

## **MICHEL DE MONTAIGNE: WRITERLY NUDITY AND THE DISSOLUTION OF THE SEXUAL CHASM**

**J. Edgar BAUER**

**Abstract:** *On his way to Rome, Michel de Montaigne (1533-1592) made a one-day visit to the city of Vitry-le-François on September 10, 1580. There, he met a female-born man whose male sexual organs had been generated as the erstwhile young girl had been making large strides. The narrative of the event in Montaigne's Essais reflects his interest in the complexities of sexual difference and his critical approach of the regnant scheme of sexual binarity. The present contribution highlights Montaigne's attentiveness to sexual configurations at variance with the male/female template that subtends the normative views upheld by the ecclesiastical and civil authorities of the French sixteenth century. Not being an outspoken advocate of contrarian sexual takes, Montaigne sufficed himself with pointing to the existence of mythological, anthropological and historical accounts implying the categorial inadequateness of subsuming individuals under one of two mutually exclusive sexes. What appears at first to be merely illustrations of anormative sexual forms, is actually meant to open the way toward the validation, within the ambit of sexuality, of Montaigne's foremost ontic principle: "Nature has committed herself not to make any other thing that was not different." On this assumption, Montaigne eventually hints in his comprehensive essay "On some verses of Virgil" at a template of sexual differentiation that dispenses with the prevalent (albeit thoughtless) scheme of dichotomous sexuality. Despite introducing a self-deprecative tone to dissipate possible accusations of propounding an un-Christian stance on sexual matters, the brief passage at stake envisages surrendering the immemorial fixity of sexual compartmentations to the limitless sexual variability that occurs in Nature, thereby setting the theoretical stage for his writerly aspiration to portray himself "tout nud" in a world free of taxonomic closures.*

**Keywords:** *androgyny, bisexual mold (moule), branloire, homosexuality, human form, imagination, nakedness, sexual diversity and variability, sexual individuality, transsexuality.*

## **OUR MOST IMPORTANT EVERYDAY USE OF KANT: THE CATEGORICAL IMPERATIVE**

**Ana BAZAC**

**Abstract:** *This paper is intended to be a popularisation of Kant practical philosophy's core and climax, the categorical imperative. In the end, every scientific article is one of popularisation, because science means communication and transparency, and the professional articles do this to and between the professionals of a domain. The present offer is a professional article of philosophy. But its purpose is to be understood by more than the colleagues, because the topic is of utmost importance for all of us. For this reason, the paper explains Kant's concepts related to the categorical imperative as a problem (and also the "obscure" a priori and transcendental which prove to be simple characteristics of a level of the human reason/reasonable capacity, and thus of concepts and judgements occurring in this level from concepts, and not from experience), and shows how the moral requirements do operate, unfolding the meanings of the categorical imperative. All of these are developed by Kant as reasoning and understanding occurred in the human mind. But all of these are related – however not directly, a posteriori the human experience – just and always to the everyday practice of humans.*

*How these natural constitutive facts of reason do apply in the social life, as duties and rights sanctioned by the law, both in a state and as rights of states, are discussed; and Kant's limits determined by the historical setting in which he lived seem to be largely overcome by him because of the universalizable he reached in the Groundwork when he elaborates the categorical imperative.*

*The importance of the universalizable through the form of categorical imperative is more emphasised through the references to Nietzsche and Schopenhauer. Actually, this importance consists in its inherent continuation, but by surpassing it.*

**Keywords:** *Kant, modernity, categorical imperative, freedom, the moral duty, rights, political and juridical rights, rights of states, social contract, racism, class domination, Nietzsche, Schopenhauer.*

## **WITTGENSTEIN AND PROGRESS**

**Katsiaryna CHURUKANAVA**

**Abstract:** *In this article, I consider the concept of progress and Ludwig Wittgenstein's attitude towards it. The difficulty we face when attempting to unambiguously define and even understand such a phenomenon as progress gives rise to some confusion in our perceptions and analysis. Moreover, this difficulty may distort our understanding of certain philosophers' thoughts on progress. Given that Wittgenstein lived during a time of remarkable scientific discoveries, but also of tragic historical events, examining his thoughts on progress seems both intriguing and fruitful. The aim of this article is not to identify any specific stance that Wittgenstein articulated with regard to progress, but rather to attempt to demonstrate that today many of his ideas can be effectively utilised to better understand progress and its role.*

