

THE MYTH OF THE FRAMEWORK AND THE MYSTERIES OF THE INTELLECT - ETHICAL PERSPECTIVES ON KNOWLEDGE AND UNDERSTANDING

Cornelia Margareta GĂȘPĂREL¹

1. Researcher, PhD, Romanian Academy, Iași Branch, Romania
Corresponding author: gasparelc@yahoo.com

Abstract

Starting from the definition of *myth* and also of *framework* given by Karl Popper and having as landmarks a number of myths and philosophical frameworks of a historical-political nature, we will try to put into evidence a series of aspects related to the mechanisms of formation and functioning of the moral judgement, as the reasoning which lies at the basis of the human thinking and action. And when ascertaining this, we have as reference the *myth of the cave*, *Socrates' trial*, *Philip Zimbardo's experiment* and the framework of the *political detention*. The myth implies a system of working similar to the mechanism of parables, which means that it imposes the perception and understanding of the medium of the genesis of the world, where it is "created" as an *idea* or as a form of *truth* manifestation. What differentiates between the *myth of the framework* and the mythological framework is the judgement criterion of the content, of the nature of the problem. But, this judgement criterion brings into discussion various ethical perspectives, which reveal mysteries of the intellect, that is, those of the thinking mechanisms and of the human action.

Keywords: *the myth of the framework, intellect, knowledge, understanding, moral judgement, Karl Popper, Philip Zimbardo*

1. INTRODUCTION

In the present day context, characterised by the *demystification* of some defining episodes of history and national and international politics, it is necessary to go back to research in the methodology of ethics and epistemology, in what is implied by *the myth of the framework*, in the sense of what Karl Popper reveals to us. As long as members of the public space perceive and assimilate ideas in the absence of a critical apparatus, which implies *factic knowledge* on the basis of their own critical representations, we are forced to question the forms of ethical manifestations and reasoning. This is the result of the fact that the public or the historical

space - in certain frames of time and in certain contexts - is characterised by the tendency to omit or allot certain meanings to events. "For instance, many people think that we can accept or reject only the whole framework or 'system' of 'communism' or of 'capitalism'. If we think about these so-called 'systems', we have to distinguish between the systems of theories - the ideologies - and certain social realities. Both have considerably influenced each other. But the social realities have little resemblance to ideologies"¹. In the key of these differences and realities, it is necessary to interpret a series of frameworks and events from the Romanian space which remind us of *communism, political dissidence and political detention*. The nature of framework is characterised by limitations on the level of thinking, because, as a rule, frameworks refer to extreme situations and forms of individual freedom to which the collective freedom is opposed. But, in obtaining freedom and getting rid of the myth of the framework, it is necessary to fight against the chimaeras of the past, understanding them and establishing new coordinates, in other words, to capitalize the resources of suffering on the basis of the intellect and beliefs. This reasoning improves the forms of answering and of living in any space, creates the ethical premises for self freedom, but especially freedom from the others. The way man relates to the outside world on the basis of what he has known, learnt and experienced is one of the fundamental criteria which differentiate people, because, on this basis, man memorizes and preserves realities which make him live his life, his *change into a human being*. "Masses have no more substance than has any individual. In

ethics the question is not one of action and result, but of *willing*, and willing itself occurs only in the individual. What is decided *morally* is not the fate of nations, which exists only in the phenomenon, but that of the individual”².

The myth speaks about the triad *belief-truth-assertion*³ without a compulsory logical connection between them. Language is the one which makes communication more difficult and throws a veil upon the hidden meanings of truth, which can take the shape of faiths or a simple assertion referring to a framework. This character of events can change the course of history or can stop the evolution of peoples’ destiny, and, saying this, we consider the phenomenon of communism, where we include *the individuality of political detention and the life course of intellectuals in communist prisons*. Starting from here and pondering upon some historical, political, philosophical episodes, we try to outline the common nature of the phenomenon, where these can be placed, that, basically, considers the same great human problem, namely : *the nature of human thinking and of the way of acting*.

