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BABEȘ-BOLYAI TUDOMÁNYEGYETEM
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TRADITIO ET EXCELLENTIA



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

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

Mirroring the Classics in the Contemporary Philosophical Thought

Cluj-Napoca, May 16-17, 2024

BOOK OF ABSTRACTS

Conference organized in collaboration with:
Center for Ancient and Medieval Philosophy
Center for Applied Philosophy
Department of Philosophy in Hungarian Language



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Scientific committee of the conference:

Alexander Baumgarten

Ion Copoeru

Márton Attila Demeter,

Mihaela Frunză

Dan Eugen Rațiu

Ciprian Mihali

Secretary of the committee

Vlad Ile



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CONFERENCE PROGRAM

Program at a glance

Thursday, May 16

9.30-10.00 Registration Room 140
10.00-11.00 Plenary Lecture I MAGDALENA MALECKA (Aarhus University, Denmark) – <i>Philosophical Perspectives on Values in Economics</i> Room 138/François Chamoux and online
11.00-13.00 Panel A. Phenomenology Moderator: Codruța Cuceu/Anton Crișan Room 138/François Chamoux and online
13.00-14.00 Lunch break Room 139
14.00-15.30 Panel B. Ethics and Socio-Political Philosophy Moderator: Frunză Mihaela Room 138/François Chamoux and online
15.30-16.00 Coffee Break Room 139
16.00-18.00 Panel C. Contemporary Philosophy Moderator: Ciprian Mihali Room 138/François Chamoux and online

Friday, May 17

9.30-10.00 Participant registration Room 140	
10.00-11.00 Plenary lecture II GRAZIANA CIOLA (Radboud University, Netherlands) – <i>Days of Future Past: On the Actuality of Medieval Rational Philosophy</i> Room 138/François Chamoux and online	
11.00-13.00 Panel D. From Late Antiquity to Renaissance Philosophy Moderator: Alexander Baumgarten Room 138/François Chamoux and online	11.00-13.00 Panel E. Past-Present Philosophical Approaches Moderator: Dan-Eugen Rațiu Room 124/Lucian Blaga and online
13.00-14.00 Lunch break Room 139	
14.00-15.30 Panel F. Metamorphosis of Ancient and Medieval Thought Moderator: Alexander Baumgarten	14.00-15.30 Panel G. Philosophy in Hungarian Language I Moderator: Péter-Alpár Gergely/Márton



Room 138/François Chamoux and online	Attila Demeter Room 124/Lucian Blaga and online
15.30-16.00 Coffee Break Room 139	
16.00-18.30 Panel H. Logic, Language and Knowledge Moderator: Mihai Rusu/Adrian Ludușan/Ile Vlad Room 138/François Chamoux and online	16.00-18.00 Panel I. Philosophy in Hungarian Language II Moderator: Péter-Alpár Gergely/Márton Attila Demeter Room 124/Lucian Blaga and online



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DETAILED PROGRAM

Thursday, May 16

Plenary Lecture I

Language: English

Time: 10.00-11.00

Moderator: Frunză Mihaela

Room: 138/François Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/89330129494?pwd=Z2o0RmoxQi84T3JPOWVsYmdxTzhndz09>

Meeting ID: 893 3012 9494

Passcode: 055902

10.00-10.05 Welcoming Remarks

Keynote lecture

10.05-10.40 MAGDALENA MAŁECKA (Aarhus University, Denmark)

Philosophical Perspectives on Values in Economics

10.40-11.00 Discussions



Parallel sessions

Panel A. Phenomenology

Language: English/Romanian

Time: 11.00-13:00

Moderator: Codruța Cuceu/Anton Crișan

Room: 138/François Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/89330129494?pwd=Z2o0RmoxQi84T3JPOWVsYmdxTzhndz09>

Meeting ID: 893 3012 9494

Passcode: 055902

On-site

11.00-11.15 NICOLAE GOJE, Babeș-Bolyai University

The Case for a Non-Cartesian Dualism [Eng.]

11.15-11.30 DAVID-AUGUSTIN MÂNDRUȚ, Babeș-Bolyai University

The Phenomenology of Rhythm in the Case of Early Mother-Infant Interactions[Eng.]

11.30-11.45 ALTA DAIAN, Babeș-Bolyai University

Towards a Modular Skill Theory. Skill Transmutability Across Musical Contexts[Eng.]

11.45-12.15 Discussions

12.15-12.30 CLAUDIA VARGA, Babeș-Bolyai University

Searching for Identity and Meaning – Lived Experience of People in Addiction Recovery [Ro.]

Online

12.30-12.45 IOANA GEOMOLEAN, Babeș-Bolyai University

From Antiquity to Agency: Alasdair MacIntyre's Conception of Free Will in the Light of Ancient Philosophy [Eng.]

12.45-13.00 Discussions

13.00-14.00 Lunch break - Room 139



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Panel B: Ethics and Socio-Political Philosophy

Language: English/Romanian

Time: 14.00-15.30

Moderator: Frunză Mihaela

Room: 138/François Chamoux

Link: <https://us02web.zoom.us/j/89330129494?pwd=Z2o0RmoxQi84T3JPOWVsYmdxTzhndz09>

Meeting ID: 893 3012 9494

Passcode: 055902

On-site

14.00-14.15 REEM ALKHATTAB, Babeș-Bolyai University

Humanitarian Intervention and Human Rights [Eng.]

Online

14.15-14.30 IUSTINA NEAGU, Babeș-Bolyai University

On the Need of Kantian Philosophy in the Era of Generative AI: Ethical and Technical Perspectives [Ro.]

14.30-14.45 ADRIANA VLAICU, West University of Timișoara

Alienation as a Social Construct [Eng.]

14.45-15.00 ILEANA DANIELA SUCIU, Babeș-Bolyai University

On the Paradox of Birth [Eng.]

15.00-15.30 Discussions

15.30-16.00 Coffee Break



Panel C. Contemporary Philosophy

Language: Romanian

Time: 16.00-18.00

Moderator: Ciprian Mihali

Room: 138/François Chamoux

Link: <https://us02web.zoom.us/j/89330129494?pwd=Z2o0RmoxQi84T3JPOWVsYmdxTzhndz09>

Meeting ID: 893 3012 9494

Passcode: 055902

On-site

16.00-16.15 DIANA-MARIA MIHEȘ, Babeș-Bolyai University

Unraveling the Self: How Postmodern Philosophy Reshaped the Narrative of Personal Identity [Ro.]

16.15-16.30 DORU LAUREAN BĂLDEAN, Babeș-Bolyai University

Two Concepts from the Classics in Contemporary Philosophy [Ro.]

16.30-16.45 CAȘVEAN EMANUEL, Babeș-Bolyai University

Mutations of the Sacred in Postmodern Philosophy [Ro.]

Online

16.45-17.00 CSILLA-ZSUZSÁNNA MÁTÉFY, Babeș-Bolyai University

Morality and Freedom in the Context of Current Catastrophic Situations [Ro.]

17.00-17.40 Discussions



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Friday, May 17

Plenary Lecture II

Language: English

Time: 10.00-11.00

Moderator: Frunză Mihaela

Room: 138/François Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/83409898755?pwd=MVhVQm1SWVFJM21hUnp6TE1aVJpdz09>

Meeting ID: 834 0989 8755

Passcode: 077981

10.00-10.05 Welcoming Remarks

Keynote lecture

10.05-10.40 GRAZIANA CIOLA (Radboud University, Netherlands)

Days of Future Past: On the Actuality of Medieval Rational Philosophy

10.40-11.00 Discussions



Panel D. From Late Antiquity to Renaissance Philosophy

Language: English/Romanian

Time: 11.00-13.00

Moderator: Alexander Baumgarten

Room: 138/François Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/83409898755?pwd=MVhVQm1SWVFJM21hUnp6TE1aVJpdz09>

Meeting ID: 834 0989 8755

Passcode: 077981

On-site

11.00-11.15 ILEANA CORNEA-LUCA, Babeș-Bolyai University

The Bad Peace and the Good War. Rhetoric of Duplicity in Augustine, from De Civitate Dei to Epistola 185 [Eng.]

11.15-11.30 CHIOREAN ELENA, Babeș-Bolyai University

Ancient Sources Found in Petrarch's Work [Eng.]

11.30-11.45 MIRELA NICULESCU, Babeș-Bolyai University

Fragility of Human Beings and Weakness of Will in the Works of Augustine of Hippo [Eng.]

11.45-12.00 DRAGOȘ CĂTĂLIN BUTUZEĂ, Babeș-Bolyai University

The Role of Skepticism in the Thought of Michel de Montaigne. Contemporary Exegesis [Ro.]

12.00-12.40 Discussions

13.00-14.00 Lunch break Room 139



Panel E. Past-Present Philosophical Approaches

Language: Romanian

Time: 11.00-13.00

Moderator: Dan-Eugen Rațiu

Room: 124/Lucian Blaga and online

Online access: MsTeams

Link: <https://teams.microsoft.com/l/meetup-join/19%3a0b1d8d8349aa4560b2f85c7af5032b24%40thread.tacv2/1715603894464?context=%7b%22Td%22%3a%225a4863ed-40c8-4fd5-8298-fbfb7f13095%22%2c%22Oid%22%3a%22b342f8cd-e724-4ceb-a64d-6405a285592c%22%7d>

ID: 359 232 083 735

Code: 3uNcxy

Online

11.00-11.15 MIȘCOL ANDREI BOGDAN, Babeș-Bolyai University

Phenomenology and Ontology in Edmund Husserl's Thought [Ro.]

