



UNIVERSITATEA BABEŞ-BOLYAI  
BABEŞ-BOLYAI TUDOMÁNYEGYETEM  
BABEŞ-BOLYAI UNIVERSITÄT  
BABEŞ-BOLYAI UNIVERSITY  
TRADITIO ET EXCELLENTIA



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

***The Third International Conference for Doctoral  
Students in Philosophy***

**Conflict and harmony in the philosophical thought**

**BOOK OF ABSTRACTS**

Cluj-Napoca, May 19<sup>th</sup>, 2023



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Alexander Baumgarten

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Demeter Márton Attila,

Mihaela Frunză

Dan Eugen Rațiu

**Secretary of the committee**

Vlad Ile



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## CONFERENCE PROGRAM

Program at a glance

<p><b>Plenary session</b>          10.00-11.00          JAD HATEM - <i>Mysticism and Supra-Confessionalism Within the Christians of the East's Political Strategies</i>          123/Ștefănescu Goangă</p>			
<p><b>A. Aesthetics</b>          11.00-13.00          Dan-Eugen Rațiu          123/Ștefănescu Goangă</p>			
<p><b>B: Ethics and Applied Philosophy</b>          13.30-15.30          Michael Jones/Frunză          Mihaela          123/Ștefănescu Goangă</p>	<p><b>Section C: Ontology, Epistemology and Phenomenology</b>          13.30-16.10          Ion Copoeru          124/Lucian Blaga</p>	<p><b>Section E: Hungarian Philosophy/Philosophy in Hungarian Language</b>          13.30-15.30          Gergely Péter-Alpár          127/Böhm Károly</p>	<p><b>F. Ancient, Medieval and Early Modern Philosophy</b>          14.00-16.30          Andrei Marinca          138/Chamoux</p>
<p><b>D: Philosophy of Conflict and Harmony</b>          16.00-17.20          Mihaela Frunză          123/Ștefănescu Goangă</p>			
<p><b>Coffee breaks – room 140</b></p>			



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## DETAILED PROGRAM

### Plenary session

Language: English

Time: 10.00-11.00

Moderator: Frunză Mihaela

Room: 123/Ștefănescu Goangă

Online access: Zoom

Link: <https://us02web.zoom.us/j/81597843882?pwd=WHg5OUhVUk1HUlBtZFZFdjhBbXhrZz09>

Meeting ID: 815 9784 3882

Passcode: 463617

10.00-10.05 Welcoming Remarks

### Keynote lecture

10.05-10.40 JAD HATEM, Saint Joseph University – Beirut

*Mysticism and Supra-Confessionalism Within the Christians of the East's  
Political Strategies*

10.40-11.00 Discussions



## Parallel sessions

### Section A: Aesthetics

Language: English/Romanian

Time: 11.00-13:00

Moderator: Dan-Eugen Rațiu

Room: 123/Ștefănescu Goangă

Online access: Zoom

Link: <https://us02web.zoom.us/j/81597843882?pwd=WHg5OUhVUk1HUlBtZlZlZlFdlhBbXhrZz09>

Meeting ID: 815 9784 3882

Passcode: 463617

#### On-site

11.00-11.15 RADU-CRISTIAN ANDREESCU, Babeș-Bolyai University

*Images under Attack: Tomato Soup on Paintings and the Decline of Aesthetic Contemplation* [Ro.]

11.15-11.30 ANDREEA MELISA MUREȘANU, Babeș-Bolyai University

*Democracy and Urban Planning. Responsibility and the Problem of Freedom in Contemporary Urban Dwelling in Transylvania* [Eng.]

11.30-11.45 DENISIA SUSANU, Babeș-Bolyai University

*Definitions of Artistic Value in Literature between Institutional Conflict and Aesthetic Consensus* [Ro.]

11.45-12.00 Discussions

#### Online

12.00-12.15 ELETTRA VILLANI, University of Bologna

*The Artwork as a Force Field: Theodor W. Adorno's Aesthetic Configuration of Antagonisms* [Eng.]

12.15-12.30 OANA CĂTĂLINA BUCUR, Babeș-Bolyai University

*The Art/Gender/Power Relationship in Contemporary Society* [Ro.]

12.30-12.45 MĂDĂLINA CHIRICA, „Alexandru Ioan Cuza” University

*The Aesthetics of Religious Conflict in the Philosophy of Miguel de Unamuno. Some Hermeneutical Considerations* [Ro.]

12.45-13.00 Discussions

13.00-13.30 Coffee break



## Section B: Ethics and Applied Philosophy

Language: English/Romanian

Time: 13.30-15.30

Moderator: Michael Jones/Frunză Mihaela

Room: 123/Ștefănescu Goangă

Online access: Zoom

Link: <https://us02web.zoom.us/j/81597843882?pwd=WHg5OUhVUk1HUlBtZlZlZDlhBbXhrZz09>

Meeting ID: 815 9784 3882

Passcode: 463617

### On-site

13.30-13.45 VLADIMIR LUKIC, University of Pardubice/University of Antwerp

*Conflicts with Novelty: Intelligibility Crisis and the Case of the Yugoslav Narrative* [Eng.]

13.45-14.00 MIRUNA MARIA MIRON, Babeş-Bolyai University

*Ethical-philosophical perspectives regarding the problem of animal euthanasia, starting from the theories of Robert E. Meyer, W. E. Morgan Morrow and David DeGrazia* [Ro.]

14.00-14.15 SLAVA CARAMETE, Babeş-Bolyai University

*The siege of the mind. About neurorights in the world of neurotechnology* [Ro.]

14.15-14.30 Discussions

14.30-14.45 MARCEL VASILE HOLUNGA, Babeş-Bolyai University

*Philosophical Aspects of Aggressiveness* [Ro.]

14.45-15.00 DORU BĂLDEAN, Babeş-Bolyai University

*Ethical solutions and applied techniques in situations of conflict between environmental philosophies* [Ro.]

15.00-15.15 CLAUDIA VARGA, Babeş-Bolyai University

*Characterological conflict in addictions and its "resolution" in the counseling group* [Eng.]

15.15-15.30 Discussions

15.30-16.00 Coffee break





## Section C: Ontology, Epistemology and Phenomenology

Language: English/Romanian

Time: 13.30-16.10

Moderator: Copoeru Ion

Room: 124/Lucian Blaga

MsTeams code: ugwyl79

Link:

<https://teams.microsoft.com/l/team/19%3aUETPrmAdYvK6VS2nefN3GTE20qAToivOCGRkL4VLLzY1%40thread.tacv2/conversations?groupId=c58a2b11-6d95-40f0-a0d1-0bd82558ea32&tenantId=5a4863ed-40c8-4fd5-8298-fbfb7f13095>

Online

13.30-13.45 SASKIA JANINA NEUMANN, Eötvös Lorand University

*Beliefs about the future – how what will have been decides on how we are justified* [Eng.]

On-site

13.45-14.00 HOREA RUSU, Babeș-Bolyai University

*The ontological foundations of statistical approaches* [Eng.]

14.00-14.15 NICOLAE GOJE, Babeș-Bolyai University

*In Search of the Meaning of Meaning* [Eng.]

14.15-14.30 ŠTEFAN LÚČNY, Babeș-Bolyai University

*On the problem of the undeserved infinite and the logical architecture of reactionary thinking* [Eng.]

14.30-14.50 Discussions

14.50-15.05 DAVID-AUGUSTIN MÂNDRUȚ, Babeș-Bolyai University

*Musical relationships: Towards an analysis of early mother-infant interactions* [Eng.]

Online

15.05-15.20 ZIHAO LIU, Shanghai Jiao Tong University

*Phenomenology after Deconstruction: Voice and Phenomenon as a Prolegomenon to Husserl's Genetic Method* [Eng.]

15.20-15.35 MARIUS BĂCANU, Babeș-Bolyai University

*The Problem of the Genesis of the Technical Phenomenon* [Ro.]

15.35-15.50 DANIEL SAS, Babeș-Bolyai University

*A speaking inexistence* [Ro.]

15.50-16.10 Discussions



## Section D: Philosophy of Conflict and Harmony

Language: English/Romanian

Time: 16.00-17.20

Moderator: Frunză Mihaela

Room: 123/Ștefănescu Goangă

Online access: Zoom

Link: <https://us02web.zoom.us/j/81597843882?pwd=WHg5OUhVUk1HUlBtZkZkZkdlhBbXhrZz09>

Meeting ID: 815 9784 3882

Passcode: 463617

### On-site

16.00-16.15 ALEXANDRA FLORENTINA ȘTEȚI, Babeș-Bolyai University

*What does it mean to be human? The conflict over human nature in the game*

*"SOMA"* [Eng.]