2. THE MYTH OF THE FRAMEWORK AND THE ROLE OF THE INTELLECT IN FACTUAL KNOWLEDGE

A retrospective view upon the various forms of knowledge and understanding leads us to four great representations of what myth, but also the framework, can imply. It is necessary to think of *the myth of the cave* and the forms of *social knowledge*, as a general human form of perception and representation of the informational content, which can come from the public space. The manner of perception, representation, and understanding of *the ancient man* is not categorically different from the manner of cognition and understanding of *the contemporary man*, who has a public framework, where his sources of information and knowledge are challenged for their veracity. Modernity brings about an excessive volume of information, as Karl Popper put it, a fact which leads us to make the difference between the *Big Science* and the *Great Science*, which renders criticism and access to accurate information difficult, as the premise

for knowledge. However, Karl Popper signals the presence of a fundamental fact, namely: *the scientific knowledge is different, being variable, from one epoch to the other, from one discipline to another one and even from one scientific school to another one*. Nevertheless, no matter what is assumed by research, the manner of cognition and understanding follows much the same track. “According to Russell, when we perceive a white rose, we conceive at the same time the ideas of the rose and of the whiteness, and this is by a process analogous to that of perception; we apprehend directly, and as if from without the ‘universals’ corresponding to perceptible objects and ‘subsisting’ independently of the subject’s thought. But what then of false ideas? These ideas are as much as any others and the qualities of false and true are applied to concepts just as there are red roses and white roses”⁴. Roses have existed from the very beginning and there is the possibility to have been white and red from the very beginning, too. But we are interested in the manner of knowing and understanding *the colour, and shape, the essence of the problem*, that is, the typology of the moral judgement. Truth and error exist and it is necessary to coexist, but in situations like those of the myth of the framework, it is imperious for the reason and the moral judgement to function, on the basis of which, one can come to know the thresholds of existence that distinguish themselves by cyclicity or leaps of knowledge.

In the opinion of Philip Zimbardo, *Emotions are essential for humanity* because they are connected to the subsidiaries of thinking, which put or do not put man into motion. From an ethical and epistemological standpoint, the emotion which emphasizes the role and importance of the soul is granted a limited importance. Quite often, one speaks about theories of virtue in ethics, but the model of the soul and everything connected to the relationship mind-body is specific to the medieval model. *The individual and collective responsibility*⁵ are reflected in debates of the Middle Ages, where the key to understanding the intellect is to be found, which includes and brings with it the value of the soul⁶. And this is so because “the model of the soul remains the medieval one, as it was refined, without being modified, by the great mystics,

forerunners of the respective times: St. Teresa de Ávila and St. Juan de la Cruz (de Yepes), as well as by the mystics of the Russian church”⁷.

The second referential of research refers to what the content of Socrates’ process brings about, where we find the idea according to which the *moral fault* is the foundation for the legal guilt. Socrates, as a scholar of the ancient time, is, at an old age, sued for having been immoral and then, he is sentenced. He is accused for:

- *Socrates does not recognize the gods of the city;*
- *Socrates introduces new gods;*
- *Socrates corrupts the young people.*

A brief analysis of these accusations demonstrates the subjectivity of the accusers who are dominated by passion (*Meletos*), by envy (*Lycon*), by ignorance (*Anytos*) and by lack of knowledge, which leads to illegality committed by the judges. We will not insist on the content of this framework, our attention goes towards putting into evidence those mechanisms of human thinking and action which show the mysteries of the intellect and the ethical value of moral judgements regarding small facts and great frameworks. “Lucifer’s sin is what thinkers of the Middle Ages called ‘cupiditas’. For Dante, sins that spring from this are the most extreme ‘sins of the wolf’, the spiritual condition of having an inner black hole so deep within oneself that no amount of money or power can ever fill it. For those suffering the moral malady called ‘cupiditas’, whatever exists outside of one’s self has worth only as it can be exploited by, or taken into one’s self”⁸. Frameworks contain such excesses which do not make any reference to the spiritual condition, as being a characteristic universally human.

