



Babeş-Bolyai University  
Faculty of History and Philosophy  
Doctoral School of Philosophy

# The Second International Conference for Doctoral Students in Philosophy

BOOK OF ABSTRACTS

Cluj-Napoca, May 20<sup>th</sup>, 2022



**Scientific committee of the conference:**

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## CONFERENCE PROGRAM

Program at a glance

10.00-12.00 <b>Plenary session (EN)</b> 123/Ştefănescu Goangă			
<b>A. Aesthetics</b> 12.00-14.00 Dan-Eugen Raţiu 123/Ştefănescu Goangă			<b>E. Ancient, Medieval and Romanian Philosophy</b> 12.00-13:45 Alexander Baumgarten 139
<b>B. Phenomenology and Hermeneutics</b> 14.00-18.00 Ion Copoeru Mihaela Frunză 123/Ştefănescu Goangă	<b>C. Ethics</b> 14.00-15.35 Codruţa Hainic Online	<b>D. Hungarian Philosophy</b> 14:00-15:35 Márton Attila Demeter 127/Böhm Károly	
			<b>F. Epistemology and Logic</b> 15.30-17.10 Mihai Rusu Online



## DETAILED PROGRAM

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### Plenary session

Language: English

Time: 10-00-12:00

Moderator: Frunză Mihaela

Room: 123/Ștefănescu Goangă

Online access: Zoom

<https://us02web.zoom.us/j/86350702420?pwd=S7BJHS2ycRoRt1gdI-3Q79hENb1J0q.1>

Meeting ID: 863 5070 2420

Passcode: 249335

10.00-10.05 Welcoming Remarks

### Keynote lectures:

10:05-10:30 MICHAEL JONES, Liberty University

*Christians, Race, and CRT: A Response to Gerald McDermott*

10:30-11:00 ALESSANDRO RAFFI, Liceo Scientifico Marconi Carrara

*Hermeneutical problems in and around Dante Alighieri's De vulgari eloquentia*

11:00-11:30 Discussions

11:30-12:00 Coffee Break



## Parallel sessions

### Section A: Aesthetics

Language: English/Romanian

Time: 12.00-13.35

Moderator: Dan-Eugen Raşiu

Room: 123/Ştefănescu Goangă

Online access: Zoom

<https://us02web.zoom.us/j/84530271437?pwd=bDt0x5trMc6Ecj1gs9-WraODZW0vzG.1>

Meeting ID: 845 3027 1437

Passcode: 417466

#### On-site

12:00-12:10 RADU-CRISTIAN ANDREESCU, Babeş-Bolyai University

*The ethics of spectatorship. On the limits of disinterested contemplation* [Ro.]

12:10-12:20 ANDREEA MELISA MUREŞANU, Babeş-Bolyai University

*Modern urban personality and social housing programs. A critical perspective and a study case in Cluj-Napoca* [Ro./Eng.]

#### Online

12:20-12:30 OANA CĂTĂLINA BUCUR, Babeş-Bolyai University

*About Feminism in Romanian Art* [Ro.]

12:30-12:45 Discussions

12:50-13:00 DENISIA SUSANU, Babeş-Bolyai University

*The aesthetic value in contemporary literature. An institutional analysis of the literary field in post-communist Romania* [Ro.]

13:00-13:10 VICTORIA BERLADEAN, University of Bucharest

*Concept of Spirituality in Modern Visual Art* [Eng.]

13:10-13:20 ANA GEORGIANA BUŢ, Babeş-Bolyai University

*The situated work: Hans Schabus's "The Last Land"* [Eng.]

13:20-13:35 Discussions



## Section B: Phenomenology and Hermeneutics

Language: English/Romanian

Time: 14.00-18:00

Moderator: Ion Copoeru

Room: 123/Ştefănescu Goangă

Online access: Zoom

<https://us02web.zoom.us/j/84530271437?pwd=bDt0x5trMc6Ecj1gs9-WraODZWovzG.1>

Meeting ID: 845 3027 1437

Passcode: 417466

On-site

- 14:00-14:10 MARIO IONUȚ MAROȘAN, Université Laval/Université de Montréal  
*On the alleged neutrality of technology* [Ro./Eng.]
- 14:10-14:20 CARMEN STADOLEANU, Alexandru Ioan Cuza University  
*Despre fericire și sens în prizonierat. Între Nicolae Steinhardt și Viktor Frankl*  
[Ro.]
- 14:20-14:30 MARIUS FLOREA, Babeş-Bolyai University  
*Between the Lightness of Being and the Weight of Becoming* [Ro.]
- 14:30-14:45 Discussions
- 14:50-15:00 NICOLAE GOJE, Babeş-Bolyai University  
*A phenomenological model of the field of mental subjectivity* [Ro.]
- 15:00-15:10 MARCEL VASILE HOLUNGA, Babeş-Bolyai University  
*Philosophical Aspects of Aggressiveness* [Ro.]

Online

Moderator: Mihaela Frunză

- 15:10-15:20 DANIEL KIM, University of York  
*The role of anticipation in temporal experience* [Eng.]
- 15:20-15:35 Discussions
- 15:35-16:00 Coffee Break
- 16:00-16:10 SANDRO HERR, Bergische Universität Wuppertal/Charles University  
*Is Deleuze's criticism of Hegel's thinking of difference justified?* [Eng.]
- 16:10-16:20 MARIUS BĂCANU, Babeş-Bolyai University  
*Creativity and Artificial Intelligence (AI)* [Eng.]
- 16:20-16:30 SLAVA CARAMETE, Babeş-Bolyai University  
*Mediocracy - another state of exception* [Ro.]
- 16:30-16:45 Discussions
- 16:50-17:00 CHRIS OCTAVIAN IONIȚĂ, University of Bucharest  
*Philosophy's Step Backwards* [Eng.]
- 17:00-17:10 MIRCEA MORARIU, Babeş-Bolyai University  
*The Assemblages of Irony and Humour* [Eng.]
- 17:10-17:20 DANIEL SAS, Babeş-Bolyai University  
*Subject vs. Proper name* [Ro.]
- 17:20-17:35 Discussions





## Section C: Ethics

Language: English/Romanian

Time: 14:00-15:35

Moderator: Codruța Hainic

Online access: MsTeams

<https://teams.microsoft.com/l/channel/19%3airIzggQ16ucK5qdcxlAu5KoDN1BOTLW8wSl4T3s791k1%40thread.tacv2/General?groupId=ba230710-5eb3-472a-a2f3-d79708650214&tenantId=5a4863ed-40c8-4fd5-8298-fb7f13095>

Team code: yuoo3p7

### Online

- 14:00-14:10 ILIAS VOIRON, Jean-Moulin University Lyon 3/University of Fribourg  
*Individual Climate Duties and the Arguments from Moral Integrity* [Eng.]
- 14:10-14:20 SANTIAGO DE ARTEAGA, Pontifical Catholic University of Chile  
*Freedom in the development of selfhood in Kierkegaard and Jung* [Eng.]
- 14:20-14:30 MATEFY CSILLA ZSUZSANNA, Babeş-Bolyai University  
*Covid-19 challenge in pre-university education. Ethical and psychological aspects. Compared study 2020-2021* [Ro.]
- 14:30-14:45 Discussions
- 14:50-15:00 PERSIDA BEC, Babeş-Bolyai University  
*Aspects of Animal Ethics in Philosophy for children* [Ro.]
- 15:00-15:10 MIRUNA-MARIA MIRON, Babeş-Bolyai University  
*Animal rights. Ethical-philosophical perspectives starting from Peter Singer's theories in Animal Liberation* [Ro.]
- 15:10-15:20 ANDREEA-IULIA SOMEȘAN, Babeş-Bolyai University  
*Informed consent, medical refusal and empathy* [Ro.]
- 15:20-15:35 Discussions



## Section D: Hungarian Philosophy

Language: Hungarian

Time: 14:00-15:35

Moderator: Márton Attila Demeter

Room: 127/Böhm Károly

Online access: MsTeams

<https://teams.microsoft.com/l/team/19%3anA7Xrkg3q4z8DrtrSUJwKDszNzKe9UFVu4aAZ-lysM1%40thread.tacv2/conversations?groupId=01c4038f-2c1a-4551-89ee-49adcfc42ec6&tenantId=5a4863ed-40c8-4fd5-8298-fbfd7f13095>

### On-site

14:00-14:10 BOTOND BAKCSI, Babeş-Bolyai University

*Theory of Power and War* [Hu.]

14:10-14:20 MARK LANG, Babeş-Bolyai University

*How do we think about reality? Schelling and Hegel on the nature of modal categories* [Hu.]

14:20-14:30 ANDRÁS ÁRON IVÁCSON, Babeş-Bolyai University

*Ravens of the government: against the purely cynical interpretation of legalism*  
[Hu./Eng.]

14:30-14:45 Discussions

### Online

14:50-15:00 ROBERT HUSZTIG, Babeş-Bolyai University

*Hermeneutical analysis of the relationship between death and time in the philosophy of Martin Heidegger and Karl Rahner* [Hu.]

15:00-15:10 MÓNIKA RANCZ, Babeş-Bolyai University

*The difference of vision and attraction* [Hu.]

15:10-15:20 BÁLINT CSABA, Babeş-Bolyai University

*Improper Use of Economic Concepts – And its Consequences* [Hu.]

