.
LOGICAL-ONTOLOGICAL AND APPLICATIVE HORIZONS**

The habilitation paper contains my main contributions to scientific research – in the field of philosophy, following my PhD degree. These are extended over three directions – dialectical-speculative philosophy and logic (especially the contribution of Hegel), Romanian philosophy (most of all the systematic one, with concern for the latest contributions, that follow Constantin Noica's perspective), but also applied philosophy and ethics (mainly related to my research as an associate professor and head of Department for Philosophy and Social Sciences, University of Economic Studies, Bucharest, but also to my intention to further analyze the relationship between systematic and applied philosophy). Of course, my research interests cover other areas also, but mostly for the benefit of those three major concerns I just mentioned.

For the first research concern, the results I presented in my habilitation paper supported a fundamental objective – formalization of Hegel's logic, that starts from the identification of a specific language for this type of logic, separates it from the languages of other types of logic (classical-aristotelian and symbolic-mathematical), and moves towards the construction of a symbolic system specific for dialectical-speculative logic.

The paper starts from a very brief presentation of the results of my PhD research – as they represent the foundation for my habilitation thesis in which I present my post-doctoral scientific activity. Among them there are the refusal of reductionism in general (especially related to reducing one type of logic to another, but also to reducing Hegel's logic to other philosophical disciplines), then the determination of the role of Hegel's logic within his system, the clarification of the differences between formal logic and formal approach on logic according to Hegel's viewpoint, the forms of dialectical-speculative logic, but also its characteristics



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(totality, circular foundation, deduction, and inclusion through speculative suspension of logical determinations).

The second section is dedicated to a book I wrote that opens itself towards the dialectical-speculative philosophy in general. Here I debate upon issues pertaining to the history of philosophy, dialectical method (especially the oppositive structures – antithetic and dialectics), but also more precise problems, as the concept of force, consciousness, and religion from the dialectical-speculative viewpoint (that of Hegel's). The paper goes on with the identification of a possible direction of evolution of this type of philosophy, i. e. "the third way" of using the Hegelian contribution to dialectical-speculative philosophy and logic – which was opened, in Romanian culture, by Noica and continued by the pentadic philosophy of Alexandru Surdu. These two thinkers have taken over some of the procedures of Hegelian dialectical-speculative logic (deduction, integral systems of categories / thought determinations, progressive process, etc.) and this influenced my decision to search for a formalization of Hegel's logic in the future – especially because both have written papers on logic, those of Noica (*Scrisori despre logica lui Hermes* [Letters on Hermes' Logic], but also *Douăzeci și șapte trepte ale realului* [Twenty-seven Steps of Reality]) being part of my research concerns; in this context, I should mention two points I made in my habilitation paper: Noica's logic is a dialectical-speculative one, and his small paper on categories contains an attempt to deduce them (Noica does this at the beginning of his paper on logic, where he sets up a deductive system of concepts he believed to be similar to Aristotle's antepredicaments, from his *Categories*).

The third part is dedicated to a more detailed approach onto some philosophical problems. The first one refers to a more detailed determination of Hegel's *Aufhebung* as an logical operator and speculative sincategorema. The second one enhances the historical coordinate of Hegelian thought – here I tried to apply a Hegelian dialectical-speculative reconstruction to the understanding of Spinoza's concept of substance. These exercises prove to be fruitful as they expose the functioning of Hegelian manner both historically and systematically.



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The last section is dedicated to applied philosophy and ethics. The first chapter shows how systematic philosophical reflection can descend from abstract concepts (like that of truth) to matters of real life. Therefore, I have considered the concept of truth as utility – which shows a moral determination of this very abstract and debatable philosophical concept. The second chapter is even more applied, as it is dedicated to showing how ethics can give useful data to practitioners – as it is no longer just a system of abstract concepts, but an approach with a generative power (it stimulates a certain conduct), and a limitative one just as a last resort.

As a general remark, one must say that one of the background claims of my paper is that very technical and abstract manners of philosophy may as well join the social practice – following the idea of integrating philosophy into cultural reality.