Philip Zambardo’s experiment supports the main idea of the paper, when he identifies the factors which facilitate the conditions for such periods and frameworks⁹. To his question – *do good people really exist?* – the answer is as tough as it is realistic, and his retrospective, outlines quite clearly the boundary between goodness and crime. He concludes that the boundary between the good man and the criminal one is easier to be *crossed* than philosophers could imagine, and then he proceeds to review the events which justify his presupposition (prisoners from the World War I, concentration camps from

the World War II, prisoners from Siberia, the genocides from Rwanda and Cambodia). Philip Zambardo points out some general characteristics, namely: “although the evil can exist in any setting, we have looked most closely into its breeding ground in prisons and wars. They typically become crucibles, in which authority, power and dominance are blended and, when covered over by secrecy, suspend our humanity, and rob us of the qualities we humans value the most: caring, kindness, cooperation and love”¹⁰. A perspective which unveils practical thinking congruencies, which make us identify correspondences with those having an ethical and epistemological nature. This is because, in the absence of the humanity criteria imperative for the human being, what makes the difference between people is the level of *conscience* and sensitivity related to the framework and to different ways of thinking, which determine survival on the criterion of sacrifice and compromise. In moments of crisis in the transition from the individuality to the general, what most often characterizes the intellect, conditioned by desire understood as a necessity, is that individualistic perspective of surviving, in the key of utilitarian ethics. Man should be analysed not in the framework of some contexts, but in freedom, a fact which leads us to the opposing idea – *individual freedom versus collective freedom* –, which reveals the myth of the framework as precarious. “We have understood to do justice to the particular – as you may see – and in the end we do justice to the general, showing that the particular is a package of generalities. Everything resembles the French Revolution as described by Hegel: man fights for his rights, and triumphant is the general will, with its rigours. What has man won? But in logic, things develop more fairly than in history. In logic, at the right time, a third appears who can put order between the particular and the general”¹¹. This third can be anything – memory, intellect – and even more, the conscience. It is true that in logic things are different, if the relationship between *subject and object*, between *the known* and the *knower* is of an ontological nature. And yet, logic can have a *necessary* character, while the *world is contingent* – implying multiple connections and links, and what transpires as finality is the nature of facts.

Alfred Tarski's theory gives the character of being true only to those sentences which correspond to *facts*. In other words, it is impossible for the truth to exist when, as Tarski put it, "of two sentences, each representing the translation for the other, the former to be true and the latter to be false. The truth, according to Tarski's theory, is not dependent on language or relative to it. The reference to language is made, due to the possibility, rare but common, that the same sounds or symbols may occur in two different languages and may then perhaps describe two totally different facts"¹². Therefore, the track along which to establish the truth is that between action seen as facts and the logical coherence of their argumentation. The truth duality and the relativism of the common laws can explain the political detention and everything communism stood for, taking into account facts in the same way as there is *a truth for the Greeks, one for the Egyptians and a truth for the Syrians*. In other words, has anyone ask the question why do we try on footwear on the right foot and wear the watch on the left hand? *Could these practices have any role upon our perception and representation?* This occurs in terms of a way of thinking which unveils the idea of moral equality, not as the result "of an advance towards the homogeneity, assuming that agreement could be reached on the meaning of this word, but of a mobility which is a function of differentiation. The more differentiated the society, the better can its members alter their situation in accordance with their aptitudes, the greater will be the opportunity for intellectual and moral cooperation"¹³. From the history of mankind to the history of art, *as memory and representation*, we see that everything that is represented to us is in connection with these two primary forms of the truth – the good and the evil, happiness and suffering. And the clue, the way to reach this truth, excludes neither of the two tracks, but implies different degrees of knowledge and implicitly of truth. This is a perspective which comes close to the universalist vision presented by Solomon Marcus in his work *Universal Paradigms*¹⁴.

The analytic-synthetic type, given by the combination between the theory and the left hemisphere (Democritus, Descartes and Einstein);

The experimental type, given by the combination between the empirical with the left hemisphere (Archimedes, Galilei, Faraday);

The experiential type, given by the combination between the empirical with the right hemisphere (Bergson, Whitehead, Hegel);

The holistic type, given by the combination between the theory with the right hemisphere (Parmenides, Zeno, Plato). The theoretical and practical experience involves the intellect on all these levels of inference, without which we cannot understand and perceive any part of reality, be it scientific or political, be it philosophical or historical.

