

TAMÁS ULLMANN

Innocence and the Birth of the Subject

Keywords: innocence, existence, normality, sensus communis, consciousness, subject

The starting point of this study is that the phenomenology of the subject cannot content itself with an examination of the subject's reflective consciousness. We must be able to talk about the formation of the subject and not only in the objectifying language of developmental psychology. Although the birth of the subject cannot be investigated directly and phenomenologically, the experience of existential events does provide an insight into this process. Key to this is the experience of losing innocence.

The paper explores the concept of innocence from three aspects: the loss of innocence is presented through Kierkegaard's analysis. The need to restore innocence is formulated by the thinking of Nietzsche. The retrospective construction of innocence will be analysed on the basis of a late short story by Dostoevsky. These three aspects shed light on the complex interrelations between existential innocence and social normality.

IMOLA NAGY

Approaches to the Thematization of the Unconscious in Husserl's Phenomenology

Keywords: Husserl, unconscious, sense-constitution, passive synthesis, retroactivity

Within the phenomenological tradition running from Brentano through Husserl to Merleau-Ponty, the unconscious is understood as a pre-intentional process – a mode of passive synthesis – that, though currently not within the field of awareness, can nonetheless be brought to consciousness and is rooted primarily in the embodied dimension. While Husserlian phenomenology is principally concerned with elucidating conscious experience – its modes, structures, and genetic constitution – Husserl's work also contains analyses that take up the question of the unconscious, albeit in a way markedly different from Freud's. What Husserl designates as “the unconscious” corresponds most closely to Freud's notion of the preconscious.

In this article, I contend that the problem of the phenomenological unconscious surfaces in Husserl's philosophy in four distinct contexts, each of which presents it, in some sense, as the background horizon of sense-constitution or as a latent operative dimension. In this paper I focus in particular on the temporal-phenomenological and genetic perspectives, as well as on the issue of retroactivity, since Husserl's analyses in these domains, I argue, address the topic with the greatest depth and philosophical reach.

ZALÁN-GYÖRGY ILYÉS

On the Weakness and Strength of the Word of Faith, or: Giorgio Agamben Reads Walter Benjamin and Saint Paul

Keywords: Giorgio Agamben, Walter Benjamin, Saint Paul, faith and credit, weak messianic force

Unlike many other interpreters, Giorgio Agamben reads Walter Benjamin's late theses on the philosophy of history by taking into account that the German critic characterizes the central concept of this philosophy – the messianic force – as weak. It is no coincidence that Agamben discusses this issue in detail in his book on Saint Paul (*The Time That Remains*): in a somewhat speculative, yet not entirely unfounded manner, he interprets this qualification as a hidden reference to Paul's *Letters*. While many refer to his reading, few note that the treatment of weakness is not limited to the uncovering of this reference: at the end of the book – more precisely, in the final chapter, which distinguishes between different forms of faith – he situates the concept within an ontological, theological, and linguistic framework, approaching it as a definition of the messianic force that constitutes the core of the "word of faith."

In my presentation, I aim to explore this connection; however, doing so requires outlining the original context of the discussion: Paul contrasts faith understood as credit or debt with a different form of faith, conceived as the pure and common capacity of speech, as the key to "the free and gratuitous use of time and the world." This definition suggests that the aforementioned approaches do not exhaust the concept in question, as it possesses direct political and poetic intensity: by extracting the word of faith from its original theological context, Agamben defines its weak force as a destituent potential, directed both against the word of the law (political intensity) and against language itself (poetic intensity), whose petty-bourgeois usage and conception underlie and sustain "the powers that rule over our earth."

LANG MARK

Meursault's Revolt. Outlines of a Possible Interpretation of Freedom in *The Stranger*

Keywords: freedom, revolt, repetition, existence, The Stranger

The Stranger is known as one of the most influential works of existentialist literature. In this novel, Camus does not merely create the paradigmatic figure of a hero who responds to the world's meaninglessness with indifference. Meursault is not simply indifferent: he is a man incapable of lying about the absurdity of existence. He fails to conform to the roles imposed by society not because he consciously rejects them, but because, by his very nature, he is indifferent to all that is external, to everything that appears as a "second nature."

Yet Meursault's figure goes beyond the problem of the relation between the individual and society. Through the act of murder and the ensuing trial – in that state of compulsion which directs his attention toward his own interiority – we can witness the becoming of an existence that raises the most fundamental questions about freedom.

In this study, I aim to examine these questions within their philosophical context.

ZSUZSANNA LURCZA

Middle Voice and Mediality – Philosophical Possibilities and Linguistic Constraints?

Keywords: middle voice, language, subject, mediality, selflessness

If it is true that the medial mode of thought associated with the middle voice – which appears to be vanishing from Indo-European languages – once represented a special way of thinking and experiencing, in which the binary metaphysical structure of subject and object was not sharply divided, but rather the unfolding of happening occurred within the individual, then the significance of Benveniste's claim becomes clear: the disappearance of the grammar of the middle voice prompts a new grammar of action. While Nietzsche is highly skeptical of language – in which the subject is the grammatical idol – and Derrida advocates for a grammar not subordinated to the subject, for Heidegger “language is the house of Being”, and for Gadamer “understandable Being is language.”

