INTERNATIONAL CONFERENCE FOR DOCTORAL STUDENTS IN PHILOSOPHY

BOOK OF ABSTRACTS

CLUJ-NAPOCA, MAY 21ST, 2021

Scientific committee of the conference:

Alexander Baumgarten

Monica Brinzei

Virgil Ciomoş

Ion Copoeru

Demeter Márton Attila,

Virgil Drăghici

Mihaela Frunză

Marta Petreu

Dan Eugen Raţiu

Veress Carol

Secretary of the committee

Vlad Ile

CONTENTS

11.00-13.00 **Plenary session** (EN)					
A. 13.00-14.30 I. Copoeru & H. Crişan *Applied Phenomenology* (EN)	**C.** 13.00-14.00 M. Frunză & I. Grad *Theoretical & Applied Ethics* (EN)	**G-H.** 13.00-15.00 D. Raţiu *Aesthetics* (EN & RO)	**J.** 13.00-16.00 A. Baumgarten & M. Brînzei *Ancient, Medieval and Romanian Phi* (EN & RO)	**K.** 13.00-15.20 Kerekes Erzsébet & Gergely Alpár *Problems of Knowledge, Communication and Culture* (HU)	
	D. 14.30-15.30 M. Frunză *P4C* (EN)			**L.** 15.00-16.00 V. Drăghici *Logic and epistemology* (EN & RO)	**M.** 14.00-16.00 V. Ciomoş *Continental Philosophy* (EN & RO)
B. 14.30-15.15 I. Copoeru & C. Cuceu *Applied Ethics* (RO)		**I.** 15.00-16.30 Ş. Maftei *PPE* (EN)			
	E. 16.00-17.00 M. Frunză *COVID* (EN)				
	F. 17.00-18.00 C. Hainic *Ideologies* (EN)				

DETAILED PROGRAM

Plenary session

Language: English

Time: 11.00-13.00

Moderator: Frunză Mihaela (mihaela.frunza@ubbcluj.ro)

Platform: Zoom

Access:
https://us02web.zoom.us/j/82405975587?pwd=RnJpeUdncEYwYmRyRUN1ZWp4NWE4QT09

Meeting ID: 824 0597 5587

Passcode: 233912

11.00-11.05 Welcoming Remarks

Keynote Lectures:

11.05-11.30   NYÍRŐ MIKLÓS, University of Miskolc, Budapest

On the Idea of Event-Ontology

11.30-11.55   EVELINA MITEVA, University of Cologne, Köln

Paralleling today's depression with Medieval melancholy

12.00-12.25   BLANCA RODRIGUEZ-LOPEZ, Complutense University, Madrid

Health Promotion: paternalism or liberty?

12.30-12.55   Discussions

Parallel sessions

Section A: Applied Phenomenology

Language: English

Time: 13.00-14.30

Moderator: Ion Copoeru (ion.copoeru@ubbcluj.ro) & Horaţiu Crişan

Platform: MsTeams

Access:
https://teams.microsoft.com/l/channel/19%3a650fa0782f0c4779b33288a1d5e99200%40thread.tacv2/General?groupId=bae57f23-80ae-4261-880c-8ffd7eea91c4&tenantId=5a4863ed-40c8-4fd5-8298-fbfdb7f13095

13.00-13.10	LIU ZIXUAN, Sun Yat-Sen University, Guangdong
	Sign-Free Biosemiotics and Transcendental Phenomenology: Another Way to Close the Gap
13.10-13.20	CRISTIAN BOBOESCU, Babeş-Bolyai University, Cluj-Napoca
	Do Humans Dream of Automation? (Towards an Immaterial Therapy)
13.20-13.30	CRISTIANO VIDALI, University of Cagliari (IT)-University of Rouen (FR)
	Digitalization as Marginalization. A Phenomenological Account of Daily (In)attention
13.30-13.45	Discussions
13.50-14.00	BEATRIX PERDE, Babeş-Bolyai University, Cluj-Napoca
	Mind and Body between extended and scaffolded
14.00-14.10	RAMONA NICOLETA ARIEŞAN, Babeş-Bolyai University, Cluj-Napoca
	Paradox and existence
14.10-14.20	Discussion

Section B: Applied Ethics

Language: Romanian

Time: 14.30-15.15

Moderator: Ion Copoeru (ion.copoeru@ubbcluj.ro) & Codruța Cuceu

Platform: MsTeams

Access:
https://teams.microsoft.com/l/channel/19%3a650fa0782f0c4779b33288a1d5e99200%40thread.tacv2/General?groupId=bae57f23-80ae-4261-880c-8ffd7eea91c4&tenantId=5a4863ed-40c8-4fd5-8298-fbfdb7f13095

14.30-14.40   IONEL PAPUC, Babeș-Bolyai University, Cluj-Napoca

Bioestetica – atitudini, cunoaștere, comportament

(Bioaesthetics – attitudes, knowledge, behaviour)

14.40-14.50   SOLANGE DUMITRACHE (IANA), Babeș-Bolyai University, Cluj-Napoca

Neuroștiințele și Dreptul. Pledoarie pentru o etică a folosirii probelor din domeniul neuroștiințelor în practica juridică și aplicarea pedepselor

(*Neurosciences and the Law. A pleading for an ethic of the use of the neurosciences' evidences in legal practice and punishment*)

14.50-15.00   MIRUNA-MARIA MIRON, Babeș-Bolyai University, Cluj-Napoca

Veganismul și vegetarianismul. Perspective etice pornind de la teoria lui Tom Regan din lucrarea "The Animal Rights Debate"

(*Veganism and Vegetarianism. Ethical perspectives starting from the theory developed by Tom Regan in "The Animal Rights Debate"*)

15.00-15.15   Discussion

Section C: Applied Ethics

Language: English

Time: 13.00-14.00

Moderators: Iulia Grad and Mihaela Frunză (mihaela.frunza@ubbcluj.ro)

Platform: Zoom

Access:
https://us02web.zoom.us/j/87093133954?pwd=eWdKeXRrazB5TjJSRE0yeDEyb3ZzUT09

Meeting ID: 870 9313 3954; Passcode: 095747

13.00-13.10   VLADIMIR LUKIĆ, University of Pardubice, Pardubice

Virtues of Human Enhancement: MacIntyre's Objections and a Different Perspective

13.10-13.20   MARK R. FRIES, Universidad Complutense de Madrid, Madrid

From Condottieri to PMSCs: The Cultural Evolution of Moral Attitudes Towards Mercenaries

13.20-13.30   FEMI RICHARD OMOTOYINBO, Queen's University Belfast, Belfast

The Moral Inequality of Non-combatants in Just War Theory

13.30-13.45   Discussion

Section D: Philosophy of Education/P4C

Language: English

Time: 14.30-15.30

Moderator: Mihaela Frunză (mihaela.frunza@ubbcluj.ro)

Access:
https://us02web.zoom.us/j/87093133954?pwd=eWdKeXRrazB5TjJSRE0yeDEyb3ZzUT09

Meeting ID: 870 9313 3954; Passcode: 095747

14.30-14.40   PERSIDA BEC, Babeş-Bolyai University, Cluj-Napoca

Vulnerability in a pandemic context

14.40-14.50   LIANA (FANCA) PRECUP, Babeş-Bolyai University, Cluj-Napoca

The interference between virtual and real when using technology, seen by parents and children. Case study from the P4C online workshops

14.50-15.00   Discussions.

15.00-15.10   EWELINA GRĄDZKA, Pontifical University of John Paul II, Cracow

The relevance of national philosophical heritage in the p4/wc practice: case study of Kazimierz Twardowski and the Lvov-Warsaw School

15.10-15.20   THAYNE CAMERON, University of Kentucky, Kentucky

Transgressive Education in Rousseau

15.20-15.30   Discussions

Section E: Philosophical Approaches of the COVID Pandemics

Language: English

Time: 16.00-17.00

Moderator: Mihaela Frunză (mihaela.frunza@ubbcluj.ro)

Access:
https://us02web.zoom.us/j/87093133954?pwd=eWdKeXRrazB5TjJSRE0yeDEyb3ZzUT09

Meeting ID: 870 9313 3954; Passcode: 095747

16.00-16.10   RAGNAR VAN DER MERWE, University of Johannesburg, Johannesburg

                AIDS and COVID-19 in South Africa: against epistemic contextualism

16.10-16.20   ANDREI NUȚAȘ, West University of Timișoara, Timișoara

                What can the EUs COVID response tell us about our values?

16.20-16.30   PHILIP HØJME, Polish Academy of Sciences, Warsaw

                COVID-19 and vaccine nationalism

16.30-16.40   EMANUEL IOAN CĂȘVEAN, Babeș-Bolyai University, Cluj-Napoca

                The reinterpretation philosophy applied to new missionary paradigm in the Covid-19 context

16.40-16.55   Discussion

Language: English

Time: 17.00-18.00

Moderator: Codruţa Hainic (codruta.hainic@ubbcluj.ro)

Access:
https://us02web.zoom.us/j/87093133954?pwd=eWdKeXRrazB5TjJSRE0yeDEyb3ZzUT09

Meeting ID: 870 9313 3954; Passcode: 095747

17.00-17.10   MARIUS FLOREA, Babeş-Bolyai University, Cluj-Napoca

          The reconstruction of a post-ideological subject

17.10-17.20   NOÉMI BÍRÓ, Babeş-Bolyai University, Cluj-Napoca

          The Invisible Family: Gendered aspects of the "abstract" individual

17.20-17.30   ADELINA LAURA BULIBAŞA, Babeş-Bolyai University, Cluj-Napoca

          'Ghost in the Shell' Exploring the Anthropocentric View. The Concept of Post-Humanism vs. The Human Supremacism

17.30-17.40   CAROLINA SANCHEZ DE JAEGHER, Université catholique de Louvain, Louvain

          Decolonizing philosophy by derailing terra nullius: Indigenous' contributions

17.40-18.00   Discussion

Section G: Aesthetics & Philosophy of Culture

Language: English

Time: 13.00-14.00

Moderator: Dan Rațiu (dan.ratiu@ubbcluj.ro)

Platform: Zoom

Access info:https://zoom.us/j/97161247345?pwd=akh2eERxZGZ0SHM2SnJVSHo4YnV1dz09;
Meeting ID: 971 6124 7345; Passcode: 82P55a

13.00-13.10   IOLANDA ANASTASIEI, Babeş-Bolyai University, Cluj-Napoca

The Shaping of the Romanian Art Market and the New Art Collector Profile

13.10-13.20   GEORGIANA BUȚ, Babeş-Bolyai University, Cluj-Napoca

Questions of Discourse: Exhibition as Installation at Documenta 5, 1972

13.20-13.30   LIANA MĂJERI, Babeş-Bolyai University, Cluj-Napoca

Martin Heidegger and Maurice Blanchot – The Relationship Between Philosophical Language and Poetic Language

13.30-13.45   Discussion

Section H: Aesthetics & Philosophy of Culture

Language: Romanian

Time: 14.00-15.00

Moderator: Dan Rațiu (dan.ratiu@ubbcluj.ro)

Platform: Zoom

Access:

https://zoom.us/j/97161247345?pwd=akh2eERxZGZ0SHM2SnJVSHo4YnV1dz09; Meeting ID: 971 6124 7345; Passcode: 82P55a

14.00-14.10	IOAN CORJUC, Babeș-Bolyai University, Cluj-Napoca
	Fenomenologia percepției în cubismul analitic
	(*The phenomenology of perception in analytical cubism*)
14.10-14.20	DANIEL UNGUREANU, George Enescu National University of Arts, Iași
	Hermeneutica memelor cu temă pandemică din spațiul digital românesc
	(*The hermeneutics of memes with a pandemic theme from the Romanian digital space*)
14.20-14.30	NICOLAE GOJE, Babeș-Bolyai University, Cluj-Napoca
	De la armonia muzicală către un model al structurii experienței
	(*From musical harmony to a model of the structure of experience*)
14.30-14.45	Discussions

Section I: PPE

Language: English

Time: 15.00-16.30

Moderator: Ştefan Maftei (stefan.maftei@ubbcluj.ro)

Platform: Google Meet

Access: **https://meet.google.com/tie-jveg-bbc**

15.00-15.10   SUDDHASATWA GUHAROY, University of Manchester, Manchester

Trust, and Social Roles

15.10-15.20   DANIELE CONTI, University of Manchester, Manchester

The Probability of Free Actions

15.20-15.30   ADAM SMRCZ, University of Public Service, Budapest

Two Sides of the Same Coin: the Onlology of Money in David Hume and Adam Smith

15.30-15.40   LENA GANZ, Université Paris Nanterre, Nanterre

The operative concepts of dialectics in Marx's Capital: towards a pluralistic interpretation

15.40-15.50   Discussions

15.50-16.00   EMILIA FAUR, Babeş-Bolyai University, Cluj-Napoca

Contimporanul*: the story of a political crisis in images*

16.00-16.10   CANER TURAN, Tulane University, US

Kantian Constitutivism as an Alternative to Moral Realism

16.10-16.30   Discussions

Section J: Ancient, Medieval and Romanian Philosophy

Language: English & Romanian

Moderators: Alexander Baumgarten & Monica Brînzei

Time: 13.00-16.00

Platform: Zoom

Access:
https://us04web.zoom.us/j/78862503238?pwd=U0wyeFQ4UWg0cGtYZ01pQkIyQW94Zz09