**Keywords:** *Wittgenstein, progress, conservatism.*

## **A CRITICAL EXAMINATION OF JÜRGEN HABERMAS' CONCEPTION OF LABOUR IN HIS EARLY WRITINGS**

**Alex-Flavius DEACONU**

**Abstract:** *This paper revisits Jürgen Habermas's early conceptualization of labor, emphasizing its framing as instrumental action. While recognizing that Habermas's instrumental model — centered on efficiency and control over nature — captures a vital dimension of labor, the analysis argues that it overlooks labor's full emancipatory potential. To address this limitation, the paper proposes supplementing the instrumental model with communicative action, emphasizing the interplay between labor's technical and moral-social dimensions. By integrating these complementary perspectives, the paper advances a more comprehensive understanding of labor's role in human emancipation.*

**Keywords:** *Jürgen Habermas, labor, instrumental action, emancipation.*

## **DIE GEFAHR DER VERABSOLUTIERUNG DER KULTURELLEN IDENTITÄT**

**Kathrin BOUVOT, Gianluigi SEGALERBA**

**Abstract:** *In our study, we analyse aspects of Sen's criticism of specific interpretations of cultural identity. We shall see that, in Sen's view, different interpretations of cultural identity can be given. The different ways in which cultural identity is interpreted correspond to different ways of living*

one's culture; they are connected to different interpretations of religion and religious identity too. Throughout Sen's inquiry, we find the following interpretations of cultural identity:

- The first interpretation of cultural identity, which corresponds to Sen's interpretation of cultural identity, considers cultural identities as the results of many components which constantly evolve (this might be defined as the flexible, dynamic, and inclusive view of identity).

- The second interpretation considers cultural identity as rigid, complete, isolated, and given once and for all (this could be defined as the rigid and static conception of cultural identity). The second conception of identity corresponds to the aim of producing people and groups as isolated systems.

Sen investigates the psychological mechanisms connected to the rigid interpretation of cultural identity. Individuals can be manipulated through the rigid interpretation of cultural identity. Sen shows that cultural identities can be used to marginalise all those individuals who do not belong to those same cultural identities: this kind of cultural identity is constructed in order to divide individuals, groups, peoples, countries, and nations from each other. Cultural identities can be used to create a group which, as such, does not exist at all or is not so homogeneous and uniform as those who plead for this concept of cultural identity think and want other people to think. The group is created artificially by an artificial cultural identity. The rigid cultural identity of certain sectors of people means the exclusion of other sectors of people. This kind of cultural identity is built to bring about enmity and hostility between individuals, groups, nations, countries, and communities: the aim of this cultural identity is to produce hostility in a group towards other groups.

In Sen's view, cultural identities always result from a plurality of cultural components. Cultural identities take elements from other cultural identities. Therefore, cultural identities are not isolated systems: they are the product of a historical development which involves the participation of different individuals, groups, and cultures. Moreover, cultural identities are not made once and for all: on the contrary, cultural identities are dynamic phenomena which continuously take in new elements.

For our investigation, we refer to Amartya Sen's study *Identity and Violence. The Illusion of Destiny*.

**Keywords:** Amartya Sen, Identität, Kultur, Gruppe, Huntington, Krieg, Kommunitarismus, Tradition, Schicksal, Klassifikation, Gewalt.

## HANS JOAS'S "SACRALIZATION THEORY" AS A NORMATIVE CONCEPT

László Gergely SZÜCS

**Abstract:** The German social theorist Hans Joas has put forward the thesis that the development of human rights is not to be traced back to anti-religious secularism: what we are talking about here is a peculiar process of sacralization, in the course of which an "aura of sacredness" is created around the members of modern societies. Kantian philosopher Otfried Höffe thinks that Joas strives to create an "affirmative genealogy": i.e. the elaboration of a method following which we could get an overview of the "authentic history" of the development of human rights and acknowledge the claim to the validity of these rights at the same time. The theory of Joas is seen by Höffe as the unauthorized intervention of a sociologist into the area of rational philosophical argumentation. In my study, I'm trying to outline an answer on Höffe's criticism. Firstly I'm demonstrating that according to Joas's view the normative philosophy can be replaced by a historical-sociological analysis. Instead, he was thinking in terms of a complementary relationship: he regarded that the involvement of the perspective of historical sociology had a seminal effect on the reconsideration of the familiar normative positions. Secondly that I'm trying to outline Joas's normative theory in contrast of Habermas's discourse theory. I'm arguing that the outlined theory the development and maintenance of rational discourses depend on preserving certain social practices that evolve spontaneously: consequently, comprehensive social criticism cannot be purely based on the requirement of the

