Levente Papp:

The Content of Perception

This study deals with the intentionality of perception with a primary focus on the content of experience. My question is:, as long as we think about the general character of conscious intentionality as fundamentally a *"subject–psychological mode–content–object"* structure, how can we apply this scheme to the nature of perception? Firstly, I will clarify how I intend to use the concept of perception, and I will briefly elaborate on the meaning of the mentioned intentional structure, generally construed. After this brief introduction, I will try to make a fundamental distinction between sensation and perception defending the thesis that conceptual contents are not essential to perception as such. Following this, I will pursue the question of what we mean by the content of perception in light of the content-object distinction given that we have put aside conceptual content. In the end, with the help of a couple of examples, I will try to make sense of what nonconceptual content is.

Amália Soós

The Problem of External and Inner Speech in Augustine's Philosophy

The aim of this paper is to sketch some of the philosophical and theological guidelines of Augustine's thinking on the problem of external and inner speech. By the examination of the key works for this topic, scholars identified different meanings of the speech, which seem to show an evolution from the external speech toward the concept of a more interiorized one. In our paper, we intend to discuss the explanation of this movement and to present the main characteristics of its degrees.

Péter Tánczos:

Is There a Political A Priori? – A "Debate" between Immanuel Kant and Friedrich Schlegel on Revolution

Keywords: Immanuel Kant, Friedrich Schlegel, a priori, tyrannicide, ethics and politics, revolution

Many different strategies of distinction between ethics and politics exist in the history of philosophy. Though Immanuel Kant created a new critical method of this differentiation in his late works – in which the moral was derived from the fact of reason and categorical imperative, but the politics was derived from the human nature and the maxim of publicity –, this distinction could not be affirmed by young transcendental philosophers, e.g. Friedrich Schlegel. In this paper I reconstruct the "debate" between Kant and Schlegel on the possibility of political 'a priori' following their arguments about the notion of republic. According to the complexity of the question I analyse only a sub-question, the moral and political dilemma of tyrannicide (or revolution), which represents the difference between the standpoints of the two philosophers.

Pál Petki:

Modes of Situatedness in Being and Temporality. Interpretation of the Fundamental-Ontological Sense of the Temporality of Understanding, of Disposition, of Fall and of Discourse

Keywords: Heidegger, fundamental ontology, understanding, disposition, fall, discourse, state of opening, project, temporality

The present paper aims at the interpretation of certain specific Heideggerian concepts related mainly to *Being and Time*. According to the interpretational horizon of fundamental ontology, in which it is included, the concept mainly presumes a way of viewing aspects of temporality in connection with the modality of situatedness in being of *Dasein,* which is identifiable in the phenomenal texture of "existential modi", to which the concept refers. At the same time, all analyses performed implicitly highlight the fundamental difference between the Heideggerian meaning and the traditional/psychological meaning of the discussed concepts.

János Loboczky

Gadamer and the Humanist Traditio

Keywords: "humanist leading concepts", tradition, historically-affected consciousness, horizon, fusion of horizon, formation (Bildung), common sense (sensus communis), taste, judgment, myth, logos, reason, science

In my paper, I examine the meaning and significance of the more widely interpreted humanist tradition for Gadamer. I apply the 'wide' attribute because on the one hand the interpretation of the tradition itself by Gadamer raises important aspects, on the other hand I also deal with

Gadamer's interpretation of myth, in addition to "humanist leading concepts". In my paper I deal with the following questions: the human sciences and the humanist tradition – methodological reflections; the main characteristics of the interpretation of the concept of "formation" (Bildung) by Gadamer; common sense, taste and judgment as "humanist leading concepts"; the historical aspects of the meaning of myth; myth and logos; myth and reason; myth and science.

Dénes Tamás:

Present Shock, instead of Future Shock

Keywords: modernism, presentism, future shock, present shock

The essay aims to draft the changes that occurred in the time experience of our era. In the informational societies of the present the exacerbation of attention towards the present and the different ways of handling the present is increasingly upfront. We are placed at the end of a process during which the center of gravity of time experience was placed from the future into the present. Douglas Rushkoff uses the expression "present shock" for describing this experience. The essay is trying to draft the process leading to this, also aiming to estimate the possible effects of the present shock. The present shock is overwriting at the same time some traditional attitudes, and forces original actions and interpretations. How we can handle this is very much dependent on the precision of the diagnosis.

Cecília Hausmann:

Disintegration and the Joy of Auto-Enclosure. Aspects of Familiarity and Strangeness in the Process of Endorsing and Exceeding the Postmodern State

Keywords: postmodern, order, disintegration, reality, familiarity, strangeness

Although we can perceive postwar art as one that reacts to forms and ideas perpetuated by Modernism, curiously enough, it is tantamount to a series of similar mechanisms both in terms of ideas and of the forms represented. This paper surveys and analyzes theories related to familiarity and strangeness in art theory from the 1970s, from the shipwreck of modernism, through hyperrealism and post-industrial art, to the thematic turn induced by the postmodern state, new ways of institutionalization, and new attempts on the definition of contemporary art, such as the interlocking vistas of meta-, alter-, pseudo- and digimodern.

