

ARGUMENT
MISFORMING UNIQUENESS

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Searching for a theme of the conference, we kept stumbling on the problem of the status of the individual, which seems to have been either lost along the way, or absorbed by more strenuous philosophical inquiries, pertaining to the eternal quest of linking the Universal to the Particular, the singular to plurality. Both Metaphysics and Late Modern Thought reinvented their philosophical or sometimes anti-philosophical bases, seeming to actually hold back on the ineffable actuality of the living individual. Still, Philosophy is always bordering on a real that cannot be represented or positively signified, but is effective as such and philosophers have coined different concepts in order to grasp its negativity, like Kierkegaard's unique – *den Enkelte*, Heidegger's *Dasein* or maybe even Derrida's *différance*, to name only these. But the option of our philosophical discourse was rather for forms, as well as that of Modern science and Epistemology that developed as a bundle of theories about/ of forms. And they are still doing it to some extent, as even nowadays science finds it hard to unleash from the forms that have guided and recreated it. The Medieval controversy on the unicity or plurality of forms and its outcome only strengthened this option; for instance, Thomas Aquinas's argument of the univocity of forms and of the intellectual soul that comprises every inferior form is clearly emphasizing the preeminence and the uniqueness of a substantial Form over the imperfect accidental forms that are closer to the body. Of course, we strongly believe there is no point in asking ourselves over and over about the *why* of this inherent philosophical choice, of going back through to the origins of Philosophy or to the Christian doctrines that shaped it. All the more so that many others who were more advised have already done it and lost the bet and sometimes themselves. Nor does the question stand on the side of the "how" – how did Western Philosophical Inquiry develop the *eidōs* and how the *eidōs* in its turn shaped into philosophical Systems, into an unavoidable formalism, due to which we ourselves have tried to approach the theme. We think, or rather we can take a guess, that the philosophical approach of the individual – in the broadest possible sense – should naturally lead not to some formlessness, but to a *misforming* (*Ungestalt* is an artistic concept) of

uniqueness, that we've gotten used to simply mention in a slightly Hegelian manner within the frame of a History of Philosophy, but that cannot appear otherwise. That would exclude the repetition of the Unique Form and of the Hierarchy through which it becomes real and actual; and also the back and forth between forms and uniqueness, from the uniqueness of forms to the forms of uniqueness, with which the philosophical discourse identifies. That would also imply an authentic deconstruction and an ethical position towards individual life in its indetermination, through which one could get close to whatever may be not only a *différance*, but the unique negativity as an event, even as a poetry language that gives way to the Unique individual whom Kierkegaard called forth. A deconstruction that Arts and in some ways Music have undergone farther, judging by their achievements. Maybe Physics and Mathematics as well... But in Philosophy, the ethical stance should always be actual and real, it involves gesture, *praxis* and an existential position outside philosophical consciousness and inquiry. That's why we think we need to re-approach this tension of forms and uniqueness by way of the *misformed* individual, starting with ourselves in an assumed manner, with our own views on what Formalism and forms mean now to us and on how we can reconsider our difference to them.

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