11.15-11.30 ALEXANDRA ȘTETI, Babeș-Bolyai University

The Social Effects of Narrative in the Game "Home Sweet Home" [Ro.]

11.30-11.45 IULIA PUȘCAȘU, Babeș-Bolyai University

Creating with AI: On Recent Debates About Authorship [Ro.]

11.45-12.00 RADU ANDREESCU, Babeș-Bolyai University

Plausible Impossibilities: From Aristotle's Poetics to AI-generated Images [Ro.]

12.00-12.15 CRINA PODINĂ, Babeș-Bolyai University

A Phenomenological Dream Analysis [Ro.]

12.15-13.00 Discussions

13.00-14.00 Lunch break Room 139



Panel F. Metamorphosis of Ancient and Medieval Thought

Language: English/Romanian

Time: 14.00-15.30

Moderator: Alexander Baumgarten

Room: 138/François Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/83409898755?pwd=MVhVQm1SWVFJM21hUnp6TE1aVJpdz09>

Meeting ID: 834 0989 8755

Passcode: 077981

Online

14.00-14.15 FLORIN CHERMAN, Babeș-Bolyai University

The Problem of Being in the Middle Ages: An Essay on Medieval History of Being [Eng.]

14.15-14.30 ALEXIS DEODATO S. ITAO, University of Santo Tomas

The Educational Significance of Homoiōsis Theōi in Plato [Eng.]

14.30-14.45 DANIEL FILIP, Babeș-Bolyai University

On the Eternal Punishment. Considerations On the 14th Book of the Treatise On the Holy Trinity [Ro.]

14.45-15.00 CÂNDĂ ALEXANDRU-IOAN, West University of Timișoara

A Journey of Philosophical Positioning on Numinous. Between Classical Being-Within-Truth and Phenomenological Being-Within-Sacred [Eng.]

15.00-15.30 Discussions

15.30-16.00 Coffee Break



Panel G: Philosophy in Hungarian Language I

Language: Hungarian

Time: 14.00-15.30

Moderator: Gergely Péter-Alpár/Márton Attila Demeter

Room: 124/Lucian Blaga and online

Online: MsTeams

Code: npfpznl

On-site

14.00-14.15 MONIKA RANCZ, Babeş-Bolyai University

The Mute Singer and the Blind Painter. Paradoxes from the World of Images [Hu.]

14.15-14.30 EVELIN VERES, Babeş-Bolyai University

John Stuart Mill and the Concept of Individual Liberty [Hu.]

14.30-14.45 NOEMI BIRO, Babeş-Bolyai University

The Challenges of Gender Mainstreaming - Between Theory and Practice [Hu.]

14.45-15.00 ANDRAS ARON IVACSON, Babeş-Bolyai University

I Put Down the Brush and Sighed Deeply: Trauma Processing on Carved Seals of the Ming-Qing Transition [Hu.]

15.00-15.30 Discussions

15.30-16.00 Coffee Break



Panel H: Logic, Language and Knowledge

Language: English

Time: 16.00-18.30

Moderator: Mihai Rusu/Vlad Ile/Adrian Ludușan

Room: 138/François Chamoux

Online access: Zoom

Link: <https://us02web.zoom.us/j/83409898755?pwd=MVhVQm1SWVFJM21hUnp6TE11aVJpdz09>

Meeting ID: 834 0989 8755

Passcode: 077981

Online

16:00-16.15 PRANCIŠKUS GRICIUS/ŽIVILĖ PABIJUTAITĖ, University of Oxford/Vilnius University

Ancient and Medieval Roots of Contemporary Tense Logic [Eng.]

16.15-16.30 LUIS BARTOLO ALEGRE, Ludwig-Maximilians-Universität

Was Aristotle a classical logician? [Eng.]

16.30-16.45 LU HAO, ShangHai University of Finance and Economics

C. I. Lewis's Foundationalism [Eng.]

On-site

16.45-17.00 HOREA RUSU, Babeș-Bolyai University

NHST – Perspectives over contemporary inferences in statistics [Eng.]

17.00-17.30 Discussions

17.30-17.45 MARIA SIDĂU, Radboud University

A debate on time across time: Apollinare Offredi's critics on Peter of Mantua [Eng.]

17.45-18.00 GABRIEL ANDRES MOLERO, Radboud University

Veritas complexa and veritas incomplexa in John Buridan and Marsilius of

Inghen [Eng.]

18.00-18.30 Discussions



Panel I: Philosophy in Hungarian Language II

Language: Hungarian

Time: 16.00-18.30

Moderator: Gergely Péter-Alpár/Márton Attila Demeter

Room: 124/Lucian Blaga and online

Online: MsTeams

Code: npfpznl

Online

16.00-16.15 BAKCSI BOTOND, Babeş-Bolyai University

Strategy and/or norm? On Michel Foucault's theory of power [Hu.]

16.15-16.30 BALINT CSABA, Babeş-Bolyai University

Paradoxes in Economic Ethics [Hu.]

16.30-16.45 DEZSI KINGA IBOLYA, Babeş-Bolyai University

*The Situation of The Roma Community in the Context of Multiculturalism and
Minority Rights* [Hu.]

16.45-17.15 Discussions

17.15-17.30 HUSZTIG ROBERT, Babeş-Bolyai University

Chaos and Order in the Philosophy of Death by Karl Rahner [Hu.]

17.30-17.45 SZILÁGYI BOTOND, Babeş-Bolyai University

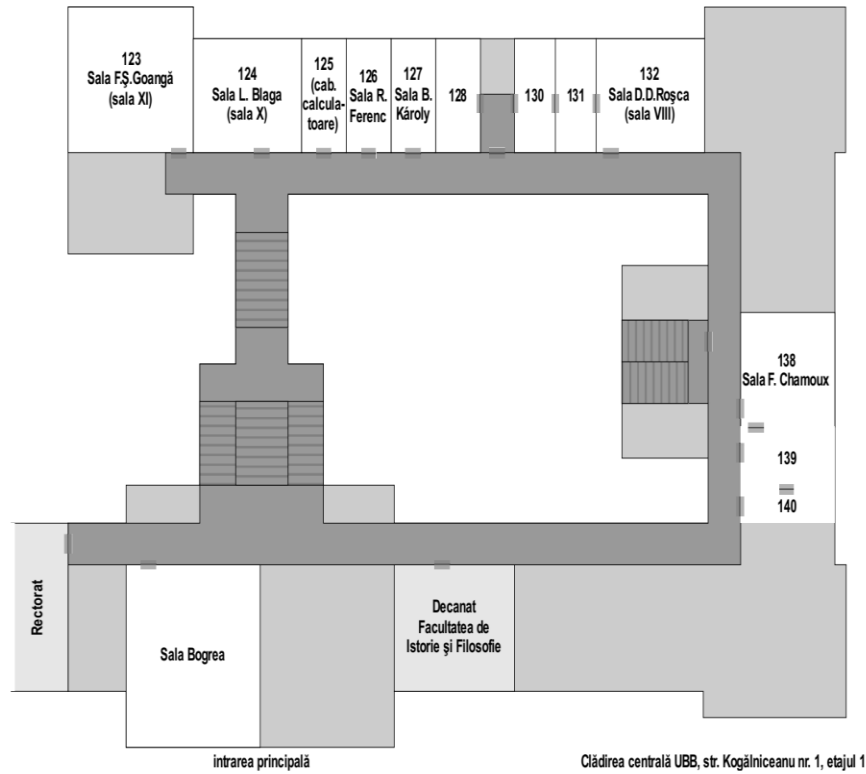
*The Debate Between Michael Heinrich and Fred Moseley Concerning Marx's
Theory of Value* [Hu.]

17.45-18.05 Discussions



On-site access

UBB headquarters, Str. M. Kogălniceanu 1, 1st floor, rooms: 124, 138, 139, 140





Abstracts

David-Augustin Mândruț

The Phenomenology of Rhythm in the Case of Early Mother-Infant Interactions

This contribution investigates the phenomenon of rhythm in the case of early mother-infant interactions. To accomplish this task, I will first need to draw on phenomenological and psychoanalytical sources that address the issue of rhythmicity. Therefore, Henri Maldiney's comprehensive interpretation of rhythm will be evoked, alongside theories coming from certain psychoanalytical authors, such as Donald Winnicott, Frances Tustin, and Daniel Stern. Let me now describe the way in which my argumentation will unfold. In the first section of this contribution, I am going to analyze Maldiney's aesthetics of rhythm, which will be the starting point for virtually every discussion that is going to develop afterwards. The French phenomenological author suggests that the key feature of rhythm is that it marks the passage from chaos to order (which he calls form). In the case of Donald Winnicott, I am going to consider the rhythmical quality of his notion of maternal holding, and at the same time, I will be trying to prove that rhythm is the missing key component in his theory of the "fear of breakdown". Therefore, rhythm would be the element that enables the infant to cope with the traumatic event which causes the breakdown (the disruption of going-on-being, in Winnicott's terms). Marc Richir's theory of the exchange of gazes between mother and infant will be also mentioned, because in Richir's thematization, one could link the issue of rhythm with that of the sublime and the phenomenological awakening of the infant to the world. In his phenomenology, Marc Richir connects the issue of the sublime with that of the abyss, whereas Henri Maldiney states explicitly that rhythm is the way in which one could encounter the chaos without falling forever (as in the "fear of breakdown"). This will lead me to Frances Tustin's theory of the "rhythm of safety", by virtue of which I will be trying to demonstrate that rhythm is the essential feature of the infant's feeling of basic security. Nevertheless, Daniel Stern's theory of affect attunement and the dynamic forms of vitality will prove themselves to be crucial for our thesis, because these core concepts which he proposed throughout his work reveal once again that rhythm is a pervasive feature of virtually every authentic intersubjective encounter.

