

Alpár Gergely P.

### **Saint Anselm and Gaunilo on the Existence of God**

*Keywords: Saint Anselm, Gaunilo, existence, God, ontological argument*

The best-known version of the ontological argument was formulated by Saint Anselm of Canterbury. With his argument Anselm tried to prove the existence of God. In my paper I restate all the propositions of Anselm's argument, and also present Gaunilo's counter-arguments. Finally, I raise some problems that further analysis of the argument could benefit from.

Péter Tánczos

### **The Notion of Subjectivity in Relation to the Inhabitants of Other Planets – On the Non-Anthropological Characteristics of Kantian Aesthetics and Ethics**

*Keywords: Immanuel Kant, subjective generality, Gemüt, finite rational beings, nonterrestrial rational beings, moral law, aesthetic judgment*

Although Immanuel Kant's critical thought was fundamentally influenced by his interest in anthropology, it would be a mistake to identify transcendental philosophy as a purely anthropocentric philosophy. It is no coincidence that he most often uses the term "finite rational being" instead of "man". Kant's oeuvre contains numerous references to possible extra-terrestrial life forms, most of which are intended to emphasize the universal, not specifically human, characteristics of reason or mind. In this paper, I argue that the generality of Kantian critical ethics and aesthetics extends to all finite rational beings.

János Loboczky

### **Philosophy of History and Dramatic Art in Schiller's Works**

*Keywords: historical drama, historical situations and personal conflicts, psychological effects, fellow-feeling, historical authenticity and poetic truth*

In my study, I examine the question of how the poetic representation of the historical period and its personalities is intertwined in Schiller's historical plays. Schiller himself also wrote historical works, e. g. about the Thirty Years' War and about the Dutch Revolt. In my paper, I deal with three main questions: I. General characteristics of the connections of historiography, philosophy of history and dramatic art in Schiller. II. Schiller's analysis of the

mode of action of tragedy. III. Historical situations and personal conflicts in his great historical dramas.

Pál Petki

### **Dasein, the Phenomenon of Being, the Being of Phenomenon. Attempts at Overcoming Philosophical Dualisms in Heidegger's and Sartre's Phenomenological Ontology**

*Keywords: Heidegger, Sartre, Dasein, the phenomenon of being, the being of phenomenon, recursion, conversion, regression*

The present thesis proposes an interpretation of certain Heideggerian approaches of Dasein temporality and of Sartre's research into the ontologic status of the phenomenon of being as an intention of overcoming philosophical dualisms, based essentially on the dichotomic paradigm of the onto-gnoseologic relation between subject and object. By means of analyses, we find in both thinkers' works comparative references to the content of the concept of human essence, respectively – from a more ample perspective – to the essential characteristics of the two phenomenological lines, with highlights on disparity and complementarity alike.

Ildikó Veres

### **Béla Hamvas' System of Lies - Or Faces and Masks in the World of His Essays**

*Keywords: system of lies, authenticity, self-interview, mask, nobody, Harlequin, female principle*

My study interprets the elements of Béla Hamvas system of lies. At the same time, I look at the dilemmas of authenticity and dilemmas of literal meaning. First, I analyze the mask of the interviewer and the interviewee appearing in the self-interview. Second, I analyze the world of masks that appear in some of his essays: 'nobody' types, Harlequin shape, wine as a mask, the duality of the female principle, the characters of Sophia and Éva.