Meeting ID: 788 6250 3238; Passcode: CCz0bT

Contact: vlad.ile@ubbcluj.ro

13.00-13.10   ALIN-CONSTANTIN CORFU, Babeş-Bolyai University, Cluj-Napoca

The beginning and end of a tradition – Sacrobosco's De sphaera

13.10-13.20   LAVINIA GRIJAC, Babeş-Bolyai University, Cluj-Napoca

„Intellege quid in anima tua sis: Hildegard of Bingen and the female soul from Scivias, I, vision 4"

13.20-13.30   BOGDAN GLIGOR, Babeş-Bolyai University, Cluj-Napoca

Mysticism and trinitarian doctrine at Richard of Saint-Victor

13.30-13.40   MIRELA NICULESCU, Babeş-Bolyai University, Cluj-Napoca

The Immortality of soul in Augustine and Plotinus

13.40-13.55   Discussions

14.00-14.10   IOANA SCUTELNICU, Babeş-Bolyai University, Cluj-Napoca

The notion of free will in antiquity

14.10-14.20   PETRU DIMITRIU, Babeş-Bolyai University, Cluj-Napoca

The political philosophy of John Wyclif

14.20-14.30   MĂDĂLINA PANTEA, The Institute of History "George Bariţiu" of Romanian Academy, Cluj-Napoca (Project PN-III-P4-ID-PCCF-2016-0064)

One manuscript, same question, two different texts – the case of the manuscript Salamanca, Biblioteca General Histórica de la Universidad, ms. 1863 attributed to John of Mirecourt

14.30-14.40   ARMAND A. VOINOV, West University of Timişoara, Timişoara

The problem of suicide in Plato's Phaedo

14.40-14.55   Discussions

15.00-15.10   Elena Chiorean, Babeş-Bolyai University, Cluj-Napoca

Rolul scrisului în stabilirea singurătăţii la Petrarca în De vita solitaria

(*The role of writing in establishing loneliness in Petrarca in De vita solitaria*)

15.10-15.20   Otani Takashi, Babeş-Bolyai University, Cluj-Napoca

Conceptul de moarte al lui Cioran în Pe culmile disperării

(*Cioran's Concept of Death in* On the Heights of Despair)

15.20-15.40   Discussion

Section K: Problems of Knowledge, Communication and Culture

Language: Hungarian

Moderator: Kerekes Erzsébet & Gergely Alpár (peter.gergely@ubbcluj.ro)

Time: 13.00-15.20

Platform: MsTeam; code: 78q5tqt

13.00-13.10   PÉTER JÁNOS, Babeş-Bolyai University, Cluj-Napoca

A Tai Chi értelmezési lehetőségei a mozgáskultúra gyakorlásának vizsgálata révén, a részek és az egész hipotéziseinek viszonyrendszerében

(*A possible interpretation of Taijiquan through analysis of martial arts practice in light of the theory of parts and the whole*)

13.10-13.20   BAKCSI BOTOND, Babeş-Bolyai University, Cluj-Napoca

Emberi jogok és legitimáció a kortárs hatalmi diskurzusokban

(*Human Rights and Legitimation in Contemporary Discourses of Power*)

13.20-13.30   BALINT CSABA, Babeş-Bolyai University, Cluj-Napoca

Gazdasági szabadság - érvelések ellene és mellette

(*Economic freedom – arguments and contra-arguments*)

13.30-13.40   ROBERT HUSZTIG, Babeş-Bolyai University, Cluj-Napoca

A halálom és az időm mint énem

(*My death and my time are me*)

13.40-13.55   Discussion

14.00-14.10   MARK LANG, Babeş-Bolyai University, Cluj-Napoca

A humor, mint a valásosság inkognítója. Kierkegaard humor-értelmezése

(*Humor as an incognito of religiosity. Kierkegaard's View of Humor*)

14.10-14.20   ATTILA TAMÁS VALYUCH, Babeş-Bolyai University, Cluj-Napoca

Az Európai Unió, mint transznacionális tér

(*The European Union as a transnational space*)

14.20-14.30   MONIKA RANCZ, Babeş-Bolyai University, Cluj-Napoca

A tükörkép, mint ismétlés – Magritte tükörképei

(*Reflection as a repetition – Reflections of Magritte*)

14.30-14.40   ANDRAS-ARON IVACSON, Babeş-Bolyai University, Cluj-Napoca

Gyakorlat és elmélet: a kínai politikatörténet folytonossága

(*Practice and theory: the continuity of Chinese political history*)

14.40-14.50   PÉTER MOLNÁR, Babeş-Bolyai University, Cluj-Napoca

Szabadidő és tömegkultúra. Kojève és A felvilágosodás dialektikája

(*Leisure time and mass culture. Kojève and the Dialectic of Enlightenment*)

14.50-15.20   Discussion

Section L: Logic and epistemology

Language: English & Romanian

Time: 15.00-16.00

Moderator: Virgil Drăghici (virgil.draghici@ubbcluj.ro)

Platform: MsTeam; code: w7mgkee

15.00-15.10   HOREA RUSU, Babeş-Bolyai University, Cluj-Napoca
The psychological significance of Gödel's theorem

15.10-15.20   DIANA PĂULEŢ, Babeş-Bolyai University, Cluj-Napoca

Diferenţa transcendentală şi teoria adevărului: Heidegger şi Kant

(*The Transcendental difference and the theory of truth: Heidegger and Kant*)

15.20-15.30   ANGELO MOLDOVAN, University of Bucharest, Bucharest

Între patologic şi intuitiv - o abordare a fundamentelor matematicii prin prisma teoriilor domestice

(*Between pathology and well-behaviour - a possible foundation for tame mathematics*)

15.30-15.40   MUCEA NICOLETA, Babeş-Bolyai University, Cluj-Napoca

Despre lucrul în sine kantian şi mecanica cuantica
(*About Kantian thing-in-itself and quantum mechanics*)

15.40-16.00   Discussion

Section M: Continental tradition

Languages: English & Romanian

Time: 14.00-16.00

Moderator: Virgil Ciomoș (virgil.ciomos@ubbcluj.ro)

Platform: Skype

14.00-14.10   CLAUDIA MARTA, Babeș-Bolyai University, Cluj-Napoca

Organized Disconnections. Deleuze & Guattari on Addictions

14.10-14.20   VICTOR DOGARU, Babeș-Bolyai University, Cluj-Napoca

Non-inferential, but not non-Conceptual: using Brandomian concepts to construct an integral framework of the Mind and the World

14.20-14.30   SEBASTIAN PAVALACHE, Babeș-Bolyai University, Cluj-Napoca

Being and Thought in Hegel's Science of Logic

14.30-14.45   Discussion

14.50-15.00   MIRCEA MORARIU, Babeș-Bolyai University, Cluj-Napoca

The History of Irony and the Irony of History

15.00-15.10   ESTEBAN ORTIZ MEDINA, University of Buenos Aires, Argentina

The combination problem and laws of metaphysics

15.10-15.20   Discussion

15.30-15.40   DANIEL SAS, Babeș-Bolyai University, Cluj-Napoca

O încercare de teorie a artei (afective)

(*An attempt at a theory of the (affective) act*)

15.40-15.50   SLAVA CARAMETE, Babeș-Bolyai University, Cluj-Napoca

Chipul politicii și politica chipului în starea de excepție

(*The face of politics and the politics of the face in the state of exception*)

15.50-16.00   Discussion

ABSTRACTS

Iolanda Anastasiei

THE SHAPING OF THE ROMANIAN ART MARKET AND THE NEW ART COLLECTOR PROFILE

Given the rise and the international success of the private sector of commercial galleries after the year 2000, the study focuses on investigating the contribution of these organizations in shaping the local art market as well as generating a new profile of Romanian art collectors. Seen as a whole, the validation of contemporary artistic production in the Romanian art market functions according to a top-down approach as it is proportional to the galleries' capacity of building a symbolic and financial status for the represented artists at an international level. A special focus will be on the independent commercial art galleries because here we find the most innovative context in terms of aesthetics and artistic research. The notoriety of some contemporary Romanian artists in the global art world, consolidated by the local galleries that represent them, has developed a demand for contemporary art by shaping a new typology of collectors. From this perspective, the present study investigates the galleries' marketing strategies in relation to the collectors' demand and choices in terms of contemporary art.

Ramona Nicoleta Arieşan

PARADOX AND EXISTENCE

The purpose of this paper is to show that, despite some may think that there is no bond between our existence or what we know as existence and the word paradox or what is hiding behind it, there is always something more than what meets the eye. What I will try to do is to put into perspective different sides of this ongoing story if we may call it that way. I will try and analyze where different people are coming from and display my own thoughts regarding this debate. Coming from on outside point of view this might not seem like an intriguing problem but as we start to go further down the line and as we start to see where everything is coming from and put into perspective how each individual has formed their own opinion, we may reach a conclusion that is on a very different note than what we have started with.

During this paper I will also try and give an answer to some questions such as: "why are there paradoxes?", "why do we have different opinions?", "what happens when we cease to exist?" Nevertheless, although we will insert different aspects as I have mentioned before, we will not forget where it all started. What we know as life might be a metaphor and what we know as existence could be the paradox of our life. Like Gadamer said "if human existence has its definitive place in this plan, then, at the same time, the law of the world establishes the law of the human reality of civil community".

Persida Bec

VULNERABILITY IN A PANDEMIC CONTEXT

The modern world is projected as a universal world. The universal works insofar as it is worn by the individual. The individual is the demiurge of this new world, and s/he is supposed to be the mature bearer of this world. S/he must also get rid of all the bruises they had and all the conditionings. Transhumanism, with the help of technology, proposes a rethinking of the human. Thus, it can be said that the individual emancipates himself, and this emancipation is projected as an ascent to freedom/ empowerment. In fact, this freedom is marked by an autonomy that apparently excludes or at least envelops the vulnerable part of this world through various mechanisms and subterfuges. As far as emancipation is concerned, it presupposes liberation through knowledge. However, this release makes modernity an eternally unfinished process.

As for the "new reality", the new context of living in a pandemic raises the issue of vulnerability, which enables a rethinking of the human. Our relation of dependence on technology is obvious. Technology has changed the world and the life of each of us in many ways, it has proven our fragility and vulnerability and it intervenes during the pandemic to make our lives easier and safer on the one hand, more dependent on everything that technology requires on the other hand. Therefore, we can first talk about a strong connection and interdependence of people and, then, about the presence of strong inequalities that are strongly felt, because although we are all under the threat of the same phenomenon, in a certain sense, it can also be said that we paddle in different boats: the most vulnerable and fragile sink every day. The world's population is being forced to act quickly as new measures and restrictions arise, as we live in uncertain and contradictory times, when each of us should adopt and learn new ways of living.

Bakcsi Botond

HUMAN RIGHTS AND LEGITIMATION IN CONTEMPORARY DISCOURSES OF POWER

In the modern era, the claim of a society based on the principle of equality of rights, having been expressed most significantly in the emancipatory aspirations of the declarations of human rights from the late 18th century, has been guaranteed for centuries by a power organized within state borders and legitimized by the consent of the people living within these frontiers. In the global era, however, both the traditional frameworks and the unity of the subject of power are brought into question. The problem of the right to have rights has led political philosophy to re-evaluate the problem of political inclusion for more than half a century. The question today is whether we need to give up the idea of democracy or we should conceive the logic of the legitimacy of power in a different framework?

Bíró Noémi

THE INVISIBLE FAMILY: GENDERED ASPECTS OF THE "ABSTRACT" INDIVIDUAL

Various feminist critiques have addressed the conspicuous absence of the family from liberal theory and its non-political status, pointing out its consequences with regards to our understanding of privacy on the one hand and, on the other hand, the public realm being structured along the lines of a "gender-blind" concept of equality that often ignores the particularities of women's lived experience.

The problem can be traced to the normative foundations of liberalism in contract theory: for Hobbes, it is the abstract individual who enters the social contract, while Locke takes an anti-patriarchal stance and differentiates paternal power from political power in order to address the question of legitimacy. This is interwoven with a complex and problematic conceptualisation of the family in relation to the individual (a pragmatic view of the family proposed by Hobbes and Locke, although left incomplete in both accounts, later followed by Rousseau's ideal of the sentimental family).

The feminist response to this set of problems is two-fold: on the one hand, 17th century contract theory unfolds in a context of a weakening of previously established hierarchies. The emergence of consent as a politically relevant concept could also be interpreted as a promise of equality regardless of gender. According to this view, inequality results from this promise remaining unfulfilled due to its being inconsistently applied. On the other hand, feminist theorists have argued that the abstract individual has never been abstract at all, and has always been defined along gendered presuppositions.

In my presentation I will assess these views based on an examination of the emergence of the abstract individual as closely linked to the disappearance of the family from the political narrative, in order to highlight women's ambiguous position both inside the family and in relation to the individual as a political subject.