Reem Alkhatab

Humanitarian Intervention and Human Rights

Today we live in an era that we can call "the era of human rights." With development, interest in human rights has increased, especially after the Universal Declaration of Human Rights and the establishment of the United Nations. The "humanitarian intervention" emerges as one of the mechanisms that the international society depends on to protect human rights. Its goal is to alleviate human suffering. Even though the intent is to halt human suffering, the moral dilemma is that it inevitably brings a certain degree of harm to innocents when it deploys deadly force. This is why virtually every serious scholarly treatment of humanitarian intervention argues that humanitarian intervention should be reserved for extreme cases only to avoid doing more harm than good. In this paper I am attempting to answer the question: Do humanitarian intervention enhance human rights or violate them more broadly? Humanitarian intervention presents a difficult moral dilemma: First, through the use of military force it is tantamount to war, which



disrupts international order, destroys human life, and brings about human suffering. Second, humanitarian intervention may be morally desirable insofar as it is the only way to rescue innocent people from gross mistreatment by abusive authorities. Both positions take human life as the fundamental value worth preserving.

Ileana Cornea-Luca

The Bad Peace and the Good War. Rhetoric of Duplicity in Augustine, from *De Civitate Dei* to *Epistola 185*

During the fourteenth century, the Spanish Inquisition was wreaking havoc both on Jewish Communities and on the growing community of the recently converted Jews to Christianity, the so-called *Conversos*. They were regarded with suspicion by the inquisitors for not being truly dedicated to their new religion, but still observing the Mosaic Law and being hidden Judaizers. Violence, massacres, bonfires. Everything ending in the expulsion from Spain, in 1492. What led to this? How could Christians, in the name of love, kill people of another religion? How could they violate the sixth commandment? *Thou shalt not kill*.

According to Léon Poliakov, the Inquisition was not a Spanish invention. Obviously, Inquisition appeared much earlier, in the twelfth century, in France, with the purpose of fighting against heresy, particularly among Cathars and Waldensians. But, as Poliakov claims (and besides him, so does Giovanni Filoramo, later on), long before the first "sounds" of combat against heresy were even heard, one could find in Augustine's works the idea of "moderate persecution" (*temperata severitas*). Poliakov used *Epistola 93* as an example. However, the idea of the temperate persecution, or rather the just persecution, as opposed to the unjust persecution, is better underlined by Filoramo in his commentary on *Epistola 185*. Both letters were approaching the problem of the "donatist danger". But while in *Epistola 93* to Vincentius, written in 408, Augustine limits himself to the subject of persecution, in *Epistola 185*, written in 417, at a time when Augustine had already started to work on *De Civitate Dei*, one will find also the duplicatory idea of both the good and the bad peace, that echoes in *De Civitate Dei*, Book 9. The way Augustine justifies war and persecution will be reflected later on in Crusades and Inquisition.

Therefore, I would like to focus on the rhetoric of duplicity in Augustine's mentioned works and the impact they had on the Early Middle Ages.

Alexandra Șteți

The Social Effects of Narrative in the Game "Home Sweet Home"

When we analyze video games, we are tempted to consider the gameplay, the challenges they bring, and perhaps we pay too little attention to what they actually want to convey. Perhaps the most important component of games is represented by narrative—through it, ideas are transmitted, it communicates the game's main purpose, and it ensures a conversation between the game as a finished product and the player as an interacting individual. In the early days of the video game industry, the focus was strictly on solving puzzles and problems. However, the evolution of narrative that we have reached in the present automatically shifts the paradigm in which players relate to aspects of empathy, social and cultural influences, and more. With such complex stories, coupled with the direct action of the player that drives the unfolding of the narrative, games can have a significant influence on the masses. This influence can be either negative or positive. It has probably never been easier to educate people on complex issues such as gender identity, racism, psychological problems, trauma, and more. However, education is not the sole effect that video games can have. There are also negative effects that some players may experience, including addiction, increased aggression, social isolation, anxiety, and more. These



are subjective phenomena, which primarily concern the individual. My interest, however, lies in the social effects that types of narratives can have, and how they modify or affect the social perceptions of players. To analyze this, I will use the game "Home Sweet Home," released in 2017, a survival horror game that incorporates elements from Thai folklore, which is relevant as it employs a narrative meant to shock. Objects and details are presented in a manner characteristic of the Thai environment. It is also interesting to observe how the aesthetics and traditions of this environment intersect with the protagonist's personal history. My goal is to determine whether this game has increased interest in Thai culture, analyzing the impact it had in the digital environment.

Lu Hao

C. I. Lewis's Foundationalism

C. I. Lewis has been a primary target of criticism as an empirical foundationalist since Sellars's critique of the myth of the given. However, this view does not fully capture the complexity of Lewis's epistemology. In fact, Lewis adheres to a formal foundationalist approach similar to Sosa's. He holds that all empirical knowledge rests on the given. However, he does not accept some of the elements of what we might call standard foundationalism. In particular, his attitude towards the idea of whether foundation involves certainty is ambiguous. And he denies that the connection between the given and empirical beliefs is inferential. Sosa proposes replacing inferential relations with supervenience relations that ultimately ground knowledge in non-cognitive intellectual virtues. Similarly, Lewis suggests replacing the inferential relation with the interpretive relation, which ultimately ground knowledge in non-cognitive given. According to Lewis, knowledge is an interpretation of the given.

Ioana Geomolean

From Antiquity to Agency: Alasdair MacIntyre's Conception of Free Will in the Light of Ancient Philosophy

This article explores the philosophical underpinnings of Alasdair MacIntyre's conception of free will, focusing on its profound inspiration from ancient philosophers, particularly Aristotle and Thomas Aquinas. MacIntyre, a central figure in contemporary moral and political philosophy, critiques the fragmented moral landscape of modernity, advocating for a return to a virtue ethics framework deeply rooted in classical traditions. Unlike the conventional discourse on free will, which often centers on the dichotomy between determinism and libertarianism, MacIntyre's perspective shifts the focus towards moral agency within a community and tradition-bound context.

We begin by delineating MacIntyre's critique of the Enlightenment's individualistic approach to moral reasoning and its implications for the contemporary understanding of free will. MacIntyre's revival of Aristotelian ethics, with its emphasis on the telos (purpose) of human life and the cultivation of virtues, offers an alternative framework where free will is exercised in the pursuit of the good life, understood as flourishing within a community.

The article then examines how MacIntyre integrates Aristotle's notion of virtues and Aquinas's emphasis on moral reasoning into his conception of agency. This integration positions moral agency not as an abstract, isolated exercise of will but as a narrative journey towards fulfilling one's purpose within the fabric of communal practices and traditions.

Further, we analyze MacIntyre's transgression of the modern philosophical canon through his rejection of moral subjectivism and relativism, advocating for objective standards of the good rooted in communal practices. This move challenges the liberal individualistic paradigm,



proposing that true moral agency and, by extension, the exercise of free will, are deeply interwoven with the narratives and ethical frameworks of specific communities.

Finally, the article discusses the implications of MacIntyre's ideas for contemporary debates on free will, suggesting that his approach offers a rich, albeit less explored, pathway to understanding human freedom and moral responsibility. By situating free will within the context of moral virtues and community life, MacIntyre not only draws inspiration from ancient philosophers but also provides a compelling critique of and alternative to the prevailing modernist perspectives on autonomy and moral choice.