15:20-15:35 Discussions



## Section E: Ancient, Medieval and Romanian Philosophy

Language: English/Romanian

Time: 12:00-13:45

Moderator: Alexander Baumgarten

Room: 139

Online access: Zoom

<https://us02web.zoom.us/j/83250704837?pwd=gmIf-LfinbEbegy2vajsizsrAl0Wbg.1>

Meeting ID: 832 5070 4837

Passcode: 028111

### On-site

- 12:00-12:10 LAVINIA GRIJAC, Babeş-Bolyai University  
*Gregory the Great and the image of contagio* [Eng.]
- 12:10-12:20 MIRELA NICULESCU, Babeş-Bolyai University  
*The importance of practical wisdom through the virtue of prudence in Summa Theologica by Thomas of Aquino* [Eng.]
- 12:20-12:30 PETRU DIMITRIU, Babeş-Bolyai University  
*The sacrament of the Eucharis in the thought of John Wyclif* [Eng.]
- 12:30-12:40 FLORIN CHERMAN, Babeş-Bolyai University  
*The concept of the univocity of being as the proper object of metaphysics in Duns Scotus's philosophy* [Ro.]
- 12:40-12:55 Discussions

### Online

- 13:00-13:10 IOANA SCUTELNICU, Babeş-Bolyai University  
*The epicurean perspective on free will* [Eng.]
- 13:10-13:20 PAVEL FARCĂU, University of Bucharest  
*Hermeneutica mutației ideologice în conștiința colectivă (Rinocerii – Eugène Ionesco)* [Ro.]
- 13:20-13:30 TAKASHI OTANI, Babeş-Bolyai University  
*The Evolution of Cioran's Concept of Sainthood in The Book of Deceptions* [Ro.]
- 13:30-13:45 Discussions



## Section F: Epistemology and Logic

Language: English/Romanian

Time: 15:30-17:10

Moderator: Mihai Rusu

Online access: Zoom

<https://us02web.zoom.us/j/82284854869?pwd=hE9-sq79rsY64XuOShuC3M1kQYTR90.1>

Meeting ID: 822 8485 4869

Passcode: 987449

### On-site

15:30-15:40 HOREA RUSU, Babeş-Bolyai University

*Gestionarea teoremei lui Gödel în logici clasice și neclasice* [Ro.]

### Online

15:40-15:50 GUXING CHEN, Beijing Normal University/University College Dublin

*Practical Knowledge and Knowing How: A Criticism of Kieran Setiya* [Eng.]

15:50-16:00 RAGNAR VAN DER MERWE, University of Johannesburg

*Metaphysical dualism: On tricky cases at the boundary between what is constructed versus what is represented* [Eng.]

16:00-16:10 Discussions

16:10-16:20 FLORENTINA ULMEANU ENEA, University of Bucharest/University of Geneva

*Kit Fine's Semantic Relationism and A. N. Whitehead's Process Philosophy: Applicability in Social and Cultural Studies* [Eng.]

16:20-16:30 BIN ZHAO, University of California, Irvine

*On Mentioning Belief-Formation Methods in the Sensitivity Subjunctives* [Eng.]

16:30-16:40 NIKOLAI SHURAKOV, University of Tartu

*On Epistemic Contextualism And 'Evidence-Seeking' Methodology* [Eng.]

16:40-16:50 DIANA PĂULEȚ, Babeş-Bolyai University

*The Transcendental Difference in Ludwig Wittgenstein's Philosophy* [Ro.]

16:50-17:10 Discussions





## ABSTRACTS

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Guxing Chen

### PRACTICAL KNOWLEDGE AND KNOWING HOW: A CRITICISM OF KIERAN SETIYA

Kieran Setiya stated that knowing how must play some role in the interpretation of practical knowledge which is probably considered to be the most famous. Setiya agrees with Anscombe to distinguish practical knowledge from knowing how, and he further believes that knowing how belongs to the core of intentional action. However, when Setiya revised the *Anscombe principle*—If an agent doing something intentionally, then the agent knows that he is doing it—to the *(K) principle*, Setiya introduces new confusion. *The (K) principle* is an assertion of necessity, which expresses the inevitable condition of action, but intuitively, this assertion of necessity cannot be guaranteed. Moreover, “he stops short of offering an explanation of skill contributes to practical knowledge.” Rory O’Connell (2020) believes that there is a conceptual connection between knowing how and practical knowledge. I propose that there is a normative relation between practical knowledge and knowing how, that is, *KNPK*: One must have practical knowledge, only if one has knowing how. When the agent has knowing how, the agent is more qualified to have practical knowledge, but knowing how is not a sufficient condition for practical knowledge; when the agent has practical knowledge, the agent is more qualified to have knowing how, but practical knowledge is not a sufficient condition for knowing how. The structure of the article is as follows: In the second section, I will critically examine Setiya's proposal and point out the difficulties it faces. In the third section, I will critically examine O’Connell's account and point out its problems. In the fourth section, I will elaborate on the *two-way norm thesis*, and respond to possible objections. The fifth section summarizes the full text.

Ragnar van der Merwe

### METAPHYSICAL DUALISM: ON TRICKY CASES AT THE BOUNDARY BETWEEN WHAT IS CONSTRUCTED VERSUS WHAT IS REPRESENTED

It is common to hold both that some objects and properties are *constructed*, while some objects and properties are *represented*. In the former case, objects like numbers or properties like beauty are taken to be constructed by us, perhaps mentally or socially constructed. In the latter case, objects like atoms or properties like being metallic are taken to be represented by us, they exist ‘out there’ independently of constructing minds or societies. This view expresses a kind of metaphysical dualism in which there are two distinct ontological domains: the constructed and a represented domain. Douglas Edwards is an exemplary metaphysical dualist. For Edwards, sentences that are true by *superassertibility* construct the ontologies of e.g. mathematical, aesthetic and moral domains, while sentences that are true by *correspondence* represent the ontologies of e.g. physical and chemical domains. Singular terms and predicates in superassertably true sentences construct *non-physical* objects and properties respectively, while singular terms and predicates in correspondence true sentences represent *physical* objects and properties respectively.

Like many metaphysical dualists, Edwards however neglects to engage with tricky cases that do not seem to fit neatly into either the constructed or the represented domains. I use the example of the predicate ‘is gay’ that picks out the property of being gay; gayness appears to contain both physical and non-physical features. The property of being gay does not fit neatly into the metaphysical dualists’ ontological schema. Metaphysical dualists, I argue, face the



following dilemma. On the one horn, they need a clear metaphysical demarcation at the interface of their two ontological domains to uphold their dualism. On the other horn, they need a metaphysically vague boundary at the interface of their two ontological domains to accommodate tricky cases. I argue that the former option is untenable and therefore outline a rough sketch for how one could develop a graded ontology where objects and properties come in degrees of construction versus representation.

## Santiago de Arteaga

### FREEDOM IN THE DEVELOPMENT OF SELFHOOD IN KIERKEGAARD AND JUNG

Søren Kierkegaard and Carl Jung share the idea that the *self* must be posited. The human being must become himself from a concrete ontological/psychological structure. The self is the telos of human existence. For Kierkegaard, it means a synthesis of various elements that have been pre-established and that obtain unity when they are consciously related to each other: the self is the relationship that is related to itself. Jung maintains that it is necessary to integrate the various elements of the psyche, conscious and unconscious, in the unity that signifies the totality of the personality. However, it is not clear what place freedom occupies in this constitution/integration.

Jung states, on the one hand, that there must be a denial of freedom at the level of the ego, while, on the other hand, he maintains that this means a broader freedom of the self. The freedom of the ego is sacrificed to the needs of the Self, from whence results the broader freedom of the personality. According to Kierkegaard, freedom is a necessary condition for the constitution of the self, since only through freedom can the synthesis be achieved. Existence is a gift and a task in such a way that the task is contained in the very structure of the gift but must be carried out personally by the choice and the conscious relating of the relationship to itself. Now, this requires understanding the radical dependence of freedom on its foundation. So, it seems we have two interpretations. Kierkegaard maintains that it is necessary to recognize the dependency with respect to the ground so that the self can become what it is. Jung argues that only the sacrifice of the ego to the necessary claims of the Self can result in true, broader freedom. For both, the resulting freedom is the self.

This presentation will offer the general lines of the subject, which is part of my doctoral research and, therefore, is in process.

## Mario Ionuț Maroșan

### ON THE ALLEGED NEUTRALITY OF TECHNOLOGY

Peeling a potato with a knife is much more convenient, for example, than doing it with your fingernails. In this sense, the technical tool is a good thing: it allows me to reach my goal much more quickly and efficiently than if I did not have it. On the other hand, with this same technical tool, the knife, it is just as possible for me to injure others, or even to kill them. Under these conditions, it is clear that the same technical tool can allow me to achieve different goals, goals that are clearly not equal on an ethical level. Therefore, we could quickly conclude – in a fairly intuitive way – that it is not the technical tool that is good or bad in itself, but that it is the use that we make of it that is decisive. This is precisely why we come rather quickly to the conclusion that technology can only be neutral. It is therefore interesting – but above all relevant – to emphasize the fact that this thesis of the neutrality of technology is not accidentally adopted by what could be called common sense, by the vast majority of us, but that it precisely



has rather strong roots in our philosophical tradition<sup>1</sup>. Four arguments will help us explore our theme : (i) technology contains potentialities independent of the initially pursued ends ; (ii) our judgment on technology is conditioned by technology itself ; (iii) technology is constituted in a global system, whereas the common argument of the use of technology applies above all at a particular level ; (iv) the ends pursued by technology are usually vague or poorly formulated. Two potential questions emerge : is it possible to (re)think the place of technology in our societies today? If so, how can we then think about political action beyond technical solutions?

## András Áron Ivácson

### RAVENS OF THE GOVERNMENT: AGAINST THE PURELY CYNICAL INTERPRETATION OF LEGALISM

Whenever contemporary Chinese politics is mentioned in whatever way, it is in the same breath unavoidably mentioned along with political cynicism. This can be said likewise said of Legalism, which is one supporting pillar of contemporary Chinese politics. It can be said of the entirety of Chinese intellectual history that whenever in whatever context Legalism is mentioned, political cynicism will most probably mentioned among the first five characteristics. Despite all this, I claim that the relationship of Legalism, as well as contemporary Chinese politics, with cynicism is much more complex than most, especially contemporary, commentaries like to suggest be it with regards to legalism of contemporary Chinese politics. I aim to support my thesis with three classical and one contemporary example throughout my presentation.