16.15-16.30 MARIUS FLOREA, Babeș-Bolyai University

*Political nihilism: conflict state or radical pacifism* [Eng.]

16.30-16.45 REEM AL-KHATTAB, Babeș-Bolyai University

*About Women in Conflicts and Wars* [Eng.]

16.45-17.00 LAURA LIVANU, „Alexandru Ioan Cuza” University

*Ratiovitalism or the harmonization of modern man with a new historical*

*reality*[Ro.]

17.00-17.20 Discussions



## Section E: Hungarian Philosophy/Philosophy in Hungarian Language

Language: English/Hungarian

Time: 13.30-15.30

Moderator: Gergely Péter-Alpár

Room: 127/Böhm Károly

MsTeam code: f7rxyj

Link: [https://teams.microsoft.com/l/team/19%3aku3h4Aqbw7m2NYm65N7vAkPR9oVnSHnE\\_GwzBH5ecg1%40thread.tacv2/conversations?groupId=a19cbace-e0ff-4008-a901-d1d8549f6cd8&tenantId=5a4863ed-40c8-4fd5-8298-fb7f13095](https://teams.microsoft.com/l/team/19%3aku3h4Aqbw7m2NYm65N7vAkPR9oVnSHnE_GwzBH5ecg1%40thread.tacv2/conversations?groupId=a19cbace-e0ff-4008-a901-d1d8549f6cd8&tenantId=5a4863ed-40c8-4fd5-8298-fb7f13095)

### On-site

13.30-13.45 SZILÁGYI BOTOND, Babeș-Bolyai University

*The historical specificity of capitalism, and its consequences – reflections on Postone's reading of Marx and Marxism* [Eng.]

13.45-14.00 IVÁCSON ANDRÁS ÁRON, Babeș-Bolyai University

*The joy of knowledge put into practice. The cosmotechnical view on acquiring knowledge in ancient China* [Eng.]

14.00-14.15 RANCZ MÓNICA, Babeș-Bolyai University

*Images of Plato's myths* [Hu.]

14.15-14.30 Discussions

14.30-14.45 DIANA-KAROLA MARIN, Babeș-Bolyai University

*The Separation of the Human and Non-human: Consequences of the Anthropological Machine Regarding the Man and Animal Relationship* [Hu.]

### Online

14.45-15.00 HUSZTIG ROBERT, Babeș-Bolyai University

*Karl Rahner and the concept death* [Hu.]

15.00-15.15 BÁLINT CSABA, Babeș-Bolyai University

*Ethical conflicts in the Ukraine-Russia war – an economics-philosophical approach* [Hu.]

15.15-15.30 Discussions



## Section F. Ancient, Medieval and Early Modern Philosophy

Language: English/Romanian

Time: 14.00-16.30

Moderator: Andrei Marinca

Room: 138/Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/88202131814?pwd=ODFTNFFaYlZ6NTJRRmpvU0Q1eFlYz09>

Zoom Meeting ID: 882 0213 1814

Passcode: FAM2022

### On-site

14:00-14.15 FLORIN CHERMAN, Babeș-Bolyai University

*Is there any advance in the history of metaphysics? The outline of a methodology* [Ro.]

14.15-14.30 CHIOREAN (TREZBURCĂ) ELENA, Babeș-Bolyai University

*Otium vs. negotium as foundation of the concept of solitude in Petrarch* [Ro.]

14.30-14.45 DRAGOȘ CĂTĂLUN BUTUZZEA, Babeș-Bolyai University

*Conflict and Harmony in Sixteenth-Century Thought: Michel de Montaigne* [Ro.]

### Online

14.45-15.00 LAVINIA GRIJAC, Babeș-Bolyai University

*Models of intentionality of the perceptual act in Richard Rufus of Cornwall and John Peckham: compatible or clashing?* [Eng.]

15.00-15.30 Discussions

15.30-15.45 CRISTINA DRAGNE, Babeș-Bolyai University

*Reconciling philosophy with mysticism* [Ro.]

15.45-16.00 DANIEL FILIP, Babeș-Bolyai University

*Christianity's Relationship with Roman Law During the Episcopate of Augustine* [Ro.]

16.00-16.15 TEODOR CRISTESCU, University of Bucharest

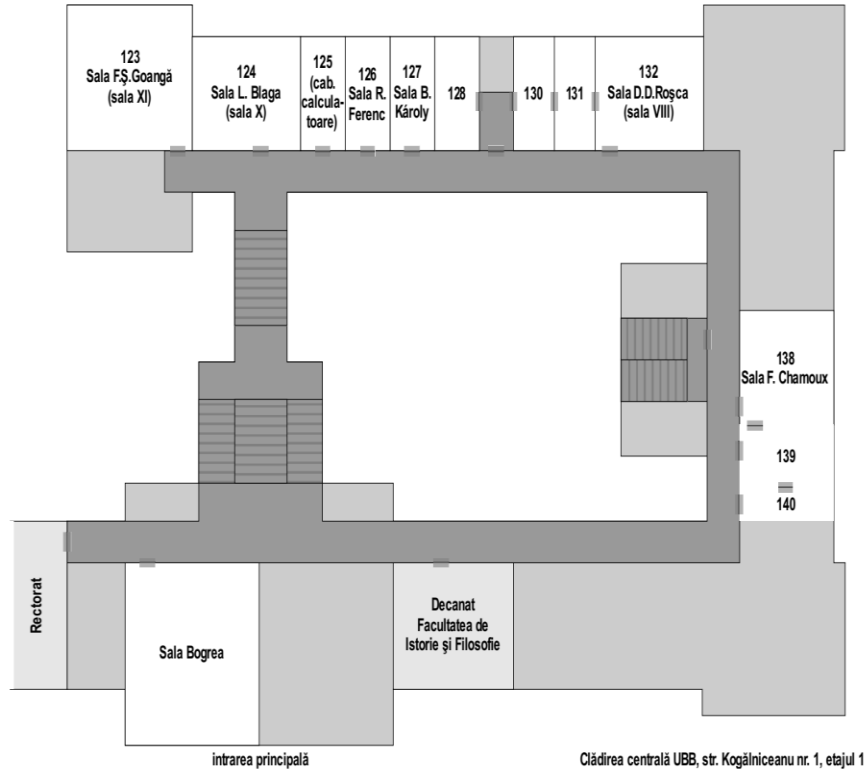
*The classical prejudice, or the Western conflict with Eastern thought* [Ro.]

16.15-16.30 Discussions



On-site access

UBB headquarters, Str. M. Kogălniceanu 1, 1<sup>st</sup> floor, rooms: 123, 124, 127, 138, 140





## ABSTRACTS

David-Augustin Mândruț

### **Musical relationships: Towards an analysis of early mother-infant interactions**

This paper investigates musical relationships in the case of the early mother-infant dyadic interactions. To accomplish my task, I need to first come back to some important authors from the tradition of phenomenology and psychoanalysis. The theories of Husserl, Schutz and Taipale will prove themselves to be useful. Nevertheless, I will also investigate the early mother-infant interactions through the prism of theories coming from Winnicott, Stern and Thomas Fuchs. My main task is to demonstrate that these early interactions have a musical quality, similar to Colwyn Trevarthen's thematization of communicative musicality. To prove my point, I have to first establish the features that make these early interactions be musical-like. Winnicott's potential space and the example of babbling will follow my argumentation. I will also stress on the importance of the face-to-face interaction through affect attunement and mutual tuning-in. All these interactions are modes of being-with (Heidegger). My example, which will be found throughout this paper is a specific mode of being-with, which Winnicott called the primary maternal preoccupation.

Szilágyi Botond

### **The historical specificity of capitalism, and its consequences – reflections on Postone's reading of Marx and Marxism**

Despite the readiness to accept that history is full of breaks and gaps, the readiness then to accept that people have lived very different lives in different epochs, there is an underlying continuity in our conception of this history. Although riddled with events and periods that come into stark contrast with one another, we understand these historically different worlds as taking place (or rather: time) in history. This intuitive conception of human history – that has been challenged at numerous junctions of contemporary philosophical thought – rests on the essential sameness of historical time. Whether history has a definite logic of its own, or is merely the emergent quality of an irreducible contingency – it is taken as granted that it the same way in all its course. Surely the first counterpoint to such a charge seems to arise from the general trend of denying the existence of a unique 'History.' The positing of capital 'H' History is considered one of the chief faults in our modernity. I turn to Odo Marquard for a preliminary definition: "Schiller gave the classic definition of universal history, of world history: the kind of historiography, that is universal because it is shaping into a unitary history – the story of progression and realization of humankind – the manifold histories." This idea, or rather: program, is criticized by Marquard on the grounds that it is a "capitulation" in the face of an ever-accelerating world – making a virtue of the necessity of change. Furthermore, he localizes in the program of universal history a form of unfreedom, saying: "People are in need of more than one history, and a great many at that; for if they were to have only one history – if each and all were to have merely the one –, then they would be completely and utterly subjected to it and its whims." Or one could point towards various conceptions of contingency, which, just like Marquard point outwards of History, and towards histories. Such conceptions could surely not be construed as based on the sameness of historical time. Yet even if we say that there are only histories, or that the one fundamental feature of our socio-historical reality is contingency – this radical openness that allows for multiple articulations – we are positing a sameness of historical time. If every randomly plucked



period is contingent, hence all are contingent in the way they are, then I am positing contingency as the fundamental characteristic of historical time. If I posit that there is no History, only histories, I am saying that historical time is such that it cannot coagulate into a unitary time, that it is irreducibly plural – so I posit multiplicity or plurality as the sine qua non characteristic of historicity proper.