Cristian Boboescu

DO HUMANS DREAM OF AUTOMATION? (TOWARDS AN IMMATERIAL THERAPY)

What is there left for "us" (21st century philosophers) to defend before total automation unfolds? Could philosophical practices create assamblages with "the arts" and propose ideatic architectures for future-making, or should one stick to the past? Following recent philosophers, like Stiegler and his disciple Yuk Hui, one can trace the origination of ultimate technological overlapping in the Late Paleolithic Period. Genetic therapies constitute a hard mainstream, consisting in a strong variety of sects or schools of practice. Another strand of therapies, often submitted under the generic name of anti-psychiatry, provides tools for going the other way: the heretical practice of pushing things forward, of provoking the crisis to its full unfolding (like C. Bollas or R. D. Laing proposed) or assisting the patient in creating a new body of understanding and action, instead of pushing things back, nostalgically to better times and the normal. Total automation and the thought of submitting tertiary retention systems to a full automation of desire mechanisms turns the tides towards a new dream time, where immaterial culture (V. Flusser) reveals unorthodox assemblages of madness, language, reason and the real. Like visiting Artaud to find what Heidegger might have missed in Van Gogh, one might investigate philosophical therapeutic potential that surpasses the lack of sublimation and overcoming in literary practices (following Guattari).

Adelina Laura Bulibaşa

'GHOST IN THE SHELL' EXPLORING THE ANTHROPOCENTRIC VIEW. THE CONCEPT OF POST-HUMANISM VS. THE HUMAN SUPREMACISM

The paper is exploring the concept of post-humanism present in the 1995 anime cyberpunk film 'Ghost in the Shell', directed by Mamoru Oshii. The film is set in 2029 Japan, following the story of a cyborg public-security agent who hunts a mysterious hacker known as the 'Puppet Master' in a world overrun by mega metropolises and cybernetic augmentation. The 'Puppet Master' is depicted as a bodiless rogue Artificial Intelligence who hacks into the minds of cyborg human hybrids, eventually developing self-awareness and dispersing itself into the world of interconnected web. Even though this 'Puppet Master' possesses abilities beyond the human comprehension, its main intention is to merge with the cyborg agent, Motoko Kusanagi, in order to exist as a true-life form, one that can reproduce and die, therefore the question whether a body is a necessity for life arises.

After successfully merging with the mysterious hacker entity, Kusanagi transcends humanity becoming a post-human, but what will happen with the contemporary society once this era will become a reality? What is a human in the face of a post-human? Humans are now the center of our world, if not the entire universe according to the anthropocentric view – how far down will they be moved down when the post-humans will arise? Will the post-humans create the same sharp distinction between them and the humans as humans did with animals?

Georgiana Buț

QUESTIONS OF DISCOURSE: EXHIBITION AS INSTALLATION AT DOCUMENTA 5, 1972

This paper discusses the various conceptualizations and distinctions (or lack thereof) in recent literature by authors such as Boris Groys, Claire Bishop, Bruce Altshuler and Julianne Rebentisch, regarding two related art forms central to the convergence of curatorial and artistic practices taking place during the 20th century, namely exhibition and installation. It discusses the changes in meaning brought about by the developments in contemporary art practice during a short, but significant interval: 1968-1972, when installation art, independent curating and institutional critique lived in creative tension. The international exhibition *Documenta 5* (1972), directed by the first independent curator, Harald Szeemann, also the first exhibition of such scale to present installation work by a significant number of artists is our case study.

The paper also addresses the issue of authorship underlying the above-mentioned distinctions and definitions, from singular to multiple/collective or meta authorship. Drawing on Claire Bishop's reply to Boris Groys in her essay "What is a curator?", we argue that what is at stake is not the definition of roles, but the medium in which they - and the various spheres of discourse - meet.

Thayne Cameron

TRANSGRESSIVE EDUCATION IN ROUSSEAU

Rousseau claims that the true study of his famous treatise on education, *Emile*, is that of the human condition and, accordingly, that the first task for competent educators is to learn the nature of their students. For Rousseau, our human nature is characterized by a natural capacity for free self-determination that occurs through the living development of what he calls our 'original dispositions'. The freedom of the 'natural man' is inevitably degraded, however, by his assimilation into society as 'citizen'. *Emile* shows how to educate so as to foster the capacity for the individual to freely determine himself within the boundaries of the social context in which he must live. This is a form of political freedom that allows for the well-taught student to take a dynamic stance towards his position in society such that he can maintain his capacity for individual transformation within those boundaries. This individual political freedom is, moreover, inherently transgressive in that it emphasizes the development of a lived and harmonious relation to oneself, relatively free from the corrupting influence of common sense, popular opinion, and general habit. Responsibility for this free self-determination lies with the student, though Rousseau shows how an educator can make it possible for a student to take up this responsibility. In my essay, I rely on an interpretive approach called 'destructive retrieval' employed by Martin Heidegger and further elaborated by Robert Scharff to show that *Emile* remains relevant for contemporary pedagogical practices and I describe how Rousseau's famous text provides insights that inform my own pedagogical practices, particularly those which aim to lead students to reflect on their own experience and, from this reflection, to see possibilities for their own transformation and transgression.

Slava Caramete

THE FACE OF POLITICS AND THE POLITICS OF THE FACE IN THE STATE OF EXCEPTION

To live in the state of emergency means to be subject and, eventually, to submit to a far-reaching intervention of political power in all that life means and to position oneself, respectively to be positioned in one of the multiple segmentations occasioned by this paradigm whose resurrection is experienced cyclically by humanity, a paradigm that tends to become, as Giorgio Agamben warned us, the generic expression of government in the contemporary world. The space of community, of things and public interests, a space usually claimed by politics, is reset on a fault whose diffuse, undecidable coordinates draw a complex portrait of reality. The face of politics changes radically under the rule of the exceptional phenomenon that occurred, and the effects of this alteration are found in the finest - because intimate - folds of reality. The undoubted transformative dimension of the state of emergency, whatever its origin, pretext, purpose or agent, is illustrated not only by the political and legal aspects assumed in the name of urgency, but also by the reconfiguration of routines, extraction, resignation and controlled movement of the name, gesture, figure, *i.e.* of identity, in the fateful area of indistinction. "The face does not coincide with the physiognomy" (G. Agamben); and yet he, a subtle and fleeting summary of identity, is the diachronic interface between two worlds, the inner and the outer, which come to communicate only through the approximation of a code on whose meaning and interpretation it depends. Recognition, assimilation, surveillance, renunciation, exile or sacrifice, these are the most suggestive and frequent mantras of the politics of the face, whose extensive casuistry hosts the state of emergency. The possibility of perpetuating it in the challenging world of digital life that is about to be born, raises not only justified concerns, but also interesting debates and controversies whose solutions can now only be imagined.

Elena Chiorean

THE ROLE OF WRITING IN ESTABLISHING LONELINESS IN PETRARCA IN DE VITA SOLITARIA

The treatise *De vita solitaria*, written in 1347 (or 1346 according to some chronologies) and revised countless times until the final version in 1366, is considered by Stephen Greenblatt the first philosophical work of Petrarca. This, together with the work *De otio religioso*, brings into question the ancient Stoic concept of active respite, which, through contemplation, leads to the cultivation of the self, including Christian ethics regarding Petrarca. The two works have similar perspectives, with the mention that they are adapted to the context they aim at: the monastic environment, respectively the secular one. In Dev vita solitaria the rediscovery of the self in solitude is characterized by several essential themes encountered throughout the treatise, including the role of writing. This, Petrarca considers, corresponds and is at the same time able to render the face of the writer. The analysis of one's own interiority is done by relating to oneself, respectively by a disposition of the self in the position of object, and not of subject as expected, so that it hypostasizes its soul, speaks about it and makes it dialogue with the self. it appears to him as an object. All this perspective involves a process that takes place on a stage, everything being projected outside of it. Writing is proposed to us by Petrarca as a new form of meditation and as an act of knowledge. A self-knowledge obtained not only by the simple gesture of writing, but especially by the transposition of thinking through writing that is able to objectify. And both the fact that in the modern world one writes in solitude, and the fact that writing is a way of being alone (in a contemplation of loneliness) may be due to Petrarca.

Alin-Constantin Corfu

THE BEGINNING AND END OF A TRADITION – SACROBOSCO'S DE SPHAERA

The treatise *On the sphere* of Johannes of Sacrobosco was written at the beginning of the 13th century in response to the need of the Parisian University environment to assimilate and understand the new translations of the mathematical and astronomical treatises that arose from the Greek and Arabic traditions. The present research aims to present, as a start point, the astronomy curriculum of the 13th century Parisian University, the role that Sacrobosco's works, especially *De sphaera*, played between these three centuries, and the curriculum's continuity as a medieval tradition until the 15th century. This timeline having as an ending point the influence of Georg von Peurbach who announces in his works *Disputationes contra Cremonensia deliramenta* and *Theoricae Novae Planetarum* and in his succeeding effort of removing Sacrobosco's treaty *Algorithmus* by adding his own version, the need of rethinking the tradition of how astronomy was being thought based upon Sacrobosco's and Gerard of Cremona's treatises up until the 15th century in the University of Vienna.

ECONOMIC FREEDOM – ARGUMENTS AND CONTRA-ARGUMENTS

The source of the present train of thought is the everyday pandemic experience. As part of the fight against COVID 19, states have enforced restrictions that amounted to closing the activities of existing legal entities – for the purposes of this presentation, I will mean legal entities – companies. The only companies that were allowed to operate without restrictions were the essential, so to speak, vital ones – e.g. bakeries, waterworks, gas suppliers, although the access of customers was also heavily regulated.

In the case of commercial companies, we might assume they operate under the umbrella concept of economic freedom. Although not often studied, somehow it seemed self-evident that those who created the firms – for profit – can do anything, provided they do not cause problems, worries or trouble for the community. However, the present fight against the epidemic has shown that this way of thinking is incomplete, as companies have suffered losses by being forced to close, and by failing to meet their goal of generating profit. Hence the question: can we talk about economic freedom at all for companies?

The other thought-provoking problem is that there is a principle of criminal liability in the case of companies, i.e. a company can be held criminally liable and even sentenced if the courts find it guilty.

A very important question arises: if a company can be held criminally liable, it can also be held to have a counter-pole, that is, the economic actor is free to decide on an event and its consequences.

The concept of freedom, although it has changed over the millennia, has evolved, but it has remained essentially the same. Here I mention Epictetus, who says: "(one) is free, who lives according to his desires," and Aristotle: "... freedom is when everyone can do what he pleases". Perhaps the economic freedom of the modern age can be guided by Hannah Arendt's statement that says: "the realization of freedom in a community can only be imagined on the basis of a kind of balance sheet, because the freedom of the public sector can be achieved by restricting the freedom of individual citizens". In the present case, individual citizens can be replaced by the terminology of companies...! She also belives that people have the freedom if they have to relinquish sovereignty – and when companies are created, they have to relinquish their sovereignty – because they have to comply with a lot of legal requirements – e.g. taxation, labour, environment, etc.

To sum up, perhaps we can say that during the pandemic, companies have no freedom, this apparent freedom – according to the idea of the utilitarianism – something is good whether is good for the majority–must be sacrificed. Yes, but the taxes on profits generated and the jobs created are also good for the majority ... then is the utilitarianism no longer valid?

Questions that need to be answered as soon as possible, because our current system (capitalism) is the driving force of our civilization, our living space.

Emanuel Ioan Căşvean

PHILOSOPHY OF REINTERPRETATION APPLIED TO A NEW MISSIONARY PARADIGM IN THE COVID-19 CONTEXT

In this paper I wish to apply a philosophical method of research by analyzing the philosophical language which expresses the analytical reality of SARS Covid 19 pandemic.

The main purpose for the pastoral ecclesiastical strategies is given by the outward necessity through intense promotion of common good policies at community level.

We will utilize, in a balanced way, several theoretical trends of Jean Francois Lyotard, one of the first greatest analyst of post-modern philosophy. We will use his critique on the theory of metanarratives/ grand narratives to underline that postmodernism is unable to operate with fundamental concepts as religion, sacrality, faith, God, etc. At the same, as a new pandemic philosophy based on fear emerges, we will discuss the new religious background forced to rapidly digitalize its approach to maintain the functionality of faith. We will analyze several communication strategies from the Orthodox and Catholic ecclesiastical spaces aimed to solve the informational gap crisis.

Daniele Conti

THE PROBABILITY OF FREE ACTIONS

It is often assumed, typically by appealing to some interpretations of quantum mechanics, that the processes of nature unfold in a probabilistically way. Before the occurrence of a certain event – the thought goes – there is an objective probability x that that event would occur, and an objective probability 1-x that it would not. But what about actions? Do probabilities attach to them just as to the rest of natural events? In particular, what about the actions that we freely perform and for which we claim ultimate responsibility? Libertarians, i.e. those philosophers according to which free actions exist and are not deterministically caused, usually accept the idea that our free actions do have objective probabilities of occurring (and of not occurring). According to this view, it makes sense to say that, one minute before I toasted my bread this morning, there was (say) a 0.8 probability that I would do that, and a 0.2 that I would not. In my paper, I will claim that libertarians should reject this view and endorse instead 'chance incompatibilism' (as Lara Buchak has dubbed it), i.e. the thesis that free actions are neither deterministically nor probabilistically caused. I will argue that thinking of free actions as subsumed under objective probabilities does not allow libertarians to provide an effective reply to the so-called 'luck objection' – the objection according to which libertarianism, by denying that free actions are determined by past events, conflates free actions into random happenings. I will then argue that chance incompatibilism, instead, provide the necessary conceptual resources to defend the idea, dear to libertarians, that an action can be undetermined, and yet non-random.