Thus, the myth of the framework speaks about various forms of power, which can or cannot be, under the sign of knowledge and understanding, which implies the presence of a critical space willing to adhere to various forms of truth, which can be embodied in different ways by reality or can be kept unchanged. Karl Popper distinguished major differences between aggression and defence, in other words he says: "Who believes that Switzerland or Sweden would nowadays wage an aggression war? Who can believe for a moment that there was Serbia who attacked Austria in July 1914, or that it was Finland who attacked Russia on 30 November 1939, rather than the other way round. Or, that Czechoslovakia has been threatening Russia?"¹⁵ This philosophical perspective may question the various historical and life frameworks on the basis of a logical thinking which tries to unveil the character and nature of truth. It is the myth of the framework or truth and error? Error differs from falsity in the same way freedom differs from hazard. But this perspective needs to be mediated and validated by reality, but reality is perceived and understood differently.

The intermediary to this reality is the life of the common man, the one who accepts the rules, the customs and everything imposed upon crowds, without making a fair connection between reason and the product of its being known. "There are sets of the first instance and sets of the second instance. The sets of the dandelion puff floating in the air is something; and the sets of puffs that fecundate is another one, a secondary one. The sets of events in an hour of history is also something; the one with

events with an effective historic character is something different. The sets of some processes from reality and thinking is something different from the 'logical' processes of reality and thinking¹⁶. The historical fact is connected with the past, it is a bridge between past and present. But, along this bridge, taking into account its dimensions, there cannot be represented and rendered all categories of facts, and, as a result, selection takes place. And right in this selection, another distinction between the historical truth, as a sum of historical events and the philosophical truth, as a sum of moral and life principles, is made. Here, it is a mystery of the intellect as a policy of research or as a form of ethics of the theory of knowledge - as *epistemological ethics*¹⁷.

Constantin Noica captures an aspect of methodological subtlety that transpires in literature and in any form of memoirs, as an act of selection related to a historical fact and to reality. According to his philosophical conception, "the common theory of sets should record all manifestations as it is done by a chronicler, memoir-writer, or as Goethe considered it to be necessary for history. But the real historian does not act like this. He finds that *not all events end up as having a historical character*. Instead of concentrating on the first set, that of all events, without any discrimination, he records the second one, that of the events proper to history"¹⁸. But, this power of history can or cannot grant durability to the truth, be it historical, philosophical or epistemological. In this ethical perspective, we should see the nature of myth of the framework and the value of the intellect, which bestows moral character to knowledge, communication and understanding.

This is so because "the truth is always the same, but its colours, its 'faces' are changing ineffably according to the specific case, situation, moment, target of discourse. The truth is consubstantial with the wealth of the world and the freedom of the person"¹⁹.

3. FROM PERCEPTION AND REPRESENTATION TO INTERPRETATION AND UNDERSTANDING - ETHICAL PERSPECTIVES ON THE MECHANISMS OF MORAL JUDGEMENT

The *thesis* from which we start in the argumentative structure of the paper considers that: *man reacts in the presence of an object or confronted with an ideational framework activating two forms of reactivity which belong to "senses and actions"*²⁰. In terms of a piagetian type genetic epistemology, this could imply general criteria of reaction to the environment, forms of adaptation. We will come back to this perspective with arguments from the framework of the myth supported by Karl Popper, mentioning that the debate regarding the *moral argument* between Bertrand Russell and Frederick Copleston²¹ represents a landmark for an ethical and logical understanding of thinking and action, and this is so because "repressions in the political and in the psycho-analytic senses thus go hand in hand. And wherever psycho-analytic repression in any marked form takes place, there is no genuine happiness. Power kept within its proper bounds may add greatly to happiness, but as the sole end of life it leads to disaster, inwardly if not outwardly"²². The fourth referential representing a counter argument to the myth of the framework is the framework of the political detention in Romania. This is an event in history which is difficult to identify in any history textbook, old or new.