This sameness of historicity bodes ill for inquiring after the specific “nature” of different periods. In fact, periods seem to melt into air, as nothing more than ill-fitting straightjackets sewn together by eager, but – with regards to the ultimate contingency and irreducible multiplicity of human existence – ignorant theoreticians and/or revolutionaries. In this paper I wish to present Moishe Postone’s reading of Marx, in which – through his insistence on the historicity of capitalism and his analysis its historical dynamic – one can find a perspective that dislodges the sameness of historicity.

Alexandra Florentina Șteți

### **What does it mean to be human? The conflict over human nature in the game "SOMA"**

An often present question in the philosophical thought prompts us to reflect on our quality of 'being human'. What does it mean to be a human? We can refer here to different type of answers that dissect the concept of a human being, from its corporeal nature to its spiritual one. In present days, this question can be answered from the perspective of Artificial Intelligence (AI), whether we consider the idea that in the future such intelligence will resemble a human, or surpass us. Sci-fi works have been written, films have been produced that imagine such scenarios, but I would like to stop at an analysis of the game "SOMA" (2015), which by putting the world in a post-apocalyptic scenario forces us to ask ourselves "what really is a man?". Set in a future where humanity is on the verge of extinction, due to a comet that has destroyed large areas of the earth, the few remaining humans, refugees at the bottom of the ocean, think and work to prolong and preserve human life. In their help, they build an AI that aims to save humanity. The conflict arises, being verbalized too in the game, between what humans think it means 'to be human', and what the AI means by that. Is the quality of being human determined by the biological body or is it about our brain, about the information stored in it? From the title it seems that the emphasis is on the body, as the concept is taken from the Greek σῶμα, which means body, separated from mind or soul. But we will see, analyzing the interactions of the main character with other characters, as well as the self-reflections he has, that the title only announces the central conflict of the game. In order to concretely draw the ideas it wants to convey, the game uses aesthetic elements such as auditory and visual, but also narrative. Drawing a parallel with art, where the representation of the body undergoes changes depending on the environment, religion, culture, etc., I consider this game to be a reflection of the way in which our perception of the body undergoes changes today, as a result of technological development and of increasingly present transhumanist ideals. Thus, I propose to analyze the concept of the human being from the perspective of the game "SOMA" and the representation it gives to the body compared to the representational art of the past centuries.

Cristina Dragne

### **Reconciling philosophy with mysticism**

This paper aims to analyze to what extent the concepts of Neoplatonist philosophy influenced Abraham Abulafia's mystical thinking and cabalistic experience, both in messianic and prophetic dimensions, respectively. Significant Abulafian treatises in which the concepts of Neoplatonist philosophy were applied and it is worth to mention are *Sefer ha-Ot* and *Sitrei Torah*. Abraham



Abulafia is the thirteenth-century theoretician of Ecstatic Kabbalah (Kabbalah of Divine Names), and he proposes to the spiritual and mystical needs of the Jews of Spain a way through which Neoplatonist concepts can be combined with the Jewish mystical traditions of Ashkenazi Hasidism. But what is the path by which Abulafia brings together two different traditions? What are the Neoplatonist concepts that Abulafia merges into the description of his own mystical experience? In what manner do these concepts reveal a deeper structure of Abulafian thought and are they not merely used instrumentally? In attempt to answer these questions the body of this paper was structured.

Throughout hermeneutic methods typical of Ecstatic Kabbalah, such as *notarikon* (acrostic), *chochmat ha-tzeruf* (combination of letters), *gematria*, *restitutio literarum* as well as by methods of textual study and criticism, by comparing some concepts and how they are applied we'll make an original contribution to current Kabbalah studies. This topic has not been addressed in existing studies of the ecstatic Kabbalah and we advance an original interpretation. In addition, we'll be able to understand how such a complex phenomenon, which is the Abulafian Kabbalah, can be influenced by Greco-Arabic philosophy. Thus, our study is an original analysis that can contribute to expanding the understanding of the phenomenon represented by Medieval Kabbalah.

Nicolae Goje

### **In Search of the Meaning of Meaning**

In the matter of what (or where) meaning is, some philosophers have argued, especially in the analytic tradition (the so called linguistic turn) that meaning is equivalent with language (or syntax). I would argue that it is too simplistic, there is something else going on in meaning besides language.

A second theory of meaning I want to explore, and criticize, comes from the (relative) recent movement of embodied cognition in cognitive science. Embodied arguments say that meaning arises in the contact of mind, body and world. The critical argument I make is about the metaphysical structure, namely that there is no direct strong evidence that the mind itself (consciousness) is extended beyond the brain. It is unclear how a physical object can be part of a cognitive mechanism itself, except as a representation. The whole mind/brain problem remains unsolved. But as a shortcut, it is both suggestive and pragmatically useful to theories and experiments that use it as a premise.

The theory of meaning that I put forward positively argues that meaning is a psychological or mental structure or phenomena constructed by the mind and brain by unifying information - in a similar way that we see happens in language, but the difference being that meaning is within the flow of consciousness behind language. The concept of the language of thoughts devised by Jerry Fodor is also slightly misguided I believe. It is not cognition that is language-like, but language that is thought-like. In other words, thoughts, of which meaning is a property, are a more general category than language. Language is the phenomenal form by which thought can be accessed by consciousness in a syn(thetic)-aesthetic union, so information is conveyed through (by means of) form – the mechanism of symbolizing. Access consciousness by medium of phenomenal consciousness, using Block's concepts. This is also in agreement with the idea of cognitive phenomenology devised by Fodor's student David Pitt.

So, in trying to explain meaning, rather than pointing to language or to the physical world, we should look at thought itself for the origin of meaning.





Oana Cătălina Bucur

## **The Art/Gender/Power Relationship in Contemporary Society**

Power relations between the male and female genders are portrayed to us as constants, particularly at the level of feminist currents from the previous decades of contemporary society.

The placement of the two genders through antagonism or dichotomization, brought into discussion particularly by feminist currents at the level of social public policies or in numerous fields (literature, philosophy, psychology, art), has prompted a series of mutations at the level of current society.

In this paper, we will primarily examine gender prejudices and stereotypes, particularly from the standpoint of power relations that shape present societal structures.

Because the social status of artists and the produced artistic structures tends to alter at the level of art in current society, in the sense of transforming artists into active agents at the level of shaping cultural customs, values, and norms, we will investigate power relations (including those formed by gender differences) - from the perspective of the art.

Starting with the premise that art is a cultural practice (Carroll, 2001) and that it has the power to demystify the natural order of things from empirical reality (Adorno, 1984), we reiterate the potential to re-configure the concept of power from the standpoint of politics, public culture, and/or social. Furthermore, through analyzing and problematizing power relations in art from the perspectives of personal identity and gender, a succession of new changes may be detected, namely transitions of public and private space, at the political level, as well as inter-personal interactions.

Our approach traces the ways in which the disjunctive attributes granted on genres might well be juxtaposed and combined in an attempt to reassemble the idea of power (on a social level, but also from the standpoint of art philosophy).

