

**Huba Csiki**

**Imagination and Fantasy**

*Keywords: imagination, fantasy, neutrality, modification*

This paper tries to explain the unity of phantasy and perception in Husserl's descriptions and the ways of continuous modification that live in it. Perception and imagination constitute the immediate intuitive awareness of objects. In perception as well as in imagination "the intention aims at the thing itself" How does this work in the field of fantasy?

**Pál Petki**

**Questioning, Denial and Nothing. Contribution to Sartre's Interpretation of Nothing**

*Keywords: Sartre, questioning, denial, nihilation, being, intentionality of questioning, dimension of answering, causality, indetermination*

Opposite to common thinking and mainstream scientific and philosophical paradigms, Sartre – in agreement with Heidegger – considers nothing as "something", the interpretation of which can only be conceived within the universality of the category of being, but which has at the same time a constitutive role in its semantic field. These two categories can only be conceived in a kind of onto-logical correlation. The present thesis proposes an interpretation of Sartre's meaning of nothing, correlated to certain fundamental ways of man's rapport to being, such as questioning, denial, reduction to nothing etc., conceived ontologically, based on analyses conducted in the introductory part of his work entitled *Being and Nothing*

**Mihály Szilágyi-Gál**

**The Aesthetic Presence of the "Other" in Hobbes's Social Contract Theory**

*Keywords: contract theory, rhetoric, science, language, aesthetics, imagination, dependent, representation, public*

In several of his works, Thomas Hobbes contrasts rhetorical and scientific speech. Although in *Leviathan* his position is changed, Hobbes continues to emphasize the inordinate, excessive nature of rhetorical speech in politics and distinguishes it from sovereign scientifically true and legally correct speech. According to my thesis, both models of persuasion, the rhetorical and the anti-rhetorical model, have an aesthetic character in *Leviathan*. This fact is evident in the doubling of the person who represents both his/her self and his/her fellow citizens as dependent subjects in their public/political roles; .This self-representation as the inherent imaginary act of the political man echoes the rhetorical hierarchy of the difference between the private and the public.

**Vasile Prahovean**

### **From the Tyranny of Majority to Soft Despotism**

*Keywords: modern democracy, the will of the majority, public opinion, freedom, soft despotism, administrative despotism*

Tocqueville's thought-world is decisively influenced by the conviction that modern democracy that is based on the will of the majority is rather appropriate for creating equality than freedom. Moreover, the mass democracy leads to oppression if the coercive force of the public opinion is extended over all the aspects of social life. *Democracy in America* discusses in two different contexts the problem of totalitarianism supported by the public opinion. The tyranny of majority is supplemented by the hypothesis of soft despotism, by recognizing that the horizontally extending oppression can be generated by a state power that is manipulating the democratic ideas. The administrative despotism reconciles the omnipotence of the public opinion with the centralizing tendencies and under the aegis of the benevolent state power will take control over private lives. The individuals isolated from each other are less capable of restraining its power, therefore it is essential that the exertion of individual rights and freedom has to be supplemented with collective values.

**Lajos András Kiss**

### **The Categories of "Political" and "Exceptional" in Claude Lefort's Political Philosophy**

*Keywords: politics, political, modern democracy, post-fundamentalism, rule, exception*

The present paper focuses on a central issue of the political philosophy of Claude Lefort, namely the special forms of the formation and functioning of modern democracy. Lefort distinguishes clearly the *ontic level* of politics (parties of the parliament, government and other institutions, etc.) and the *ontological level* of the political (the symbolically constructed forms of rule). According to Lefort, the rule moves to an *empty place*, as a consequence of the modern democratic revolutions. From this moment, the rule belongs to those who speak on behalf of the people, but the people is actually formed from the mass of the residents, by their speeches. Therefore, the modern democracy lives under conditions of constant uncertainty, because of its continuous pressure of legitimacy. Sometimes, it can bring modern democracy close to the edge of a precipice; and a kind of totalitarianism seems to be a solution.

**Botond Bakcsi**

### **Populism and the Paradox of Popular Sovereignty**

*Keywords: populism, popular sovereignty, political concept of the people, legitimation*

In *The Social Contract*, Rousseau outlined very accurately the problem of the foundation of the social order, a problem that was rather revolutionary in its era from a theoretical point of view, and since then has had several significant implications in modern political thought: “before we examine the act by which a people elects a king, it would be good to examine the act by which the people is a people.” Examining this very act has not lost anything of its relevance, particularly if we imply that contemporary populism brings again into the foreground the question referring to the concept of the ‘people’, which has serious political implications and which could have even more ones worldwide in the future. An analysis of Donald Trump’s inaugural address may raise some fundamental issues relevant to the connection between populism and democracy. The concept of the ‘people’ generated by the performative speech act of “You the People” renders a particular interpretation to the idea of popular sovereignty. The present essay attempts to consider the topic of populism setting off from the paradox lying within the concept of popular sovereignty.

