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TAMÁS ULLMANN

The Phenomenology of Shame

Keywords: shame, guilt, superego, self-ideal, social pain, shame culture, guilt culture, trauma, dehumanization

This paper tries to offer a phenomenological analysis of the affect of shame on the one hand, and puts the phenomenon of shame into a broader perspective on the other. It makes three basic claims: (1) although the feelings associated with guilt and shame seem similar, the existential structure of the affect of guilt and shame is quite different; (2) an existential analysis based on the concept of shame is more revealing of our present social-cultural situation than a traditional approach based on guilt; (3) the structure of the subject based on shame is also different from that of the subject based on guilt: instead of an authentic self-core, we arrive at a notion of a split subject.

MARK LANG

The Place of Love in the Philosophy of Søren Kierkegaard

Keywords: love, ethics, German idealism, ontology, philosophy of religion

Love is not a concept of moral philosophy, but a religious concept *par excellence*. Perhaps this is precisely the reason why it is so little mentioned in the reception of Kierkegaard, even though the concept extends throughout his works, and the Danish author even dedicates a separate work to the subject, *Works of Love*.

In German idealism, the philosophy of religion rose to the rank of serious philosophy and became a source of fertilization of philosophical thought. Perhaps it is enough if we think only of Kant. However, beyond the concept of radical evil, the concept of love is just as important, if not more so.

In this study, I would like to examine how Kierkegaard's concept of love can be interpreted in a philosophical context, and to illuminate the issue, I will use the concept of love as interpreted in German idealism, primarily J. G. Fichte's concept of love.

ZALÁN-GYÖRGY ILYÉS

On the Political and Ontological Significance of the Category of Impossibility in the Philosophy of Giorgio Agamben

Keywords: Giorgio Agamben, political ontology, the paradox of sovereignty, impotence, reconstruction

The starting point for my thesis is the Agambenian idea that “[u]ntil a new and coherent ontology of potentiality [...] has replaced the ontology founded on the primacy of actuality and its relation to potentiality, a political theory freed from the aporias of sovereignty remains unthinkable.” If today, almost thirty years after the writing of his major work *Homo Sacer*, we believe that Agamben's statement is correct and that the task he has set for himself is worth undertaking, we must clarify how far the philosopher has gone in his conception of this political theory. To do so, however, we must first answer the question of whether he has succeeded in developing a 'new and coherent' ontology of potentiality that is fit for purpose and, if so, how this ontology works. Although for obvious reasons it is not possible to fully explore the logic of this ontology, we can highlight some of its more important elements in the hope of clarity. In my paper, I argue that the category of impossibility is of crucial importance in Agamben's political ontology, since, in addition to allowing the category of possibility to be grasped in and as itself (and thus radically challenging the primacy of actuality), it provides a means for a radical rethinking of the event of actualization. As I note at the beginning of my essay, I have tried to keep Agamben's actual purpose in mind while writing it, so in addition to the political and philosophical contextualization of my thesis, I also reflect on the aesthetic, ethical and political implications of the category of impossibility.

LAJOS ANDRÁS KISS

Jean-Luc Nancy, the Tracker of the *Political*

Keywords: community, immanentism, totalitarianism, transcendence, open, pluralistic

Dilemmas of the definition of the political community have a central position in the works of the French philosopher, Jean-Luc Nancy (died in 2021). Nancy followed mainly Bataille's and Blanchot's formulations, and described his special concept of community by the obscure term of "*negativity without use*". In the opinion of the French author, the conceptual definition of the substance of human community is an almost impossible endeavour, because it is out of the sphere of objective perception, based on its special dynamism. Both the totalitarian and the liberal-capitalist systems intend to create a world of the "immanent" communities. The former one wants to form a homogenous, organic social body, based on an exclusivist, transcendent principle; the latter one regards the individual, as the survivor (residuum) of the dissolute communities, to be the fundament of the "community". Nevertheless, in Nancy's opinion, existence (including human existence) has a co-existential character, it is open; consequently, it is based on a pluralistic fundament what can never be "definitive". A lonely being is a self-contradiction.

