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ANALYTICAL SUMMARY

José Alberto CUESTA MARTÍNEZ

Ancient cynicism as a therapy for the crisis of global capitalism

Azafea. Rev. filos. 17, 2015, 17-32

Although a temporal distance of more than two thousands of years, Hellenism and contemporary society show analogous “spirits of time” (*zeitgeist*); with characteristics such as cultural malaise, loss of the old political and social frameworks, cultural syncretism, or recovery of nature and regulatory framework. Hellenistic ethics emerged as therapeutics that would guide the individual in this crisis of the Greek world. In this paper examines the possibility of using the critical tools of the old cynicism, to apply them therapeutically on the global ecological crisis, created by industrial capitalism. The principles of ancient cynicism can be recycled for a project of degrowth society.

Ricardo SALLES

Chrysippus’ doctrine of the four elements: its place in the Stoic theory of the conflagration and its origins in Anaximenes

Azafea. Rev. filos. 17, 2015, 33-50

In the present paper I discuss Chrysippus’ argument for the indestructibility of the cosmos at the conflagration at Eusebius, *Praeparatio Evangelica* 15.18.1-3. This argument complements another Chrysippean argument for the indestructibility the cosmos (Plutarch, *De Stoicorum Repugnantiis* 1052C), but it proceeds from a different basis: the theory of the dissolution of complex bodies into the

four elements and the theory of the reciprocal change of the four elements. As I shall argue, there are important precedents for this argument in Anaximenes and his theory of change. I conclude by looking at two anti-Chrysippean Stoic arguments for the destructibility of the cosmos at the conflagration.

José María ZAMORA CALVO

Stoic embryology

Azafea. Rev. filos. 17, 2015, 51-73

The embryo, according to the Stoics, is a living creature, because it is a part of the womb, being nourished like a fruit. Nature (φύσις) is the tension of the breath (πνεῦμα) that makes up plants, while the soul (ψυχή) is the tension of the breath that makes up animals. At birth, the breath, that was vegetable, becomes animal, as it cools because of the ambient air. The Neoplatonist Plotinus and Porphyry confront Stoic thesis, witnessed by Hierocles, that the breath changes from “nature” to “soul” when, thanks to cold, it becomes more subtle.

José SOLANA DUESO

Stoicism and politics: lines of confrontation

Azafea. Rev. filos. 17, 2015, 75-95

This article argues that there is a sharp opposition in Stoicism between two lines of political thought: the opposition has its source in the abstract and utopian Zeno's *Politeia*. This work would contain incentives for different and opposing developments that probably, materialize?, probably, in Persaios of Kition and Sphaerus of Borysthenes first, secondly, then in Diogenes of Babylon and Antipater of Tarsus, and, finally, in Panaetius of Rhodes and Blossius of Cumae.

Francisco David CORRALES CORDÓN

Some Aristotelian Traits of the concept of *Techne* within Filodemus' Rhetorical Writings
Azafea. Rev. filos. 17, 2015, 97-116

There is a wide agreement among scholars about the strong empiricism underlying the epistemological doctrines of epicurean philosophers. Moreover, recent interpretations have underlined the empirical basis in Philodemus' approach to the concept of τέχνη in his *Περὶ Ρητορικῆς*. Our paper focuses on the relationship between Philodemus' empiricist approach to technicity and rhetoric and some aristotelian sources, in an attempt to add some interpretative clues to those already provided by epicurean texts explicitly addressed by Philodemus. Particularly, Aristotle's thesis on the origin of τέχνη in the first lines of his *Metaphysics*, its impact on the proemium of his *Rhetoric* and his concepts of ἔξις and διάθεσις are examined and confronted with Philodemus' developments on the subject.

Albert MUÑOZ MIRALLES

The philosophical potential of the concept of character in Sennett work
Azafea. Rev. filos. 17, 2015, 119-140

This article aims to explore the topicality of the concept of character, which has been linked to ethics from its origin. It is approached through the lens of the contemporary renowned sociologist Richard Sennett. The novelty of this approach is that it defines the position of character formation in relation to the institutional contexts –especially the sphere of work– in which the daily lives of people unfold. In recent times, these contexts are undergoing profound changes that put the character strength to the test.

Luis NIEL

Intentionality, Object and Sense in Alexius Meinong's *Gegenstandstheorie*
Azafea. Rev. filos. 17, 2015, 141-173

Meinong's 'theory of objects' is a radicalization of Brentano's intentionalist theory that widens the universe of objects, since every act has a transcendent

object as a correlate. The article focuses on two main issues: on the one hand, the object—as correlate of representations—that might be existent, subsistent or nonexistent (and even impossible); on the other hand, the ‘objective’—as correlate of judgments and assumptions—; I will argue that the problem of nonexistent objects finds its solution here, i.e. within the sphere of propositional acts. The aim will be to show how an authentic intentionalist theory leads necessarily to a theory of objects that gives an account of every kind of object.

Desiderio PARRILLA MARTÍNEZ

Overcoming the “referential nihilism” in the work of René Girard
Azafea. Rev. filos. 17, 2015, 175-193

The “nihilism of reference” is a consequence of deconstruction developed by Jacques Derrida. The theory of mimetic desire made by the anthropologist René Girard arises from a double exercise in deconstructionism. Consequently, Derrida’s deconstruction itself is also deconstructed. Thus, René Girard releases deconstruction of its nihilistic effects.

Valerio D’ANGELO

The existentialist rebellion of Albert Camus
Azafea. Rev. filos. 17, 2015, 195-217

The present article wants to cross the way that Albert Camus, along his both philosophical and literary production, from the feeling of the absurdity up to the revolt. First, we will try to get the special relationship between the death of metaphysics and the feeling of the absurd toward a “political” escape from it. It will be specially underlined the concept of the rebel subjectivity as formulated by he writer in the work *The Rebel*. Finally, it will be proposed a critical reading of it.