THE PHENOMENOLOGY OF PERCEPTION IN ANALYTICAL CUBISM

The year 1910 is considered by Henry Lefebvre a crucial moment in which the classical commonplaces are demolished. In *The production of space*, Lefebvre shows how the new spaces appear in painting, literature, architecture etc., and the classical sistemes of reference, as consecrated spaces, go through a radical destruction, which we will interpret as deconstruction. In addition to these fields, Hermann Minkowski had developed in 1907 a new scientific theory of space-time as four-dimensional continuum. It is a turning point in the history of the world that also marks the artworld, inside which a new space appears. In painting, this chronological moment coincides with the appearance of analytical cubism in 1908 and its development until 1912. The historical and cultural context reveals this interweave of ideas in which analytical cubism is born.

In his analysis of cubism, Will Gompertz notices that landscapes and shapes are simplified. We will interpret the simplification of forms as an effect of deconstruction that leads to the abstraction of the object of painting. We will relate this abstraction to the Kantian concept of the *scheme* of imagination, because the cubist painting is halfway between sensibility and concept, just as a *scheme* is homogeneous with both sensibility and concept. The object in Euclidean space and perspective are deconstructed in analytical cubism. We will show how the object, as a simple given for consciousness, is deconstructed, disassembled into the component parts in order to show the process of constituting the object in the act of perception.

We aim to show that the works of analytical cubism refuse to represent a certain aspect of the sensible object, as a denotation of objective reality, concentrating on the phenomenology of perception of an object in space-time and on the attempt to represent it on the two-dimensional surface of the canvas. We will argue that in these paintings, the simplification of details is the effect of the deconstruction of perspective and the Euclidian space, which leads to abstraction. Our goal is to present analytical cubism as an investigation of the manner in which the moving body perceives the multiple appearances of the object and constitutes the identity of the intentional object as an *identity-in-manifold*, as Paul S. Macdonald calls it.

Petru Dimitriu

THE POLITICAL PHILOSOPHY OF JOHN WYCLIF

Like some of his contemporaries, such as Marsilius of Padua, the political philosophy of John Wyclif attempts to provide an answer regarding the crisis of the late Medieval church, the main cause of which he considered to be the church's desire to claim temporal power and property. But unlike Marsilius, Wyclif also develops and apprehends what he considers to be the historical culmination of the crisis of Christian spirituality. To surpass these crises means to conceive and to formulate a program of both ecclesiastical and civil reform with the aim of restoring the church, understood as the congregation of the predestined, to the ideal of the apostolic life. Opposing the doctrine of papal plenitude of power, the critique that Wyclif addresses to the church of his time consists in the contemporary derogation of the Bible both in matters of theology, as the supreme and infallible authority, and with respect to the way of life embodied by the life and teachings of Christ.

I will do my best to try to describe and to reconceptualize Wyclif's theological, political and ecclesiological claims and their interrelatedness, that best capture what we may call a reform program with the intention of determining more precisely the problems that Wyclif answers, and just as well the problems that his answers inherently bring.

Victor Dogaru

NON-INFERENTIAL, BUT NOT NON-CONCEPTUAL: USING BRANDOMIAN CONCEPTS TO CONSTRUCT AN INTEGRAL FRAMEWORK OF THE MIND AND THE WORLD

In this presentation I will employ several well-known concepts of Robert Brandom, such as indifferent and exclusive difference, deontic normative and alethic modal relations of material incompatibility, the non-psychological conception of the conceptual, modally enriched empircism and others, in order to propose a thesis which aims at criticising the non-reflexive ontological independency of the world.

On the one side, we will follow Reza Negarestani's claim that science draws on the core components of subjective activities: linguistic doings, conceptualization, and systematic theorization among others. Ignoring the constitutive dimension of subjectivity for objective science is just a subjective delusion. The movement of scientific inquiry only underlines the necessity of mind in its pure and necessary form. „Science, in this sense, is the hallmark of a mind that has matured to learn that it should hypostatize neither its structuring activities nor its structured object, neither itself nor its unrestricted universe. This is a mind whose intelligibility is not immediately given in itself, but is achievable only in its integration—rather than complete fusion or reduction—with an intelligible order pertaining to a non-manifest and mind-independent reality". The enterprise of science is permanently caught up within this **integral framework** which is comprised of the vocabularies of mind and the items of the world, and whose internal tensions enrich and drive it.

On the other side, we have something even more radical, beyond the activity of mind, so beyond the inferential task described above, namely conceptual realism (in Brandomian terms). According to this conception, to be conceptually contentful is to stand in relations of material incompatibility and material consequence to other such contentful items.This vision can be detached from consideration of the processes or practices of applying concepts in judgment action. Objective states of affairs, too, stand to one another in relations of material incompatibility and consequence, and are accordingly intelligible, because they are already in conceptual shape, quite apart from any relations they might stand in to the cognitive and practical activities of knowing subjects.

Solange Dumitrache (Iana)

NEUROSCIENCES AND THE LAW. A PLEADING FOR AN ETHIC OF THE USE OF THE NEUROSCIENCES' EVIDENCES IN LEGAL PRACTICE AND PUNISHMENT

Currently, research in the field of neurosciences offers the promise of finding explanations about the human behaviour based on some brain processes.

Holding constantly the relation with these scholarships, the philosophical thinking not only followed them, but assimilated, which gave birth to new areas of philosophical specialisation as *Philosophy of neurosciences* and *Neurophilosophy.*

Based on recent data concerning the research results in the field of neurosciences concerning the human will and the philosophical discourse related to the above, but also on the assumptions of experimental philosophy and the standpoint of evolutionary psychology about the universal human mechanism of punishment, the paper attempts to scrutinise the impact of these data on the Law, Justice and its application.

Liana Fanca (Precup)

THE INTERFERENCE BETWEEN VIRTUAL AND REAL WHEN USING TECHNOLOGY, SEEN BY PARENTS AND CHILDREN. CASE STUDY FROM THE P4C ONLINE WORKSHOPS

At the beginning of 2021 I started a program of P4C workshops for children and for parents related to Children's Relationship with Technology. The topic of the first round of workshops was "When real becomes virtual and virtual becomes real". There were two online workshops with children and two online workshops with parents. In this paper I will analyze these possibly different points of view: of those who started using technology in adulthood and of those who were born with it.

Emilia Faur

CONTIMPORANUL: THE STORY OF A POLITICAL CRISIS IN IMAGES

The main body of scholarly work on the Romanian avant-garde is comprised of studies debating the position of the Romanian avant-garde groups on the European scene. This emphasis led to a widespread neglect of the importance of the local social and political context in shaping the evolution and directions of the Romanian avant-garde movement. In my doctoral thesis I intend to shed more light on the problem by trying to pinpoint the ways in which *Contimporanul*– Romania's core avant-garde magazine – reacts to the local socio-political context, a focus point for the group in the first couple of years after its inception.

From 1922 to 1924, before becoming an art-first magazine, *Contimporanul* was just as much interested in following and discussing the political, economic and "social" crises faced by the Romanian state. For instance, *Contimporanul*'s scrutiny follows up closely the political scandal raised by "The communist's trial" from 1922, the changes in the Romanian Constitution from 1923 and many other political decisions – found to endanger Romania's young democracy. In *Contimporanul*'s view, the questionable political resolutions were possible due to the endemic crises found on Romania's political stage.

The drawings found on the cover of the magazine – made by the avant-garde artists and collaborators such as Marcel Ianco, Valloton or A. Dragoş – are the „replica" of the contested political events and a political statement in itself. Our intention is to present some of the contestatary drawings found on the magazine's cover (of the issues from 1922 and 1923), to make short introductions of the political events they depict and to focus on offering detalis regarding *Contimporanul*'s diagnoses of Romania's political crises at the time.

Marius Florea

THE RECONSTRUCTION OF A POST-IDEOLOGICAL SUBJECT

The challenge in reconstructing the subject from a nihilistic ground comes from the ideological content which the subject always carries in itself. The constitution of humanist subjectivity uses individualism and the freedom of the *interpellated* subject to make himself freely accept its own *subjection*, as shown by Althusser. Sartre's humanistic approach leaves traditional humanist ideology behind and asks for an internalization of the struggle within oneself as a means to solve the social contradictions between classes. The critique of ideology with its deconstructive methods has however always left us with a non-subject, devoid of meaning, excluded from the symbolical system from which it derived and made to confront the Real appearing as absence of being of the self and the world. To put the foundations of a self-critical perspective that will offer the subject a constituted being while also allowing it to detach from its facticity, we have to be able to acknowledge our own ideology, the one we act on while it alienates us, rather than simply negate it in an act of bad faith. Agamben and Žižek both solve this paradox by recognizing a sort of humanity that comes from the experience of dehumanization, a proclamation of the negation that points exactly to the lost reality of the human, that becomes nothingness. The being of non-

being or the trace of presence in the absence can be found in the subject that simulates a loss of these fundamental humanistic principles, as if they were ever real, but can still perceive the loss as a *lack* of something. Other contents of imposed ideology can fill this empty space and conceal the need for the subject to be reconstructed, but they can never change the subject structurally as to not contain this void of being. The nihilistic encounter of the human subject with its own non-reality is nothing but a return to a space of absolute freedom that is needed to overcome ideological determinations.

Mark R Fries

FROM CONDOTTIERI TO PMSCS: THE CULTURAL EVOLUTION OF MORAL ATTITUDES TOWARDS MERCENARIES

Human morality arguably has two primary sources: one is our evolved biology, which gives us the basic framework for understanding moral behavior, and the second is cultural. This presentation will focus on the cultural aspect. Specifically, the moral attitudes towards the use of mercenaries will be used as an example of cultural moral evolution. The time frame that will be addressed spans approximately 400 years and can be split into three eras: First the Thirty Years' War, then the Treaty of Westphalia and the Napoleonic Wars, and finally post-9/11 society. Mercenarism used to be standard practice in warfare, but the use of mercenaries diminished after the Treaty of Westphalia was signed, and then became unacceptable with the rise of Napoleon and the nation-state, making the last 200 years of state military forces an exception to the historical norm. However, the monopolar international power structure of the state-centric Westphalian order has recently started to weaken. This change is due to the increasing availability of private military force, which was particularly visible during the wars in Iraq and Afghanistan. Due to the reemergence of mercenaries, although under the modern title of private military and/or security companies (PMSCs), a new moral attitude towards private war has begun to develop, along with a new form of international order: Neomedievalism. With this new multipolar international order, moral responsibility has become more complex, and moral attitudes towards mercenaries will continue to evolve. Therefore, the history of this battlefield practice allows us to analyze three moral views towards mercenaries: an honorable, albeit bloody business; a thoroughly immoral practice; and finally, a morally permissible venture.

Lena Ganz

THE OPERATIVE CONCEPTS OF DIALECTICS IN MARX'S CAPITAL: TOWARDS A PLURALISTIC INTERPRETATION

The concept of marxian dialectics emerges from statements by Marx in the second edition of the postface of *The Capital*. There, he says, he intends to resort to a revised form of Hegelian dialectics: "With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell." But these famous quotes, far from answering the question of the meaning of the Marxian dialectic, are themselves ambiguous and have given rise to multiple divergent interpretations. Moreover, Marx never defines the dialectic and only rarely uses this concept, which contrasts significantly with the importance given to it in the postface. This gives rise to a paradoxical situation where Marx appears as one of the main dialectical thinkers of the last few centuries, without it being clear in what sense he is.

I propose a completely new method to solve this problem and answer the question of the meaning of the Marxian dialectic. Rather than starting from the prefaces, I'll start from the examination of

the dialectical vocabulary inspired by Hegel. Through the analysis of these operative concepts, it is possible to determine in what way Marx uses dialectical forms of thought, and their link with Hegelian forms. For Marx makes a significant use of the terms of contradiction [Widerspruch], Aufhebung, opposition [Gegensatz], negation [Negation], pillars of the Hegelian dialectic. It is necessary to determine if they are used in a Hegelian sense or not. We propose to characterize these various notions as "figures of negativity". This expression allows us to aim at the various forms of contradiction in a broad sense: oppositions; logical, economic, historical contradictions; social and political antagonisms. Their examination appears as an alternative way for the study of dialectics by Marx. Our hypothesis consists in defending the idea of a dialectical puralism in Marx's thought, against the Engelsian idea of a "materialistic dialectic" and against most of the commentaries that always want to interpret the Marxian dialectic from a general principle that supposedly defines it. There is no need, for example, to decide between Hegelian and anti-Hegelian interpretations.

Nicolae Goje

FROM MUSICAL HARMONY TO A MODEL OF THE STRUCTURE OF EXPERIENCE

This paper aims to analyze the ontology of the phenomenon of musical harmony and to generalize the conclusions for a model of cognition.

Unlike other types of perception and experience, music presents itself as a special case for analysis because the object of perception and the subjective experience of harmony do not coincide in form (as they coincide in visual perception), but coincide in structure: both are mathematically descriptive (unlike language which has a dominant semantic and intentional component). We have a loophole to the mental mechanism of how the mind interprets the perception of musical sound. Sound is described as a mechanical wave (characterized by the measurement of frequency), and harmony is the ratio between the frequencies of sounds. This relationship is a subjective phenomenon, it is found only in the mind and not in the empirically objective world. What we hear as the harmony of music is precisely that ratio expressed mathematically as a fraction of the measures of the frequencies of sounds. We have a case in which aesthetic experience has a structure that is as clear as possible from a logical point of view, a case of connection over the epistemological chasm (knowledge gap) between the objective and subjective properties of experience. From here we can conclude that in the case of musical harmony the mind creates these aesthetic objects called intervals which are the harmonic units of music.