Lajos András Kiss

### **Society against the State – Pierre Clastres' Ethno-Anarchistic Political Philosophy**

*Keywords: Pierre Clastres, genocide, ethnocide, ethnocentrism, Savages, chief, speech, war, state*

Pierre Clastres is an interesting figure of the 20<sup>th</sup>-century humanities and social sciences. He was an ethnologist, cultural anthropologist, political philosopher and political activist. He investigated the life of the South-American Indians of Amazonia during long years as a disciple of Claude Lévi-Strauss. His empirical investigations verified his belief about the falsity of the fundamental dogma of European ethnocentric thought, namely that the establishment of statehood is the apex of social development. The ‘Savages’ of Amazonia vote for the ‘centrifugal forces’ by all their activities; it means that they prefer the dispersion and the atomistic existence against the union governed from a singular centre. The chief has just a symbolic and temporal rule; he acts as a spokesman of the community in particular situations. An important guarantee of maintaining the fragmented existence of the community is the war that prevents the establishment of a ‘central rule’ over the tribes. According to Clastres, the establishment of the state is a *mysterium magnum*, as is its disappearance, as he had hoped. Clastres believed his whole life that in a free society, the state would irrevocably become a *museum object*.

Dénes Tamás

### **Why Can't Conspiracy Theories be Disproved?**

*Keywords: conspiracy theories, irrefutability, forms of knowledge, defence mechanisms*

Conspiracy theories, both socially and scientifically, are one of the great challenges of our time. This paper attempts to discuss conspiracy theory as a specific form of knowledge with a distinctive structure and logic. It also attempts to understand what defence mechanisms are built into them and why they are difficult to disprove.

Mónika Jäger-Péter

### **Dialectic of Picture and Word**

*Keywords: picture, image, original (Urbild), truth, literary text*

In this study I would like to emphasize, from a hermeneutic perspective, the fact that in the experience of a work of art, images and language cannot be literally delimited from each other, but rather we could talk about the dialectic of the two. I wish to demonstrate that the image and the literary work do not acquire their meaning by referring to something other than themselves, but construct their own reality and truth within the work with their own sensual appearance and thus assert their own existence.

Miklós Nyírő

### **Medial Verbs in Linguistics. A Review of the Literature on the Hellenic-Byzantine and Modern Grammatical Interpretations of the *Mesotes***

*Keywords: ancient Greek language, medial verb (mesotes), Hellenic-Byzantine grammatical tradition, modern linguistic literature*

Since the first ancient grammarians' classifications, three verbs have been identified in ancient Greek - the active, the passive and the "middle" (mesotic). However, the definition of the latter - usually known as the 'middle or medial verb' - has always proved problematic throughout the history of Western grammar. However, given the cultural importance of the ancient Greek language, acquired primarily through the Greek philosophical and literary heritage and then through the New Testament, the linguistic phenomenon of the mesotes cannot be ignored. However, in order to appreciate its range of meanings to some extent, we must also be familiar with its grammatical interpretations. This is what the present study aims to contribute to. In two main parts, it provides a comprehensive overview of the definitions of the medial verb and the main trends that have emerged in the course of its interpretative history, drawing on the excellent writings summarising the subject, both by eighteen authorities in the Hellenic-Byzantine grammatical tradition and by twenty-seven authors in the modern international linguistic literature produced over the last century or so.

Zalán-György Ilyés

### **Versions of Transcendental Philosophy: A Critique of Immanuel Kant by Salomon Maimon**

*Keywords: transcendental philosophy, transcendental empiricism, Immanuel Kant, Salomon Maimon, transcendental aesthetics, theory of differentials*

In this paper I want to outline some aspects of Salomon Maimon's critique of Kant, to examine them and compare them with Kant's original ideas. I do this with a view to contributing to the otherwise old but still topical problem of whether there can be a non-Kantian version of transcendental philosophy that replaces purely conditional premises of possibility with genetic ones, thereby examining the premises of possibility not of all possible experiences but of all real experiences, without rejecting the basic idea of the transcendental turn in the Kantian sense. The hypothesis of my paper is that Maimon attempted to construct just such a philosophy in his major work, *Versuch über die Transcendentalphilosophie*. "Versuch" originally means experiment, test: it is in this work that Maimon "tries his luck" in the field of transcendental philosophy. I have tried to highlight certain stages of this complex journey.