LÁSZLÓ ROPOLYI

Three Worlds

Keywords: internet, internet use, technological constructivism, postmodern, netity/web-life

It is widely accepted that universal internet use has a significant impact on people's lives. The prevailing understanding in Internet research is that Internet use has inevitable and diverse social and cultural impacts, and the task is to explore these and identify the social and cultural consequences through critical considerations. However, this time we argue that it is more than that: it is not just a transformation of society and culture, but a new mode of being that is developing and taking shape today. We call this new human way of being netity/web-life and identify it as a third mode of human being, building on the previously evolving human modes of being - natural and social. We find that, as a result of the use of the Internet, the human being is now a citizen of three spheres of being/three worlds, comprising the spheres of nature, society and netity/web-life.

LEVENTE PAPP

Life, Mind and Artificial Intelligence

Keywords: life, mind, teleology, autonomy, artificial intelligence

At the heart of my work lies the theoretical problem of whether life as a unique organization and mode of being (metabolism, homeostasis) is only a contingent or rather a necessary ground for the emergence of the mind. I will briefly show that life as a special mode of being plays a crucial role in grounding psychological teleology (purposefulness) and autonomy (self-regulation) and then express the doubt according to which it is not clear how this role can be provided by inanimate machines. In my study I will draw attention to a fundamental problem with the notion of an inanimate machine capable of thinking.

ATTILA KOVÁCS– MIHAI BURLACU

Challenges of Studying Virtual Heterotopias

Keywords: virtual heterotopias, fieldwork methodology, anthropological research, hyperreality, simulacra, data interpretation

Our paper explores challenges in the fieldwork of virtual heterotopias, particularly in video games. While these challenges are not new to anthropologists using conventional methods, the complexity of multiple juxtaposed realities in virtual heterotopias requires multi-tasking and the use of diverse research techniques. Additionally, the accessibility of research data sets online raises important issues. We address the philosophical aspects of Foucault's heterotopias and Baudrillard's hyperreality and simulacra. We also consider Fabian's concept of the "denial of coevalness" in relation to virtual heterotopias. Finally, we examine the interconnectedness of research data from an anthropological perspective, emphasizing the interpretive process involved.

GIZELLA HORVÁTH

Human, All Too Human. The Artworld and Identity Discourses

Keywords: identity discourses, posthumanism, human identity, contemporary art, art world

In the last half century, identity discourses have gained increasing importance in the world of art. These discourses, which began in the 70s and 80s, focused on the problem of representation, so art became an excellent field for thematizing the identity. This text puts forward the hypothesis that we are experiencing the culmination of this growing trend, and that identity discourses that focus on group identities are losing their dominant role in the art scene due to a historical necessity. The two challenges of our time - the ecological crisis and the explosive development of artificial intelligence research and applications (e.g. image generators like MidJourney or text generators like ChatGPT) make the redefinition and general repositioning of man relevant in relation to new technology and the world (s)he inhabits.

DÉNES TAMÁS

Who Owns Petőfi? On Some Problems of Public Sculpture

Keywords: public sculptures, power, culture, society

The study deals with a case of public sculpture in Sfântu Gheorghe. The case focuses on a sculpture competition announced by the Municipality of the City of Sfântu Gheorghe in connection with the Petőfi Memorial Year. The statue competition triggered a major public debate that went beyond the city's boundaries. This paper attempts to develop a framework of interpretation and to interpret the case from the point of view of those in power, the representatives of culture and society, the community. The central proposition is this: starting from how we erect public sculptures, we also get an answer to how a local community functions. This paper seeks to reveal the anomalies of this functioning and to provide a framework for interpreting them.

ILDIKÓ VERES

Theory, the Lived Situation and Experience. On Certain Periods in the Lives of Károly Böhm, Béla Zalai and Béla Hamvas

Keywords: world of life, experience, fate event, comprehension and the text, Károly Böhm, Béla Zalai and Béla Hamvas

In the first part of my study, I write about the connections between the fate event in the life world and the narrated story.

In the second part, I analyze the problem of experiencing-understanding-text in the life worlds of Károly Böhm, Béla Zalai and Béla Hamvas, and I touch on theoretical approaches to experience.

ALPÁR GERGELY P.

Checking the Validity of Some Syllogistic Moods Using the Method of Venn Diagrams

Keywords: terms, categorical, propositions, syllogisms, valid inference, Venn diagram

In my paper, I would like to present the Venn diagram representation of some syllogistic moods, and explain why, for some syllogistic moods, the Venn diagram representation does not allow us to deduce the validity of the moods in question.