Alexandru-Ioan Cînda

A Journey of Philosophical Positioning on Numinous. Between Classical Being-Within-Truth and Phenomenological Being-Within-Sacred

Over time, the sacred found itself – and later positioned itself – as an essential *given* of the socio-cultural structure and dynamics in the form of religious beliefs, offering – and *offering itself* – ambivalently as an engaging mechanism for the individual, but also integrative towards an aseity of non-differentiated absolutes. Paying tribute to the magical-religious framework, the first philosophical approaches on the sacred focused especially on the problem of *being* – especially its positioning towards absolute principles, the most important of which was the one in relation to the truth. Under the impulse of Christianity, a special philosophical thought was that of Neoplatonism (especially through Plotinus, Porphyry and Proclus) in which various themes on the deity as One are approached: His nature, uniqueness, unity and – especially – on ways of knowing God's. Also, in classical thought, there are the theologians-philosophers – from Dionysius the Areopagite and Augustine to Thomas Aquinas – who, in addition to the practical themes of theological analysis, philosophically focused on the nature of the Being of God, the knowledge of divinity and the encounter with the sacred. From all these classical positionings emerges a philosophy centered on being which, through the discursive method superimposed on the study of the sacred and being, will in fact impose a positioning of being as *being-withintruth*. Later, Rudolf Otto devoted himself to the numinous, defining and analyzing its essential aspects (*tremendum, stupor, mirum, fascinans, I, energicum, colossal*), but also its attributes and the suprapersonal element in the numinous (like *Paramātmān* – Oversoul in Indian thinking – versus *rûah/πνεῦμα* – Spirit in Judeo-Christianity). Modern thought – especially that of the phenomenological school – has also focused on the sacred and religion, having its starting point in the conceptual developments on the spirit/being of Husserl, Hegel, and Heidegger. If their dedication to the religious experience was not central, for later phenomenologists – Ricœur, Henry, Chrétien, Marion, or Velasco – the sacred becomes a predilection that positions a *beingwithin-sacred* (co-)manifest and (co-)tuned, discovered in its relational aspects (language, intuition, openness etc.) All this travail of acceptance and interpretation of the sacred ended up legitimizing a niche of phenomenology that continues to prove conceptually attractive and surprisingly actual.

Andrei Bogdan Mișcol

Phenomenology and Ontology in Edmund Husserl's Thought

In this paper I examine the Husserlian phenomenology and its relations with a possible ontology that the great German philosopher cultivated it as a project, an undeclared ontology. Husserl's expression of the "ultimately and truly absolute" as a "primeval source" is not explained by a declared ontology and the concept of the "continuum" is in the same situation.



Claiming that the roots of all ontologies seem to belong in phenomenology, Husserl appears to proclaim the uselessness to develop any ontology. The analysis of the possible development of the Husserlian concepts of "absolute" and "continuum" shows that it would have led Husserl either to an ontology or to the overcoming and dismantling of the phenomenology; because the Husserlian phenomenology and the ontology are actually incompatible. Perhaps that is exactly what he wanted to avoid.

The guiding thread of the text is that the Husserlian phenomenology is not fully realized as an authentic philosophy without a declared ontology or a clear statement about the relations between the phenomenology and the ontology.

Csilla-Zsuzsánna Mátéfy

Morality and Freedom in the Context of Current Catastrophic Situations

In the last four years there were two significant catastrophic situations by which we were affected in our area: Covid-19 pandemic and the war in Ukraine. Firstly, the pandemic began in 2020, with two intense years full of restrictions, followed by the invasion of Ukraine by Russia, in 2022. Both situations induced anxiety and fear in our everyday lives, we all felt sometime that everything is insecure. There were different measures introduced in both situations, which were the cause of many questions, both moral and political ones. Firstly, raised the question if these measures can be considered ethical and acceptable or they are out of range. Secondly, people raised the question if these measures affect our freedom, if introducing these restrictions on our own lives or applying them to other countries (which also has an effect on ours too) are actually a path that leads to lose our freedom. In this article, I will present different ethical and political theories and I will also examine both situations in order to find answers to the raised questions.

Nicolae Goje

The Case for a Non-Cartesian Dualism

Rene Descartes is widely considered as the founder of the modern formulation of dualism. His legacy, his conclusions and methods, while enduring in continental philosophy, for example in Husserl's phenomenology, have been largely ignored by science, even though Descartes contributed to the mechanical philosophy (Wright, Bechtel:2008, p.32) and consequently set aside by analytic philosophy until recently. The contemporary formulation of dualism has undergone some conceptual and methodological changes. Thomas Nagel (1974, p.435) calls the mind-body problem intractable because of consciousness. David Chalmers (1996: Ch.3.2) discusses the inadequacies of reductive explanations, concluding that consciousness must be something over and above physical reality, so in order to preserve consciousness one must allow it as a primitive or fundamental in the ontology or nature (2003: p.135).

Neither of them (nor most of philosophers of mind), however, embrace the idea of the Soul, the notion that Mind, Self, or Ego is a simple substance, or even a substance at all. Nagel (1974, p.436) holds that rather the organism (or the brain) is the subject of the conscious experience. But how can it be, as we have already divided body and mind (as Descartes also insisted many times)? John Searle's chinese room argument (2004: p.89-92) also works for this case, as neither the mechanism, nor the room as a whole really understands chinese (by itself), therefore understanding/cognition (unlike that of an A.I. or an unconscious brain) is accompanied by consciousness. Chalmers's property dualism (1996: p.125) also may not hold, since, as he himself observes, a physical system that is described by structure and dynamics can only produce more of the same structure and dynamics, not an entirely new kind of property.(2003:p.120)



A solution may be to consider the mind as a complex substance, and the self not as an entity separate from its contents, but as the unifying principle(s) of consciousness, a solution found also, in a way, in Kant. (2009: § 16, p.128)

The issue of the relationship of the mind to the external world is also tackled by Descartes (1997: p.70-81). He considers the world, and also the body as mechanical (as does today's science). Thus, all ideas are in the mind and represent more or less accurately the external world (as psychological illusions demonstrate). This parallels the conception of neuroscience of the mind as a controlled hallucination. (Dehaene:2014, ch.5).

Diana-Maria Miheș

Unraveling the Self: How Postmodern Philosophy Reshaped the Narrative of Personal Identity

This paper and conference presentation explore the profound philosophical viewpoints of Jacques Derrida, Michel Foucault, Gilles Deleuze, and Judith Butler, investigating the enduring impact of their seminal contributions on modern narratives concerning individualism and identity. Amidst an abundance of self-help literature that promotes fixed identities, this paper presents an alternative perspective by contending that the essence of our existence is a perpetual shift rather than sloth impeding personal development. By examining the interplay between internal and external experiences and power dynamics, this investigation offers a materialistic philosophical perspective in order to decipher the intricate nature of identity. As opposed to advocating for an immutable identity, postmodernists collectively emphasize the fluidity of the self and promote a perpetual state of transformation. This paper presents a critical evaluation of the ways in which these philosophers have influenced our current understanding of the self and suggests potential pathways through which their influence could shape future narratives.

The discussion goes beyond theoretical considerations by incorporating perspectives from gender studies to emphasize the applicability of these philosophical concepts to challenging established norms. The paper argues against the concept of a fixed identity and promotes a more nuanced understanding of self-discovery. By challenging societal constraints to conform to rigid self-images, the work ultimately seeks to stimulate reflection on the significance of recognizing and commemorating the ongoing process of becoming.

Mónika Rancz

The Mute Singer and the Blind Painter. Paradoxes from the World of Images

If we approach paradoxes from the perspective of images, it becomes clear that we should not see in them anomalous, erroneous, or dead-end thinking. Paradoxical phenomena are inherent in the complexity of knowledge, and as such, it is worth looking at how they can contribute to the unravelling of the pictorial mode of being. In my presentation, I define three paradoxes related to the nature of the image, which I do not aim to resolve – I believe genuine paradoxes cannot be resolved – but rather to explain, interpret, primarily considering them from the perspective of hermeneutic understanding. My conclusion is that in the silent language of the image, it lies about the truth, showing what is essentially unseen.

Doru Laurean Băldean

Two Concepts from the Classics in Contemporary Philosophy

Inspired by the works of the classics in the field of philosophical debates with young people and with those who were interested in the subjects discussed by the participants, today we propose and conduct somehow similar philosophical meetings in which are debated and discussed the



topics which are considered important in our days. In such debates and discussions we apply two classical concepts borrowed from classics: "ethos" and "techne". Both of them are consistently used by Classics in their work. We use the ethos concept for stating the rules of our discussions in order to convince the participating audiences and debaters that the meeting is trustworthy, knowledgeable and well-meaning. Techne concept is applied to support and sustain the ethos by referencing relevant experience, using methods and material means that will gain confidence and meaning. When referencing the experience that is supposed to boost trust during discussions we explain our credentials, our studies of patterns and topics, as well as the best sources found to show that we are confident and familiar with the subject that is debated during the meeting. During the presenting phase of the meeting is important to speak and to be dressed professionally in order to boost the audience's confidence in the speaker. Applied "techne" in writing the reports after the meetings consists in making sure the documents have a professional tone and are also error-free, which means also that they are revised and well prepared. Techne as method of developing the contemporary philosophical meetings can also enhance the ethos by applying pathos and logos to the discussion. The two main concepts ethos and techne borrowed from the classics are applied and used in our case study meetings. The latter ones are made to further develop contemporary philosophical thoughts and to train the young participants in critical thinking. Specific discussion topics in our meetings are environmental philosophies, nature, animals, mobility, robots and art.

Dragoș Cătălin Butuzea

The Role of Skepticism in the Thought of Michel de Montaigne. Contemporary Exegesis

Michel de Montaigne, the sixteenth century French essayist, develops the skeptical theories especially in the longest chapter of his *Essais*, "Apology for Raymond Sebond." He relates the subject to the medieval work that himself translated, Raymond Sebond's *Theologia naturalis*. The French philosopher discusses faith and reason, in the context of Renaissance philosophy, starting from ancient philosophy – Xenophon, Cicero, Sextus Empiricus, Diogenes Laertius, Saint Augustine, Lucretius – through the medieval one – Thomas Aquinas, Nicholas of Cusa. The skeptical theories will also appear in other chapters, this time related more to the philosophy of experience, and less to the philosophy of science, of knowledge.