Florin Cherman

## **Is there any advance in the history of metaphysics? The outline of a methodology**

The point of departure of this inquiry is the well-known Kantian examen towards the advancement of the metaphysics, set forth in the „Prolegomena to any Future Metaphysics”, where we read that „It seems almost ridiculous, while every other science is continually advancing, that in this, which pretends to be wisdom incarnate, for whose oracle every one inquires, we should constantly move around the same spot, without gaining a single step.” In my inquiry I will raise the simplest of questions: Is that so? In answering this question, I will restrain myself to the area of my concern - that of medieval, mostly scholastic, philosophy, and I will use, as the general framework – the theories advocated by Gary Gutting in his book „What Philosophers Know”, which I will sum up using author’s syntagma: philosophical maintenance. To the obvious objection of anachronism, I will show that this approach is in no case foreign, if not fully natural, to Medieval Philosophy, due to the Aristotelian proximity. Thus, I will outline a specific methodology that will allow me to argue that we can speak of a certain kind of advancement in the medieval history of metaphysics. The methodology that I will propose implies the use of certain tools, the applicability of which will be questioned and analyzed. The main tools I will describe are known as: philosophical archeology (Alain de Libera), philosophical paradigm (Alexander Baumgarten); philosophical semantics (A. O. Lovejoy). Without limiting myself to a theoretical discussion only, in this paper – within the general effort of a genealogical reconstruction of the history of metaphysics (J. Grondin, G. Bondor) - I will show the practical applicability of the methodology I will present. In its most general statements,



the inquiry will show, I shall hope, that the Schopenhauerian understanding of the philosophical methodology and philosopher's activity in terms of analogy with the relation among spiders – that is of a never-ending conflict, is, in fact, the most fruitful driving force that eventually leads to a harmony of a body of philosophical knowledge.

Diana-Karola Marin

### **The Separation of the Human and Non-human: Consequences of the Anthropological Machine Regarding the Man and Animal Relationship**

Agamben says until now we thought that man is the articulation and the conjunction of body and soul, living thing and logos, but we realized that regarding the definition of man we should analyze the separation of human and animal within man. For Agamben man, human and inhuman are the product of the anthropological machine which separates man and animal within the human. The anthropological machine has an ancient and a modern variant, both of them functioning in our culture today. The machine of the modern times functions by the exclusion of an inside, thus producing the outside of the human. This machine produces the inhuman by animalizing the human. The machine of ancient times functions in an exactly symmetrical way. This machine produces an inside by the inclusion of an outside, thus the non-human is produced by the humanization of the animal. An example for the animalization of the human is the case of Jewish people which resulted in the holocaust. The functioning of the machine of earlier times, the humanization of animals produced the image of the man –ape: the foreigner, the slaves, the barbarians becoming animals in a human form. The separation of man and animal within the human thus has a political stake. The presence of the anthropological machine result in the fact that every question of power and politics will be a question of bio-power and bio-politics where the question of human life and animal life are reduced to the question of bare life. If, as Agamben says, the separation of man and animal is a political question of the bare life thus the relationship between man and animal, and the existence of the animal in our culture becomes a political question rather than an ethical one. The presence of the anthropological machine, if we accept its existence, should lead our focus regarding the question of animal to politics rather than ethics. It raises the question of preconceptions about animals: what kind of preconceptions do we have regarding the animal and animality? How do these preconceptions articulate and produce our attitude towards the animal? How do these shape our relationship with it? What becomes the animal? What do we understand under the term animal? Where is the place of the animal in our society? These questions led me to think that the leading currents of animal studies may place in their focus questions about the politics of the man and animal separation before they articulate their expectations of solutions in the sphere of ethics only. I strongly believe that the question of the man and animal is first of all a political one and then if it is possible, we may proceed in the sphere of ethics.

Daniel Sas

### **A speaking inexistence**

Lacan (2014) defines the human being as a speaking animal. But we don't know the identity of the speaking subject, insofar as it is speaking. To generalise, we don't know the identity of the subject of perception, affectivity or of the intentional relation.

We thus find ourselves confronted with the necessity of a (radical) difference between this (volatile) subject and the observable consequences of his acts. The subject wouldn't be able to articulate, to function as the cause of a discourse, unless 1. it's previously divided with respect to



the signifier and 2. in virtue of its momentary act-related absence at the level of its (symbolic-imaginary) performances.

The intentionality of the subject (definable as a symbolic arc) is distinct to any objectifying intention. The subject doesn't exist, as the Other doesn't exist, being thus able to generate important effects. Being a singularity, subjectivity is rather approachable from an apophatic theology / anthropology.

As a version of the ontological difference, the distinction between the subject (psychic cause) and the objective relation is simultaneously capable of providing a device for interpretation. The thesis I wish to defend within this article is this: unconscious causality overdetermines objective causality.

In *The Interpretation of Dreams*, Freud (2003) manages to prove that the result of the dreamwork isn't a random-imaginary emanation of some organic processes, but a composition with a symbolic force and operations such as selection and condensation are markers of an invisible hand.

In *On Interpretation*, Aristotle (1957 & 2016) shows that there is a remarkable (logical) interdependence between possibility and necessity. You can't treat one without treating the other. The logical treatment (performed by a subject necessarily placed outside discourse) overdetermines the correlation in question.

I'll try, as a final step, to evidence, based on a set of statements performed by Anton Zeilinger (2006, 2007, 2013, 2014, 2015 și 2016), some important implications of the (contemporary) quantum theory:

Indetermination isn't a state of the Real, but its answer to a disjunctive questioning aiming to obtain a determinate (univocal) answer.

This indetermination is simultaneously the condition of possibility of the capacity of the symbolic relation to alter a reality which seemed to be mechanically governed by an (implacable) objective causality.

Štefan Lúčny

### **On the problem of the undeserved infinite and the logical architecture of reactionary thinking**

A mystic represents an exception in the world, but what if the mystic was just high? This is a question that Octavio Paz puts to himself in his book *Alternating Current*, as he explores the crisis of the exceptional, and the logic behind revolutionary thinking. Here, in my commentary a lot is inspired by Paz's writing, with few major caveats. Whereas Paz prefers the circular narrative model, claiming the linear as outdated, I remain focused on the linear, in fact I consider it contemporary. Paz also focuses on revolutionary thinking. This kind of political thinking is heavily organised, much unlike the reactionary thinking, which is my focus.

The main thesis of my project is that logical architecture of most if not all reactionary thinking, can be described by a linear model unfolding from within itself, towards both the endpoints; grace, and freedom. I will argue in favour of this thesis by examining Paz' work on the experience of undeserved infinite, both as a utopian ideal, and a source of existential fear.

I will equal Paz' discourse on drugs to the contemporary debate concerning generative AI. Moreover, I will consider my technical analysis of the linear narrative, showing how such utopia can be situated within the linear narrative structure. Finally, I will consider the crisis of legitimacy, and a solution, which I claim gives rise to some if not all reactionary thinking.



Marcel Vasile Holunga

### **Philosophical Aspects of Crime**

Guilt presupposes that the human manifestation represents, equally, an act of consciousness and an act of will, it is considered, in reality, either a different meaning - in the case of the term "conscience" - or a characteristic or an attribute - in the case of the term "the will". The term "conscience" thus designates, when it comes to guilt, what philosophy calls "competence", i.e. the ability of a person to follow the rules and dispose of the rules, which involves the one to recognize and adopt the system of social values protected by these (rules). The crime, being an act stipulated by the criminal law, committed with guilt, highlights the fact that the person who violates the criminal law must have the mental capacity to understand and consciously manifest his will. This ability is not born and develops only gradually with age. The question arises whether a person acquires during the evolution of his life and under the conditions of his development environment, those psychic faculties that give him the possibility to realize his actions and to be able to control them. Guilt is one of the essential features of the crime, it implicitly assumes that the person who committed an act provided for by the criminal law must be a normal person from a psychophysical point of view, because, in the absence of such normality, either the intellectual factor or the volitional factor of the will might be lacking, and under these conditions the very existence of guilt would be excluded. The term "will" appears, when used in relation to guilt, as an improper term, because the eventual lack of will equates to a lack not only of guilt, but even of action; in the absence of will, one cannot speak of "a deed" of man. What is intended to be said by the term "will" is, in fact, something else, namely that the will manifested must have been free, undetermined by external causes or, in other words, the man must have acted voluntarily, not forced -his will must have been unconstrained. The will, as a thing in itself, constitutes the intimate, authentic, and indestructible essence of the human being; in itself, however, it is unconscious. For consciousness is conditioned by the intellect, and this is a mere accident of being ours, because it is a function of the brain, which, together with the related nerves and the spinal cord, is only a fruit, a product, even a parasite for the rest of the organism, insofar as the brain does not directly intervene in the internal gear of it, but serves the purpose of self-preservation only by regulating the body's relations with the outside world.

Lavinia Grijac

### **Models of intentionality of the perceptual act in Richard Rufus of Cornwall and John Peckham: compatible or clashing?**

In my research I shall analyze the models of intentionality regarding the perceptual acts of the soul developed by two Oxonian Franciscans in the 13th century: Richard Rufus of Cornwall and John Peckham. By investigating common and diverging points of their De anima interpretations, this paper aims to further the discussions on the reception and transformation of Aristotelian theory of perception in the West, as well as to contribute to the still emerging research on Richard Rufus's works and John Peckham's perceptual intentionality. I address questions such as Rufus's possible influence on Peckham, given that Rufus is considered to be the writer of the earliest Western commentary on De anima known so far and taught extensively in Paris, but also because of temporal aspects such as the presence of both scholars at the University of Paris in the 1250s, Rufus as a master, Peckham as a student. The proposed comparative analysis puts emphasis on the connections and discrepancies between the theoretical frameworks they



developed, in order to contribute to the understanding of intentionality of perception in the Middle Ages.