**János I. Tóth**

### **The Two Forms of Diversity and Homogenization**

*Keywords: sameness, structure, biodiversity, identity, politics, globalization*

Diversity is the unity of sameness and non-sameness (difference). In a basic situation, the more significant the difference, the greater the diversity. However, the organic systems based on relatively homogeneous groups, sub-units and structures are governed by special rules. The heterogenization of groups, that is, their dissolution decreases diversity. I propose to present this paradox effect of homogenization through examples taken from biology and social studies. The structural diversity of humanity is closely linked to the objective and subjective sameness and identity of individuals. There are three fundamental, political approaches to relate to human diversity: hierarchy, the approach that emphasizes difference; equality that emphasizes sameness, and equality that emphasizes difference. The first approach belongs to the outworn past, therefore the battle for defining the future takes place between the remaining two approaches. The aspect that these approaches are debating is whether it is the individual form of diversity (globalization, deconstruction) or its structural form (emancipation, sovereignty) that must be promoted.

**Gizella Horváth**

### **The Visual Creativity of Protests (Romania, 2016-2019)**

*Keywords: imagetext, protests, hashtags, videomapping, symbols, posters*

Today, the battle between great ideas is not only fought via texts or speeches on TV screens, the radio, or at lectures or public debates, but also through real and virtual images, and so-called imagetexts. This paper tackles the image politics of the Romanian post-2016 anti-government popular resistance through some typical cases of imagetext: hashtags, symbols, videomapping, posters and some cases of visible space-occupation. These examples can present the anonymous (in some cases professional) artistic creativity, which helps the formation of a social solidarity and crystallizes the message of the resistance through aesthetic pleasure.

**Dénes Tamás**

### **Can Digital be Natural?**

*Keywords: digitalization, virtuality, digital world, apocalyptic*

The essay's concern is to estimate the digital phenomenon. First, it tries to understand clearly the phenomenon itself, the threefold connection between digitalization – virtuality – digital world. The essay then charts the apocalyptical approaches related to digitalization. All this in order to interpret the dismissive representations and behaviors related to different aspects of the digital world, looking at the phenomenon both from the point of view of possibilities and of losses.

**Adrienne Gálosi**

### **Ut Pictura Poesis – Some Remarks on the History Leading to the Post-Medium Condition**

*Keywords: mediality, medium specificity, abstract expressionism, minimalist art, conceptualism, conceptions and perceptions of time and space*

By examining the art history of the middle of the 20th century, the study attempts to show how the medium as an ontological concept of art was challenged and then dismissed, and how the question of the nature of art became fully conceptual. Starting from Clement Greenberg's theory of medium specificity, it explores how abstract expressionism, then minimalist sculpture, and finally conceptualism could relate to time and space, how they could form their own time and space perceptions, and sensations, and how this determined the question of what constitutes a work of art.

**Mónika Jáger-Péter**

### **The Language of Pictures**

*Keywords: picture, language, delotic logos, comprehension, perception, presentation*

In my paper I wish to prove that the truth of the pictures does not stand in correlation with reality. The picture is not the reflection of everyday things, but a different, truer representation of things. The privilege of pictures stands in their being able to always go beyond themselves. The picture possesses a particular kind of logic, as its delotit logos, that is, its nature of showing the thing itself but from a different perspective as well in the same time, cannot be grasped conceptually or by language translation.