*discursive rationality. Finally, I will also highlight the problems and restraints of the “Joasian” normative theory.*

**Keywords:** *Hans Joas, sacralization, human rights, social philosophy, sociology of religion.*

## HINTIKKA’S THEOREM DOES NOT HOLD IN NON-AXIOMATIC LOGIC

**Miguel LÓPEZ-ASTORGA**

**Abstract:** *Hintikka’s theorem relates what is impossible to what is forbidden. It provides that if something is impossible, that cannot be permitted. There are logical demonstrations of the theorem. Those demonstrations follow requirements of classical, modal, and deontic logics. However, there are also accounts based on psychological theories trying to explain why people’s tendency should be to reject it. I will attempt to account for the probable rejection of the theorem by people too. But my explanation will resort to Non-Axiomatic Logic. I will argue that, from the latter logic, linking possibility and prohibition is preferable to linking impossibility and prohibition. So, Hintikka’s theorem does not hold in Non-Axiomatic Logic.*

**Keywords:** *Hintikka’s theorem, impossibility, Non-Axiomatic Logic, possibility, prohibition.*

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## FILOSOFIA CA SUPREMĂ CONSOLARE LA BOETHIUS

**Adriana NEACȘU**

**Abstract:** *From Boethius’s point of view, philosophy manages to console us in the face of death because it removes the veil of ignorance regarding human nature, offering us an authentic knowledge of our being, as persons in close connection with the divine, that is, with Good. This means that it reveals to us what good is in general and, implicitly, our good as humans, which presupposes the possession of spiritual goods, which we obtain exclusively through the exercise of virtue. From this perspective, no loss of our material goods, including our body, is not an evil for us. To the same extent, no injustice inflicted on us by others can affect us, as long as we preserve our virtue, that is, human dignity, and do not deviate from the line of good. According to his conception, the reward of a virtuous life is offered on the spot, and it consists precisely in the exercise of virtue. Therefore, man must be virtuous not because he expects to be rewarded in earthly life or after death, but because only in this way does he fully manifest his human nature, can he affirm himself as a man at the highest level, and this represents for him the greatest good and offers him true happiness.*

**Keywords:** *Boethius, God, Good, evil, virtue, death, philosophy, happiness, soul, intellect, fate, destiny, providence, free will, divine foreknowledge.*

**GÂNDIREA CRITICĂ CA ȘTIINȚĂ, CA DISCIPLINĂ DE STUDIU  
ȘI CA EXPERIENȚĂ SPIRITUALĂ**

**Cătălin STĂNCIULESCU**

**Abstract:** *One way of integrating the metacognitive approach to avoiding cognitive and emotional biases suggested by Maynes (2015) and Schraw (1998) into critical thinking teaching and learning activities is illustrated in which the types of biases exemplified are considered specific to domains, such as political thinking and the assessment of global phenomena, rather than general.*

**Keywords:** *teaching critical thinking, debiasing, metacognitive heuristics, Schraw, Maynes.*

**EMPIRISCHE ADÄQUATHEIT STATT OBJEKTIVER BESCHREIBUNG? EIN KURZER  
KOMMENTAR ÜBER DIE RELEVANZ DES EPISTEMISCHEN RELATIVISMUS ZUM  
VERSTEHEN DER WISSENSCHAFT AM BEISPIEL DES KONSTRUKTIVEN  
EMPIRISMUS BAAS VAN FRAASSENS**

**Darius PERSU**

**Abstract:** *This analysis is intended as a brief commentary on the relevance of scientific relativism to the understanding of science. This topic is discussed here using the example of Baas van Fraassen's theory, which he developed under the name of "constructive empiricism". The first part of the text deals with drawing the conceptual framework of what scientific relativism means. Since B. van Fraassen did not explicitly describe his position as relativism, it must be further argued to what extent his theory can be understood in the sense of the definition criteria given in the first point. The concluding considerations are dedicated to presenting some comments on the relevance of epistemic relativism and constructive empiricism for understanding scientific knowledge.*

**Keywords:** *scientific relativism, constructive empiricism, Baas van Fraassen, scientific knowledge.*