Ivácson András Áron

### **The joy of knowledge put into practice. The cosmotechnical view on acquiring knowledge in ancient China**

Classical Chinese thought slowly formed from the 9th century BCE onward through the Spring and Autumn era, but reached its pivotal point during the so-called Warring States era (5th to 2nd century BCE). According to historical records, during these three hundred years more than four hundred wars of different scales raged across the Chinese world. These wars brought with them their own consequences like famines and abject poverty, terrible inequality and disillusionment. An intellectual history forming in these conditions understandably and inevitably was influenced by these conditions. In this context, the Hong Kong philosopher Yuk Hui presents his thesis of “cosmotechnics”, the view that merely understanding the world is not enough, it is paramount to change it for the betterment of people’s lives. This is the theoretical underpinning of much of classical Chinese thought, according to Yuk Hui, and therefore also for the drive to acquire knowledge. Thus, one unique aspect of classical Chinese thought is its interminable insistence on how man’s every action must have a reasons beyond that action itself and any sort of philosophizing that does not lead to practice in changing the environment for the good of the people inhabiting it, is a wasted and useless thought. Therefore, there are a number of words and concepts related to the acquisition of knowledge in Classical and modern Chinese, like “learning” 學, “teaching” 教, “discussion” 論, “argumentation” 辯, and so on, but all these are encompassed within “the way” 道, specifically the “correct way of doing a thing”, i.e.: actual practice, rather than mere thought alone. I aim to present several examples of this from remote Chinese antiquity and classical Chinese thought within the framework of what I term “cosmotechnical joy” stemming from making people’s lives better.

Zihao Liu

### **Phenomenology after Deconstruction: Voice and Phenomenon as a Prolegomenon to Husserl’s Genetic Method**

Voice and Phenomenon is often misread as a full-on conflict with Husserl; some even consider it a disenfranchisement of phenomenology as a whole. However, such a view is at odds with the confession Derrida made in his final years that he “remains a strict phenomenologist”. To solve the paradox that Derrida announced the end of a philosophical tradition in his debut only to adhere to that tradition throughout his career, this paper puts Voice and Phenomenon alongside works of other Husserlians, especially those drawing from Husserl’s manuscripts and lectures, which are rarely mentioned in Derrida’s book. In doing so, I intend to argue that Voice and Phenomenon is, among other things, a phenomenological critique of Husserl’s Cartesian method that prefigured the reconstruction of “the other Husserl” that revolves around his genetic method. The first section of this paper analyzes the strategy of argument in Voice and Phenomenon, emphasizing that Derrida’s most powerful points are delivered by turning Husserl’s Cartesian method against his specific phenomenological inquiries into temporality and intersubjectivity, and hence it is a phenomenological critique through and through. Section 2 traces developments in Husserl’s theories of temporality and intersubjectivity as represented in scholarly works based on his manuscripts and lectures from the 1920s and 1930s, which render Derrida’s accounts on these topics incomplete. Section 3 compares Voice and Phenomenon with later systematic



presentations of Husserl’s method, aiming to show that the so-called “other Husserl” is exactly the one Derrida used to deconstruct the metaphysics of presence. Finally, we arrive at the conclusion that Voice and Phenomenon already hints at Husserl’s transition from Cartesianism to a genetic method; it was held back by limited availability of Husserl’s writings in Derrida’s time and, intentionally or not, it guided the development of Husserl studies in the following decades.

Denisa Mariana Susanu

### **Definitions of artistic value in literature between institutional conflict and aesthetic consensus**

The notion of aesthetic value is intensely debated and contested, as it cannot be reduced to moral or aesthetic taste traits, but it is also not simply a reflection of the social or ideological functions of art. In my doctoral research, I study the concept of artistic value in contemporary Romanian literature and seek possible ways of reconciliation between the aesthetic perspective and sociological criticism in the debate about literary value.

Literary value has its origins and constructed meanings within the artworld, as the process of creation is deeply rooted in history and the creative community that makes it possible. Each work is preceded by another, and between writer and reader a common world unfolds, where the artwork is an instance of communication of that world. However, the work is not a simple repository of social and historical traits and prejudices, nor is the author (just) a means of expressing them. Aesthetic reality is constructed; what we come to consider beautiful and valuable is the result of extensive negotiations and conflicts in the artworld. Nevertheless, the aesthetic content of the artwork is still a valid criterion for appreciation and assigning value, and the ways in which value can be defined have to do with several aesthetic criteria (historical and cultural).

My doctoral research uses a methodological approach inspired by anthropology to discover possible sources of defining literary value. Up till now, my study shows that aesthetic value is situated at the intersection of a series of negotiations and conflicts in the literary field regarding what can be considered valuable at a given moment and the admission of the existence of an intrinsic aesthetic value of artistic works, that is, the extent to which the artwork incorporates a series of structures, a style, and a significance that are valuable in a particular historical moment.

Marius Băcanu

### **The Problem of the Genesis of the Technical Phenomenon**

In this presentation, my goal is to present the problem of the genesis of the technical phenomenon, starting with some of its essential concepts and their etymological and factual relations. These are the concepts of nature, art and implicitly technique, along with their adjacent concepts. Moreover, I will attempt to set the ground for an exposition of the essential aspects and the relationships they can have, with a deeper understanding of the genesis of the technical phenomenon, two of the most advanced contemporary theories on understanding consciousness. As a starting point, we will visit the fundamental hypotheses and arguments of Michael Graziano’s ‘theory of the attention schema’, and bring into discussion how this theory of consciousness might shed some light upon one of the problems around the genesis of technical creativity, starting with the ancient internal models, with internal algorithms of control and monitoring of attention. The second part of this presentation will be similar in terms of structure of problematization with the first and will focus upon Giulio Tononi’s ‘integrated information theory’, where we will see how phenomenality, quality and generation of consciousness can be explained starting from the quantity and quality of information integrated in the neurons, its



fundamental principle being the interactions among neurons and the way in which Tononi sees such interactions. Evidently, the presentation of the essential hypotheses and arguments of these two theories is based on the philosophical approach, given that the presentation will focus on the possible and obvious correlations between what these theories hypothesize and prove, on the one hand, and the genesis of shaping the technical creativity phenomenon, on the other. The final scope of this presentation is to shed light on some interdisciplinary directions that have a philosophical stake in relation to the problem of the technical phenomenon and to attempt to shape a sketch of philosophical understanding of some theories that, potentially, promise a settling of consciousness mechanisms via the contemporary methods of science, in relation to a genesis of creativity.

Radu-Cristian Andreescu

### **Images under Attack: Tomato Soup on Paintings and the Decline of Aesthetic Contemplation**

As one of the many forms of conflict in today's world, shocking attacks on images continue to occur. In 2022, two cans of tomato soup were thrown over van Gogh's Sunflowers at the National Gallery in London by two climate activists. The aim of my talk is not to explain the motives behind the protest in terms of environmental activism, but to address the implications of this phenomenon for the status of artistic images in our time. The protest in question is one of the many symptoms of the fact that images associated with a pure state of gaze have become morally dubious due to a certain moralistic turn in contemporary discourses on art (C. Talon-Hugon). It aims at explicitly putting art and life in conflict by claiming that the latter is worth more than the former. Neither a form of performance art in itself, nor the mere vandalism of an eccentric and solitary individual, the attack on van Gogh's painting should not be understood as an internal revolution in the art world, nor as eco-fanaticism's use of arbitrary, childish or barbaric means of protest in order to simply draw attention. The fact that the tomato soup did not actually damage the painting, but rather interrupted the aesthetic gaze is a way of questioning the disinterested contemplation rather than the *raison d'être* of a canvas painted by an artist. Therefore, the attack on paintings reveals the decline of aesthetic contemplation. But contemplation is not merely a disinterested and passive aesthetic attitude of pure gaze. It is a foundation of the ethical vocation of the beholder who perceives the free beauty of forms as a symbol of moral goodness and beauty's purposiveness without purpose as an indirect sign of their own moral purpose (Kant). What seems to be lost in today's movements of moralizing aesthetics, whether in art or in environmental activism, is precisely the idea that the contemplation of the beautiful nature in itself would provide a foundation for humans' moral vocation. In a liquid modernity (Z. Bauman) or a gaseous state of art (Y. Michaud) in which the effects are more important than the essence of things, the moralistic tendencies combined with the lack of moral foundations can no longer conceive of the ethical effects of images without explicit moral content, thus calling for a new heteronomy of art which is in fact the subservience of the aesthetic to all possible transitory moral ideologies.