In Romania, the communist era was the historical and moral period, where, as C. Noica remarks, "*every thing contradicted the human being, but nothing was contradicted by her*"²³, which creates a distance from the fundamental objective of life, be it historical or moral. Today, to define the world we live in without making reference to the past as a whole, means to deny the whole by means of its component parts. But, moral principles and the rational-affective component of the relationship with the exteriority make the self gather inexpressible vital resources, which are, in fact, connected with the triad *belief-assertion-truth*. The nature of the

frameworks – social (historical and political) or scientific – is characterised by limitations on the level of thinking, because, as a rule, frameworks speak about extreme situations and about forms of the individual freedom as opposed by the collective freedom. In this way, the frameworks and limitations of human thought and action occur.

According to K. Popper “a rational and fruitful discussion is impossible unless the participants share a common framework of basic assumptions or, at least, unless they have agreed on such a framework for the purpose of the discussion”²⁴, this being the perspective upon the myth of the framework, and Karl Popper’s criticism regarding his own statement reveals it as being false which “if widely believed, must undermine the unity of mankind, and so must greatly increase the likelihood of violence and of war”²⁵. In any framework we could be, it would be ideal to be able to have a contradictory dialogue according to the criteria of good differentiated knowledge that can shape the unity of any knowledge.

Popper means by framework here “a set of basic assumptions or fundamental principles – that is to say an *intellectual* framework. It is important to distinguish such a framework from some attitudes which may indeed be preconditions for a discussion, such as a wish to reach or come close to the truth, or the willingness to share somebody else’s problems, to understand the purposes and problems of another”²⁶. The way to establish the truth, by an analysis based on criteria such as *the myth of the framework and the relationship with the intellect*, is the one between action as facts (from an ethical point of view) and the logical coherence of their argumentation.

If the intellect at birth is like a blank sheet of paper, becoming an intellect (on criteria of a rational nature) is the result of having access to exteriority based on its senses. The simple fact of learning the most elementary mathematical operations is based on experience as well – the extensive experience of those who have managed to know and develop the mysteries of mathematics. And the distinction we make between colours, forms and images is linked to experience and knowledge which implies archiving and memorization. From our point of view, this manner of processing, aiming at

signification and archiving is linked to the memory which is closely connected to knowledge and consciousness – to the *intellect*.

The fact that I memorize something and I remember only certain things, facts and events are aspects which invite critical and imaginative reflection to the relationships between the values of a *priori* knowledge, but particularly those of a *posteriori* knowledge. Information stored without any connection to experience is more prone to *forgetfulness*, while experience is often accompanied by capitalization on the knowledge level. The importance of this distinction, but even more the capitalization of this knowledge, is a fact of consciousness in the same way as any research speaks about the character of the researcher who makes his achievements with all the avatars of his knowledge in relation to the world and its values.

In this context, memory has the master role over the past and the present and conditions the moments of the future. In the absence of memory, man is chaotic and all his inner springs would have no connection with each other. It is the memory which gives *ethical character* to reality – to the world. A reality which represents the man and his role in relation to everything that surrounds him. This representation determines his status in this world as a religious or political and historical representation and, not least, philosophical. Yet, the forms of this representation can be the key to understanding various historical perspectives as myths of the frameworks.

If we pass the phenomenon of political detention, from an experience point of view, as *experience of survival*, as a form of reaction to the reality of prison by means of the four functions of knowledge: a) *the summarising and unification function of knowledge*, b) *the predictive function*, c) *the explicative function*, d) *the referential function*, we could check the validity of *experience* in determining knowledge and survival as a theory in the domain of theories about man and society.

Taking this imprisonment experience through all these forms of knowledge can reveal our error of thinking in the same way as it can put into light a new theory about man and his survival resources. Having this in view, we bring into focus Philip Zimbardo’s experiment on criteria of comparison and analogy. Maybe, in this way

we could have the chance to identify the concentration of a certain type of *scientific knowledge*, which is based on common knowledge specific to all communist prisons in Romania.

