Miklós Nyírő
On the Significance of Middle Voice in Plato's *Euthyphro*

Keywords: Plato, piety, virtue, psyche, disposition, middle voice

In the *Euthyphro*, which is a dialogue about the 'holy', the middle voice (*mesotes*) plays an exceptionally emphatic role in Plato's language usage, although this voice has been identified by the Greek grammarians only in the 2nd century BC. This fact is explained in the study by pointing to the thematic relevance of the meaning conveyed by the middle voice, arguing that this diathesis expresses the original disposition of the psyche, which is prior to any activity and passivity.

Tamás Valastyán
"Nature and its knowledge are created together"
The Productive Forming of the Self and Allegorical Fiction in Novalis' *Art of Writing*

Keywords: Formation of the self, image of nature, anti classicism, performativity, magical nomadity, miner

The aesthetical thinking of Novalis and his philosophical considerations goes hand in hand with his literary activity. The encyclopaedic project as a more comprehensive framework delineates the contours of these two areas. His conception has been formed by his interest in the natural sciences and the philosophy of history. The paper focuses on the question of how his investigation on nature assimilates and stages an autopoietic, performative movement that makes it possible for him to develop the interactive conception of nature and poetry. This interaction, compared to the rather absolutistic, unity-based developmental systems, can be regarded as a nomad or tropical feature.

András Mészáros
From Academic Philosophy to Public Philosophy (Mihály Greguss' Journal Articles)

Keywords: Michael Greguss, Kant, Hegel, Schelling, Schulze, history of Hungarian philosophy

This paper discusses the marginalized status of Michael Greguss in the historiography of Hungarian philosophy and looks for the answers to two questions. First, whether it is possible to

reconstruct the relationship between Greguss and Hegel's philosophy. Second, what was the role of Greguss in Hungarian philosophy during the first third of the 19th century. Additionally, Greguss' criticism of Nyiry's understanding of dreams, and Greguss' reservations about Hegel's religious philosophy is examined. The conclusion is that Greguss directly reacted to changes in German philosophy and his articles constitute the core of current Hungarian philosophy.

Tamás Ullmann

Deconstruction of Metaphysics through the Body. Nietzsche's Radical Philosophy of the Body

Keywords: body, embodiment, metaphysics, genealogy, mind

The problem of embodied mind is one of the central topics of contemporary psychology, philosophy of mind and cognitive sciences. Nevertheless, the concept of "embodied mind" suggests itself an implicit cartesian dualism: the mind is the first and embodiment is only an external characteristic of the mind. There have been two traditions that questioned consequently the cartesian dualism concerning the body: Nietzschean philosophy and phenomenology. The present article analyses Nietzsche's radical philosophy of body, his radically new picture of the body and the consequences of such a philosophical approach. Nietzsche's radicalised philosophy of body leads his thinking to deconstruct the whole tradition of metaphysics.

Péter Tánczos

The "Education" of Second Nature – The Connection Between Self and Drives in the Bildung-theory of Nietzsche

Keywords: Friedrich Nietzsche, second nature, self, drive, instinct, Bildung.

The notion of "second nature" plays an important, but ambiguous role in the oeuvres of Friedrich Nietzsche. At first, the German philosopher interprets this conception having huge philosophical tradition as habit or rigid manner, since the term second nature has negative connotations for him. In my paper I argue that Nietzsche can only affirm the second nature as one of his own notions, when it could be interconnected with the concept of self, drive, and instinct. In the late works of Nietzsche, the second nature will be an integral part of his philosophy in the sense of instinctive knowledge, and it will be the conceptual foundation of creating the self.

Gizella Horváth
Bergson, Beuys and the Art of Peeling Potatoes

Joseph Beuys is one of the most significant and, at the same time, one of the most debated artists of the second half of the twentieth century. To understand his work, I consider it essential to analyze Beuys' way of thinking. His worldview was strongly influenced by Rudolf Steiner's anthroposophy, which was a filiation also highlighted and studied by Beuys' interpreters. In my view, there appears to be a strong resemblance between some of Beuys' and Bergson's thoughts, which the literature does not examine at all. In what follows, I would like to highlight these similarities without claiming that Beuys knew Bergson and drew from his philosophy. I will focus on the following aspects: the vitalist worldview, the debate related to intellect and intuition, creativity as a fundamental feature of life and as a means of saving humanity. With this background in mind, it may shed more light on how we can understand Beuys' scandalous statement that "everyone is an artist."