Márk Láng

## **How to Think about Actuality? Hegel and Schelling's Debate on the Nature of Modal Categories**

*Keywords: modal categories, possibility, actuality, necessity, becoming, unthinkable Being*

Through the interpretation of modal categories, in my study I would like to examine the late Schelling's opposition to Hegel. One of the most fundamental criticisms of Schelling, who lectured on The philosophy of Revelation in 1841, was formulated against the Hegelian concept of actuality, more precisely against the interpretation of the necessary form of actuality. In the following, I will focus on the question of what the transition from negative to positive philosophy means for Schelling, and what consequences can be derived from looking at actuality in the Hegelian sense. For Schelling, it is clear that the transition from the reflective philosophy becomes possible through the development of the concept of unthinkable being, which must entail a new definition of modal categories. Grasping the resulting new totality means a new form of the Absolute, which at the same time implies a correct understanding of Christianity as well. However, we must not be deceived by the mythological-religious language of the late Schelling. Although the ultimate goal of his late philosophy is found in supporting the good news of the Gospel, the whole question still rests on the ontological problem of becoming.

Botond Szilágyi

## **State Capitalism, State Socialism – Considerations on a Debate**

*Keywords: actually existing socialism, state capitalism, state socialism, periodization, Marxism*

This text concerns itself with two influential Marxist interpretations of actually existing socialism – the thesis of state capitalism, and that of state socialism – mainly from the perspective of the philosophy of history, with special heed given to the problem of periodization. I tried to show that the two theses have theoretical commitments that are improbable to be reconciled – these commitments are then connected to the distinction between esoteric and exoteric Marxism. In a brief detour I consider a third option: the thesis of the syncretic society, in the end arguing for the irreducibility of theoretical choice.

Mónika Rancz

## **Experiment around the Image**

*Keywords: painting, advertisement image, mirror image, hermeneutic circle, work of art, tool, thing, world, myth, vision, spectacle*

To be able to approach the artistic image, we have to envision it as the origin of a circle. It moves in the space which is intrinsically designated and still, it shows itself without changing its essence. It is surrounded by other types of spheres which define each other by mutually drawing borders; they become surfaces that exclude each other. The common image base makes it possible that the circle of paintings is not only comparable in itself but the differences amid other objects and paintings can be grasped. In this study paintings are displayed between advertisement images and mirror images on the same wall surface so that their accents can be described. The purpose of this study is not only to point out the obvious which is that the previously mentioned are not identical. We are striving to get closer to the essence of image based works of art through a pendulum-style motion of zooming in and out.

Alexandra Mikáczó

### **Raging Imagination – Characteristics of the Kantian Dynamic Sublime and the Visual Abstraction in the Paintings of William Turner**

*Keywords: Immanuel Kant, William Turner, sublime, abstraction, visual art*

In my paper, I examine the characteristics of Kant's dynamic sublime and the visual abstraction in the artworks of William Turner. According to my research, the English painter's oeuvre contributed to the development of modern art, since the disintegration and dissolution of the contours and the forms can already be observed in his pictures, a technique which Turner generally used to express the overwhelming power of nature and the various phenomena of colour and light. Kant is the most significant author of the examined era and his writings are also useful in order to understand the abstract artistic motifs, so I consider it appropriate to construe Turner's artworks in the light of Kantian aesthetics.

Erzsébet Kerekes

### **Philosophical Conversations with Children about Justice and Truth**

*Keywords: philosophy for/with children, critical thinking, justice, injustice, equal opportunities, discrimination, truth, lying*

Since 2016, based on a partnership agreement between the Faculty of History and Philosophy of Babeş-Bolyai University and the "Octavian Goga" Cluj County Library, the workshops of the Philosophy Club for children have been held in Romanian, English and Hungarian in several branches of the county library in Cluj-Napoca, under the guidance of

professors and PhD students from the Philosophical Departments of the University. We want to encourage, to stimulate common understanding-interpretive reading and critical thinking in non-formal activities, including extracurricular community spaces. In 2022, we read and discussed justice and truth at several club activities.