Gizella Horváth:

***Salvator Mundi* – The Saviour of the Artworld**

Keywords: originality, reproduction, authorship, Renaissance, Leonardo da Vinci

Art – in a certain sense - was born in the era of Renaissance. At least two explicative paradigms about art have appeared since the Renaissance, and we might be witnessing the appearance of a new one. The story of *Salvador Mundi*, found in 2005 and attributed to Leonardo, highlights the artworld's expectations, possibilities, and challenges on the one hand; while on the other hand, it shows how art institutions function. These aspects may be of interest mainly to art historians. However, if a curator decides to exhibit a contemporary copy of *Salvator Mundi* in a museum, his/her gesture raises art philosophical issues.

Sándor Bartha

Self-Referentiality and Sensuality in the Hungarian Art of the Nineties

Keywords: self-referentiality, contemporary Hungarian art, installation, classical conceptualism, neoconceptualism

The study deals with self-referentiality as one of the defining aspects of the Hungarian art of the '90s looking for answers to the following questions: What changes took place in the nineties in the field of self-referential works compared to the same type of works from the 1960s-1970s? Can the effect of neoconceptualism be demonstrated on the self-referential works of the Hungarian art of the 1990s? Analyzing the artistic activity of three Hungarian artists of the 1990s (Gyula Várnai, Szabolcs Kiss Pál, Emese Benczúr) it can be stated that if in the works of the 1960s and 1970s the self-referential aspect is present as a simple structural element, easily "readable", the self-referentiality of the 1990s is much more sophisticated and hidden. At the same time, one can demonstrate an accentuated sensuality compared to the works of classical conceptualism, an aspect hat can be attributed to the spirituality of the contemporary Hungarian art of the 1990s.

Lajos András Kiss:

From the Impolitical to Biopolitics. Roberto Esposito on the Substance of Political Community

Keywords: biopolitics, communitas, immunitas, impolitical

In contemporary Italian political philosophy, Roberto Esposito is the author, besides Giorgio Agamben and Antonio

Negri, who attributes a central role to the biopolitical approach in his works. Esposito's standpoint is special. By Agamben's interpretation, biopolitics has exclusively negative connotations; Negri uses the same expression in a mainly positive context; Esposito represents a *third* standpoint. Sometimes the positive, sometimes the negative side of the linking of life and politics appears in his writing, depending on the actual situation. Esposito interprets the actual appearances of biopolitics in the connection of two fundamental concepts, namely *communitas* and *immunitas*. *Communitas* means the historically changing practice of political cohesion of community; *immunitas* is a summarised expression of the different versions of individual endeavours and ambitions. It is clear from the beginning of the modernity that the political contests can be interpreted as an opposition of the principles of *common* and *own*. Besides the concepts of *communitas* and *immunitas,* the *impolitical* has an important role in the works of the Italian thinker. The aim of the idea of *impolitical* is to preserve the foundational function of the *political,* in the form of *immunisation,* for the neutralisation of the conflicts and the *political* itself. Consequently, the *impolitical* is a kind of mediator between the political system, i.e. institutionalised politics and the diffuse content of *political*, which can only be explained in the level of conceptual representation with a deficit.

Dániel Krivánik:

Reflections on Mythical Consciousness

Keywords: myth, logos, Ancient Greece, consciousness, reality, truth

In this paper I examine the correlation of myth and logos with the help of some Ancient Greek mythological pictures and modern explanations of these. In the study I compare certain sides of the static and dynamic interpretations of this correlation with special attention to the terms of "consciousness" and "truth". I support my analysis above all with the reasoning results of Kerényi, Jung and Taubes, respectively Hegel. The thoughts of the first three authors are explicitly treated in my work, while those of the latter one implicitly.

András Áron Ivácson:

Profound Insight: the Concept of 玄学 in Daoist Epistemology

Keywords: xuánxué, epistemology, Daoism, Chinese history of thought, syncretism

The concept of xuánxué (玄学) denotes a specific epistemology within Daoism that opposes all taboos of conventional knowledge regarding Daoism. The dogmas of emptiness, childishness, simplicity and ignorance and many others still alive and well especially in the western reception of Daoism evaporate in this epistemological context. A myriad of interpretations exist according

to which not only Daoism, but the Chinese history of thought is mere spiritualism lacking any kind of philosophical depth, categories or content whatsoever. While it is true that one of the most prominent features of Chinese history of thought is its deep syncretism in which among other things philosophy, or that which we denote as such in the West, co-exists at the same time with a certain kind of religiosity, the above statement is nonetheless false. The aim of this essay is to present a very narrow segment of non-religious Daoism, that at the same time highlights how Chinese history of thought in no sense whatsoever lags behind western philosophy with regards to content or the modality of surveying the world.

Márk Láng:

Fichte and Kierkegaard on the Difference and the Identity of the I

There is a strong tendency in post-Hegelian philosophy to return to the starting point of Fichte's philosophy, such as the primacy of practice, the privilege of the subject, and an "antithetical dialectic" as opposed to absolute dialectics. Kierkegaard is no exception. However, this aspect, which is related to Fichte, can be really grasped in the ethical stage of existence, in which Kierkegaard places Fichte's question of the relationship between the I and the non-I in the existential context of the Self and society.

Mónika Rancz:

The Theatrical Reality of the "as if"

In my thesis I will be making the theatrical "as if" a question of cognition, I investigate how stage work opens up to our perception. I define this particular reality's inner workings as the essence of the work, play-opportunity, theatric experience. At the end of my research the "as-if" shows up as reality whose quest is to step in from behind the scenes upholding its own truth.