As for the perspective upon the intellect, we can see that “for the scholars, the noun *intelligence* has eight meanings. The first is the one mentioned by the Philosopher in the *Book of Syllogism*, where he makes the distinction between intelligence and science, saying that this intelligence signifies the concepts and judgements offered to the soul by the primary capacity of reflection, while science originates in achieving. Then, there are the intelligences mentioned in the *Book about the Soul*, such as the speculative intelligence and the practical intelligence. The speculative intelligence is a faculty of the soul to receive the essence of universal things in what they have as universal, and the practical intelligence is a faculty of the soul which represents the principle of putting into motion the power striving towards the peculiarities chosen for an imagined or known ending”²⁷. Avicenna’s perspective on intellect is a complete one because it integrates the experience and the values of emotion without which we could not speak about the concept of humanity. *Emotions are essential for humanity* because they can dominate the intellect and can create the frameworks as well as they can destroy them. Based on emotion, some people may be heroes or the opposite of this, and it is the basis of understanding and the degrees of moral judgement can make the difference. Because “prisons are the frameworks. And those who do not accept prisons will be against the myth of the framework. (...) after the First World War, when I realised how difficult it was to achieve something with people who live in a closed framework, I think of the people like the Marxists, Freudians or Adlerians. None of them could be made to change their perspective on the world. Each argument directed against their framework was interpreted in such a way as to support it. And, if this proved to be difficult, there was always the possibility to psychoanalyse or socio-analyse the opponent: the criticism of the Marxist ideas was due to class prejudices, the criticism of the Freudian ideas was due to repression, and the criticism of Adlerian ideas was determined by the desire of proving one’s superiority, a

desire motivated by an endeavour to compensate the feeling of inferiority”²⁸.

If, for instance, we asked today which were the former political prisoners in Romania, we could find out the exact number and names. If we asked about the forms of dissidence, then the concept is vaguely argued and represented as noumenal. In the same range of difficult questions we can include this one: which were the reasonable causes that led to the years of detention of the former political prisoners, of the intellectuals from the communist prisons? In what category can we include this remembrance? In that of the historical fact, or as an event of domestic or foreign policy? Or in one of the philosophical categories, which define the truth in a logical or epistemological way?

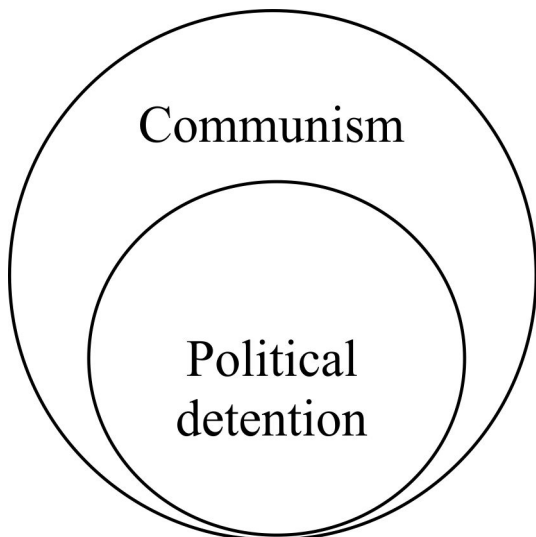
The difficulty of the question bans the direct and absolutist answer, but creates the prerequisites to identify some generalities which give character to the particular, justifying certain relationships with this general, perceived as a phenomenon of what communism was in the Romanian space. There was a time when I was skeptical regarding the history of our past, in terms of the phenomenon of political detention, based on criteria supporting the idea of a objective or subjective truth, however the debate between the historian Neagu Djuvara and Boris Pahor²⁹ made me understand that there is a *common image of the political detention in the shape of suffering and memory*, regardless of climate, geographical area, language, people, and, that is because the reaction of those who opposed communism had in view a certain *historical fact* which, then, was represented as being the truth, truth-certainty, ideological truth.

But, “certainty, as it seems, represents another dimension of truth, which cannot be assimilated to correspondence. The degrees of correspondence are not degrees of certainty and the partial truth is not a probable truth. A partial truth can be cert or probable, and a probable truth can be total or partial”³⁰. There is the possibility that on the *historical fact* to hover the presupposition of *plausibility*, which can have our potential agreement to be considered as being the truth or not. *It is a matter of various degrees of verisimilitude*. That is why our method is to identify the *problem*, to propose the *theory of virtue* as a theory which

validates the phenomenon of political detention on an ideational and existential level, and the *criticism* of various presuppositions and theories comes to eliminate any doubt or error regarding the modalities of perception, representation and interpretation. To the question *what is action?* Giorgio Del Vecchio brings together elements of philosophy and law, giving the action a complete character. In this way, the action is seen as a *natural fact*, but also one of the *will* belonging to a subject, and consisting of two elements: "an extrinsic one, which is an objective manifestation, a reality belonging to the physical world; another one which is intrinsic, which is a psychic entity, an intention, a state of the soul, an assertion of will. A phenomenon becomes action only when it emanates from a subject, when it expresses an attitude of his will, a way of its manifestation"³¹.