Generalizing the conclusion on music, I propose a model of the mental structure of cognition in general. The model contains two categories of objects: images and relationships. The semantic object is defined as the relationship or association between two images (of the same type or different). The mind constructs this relationship as a mental, non-imagistic object, but with qualitative-aesthetic content - as a specific sensation associated with the related images - but which has a semantic structure, we can call it a concept. Complex experiments are image-object compositions (which are in turn created from simpler images) and have semantic objects as their structure.

Having this scheme of the model we can describe different types of experiences in a systematic way as complex cognitive constructs. Different types of experiences will have different structures depending on the types of objects that compose them and the types of relationships that build them.

Ewelina Grądzka

THE RELEVANCE OF NATIONAL PHILOSOPHICAL HERITAGE IN THE P4/WC PRACTICE: CASE STUDY OF KAZIMIERZ TWARDOWSKI AND THE LVOV-WARSAW SCHOOL

Philosophy for Children started in the US in the 1960/70's in a very particular educational, cultural and political environment. Undoubtedly, Matthew Lipman paved a new way of doing philosophy on a pre-college level. His success stimulated development and revision of the goals stated as well as the method.

In my PhD I intend to analyze how p4/wc can be adjusted to Polish environment, taking into consideration our little known heritage of teaching philosophy to pre-collage. I am particularly referring to Kazimierz Twardowski who is a founding - father of the most famous Central European analytical school called the Lvov-Warsaw School.

Although the achievements of that group of philosophers is slowly getting international attention, their engagement in education is mostly underestimated. When Twardowski departed from Vienna (where he was born into a Polish family) to Lvov (that was a Polish-majority city in the Habsburg Empire, while Poland was still parted among its neighbors) in 1895, he was already an important philosopher with contributions to international philosophy (being a close student of Franz Brentano and a colleague of Edmund Husserl). However, facing the low level of education in Polish schools and universities, he devoted the rest of his career to rising a new generation of professors and he fought for the improvement of propaedeutic of philosophy in Gymnasium.

His analytical method had a direct impact on his vision of education where teaching philosophy was a central issue as it enabled to empower children and students to think better, take better decisions and act more efficiently for their own good, but also for the society as a whole. His intention was to promote rational patriotism that he considered the best weapon against dogmatism and exaggerated emotionality. There are three pillars of the method he used and was continued by his followers: clarity of expression, criticism (proper justification) and cooperation (discussion).

I propose to creatively reconsider and adjust the goals, method and material of p4/wc using that heritage. I expect it will help to promote better p4/wc in Poland

Lavinia Grijac

„INTELLEGE QUID IN ANIMA TUA SIS: HILDEGARD OF BINGEN AND THE FEMALE SOUL FROM SCIVIAS, I, VISION 4"

In *Scivias*, Hildegard of Bingen's first philosophico-theological work, the 12th century Benedictine authoress exposed 26 visions that, according to her *Testimony (Protestificatio)* from the beginning of the work, she received from God in a lucid, awake and perfectly rational state, seeing, experiencing and, lastly, ensuring that their description and interpretation would be recorded in a manuscript containing 35 illustrations. It is indeed in this order that we can see the general structure of a *Scivias* vision: firstly, the detailed description of the vision, followed by its interpretation, the latter being attributed to God, as the Great Teacher, while Hildegard embraces both the role of a humble disciple and a prophetic model. However, vision 4 of *Scivias'* Part I differs from this structure, as between the description of Hildegard's vision and its interpretation by the

divine voice we find a long discourse of a female soul – an emotional lamentation of the incarnate human soul. A pilgrim in this life and fighting within herself in a universe overly-abundant with images, the „authoress" of the lamentation and the „protagonist" of the journey described in it offers Hildegard a discourse that, in fact, establishes numerous similarities between the two, not only because the said soul becomes a general model of the human soul in relation to the challenges of temporal life, but especially because of the journey's phases, the self-referential expressions, the biblical allusions that not by chance link the soul's discourse to figures of prophets from the Old and the New Testament, as well as because of the fact that not only Hildegard, but also the female soul has the gift of visions, as she herself sees other two female souls fighting the same battle, one of which is witnessed as she leaves this life. Based on this fascinating text, we intend to investigate if the lamentation's soul from *Scivias*, Part I, vision 4 could in fact be Hildegard's own soul, while also considering other texts on journeys of the human soul that could have been present in a medieval person's conscience in the 12th century, with whom Hildegard's text often starkly contrasts.

Bogdan Gligor

MYSTICISM AND TRINITARIAN DOCTRINE AT RICHARD OF SAINT-VICTOR

The present paper aims to shed light on the theory of knowledge developed by Richard of Saint-Victor, the so-called model of knowledge-contemplation that supports all the mystical and trinitarian works of the victorine. The framework of these writings is given by the functioning of a complex system of affective life and cognitive life, of adequate operation of the faculties of knowledge of the rational soul, admirably described by an original allegorical and tropological commentary on Genesis, in the spiritual treatise *Benjamin minor*. Of course, the greatest dignity is the knowledge of divine truths, but mystical ecstasy is reached only after ascending the levels of the science of sensible realities. If the nature of the spirit mirrors the divine essence, the faculties of the mind are the image of the life of Trinity's persons. Thus, the richardian trinitarian doctrine comes to complete the mystical one, composing together the ample gnoseological project of understanding the functioning and the limits of human knowledge. We will refer to the whole of Richard's work, but we will insist on the two treatises that bring more use to this research: *Benjamin minor* and *De Trinitate*.

Suddhasatwa Guharoy

TRUST AND SOCIAL ROLES

The Anglophone philosophical canon understands trust as existing in a closed truster-trustee dyadic arrangement. An assumption of a specific kind of society – with no shared understanding of norms and values – seems to underpin many such theories. Trust is understood to be governed by the norms of trust and trustworthiness (Jones, 2017, pp. 102-107), with social norms and standards having nominal or at best indirect influence, say, in the form of sanctions (Hardin, 1996, p. 38). Such an understanding would find it hard to explain two aspects of our practice of trusting. Firstly, it would not be able to explain why betrayals in some such dyadic arrangements leave an impact on the whole society. Secondly, the canonical understanding will find it hard to account for the differential importance of trust in diverse social relationships.

Only part of the story is told by the various accounts which investigate the psychology of trust in abstract, assuming the interaction occurring in a stand-alone truster-trustee arrangement

unaffected by social context and shared norms[1]. *Contra* that, I propose to study the social context in which trust interactions are embedded. This would help understand not only how trust must function in ideal circumstances, but more importantly how it does so under *real* social-political conditions.

One way of understanding trust against social context is to understand the social relations in which trust occurs. I turn to a view of the society where social actors are recognized as occupants of social roles in a social division of labour (Seligman, 1997, p. 7). In that structural view of society, social relations are understood as role-relations, governed by various role norms. Our trust in people, therefore, takes place as we understand them *qua* their roles in specific role-relations.

The first section offers a new understanding of roles and role-relation following MacIntyre's (1981) notions of internal and external goods. The second section suggests the advantages of recognizing roles in the practice of trusting. The third section discusses the assumptions and implications of role-based framework of trust. In the last section I anticipate and answer a potential objection from Hawley (2014; 2019). The conclusion demonstrates how my framework explains the two difficulties I began my enquiry with.

Philip Højme

COVID-19 AND VACCINE NATIONALISM

In my presentation, I engage with various problematics related to the divide between the 'rich/poor', 'north/south', 'first/second/third', countries as this becomes visible in the disparity in both the pace of the roll-out and the availability of COVID-19 vaccines. After describing this divide, I will then briefly account for, and later critique, various initiatives seeking to remedy this or similar issues (see e.g. THE HEALTH IMPACT FUND or the COVID-19 VACCINES ADVANCE MARKET COMMITMENT initiative by Gavi). My presentation aims to provide a problematization of such altruism initiatives. In light of what has been colloquially called 'vaccine nationalism', this kind of altruism seems to have been sidelined (for now). Hence, it becomes prudent to question the feasibility of these kinds of initiatives, not only because of their lack of effectiveness (visible during the current pandemic) but because their 'NOBLE' aims might not be so noble in the end. In conclusion, my presentation proposes that this kind of altruism is a band-aid rather than a fix to the structural inequality that exists between the 'rich/poor', 'north/south', 'first/second/third', countries.

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[1] Walker (2006) and Mullin (2005) are exceptions to this canon.

Robert Husztig

MY DEATH AND MY TIME ARE ME

The hermeneutic analysis of death and time brings to light the fact that there is no absolute death and there is no absolute time. Death is not a nihilistic moment. Time is not a pure measurement. Time is the last possibility of the Dasein to be committed. Death is not a moment, but neither an event: the dead man does not relive his death. In the end we look to the past, but at the same time we look to a continuous future, to death. Death is not something momentary: every day we die, something passes, we pass with time, with death we actually die death, time ends, it changes.

Time is not absolute, time is that something, in which the Dasein thinks, in which the events take place. Thus says Heidegger, that time is me, death is me, that is, it is part of my design: I live in time: time is my deeds carried out from birth to death. Dasein lives the presence: time is irreversible: we look from death, so in a third, but towards death, towards a future.

Another character of the team in addition to irreversibility is neutralization: For example, the 3 is before four, but what does not predict that the 3 is earlier than 4.

Karl Rahner is the other philosopher, theologian I deal with in the second part of my thesis. As a student of Heidegger in Germany, he strongly recognizes Heidegger as his teacher, but analyzes death from the perspective of eternity, not from the end. Death is to him the perfection of the soul. Through death, Dasein reaches eternity, which, as Wittgenstein says, is a timeless presence.

András Áron Ivácson

PRACTICE AND THEORY: THE CONTINUITY OF CHINESE POLITICAL HISTORY

It is a fundamental view that in 1949 a break ensued in Chinese culture that influenced its development afterwards to this day. While within certain limits there can be arguments for this view, it is nowhere near as drastic as it is usually presented. The two most important aspects of the history of ideas of China is pragmatism and syncretism: they have always used those elements of their own history of philosophy that was needed to solve the problem they were facing at any given time. But this was always the fundamental aspect of Chinese governance ever since the 3rd century AD when the synthesis of Confucianism and Legalism created that form of governance that became the basis for China's political history. I'd like to illuminate a few stages of this history from antiquity, the middle ages and contemporary China

HUMOR AS AN INCOGNITO OF RELIGIOSITY. KIERKEGAARD'S VIEW OF HUMOR

In Christianity, the comic aspect has always had a privileged role, suffice it to recall the frequent ironic manifestations of Jesus toward the Pharisees or Apostles. Several Christian authors have been very sensitive to this comic aspect of the Gospels, such as Hamann or Erasmus, but this aspect was not as relevant to the thinking of any of them as it was to Kierkegaard.

In the Danish author's oeuvre, comedy has a dual aspect, irony on the one hand and humor on the other. Kierkegaard's irony, often studied in many places, is an intermediate state of the aesthetic and ethical stages, the way the inner is expressed in the outer, the key to understanding the indirect communication of pseudonymous works. Humor, on the other hand, which lies between ethics and religion, is the final step to understanding the Christian outlook on life. Humor shows the peculiar view of Christianity in which he relates to the world. For, from the point of view of Christianity, everything that was hitherto noble and sublime to the world is just the opposite. This contradiction turns things out of their "nature": the camel passes through the eye of a needle sooner than the rich man enters to heaven, childish knowledge is superior to wisdom, and so on. The basis of this contradiction is rooted in the incarnation, the comic of which is provided by the fact that the absolute appears in a finite existence in which this paradox reaches its highest form, since the cross and the resurrection represent the absolute reversal of all human expectations. However, the significance of humor does not end in this much in Kierkegaard's oeuvre, as it illuminates the fundamentals of existence. It makes it possible to grasp the possibility and actuality of existence. Humor makes clear in Kierkegaard's thinking the paradox in which the particular point of view is assumed at the same time, in which the radical openness of finite existence becomes graspable, but at the same time an absolute relation to the absolute.

The aim of my presentation is to illuminate Kierkegaard's specific notion of humor in the light of the Christian tradition, and to use this notion to explore the nature of existence, which also reveals significant overlaps with the Danish thinker in relation to Hegelian philosophy.

Vladimir Lukić

Virtues of Human Enhancement: MacIntyre's Objections and a Different Perspective

Philosophical considerations seem to shift based on the context of the world in which they are given. During the end of the 1970s, MacIntyre writes a paper under the name of *Seven Traits for the Future* in which he gives rise to the arguments against the practice of human enhancement. In order to do so, MacIntyre provides a methodology which incorporates his conception of virtues and uses it to provide the traits which he deems are preferable or desirable for future generations to have. As one who is familiar with MacIntyre's later work might expect, he is strictly against any form of human enhancement and, therefore, offers a restrictive account on the virtues he prescribes. In this paper, I would like to challenge this view. Namely, the goal of this paper is seen within its method. Firstly, it gives insight on the seven virtues that MacIntyre sees as central to his argument, after which it provides a critique of them. Secondly, the paper holds one important point which would be central to the whole thesis and which originates from MacIntyre's later work (*Who's Justice? Which Rationality?)*. The tradition has shifted, the conception of *the self* is

not the same as it was during the time that MacIntyre is writing this paper. Transhumanist paradigm has become an implicit norm from which many considerations are taken within the fields of philosophy and sciences which take it as a basis. Liberalism, as the current tradition based on MacIntyre's outlook, can be seen as the perfect grounds upon which transhumanism can rise. Having said that, the point of this paper would be the following - the virtues prescribed by MacIntyre hold their grounds within the different narrative which is not a part of the current tradition. To show this, I am using MacIntyre's own method against his claim after which I am showing a different conclusion - the virtues of the narrative of which we are a part of does indeed propose human enhancement based on the technological and biological basis.