## Ilias Voiron

### INDIVIDUAL CLIMATE DUTIES AND THE ARGUMENTS FROM MORAL INTEGRITY

In the climate ethical debate about whether there is an individual duty to reduce one's carbon footprint, it has been argued by some that there is none because of its causal inefficacy. On the opposite, several kinds of argument have been proposed to argue *for* such a duty, a few of which draw on the notion of moral integrity: in spite of the (hypothetical) causal inefficacy of individual reduction of greenhouse gas emissions, moral integrity would ground a duty to do so. I want to assess these arguments, by analysing the concept of moral integrity at stake.

According to a first argument, moral integrity urges us no to participate to a collective harm like climate change, even if we don't individually make any difference. I will suggest that here no appeal to moral integrity is necessary to make the participation to a collective harm morally bad: causal responsibility seems sufficient, even when the harm is causally overdetermined.

More importantly, according to a second argument: (1) there might be no causation-based individual duty of reducing one's carbon footprint; (2) there is a causation-based collective duty of reducing carbon footprints of all; (3) moral integrity is required; (4) therefore, there is a non-causation-based individual duty of reducing one's carbon footprint. To assess whether this argument is convincing, I will evaluate the premise (3) and the conclusion (4), by following two steps.

First, if moral integrity is often thought of as a virtue, it must be clarified whether this implies that preserving one's moral integrity is *morally required*, or whether it is only a reasonable

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<sup>1</sup> It is therefore appropriate to look briefly at this character of technology that can be described as *pharmacological*. The term *pharmakon* refers to what can be both good and bad at the same time according to Plato's use of it in the *Phaedrus*, or what is of the order of a "remedy" and a "poison".





advice for preserving one's psychological integrity. I will suggest that answering this question depends on which ethical principles we refer to: moral integrity could be seen as a duty toward oneself, as a moral virtue, or as a consequentialist-based or instrumental virtue.

Second, the applied question arises, whether in the context of climate change described above, moral integrity *indeed* requires to reduce one's carbon footprint. I will suggest the hypothesis that in this context, moral integrity has essentially an instrumental value, outcome- and patient-oriented, and not agent-oriented.

Horea Rusu

#### GÖDEL'S THEOREM IN CLASSICAL AND NON-CLASSICAL LOGICS

Godel's theorem is one of the most influent and debated theorem in mathematical logic. The results of this theorem are relevant in major themes of analytic philosophy: Realism/antirealism debate, Hilbert's programm, the limit of demonstrability etc. Meanwhile, in Analytic philosophy exists different branches developed in logic which interprets differently this theorem. The presentation will focus on the way this philosophical movements from logic (intuitionism, IF logic, Paraconsistent logics etc) discuss this theorem.

Pavel Farcău

#### HERMENEUTICA MUTAȚIEI IDEOLOGICE ÎN CONȘTIINȚA COLECTIVĂ (RINOCERII – EUGÈNE IONESCO)

Lucrarea propune o interpretare a fenomenului contaminării ideologice, așa cum apare el configurat în viziunea lui Ionesco. Contagiunea, deși are cauze externe, se propagă pe un fond interior - transformarea se produce printr-o *mutație ontologică*, având la bază o disponibilitate psihologică viciată în mod substanțial și alterată de dorința de a deține puterea, de nevoia de a controla și, în același timp, de a fi supus unui sistem ideatic și rigid.

*Rinocerul* lui Ionesco este prin excelență onticul configurat ca unul-laolaltă-unul-cu-un-altul, încarnarea unei mutații (prin analogie cu metamorfoza kafkiană a personajului Gregor Samsa), a unei transfigurări negative: este omul modern care și-a pierdut calitatea de în-sine adică integritatea - el nu mai gândește, este gândit, nu mai comunică, este comunicat în epistema istorică.

În *corpus* vom evidenția poziția lui Ionesco, care este una dură și tranșantă: scopul oricărei ideologii e acela de a des-ființa prin destructurare și de a înlocui prin forță valorile morale ale societății cu prescripțiile unui nou sistem. Tot ce este moral e depășit, valorile sunt perimate, omul însuși nu mai reprezintă decât trecutul, acum a venit timpul *omului nou* (novi hominem).

În ultima parte a lucrării vom interpreta fenomenalitatea mesajului piesei *Rinocerii*, care dincolo de artificiiile specifice unei piese de teatru (decor, mișcare scenică, secvențialitatea dialogului, a intrărilor și ieșirilor personajelor din prim plan, etc.) este unul direct, incisiv: lupta pentru păstrarea unei conștiințe (individuale) lucide într-o lume depersonalizată, confiscată de ființe alienate, acaparate și seduse de noile credințe și idealuri propuse în societate. În acest context, a-fi e totuna cu a-fi-angajat. Individul devine un mecanism în slujba sistemului, anulându-și astfel propria individualitate.



## Oana Cătălina Bucur

### ABOUT FEMINISM IN ROMANIAN ART

The very low public presence of women artists in the public exhibitions space in the twentieth century, as well as the low number of professional artists who build a recognized artistic career in the professional artistic environment, lead to a series of questions about the possible causes of these weak presences and representations in front of the public.

The presence of women artists in Romanian art is relatively recent, the first artists standing out only at the beginning of the twentieth century. The question is whether the main causes of this situation are their late access to art schools and to specific artistic training or the obstacles they have encountered over the decades due to their belonging to a certain genre.

In direct correlation with the efforts of women and men who advocate for women's rights in Romania, feminism in Romanian art manifests itself as a long-standing struggle for equal rights for women artists, along with their peers, male artists.

A detailed analysis of the presence of women artists with works of art in Romanian exhibitions and museums throughout the last century will allow us to outline the public's perception of the relationship between creating a work of art and having a certain genre as an art creator.

However, public perception is not the only or most obvious area that can be influenced by the direct or indirect relationship between the genre of the art creator and his ability to produce valuable works of art. Political regimes, public policies, various forms of propaganda, the association of the female body with multiple metamorphosis valences and its public metaphorization (especially during the communist regime) cause as many blockages or obstacles in the manifestation of artistic spirit by women artists.

## Daniel Kim

### THE ROLE OF ANTICIPATION IN TEMPORAL EXPERIENCE

This paper defends the idea that phenomenological approaches to time-consciousness can enrich the current analytic philosophy of perception, by showing how naïve realism, a prominent contemporary Anglophone theory of perception, can be supplemented with the phenomenological notion of 'horizon' in a novel, substantive way.

The claim is that the phenomenal (what it's like) character of our experience of temporal objects and properties (e.g., hearing a C-D-E melody) is not solely determined by the temporal properties of the objects of experience, but also by the temporal 'structure' of the experience itself. This is contrasted to Hoerl's (2018) strong temporal externalism, the view that the phenomenology of temporal experience is fully determined by the temporal properties of the objects perceived 'in absence of a temporal viewpoint'.

However, I argue that Hoerl's externalist view, understood within a naïve realist framework, cannot do full justice to the role of the subject in determining the temporal character of experience because of the emphasis on the constitutive and explanatory role assigned to perceived mind-independent occurrences.

The issue concerns the difficulty of accounting for variations in the phenomenology of temporal experience without the variation in the objects. In particular, I argue that Hoerl's externalist view is not well-positioned to explain the discrepancy between 'expected' and 'felt' duration of perceived events (e.g., the same events can seem to take 'longer-than-expected' when you're bored and 'shorter-than-expected' when you're having fun) (Tanaka & Yotsumoto, 2017).



My alternative approach is to supplement temporal externalism with phenomenological discussions of the ‘horizontal’ structure of experience (Husserl, 1927/1991; Merleau-Ponty, 1945/2013), to legitimize the subjective (perspectival) aspects of the phenomenology of temporal experience. The idea is that perceptual experience involves a ‘field of presence’ with a backward-facing ‘past-horizon’ (in virtue of which one can be aware of previous experiences one has had) and a forward-facing ‘future-horizon’ (in virtue of which one can be aware of anticipated experiences one could have).

I argue that the proposed view is better suited (than Hoerl’s) to accommodate cases of phenomenal variations without the variation in the acquainted events, in terms of variations in the ‘future-horizon’ (i.e., the subject’s anticipation).

## Carmen Stadoleanu

### DESPRE FERICIRE ȘI SENS ÎN PRIZONIERAT. ÎNTRE NICOLAE STEINHARDT ȘI VIKTOR FRANKL

Wladyslaw Tatarkiewicz remarcă faptul că „suferințele depind nu doar de condițiile în care trăiește omul, ci și de felul lui de a fi”<sup>2</sup>, deci și de structura internă a omului, de cele mai adânci și intime cotloane ale ființei sale. Astfel, în fața suferinței cauzată de privarea de libertate, de nemernicia semenilor, de nedreptatea lumii, ființa umană poate surprinde în ceea ce privește maniera de a se raporta la existența proprie. Felurile experiențe ale captivității ne fac să concluzionăm că aceasta nu este în niciun fel dezirabilă, mai cu seamă când oprimarea rezidă dintr-o injustiție. Ce i-ar putea aduce omului apăsătoarea experiență a prizonieratului dacă nu supliciu și chinuri dintre cele mai cutremurătoare? Cu toate acestea, vom descrie în continuare două experiențe care, în ciuda vicisitudinilor și suferințelor, se dovedesc a fi unele cu caracter revelator, în care ființa umană (re)descoperă fericirea și sensul vieții într-o manieră mult mai profundă și mai adâncă decât ar putea-o face în starea de libertate.