Slava Caramete

### **The siege of the mind. On neurorights in the world of neurotechnology**

New technologies promise to revolutionize the world. Medicine, education, work and entertainment are shaken to the ground and recalibrated on new coordinates in an attempt to build an improved world. However, there are not a few moral dilemmas and concerns that arise about the way in which cutting-edge technologies are used and, above all, about the



consequences of their use, especially in terms of neurotechnologies. The successful ambition of researchers to decipher how the human brain works at the neural level is accompanied by justified fears about the imminent dangers arising from the dissection of the person's most intimate element and the last bastion of his freedom – the mind. Here are rooted all the values on which human society was founded and which now see themselves beset by an increasingly rigid and powerful algorithmic government, by artificial intelligence increasingly pervasive and sophisticated, by neurotechnology which, in addition to the amazing medical benefits it makes possible, also carries countless unsettling aspects. Concerns about the violation of human rights in the age of neurotechnology have led to the emergence of initiatives to supplement the list of human rights with a new category, that of neurorights. Introduced in 2017 by Ienca and Andorno, the concept of neurorights refers to a suite of new rights designed to protect mental processes and brain data, aspects closely related to freedom of thought, privacy, integrity and personal identity. In this paper I propose to argue the necessity of recognizing a specific neuro right: the right to private mental life, as the indispensable foundation of autonomy, freedom and personal integrity in the world of neurotechnology. The invasion of the most intimate area of the private sphere – that of the mind – is tantamount to the progressive cancellation of all human determinations. Therefore, in order to protect it effectively, it is imperative to manage with vigilance and lucidity the instruments of neurotechnology and, *de lege ferenda*, to rigorously regulate the collection, storage, interpretation and use of neurodates.

Saskia Janina Neumann

### **Beliefs about the future – how what will have been decides on how we are justified**

The importance of the justification of our beliefs is a long-debated question (cf. Watson, 2023). The question of how our memory beliefs are justified, however, is a question we have usually neglected as our memory does not seem to draw much attention to itself. As long as it works, we do not even notice that we use it most of the time (Frise, 2023). In my opinion, the question of how our memory beliefs are justified, however, should get a bigger role in the philosophical debate. The reason for this claim is that most of our beliefs are memory beliefs. A position, I will argue for during my presentation. Based on empirical findings in Cognitive Science (Baddeley 2020, 1999), I will explain that our memory is not only involved in forming beliefs about the past but more controversially in forming beliefs about the present, in reasoning processes and even more controversially in forming beliefs about the future. If beliefs about what has been, about what is the case in the present and even about what will have been the case in the future are memory beliefs, reconsidering our strict focus on the justification of mere beliefs seems to be a change in debate worth considering.

Claudia Varga

### **Characterological conflict in addictions and its "resolution" in the counseling group**

Regardless of the type of addiction, the conflict between the addict's moral values and behavior is central to the onset, progression, hitting bottom, creating the crisis for change, and recovery from addiction. One of the pioneers was Vernon E. Johnson (1973), who made the first observations related to the determination of change and the orientation towards finding methods and techniques to break through the wall of denial and resistance, specific to the disease, similar to what Husserl defined as 'passive motivation' (Copoeru, 2014). People with addictions, although they suffer and feel the pain of inner conflict, are unable by willpower to break out of the vicious cycle, while alcohol or drug use serving as an escape, they get stuck in the "now of consumption" (Copoeru, 2014). When this characterological conflict becomes too strong, the





addict's chances of changing are very high. Counseling services, support groups, professionals, families use this crisis of the addict to motivate him towards recovery. In the phenomenological approach to addiction science, we are interested in the subjective experience of how people with addictions experience inner conflict. In the present paper I will analyze the development of the inner conflict, the way the crisis occurs and the intervention methods used in the method of group counseling in addictions, through the process of catharsis, so that the wall of denial is lowered and the addict can overcome the "mental fog", giving up self-destructive behavior. People with addictions are very resistant and oppositional to any classic confrontation, which is why a form of approach like "reverse psychology" together with phenomenological therapeutic methods, like interrelatedness (Copoeru, 2014), are much more effective, as found in peer groups and counseling (Flores, 1997).

Reem Al-Khattab

### **About Women in Conflicts and Wars**

We highlight here the issue of women as active participants, victims and witnesses of violence. The women's experiences of war is still treated as a cultural taboo both in shame-based cultures, as well as guilt, even that it exists on a large scale; this is because the violence suffered by women is primarily of a sexual nature. Thus, it joins the sphere of intimacy. Women are mostly civilians, and they bear the largest burden during conflict; women are treated as a reward for victorious soldiers, possibly as a consolation prize. Thus, the stories of women on violence are private and subjective feelings, shameful, dirty and shame at the same time. The attack is carried out by the woman's body but its main purpose is the man. So, the rape is another means of warfare: An action that aims to destroy the local community. It is important to remember that the notion of sexualization of war violence used as a regular strategy. Firstly, it causes physical destruction (external and internal bodily damage, sometimes leading to death, causes illness), and secondly psychological injuries. Thirdly, it excludes women socially. These women are not treated as persons, but as an enemy symbol, the stereotype of femininity: as something given to men for play, as passive, without will, subordinate and mute. Women Under Siege quotes interviews with women who survived persecution, and which describe how young girls were "chained to green banana trees and repeatedly and collectively violated". A few weeks later, they were tied to the same tree to be killed. Here we ask: To what extent does the corporeality of women become the field of struggle, honor and humiliation? How and why corporality combines all national and community values for which enemies are fighting and which they want to destroy actually, by using sexual violence against women's bodies on the conquered areas and in hostile groups? As Margot Wallström wrote, "there has long been a silent agreement to sexual violence." A UN report from 1998 on sexual violence in armed conflicts states that over the centuries armies have perceived rape as permitted war booty. During the Second World War, all sides of the conflict were accused of mass rapes. Not until 1992 did the issue of sexual violence find itself in the circle of attention of the UN Security Council, when mass rapes committed against women in the former Yugoslavia began being reported. On December 1992, the Council made a declaration stating that "mass, organized and systematic detention and violation of women in Bosnia, in particular Muslim women" is an international crime that must be prosecuted.



Elettra Villani

### **The artwork as a force field: Theodor W. Adorno's aesthetic configuration of antagonisms**

Theodor W. Adorno has produced one of the most interesting aesthetic theories of the twentieth century, which found its most mature form in his unfinished masterpiece *Aesthetic theory*, published posthumously in 1970. Among its rich complex of motifs, there is a specific topic which has always drawn the undivided attention of scholars: Adorno's theory of the artwork. In this paper, my purpose aims then to take into serious consideration his explicit conception of the artwork as a force field. With this expression Adorno intends to emphasise the inner constitution of the artwork essentially as a movement of antagonistic tensions, a dynamic of elements that are not simply juxtaposed, but dialectically interacting with one another. In this sense, he identifies within the work several couples of contrasting moments: autonomy and *fait social*, mimesis and rationality, expression and construction, spiritual and sensual, just to mention some examples. In a similar configuration, this conflictual logic represents the core of the artwork itself that does not await to be solved or won by either pole: this would inevitably lead to an annihilation of tension and to the consequent loss of the artwork as well. On the contrary, aesthetically experiencing the latter means for Adorno to pursue those antagonistic moments in their intrinsic conflictuality. Just by letting their friction explode to its extreme, it is then possible to achieve balance: a balance which remains nevertheless substantially precarious and inconclusive, ready to be immediately set in motion again. It is precisely the aesthetic trait of the force field that the artwork is that articulates this tension to unity, which does not disappear, in a way that in its fragility it does not suppress the enactment of antagonisms, but keeps their multiplicity alive: Homer's tale of Penelope as an allegory of art. Following Adorno, such an aesthetic configuration of art would provide a different modality of the encounter with the otherness that does not reduce the latter to a deadly harmonic identity but recognizes its specificity. Thus, artwork's noncoercive aesthetic articulation could also help with unsolved antagonisms in social reality, expressing a significant critical potential.