Marta Claudia

ORGANIZED DISCONNECTIONS. DELEUZE & GUATTARI ON ADDICTIONS

Even if they do not formulate an explicit theory of addiction, Deleuze & Guattari dwell in some analysis of 'pathological' figures that wrote about drug experimentation, such as Artaud, Michaux, Burroughs, Castaneda, alcoholics such as F. Scott Fitzgerald, Malcolm Lowry, and others. In *A Thousands Plateaus*, for example, drugs are considered to be agents of becoming and involve speeds and threshold limits. So, if we consider a serious ontology, we might as well thing about these altered realities. Are they just special kind of perceptions? Do they have a place in a more radical libidinal economy? What are their material status? And if there is no subject in deleuzian ontology, what is to be said about a minimal ethics of consumption and addiction? Who is affected by it? I try to answer these questions considering two aspects: 1. the special problem of chemistry and chemical processes that obscure philosophical understanding of substance abuse, 2. the infinite theory of psychoanalysis and desire production supplementing this very misunderstanding.

Liana Măjeri

MARTIN HEIDEGGER AND MAURICE BLANCHOT – THE RELATIONSHIP BETWEEN PHILOSOPHICAL LANGUAGE AND POETIC LANGUAGE

The aim of this paper is to analyze the importance of poetry for the problem of language. For this approach I will use Heidegger's late writings and the reply given by Maurice Blanchot to this perspective. Heidegger's interest in poetry is a decisive moment in his meditation on being. For him, art in poetic instantiation represents, besides philosophical language, the other great way of access to the truth of being. He considers that the poet is, along with the thinker "the agent of an essential utterance." Heidegger places this discussion on a rigorous philosophical basis, investigating the relationship between poetry and ontology, which in turn is reflected back on the problem of the difference between poetic and philosophical language. The reason why this debate still persists is that there is something special in the architecture of poetic language that seems to transcend or undermine the attempts of philosophy to pursue an ontological inquiry. That is to try and bring into language an understanding of the nature and meaning of the being. The ontological depth of this approach, which seeks to address the human relationship with language,

is such that it can expose what is most obscure and difficult to comprehend in language, namely its finitude, which becomes evident in our encounters with death, loss, or various traumas. These encounters are what the writings of Heidegger (through Holderlin's analysis) and some critics of them by Maurice Blanchot have sought to explore. As a result, their works indicate something about the nature of what this finitude presupposes, namely how language expresses the meaning or essence of humanity. These exercises in and about language are also exercises of being. While common language defines and determines, poetic language, which opposes such "delimitations", is not interested in stability and fixed definitions. Being creative, poetic language implies a permanent movement, a game: its goal is not order and use of conventional language, but precisely to break away from the naturalness of the language with which we have become accustomed, thus putting us face to face with language and its limits. Poetic language is a space in which language opens its possibilities, forcing the word to its limits, overcoming the threshold between the limits of language and what we strive to express. Poetic language does not always respond to the demand for immediate intelligibility, rather it challenges our thinking, stimulating a condensed, sometimes hermetic, utterance.

Miruna-Maria Miron

VEGANISM AND VEGETARIANISM. ETHICAL PERSPECTIVES STARTING FROM THE THEORY DEVELOPED BY TOM REGAN IN "THE ANIMAL RIGHTS DEBATE"

Should the veganism and the vegetarianism represent ethical and/ or medical decisions in the first place or should they be practiced for religious reasons? By making a necessary distinction between the two terms – as they are often and easily confused – I will discuss the theory of meat consumption developed by Tom Regan in *The Animal Rights Debate*, as well as the idea of human treatment of animals, which is possible, but only in theory. The introduction to Gary L. Francione and Anna Charlton's book, *Eat Like You Care. An Examination of the Morality of Eating Animals* differentiates the love or sympathy for animals from the act of their consumption. The perspective can be considered exaggerated, but with the aim of sensitizing the reader and also to change his/ her mentality. Gary L. Francione and Anna Charlton developed pro-animal arguments in the above paper, advocating the principle of veganism, so I will discuss why veganism should not be a lifestyle adopted for ethical reasons, as it is not a solution to stop animal abuse because; few individuals who no longer consume milk and eggs will not close down this industry. In fact, the problem is much more complex, as the disappearance of these farms would mean the disappearance of a business and, implicitly, the people's jobs. On the other hand, eggs and milk are healthy foods, which naturally provide the body with an important source of protein and vitamins, which means that their consumption is not a moral dilemma, but the massive industrialization of these products, this industrialization abusing animals in the long run. Thus, veganism practiced for medical reasons or related to certain culinary preferences is not a wrong choice, but veganism practiced on ethical principles is just a dramatization, an extremist act and, finally, a false solution. The issue of vegetarianism and veganism is topical and, at the same time, can be approached both ethically and medically, given that the scientific perspectives are not concluded in terms of specialized studies.

Ragnar van der Merwe

AIDS AND COVID-19 IN SOUTH AFRICA: AGAINST EPISTEMIC CONTEXTUALISM

Arguments for epistemic contextualism are well represented in the philosophical literature. One notable example comes from a view called *Critical Complexity* that takes a Derridean approach to complexity science. Critical Complexity – developed by Paul Cilliers – holds that models of complex systems are always relative to some perspective. There are no objectively correct models and there are no meta-perspectives from where to judge between perspectives. Our epistemic judgements surpass both rationality and empirical data. Critical Complexity calls instead for epistemic openness and radical contingency.

In my talk however, I look at the AIDS epidemic and the COVID-19 pandemic in South Africa (both complex systems) to argue against epistemic contextualism. During the COVID-19 pandemic there have been different perspectives in South Africa on preventing COVID-19 infection. These include

1. A popular view that a hot drink containing garlic, ginger and lemon prevents COVID-19 infection.
2. A popular view that Ivermectin prevents COVID-19 infection.
3. The WHO and the Department of Health's view that vaccination prevents COVID-19 infection.

A recent survey shows that over 50% of South Africans say they will refuse vaccination. These three views are therefore often mutually exclusive. In my talk, I likewise list three competing views that were prominent during the height of the AIDS epidemic in South Africa regarding the cause of AIDS: poor diet, witchcraft and HIV.

To be consistent, epistemic contextualists should hold that all three options are equally viable. Dictating that one perspective trumps the others would introduce a forbidden meta-perspective. However, option 3 in each case is clearly the correct view. I argue that we regularly adopt meta-perspectives whether explicitly or implicitly. Contra Critical Complexity, there must be some context-extrinsic criteria that judge between perspectives.

Angelo Moldovan

BETWEEN PATHOLOGY AND WELL-BEHAVIOUR - A POSSIBLE FOUNDATION FOR TAME MATHEMATICS

Much of the discussion concerning the foundations of mathematics has been done around the topic of "unique foundation vs. no need for a foundation" in a traditional framework. In this paper, I show that by applying Shelah's stability procedures to mathematics, we confine ourselves to a certain section that manages to escape the Gödel phenomenon and can be classified. We concentrate our attention on this mainly because of its tame nature. This result makes way for a new approach in foundations through model-theoretic methods. We then cover Penelope Maddy's "foundational virtues" and what it means for a theory to be foundational. Having explored what a tame foundaton can ammount to, we argue that it can fulfil some of Maddy's foundational qualities. In the last part, we examine the consequences of this new paradigm – some philosophical in nature – on topics like mathematical practice, the incompleteness theorems and others.

Mircea Morariu

DELEUZE: THE HISTORY OF IRONY AND THE IRONY OF HISTORY

Deleuze: The subject of irony has had numerous conceptualizations in the history of philosophy. Gilles Deleuze has approached this topic using the conceptual couple of irony-humor to clasify the different ways of philosophizing. The poststructuralist philosopher's contribution is not limited however to a taxonomy. On the contrary, we cannot understand the true purpose of this approach unless we consider it in the greater context of deleuzian philosophy. Following the logic of difference and repetition, that is to say of repetition with variation, the deleuzian undertaking develops certain lines of thought which change the meaning of deployed concepts from the outside, on the basis of established connections. If the theoretical importance of this fact has been underlined numerous times by the author in question, the opposite direction, in which we better understand the philosophical system starting from a specific concept, in this case irony, has been neglected in the secondary literature.

Nicoleta Mucea

ABOUT KANTIAN THING-IN-ITSELF AND QUANTUM MECHANICS

In this work I intend to draw a parallel between Kantian philosophy and quantum mechanics. Thing-in-itself and the principle of uncertainty seem to have a similarity that I find attractive. As Kant says we can't get to know the thing-in-itself, Heisenberg says there will always be uncertainty in the calculation of a particle.

Even though they separate for almost two hundred years the two thinkers come to similar thoughts, starting from different fields and with different impact, but still so similar.

Mirela Niculescu

THE IMMORTALITY OF SOUL IN AUGUSTINE AND PLOTINUS

Augustine surpasses Plotinus idea of the contemplative capacity of soul which leaves the matter toward One/ God. Plotinus claims the main purpose of the soul is to return from there it has come and to reach the nearer level of its divine superiority through overcoming the desires of matter but for Augustine the soul is drown to God because it has the capacity to reach the absolute Divine Being -the One through its contemplative and active acts. The materiality of human being is corruptible so it is in great need of divine grace to reach the path to superior levels of God knowledge.

The Augustine's way is knowing the truth through divine illumination in striving to achieve a virtuous life in abiding for eternal city: City of God not the Earthly city - the city of which bound the humanity to worship the creature and earthly goods. Therefore, the real truth concerning divine things are revealing to men through faith. The human body is not evil but an instrument to acquire goodness through charity. The soul is immaterial and immortal but can not survive without the body therefore it is mystified united with it and being such it exercises the power soul's acts as remembering, understanding and willing. It can choose to know God or not through the act of knowing and willing but not only with his power of reason alone but with the assistance of grace and divine illumination. The soul contemplates God because it is made by God. It exists

in all creatures, and it is close to God when it is pure and it tries to be united to Him by acts of charity and love. Knowing and doing the good, it finds itself illuminated by that intelligible light, by means of which it sees the eternal truth but not by the eyes of the body, but by of the reasoning of the mind by its intelligence but not without an act of faith.

Andrei Nuțaș

WHAT CAN THE EUS COVID RESPONSE TELL US ABOUT OUR VALUES?

The EU's covid response can be said, on aggregate, to have been one of the worst in the world, being only overshadowed by the response of the US and Brazil. Much can be discussed about the effectiveness or about the morality of the measures, however I want to take a step back from those discussion and look into what these non-pharmaceutical interventions reveal about our values. The main question is: which, if any, can be said to have been the axiological framework on which the EU's interventions have been based?

To answer this, I will compare the EU's approach with South Korean's approach in dealing with the pandemic. The former's approach is a more traditional approach that mostly avoids the use of advanced data analytics and predictive analytics, focusing mainly on restriction of free movement via social distancing and lockdowns, followed up by tests that primarily serve a diagnostic purpose. While the latter uses these to the fullest modern methods trying to minimize, in parallel, as much as possible the use of the more traditional movement restriction methods with the minimizing of COVID induced deaths.

After having highlighted the two methodologies more in detail, I will then look at what these modern methods presuppose and at what one would have had to sacrifice in order to be able to utilize them. This will show that privacy is the main cost that the European community would have had to exchange in order to follow the South Korean path.

The last step will be to look at the data and see how privacy and the other values such as economic prosperity, education, equality, liberty, mental health and finally life itself have been impacted by the two strategies. Based on the evidence I will conclude that privacy can be said to be more important to the average European than any of the other value proposed, including life itself.

Femi Richard Omotoyinbo

THE MORAL INEQUALITY OF NON-COMBATANTS IN JUST WAR THEORY

The moral inequality of non-combatants (MINC), which discriminates between unjust non-combatants and just non-combatants, suggests that as unjust combatants could be liable to attack, so should unjust non-combatants. But MINC and the liability of non-combatants are opposed to the principle of non-combatant immunity (PNCI) in traditional just war theory. According to the PNCI, non-combatants are not liable to attack because they do not directly participate in war. The PNCI is correct that non-combatants are unlike combatants who are professional 'instruments' of state to wage either offensive or defensive war. Thus, as supported by the symmetry thesis, non-

combatants are morally equal. But it is also true that non-combatants could make significant contributions to war, for example, by providing food, clothes or even weapons for the use of the combatants. According to the asymmetry thesis (especially as outlined by McMahan), non-combatants making unjust contributions to war may be liable to attack - even if not in the same measure as combatants. It is, at least, needful to separate such non-combatants from innocent non-combatants. It is on this note that I will argue in defence of the asymmetry thesis because its defence is a defence of MINC. Following the conceptual clarifications, I will first explore some of the arguments against the asymmetry thesis. This will be followed by an evaluation of some existing defence of the asymmetry thesis and then I will provide further reasons for the significance of the asymmetry thesis. My defence of the asymmetry thesis ultimately supports the liability of unjust non-combatants as a needed piece for the justness of just war theory.

Esteban Ortiz Medina

THE COMBINATION PROBLEM AND LAWS OF METAPHYSICS

Panpsychism is the view that experience is fundamental and ubiquitous. Experience is not reducible to or explicable in terms of entirely non-experiential features of reality. And the experience is in some sense involved with everything. For panpsychism fundamental constituents of reality instantiates experience. Usually, the fundamental constituents are the microphysical entities postulated by physical science.