Nicolae Steinhardt mărturisește faptul că experiența închisorii îi prilejuiește întâlnirea cu fericirea autentică: „În locul acela aproape ireal de sinistru aveam să cunosc cele mai fericite zile din toată viața mea”<sup>3</sup>. Pentru părintele Steinhardt, captivitatea fizică devine un mijloc de câștigare a libertății spiritului și de întâlnire cu fericirea, care la el nu este creată de mâna omului, ci „dată de sus”<sup>4</sup>: „N-am știut în pragul bombei aceleia puturoase, intens luminată și prinsă în bifurcat vârtej de sforăială și tăcere, că într-însa voi găsi acces la fericire”<sup>5</sup>. Pentru Viktor Frankl, suferința și captivitatea devin mijloace înspre (re)găsirea sensului și împlinirii: „în suferință sunt ascunse oportunitățile împlinirii”<sup>6</sup>, iar o dată (re)găsite, ființa umană nu numai că ajunge la fericire, dar nici nu se mai lasă copleșită de calvarul suferinței<sup>7</sup>.

<sup>2</sup> Wladyslaw Tatarkiewicz, *Despre fericire*, Eikon, București, 2019, p. 110.

<sup>3</sup> Nicolae Steinhardt, *Jurnalul fericirii*, Editura Mănăstirii Rohia, Rohia, 2005, p. 38.

<sup>4</sup> *Ibidem*, p. 50.

<sup>5</sup> *Ibidem*, p. 85.

<sup>6</sup> Viktor E. Frankl, *Omul în căutarea sensului vieții*, Vellant, București, 2018, p. 88.

<sup>7</sup> *Ibidem*, p. 143.



## Radu-Cristian Andreescu

### THE ETHICS OF SPECTATORSHIP. ON THE LIMITS OF DISINTERESTED CONTEMPLATION

One of the strong objections to the condition of the aesthetic spectator is that the contemplative attitude itself is sometimes inappropriate, for ethical reasons, in relation to the contemplated object: scenes of suffering or violence call for an attitude other than aesthetic detachment. The peculiar aesthetic effect of the famous journalistic photograph *The Falling Man* taken during the terrorist attack on World Trade Center epitomizes this phenomenon which was satirised by Don DeLillo in a novel of the same name.

But what does it mean to contemplate suffering? Is aesthetic emotion so different from the emotion the viewer *should* really feel towards suffering? If theorists of art (Arthur C. Danto) or of aesthetic experience (Jean-Marie Schaeffer) have not avoided this problem in defining either art or aesthetic emotion, it is because an important philosophical foundation lies, for modern aesthetics at least, in the Kantian theory of a pure pleasure which is disinterested in the real existence of the beautiful object. However, since modernity, classical beauty is no longer the privileged category of aesthetic experience. Negative categories and emotions also have their place. From Géricault's *Raft of the Medusa* and Delacroix's *Massacre at Chios* to Picasso's *Guernica*, high art also seems to have illustrated human suffering.

Therefore, two solutions to this problem emerge. The famous *l'art pour l'art* argument tells us that art is free from moral intentions. However, the solution stems from the thesis that art is an expression of historical freedom, and thus of a progress that is not exempt from moments of suffering, which art must render in order to embody a spiritual ideal. The second solution is the paradoxical strategy of the artists themselves to depict violence and suffering precisely in order to make it difficult to watch, that is to make the viewer aware that contemplating it (in art and media alike) is unacceptable (hence the difference between the violence in Tarantino's and in Haneke's films). The question that remains to be answered is whether being a spectator in front of *the image* of suffering truly makes us insensitive to real human suffering.

## Marius Băcanu

### CREATIVITY AND ARTIFICIAL INTELLIGENCE (AI)

This presentation looks at some of the fundamental aspects of past and current concepts regarding the creativity of *homo sapiens*. It furthermore analyzes the implications of artificial intelligence (AI) with regards to current and future connections to creativity as a whole. We shall look at the issue of the authenticity and aesthetic evolution of creativity in relation to artificial intelligence as well as the issue of the creator or artist under the strict 'lens' of technological avangarde. How can artificial intelligence replace, partially or entirely, the creative endeavors of a *homo creativus*? What are the essential aspects of human creativity from the perspective of past and current theories? What are the essential aspects of artificial intelligence and how does this artificial mechanism work? How does the current AI technology affect the concepts of art theory - creation, novelty, work of art, artist? Through the attempt of answering these questions, the stake of the presentation becomes the clarification of the relation between creativity and artificial intelligence.



## Florentina Ulmeanu Enea

### KIT FINE'S SEMANTIC RELATIONISM AND A. N. WHITEHEAD'S PROCESS PHILOSOPHY: APPLICABILITY IN SOCIAL AND CULTURAL STUDIES

Kit Fine has recently proposed that meaning is not solely dependent on the intrinsic properties of the variables of a system, but also on the semantic relationship between them, as opposed to a reductionist approach in which meaning is derived from individual variables. This drifting away from object-oriented ontology (a mechanistic, linear phenomenon) to a process-oriented ontology (an emergent, dynamic account) event has already been called for by A. N. Whitehead at the beginning of the last century which later developed into process philosophy. Interestingly, Whitehead drew his ideas from the new discoveries in general relativity and quantum mechanics which further underlines the importance and usefulness of interchanging conceptual frameworks between various disciplines. Hence, in this context I will investigate the possibility of transposing the key concepts from Semantic Relationism and Process Philosophy onto social sciences. I will argue that these theories are validated by social network dynamics and cultural evolution studies in which novel research has highlighted the importance of structure and process over content and object. Notably, social network dynamics has demonstrated that a new cultural object is adopted or not depending not only on the object itself, therefore on its intrinsic properties, but also on the type of networks that people have. Moreover, I will argue that cultural evolution is governed by the same emergence effects as semantic relationism and process philosophy, which means that a cultural entity is observed to have properties its constituents do not demonstrate. Finally, the shift from modernist ontology (objectoriented, fixed rules, unifying meta-narratives) to postmodernist ontology (relationist, processualist, multiplicity of explanations, emphasis on structure) suggest the need for a reconfiguration of fundamental concepts in social sciences shifting them from the epicentre of the Theory of Representation (direct link symbol - meaning) to the core of Fine's and Whitehead's philosophical concepts (nonlinearity, emergence and asymmetry).

## Bin Zhao

### ON MENTIONING BELIEF-FORMATION METHODS IN THE SENSITIVITY SUBJUNCTIVES

The sensitivity account of knowledge had great success in accounting for various cases including cases of knowledge and cases of luckily true belief such as the Gettier cases and the lottery case. Nonetheless, there are cases where the subject knows a proposition despite her falsely believing so on a different belief-formation method if the proposition were false. The sensitivity theorists such as Robert Nozick (1981) have thus relativized the sensitivity condition to belief-formation methods to avoid these putative counterexamples.

Here is a remaining question for the sensitivity theorists: Where should belief-formation methods be mentioned in the sensitivity subjunctives, i.e., if  $p$  were false,  $S$  would not believe that  $p$ ? Should methods be mentioned in the antecedent or the consequent of the sensitivity subjunctives? Because different ways of mentioning methods make us consider different possible worlds and thus would deliver different verdicts in some cases, the sensitivity theorists need to offer a fixed way of mentioning methods. Otherwise, the explanatory success of the sensitivity account would be ad hoc.

In this paper, I argue that there is not a fixed way of mentioning belief-formation methods that helps the sensitivity account accommodate all cases: if methods are mentioned in the antecedent of the sensitivity subjunctives, then the account would exclude inductive knowledge from the realm of knowledge. In contrast, if methods are mentioned in the consequent of the



sensitivity subjunctives, then the account fails to eliminate some luckily true beliefs from the realm of knowledge. Therefore, the relativization to belief-formation methods, which was motivated to avoid putative counterexamples, remains unsatisfactory.

## Daniel Sas

### SUBJECT VS. PROPER NAME

The scope of this paper is the investigation of the complex relation between intentionality, language and affectivity based on some fundamental texts which constitute our common theological & scientific legacy.

Our attempt has to be able to justify the following statements:

- ✚ An affect has the structure of a speech act.
- ✚ The insertion into language, the operation of symbolization, is predetermined by a fundamental act: faith.
- ✚ Intentionality, i.e. the drive arc is not a mental act, but a subjective mechanism.

The ontological difference may take different forms in the case of the sexed individual:

- ✚ *Primal repression* and subjective division:

Primal division	
Real	Symbolic-Imaginary dimension
Dynamic contradiction between	
enunciation	statement
subject	phenomenon
unconscious	identity

- ✚ The above mentioned antinomy is but a simplification of a triad:

Real	Symbolic	Imaginary
perception	structure	consciousness
sex	subject	knowledge
truth	symptom / meaning	sense

The essential difference between statement and enunciation initiates the dynamic opposition between the subject of the unconscious and the imaginary subject. Lacan shows us that the first has to be placed at the level of the slips and inhibitions able to disconnect the discourse of the second.

The operation of symbolization obtains the subject as a *middle void*. There seems to be thus a important connection between the problem of the subject and the domain of proper names:

- ✚ The proper name operates as a signifier after exhausting its classificatory function.
- ✚ The proper name being a *definite description* (= a condensed definition), i.e. finally a common noun, the existence of words capable to suture the void (= (of) the subject) becomes necessary, even though no word can completely (= without a remainder) denote the singularity of a person.
- ✚ Only words with no definite meaning could adequately be associated with a subject definable as a lack of being – as a lack to any system of knowledge.

Regarding affectivity we have to distinguish between subjective (symbolic) moods or atmospheres and conventional (imaginary) affects or, to simplify, between desire and emotions. The negative definition of our subject is of course in no way satisfactory. The fact that there is no knowledge without a subject (sustaining it) has also the following implication: the signifier requires me to attest, based on my subjective truth and by means of a personal paradigm, the validity of the theory that happens to preoccupy myself at a particular time.



## Matefy Csilla Zsuzsanna

### COVID-19 CHALLENGE IN PRE-UNIVERSITY EDUCATION. ETHICAL AND PSYCHOLOGICAL ASPECTS. COMPARED STUDY 2020-2021

Through this thesis I studied and analyzed the ethical aspects of the COVID-19 pandemic and the changes that occurred in this period.