The main goal of the article is a map of studies on Montaigne's skepticism. We will start from the "classic" scholars, that were concerned either with the dating of skepticism in Montaigne's thought (F. Strowski and Pierre Villey), or with Montaigne's skeptical position in the context of Renaissance skepticism (Richard Popkin), or with Montaigne's inclusion in classical skeptic currents (Kellerman, Limbrick, Gierczynski).

The second goal of the article is to find the role of skepticism in Montaigne's thought, especially in the philosophy of experience that he developed in the last book of the *Essays*. We will thus follow the recent studies on the originality of Montaigne's skepticism: skepticism as a link between experience and reason (Cristian Cavailé); as a contradiction towards a metaphysics (Jan Miernowski); as an original form, different from the ancient one (Frédéric Brahami); pyrrhonism as a rhetorical device (Ian Maclean) or as an anti-dogmatic method (Marcel Conche).

Along with the critical analysis of exegesis, we will also verify our own hypothesis, Montaigne's skepticism as a mental exercise of balance (according to his motto *What do I know? /Que sçay-je?*), within his original philosophy of experience.



Maria Sidău

A Debate on Time Across Time: Apollinare Offredi's Critics on Peter of Mantua

The logical debate on the instant of change, i.e., the analysis of sentences about beginning and ceasing, caught the attention of several late-medieval and Renaissance writers, belonging to both the so-called Continental and English traditions. Reverberations of this discussion can also be found at many universities across Europe, including centers like the one in Pavia, that are still relatively less studied. The purpose of this contribution is to reconstruct the debate culture that existed at the University of Pavia during the 15th century, focusing on the specific discussions on the instant of change.

In order to accomplish this objective, I will address the response given by Apollinare Offredi (d. 1500) to Peter of Mantua's (d. 1399/1400) *De primo et de ultimo instanti*. The work of Peter was a well-known text in Italy, receiving plenty of attention between the 14th and 15th centuries. This work was received in Pavia and triggered the critical reaction of Apollinare Offredi through his *De primo et ultimo instanti in defensionem communis opinionis adversus Petrus Mantuanus*.

Although Alain de Libera examined this debate in 1980, a new review and a new contextualization within the philosophical tradition at Pavia are needed. In order to shed more light on the intellectual practices, influences, and debate tradition of 15th-century Pavia, I will analyze Offredi's reaction to Peter of Mantua on two levels. First, I will reconstruct the framework of this debate by tracing its sources. So far, there is no clear picture of the works and ideas circulating in this center at this time. The English influence has already been acknowledged [Libera, 1980; Lawn, 1992], but not much is known about nominalism in Pavia, nor about which of the *nominalium viae* was represented. Therefore, I shall first give a first account of the influence of the 14th c. Parisian nominalist tradition that existed in Pavia. Second, I will offer a comparative historical and conceptual analysis of both Peter of Mantua's and Apollinare Offredi's texts. In doing so, I will determine to what extent the "debate", across time, between Peter of Mantua and Apollinare Offredi relies on the assimilation of different traditions. This will provide a better understanding of the circulation, reception, and dialectical crosspollination of Oxonian and Parisian logical ideas in 15th c. Italy.

Radu-Cristian Andreescu

Plausible Impossibilities: From Aristotle's Poetics to AI-generated Images

What can Aristotle's *Poetics*, a fourth century BC text dealing mainly with dramatic theory and the literature of that time, teach us about the fictional world of images generated today by Artificial Intelligence systems based on text-to-image models? In my talk, I would like to suggest that, leaving any details of modal logic and metaphysics aside, a certain concept of "plausible impossibility" and a certain principle of verisimilitude are still useful for drawing the boundary between the mere failure of the machine to adequately represent something (such as the famous anatomically inaccurate representations of hands generated by AI services) and the construction of artistically valuable visual fictions that allow the beholder to suspend their disbelief as in the case of a credible yet fictitious story. I think this distinction allows us to account for contemporary artists' choices regarding the artistic and aesthetic quality of the outcomes of the AI-based tools they use. I will illustrate the relation between the possible, the impossible, the plausible, the ideal and the marvellous by referring to two AI-related creations: Philip Wang's *This Person Does Not Exist*, an online exhibition featuring portraits of non-existent people, and Philip Toledano's *Another America*, a series of images depicting fictitious and surreal events from a dystopian version of 1940s and 1950s America.

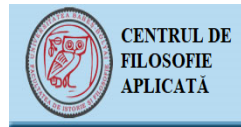


I argue that by seeking the plausible or the ideal, AI-generated art seems to illustrate the very nature of art’s fictionality defined thousands of years earlier in Aristotle’s *Poetics*: art imitates things not only as they are, but also (or more importantly) as they could be and as they should be. While the images AI generates are governed by the same limits of possibility defined by insurmountable impossibilities (such as the visual representation of a square circle), they might still succeed in depicting the “impossible” in a quasi-Aristotelian sense, which is not to be confused with the implausible and which, provided it is artistically convincing or credible, is, on the contrary, preferable to an unconvincing possibility. Although verisimilitude concerns the plausible chain of causes and effects in a narration or a dramatic plot, it is not unusual for Aristotle to draw a parallel between poetry and painting, given their shared nature as imitations (i.e. representations). One might even say that Aristotle seems to be referring to the same principle that we find in the case of idealized images of non-existent people produced by AI when he writes: “<it may be impossible> that people should be as Zeuxis painted them, but it is ideal, since a paragon should be of higher stature”. However, in the case of AI, the plausible and the ideal are rather subjective interpretations by the human mind – which also determine the artist’s decision to accept or reject an AI creation – insofar as the more or less predictable results of the machine, as Noam Chomsky puts it, do not actually derive from the *necessity* of a causal, logical or moral law according to which the human mind works.

Iustina Neagu

On the Need of Kantian Philosophy in the Era of Generative AI: Ethical and Technical Perspectives

Since the evolution of computational and communication technologies, the world becomes a global village: society and environment are seen through digital perspectives of faster and wider industrial revolutions that become widely available and influence daily our lives. Generative AI dynamically trained and used on billions of blurred knowledge graphs’ multimodal elements becomes a growing technological presence with impact. New scientific and regulatory debates address, alongside the opportunities of Generative AI presence in economy and society, the challenges that could, on one side, reinvent technologies and the humanity through the Singularity hypothesis, and on the other side, open its availability for unethical, improper, or illegal use of black-box learning. Within dynamically challenging tsunami of big data, information and knowledge systems, the need of contemporary wisdom captured within AI could benefit from the well-known and visionary ethical yet traditional philosophical foundations. The need to adapt the technology based on well-known and accepted logics to unsafe, opaque decisions finds solid foundations in philosophical ethics. This paper critically reviews recent scientific articles on AI challenges, the Kantian perspective, and Ethics foundations that argue the need of Human in the Loop for the current progresses of Generative AI. The role of Kantianism in the ethical perception of AI and its accent on reason and reasoning for ethics, as well as other traditional ethical theories such as Theory of Virtue and Utilitarianism, arguably request the presence of human values at the centre of AI and justify the argument of this paper that current challenges of transparency, explainability, fairness, responsibility of AI technologies can be addressed by consistent transitions from data-centred technologies to humancentred and scientifically quantifiable solutions for the next industrial revolution(s). The paper includes case studies of ethical and common-sense challenges for the use of black-box models in healthcare, paediatric robotics, also refers to other potential applications such autonomous decision making or creativity. The paper ends with arguments and open questions on opportunities and challenges for AI and Philosophy scientists with a focus on ethical aspects of IA technologies.



Gabriel Andres Molero

***Veritas complexa and veritas incomplexa* in John Buridan and Marsilius of Inghen**

The aim of this presentation is to show how John Buridan and Marsilius of Inghen distinguish between two notions of truth: *veritas complexa* and *veritas incomplexa*. Both authors discussed this in their Questions on Aristotle's Metaphysics. More specifically, in the question on "whether the comprehension of the truth of things is possible to us". Both Buridan and Marsilius distinguish between an ontological notion of truth (*veritas incomplexa*), which equals to the truth or being of the objects of the world, and a propositional notion of truth (*veritas complexa*), whose comprehension is threefold in the same way propositions are (mental, spoken, and written). Of these two, they argue, only the second one can be apprehended by us, and can be the subject of knowledge. Therefore, I will compare how Buridan and Marsilius elaborate on the same question, trying to clarify some unclear passages of one author in the light of the other. To conclude, I will attempt to draft what might be the motivation and the philosophical advantage of this operation.

