

## **Seminar IRH-ICUB**

### **Consciousness and Cognition: An Interdisciplinary Approach**

<https://irhunibuc.wordpress.com/2016/04/05/new-seminar-consciousness-in-philosophy-and-neuroscience/>

**convenor Dr. Diana Stanciu**

<https://irhunibuc.wordpress.com/associated-members/>

**Date: Tuesday, 14 March 2017, 17h**

**Place: IRH-ICUB (1 D. Brandza Str.), conference room**

## **Dr. George Chirita**

**Director of the Romanian Association for Audiovisual Communication**

**George Chirita** holds a Ph.D. with a thesis on the construction of meaning in the mass-media. He was a scientific researcher at the Institute of Art Theory in Bucharest, spokesman of the National Bank of Romania, chief of the public relations department of the Bucharest Stock Exchange, presidential expert for the press and member of the Board of the National Center for Cinematography. He has lectured on the audiovisual communication theory at the Media University and at the University for Theatre and Cinema – UNATC. He has published several studies in philosophy and art theory and more than 1,000 editorials.

George Chirita is now the director of the Romanian Association for Audiovisual Communication (association of the main Romanian televisions and radios), a member of the international Society for Phenomenology and Media, a member of SITA (Tomas Aquinas International Society), and a member of The Union of Professional Journalists in Romania.

### ***Simultaneity and Succession – Events of Understanding***

I propose a cross-analysis of individual moments in subject philosophy, from defining it to derive directly from existence (Descartes), to the understanding of its emergence as a trace (Derrida), or as a weak succession linked to the strong and anonymous simultaneity of the presence of the others (the facticity based on "it is said of nowadays"-Heidegger) and further to the difficulty to understand the consciousness as an act („I think where I am not" - Lacan). The philosophical main theme moves to language analysis, under the evidence that human activity is conducted strictly there, but not only to understand the world as a consensus (Habermas), but also as a mere inter-networking of what is said in the language (hermeneutic circle - Heidegger).

We can no longer understand tradition as a given founder, which provides us with the opportunity to use the existing language, but as a slot participating in our presence just to dissolve it in the past, or simply to dissolve it. To what extent Gadamer's thesis "Being that can be understood is language" is valid in the absence of the being, since it is no longer a founding one?

We experience the presence by moving of traces of **our** past, assuming that we meet the Others somewhere else than in the footsteps of **their** past.