In the first part of the thesis I analyzed the measures that were taken by the authorities in combating the pandemic, fitting them in ethical theories, proving that each measure can be considered ethical. I presented the principle ideas about anxiety, that was present in a higher measure amongst the teachers.

On the next part, I analyzed the situation of vaccination, in the context of biopower, of duty and postduty, resulting the conclusion that just a few persons took the decision of vaccination out of duty. I also analyzed the infodemia that appeared in this context, that had an important role and a visible impact on the opinions, behaviors and decisions taken by the teachers in pandemic, at their professional and personal lives.

In the last chapter I presented an applicative, longitudinal study, realizing an analysis on 50 teachers from Tg-Mures. I followed and analyzed the effects of the pandemics on their lives, I collected informations about their habits of following the news and about the time spent with this, using questionnaires made by me, structured on periods, covering the years 2020 and 2021.

Analyzing the collected data, I got to the conclusion that most of the teachers considered the taken measures as being ethical. We can see an increase of the level of anxiety at the beginning of the pandemic, that in time decreased, which shows us the fact that the appearance of the vaccine and the passage of time reduced the participants anxiety, they became more calmed, getting used to the new normality. The time spent with following the news increased in the beginning of the pandemic, than it was maintained at a medium level, and in the beginning of the year 2021 it decreased to prepandemic level. Most of the participants follows the news in the television. I also realised interviews with some of the participants, and I got to the conclusion that the decision of vaccination and the behaviour of the participants were influenced by the mass-media, but not by the source of the information, which was the same in most of the cases. The most important thing that defined their decisions was their way of interpreting of the information.

## Marius Florea

### BETWEEN THE LIGHTNESS OF BEING AND THE WEIGHT OF BECOMING

One of the few direct solutions that Nietzsche gives for the overcoming of nihilism is the facing of the thought of eternal recurrence. Being the heaviest of all thoughts, it may seem that through Heidegger's filter it will become a sort of metaphysical concept, but his analysis may at least help us see it as an axis around which thought can pivot, at least for a moment. In fact, the weight that the eternal recurrence applies to the moment has importance because it makes the passage from pure contemplative thought to thinking aimed at some praxis. The infinite repetition offers motivation to intervene in the chain of determinations and to influence them decisively. Kundera sees the contradiction between lightness and weight as the most problematic of all, it is difficult to see the burden as something positive when emancipation seems to always be an attempt to achieve total freedom, a search for lightness. In a more real



sense, the burden is that which brings us closer to life, making us experience it even in a bodily sense. Pressed by an external force we meet with our own resistance, realizing that we occupy a place in the world and naturally opposing our flattening. Lightness on the other hand is the metaphysical condition of floating, out of body and ethereally, of being just a soul or a conscience, which can deny all determinations in an ideal sense, but which loses all vital force. The heavy thought makes us confront fatalism, affirming freedom, while lightness frees us, but makes freedom by becoming impossible. Two mythical images, later taken over by literature, reflect this tension: the shrug of Atlas leads to immediate unburdening, a liberation obtained through individual irresponsibility that leaves us without purpose, while the myth of Sisyphus and later the image of the rebel, meaning is maintained through repetition, and responsibility is for a collective. The awareness of the impermanent character of meaning is the way to match thought to the chaotic nature of existence that forces us to reconsider our position at every moment, but the engagement towards a choice should make us active participants in the world, to become free not only in theory but also in practice.

## Persida Bec

### ASPECTS OF ANIMAL ETHICS IN PHILOSOPHY FOR CHILDREN

In a debate, held during two workshops at the Children's Philosophy Club, we took into account the ethics of animals in which the debate topics were: what makes them similar and what distinguishes humans from animals?, the way people treat animals, pets and their resemblance to children. I will discuss the similarities between animals and children from the perspective of the children themselves. Some children debate both the differences and the similarities between human beings and animals, other children choose to refer to animals as separate entities, not at all similar to human beings. Therefore, it is worth bearing in mind the multiple perspectives that children choose to bring up in terms of animal ethics.

During the early years of childhood, a certain natural tendency towards curiosity and wonder is easy to notice and often encountered of children, an upsetting and annoying trait for parents. In this sense, an argument can be made for the idea that children are born philosophers, a fact that is sometimes blurred by parents who find the situation tiring and do not see the point for various reasons in the development of children. If parents don't give their children the right to ask questions (often philosophical), in most cases, joining a community will do.

The Children's Philosophy Club is a place where children are given the opportunity to express their ideas, often philosophical, to debate and listen. It is also worth mentioning that the workshops of the Children's Philosophy Club (p4c) are a form of non-formal learning that contributes to the personal development of young people and the development of their skills. Contributing to the development of critical thinking, the workshops stimulate kids to apply the benefits of learning through discovery, by generating questions, by actively participating in a dialogue in which they learn to express their ideas, interact with others and respect their opinions. Through this, the project also has a participatory component, learning the alphabet of democratic citizenship. Also, through the emphasis on cultivating the well-being of the participants and their self-esteem, the project contributes to strengthening their mental health at the level of the whole society.





Denisia Susanu

## THE AESTHETIC VALUE IN CONTEMPORARY LITERATURE. AN INSTITUTIONAL ANALYSIS OF THE LITERARY FIELD IN POST-COMMUNIST ROMANIA.

This paper is raising some issues of an anthropological and philosophical nature concerning the idea of aesthetic value, the literary institutions and the peculiarities of the literary canon in contemporary Romania. Believing that the concept of literary value has its origins and meanings built onto „the artworld”, I am interested in the multiple ways the literary institutions have transformed after the fall of the communism in 1989. Which are the actors of the literary field, how the power dynamics in the field are structured and how the Romanian writer’s status has transformed throughout time are essential questions in my research process. I am also interested in the discursive strategies the actors in the literary field are employing in order to strengthen their position in the field.

The creative process is deeply rooted in history and is also an integrative part of the creative community that renders it possible. Every artwork is preceded by another one; it is not taking place in the creative singularity of its author. The aesthetic value is an intensely debated and contested notion. Neither can it be reduced to simple moral judgments or to matters of taste, nor is it entirely the consequence of social (or societal) functions or the expression of the ideology of art. In discussing the aesthetic value, I suggest returning to the theory of the field of cultural production proposed by the French sociologist Pierre Bourdieu. He is interested in the ways the artistic value is continuously produced and reproduced by the means of social relations and discourses. I am also interested in the critical aesthetic theory proposed by the German philosopher, Theodor W. Adorno, which is trying to salvage the aesthetic criteria as valid in discussing and interpreting artworks, while also paying attention to the intrinsically social character of art, affirming its dependency upon the historical and cultural context of the era it has been produced into.

In the paper, I will present some rhetorical mechanism that actors in the literary field employ to strengthen their claims and disparage those of their adversaries. My argument is that at the center of the notion of literary value is the absence of consensus, the disagreements and the general atmosphere of conflict within the literary field, with all its conventions, institutions and operating rules.

Lavinia Grijac

### „GREGORY THE GREAT AND THE IMAGE OF CONTAGIO”

In a paper I am currently working on, “The vocabulary of *contagio* in Benedictine writings”, I show how *contagio* as a term and as an image is recurring in many medieval works of Benedictine authors, while taking into consideration some of the patristic roots of the vocabulary developed around this term and its semantic implications (direct contact, touch, change, infection, corruption etc.). The problems I focused on in my paper are the relations between the secular / earthly and monastic / spiritual communities, the role and the status of the preacher, and the human condition, “contaminated” by sin and worldliness. These are exemplified remarkably well by certain texts belonging to Pope Gregory I, who – in his *Morals on the Book of Job* and *Dialogues*, for example – developed a specific interpretation and understanding of *contagio*, one that influenced later Benedictine writers such as Ambrose Autpert and Hildegard of Bingen. In my presentation, I will discuss several important examples from Gregory the Great’s biblical exegesis and other writings, in order to illustrate his



understanding of the key-term *contagio*, based on his interpretations of verses such as *Job*, 29, 6 and *John*, 13, 1-17, as well as his hagiography of Benedict of Nursia from the *Dialogues*.

Takashi Otani

#### THE EVOLUTION OF CIORAN'S CONCEPT OF SAINTHOOD IN THE BOOK OF DECEPTIONS

The purpose of this presentation is to observe how Cioran's concept of sainthood (sfințenie) and his attitude toward the saints have evolved in his second book written in Romanian, *The Book of Deceptions*, compared to his earlier writings. In his debut work, *On the Heights of Despair*, when discussing sainthood, he adopted the same attitude as he did toward the issue of wisdom (înțelepciune), considering Christianity as an object of criticism similar to Buddhism, a typical example of wisdom. One of the main rationales for his critical position is the fact that both deny life, which is characteristically expressed in their asceticism. In the first half of *The Book of Deceptions*, we see continuity with the previous work, which is most apparent when Cioran deals with self-torture. He distinguishes between the ascetic self-torture and the one he espouses, arguing that the former is performed to deny life, whereas the latter is accomplished to make it flourish through suffering. Parallel to his growing interest in the saints, however, his attitude toward them and sainthood changes in the latter part of *The Book of Deceptions*, making more frequent positive references to the saints. The key to understanding this shift is the saints' preference for suffering. Now Cioran finds in their obsession with suffering the same excesses as his own. This results from the fact that, for saints, suffering is a pleasure and a reward that brings them closer to heaven. If life is characterized by suffering, and suffering is a gracious means of separating oneself from the world, then, paradoxically, a life full of suffering becomes positive and worth living. Regarding suffering as a pleasure and intentionally pursuing it is far from wisdom that seeks to transcend it by indifference and other means. Nevertheless, it cannot be overlooked that Cioran's earlier ideas about sainthood continue to emerge, such as the idea that sainthood is the negation of life. In this respect, we can still find the approximation between wisdom and sainthood that will last beyond *The Book of Deceptions*.