Florin Cherman

The Problem of Being in the Middle Ages: An Essay on Medieval History of Being

Parting from the fact that there is, in the history of thought, a philosophical problem of being, the understanding of the said problem can vary drastically if looked through the semantics of the genitive case, thus the question to be answered would be is being the subject or the object of the said problem. Again, given that to any problem there is a history, can there be a history of being in Middle Ages? Heidegger's writing suggests that there is, and it can be outlined through some of scholastic distinctions. However, the aim of this paper would be to answer to a doubt, firstly raised by Oliva Blanchette, a doubt that comes up because one cannot be satisfied with Heidegger's treatment of the problem regarding the history being, especially in the Middle Ages, for one cannot escape the rightful feeling that there is more to this epoch of being than suggested. The doubt essentially is whether Heidegger himself went far enough in deconstructing the Medieval epoch of being, or did he remain too caught up in the modern prejudices towards the Middle Ages's thinking? The second aim of this endeavor would be to try to suggest, using Jan A. Aertsen's distinctions, another point from where one could write a different history of being in the Middle Ages. Finally, parting from another way of understanding the qualification 'medieval', I will try to answer the question whether one can find a history of being written in the Middle Ages, by those from the Middle Ages.

Alexis Deodato S. Itao

The Educational Significance of *homoīōsis theōi* in Plato

The aim of this study is to articulate the educational significance of *homoīōsis theōi* in Plato. In the vast literature of Platonic studies, the commonly accepted culmination in Plato's educational theory is either the acquisition of virtues or the realization of a just *polis*. In this study, I argue that for Plato, the very ultimate goal of education is neither of the two but rather *homoīōsis theōi*, the state of becoming like God or the ideal of godlikeness. The significance of this study is that, notwithstanding the plethora of studies on Plato, there are only very few that focus on *homoīōsis theōi*, and even fewer studies that discuss in detail its educational significance. Hence, in contemporary academic explorations that center on Plato's educational philosophy, there is a lacuna that exists owing to the sheer dearth of studies that seek to investigate the educational significance of *homoīōsis theōi*. My hope is that this study could fill this gap and consequently inspire other scholars to look deeper into this particular aspect of Plato's philosophy.



Daniel Filip

On the Eternal Punishment. Considerations On the 14th Book of the Treatise *On the Holy Trinity*

By approaching the „myth” of the (eternal) punishment, closely entwined to the theme of the eschaton in this study, we make an attempt at re-interpreting, in the light of G. Agamben’s work – *The Kingdom and the Glory*, the issue of the eternal punishment, which, whether we like it or not, has been, and still is a subject of debate among theologians, philosophers and/or psychologists, since the early days of Christianity. Including G. Agamben his *The kingdom and the Glory* in the scope of our analysis is justified, first of all, by the fact that it considers, in an apophantic manner, The eternal Sabbath, (the state of glory or inoperability installed after the universal judgement) without having the audacity to proceed to the aporetic of the eternal punishment; secondly the work sends us for a number of times to Augustin’s work, thus presenting us with a novel perspective on the oikonomia of the redemption. We are left in the dark in relation to one thing only in this work, and that is what will have happened to the damned after the final judgement when the plan of the redemption had been completed? As mentioned earlier Agamben fails to treat this matter, so I will take the endeavor to consider it, by starting from the texts (through the texture) of Augustin (Book XIV-th *On the Holy Trinity* and Book XI-th from *Confessions*) Paul and John’s Bible.

The writings of the times of the founding fathers do not help us with first-hand information (that is references that can keep alive, as a sort of pure form of presence, the matter of the eternal punishment. Maybe this pure presence designated by the phrase first-hand information//is slowly fading out of the conscience of the founding fathers and present-day commentators. Failure to grasp the pure presence/existence

The founding fathers have not spoken or written about the „myth of the eternal punishment”, the vast majority of them being pleased to charge it with a negative connotation (there have been writings about a sort of (infinite) anonymous time – the time of the punishment and of the dereliction.

The all-seizing corruption (Judas) of one of the apostles becomes the prototype of the sin, which is of utmost urgency and which attracts, sine die, the (eternal) punishment. This hypothesis constitutes the central recurring theme of this study.

Christianity, after the moral cleansing attributed to Constantine the Great, has not entirely wiped out the old beliefs and culture. Remains of the old pagan sets of values have been internalized by the founding fathers of the Church before and after Constantine’s time. The imaginative pantheon of the founding fathers kept, in various degrees of adaptations, through the synthesis of the sensitive variety, the anthropocentric meaning of the old cults. The Roman Law, part of which were the bishops themselves, as judges for civil causes, stipulated, among others, reinforcing the law wisely, as the owl of Minerva/ Athena, an embodiment of wisdom suggests. For those living in a dark underworld of ignorance, its presence, as a guide, brought the light of knowledge when the cases being judged needed judicial solutions.

The owl begins its flight at sunset. Reinforcing a punishment means to apply a punitive measure with three aims: to do justice to the wronged, to discourage such facts again (setting a precedent) and to make the culprit repent. So far, things seem to be clear. In the following pages I will try to bring into focus the matter of those standing at the left of the Holy Father at the time of the eternal punishment. G Agamben, in his *The Glory and the Kingdom*, by including the concept of oikonomia in that of inoperability (brought about the coming of the eschaton, when the righteous will take their place at the right of the Father) leads us to believe that this state of affairs leaves



(or produces) something more: the fulfillment of the punishment. On this something more, or whether there may be an acting synchronicity/simultaneity of the eternal glory and the eternal punishment (situation which excludes the matter of the something more altogether), on Augustin's manner of approaching this (ultimate) state of glory, (inoperability, as named by G. Agamben) and on the eternal punishment I will dwell in what follows.

Elena Chiorean

Ancient Sources Found in Petrarch's Work

Petrarch is rightfully associated, most of the times, with the emergence of the Renaissance, the transition from the Middle Ages to modernity, a transition that became possible by bringing the human being to the forefront of research through the revitalization of the ancient culture. The extent to which he had a role in this change can be verified by following - as much as the sources allow us - the materials and sources that made up the culture of the poet laureate: first of all through the authenticity of the cited sources, and then the presence or absence of intermediaries in the reception of the works of Latin and Greek antiquity.

Botond Bakcsi

Strategy and/or norm? On Michel Foucault's theory of power

In developing his theory of power, Michel Foucault wanted to break with legal theories of power. The development of a non-legal theory of power means, above all, that he did not try to grasp the phenomenon of power in terms of contract or transfer, but rather analysed it from the point of view of struggle and confrontation. From this point of view, he stressed that he did not understand power as oppression, but rather as the operation of a network of micro-powers, that is, he developed a strategic concept of power, which can be conceptualised most clearly as war, the continuation of war by other means. But what does this strategic conception mean and how does it differ from the legal model? Is this theory, which seeks to break with established conceptions of power, explicitly or implicitly linked to a philosophical antecedent, or at least related to an earlier theory? Can this theory of power have normative claims, or what notion of normativity does such a conception imply? These are the questions I would like to explore in my presentation.

Robert Husztig

Chaos and Order in the Philosophy of Death by Karl Rahner

Death is ordered in Karl Rahner's philosophy, not an unaccountable sudden life-interrupting event, but part of the divine plan that results in a deeper relationship with God through divine openness. The notion of chaos is reflected in the problem of death in that death is at the same time incomprehensible to man because it cannot be fully comprehended by his human intellect, that is to say, death takes on a mystical character. And this can also be interpreted as chaos.

According to the Book of Genesis, before God created human life the world, there was no time. We can only speak of time since Genesis, because before that there was no passing away. The Bible calls this state before creating "tohu wa bohu", or chaos. So God creates a world order, at least approves it with his will, and evolution takes place. Order presupposes a process, the teleological process.

Christ, by his death, settled the meaning of death as the attainment and fulfilment of Christian mysticism and transcendence. In the phenomenology of death, man as a being as „In-der-Welt-



sein”, experiences himself as a free and self-conscious being, living his life according to the order of time and knowing that he will give an account of his deeds.

Botond Szilágyi

The Debate Between Michael Heinrich and Fred Moseley Concerning Marx’s Theory of Value

Although regarded as utterly fanciful in current mainstream thought concerning issues of economics, the labour theory of value has been an important part of classical economic thought, from Adam Smith to David Ricardo – and of course, for Marx. Despite the fact that classical economic thought was by no means superseded, competent economists such as Anwar Shaikh returning to the explanatory and much more realistic theories of capitalism of the “old school”, the problem of the labour theory of value is discussed much more in Marxist circles. Whether interpreted as an expression and scientific proof of exploitation, or the sign that proletarian labour is a vital and immanent part of capitalism – it is obvious that for Marx (as he as well said) the category of value and the problematic of its substance is the key to understanding capitalism. It is then by no means unimportant what kind of value theory we attribute to him. One of the most popular contemporary interpreters of Marx, Michael Heinrich goes against the mainstream of Marxist thought in affirming, that Marx’s is a purely monetary theory of value, and any talk of substance is misguided, as it completely misses the relational nature of the category of value, of chief importance for Marx. Fred Moseley, another respected scholar of the value form however cannot abide: in his view Heinrich is in error and the labour theory of value should be upheld by Marxism. Such a debate might seem arcane or scholastic, but there is a great deal at stake here: not least of all the question of what in capitalism is its very specific character and thus – as the attribute of a distinct historical epoch – an aspect of a finite form of being. In my paper I intend to present the two sides of the argument with reference to Marx’s own texts, but also other thinkers in the tradition. Through this survey I hope also to underline the continued importance of probing into the problem of the labour theory of value.