Alpár Gergely P.
Reconstructing Bertrand Russell's Theory of Description. An Attempt

Bertrand Russell's *On Denoting*, published in 1905, is a classic text of logic. In this study Russell presented his theory of descriptions, and underscored its importance not just in the fields of logic and mathematics, but also in the field of the theory of knowledge. My paper is a short presentation of Russell's theory with the help of first-order logic.

Tibor Schwendtner
History of Philosophy – Politics – Biography. Paradigmatic Interpretations of Heidegger's Oeuvre

The paper is a response to the situation brought about in Heidegger studies by the publication of the philosopher's thought diaries. The first part of the paper offers an alternative to some of the established ways of writing a history of philosophy; this alternative approach considers a given philosophical oeuvre as a response to an existential-political situation as

conceived by the philosopher and reconstructs it on such a basis. In the final part of the article, the approach is applied in the analysis of Heidegger's post-World War I philosophy.

Pál Petki
Amnesia of Philosophy. Reflections on Heidegger's Thesis on the Forgetting of Being

The present thesis dwells on certain aspects of Heidegger's theming of the forgetting the being by philosophy, with reference, among other things, to the metatheoretic concept of the evolution of philosophy as such, in the form of the history of philosophy. In this context, the basic terms of Greek philosophy – in Heidegger's view – of the original ontological significances of this philosophy are being analysed from the point of view of a specifically Heideggerian phenomenology concept, implicitly touching upon the problem of validity of appreciations and reflections regarding the historical dimension of philosophy.

Tamás Beck
False Declaration. Heidegger's Early Relationship with the Afterlife

In my essay I attempt to prove that, even though Heidegger was reluctant to openly take sides on the issue of immortality in his work *Being and Time*, the very concept of the book seems to be built upon the presumption of the rejection of human immortality. I identify the belief in the afterlife as an archaic death-concealing strategy which was – as an alternative to Heidegger's idea of death – constructed to falsify the sense of the term.

János Loboczky
Heidegger's Reading of Schiller – Heidegger's Seminar about *Letters about the Aesthetic Education of Man*

In my study, I examine the analysis of Heidegger's seminar about Schiller: *Letters about the Aesthetic Education of Man* (1936/37, Wintersemester). For Heidegger the emphasis of the connections of art philosophical and philosophical aspects was particularly important in connection with Schiller's interpretations. The "proximity" of poetry and philosophy was a fundamental idea also in Heidegger's work since the second half of the 1930s. In my paper, I deal with the following questions from Heidegger's analysis: *aesthetic condition, form and beauty, art as play, art as appearance, art and being.*

Imola Részeg
The Problem of Normality and Abnormality in Merleau-Ponty's Philosophy

Keywords: normality, abnormality, phenomenal body, body scheme, hallucination, intentionality

Despite the aim of describing the general structure of human experience, first-generation authors of phenomenology relatively rarely write about the question of the normality of consciousness and experience. About distortions and modifications that do not fit into the general structure of the human experience or that question this general view. Normality is one of the most important operational concepts of transcendental phenomenology, yet Husserl in his works discusses it only sketchily, and even then only from a constitutional point of view. For Heidegger, the topic does not really arise either, since it is unquestionable that the general structure of the Dasein is a normality constant, so we can only talk about the authentic and inauthentic way of existence. The first, more detailed thematization of the question, in my opinion, can be related to Merleau-Ponty's early work, *The Phenomenology of Perception*. The concepts of normality-abnormality arise in this work mainly in connection with perception and the phenomenal body, as in Husserl's, but here no longer in the paradoxical context of a constitutive consciousness and a psychophysical body, but in the meaning-creating function of an embodied consciousness. In this so-called existential context, both normality and abnormality are interpreted as the ability of the living body to adapt to the world. In the following study, I review three cases of pathological experience, analysed in detail in *The Phenomenology of Perception*, from which Merleau-Ponty's above-mentioned existential perspective can be outlined.