Florin Cherman

#### THE CONCEPT OF THE UNIVOCITY OF BEING AS THE PROPER OBJECT OF METAPHYSICS IN DUNS SCOTUS'S PHILOSOPHY

The subject of this presentation will be the concept of „being” as the proper object of metaphysics. Given the context of the medieval commentaries on the Aristotelian treatise *Metaphysics*, the presentation will touch on three main points. First, I will talk about the difficulties associated with the possible science of being, where I will touch, among other things, two main issues: the possibility of discourse about being; and the difficulty of postulating the concept of „being” as the object of a science. The second part of the presentation will explain the concept of the analogy of being in the thinking of Thomas Aquinas, emphasizing its double quality: as a possible solution to the difficulties mentioned in the first part, on the one hand; and, on the other hand, as a theory in comparison with which the concept of the univocity of being will be understood. The third part of the presentation, dedicated to Duns Scotus, will address two topics: the first will provide an answer to the problem of the object of metaphysics in the Franciscan thinker's *Commentary on the Aristotelian treatise*; the second will describe the concept of the univocity of being formulated by Duns Scotus, having as reference *Ordinatio* (I, 3) and the *Commentary on Metaphysics*.



Diana Păuleț

#### THE TRANSCENDENTAL DIFFERENCE IN LUDWIG WITTGENSTEIN'S PHILOSOPHY

In this paper, I examine on the one hand the transcendentalism of Ludwig Wittgenstein's fundamental work: *Tractatus Logico-Philosophicus*, where he captures an inseparable link between language and the world represented by the logical form. The transcendental difference is between "what can be said" and "what only shows itself". On the other hand, I examine the quasi-transcendentalism in the work *Philosophical Investigations*, where the place of the logical form's functions of language/world in the *Tractatus* is taken by the "rule" of language play. The language game is the unity between the use of language, the form of life and the interpretation of the world. The "rule" constitutes the "grammatical depth" of the language and contains the criteria of meaning and nonsense, and thus prescribes a priori the ontological structure of the world.

Keywords: *Wittgenstein; transcendental difference; logical form; language game.*

Miruna-Maria Miron

#### ANIMAL RIGHTS. ETHICAL-PHILOSOPHICAL PERSPECTIVES STARTING FROM PETER SINGER'S THEORIES IN ANIMAL LIBERATION

According to Peter Singer's vision from *Animal Liberation*, the atrocities that animals are subjected to during experiments are justifiable to humans as long as they are done in the name of saving their own species (the human species). In this context, I will discuss the Singer's theory in *Effective Altruism*, Chapter 13 (*Reducing Animal Suffering and Protecting Nature*), accordingly, the issue of rescuing animals is not a priority for dogs and cats. The animals that are subjected to industrialized farm animals are much higher in the United States compared to the abuses of pets, which means that the animals on these farms should have priority among the rescue. In the chapter *Descartes on the Moral Status of Animals in Anthropocentrism And Its Discontents*, Gary Steiner discusses the philosopher's view of the position of animals from a human perspective, so René Descartes tried to justify certain inhuman practices, such as vivisection, by differentiating the animal from the human, which means that the animal (non-human), was being objectified (*mere machine*). Bernard E. Rollin notes in *A New Basis For Animal Ethics: Telos And Common Sense* that most serial killers have a history of animal cruelty, and that this type of cruelty is symptomatic of psychopathy.

Nicolae Goje

#### A PHENOMENOLOGICAL MODEL OF THE FIELD OF MENTAL SUBJECTIVITY

The study proposes a model of the (structure) of the subjective world starting from three concepts that represent three aspects of conscious experience: consciousness, self and mental content. The methodology is phenomenological. Consciousness is the substance or being of experience characterized by the fact that it exists intrinsically (Tononi) and in the subjective ontological mode (Searle). The self is understood not as an entity (Hume), but as a primordial aspect of experience, which plays the role of the observer. Any experience is accompanied by such a self (Kant), otherwise it would be difficult to imagine an experience that does not present itself to anyone. The self is universal, in the sense that it is the same type of property in any situation. Instead, it has a local structure within the individual where it tends to behave in a unifying way, which it has in common with consciousness (Kant, Husserl). Consciousness and



self are similar in form, but they are not completely identical, instead, along with the mental content, they are interdependent.

By mental content I mean the qualities and structures present in experience. I propose a theory of mental content based on a series of distinctions. First, the mental content manifests itself either as an active mind or as a passive mind (Aristotelian distinction resumed in another form by Fodor). The passive mind has a certain opacity of the cognitive mechanism behind the experience. Instead, the active mind represents that part of the content that is intelligible in itself, manifests a certain phenomenal transparency of the cognitive mechanism. The second distinction takes the form of an opposition to the idea of reason. The irrational mind represents those cognitive patterns that have a seemingly intelligible structure but that distort reality in various ways. The rational mind, on the other hand, approaches the objective world in an authentic or truthful way, intentionally aiming at reality. The two species of the rational mode are the fields of aesthetic-practical activity, respectively scientific-logical, teleologically distinguished. Aesthetics, art, aims to be an expression of a cognitive content in a sensory way. The practical structures its goals in a very clear way. And science, understood in a broad sense to include the human sciences, seeks to know truths, both of the objective world and of the subjective world.

## Botond Bakcsi

### THEORY OF POWER AND WAR

It is a well known fact that Hannah Arendt has clearly contrasted the notions of power and of violence, and stated that “what never can grow out of [the barrel of a gun] is power”. On the contrary, Michel Foucault, having reversed the Clausewitzian formula, claimed that “it is one of essential traits of Western societies that the force relationships which for a long time had found expression in war, in every form of warfare, gradually became invested in the order of political power”. In my presentation I would like to enquire how the concept of war and, respectively, its relationship to power can be understood. Can thinking on war bring any avail in the theories of society and of power, and if so, what are its implications in the extent of modern societies?

## Slava Caramete

### MEDIACRACY - ANOTHER STATE OF EXCEPTION

Defined as a situation in which the media manages, through often controversial methods, to exercise considerable control over the political decisions of a state, mediation generates the framework, provides the tools and reinvents the typologies of a true state of exception. In this paper I will analyze the main aspects and effects of mediocracy, as a ubiquitous contemporary phenomenon, in which the foundations of democracy are programmatically attacked, besieged, shaken. The many similarities between the current realities and the theory of the state of exception require a close look at the ways in which the media - both traditional and especially new media - contribute in a worrying proportion and in a scandalous manner to the (dis)orientation election and manipulation of political objectives. Misinformation and antagonized segregation are the favorite vectors of mediocracy and especially of algorithmic governance, a huge asymmetric, unbalanced mechanism, decoupled from morality and generator of virtual captivity. In this new conjuncture, the paradigm of the state of emergency



germinates, survives and adapts; its desirable deconstruction is inextricably linked to the consistent respect for human rights, to the full recovery of human dignity.

**Andreea-Iulia Someșan**

#### INFORMED CONSENT, MEDICAL REFUSAL AND EMPATHY

Any medical decision involves informed consent; serious medical interventions require it written. Data on diagnosis and treatment should be presented to the patient in comprehensible language. In case of refusal of medical prescriptions, the patient expresses, assuming the responsibility by a form, the desire not to follow the recommendations of his physician. In this context, the physician may have an indifferent attitude, just giving him the form, or he may try to find new ways to continue the collaboration with the patient. Historically, there have been several types of the physician-patient relationship. In the literature, the issue of medical refusal is many times approached from the perspective of the need to improve adherence to treatment. However, in what measure is the physician allowed to emphasize that the patient must adhere to treatment, adopting an relationship model with paternalistic traits, or should he understand the reasons and feelings behind this decision stopping any efforts for the adherence of the patient how it is done in the consumerist model? By discussing the issue of medical non-compliance and how the physician may deal with the patient's refusal, the question is to understand the other person's way of thinking. Empathy involves the ability to put ourselves in the other person's shoes, to analyze a certain situation from the perspective of that individual, despite the fact that we do not have direct access to his thoughts and feelings. The new models of the physician – patient relationship establish autonomy as a fundamental ethical principle, as well as the importance of having the patient in the centre of attention in the case of medical decisions. In this context, does the physician show empathy by giving him the form to express his refusal or does the physician need to try to find new ways to collaborate with his patient? At first glance, one might find a simplistic answer to this question by choosing one of two options. However, in this paper, we will present the ethical risks involved in choosing each of the two options and what would be the way to find an ethical course of action.

**Sandro Herr**

#### IS DELEUZE'S CRITICISM OF HEGEL'S THINKING OF DIFFERENCE JUSTIFIED?

One of the major concerns of Gilles Deleuze's main work *Difference and Repetition* is the establishment of a new philosophical thinking of difference. According to Deleuze, in the history of philosophy difference has always been thought only under the condition of its conceptual representation. If, for example, the genus proximum of a concept is «living being», then humans, plants and animals are different types of living beings and are thus represented as differences in one concept. For Deleuze, however, this means that difference has never been thought entirely in itself. And this is precisely the aim of Deleuze's philosophical approach. He develops this approach through a critique of some of the central representatives of a false way of thinking of difference.

For Deleuze, Hegel is also such a representative of a false thinking of difference. In my lecture, I will examine whether this critique of Hegel is justified or whether it is more of a strawman argument. In a first step, I will take a look at those passages from Hegel's *Science of Logic* to which Deleuze mainly refers. These passages concern negativity and contradiction as two decisive elements of Hegel's dialectic. In doing so, I will show that Deleuze's critique can basically be reduced to one claim. It consists in the reproach that Hegel, despite his efforts to mediate between identity and difference, ultimately leaves difference in a relation of



subordination to identity. In this way, according to Deleuze, he remains stuck in the paradigm of the conceptual representation of difference. In a second step, I will check based on the concrete passages from Hegel's text whether Deleuze's reproach can be considered an adequate reconstruction of Hegel's reflections. In so doing, it will also become clear what Deleuze's own position on a thinking of difference actually is. I will then conclude the lecture by initiating the plenary discussion with the question of whether the alternative proposed by Deleuze is philosophically convincing.