Workshp

MÓNIKA RANCZ

The Metaphor of Critique and the Critique of Metaphor. Jean-Jacques Rousseau's Conception of Art and Cultural Criticism

Keywords: metaphor, social critique, culture, picture

What does the art critic claim? Plato, in *The Republic*, refers to the obscure and imprecise resemblance of works, while Rousseau appeals to immorality. What does the critic do? He tries to avoid the object of criticism, but perhaps does not entirely succeed. In my study, I attempt to interpret Rousseau's understanding of art and culture through metaphors, aiming to capture the author within these very figurative expressions. I analyze the critique to which Voltaire himself

responded with an image: "Never has anyone written so cleverly about our own ignorance. Reading his book makes one want to walk on all fours."

EMESE KUNKLI

"Whatever He Might Feel, Acted with All the Firmness of a Collected Mind"

Keywords: Austen, MacIntyre, moral philosophy, sense, happiness

In my paper, I study Jane Austen's novel *Sense and Sensibility* from a moral philosophical approach. I place the character of Colonel Brandon at the centre of my analysis, and I refer several times to MacIntyre's insights on Jane Austen's novels, from his monograph *After Virtue*. Among other things, I argue that we can see Colonel Brandon as the character who is the touchstone of the virtues in the novel. The word "sense" in the title can be interpreted as referring to our ability to judge and the colonel sometimes tries too hard to act sober. Brandon is one of Austen's most selfless characters, who always puts other people's happiness before his own. He exemplifies that in the author's novels, a mentally healthy man recognizes the reality of the moral sphere and struggles with ethical dilemmas in a principled way.

MARK-ALEK SĂPĂȚARU

Music as Temporary Salvation in Arthur Schopenhauer's Philosophy

Keywords: Schopenhauer, music, redemption, suffering, will

In my study, I explore the possibility of the redemption of the individual via music through the philosophy of Arthur Schopenhauer. I try to present music as a force capable of eliminating the suffering and torment that comes with life. In addition to the ascetic way of life proclaimed in Schopenhauer's *magnum opus*, I would like to reveal to the reader another, not explicitly stated, way of redemption. By familiarising ourselves with the concepts of will, representation and idea, we can understand why the musical experience suspends the blind longing of the will and the resulting torment: we can have an experience in which we can see the whole universe and realise that human existence is only one layer of our universe. Music, by embracing our whole world's

essence, takes away the pain of our particular lives, because we realise that our existence is necessary in relation to the world.

TAMÁS BECK

From Leaping-in to Unburdening of Existence. Undrawn Consequences for *Being and Time*

Keywords: leaping-in, speaking tool, unburdening of existence, Dasein, thanatology

Since there are already libraries of literature devoted to Martin Heidegger's landmark work *Being and Time*, it is difficult to find any of the ideas expressed in it whose consequences have not yet been fully drawn by experts. However, I am convinced that an attempt to achieve this is not hopeless at nearly a hundred years after the publication of the work in question. In the following paper I will attempt to draw conclusions which, I hope, will markedly nuance Heidegger's views on the structure of *Dasein's* existence, and which, through their thanatological relevance, will ultimately contribute to an understanding of the Heideggerian concept of finiteness, in which there is no room for any notion of life after death.

RÓBERT HUSZTIG

Variations in the Development of Karl Rahner's Conception of Death

Keywords: death, Rahner, transcendental anthropology, forma corporis, body-soul unity

The study examines Karl Rahner's concept of death, with particular attention to its Augustinian and Thomistic roots, as well as the influence of transcendental philosophy. St. Augustine's understanding of death, which directs human life toward eternal life, serves as an important foundation for Rahner. For Augustine, recognizing God as the supreme "beauty" and seeking the heavenly homeland through free will in earthly life, ultimately "finding" the absolute beauty, is essential. St. Thomas Aquinas further refines this by emphasizing the unity of body and soul, which also points toward the divine purpose. Aquinas' anthropology is a development of Augustinian thought. Rahner's thinking was deeply shaped by Maréchal's transcendental approach, which

stresses the openness of the human cognitive process toward God. The aim of the study is to gain a deeper understanding of Rahner's view of death in light of these thinkers' influences.