Barna Kovács
Trust – Speech – Act

Keywords: trust, distrust, speech act theory

Trust and speech are presupposing each other. The substantiation of our thesis is possible by the reconsideration of the basic elements of Austin's speech act theory. The trust act is a performative manifestation and contains locution, illocution and perlocution in a particular sense. Focusing on illocution we are emphasizing that trust as a relation doesn't appear from nowhere, but it is presupposed as a rapport even without the object of trust, and trust is a projection on the adequacy of words and acts. The speech act expresses the trust act, the trust act creates the liaison of words and acts, and the liaison within the participating actors.

Mónika Jáger-Péter
The Self-Exploring Work of Art

Keywords: work of art, picture, game of art, experience of works of art, manifestation

In this study I would like to point out that the work of art is never a passing thing, ephemeral, but more like a constantly self-renewing intellectual mediator, which somehow hides its own meaning, but meanwhile it's able to reveal it anytime in the process of collaboration with the work of art. The truth of work of art doesn't neccessarily have to be in correlation with reality. The picture is not the representation of ordinary things, but the showing of things from a different perspective, in a truer way. The privilege of the work of art stands in being able to always go beyond itself. In the artistic game the external reality itself ceases to exist, and everything that shows up in front of us is true and veritable in the same time.

Zsuzsanna Mariann Lengyel
Hans-Georg Gadamer on the Question of Europe

Keywords: Gadamer, Europe, philosophy, inheritance, future, unity and diversity, ecological crisis, Oikoumene (ecumene), polis

The philosophical discussion on Europe, which also involved Gadamer and took place through several phases in the 20th century, usually came to the fore in times of social change: crises and conflicts. This encounter touches on major issues such as the philosophical meaning of crisis, the situation in Europe, the issue of the European crisis, and the issue of Asia and China for Europe and our future. From this rich philosophical tradition, I reconstruct Hans-Georg Gadamer's new insights, complemented by the context of the debate of Europe that forms his immediate philosophical background. Gadamer's main motivation is the idea that Europe and philosophy are inextricably linked, and that philosophy is a so-called distinguished, distinctive feature of Europe, which is also expressed among other things in the fact that Europe itself can be seen as a philosophical idea. Gadamer not only makes a diagnosis on our time, but also

reveals the hidden tendencies of our thinking along which the social-philosophical significance of hermeneutic tradition can also be reconstructed. Gadamer seeks to explore the further possibilities for thinking through which to think in new registers. (I.) First of all, I briefly recall Husserl's, Heidegger's and Gadamer's thoughts on the relationship between Europe and philosophy. (II.) Then I try to expound the importance of the ecumenism, the ecumenical thinking in relation to Europe. (III.) Finally, I would like to show how Gadamer sees the problem of ecological crisis in Europe.

Lajos András Kiss
Variants of the Critique of Democracy in Jacques Rancière's Political Philosophy

Key-words: demos, disagreement, equality, distribution of the sensible, police, politics, consensus, dissensus, archipolitics, parapolitics, metapolitics, post-politics

Jacques Rancière is one of the most significant political philosophers of our epoch whose original ideas and system of concepts used by him generated great debates in the humanities in the last decades. However, the French philosopher has numerous enthusiastic followers, possibly more of those who are irritated by his quiet unusual interpretations of politics and democracy. By Rancière's glance, politics does not mean primarily the fight for the institutionalised rule, but a continuous struggle for the right of expression and visibility. According to him, the real core of the political struggle is not the *consensus* but the visualization of the *dissensus* in a "sensible form". In a true democracy, debates always focus on the questions of distribution and redistribution of the "sensible links" (localities, competences and functions). *Police* (in its special Rancièreian meaning as 'rule of the police') is usually interested in the status quo; *politics (la politique)* intends to break with the established order. Consequently, *politics* is an always restarted experiment to compare the incomparable.