To explain the phenomenal consciousness of a human being (for example) is to explain the fact that the experience of humans are, in some sense, based (grounded, bounded, etc.) on the experience of the fundamental constituents of reality.

From the above, it follows that the main concern of panpsychism is the *combination problem*. If the experience of humans, or other (non-fundamental dependent) entities, are based on the experience of the microphysical entities, then is very difficult to make sense of how the microphysical entities with their micro-experiences bound together to form a macrophysical entity with their respective macroexperiences. It's very difficult to make sense to the pass from the "little" to the "big".

Of course, there are some attempts to solve the combination problem. Some based on causality and emergence, others based on grounding (and related notions). But none of these so-called solutions has the recognition as *the* solution. And this is because it fails to *tracking* ontological chains of dependence. There is no (causal or metaphysical) explanation of the fact that the experience of humans are, in some sense, based (grounded, caused, etc.) on the experience of the fundamental constituents of reality. Then, it's necessary to add something more, a principle that works to give more explanation power and ensures the connection between the fundamental and the non-fundamental. This work could do by the addition/postulation of laws of metaphysics. For laws of metaphysics, I understand supporting linking principles that involve generalizations to connect actually occurring conditions, the source, to outcome conditions, the result.

Therefore, the propose of the work is to elaborate a (new and better) solution to the combination problem for panpsychism based in the laws of metaphysics.

Takashi Otani

CIORAN'S CONCEPT OF DEATH IN ON THE HEIGHTS OF DESPAIR

The purpose of this presentation is to clarify the concept of death in Cioran's work, *Pe culmile disperării*, categorizing the ways in which this concept is referred to and sorting out what Cioran means by the term death. First of all, in this work of the young Cioran, death is expressed as the feeling or the consciousness of death. This feeling is anticipatory as anxiety or fear of the death that is yet to come. Secondly, death is presented not as an emotion but as an event, or as death itself. The difference between the first death and the second is that Cioran has experienced the emotion of death, but the second death itself is something unknown that Cioran has not experienced yet. In addition, while the feeling of death promotes life, death itself is represented as the negation of life. Because death is the negation of life, the individual fears it and lives a terrible life, in other words, a serious and essential life. In particular, the extreme progression of death in life is called agony, in which the element of death in life is dramatically intensified. Finally, resulting from this, Cioran's death in *Pe culmile disperării* reveals itself as a dialectical principle of negativity. Death is here rendered abstract and used as a general principle, being inherent in life, and introducing nothingness into existence. This conception of death will remain relatively unchanged in his subsequent trajectory of thought. However, it will be viewed and will be reexamined by himself from different perspectives.

Mădălina Pantea

ONE MANUSCRIPT, SAME QUESTION, TWO DIFFERENT TEXTS – THE CASE OF THE MANUSCRIPT SALAMANCA, BIBLIOTECA GENERAL HISTÓRICA DE LA UNIVERSIDAD, MS. 1863 ATTRIBUTED TO JOHN OF MIRECOURT

John of Mirecourt's biography contains very few information, we know that he was born in the beginning of the 14th century, around 1310-1315 in a small region from Lothoringia. We have the certitude that John was a member of the Cistercian Order and that he studied theology in Paris. In order to obtain his doctorate in theology he had to write a commentary on Peter Lombard's *Book of Sentences* (*Sententiae in quatuor libris distinctae*). John lectured his *Sentences* in the academic year 1344-1345. The date of his death is still under debate.

John's Book I of the *Sentences* was edited by Eugenio Randi and Massimo Parodi, the edition can be found on-line: http://www.filosofia.unimi.it/mparodi/mirecourt/home.htm. Even if the exegesis about the handwritten tradition is generous and we have access to the work in progress edition, there are some codices which were not studied intensely, one of them is the manuscript Salamanca, Biblioteca General Histórica de la Universidad, ms. 1863 (olim Madrid, Palacio 568).

The tabula of Book I presented on the mentioned website contains 40 questions, as well we can observe that the Italian researchers did not have access to Salamanca manuscript. Comparing the list of questions from the website with the tabula from Salamanca we notice the repetition of the question: "Utrum cognitiones excedant se perfectionaliter proportionaliter secundum excessum obiectorum". Furthermore, we will observe that Book I from our codex contains 46 questions. Our aim in this presentation is to demonstrate that the existence of six more questions in Salamanca codex can reveal us the existence of another variant of John's *Sentences.* Also, we will highlight that the repetition of the question is not an error made by the scribe, even if is not following John's traditional division of the arguments.

Ionel Papuc

BIOAESTHETICS – ATTITUDES, KNOWLEDGE, BEHAVIOUR

Bioaesthetics is an emerging study field which reunites bioethics and aesthetics in order to lay the foundation for new theoretical-applicative grammars for axiological, anthropological and clinical investigations. At the time of writing, the field has been exclusively focused on humanistic topics (e.g., the role of human identity in the physician-patient relationship, how political, religious and cultural diversity stem from the intrinsic dignity of all human beings). The rising popularity of bio-art, in which animals are presented as objects of aesthetic appreciation, and of the protests against its perceived cruelty draw attention to the complexity of the human-biosphere relationships. The aim of this research project is to include these relationships in the study domain of bioesthetics. A questionnaire which assesses attitudes related to human-animal relationships, bioethics and bio-art was developed and validated in order to offer an empirical basis. Its items were developed based on discussions with veterinary professionals, environmental activists, experts in ethics and artists. The initial form of the questionnaire contained 47 items and was administered to 219 participants (31.8% female, 67.2% male, m_{age} = 31.31, sd_{age} = 10.97). The Kayser-Meyer-Olkin value of .82 (p < .001) indicated that the data is factorizable. Parallel analysis suggested that solutions which specify at most seven factors adequately explain data variability. The results of the exploratory factorial analysis using promax rotation showed that the questionnaire contained items which load on multiple factors, violating the assumptions of a simple structure (Thurstone, 1947). After successively eliminating these items, the optimal solution specified five factors which explained 54.45% of the data variance. The five subscales presented good internal consistency (Crombach α's > .81). Based on the content of the composing items, the following names were chosen for the dimensions: Ethical perspective (α = .91); Aesthethical perspective (α = .83); Strong emotions about animals (α = .92); Human-animal similarity (α = .86); and Human superiority (α = .82). The observed correlations between factors suggest the importance of including aspects related to bio-art and the feelings it evokes in the field of bioesthetics, however the factorial structure needs to be confirmed using a second sample.

Sebastian Pavalache

BEING AND THOUGHT IN HEGEL'S SCIENCE OF LOGIC

One of the defining ambitions of German idealism was the grounding of knowledge. The privileged lecture key, in our opinion, for the engagement with the aforementioned problem remains that of the identity of thought and being, or more precisely, of logic and ontology. The ambition of Hegel's Logic, of producing a *morphology of thought* starting from the indeterminate and unmediated being, through its own immanent movement, includes from the very beginning (as a architectonical consequence of the Hegelian project itself), the *transcendental wound* of a particular instantiation of the identity of being and thought.

The Logic's architectonic is specific insofar as its method is defined by not beginning with the pretence of having any presupposed initial access to one, more precisely the architectonical exigency is more clearly described as the one of a radical presuppositionless beginning, therefore understanding itself as a supposition without presupposition. The Logic cannot investigate itself as an object, assuming from the outset its own internal coherence as a condition of possibility of the investigation method, in other words, it is impossible to approach the object with a method

that must be its own consequence, it is impossible to clearly see my own eyes with the sight that they themselves produce, if what I want to see is a clear depiction of the structure of my sight.

We consider that the first movement of the Logic is not the dialectical collapse of pure being into nothingness as becoming. Rather, we consider it to be the tension between being and thought, tension that can be opened up and questioned by instantiating it in the form of the problem regarding the legitimate sovereignty of its pure concepts, process corroborated by the manner in which the relationship moves towards its Hegelian terms in the scene of German idealism, a movement that we consider depictable through the contrast with the Kantian depiction of the identity of subjectivity and objectivity.

Diana Păuleț

THE TRANSCENDENTAL DIFFERENCE AND THE THEORY OF TRUTH: HEIDEGGER AND KANT

Abstract: The present study is a comparison between two concepts of truth, Kant's and Heidegger`s, in the context of the transcendental and ontological difference. The analysis starts from the explanation of Kant's theory of transcendental knowledge and his doctrine of truth and continues with Heidegger`s account on the essence of truth. Afterwards a parallel between the two doctrines is made in order to accentuate the difference between transcendent and transcendental and the different paths that the two thinkers take in their quest of finding an answer to the fundamental question of truth.

The purpose of this paper is to emphasize the similarities and differences between the two doctrines and see to what extent we can find a connection between Heidegger's thinking and Kant's transcendental project.

Beatrix Perde

MIND AND BODY BETWEEN EXTENDED AND SCAFFOLDED

One of the main topics in Philosophy since its beginning is the relation between mind and body. In the last few decades, more and more evidence came from different disciplines which shows that these two influence each other in a way that we cannot separate them. From this point of view, one cannot function without the other. Moreover, across different philosophers, psychologists, cognitive scientists, and other scientists it seems there is an agreement that both the mind and body are supported by the external environment. Two of the main approaches that support this idea are the extended mind thesis and the scaffolded mind thesis. In this paper, we will discuss both, and we will try to show which supports this idea better.

Péter János

A POSSIBLE INTERPRETATION OF TAIJIQUAN THROUGH ANALYSIS OF MARTIAL ARTS PRACTICE IN LIGHT OF THE THEORY OF PARTS AND THE WHOLE

The martial art of Taijiquan can be approached from many sides. In my opinion, it is very interesting to interpret this martial art in relation with the theory of the parts and the whole. In my thesis I set up an analysis according to the interpretive aspects of intercultural dialogue and the characteristics of the practice of martial arts.

Implementing the hermeneutic interpretation, I refer to the Aristotelian comprehension of the theory concerning the relation of the whole to the parts. The processes of Aristotelian interpretation in theory of the whole and the parts is in accordance with the structure of the hermeneutic circle.

The parts—whole approach can be validated in several ways in the analysis of the intercultural understanding of martial arts system of Taijiquan. In my dissertation I try to follow the direction of interpretation from point of view of intercultural dialogue, through the interpretive aspects of the motivations for practice of Taijiquan. Concerning the understandings   this dialogue, I search to emphasis the motivation to follow different ways of Taijiquan.

Although this particular martial art can be approached with many purposes and from many sides, through interpreting the different composing parts, there is never a complete separation of the parts from Taijiquan, or the separation of Taijiquan from the Chinese martial arts. The essence of Aristotelian way of understanding clearly shows that the parts cannot be separated from the whole, nor can the whole be separated from the parts. The whole cannot exist outside the parts, but only together with the parts.

In my opinion, looking at the composing units of Taijiquan philosophy, we can say that harmony created by the unity of yin and yang, actually permeates all parts.

We can approach the examination of the parts from direction of the concepts that are determinants inside the structure of the whole. In terms of parts and subsections, we can build the analysis following the results of these logical ways.

Rancz Monika

REFLECTION AS A REPETITION – REFLECTIONS OF MAGRITTE

In the space delimited by the mirror resides a second being in which we find resemblance but fundamentally it is still different in essence than the original. A kind of world is shown to us on the linen stretched out on the picture frame which can imply a certain model but it won't become identical.

The original and the copy, mirroring and mirrored, the model and the picture are unmistakably opening up to the bystander. Both are showing, indicating, simulating. The surface which makes something present takes effect with the power of productive reiteration which creates the visible again and again thus lending it a new being.

The problem of mirror and mirroring often turns up in René Magritte's paintings. I am examining the play of the second being on the Belgian surrealist's pictures which brings us to the concept of recurrence. What and how can be reproduced by a picture? What is actually shown to us in this mirror?

Horea Rusu

THE PSYCHOLOGICAL SIGNIFICANCE OF GÖDEL'S THEOREM

One of the most interesting theorems from mathematical logic, Gödel's theorem has a great philosophical importance regarding the differences between human mind and artificial intelligence in mathematical reasoning. I want to discuss this topic, detailing the psychological aspects which are unlined by the implications of Gödel's theorem.

Carolina Sánchez De Jaegher

DECOLONIZING PHILOSOPHY BY DERAILING TERRA NULLIUS: INDIGENOUS' CONTRIBUTIONS

This paper develops a view on a methodology that suggests that the scholarship of rights and environmental philosophy can be extended even further to consider Indigenous worldviews. Although, it is widely accepted that Indigenous philosophies offer further perspectives to elaborate on the emerging rights and environmental justice, Indigenous knowledges are rarely seen as legitimate on its own terms, but rather 'must be always negotiated in relation to the pre-established mode of inquiry' (Hunt, 2014) . This point of view is shared by many Indigenous and non-Indigenous scholars that see in the prelude of an ethical transition, the need to initiate a conversation either from science and legal philosophy with those knowledges and philosophies that have been neglected by hegemonic modern thinking (Burdon, 2011; Chartrand, 2019; Dedeurwaerdere, 2013; Maesschalck, 2016; 2021; McGregor, 2018; Mignolo, 2011; Salas Astrain, 2020).