Noémi Biró

The Challenges of Gender Mainstreaming - Between Theory and Practice

Sylvia Walby defines gender mainstreaming as a new form of feminist strategy that aims at incorporating a gender equality perspective on multiple levels of policy-making, in both national and international processes, applied with the participation of a variety of actors such as national and international governmental bodies, as well as NGOs and other actors in the civil society. In my paper, I aim to critically assess, from a feminist theoretical perspective, Walby's claim that gender mainstreaming is a powerful form of feminist practice that is rooted in, and can inform feminist theory. For this purpose, first I will explore the theoretical assumptions behind the concept of "gender equality" and "mainstream" that underpin the practice of gender mainstreaming. Second, drawing on works by authors such as Mary Daly, Hester Eisenstein, and Karin Van Marle, I will present some of the challenges arising from these assumptions, outlining certain directions of feminist critique regarding the strength of gender mainstreaming as a theoretical concept, as well as the scope of political action that it delimits.

Adriana Vlaicu

Alienation as a Social Construct

Alienation is hardly a new concept in philosophy, its history stretching all the way back to ancient times. Historically, the meaning of this concept was primarily connected with



relinquishing one's rights to a sovereign power. However, along the years and centuries, its meaning has come to be much more extensive. Philosophers, such as Rousseau, Marx or Ellul, had a huge contribution on the current perception of this phenomenon, switching its significance to a psychosocial one or linking it with technological advancements. Nowadays, we can talk about lots of various types of alienation, such as alienation from work, self-alienation, social isolation, cultural estrangement, alienation from nature, economical alienation, powerlessness, meaninglessness, religious alienation, and so on. This article sets out to investigate these changes in significance, as well as the role past understandings of this phenomenon played in our current conception of it. We will start by doing a short analysis of what the concept of alienation meant during ancient times, trying to determine the changes it went through throughout the centuries and the new connotations it acquired along the way. The purpose is to determine the influence these past meanings played in the emergence of the current understanding we have of this phenomenon.

Evelin Veres

John Stuart Mill and the Concept of Individual Liberty

I would like to present Mill's famous concept in his philosophy where he examines the question of individual liberty versus social equality. Individual freedom in Mill's philosophy is a means whereby individuals stand out from a homogenised society. For this, the public sphere must provide the basis, for in the private sphere it is not enough to debate, and certainly not enough to create civilization. A community of moral individuals can only develop in public, because citizens are able to point out each other's mistakes, while citizens see their mistakes and correct them of their own free will to fulfil a 'historical-civilising mission'. To this end, Mill requires individual liberty and the subjectivity that makes individuals unique, which is necessary for the interpretation and, to that extent, the resolution of disputes. Otherwise, the collectivized group of people has no civilizing power.

András Áron Ivácson

I Put Down the Brush and Sighed Deeply: Trauma Processing on Carved Seals of the Ming-Qing Transition

For more than a thousand years traditional seal carving in China has been an everyday profession at best, without much artistic intent. Accordingly, the seals produced in this period served an impersonal function, such as identifying offices or providing various forms of guarantee. This impersonal role only started to change slowly during the Song dynasty, starting in the 9th century AD. However, the kind of artistic seal carving that became a legitimate form of art in its own right within the larger currents of Chinese art history was only fully developed during the Ming dynasty (1368-1644). The explosion of style, content and technique produced as a consequence during this period was like nothing before seen in the entire existence of the craft. During the Qing Dynasty (1644-1911) this diversity was even more pronounced. The present research pursues two objectives. First, it provides a quick overview of the history and transformation of seal carving as a craft. Then, through the life of the writer, poet, calligrapher and art historian Zhou Lianggong 周亮工 (1612-1672), it shows how seal carving became an art form in its own right and one of the most prominent bearers of social trauma. The transition period between the Ming and Qing dynasties and the gradual consolidation that followed forced a series of traumatic events that influenced Zhou's life: official, legal and personal traumas, demotion, imprisonment, death of friends, loved ones, as well as lovers and many other forms of misery that have left their mark on Zhou's soul as well as on his seals. It was precisely by being able to aesthetically



capture and process these traumatic experiences that seal carving became a legitimate form of art on its own.

Ileana Daniela Suci

On the Paradox of Birth

In this paper I will argue that in order to benefit the feminist contributions to what was meant to be „a rigorous science”, phenomenology must set aside its own principles. By enlarging the field of experiences taken into account for the study of the structures of consciousness, as new perspectives demand addressing pregnancy and birth, a question arises: what is Being-towards-death without Being-into-birth? It is precisely in this missing space, unexplored by the contested and much reinterpreted Husserl or Merleau-Ponty that the feminist body of work in phenomenology found its place and manifested its novelty. After examining some of the most influent papers signed by women in philosophy (J. Kristeva, I. Young, S. Heinamaa, H. Arendt), I will try to show that the path of validating these tensions can be constituted by the „metaphysics of birth” as elaborated by Frederic Jacquet.

Pranciškus Gricius/Živilė Pabijutaitė

Ancient and Medieval Roots of Contemporary Tense Logic

Tense logic is a branch of contemporary logic which includes formal devices that allow us to deal with the temporal relations between propositions. It was developed by a New-Zealand born logician and philosopher Arthur Prior (1914–1969) in his seminal works *Time and Modality* (1957) and *Past, Present and Future* (1967). Prior was noted not only for his contributions to the field of logic, but also as a prominent historian of ancient and medieval philosophy. The two interests he had were not orthogonal to one another as Prior was inspired by some classical logical and philosophical paradoxes that vexed both ancient and medieval thinkers. One of such puzzles is The Sea-Battle Paradox formulated by Aristotle in his *De interpretatione* IX: assuming all meaningful propositions are either true or false and that the future is not yet determined, what is the status of statements such as “There will be a sea-battle tomorrow”? Originally meant to highlight the tension between the principle of bivalence and the open future intuition, this paradox was reconsidered through a theological prism during the medieval period, trying to reconcile God’s foreknowledge of future events with the Christian doctrine of free will. To clarify what is at issue with this paradox which came to be known as the problem of future contingents in contemporary analytic philosophy, Prior developed a formalism of tense logic which has a language containing temporal operators and a rigorously defined semantics and axiomatics for it. Tense logic allows one to pin down what principles are needed to derive the paradoxically sounding conclusion that the future is already determined, and it thus makes it possible to identify the possible solutions to the problem. The aim of our paper is threefold: 1) to reveal how ancient and medieval philosophical ideas about time, truth, possibility and necessity were reinterpreted by Prior and integrated into his tense-logical system; 2) to discuss what novel solutions to the classical problem of future contingents are available using Priorean invention; 3) to describe how the tools of tense logic have transcended their original theoretical purposes and are successfully employed in computer science and artificial intelligence.



Iulia Pușcașu

Creating with AI: On Recent Debates About Authorship. Revisiting the influence of Barthes and Foucault

Recent advancements in Artificial Intelligence (AI) technologies have led to the development of models capable of analyzing large volumes of data and producing content that mimics human creation of various kinds, such as visual art, text, or music. The outstanding sophistication of these results, which are in many cases indistinguishable from human-produced works, has shed new light on the debate on authorship and its philosophical implications. Can AI be considered an author in the traditional sense? Is the claim to authorship from the humans involved legitimate? What does proper attribution of authorship mean given the amount and variety of data necessary for an AI system to perform? Will this situation compel us to rethink our understanding of authorship and how it is assigned? I do not intend to present a conclusive answer or validate any specific standpoint over another. Instead, I will outline the primary positions on authorship that emerge from this questioning of the issue of authorship, explaining their underlying assumptions, aims, and implications. In this regard, I will draw on Emanuele Arielli's recent account on authorship in “AI-aesthetics and the artificial author” (2023). The different perspectives put forward on this issue are difficult to reconcile, the reason being the profound questioning of the foundations of the notion itself. Therefore, in this paper, I will show how Roland Barthes’ “The Death of the Author” (1967) and Michel Foucault’s “What is an Author?” (1969) are central to understanding the implications of the debate and how the conceptualizations pursued in these works inform current perspectives on authorship when AI is involved.

Luis Bartolo Alegre

Was Aristotle a classical logician?