Réka Tóth
The Platonic-Socratic Method

Keywords: method, Platonic-Socratic philosophy, rhetorical background, rhetorical-dialectical signs, Socratic dialectical games

In my writing, I would like to emphasize that if anyone undertakes a more in-depth analysis of a prominent area of the Platonic-Socratic philosophy, it is best to pay attention, above all, to the rhetorical background of the concept he is currently researching. In my opinion, the best attitude is to examine the rhetorical-dialectical signs that occur in the Platonic-Socratic philosophy together with the exact philosophical doctrines, thereby trying to somehow "connect"

to the various Socratic dialectical games. Based on this, I will try to outline a certain method of investigation, with which we may be able to better understand the more obscure parts of the dialogues.

Katalin Turai
Kant and Concepts: Should We Regard Kant as a Conceptualist?

Keywords: Kant, perception, mental content, conceptualism, intellectualism

According to Kant, rational abilities have a role to play in human perception even if intuitions are not brought under empirical concepts. Although his views might sound like a version of conceptualism, I argue here that the involvement of the understanding in synthesizing the formal representations of space and time do not turn Kant into a conceptualist in the sense of the term applied in the philosophy of mind. At the same time Kant's model of the mind could be useful for contemporary debates on perception inasmuch as focus is shifted on the cooperation of receptive/sensible vs. constructive/intellectual capacities in perceptual experience.

Dániel Kriványik
On the Dialectical Unity of Process and Concept in Hegelian Phenomenology

Keywords: process, concept, unity, dialectics, ambivalency, mathematics, psychology

In my essay I examine the organically interweaving Hegelian terms of unity and dialectics and try to outline one of their alternative interpretations. The study has three parts. In the first I introduce the process-character (aufheben) of the Hegelian thinking by commenting two Hegel quotations. In the second part I attempt to visualize (Kippbild/reversible figure) this process-character; at the same time interpreting visuality as concept underpinned by a result from the philosophy of mathematics: by the procept (dynamic unity of process and concept). In the last part of the essay, which is intentionally kept as a draft calling to co-creation of thoughts, I'm looking out to potential realization conditions of the above treated in human communities.

Rebeka Incze E.
The Symbolic and Normative Background of Communicative Action

Keywords: reconstructive and intersubjective understanding, symbolic interactionism, conversation of gestures, rule following, collective consciousness

In the structural analysis of social reproduction, Habermas attaches particular importance to the dynamics of action coordinations embedded in the linguistic medium. His questions about the symbolic and normative structure of language rely primarily on the concepts of G. H. Mead and E. Durkheim along key concepts such as the notion of symbolically mediated interactions and the Durkheim notions of the sacred root of morality and collective consciousness.

András Áron Ivácson
Law and Fertile Land: Political Economy in Ancient China

Keywords: China, legalism, mode of production, marxism, Asia

As it is observable in virtually any feudal society, the cultivation, distribution and lease of fertile land that is under the jurisdiction of the state is a central interest of said state. From this point of view, it is no surprise then that it was the same in ancient China, but as it was highlighted during the so-called "Asian mode of production" debates, this surfaced in different ways – compared to the west – due to the specific historical circumstances and philosophical views of feudal society in China. This essay aims to grasp and present the most important aspects in their own historical and philosophical contexts based on three classics of ancient Chinese legalist philosophy.

Erzsébet Kerekes
Health, Illness, Vulnerability, Fear, Identity, Bullying. Philosophy for Children in Cluj

Keywords: philosophy for/with children, health, illness, vulnerability, fear, identity, bullying

Based on a partnership agreement between the Faculty of History and Philosophy of Babeș-Bolyai University, and the Octavian Goga Cluj County Library, Philosophy with Children (Club) sessions have been organized in several branches of the library in the city of Cluj-Napoca, since 2016. The activities were led by teachers and doctoral students of the faculty and took place in three languages: Romanian, Hungarian and English. The club aimed to interpret, debate

texts, stimulate philosophical-critical thinking in public places. In the 2020/2021 school year, due to the pandemic, most meetings took place online. Our study presents the debates related to the topics: health, disease, pandemic, fear, vulnerability, identity, bullying.