Following these thinkers, this paper argues that in order to boost a horizontal and mutually intelligible conversation of Indigenous environmental philosophy with western environmentalism, we need to elaborate on a methodology that does not assume Indigenous mood of thinking as to be outside the 'norm' and 'normality' of doing philosophy; nor should this methodology be unaware of essentializing and romanticizing Indigenous knowledges in a world that crumbles in the lack of ethical transitions for a future with lesser natural resources and drastic environmental deterioration. Consequently, this paper argues that every philosophy responds to and is situated into the locality of being and, particularly for Indigenous philosophies, this situatedness is to be and being-in-the-land hence the philosophy of doing/thinking should be situated in the constellations of incommensurable universes of meaning whose limits and openings can be traced through diatopical hermeneutics and the methodology of the pluriverse.

At a time of environmental urgency and when the academic curricular domain of philosophy is being sharply criticized for its lack of inclusion of non-western philosophies and the huge concentration of classic western philosophy in its academic curriculum in detriment of 'non-western thinkers', the decolonization of philosophy in this paper departs by repositioning the subject in pluriversality. Placing philosophy in pluriversality has some methodological consequences. One of these consequences is the possibility to disengage it from its universalizing character to foster an intercultural dialogue with multiple moods of thinking.

Daniel Sas

AN ATTEMPT AT A THEORY OF THE (AFFECTIVE) ACT

The content of this paper is an attempt at a theory of the (affective) act. This attempted theory finds its impulse in Jacques Lacan's (2004/2016) definition of the act as being an instance of anxiety, i.e. of a *Grundbefindlichkeit*. „To act is to operate a transfer of anxiety" (Lacan, 2004/2016). He refers primarily to the clinical dimension of act, i.e. to the two fundamental enactments of the (neurotic) subject – the acting out and the passage to the act. By transfer of anxiety he actually means the act within the act, the act that enables e-motion, the synchrony that enables diachrony, from within. There is a tripartite division of every subjective act (speech act or affect): a species of the real mediates and enables the passage or the commerce between the symbolic and the imaginary aspect of the act. We can moreover distinguish within each subjective area between the imaginary and the symbolic dimension: there is within the linguistic manifestation of the subject a distinction between imaginary (such as assertions) and symbolic expressions (such as speech acts); in the domain of affectivity we can discriminate between ethical and non-ethical dispositions. A specific symbolic structure is inherent to every affect.

The imaginary aspect of the affect divides itself into state and motion: you could say the dichotomy or opposition is something rather characteristic of the imaginary order. We find ourselves here alienated at the level of the passage to the act. The symbolic axis is then something altogether distinct: the symbolic act, capacitated by the subject's relation to a species of the real, enables the intersubjective dimension. Its value is defined by its effect on the other and by the confirmation of that inter-affectivity on the side of the Other as well.

Is it possible for us to decipher a kind of identity between the speech act and the affect at the level of the aforementioned Grundbefindlichkeit, an identity that cancels the distinction between language and affectivity – at the level of a pure act that enables both dimensions, i.e. all the relevant divisions of embodied subjectivity?

Ioana Scutelnicu

THE NOTION OF FREE WILL IN ANTIQUITY

A complex subject, inherited from antiquity, which still finds its place among the debates in various humanities and scientific fields today is the issue of free will. Although the term itself has rarely appeared in exactly this form in ancient writings, it is clear that great ancient philosophers such as Plato or Aristotle were interested in understanding how people are responsible for their own actions and how they make decisions. However, the question arises: in what form was free will analyzed in antiquity?

Adam Smrcz

TWO SIDES OF THE SAME COIN: THE ONLOLOGY OF MONEY IN DAVID HUME AND ADAM SMITH

As for their political economies, David Hume and Adam Smith are often regarded as two sides of the same coin: they both held that foreign trade was mutually beneficial for each participant country as long as neither of them introduced mercantilist policies. While mercantilist policies were supposed to raise a given country's money supply, Hume and Smith claimed that the

increased quantity of money will induce inflation, and the inflated prices will, in turn, make the given economy less competitive.

The above mentioned hypothesis (mostly referred to as the „quantity theory of money") has been long regarded as a revolutionary one, mostly determining the way political economists thought about money in centuries to come. The aim of my proposed talk is to highlight that Hume's and Smith's theories were not so novel in themselves, but were mostly based on the radical reinterpretation of some commonsensical opinions concerning the ontology of money. Eversince Aristotle, theoreticians thought of money as something „virtually / virtualiter" containing the value of some commodity, and this „virtuality" was grounded in the inherent value of the coin or specie. Hume and Smith, on the contrary, went one step further, and claimed that money was nothing in itself, and its sole purpose was to facilitate the circulation of commodities (viz.: Hume, Political Discourses 1752, 43-59; Smith, Wealth of Nations 1842, 9-12). For them, hence, money became a mere symbol of the commodity it could be exchanged for, and this was the main reason why the quantity of money was not supposed to exceed that of goods for sale.

What I would like to highlight is that Hume's and Smith's seemingly revolutionary considerations were nothing more (and nothing less) than pushing some implications of ancient and scholastic ontologies of money to their extremes. And by putting these theories into historical context, my aim is to uncover what intellectual incentives called the paradigm of „laissez-faire" into life.

Caner Turan

KANTIAN CONSTITUTIVISM AS AN ALTERNATIVE TO MORAL REALISM

What is the source of morality? Is morality something that we create or discover? In this paper, I argue that the threefold distinction between nihilism, moral constructivism, and moral realism is not exhaustive because there is a neglected alternative. I claim that the debate on the metaphysical source of morality doesn't have to be restricted to a hard choice between 'contingent choice' and 'stance-independence' if one adopts Kant's autonomy-based objectivity, according to which morality is neither the result of conscious deliberation nor it is independent of human reason. I add that accounts that focus only on the self-legislation aspect of Kant's autonomy (idealized stance accounts and Humean constitutivism) should be classified under 'contingent choice' theories because they take moral truth ultimately to be a function of one's initial set of normative judgments or values. Since Kantian constitutivism takes the causal independence aspect of Kant's autonomy into account as well, it cannot be reduced to contingent choices. Furthermore, Kantian constitutivism doesn't necessarily commit one to supernatural entities or to a separate noumenal realm because causal independence can be interpreted naturalistically. Kantian constitutivism is a neglected alternative to moral realism and a middle ground between 'contingent choice' and 'stance-independence.' Thus, it deserves at least the same philosophical attention as the other forms of constructivism.

Daniel Ungureanu

THE HERMENEUTICS OF MEMES WITH A PANDEMIC THEME FROM THE ROMANIAN DIGITAL SPACE

When the main concern of the Internet user (UI) became the pandemic, Digital did not remain indifferent. Shortly after the Romanian authorities introduced restrictions on the growing number of COVID-19 cases, meme pages (PMs) gradually began to collect images that either

brought to mind or made direct references to the pandemic and, on which later turned them into memes.

This presentation seeks to examine the particularities of memes through a multilateral study of the most prominent PMs in the Romanian digital space. The research underlying the presentation took place between March-April 2021 and covers the period March-December 2020. The range includes the first days of the state of emergency (March 14-21), night quarantine (March 17), national quarantine (24 March), the declaration for moving out of the home and traffic restrictions for the elderly (March 30 - May 14), the feast of Easter and Labor Day (April 12 / May 1), the last day of the state of emergency (May 15), the elections (September 27) and parliamentary elections (December 6).

In parallel with the news pages, PMs created and distributed content inspired by pandemic events by extending, in the virtual environment, information of general interest published in the press. To make this presentation we used two major research strategies: (a) a qualitative analysis of Romanian memes with a pandemic theme and (b) case studies. The data was collected using the Popsters platform from the digital archives of the following Facebook pages:

Junimea (approv 1.2m followers), Omu Paiangăn (234.000), Ion Creangă (233.000), 2Meme (210.000), Mielul Sfânt (61.700), Goovernu Rumeniei (47.200), Jarndarmemeria (45.700), Ana are Meme (36.200), Miorița (23.700), Romemenia (22.400), Jurnalul unui hater (19.200). Examining them, the presentation tries to clarify what are the basic features of memes and how they were used in the context of the pandemic crisis.

Valyuch Attila Tamás

THE EUROPEAN UNION AS A TRANSNATIONAL SPACE

After the Second World War, the various forms of cooperation between European nation states gradually strengthened and adapted to the requirements of the bipolar world order. With the intensification of globalisation processes, nation-state approaches have been challenged at world level. In response to this, European states have begun to build a progressively stronger and more extensive system of cooperation. The phenomenon of transnationalism, which is increasingly being observed in many parts of the world, has also led to the establishment of the principles of the European Union and their consistent implementation. To understand the social structure of the European Union, it is no longer sufficient to take a nation-state approach, but new perspectives must also be taken into account.

Armand A. Voinov

THE PROBLEM OF SUICIDE IN PLATO'S PHAEDO

Although Plato is considered a philosopher that did not write extensively about suicide, this paper tries to show the very detailed manner in which Plato treated the matter of suicide. While we encounter different aspects of the problem in different dialogues like Crito, Phaedo, Republic and the Laws, this paper will concern itself with Plato's attitude towards suicide in Phaedo. At the beginning of the dialogue (61-63), we encounter a piece of advice from Socrates to Evenus which Cebes and Simmias are interpreting as an advice to commit suicide. Socrates's explanation of the strange advice introduces (seemingly) two different conditions for committing suicide. These two conditions are (seemingly) exceptions to the, otherwise, general interdiction of suicide. The aim

of this paper is to show that the two conditions are not contradicting each other, nor are two different ones. Thus, we try to show that the discussion regarding suicide, from Phaedo, does not entail two different exceptions from the interdiction of suicide, but the fact that Plato is describing a general framework for the development of the laws regarding suicide (including possible exceptions).

Cristiano Vidali

DIGITALIZATION AS MARGINALIZATION. A PHENOMENOLOGICAL ACCOUNT OF DAILY (IN)ATTENTION

In few decades the internet has invaded our daily life, not only through the ever more recurrent consultation of digital devices being available all the time, but most of all by undermining the difference itself between "offline" and "online" realities – a blend which has been sharply baptised "onlife" (Floridi 2014). Our aim will be to approach such a momentous transformation of our life-world experience in a *phenomenological* perspective, and from the standpoint of *attention*.

Firstly, we will rapidly take into account some empirical studies about the implications of digital devices on attention. While some of them, unsurprisingly, certify common distractions deriving from notifications (Stothart et al. 2015), some others also attest a *different way* of paying attention by "Heavy Media Multitaskers" (Ophir et al. 2009). HMMs do not only give evidence of being more frequently subject to mind wandering (Ward et al. 2017). More interestingly, even if assigned with very simple tasks, they also appear more susceptible to surrounding but irrelevant stimuli (Cain, Mitroff 2011).

In second place, we will argue why phenomenology could be particularly effective in clarifying the previous empirical results. Indeed, several authors belonging to the phenomenological tradition have pointed out that attention should not be read only in terms of a "spotlight" (James 1890), a "bottleneck" (Broadbent 1958) or a scarce resource (Kahneman 1973); rather, it should be related to the wider concept of intentionality (Depraz 2014). In this regard, attention would not simply be distributed according to the spatial position of the objects, but also – and more importantly – with reference to the relevance in terms of *meaning* of its contents (Arvidson 2006), which can be salient (thematic), pertinent (contextual) or unrelated (marginal).

Lastly, we will suggest a possible interpretation of digitalized attention arguing that media devices do not alter the way we pay attention in our everyday life by occupying more cognitive resources; rather, they tend to change *what we are more likely to pay attention to*. If so, we could assume that digital devices tend to make attention dispersed or – in phenomenological terms – more sensitive to the margin, to the disadvantage of the theme.

Liu Zixuan

SIGN-FREE BIOSEMIOTICS AND TRANSCENDENTAL PHENOMENOLOGY: ANOTHER WAY TO CLOSE THE GAP

Neurophenomenology's attempt to close the gap non-metaphysically is probably hindered by its abandonment of transcendentality and a negative attitude towards bioinformation. Biosemiotics pays respect to bioinformation, but imposing the sign-meaning duality onto primitive forms of life is an unwarranted relic of anthropomorphism. To combat this, I argue for a sign-free biosemantics which replaces (1) Peirce's semiotics with Husserl's theory of meaning and (2)

naturalism with transcendentalism. Meaning is the intended as such (*Vermeintes als solches*). Its irreality results from what I term the 'higher visibility' of intentionality. The gap is locally closed in a non-metaphysical manner by reflection upon empirical biological investigations: sign-free biosemantics reveals the meaning of organisms that are implicit in biological research, while transcendental phenomenology analyses biologists' associating experiences between the physical and biological layer and the already established framework. Meanwhile, biosemiotics helps liberate phenomenology from methodological limitations, and the two establish mutual constraints at a higher level.

Molnár Péter

Leisure time and mass culture. Kojève and the *Dialectic of Enlightenment*

According to Alexandre Kojève the post historic man no longer needs action because he has already realized his own emancipation. But in other aspects, it will till remain an acting subject, whose actions, in turn, are not work or struggle for survival, but rather leisure activity, art, and creativity.

In the *Dialectic of the Enlightenment*, Adorno and Horkheimer analyse a similar problem, the emancipated modernity created by the Enlightenment and one of its accompanying phenomena, mass culture offering patterns for leisure time. But because the aspirations of the Enlightenment will analysed as associated with myth and mythical thinking, in this work emancipation is considered a failure. This will place the concepts of leisure, creativity, and authentic existence in a new light different from the Hegelian way.