The laws of standard logic are often attributed to Aristotle and his renowned principles of identity, *tertium non datur*, and non-contradiction [cf. 3]. These principles have been the cornerstone of philosophical and mathematical reasoning for centuries, but a closer examination reveals some intriguing nuances. It is often considered that the rule *ex contradictione sequitur quodlibet* (ECQ) is an extension of Aristotle’s law of non-contradiction. This law, which has held a central place in mathematical logic, posits that from a contradictory statement or set of statements, any conclusion can be derived. However, contemporary studies have sparked a vibrant discourse regarding the compatibility of certain classical logical laws with the inference principles proposed by the Stagirite [e.g. 1, 2, 4, 5]. Notably, it has been observed that Aristotle, while vehemently de- fending the principle of non-contradiction, nonetheless regarded as invalid some syllogisms with false premises, which would be valid according to the ECQ. An illustrative example is the syllogism: *aEb, bIa aAa*, i.e., ‘no men are mortal, some mortals are men, thus, all men are men’. This observation underscores an alternative perspective on how falsity can be treated within the realm of modern logic. On one side, we encounter the concept of falsity of classical mathematical logic, where an assertion of falsehood engenders a scenario in which any statement can be asserted, thus establishing a scenario of logical chaos. On the other side, we find a paraconsistent interpretation, which, while compatible with the rejection of contradictory and false information, treats reasoning grounded on false or contradictory premises differently, advocating for a more cautious approach to the concept of falsity in logical discourse. In this talk we will try to shed light on the intricate relationship between Aristotle’s philosophical



contributions and the foundations of contemporary mathematical logic. We will try to show that these two interpretations of falsity are in fact consistent with different aspects of Aristotle's work, thereby offering a fresh perspective on his legacy. Moreover, we will explore the profound implications of these interpretations for the landscape of modern mathematical logic, bridging the gap between ancient philosophical wisdom and the formal world of mathematical logic.

Csaba Bálint

Paradoxes in Economic Ethics

The ethics of economics has become more relevant in recent years, because the mathematizing tendency of economics cannot represent all problems with econometric models, and the pursuit of profit at all costs does not teach us how to live, i.e. our living space undergoes specific changes.

At the same time, economics is increasingly revealing paradoxes that practical life is drawing attention to. These include the so-called Parrondos paradox, which has been noticed in the post-COVID world, the Jevons paradox explaining the use of resources, the paradox of renewable energy sources, which has implications for our whole world and the future development of our world.

These must be examined outside the tools of classical economics, because economics has no tools to solve the paradoxes mentioned as examples, or even to reduce their impact. New tools must be sought, for which, in my view, economic philosophy can provide both a toolbox and an opportunity for further reflection. Philosophical reflection on our current economy allows us to look beyond traditional or even neoclassical economics to the positive and negative aspects of our future lives.

Alta Daian

Towards a Modular Skill Theory. Skill Transmutability Across Musical Contexts

The present essay seeks to shed new light, from an enactivist perspective, on skills, what they are, and how we interact with the world through them, in different contexts. Our first aim is to leave behind the aged notion of skills understood as monolithic entities, proposing a modular skill theory.

Having as framework both enactivist principles in general and, more specifically, Geoff Hinchliffe's dynamic view of skills, we propose that skills are more efficiently engaged with if understood as flexible constructs that have the capacity of deconstructing and reconfiguring themselves across various practical, creative or social contexts. Furthermore, we will distinguish between transmutable and transferable skills.

Analysing skills from a modular perspective can uncover a deeper understanding of their components and versatility. Thus, by transmutable, we will refer to those skills that readily reconfigure themselves to aid the agent in interacting with various contexts, emphasising their fluid and flexible nature. On the other hand, transferable or merely transferable skills will be those that can only suffer minor adjustments and thus maintain their core or initial configuration, making it more challenging to adapt to variable contexts.

The importance of context or settings is central to such a theory. Factors related to context greatly influence the expression and evolution of skills. Not only that, but we will even dare to ask: Is our set of skills the measure of our world? Moreover, how much is said set increased if we focus on the transmutability of skills? To better showcase these concepts, we will closely examine the musical skill and its variants, as observed in the music-making context.



By looking at skills from a modular perspective and recognising context's importance in the evolution and skill variability, we hope to gain a much deeper understanding of skill transmutability. This suggests that skill adaptability can be seen as a world-building action.

Kinga Ibolya Dezsi

The Situation of The Roma Community in the Context of Multiculturalism and Minority Rights

The principles of multiculturalism and minority rights are of fundamental importance in today's societies, which are characterized by an increasingly diverse and varied ethical, cultural and religious composition.

The Roma community is a significant ethnic minority in many countries, but their situation is often associated with social exclusion, discrimination and poverty. This study examines how the situation of the Roma community is connected to the issues of multiculturalism and minority rights and what measures should be taken in order to improve the situation of the Roma community in this regard.

Multiculturalism is a social and political idea that recognizes and supports the coexistence of different cultures within a given area. The basis of this idea is the dialogue between different cultures, acceptance of cultural differences, mutual respect and cooperation, which contributes to both social harmony and economic development. Multiculturalism emphasizes respecting, preserving and promoting the cultural identity of individuals and groups.

Minority rights provide rights and folkright of ethnic, cultural or religious minorities, the purpose of which is to protect minorities and integrate them into society. These rights include the provision of equal opportunities in education, employment, healthcare and other areas, as well as the recognition and protection of the linguistic and cultural rights of minorities.

The Roma community faces social exclusion, poverty and discrimination in many countries. The reasons for this are partly the prejudices and stereotypes against the Roma, with which they have been fighting for a long time. Applying the principles of multiculturalism in the life of the Roma community means recognizing and respecting the richness of Roma culture and identity.

The application of minority rights in the situation of the Roma community means that they are provided with equal opportunities in education, employment, and healthcare, and that they recognize and support the preservation of the Roma language and culture. Ensuring all of this can contribute to the Roma community becoming an equal member of society, fully participating in social and economic life and achieving the goals and aspirations that are important to them.

In order to improve the situation of the Roma community, measures are needed that target the different segments of society, such as the implementation of educational and employment programs aimed at developing the skills and abilities of the members of the Roma community, as well as ensuring effective legal protection against discrimination. In addition, it is important to improve access to health services, strengthen health education and prevention programs in communities.

Claudia Varga

Searching for Identity and Meaning – Lived Experience of People in Addiction Recovery

Understanding the meaning of life represented a basic spiritual need for human beings. The recovery program in addiction recovery offers a new sense of living and sensing the trauma in active recovery, which becomes the foundation for the new reborn life and new identity. „Man's Search For Meaning” by Viktor Frankl, provided insight of ways to deal with suffering in nazi concentration camps and logotherapy is very well represented in addiction recovery. The paper



will study the logotherapy technics applied to a peer support group with people in recovery and family members and how these technics are revealed in interaction analysis. The power to face addiction is given through the sense of trauma and pain, that is usually repressed by the addict and by society too.

Horea Rusu

NHST – Perspectives over contemporary inferences in statistics

One of the most important tools over the inference in statistics is NHST. This method is used in social studies (including philosophy) and its epistemological value is acknowledged in literature of philosophy of science. I will discuss the main authors: R. Fisher, Jerzy Neymann, Egon Pearson, Deborah Mayo and Jacob Cohen. The debate is continuing today and its interpretations are relevant because it defines the inferences we can make from experiments in general, and philosophical experiments in particular. My purpose is to clarify the controversy: from the development of this method in science (the authors discussed will be Fisher, Neymann and Pearson and their perspectives: the reasoning and their philosophy) to critics of the over-using of this method (Jacob Cohen) and to the new approaches that incorporates Bayesian ideas (Deborah Mayo). The presentation aims to clarify the reasoning and philosophy of the statistical inference.

Mirela Niculescu

Fragility of Human Beings and Weakness of Will in the Works of Augustine of Hippo

Numerous books and articles exploit the problematic theme of the weakness of will as an outcome of the Adamic original sin and the condition of human nature in the works of Augustine of Hippo. This investigation aims to analyse the terminology of the word empirically "*fragilis*" used as an adjective by Augustine of Hippo in his works in an attempt to demonstrate if its significance denotes besides the attributes used for the human being condition or the nature of human corporality – human *infirmities*, mind-body problems if there are other meanings specifically on the implication on the weakness of the will.

Emanuel Cășvean

Mutations of the Sacred in Postmodern Philosophy

The paper investigates the mutations undergone by the concept of the "sacred" within postmodern philosophy. It explores how postmodernism challenges traditional understandings of the sacred by deconstructing fixed meanings and embracing plurality. Through an analysis of key postmodern thinkers such as Derrida, Foucault, and Lyotard, this study examines how the sacred is reconfigured as a fluid and contingent notion, subject to constant reinterpretation and contextualization. Furthermore, it explores the implications of these mutations for contemporary understandings of spirituality, ethics, and cultural identity. My work is focusing in analyzing how the concept of the sacred is represented in the visual images of postmodernism, drawing from a perspective grounded in classical philosophy. This study will explore the connections and discontinuities between contemporary perceptions of sacredness and classical conceptions, highlighting their influences and reinterpretations in the postmodern context. Through the analysis of these images, we will investigate how postmodernism reconfigures and undermines the traditional understanding of the sacred, bringing into discussion challenges and reinterpretations of fundamental philosophical concepts.



Crina Podină

A Phenomenological Dream Analysis

Dreams are a complex phenomenon which we know very little about in the philosophical field. However, scientists like Freud or Jung, were able to prove that dream interpretation brings different advantages to our lives. For that reason, the purpose of this paper is to demonstrate that dreams, when understood, can offer us a new life perspective, especially in difficult times. Therefore, with the help of an innovative phenomenological approach introduced by Maria Zambrano, which focuses on the form of the dream and its relation with time perception, rather than the dream content, we are going to observe that people have many types of consciousness, as well as different forms of access to time which relate to multiple perceptions modes and emotional states. Applying this theory, Maria J. Neves, is able to demonstrate that a phenomenological dream analysis can produce significant changes in peoples' lives.