**Károly Veress**

### **Is Hermeneutic Criticism Possible?**

*Keywords: transcendental criticism, ideological criticism, philosophical hermeneutics, hermeneutical reflection, hermeneutic criticism*

The way in which we see today the essence of *critical thinking* and its impact on our communication practice is largely related to the legacy of the philosophical practice which, in various eras of the European philosophical tradition, repeatedly focused attention upon the issue of criticism, not only as a theoretical and methodological problem, but also as an essential element of practical action and social practice. The philosophical hermeneutics of H.-G. Gadamer is sometimes seen, in a prejudiced way, as being external to critical thinking in its role in understanding prejudices and tradition. However, the hermeneutic investigation of understanding is motivated precisely by the question of the measure in which we ourselves are prisoners of the *misbeliefs* of our own age, tradition, and personal experience. Based on these considerations, I confront the legacy of hermeneutical criticism, on the one hand, with the Kantian attitude of *transcendental criticism* which relates the investigated phenomena back to their conditions of possibility and to their limits, and on the other hand, to the attitude of *ideological criticism* established and conducted as a social practice by the representatives of the Frankfurt School. In my study I consider it sufficient to raise some relevant questions regarding the relationship of philosophical hermeneutics to criticism. What are the consequences of the hermeneutical approach for the essence and practice of criticism? How can hermeneutical reflection contribute to the widening of the horizon of critical thinking toward selfreflexivity? According to my hypothesis, hermeneutical criticism even offers a *surplus* compared to the critical attitude of the Enlightenment, as it also includes its own critical illusions in the scope of its (critical) reflection, thus also tracing the boundaries of potential hermeneutical criticism.

**Amália Soós**

### **Augustine on the Unity of Being and Good**

*Keywords: Cassiciacum dialogues, being, good, evil, free will, Neoplatonism, Manichaeism*

The aim of this paper is to sketch some of the philosophical guidelines of Augustine's thinking on the problems of good, evil and being. Starting with the early Cassiciacum dialogues, the research continues with the dialog *On the Free Will* and the anti-Manichaean treatise about the nature of good, focusing mainly on the Neoplatonic influence concerning the idea of unity and on the ways Manichaean doctrines justify the vivacity of Augustine's philosophical thoughts on good and evil.

**Erzsébet Kerekes**

### **Hannah Arendt on the Concept of Love of Saint Augustine**

*Keywords: love, amor (eros), dilectio (storge), caritas (agape), memory, world, charity, natality, beginning, amor Dei, amor mundi*

In 2019, 90 years have passed since the publication of the doctoral thesis entitled *Der Liebesbegriff bei Augustin. Versuch einer philosophischen Interpretation*, written by Hannah Arendt under the supervision of Karl Jaspers, and 2020 marks 1590 years since the death of St. Augustine. On the occasion of these anniversaries, we investigated the influence of St. Augustine on Hannah Arendt's work. The philosophical analysis of the Augustinian concept of love made by Hannah Arendt in her doctoral thesis has decisively influenced the complete work of the thinker, the elaboration of the basic concepts, and the specific philosophical problems.

**Dávid Horváth**

### **Belonging-Together and Beyond. Heideggerian Interpretations of 3rd Fragment of Parmenides**

*Keywords: Belonging-together, Likeness Principle, Identity, Difference, Heidegger, Parmenides*

In my paper, I investigate Heidegger's Parmenides-interpretations. My question is: what is the relation between them and the Heideggerian interpretation of the so called *Likeness Principle* – like is understood only by like – which is known especially from hermeneutical texts. I analyse the interpretations of the 3rd fragment of Parmenides in a chronological way and I attempt to accompany the German thinker on his thinking path leading to the German terms *Selbe* and *Zusammengehören* that are probably untranslatable within the Heideggerian context. Meanwhile, I intend to reveal the turns and the junctions, which characterise Heidegger's point of view relating to both Parmenides and the *Likeness Principle*, and also the differences that could be detected between their Heideggerian reading and an idealistic one. Moreover, the less explicit intention of this paper is the following: helping with the preparation of a future, deeper account regarding the *Likeness Principle*.

**Erika Fám**

**Picture-networks**

*Keywords: Picture-networks, scale-free networks, networks science, picture-hubs, Rhizom*

The pictures are frequently living in networks. Pictures like to stand by other pictures. In the following study I analyze how the picture-network is realised, which are the connections between the network science (Barabási Albert-László) and the visual studies, how the Gilles Deleuze terms like re-, de-, territorialisation and Rhizom can be reinterpreted in this context and how the picture-hubs are formed.

**Alpár Gergely P.**

**The Limits of the Formal Treatment of Language**

*Keywords: natural language, formal language, context, valuation, interpretation*

Within the philosophy of language there is a distinction between the natural language philosophers and the ideal language philosophers. The distinction is drawn based on the way these philosophers reflect on language and the world. Natural language philosophers stress the context-based feature of meaning, while the ideal language philosophers emphasize the context-free feature of meaning. In my study I want to show that even within the formal study of language, in the apparent absence of any context, the notions of valuation and interpretation help us to understand the meaning of sentences.