Chris Octavian Ioniță

#### PHILOSOPHY'S STEP BACKWARDS

My presentation aims to thematize the inaugural moment of the philosophical enterprise. In this regard, I focus my attention mostly on Husserl's and Heidegger's thinking. More precisely, the task of the following contribution is to investigate the relationship between natural and philosophical attitude. In order to do this, I analyse the instances that constitute a pre-condition for the beginning of philosophy: for Husserl, the starting point would be the epoché, or the phenomenological suspension; for Heidegger, the original moment from which philosophy springs is indicated by the notion of *Angst*. This presentation also takes in account the *thaumazein*, the wondering, which, for the classical tradition, i.e., for Plato and Aristotle, represents the commencement of philosophy.

In my contribution, I underline the methodological and structural affinity of the three notions mentioned above, i.e. *epoché*, *Angst*, and *thaumazein*. All three serve the same purpose: to make possible the shift from the natural attitude to the attitude that is proper to the philosophical view. In all three cases, this shift takes place as a withdrawal, i.e. as a step backward (*Schritt-zurück*), which itself is an instance of restraint or reticence (*Verhaltenheit*). Thus, I maintain that the incipient moment of philosophy coincides with a negative gesture. Therefore, to understand beginning as such implies to re-think the traditional opposition between active and passive, presence and absence: the withdrawal contained in the three previously mentioned notions is at the same time positive and negative, namely a retreat that lets the phenomena step forward and appear (*phainesthai*). Hence, we ask ourselves: what conceals the natural attitude, which nevertheless is a dimension where all is in plain sight, and everything is present at hand (*vorhanden*)? My thesis is as follows: the withdrawal that marks the beginning of philosophy entails an element of negation, which – as such – is incompatible with the positive (thetic) nature that characterizes the natural attitude. So, the first step of philosophy is a step backwards, because only a receding motion can encompass the paradoxical disclosure of the negative dimension, the most appropriate standpoint for a phenomenological inquiry.

Robert Husztig

#### HERMENEUTICAL ANALYSIS OF THE RELATIONSHIP BETWEEN DEATH AND TIME IN THE PHILOSOPHY OF MARTIN HEIDEGGER AND KARL RAHNER

In my presentation, I demonstrate two parts of my doctoral dissertation, one about concepts of being, and the second part about concepts that describe death that is primordial in the thinking of Heidegger, and in the latter part of the dissertation and to understand Rahner's philosophy also.

In the first point, I describe and analyze the concepts belonging to the being: at first, it is to underline the importance of the „and” in „Being and time”, because the being is enrolling in time.



One crucial cause of analyzing what it is like being in front of death is the forgetfulness of the sense of being (Seinsvergessenheit). Before we understand the relation between death-being, is important to learn to ask. We cannot answer the sense of death in relation to the being before we don't learn to ask correctly. This is to clear, for not fall in the failure as have done the sophists, who gave an answer of everything without asking right.

Heidegger's philosophy is phenomenology because it means to show things as they are showing themselves. Because to see the things as they are, it is important to understand them, to use them. So his phenomenology is hermeneutics. The being is in the world, knows about it and himself knows about the things how to use them, and gives their scopes (Zuhandenheit). Through the knowledge, asking and selfconsciousness the person is escaping again and again from the „man”, from the neutrality.

In the second part of my presentation, I reflect on the being to death (Seinzum Tode). In the greek tomb and death come from similar root: τάφος and θάνατος. After death the being is not disappearing, the tomb is there with or without the dead relique. The being is not dissolving but comes to end (Sein zum Tode), comes to its border arrives at the goal. The Dasein is stretching till his extremity (bis-es-geht-nicht mehr-existieren), the death is the sign of whole-beeing. The human beeing is not nihilising, a classical beeing „verendet”, the human beeing has an „Ableben”.

We all are dying, we have to die one day, there is daily use of the death (Alltäglichkeit des Todes). The fear (*Angst* and not *Furcht*) is part of the *Besorgen* (care), because we know we personally die, which means our time is finite, we take care of our life and being. Due to the death and through the fear we escape ourselves from the *man* of the living time.

## Andreea Melisa Mureşanu

### MODERN URBAN PERSONALITY AND SOCIAL HOUSING PROGRAMS. A CRITICAL PERSPECTIVE AND A STUDY CASE IN CLUJ-NAPOCA

The modern city is becoming increasingly more difficult to conceptualise and understand as a whole, therefore the study of the urban is fragmented depending on various professions, interests and theoretical frameworks, lacking an integrated approach. However, it is generally acknowledged that the metropolis is less a precise physical settlement, but rather a mental phenomenon that encapsulates all its areas of influence. In his 1950 study, *The Metropolis and Mental Life*, Georg Simmel describes such a phenomenon, by analysing the adaptations of the urban dweller through his personality, highlighting the intellectual nature of modern life. Although his study is focusing on large cities, based on understanding the urban as a mode of thinking and existence, the life of small cities can be better understood in relation to that of the metropolis. Simmel argues that small town or rural life is characterised by “a steady equilibrium of unbroken customs”, based on the emotional life of the inhabitants, where inner values and beliefs regulate the outer world, and the flow of sensorial and mental stimuli is slower and habitual, generating a deep contrast to the aggressive diversity of interactions in the big city. The key to reading the urban milieu, Simmel argues, is by analysing “the relationship between the individual aspects of life and those which transcend the existence of single individuals”. Hence this study aims at overviewing the beginning of the XXth century projects of social housing in the city of Cluj-Napoca, due to two major and relevant, but somehow paradoxical characteristics of those programs: the search for an authentic way of living, expressed in the form of the family house, and the increasingly overwhelming need of labour force and efficiency in production. This particular socio-economical context led to the idea of mass production of houses, while maintaining the appearance of an idyllic and vernacular life.



The study then aims to portray a chapter of the slow transition of Cluj-Napoca, from a traditional city to its modern existence, while trying to comprehend the origins of contemporary ideas regarding home, dwelling and authenticity in architecture. Understanding the political, social and economical as forces in creating norms, and based on personal testimonies of architects and ethnologists working on these projects, the study focuses on identifying the factors that influenced the form and concept of the new urban developments in particular, and the new mode of life of urban working class in general.

Victoria Berladean

#### CONCEPT OF SPIRITUALITY IN MODERN VISUAL ART

The connection between the modernism and spirituality has been and remains to be a topic of high interest because it marks the modernism by any means. This paper provides an introduction and overview of the increasing pertinence of the spiritual in secular era through its appearance in modern visual art. Various modern artworks, often very different at their representation, are referred and categorized as spiritual but without tracing the meaning of the spiritual. This led to a very broad and vague reference to spirituality in context of modern art. I address this by opening up a dialogue between spirituality and the modern visual arts. This paper investigates what it means to describe an artwork as being spiritual and whether the notion of spiritual can be used in more than one sense in its usage. Furthermore, will be developed the different applicability of the notion 'spirituality' when referred to the modern art; in order to examine what the common features and differences are. The analysis will be conducted by investigating over modern artists, their artworks and manifestos. The study aims different influences of religious and spiritual traditions, such as Christianity, Judaism and esoteric spirituality. Further, there will be an attempt to define the concept/s of spirituality within the context of modern visual art. Through the range of examples is there a core understanding of spirituality that underpins all examples? Or are the differences unassimilable? The notions of perception and receptivity will be especially pertinent when thinking about the spiritual – what are the frameworks of interpretation that are required for something to be regarded as spiritual? This paper examines the multifaceted appearance of the spiritual in modern art. A short assessment of the concept of spiritual in avant-garde and abstract expressionist artworks will help to elucidate the nature of spirituality in modern visual art and its significance for modernity on overall.

Nikolai Shurakov

#### ON EPISTEMIC CONTEXTUALISM AND 'EVIDENCE-SEEKING' METHODOLOGY

Epistemic contextualism states that 'know' is context-sensitive. Several widely-known arguments, including DeRose's (2009, 1992) Bank case, Thelma, Louise, and Lena case, or Cohen's (1999) Airport case, appeal to ordinary speakers' intuitions. When cases are properly constructed, we intrinsically tend to find the knowledge ascribing statements in low stakes and knowledge denying statements in high stakes scenarios true. At least, this is what contextualism predicts. Surprisingly, several experiments which examine contextualist hypotheses do not provide conclusive results. To solve this problem, Pinillos (2012) introduced the 'evidence-seeking' methodology that constantly gets results supporting contextualist prediction (Francis et al., 2019; Pinillos, 2012; Pinillos and Simpson, 2014). In my presentation, I will argue that a couple of presuppositions constitute a good reason to doubt that experiments that used evidence-seeking design actually identified the contextual effect on knowledge. Evidence-





seeking methodology presupposes the conclusiveness of evidence and that the number of checks is connected with knowledge. I will show that original contextualist cases do not have the first presupposition and look odd when formulated as vignettes for evidence-seeking experiments. Moreover, I will demonstrate that the connection between knowledge and checks is not as strong as some researchers take it to be. The greater number of checks does not guarantee that one knows something and, in fact, may indicate the opposite. As a result, it is quite unlikely that evidence-seeking experiments identified the contextual effect on knowledge. This leaves room open for a more fine-grained methodology and future experiments.

Mónika Rancz

#### THE DIFFERENCE OF VISION AND ATTRACTION

Let's imagine the notion of the image as a circle's mean. It is moving in an area traced by it and reveals itself as new but still unchanged at the same time. It is surrounded by spheres of dissimilitude, which define each other by constituting borders between them, they become such surfaces which exclude one another. Exploring differences has many possibilities, like interpreting images together with the art of the words, of the space, of the sound or -as we choose now- seeing it together with other elements of the visual perception. In the latter case the image is placed between two borders, the mirror-image in one side and the advertisement pictures on the other are these barriers. How can we explore this matter? I propose that a base has to be defined for the research, on which the three distinct concepts' edifices can be placed. Two concepts could serve as this base which prove to be valid in all three cases, these would be the pair of vision and attraction. The question we have to ask ourselves is how does the vision and attraction concept-pair prevail in the case of artistic-, advertisement- and mirror images. This research tries to tackle the problem of the image in the cross-section of art and advertising while focusing on the previously mentioned concepts.