Marius Florea

### **Political nihilism: conflict state or radical pacifism**

In relation to authority, the first shape that political nihilism took was the anarchy that succeeded the revolution manifested as a conflict state in the absence of any authority, with the subsequent establishment of a form of power sometimes more violent than the one it replaced. Opposed to this and less successful, a second form of political nihilism existed, one that understood violence as the language of authority and tried to suppress it through a form of radical pacifism. If we are to separate the two political stances that arise from Nietzsche's analysis of nihilism, the result may seem obvious, passive nihilism can seem a doctrine of resignation disguised as idealistic pacifism, a reminder of Christian morality, while active nihilism could lead a continuous struggle with the existing values that maintains a perpetual state of conflict. A traditional interpretation of the will to power would support this, excluding any possibility of reconciliation of active nihilism with a form of pacifism, but the controversies regarding the publishing of Nietzsche's work on this topic and the ideological connotations of the affair allow us to rethink the place of power as a concept in Nietzschean thought. The connection between Christianity and anarchism is not accidental in Nietzsche's critique and perhaps his analysis can help in eliminating the nihilistic content they both carry. A similar link appears in Tolstoy's Christian anarchist texts, which denounce the affiliation of the Church and the State and puts forward a more authentic and nonviolent view of Christianity that values life. Even though the two views seem opposite, a



parallel between them could serve well for the clarifying of the signification of active nihilism, seen not as a simplistic call to action with the price of propagation of violence, but as a life affirming principle.

Teodor Cristescu

### **The classical prejudice, or the Western conflict with Eastern thought**

The phrase “classical prejudice” refers to the impression that has been a constant in Western thought (especially beginning with the Renaissance) according to which not only the ancient Greeks were the discoverers and inventors of what today is summarised best by the term “civilisation”, but also that Western peoples are the exclusive heirs of those products. René Guénon’s writings often feature criticism of what he called the “classical prejudice”. Indeed, by observing those involved, as students or researchers, in the domain of Philosophy, Guénon’s words seem to be confirmed again and again. Eastern texts and authors are dismissed on the grounds of “not being philosophy”. While it is true that philosophy is a creation of Western mentality, and Guénon was probably among the first to state this, Eastern thought had not only been influential to the Greek-Latin culture of Antiquity, but in some cases even preceded it. There seems to be a battle fought against Eastern thought and the influence it had upon the ancient Greeks, and such a (largely unilateral) conflict greatly hinders not only the understanding of those outside the Western sphere, but the understanding of our own cultural inheritance. Studying the East would greatly benefit the study of the West as well – that is, for whomever might want to comprehend both the present era and the Antiquity.

Horea Rusu

### **The ontological foundations of statistical approaches**

One of the most important tools in development of new knowledge is the statistical inference. The importance of clarity is due of epistemological character: there are four important paradigms (error, bayesian, akaike and likelihood) and each of them discuss differently the manner in which the researcher should interpret and extrapolate the datas to more general laws. My focus will be on the theoretical discussion over the strengths and the limits of these paradigms looking at late literature: error theory (Deborah Mayo, D. Lakens), bayesian (Michael Titelbaum), the likelihood (Jeffrey Blume) and akaikean (Hiroto Akaike, A. Kieseppä).

Dragoș Butuzea

### **Conflict and Harmony in Sixteenth-Century Thought: Michel de Montaigne**

The article aims to identify a "map" of Montaigne's political philosophy, taking as benchmarks the analysis of the contexts in which Michel de Montaigne uses the word "conflict" (eight times) in his main work, *Essays*. His political ideas are predominantly agglutinated in two chapters of Book III, one of them with reference to the civil wars (Montaigne calls them "troubles" - fr. troubles) and the other with reference to his experience as mayor of Bordeaux. His political philosophy takes place on two levels: 1) on the one hand, it is the relationship between the individual subject and his own complexional state; 2) on the other hand, it is the relationship between the individual and the otherness. Regarding the individual's relationship with himself, Montaigne believes that it is essential to entrust ourselves more to our temperament (fr. complexion), as it is, and less to the influences of others. In spite of what some will say about him – as Montaigne was reproached as a mayor for his little passion and slack of zeal - let us not lose the moment to do what we feel at the right time. It is about an inner balance, a restrain (fr. mesnage) of will. Regarding the relationship between the individual and otherness, it is also up



to the individual to preserve his identity and beliefs and not to turn into an instrument of power; to belong only to himself and to lend to others: "The Mayor and Montaigne have always been twain, very clearly distinguished" (III, 10). One to wage a permanent and difficult internal battle, with the weapons of reason, not to throw himself against others whom he considers enemies; to rationally evaluate the risks: the change he wants to make in the world does it not bring more harm than good? The word "harmony" is present in Montaigne only with its original musical meaning: sound agreement, union of sounds, melody.

Cristiana-Mădălina Chirica

### **The aesthetics of religious conflict in the philosophy of Miguel de Unamuno. Some hermeneutical considerations**

This study proposes a philosophical analysis of the most important Unamunian texts in accordance with the international literature. For the smooth running of the research, a hermeneutic approach is used, the aim of which is to prove and argue the existence of an inner philosophical-religious conflict generated by the existential crisis that the author is going through. In other words, our approach focuses on revealing the intense experience of the philosopher's (in)ability to harmonize with his Christian Self. Searching for a point of congruence between the philosophical and religious perspectives generates moments of tension and discrepancy in Miguel de Unamuno's writings, which give rise to an aesthetic that is impossible to ignore. In this sense, we apply philosophical hermeneutic principles with the aim of highlighting the temperamental and character particularities that make up the personality of the erudite Basque man of culture and that guide his philosophical and religious thought in order to understand better the springs that generate the aesthetics of the Unamunian agonal. We also consider the treatment of Unamuno's personality as an archetype of the authentic and tragic Christian, constantly seeking reconciliation with divinity.

Bálint Csaba

### **Ethical conflicts in the Ukraine-Russia war - an economics-philosophical approach**

On 24 February 2022, the Russian army crossed the Ukrainian border, marking the beginning of the war. In response, the EU imposed economic sanctions on Russia, and the war took a very strange and specific direction: an economic war, which resulted in a surge in energy prices and economic damage to heavy industry. In Romania, in our immediate vicinity, the effects of these sanctions are also being felt, e.g. the shutdown of Azomures and Alro Slatina, the jump in fuel prices, etc. The EU has quite rightly come to the aid of the weaker, the unjustly attacked, but paradoxically it has only delayed the end of the war and is even endangering its own agriculture by providing unthought-out aid (e.g. the influx of very cheap Ukrainian grain into the EU, which has led to protests by farmers), and has also fuelled soaring inflation and a sense of insecurity among the population.

The question is how and to what extent should ethics be used, how ethical should one behave towards the weak, when it already means weakening one's own resources, i.e. causing a deterioration in the quality of life for the majority of the population through unthought-out economic philosophical solutions.

In the present case, I am analysing one of several ethical conflicts, the one that approaches this ethical conflict from an economic philosophical point of view: how long should/should not one help the weak, the needy, until the resources of the one who helps are exhausted, or until the one who asks for help is strengthened... even at the cost of the sacrifice of the one who helps. Where is the end of help, or is there an end to help?



Laura Livianu

### **Ratiovitalism or the harmonization of modern man with a new historical reality**

This article aims to bring to the fore the approach to the philosophical theory called ratiovitalism from the philosophical perspective of José Ortega y Gasset (1883-1955), a Spanish thinker who deeply felt and thought about social and political realities in a historical period in which the human spirit has lost in the context of massification and globalization. Ortega y Gasset recommends using reason applied to life to understand circumstance and radical reality and to gain self-awareness. Our approach focuses on social, psychological and anthropological analysis through the prism of philosophy, in order to demonstrate, beyond its originality, the extraordinary ability to intuit the immense historical crisis that humanity was going to go through both individually and collectively through the establishment of a wound social, called totalitarianism.

Vladimir Lukic

### **Conflicts with Novelty: Intelligibility Crisis and the Case of the Yugoslav Narrative**

This paper deals with the notion of intelligibility crisis in the terms of conflict and harmony. Namely, we will analyze the notion of intelligibility from MacIntyre's philosophical opus and apply it to the historical case. Intelligibility, according to MacIntyre, is the notion which provides us with contextual meaning and embeds our actions with sense within the specific tradition. Intelligibility crisis is the term that is coined to provide a descriptive account of the phenomenon when we cannot connect ourselves with a new social context in which we find ourselves in. To further elaborate on this and apply it onto an example, we shall use the historical case of the Yugoslavian nation. We will provide analysis between three different contextual narratives – pre-Yugoslav narrative, Yugoslav narrative, and post-Yugoslav narrative. After applying the notion of intelligibility crisis onto this historical case study, we will notice how persons of one social narrative lose intelligibility by going into another social narrative. Furthermore, we shall consider the notions of conflicts and harmony as those that are connected to intelligibility. The main argument from the descriptive state of things which was offered would be the following – conflicting sentiments arise when we are not in harmony with the narrative within which we have attained intelligibility.