But no matter what sphere of knowledge and representation we have in mind, Euler diagrams for the geometrical representation of judgement (which can have a character of moral reasoning) can reveal various degrees of *truth and error* which can accompany the myth of the framework and any other frameworks which imply lack of freedom of thought as an ethical manifestation of memory.

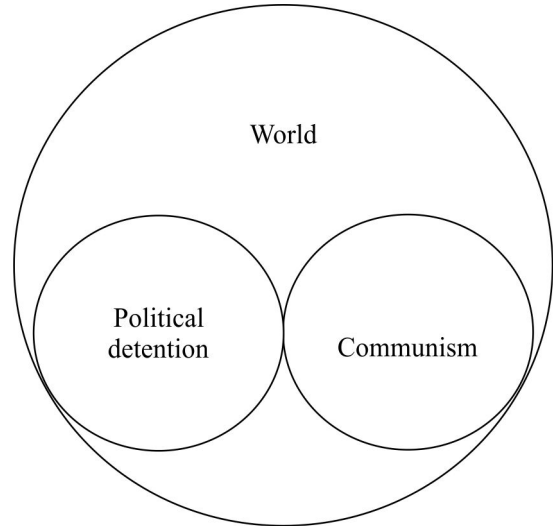
"The sphere of one concept wholly includes that of another"³².



The phenomenon of political detention implies a reference to the concept of *dissidence*, characteristic to the man enjoying freedom and living his life in controlled and political power generating institutions. It is important to define

communism both from a historical and philosophical point of view, taking as reference *the social matrix and detention*.

"Two spheres lie within a third, yet do not fill it"³³.



The deontic authority is a form of truth, which is the basis of totalitarian regimes, because "the human mind is by nature focused on generalization. It starts from simple facts going up to theory. Unfortunately, most of the time, these theories are false; as the fact from where they started is not essential. Nevertheless, man considers that his theory prevails and that reality should obey it. There have been more than 300 years since mankind has been the victim of a 'theory' - that of the individualism - which has caused, causes and will cause yet more disasters and deep misery for all the areas of human existence"³⁴. On the first level of representation, the political detention is a peculiarity with a character of generality of the species of philosophy: *all snow is white*. But, contextuality, the medium of the historical fact understood as a historical event, proves, on the basis of everything that has been written so far and mostly in the *common image of the political detention*, which some people had the opportunity to perceive with their mind, that, in fact, the political detention is the general which describes the particular in all the generality included in the destiny of knowledge: from closeness to distance - to what is unexpressed. "As in the case of the dialectical circle, the experience of the logical circle - broader than the one of the former - is immediate. Thus, first you see that

something is going on and how something exists, representing a theme for thought or life; then, you see that the thing could exist in different ways; then, you see that it can be only in one way; finally, you understand what it really is and everything that could result from the fact that it is like this. But the same beginning of formalization can be represented by changing undefinable into infiniteness, if the external environment is undefinable and the internal one brings infiniteness”³⁵. And this is because all snow is white provided its environment, temperature, movement or acceleration in which it exists should be excluded – that is *the framework*.

The chronicle of events of an era is what we find in Constantin Noica’s logic, a set of *the first instance*. Therefore, a chronicle which does not go deeper into the nature of the sets referring only to its framework, the historical and political framework. But, this class of sets is different from the class of sets which can make up the object of knowledge, be it scientific or practical. The way of selection and archiving has its subsidiaries as its manifestation and finality, which can be or cannot be characterized by the myths of the frameworks. That is why because, in any typology of representation, man capitalizes his existence by the quality of his thinking and his product of knowledge.