Mircea Morariu

#### THE ASSEMBLAGES OF IRONY AND HUMOUR

Assemblage theory was developed by French poststructuralist philosopher Gilles Deleuze in his work with psychoanalyst Félix Guattari. Deleuze saw his cooperation with Guattari as a continuation of his own works. Irony and humour form a conceptual couple frequently encountered in Deleuze's philosophy. The absence of this conceptual couple in the books written with Guattari is noticeable considering that the authors described their work relationship as one which resulted in frequent laughter. The texts themselves are filled with irony and strange jokes. There are numerous connections which can be drawn to fill in the blanks. Laughter is a bodily phenomenon so we must examine its relation to the concept of body without organs. It is also a social phenomenon and thus related to collective assemblages of enunciation. Finally, it results from all kinds of unlikely connections specific to those of assemblages and changes the meaning of phenomena through various conceptual and bodily movements. Making these connections not only helps us understand the continuity in Deleuze's evolution, but also clarify some of the most abstract and difficult terms used within it.



## Ioana Scutelnicu

### THE EPICUREAN PERSPECTIVE ON FREE WILL

Free will is a concept that has been debated over centuries by the greatest thinkers the world has had, however, it is with Epicurus and the Stoics that distinctly indeterministic and deterministic positions are first formulated, Epicurus being credited as the first who used the term “free will”. Epicurus was the first to notice the modern problem of free will and determinism. However, could the atomist perspective of Epicurus on free will have any intersecting points with the scientific discoveries of our times?

## Mirela Niculescu

### THE IMPORTANCE OF PRACTICAL WISDOM THROUGH THE VIRTUE OF PRUDENCE IN SUMMA THEOLOGICA BY THOMAS OF AQUINO

The core of St. Thomas of Aquino teaching is acquiring the knowledge of God as a primordial aim for humans. Knowing God and his goodness the human beings have the knowledge of what is right to do as a moral duty but the man should seek always the assistance of God’s grace especially the assistance of Holy Spirit. The human intellect has sufficient extensive, clear, constant, effective knowledge, it can overcome the tendencies of sinful nature in man which are according to Thomas the tendencies of human weaknesses and vices.

The human being discerns through reason what is right of what is wrong with the capacity of reason. There are some aspects of degree of measurements of the quality and quantity of pursuing the goodness through four virtues. considering it a function of judgment capable of knowing in general what is needed to be done and applied, and therefore about particular decisions about action through practical wisdom.

The theory supported by St. Albert the Great and St. Thomas Aquinas emphasizes the reason, according to which the first moral principles do not need to be deduced, but are obvious to the practical intellect are innate in the humans even if the human intellect is limited. The practical judgment, in a concrete case the judgment of reason is deduced. Will, in this case is not excluded; it is connected with practical intellect; the will in its nature is oriented towards the good understanding by reason. The ability to act on is more related to the practice of cardinal virtues which, as they develop will become habits in pursuing of doing the goodness.

The functions of the practical reason which is the arbiter of its moral judgment can be improved by knowledge.

What is true morality corresponding to the Good and can exist independently of the human intellect and reason suggesting that they derive from human experience, education and training through virtues. The virtue of prudence is involved in the application in a particular circumstance because it is connected to a correct perception and judgments of what is right to do by the individuals. This side of the virtue of prudence can overcome the problem of weakening the will in its function of doing the goodness.

## Ana Georgiana Buț

### THE SITUATED WORK: HANS SCHABUS’S “THE LAST LAND”

In this paper I argue that Hans Schabus’s work, *The Last Land*, presented at the Venice Biennale in 2005 is strongly situated, both within its context and its site. It is an analysis of the role that being doubly situated has on the understanding and appreciation of the work. I develop this position by engaging with recent theoretical work by Elisa Caldarola (2020), Juliane



Rebentisch (2012), and Jason Gaiger (2009). Moreover, in considering how *The Last Land* reflects on its own site (the Austrian Pavilion within the Giardini della Biennale), I examine the thematization of the site in installation-based works of art.

## Petru Dimitriu

### THE SACRAMENT OF THE EUCHARIS IN THE THOUGHT OF JOHN WYCLIF

Wyclif developed a reputation as a heretic at a relatively late stage in his life as a consequence of his pronouncements on sacramental theology. His conclusions relating to the sacramental change in the eucharist, once made public within and beyond the confine of the Oxford schools, left him in a position of vulnerability without precedent in his academic career. These conclusions attracted debate and discussion within Wyclif's own lifetime and in the decades following his death, not just regarding the sacraments, but also regarding the authority on the basis of which the sacraments can be legitimately administered.

In a nutshell, Wyclif rejects the doctrine of transubstantiation in its realist form, without appealing to nominalism, but employing in a sporadic way notions from the field of optics and the Pauline distinction between *oculum mentale* and *oculum corporale*. But in order to understand how Wyclif came to reject the doctrine of transubstantiation we must first see what constitutes for Wyclif a sacrament in general, what are the philosophical difficulties in the attempt to uphold the doctrine of Real Presence of the body of Christ, what are the inconsistencies of this doctrine from Wyclif's perspective and last but not least, what are the consequences that Wyclif's pronouncements on the Eucharist have ignited. My objective will be to find the guiding thread through these problems.

## Mark Lang

### HOW DO WE THINK ABOUT REALITY? SCHELLING AND HEGEL ON THE NATURE OF MODAL CATEGORIES

In my presentation, I would like to examine the opposition of late Schelling to Hegel through the interpretation of modal categories. One of Schelling's most basic critiques of the philosophy of revelation in 1841 was the hegelian notion of reality, more precisely the interpretation of the necessity of reality. I would like to focus on the question of what the transition from negative to positive philosophy means for Schelling and the implications for comparison with the hegelian concept of reality. It is clear to Schelling that it is possible to go beyond the dogmatism of the reflective philosophy by developing the concept of the Grund, which must entail a new definition of modal categories. The grasp of a new form of totality leads through a new definition of the absolute, which at the same time implies the correct conception of Christianity. However, we must not be deceived by the mythological-religious language of the late Schelling. I believe that, although the central idea of his late philosophy is to establish the novelty of the good news of the Gospel, the answer to this question rests on the ontological problem of becoming.



## Bálint Csaba

### IMPROPER USE OF ECONOMIC CONCEPTS – AND ITS CONSEQUENCES

The philosophy of economics is an integral part of the everyday life of legal entities. In the present case, I would like to draw attention to the exact definition of the concepts, and I will show – noticing in Kafka way – what happens if the concepts are not defined, or we give a different definition to a concept.

In Romania, the so-called institution of posting (delegation), when companies delegate employees – i.e. they are sent to work in another city or country for a maximum of 60 days, where they do some work on behalf of the company. This can be short-term (minimum 12 hours) or longer 60 days, which can be extended once for another 60 days with the employee's consent.

During this time, the employee may receive so called posting allowance (but not mandatory), one part of which is tax-free and the other part subject to income tax and payroll tax.

The other concept, which is also regulated by the Labour Code, is the concept of secondment, which means that an employee works in another country, not necessarily on behalf of the company, for up to 2 years. In this case, he will be paid in that country and his wages will be deducted there.

In Romania, these two concepts are regularly blurred by the people of the tax authorities, on the occasion of inspection, the posting is accounted for secondment and wage contributions are calculated – that is, the secondment money is taxed as a wage contribution. This is a huge amount that many companies have fallen into in the recent past.

On March 30, 2022, Act 72 promulgated an amnesty for these inspections and their consequences between 2015 and 2021. The concepts were clarified and specified that the people of the tax authority could clarify the two concepts with the labour inspectors.

In summary, we need to use the definitions of the concept of logic in everyday life, the question is whether the judges who judged the tax authorities did a logical/philosophical analysis (I don't think so) and a question arises: what can we attribute the concepts clarification and correction of the consequences of bad decisions?

## Marcel Vasile Holunga

### PHILOSOPHICAL ASPECTS OF AGGRESSIVENESS

The inner world of the individual is essentially a psychic reality consisting of representations, impulses, images and mental objects that are not related to crime, judgment, conviction or execution of a sentence, but belong to the conception of life, philosophy and last but not least the psyche of the individual. , all the latter being indispensable between them. Without the knowledge of individual internal factors we will not be able to fully understand the aspects of the way society acts regarding these individuals. Violence, aggression, in a psychological sense, crime from the point of view of criminal sciences, are defined (one of the definitions) especially by the physical act and the destructive intention of the individual, conscious or unconscious intention. Violence, aggression, crime have a tangible physical end, which is strongly imprinted on external reality. Man's entire existence unfolds between the two existential imperatives that result in erotic manifestations and those of aggression seen as "desires" to turn life into death. The instinct of death and the instinct of life give rise to the polarity between love and hate. The instinct for destruction is the forerunner of the feeling of hatred that cannot always manifest itself outside of the human being because the critical



instance of the ego acts like a barrier in the free expression of destructive impulses. The censorship of the ego in the face of thanatic instincts throws the desire for death into the phenomenon of repression. All human actions will be subject to external influences and, therefore, contingent. By contrast, by virtue of the autonomy of the will, true duty commands by force of rational necessity, even to the detriment of one's own being. I draw attention to the relationship between the internal reality and the external reality of the individual. No matter how much we consider the internal reality of the individual and the internal causes that led to the commission of the act of violence, aggression, crime, the external reality will always be visible in the background. Among the few internal elements that belong to the individual (perhaps even the only one) that is taken into account is discernment. This element, related to the internal factor, has a certain importance in the criminal sciences, but it is not enough in a modern age, in which the individual and his actions are studied from the point of view of philosophy and the psyche.