Miruna Maria Miron

### **Ethical-philosophical perspectives regarding the problem of animal euthanasia, starting from the theories of Robert E. Meyer, W. E. Morgan Morrow and David DeGrazia**

The present work is based on the ethical-philosophical perspectives of researchers Robert E. Meyer, W. E. Morgan Morrow and David DeGrazia, developed in *The Well-Being of Farm Animals. Challenges and Solutions* regarding the issue of animal euthanasia, as well as some theories developed by David DeGrazia in *Taking animals seriously*, which will serve the issue of animal euthanasia developed through this research.

According to the theory of researchers Robert E. Meyer and W. E. Morgan Morrow, presented in *The Well-Being of Farm Animals. Challenges and Solutions*, the Greek etymology of the term Euthanasia means that this procedure should represent a humane and responsible management of the suffering of the animal in question, by no means an easy way for producers with limited financial resources. However, from a practical point of view, producers with limited financial resources might prefer, in extreme cases, to opt for the euthanasia of a sick animal, although saving – from a medical perspective – the non-speaking animal might be possible. In *Taking*



animals seriously David DeGrazia raises the question of an ethical perspective on the lives of animals, considering that – at least in appearance – ethics should concern the problem of animals. Regarding the medical procedure of animal euthanasia, the question arises: to what extent is it ethically normal for such a decision to be taken strictly for medical reasons (assuming that this would represent the only solution for the suffering animal) and to what extent is it ethically normal for such a decision to be made on other grounds?

The issue of animal euthanasia is still a delicate subject, so I believe that a broad ethical-philosophical perspective on this subject is welcome in the field of research, even more: it is necessary.

Rancz Mónika

### **Images of Plato's myths**

In Plato's dialogues, there is no separated philosophy of art, yet many examples, analogies and questions appear which are related to the problem of the visual or the ontology of the image. In contrast to those explained in Book X of The Republic, we encounter in the oeuvre approaches to images that are less exclusionary, which may also be of interest to us. The purpose of this paper is to reveal imagery as a principle in Platonic thought. What role does the image play if it is not subject to banishment? It is about the principle of representation, which, as a cultural factor, is unavoidable even for Plato. We can talk about the nature of the images in the context of myths, which seems to be the primary area of visual appearance in the dialogues. Formulating a mythology is a matter of the language, so we encounter the visual power of words in the use of myths in Plato: metaphors, allegories, symbols allow them to come together. In addition, we can catch up with the relationship between the words and images in the way speakers use myths in the closed territory of logos. The texts primarily do not treat myths as strengthening religious actions or explanations of the world, but as illustrations and more importantly interpretations, unfoldings of certain thoughts by examples. In the dialogues, the metaphysical status of the image is not subordinate to logos but complementary in its visual nature.

Andreea Melisa Mureșanu

### **Democracy And Urban Planning. Responsibility and the Problem of Freedom in contemporary urban dwelling in Transylvania**

Nowadays, urban dwellers in Romania report a high degree of overall mistrust, be it towards authorities, other citizens, or the structured mode of being that is urban life. Therefore, their actions regarding the City are often characterized by short-term vision, self-preservation or ignorance, all defining a contracted state of being in the world. The urban form is more chaotic than ever, and every effort towards cohesion seems utopic. Although it may appear that we have more freedom than ever, the quotidian shows a regress in Civility, the practice of democratic values and cultural production. Although this article will not answer why, it will aim to identify some factors that influence contemporary urban life in Transylvania and its aesthetic manifestations in the built environment. By understanding the power of individual autonomy and a strong sense of identity, we can societally move towards conscious Civility and a more just everyday life. However, to eventually identify the mechanisms that weaken individual freedom in the aspect of dwelling in nowadays Romanian society, we should first set a framework regarding what it means to be in a city, the relationship between democracy and dwelling, as discussed in Western thought, only to open up new leads of research in the particular case of Transylvania during the conclusion of this article. Therefore, the study is divided into three main



parts: an overview of the urban, democratic ideals regarding dwelling and a short analysis of the contemporary housing production in a Transylvanian city.

Husztig Robert

### **Karl Rahner and the concept death**

In this study I analyzed the concept of the death and time by Karl Rahner, Jesuit intellectual with philosophical roots. Rahner describes the concept of the death from the side of eternity with help of the “Vorgriff”. Death is not a nihilisation, but end of existence. Death is not a moment, but finishing of a process. All the life we die. With the death we die the death. The being is a being-in-the-world, so also the death is recognized in the life and in time, because in this “Welt” we are in time. The human asks. To ask is human and in the same time means that the human is finite. Question is sign of finitude. His question is also metaphysical question, is confronting with the other, das “Andere” and is toward the absolute. Finishing this life is also the end of temporality. This time on earth is so “Vermögen”, possibility to ask, confront, to die.

Karl Rahner is influenced in his philosophy by two other Jesuits: Pierre Rousselot and Joseph Maréchal. Pierre Rousselot’s concept of „intelligence”, which is crucial for understanding the Rahnerian question of death. Maréchal’s metaphysics is also described shortly in this study. His works shows how the scholastic teaching of Thomas Aquinas and the Kantian metaphysics are harmonized. Karl Rahner lets himself influence by this teaching, because he has seen the sense of religious views of concepts with philosophical defending tools. All these show a kind of end of the absolute being. The fact, that we are dying, is a teleological fact, that we are on a certain direction of fulfillment.

Karl Rahner’s concept of death has the sense of wholeness in the sense that something gets fulfilled. The fact, that we die, shows a process, a way, which is teleologically directed on fulfillment as wholeness. Life is shown in its integrity.

Daniel Filip

### **Christianity's Relationship with Roman Law During the Episcopate of Augustine**

Roman judiciary culture, starting from the earliest times, when the Roman Judiciary came into being, then the classical and post-classical (when St. Augustine lived), when Augustine lived and held office as a civil rights judge, represents a topic of research that has almost entirely been ignored so far; at the same time, probing his texts and trying to “re-invent” his works also represents a challenge at a time when his work is becoming more and more relevant. A large part of his texts remains hidden, as the judicial mechanisms (the Roman Judicial System has created institutions which are still present in our time), the peculiarities of the causes under discussion, the procedures and the sacramental formulae which governed the civil disputes represent an obstacle difficult enough to overcome by the philosopher, theologian and historian alike.

The organic judicial culture of the Romans and Christian dogma. The way in which the normative tradition accepts elements of the early Christianity and/or the other way around, that is the way the Christian world from the Empire accepted the elusive world of the Roman judicial repertoire represents the object of our research.



Elena Chiorean (Trezburcă)

### ***Otium* vs. *negotium* as foundation of the concept of solitude in Petrarch**

The concept of solitude, as elaborated by Petrarch in the treatise *De vita solitaria*, develops on the antagonistic structure of the concepts *otium* and *negotium*. These, in turn, contain notions and intellectual approaches found both in Latin Antiquity and in the Middle Ages, which attribute to loneliness a special dynamism by joining it with several other concepts such as: will, freedom and friendship. Each historical stage has a specific approach to the notions of *otium* and *negotium*, and in this sense Petrarch's contribution can be considered significant, even if not entirely new, because he attempts a plenary approach to the idea of solitude. This can be found in most of his works and especially in the mentioned treatise and in the work *De otio religioso*, which complements the lay perspective on solitude with the ecclesiastical one. Petrarch's writing, strongly influenced on this side by Cicero, Horace, Seneca or Augustine, presents the realization of this ideal by withdrawing from the city into nature, in the company of friends and illustrious predecessors. A dislocation in which both monk and scholar must devote themselves to study and writing.

Doru Băldean

### **Ethical solutions and applied techniques in situations of conflict between environmental philosophies**

In environmental movements and related problems there is a strong philosophy underlying the practical attitude of some people towards nature and the surrounding environment. Some want to eliminate all forms of man-made pollution, even if this could lead to the regression of civilization as we know it at this time, while others just want a cleaner and more sanitary human society, respectively a more consistent street hygiene. There are discussions and controversies related to the environmental impact of transport and animal agriculture. One of the issues that emerges in such situations is the following: what solutions or changes can be made to improve and harmonize environmental impact philosophies? Some people do not consider man-made pollution to be significant compared to the activities of volcanoes or other natural phenomena. Does the construction of a block of flats, for example, only have disadvantages (or can it also have benefits for the environment)? What does environmental protection mean in applied techniques? How can philosophical debate harmonize environmental ethics? The present paper projects a series of questions and potential solutions for situations of conflict between divergent environmental ethics. The methods employed in the research consist of analysis, case study and problematization (in the sense of questions and possible answers). The proposed solutions are not exclusive, but only have the potential to amplify the search imperative to optimize and harmonize environmental philosophies.