4. CONCLUSIONS

If we aim at a scientific and philosophical identity, is required to begin by researching some site-specific phenomena and facts of consciousness about which the philosophers of prisons have written and have used various *forms of statements*, from the logical ones to the ontological ones, making use of analogical and metaphorical methodologies. It is therefore necessary to create theories and systems of thinking, considering also this reality content, in which some of us were born and in which the majority of us have lived. This is also a way of bestowing philosophical value to the place and the way of our thinking and living.

So, let’s begin, with knowing and understanding the spirit of this place and the people who can transport us through knowledge

in time and of events. Without capitalization on critical criteria for these individual theories, we will not be able to reach the level of generality of the great system of theories and experiences. Without striving in this way, we will live in universe of language and culture belonging to others, where we cannot integrate our identity of our language, culture and philosophy. That means that we will not be able to become that part which gives *form and matter to the whole*.

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8. Philip Zimbardo, *Efectul Lucifer*, Bucharest: Nemira Publishing House, 2009, p. 22.
9. "The Stanford Prison Experiment created an ecology of dehumanization just as real prisons do, in a host of direct, constantly repeated messages. It started with the loss of freedom and extended to the loss of privacy and finally to the loss of personal identity. It separated inmates from their past, their community, and their families and substituted for their normal reality a current reality that forced them to live with other prisoners in an anonymous cell with virtually no personal space. External, coercive rules and arbitrary decisions by guards dictated their behavior." *Ibid*, p. 338.
10. *Ibidem*, p. 669.
11. Constantin Noica, *Scrisori despre logica lui Hermes*, Bucharest: Humanitas Publishing House, 1998, p. 435.
12. Karl Popper, *op. cit.*, p. 74.
13. Jean Piaget, *Judecata ...*, p. 249.
14. Solomon Marcus, *Paradigme universale*, Pitești: Paralela 45 Publishing House, 2011, p. 187.
15. Karl Popper, *op. cit.*, p. 168.
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17. I will develop this idea into a book entitled „Etică epistemologică – teorie și proiect de studiu al omului”.
18. *Ibidem*, p. 504.
19. Andrei Pleșu, *Parabolele lui Isus, Adevărul ca poveste*, Bucharest: Humanitas Publishing House, 2012, p. 235.

Endnotes

1. Karl Popper, *Mitul contextului. În apărarea științei și a raționalității*, Bucharest: Trei Publishing House, 1998, p. 71.
2. Arthur Schopenhauer, *Lumea ca voință și reprezentare*, vol. II, Bucharest: Humanitas Publishing House, 2012, p. 626.
3. Pascal Engel, Richard Rorty, *La ce bun adevărul?* Bucharest: Art Editorial Group, 2007.
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5. "Of course, traces of collective responsibility are still to be found among us, as when in war a whole nation is made responsible for the faults of its rulers, or in religion where the whole of humanity is condemned to perdition because of the sins of its first progenitors" – Jean Piaget, *Judecata morală la copil*, Bucharest: Didactic and Pedagogic Publishing House, 1980, p. 213.
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23. Constantin Noica, *op. cit.*, p. 146.
24. Karl Popper, *op. cit.*, p. 55.
25. *Ibidem*.
26. *Ibidem*, pp. 55-56.
27. Ibn Sînā (Avicenna), *Cartea definițiilor*, Iași: Polirom Publishing House, 2012, p. 29.
28. Karl Popper, *op. cit.*, p. 81.
29. *Prin prisma centenarilor: identitate, libertate și democrație*, public debate between the Slovenian writer Boris Pahor and the historian Neagu Djuvara, organized by the Embassy of Slovenia in Romania and the Romanian Cultural Institute, http://www.icr.ro/pahor_djuvara.
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31. Giorgio Del Vecchio, *Lecții de filosofie juridică*, Bucharest: Europa Nova Publishing House, 1993, p. 189.

32. Arthur Schopenhauer, *op. cit.*, vol. I, p. 74.

33. *Ibidem*, p. 75.

34. Nae Ionescu, "Prejudecăți" (January 31st1931. From
Roza Vânturilor volume 1926-1933. Collection

published under the superintendence of Mircea
Eliade) in *Memoria gândirii arestate*, No. 2, Published
by Uniunea Scriitorilor din România, pp. 89-92.

35. Constantin Noica, *op. cit.*, p. 575.