In a different approach – opposing the subject-object structure – Han and Jullien recall the Far Eastern languages through concepts such as selflessness, blandness, emptiness, indifference, and a specific notion of the middle. While in the case of the middle voice the unfolding takes place within the subject, in the discussed Far Eastern languages and modes of thought the unfolding is subjectless and selflessness.

ATTILA M. DEMETER

“Thinking without a Handle”. Hannah Arendt on Kant's “Political Philosophy”

Keywords: Hannah Arendt, Immanuel Kant, political philosophy, judgement, representative thinking, enlarged mentality

In my study, I address the question of how Hannah Arendt read and understood Kant's *Critique of Judgement*. I do not even question whether this reading is correct or legitimate, I simply present this reading. My study is therefore purely a history of reception, and it presents a particular chapter in the reception of Kant in the 20th century.

Arendt had a curious conviction that Kant, contrary to widespread belief, had a “political philosophy”, only it was not to be found in the second critique, or even in the shorter philosophical writings on history written in his old age, but in his third critique. Therefore, I will argue in the paper that for Arendt, what proved important from Kant's third critique was a description of a particular type of thinking that she saw as a pattern of political thinking, a pattern of thinking that she usually called “representative thinking” or “enlarged mentality”.

LÁSZLÓ LEVENTE BALOGH

Kant in Jerusalem

Keywords: Hannah Arendt, Immanuel Kant, Adolf Eichmann, judgement, break with the tradition, extended way of thinking

Hannah Arendt's fundamental experience was totalitarianism and the break with tradition, the significance of which lay in the fact that the metaphysical truths that served as standards had

lost their self-evident nature for action. Traditions and the principles derived from them were no longer immediately available, but their guiding role could not be dispensed with. In order to access them, identify them and apply them, a special ability is required: the ability to judge. Arendt found the description of this ability in Kant's Critique of Judgement. She wrote relatively little about how judgement works, but all the more about the consequences of its absence, which she illustrated with the example of Adolf Eichmann.

LAJOS ANDRÁS KISS

Chantal Mouffe on the Chances of a Leftist Populism

Keywords: agonism, antagonism, discourse, leftist populism

In the centre of the overall theory of political philosophy, developed by Ernesto Laclau and Chantal Mouffe, are the highly contested problematics of hegemony, and agonistic democracy. This theory can be regarded as one of the influential novelties in the field of the humanities and social sciences, in the last half century. The first section of the present paper offers an epitome of the most important theses of Lacau–Mouffe's *Hegemony and Socialist Strategy* (1985), focussed mainly on the fundamentals on discursive politology. In the same time, it reflects on the secondary literature on Lacau–Mouffe's theory, with positive and negative evaluations. The second and third section of the present paper discusses the controversies around Chantal Mouffe's leftist populism, and her Habermas-critique.

DÉNES TAMÁS

Politics in the Age of Post-Reality

Keywords: post-truth, alternative facts, social media, post-reality

In 2016, Oxford Dictionaries chose the expression *post-truth* as the word of the year. The term denotes circumstances in political life in which objective facts influence public opinion less than emotional impact or personal belief. Alongside the terms *post-truth* and *alternative facts*, I consider it justified to introduce the concept of *post-reality*, which places the phenomena related to these notions in a broader context. In the age of post-reality, it is the very concept of reality itself that is called into question, with the consequence that in political life multiple, mutually irreconcilable interpretations of reality increasingly begin to operate simultaneously, with no common ground to which one could refer. This raises the question: what has happened here? Where has reality gone? But where has it been before, and how was it able to exist?

The sociology of knowledge speaks of the social construction of reality. This construction can take different forms, as Peter Berger and Thomas Luckmann discuss in their famous book. In my study, I relate the concept of post-reality to these considerations, in order to make clearer what has changed and what has been lost.

GIZELA HORVÁTH

How to Protect the Earth with Tomato Sauce? Attacks on Artworks as a Weapon of Environmental Activism

Keywords: throwing food at artworks, climate activism, destroying artworks, ecologically motivated art, value of art

Since 2022, the world press has been abuzz with reports of attacks by climate activists on masterpieces, throwing food at paintings. Their actions have sparked controversy: while their aim is laudable (saving the Earth), the legitimacy, acceptability, and effectiveness of the action have been disputed. With this in mind, the text takes stock of the cases of attacks on works of art, proposes a taxonomy, and establishes the place of attacks by food-throwing in the classification. It then outlines a possible explanation and critique of this strategy of food throwing. Since climate activists target artworks for their monetary value and not for their artistic value, the final section will show how the artworld seeks to take up ecological issues and contribute to the protection of nature. Works of art are tools for self-reflection and self-awareness - their destruction is therefore incoherent with the awareness of the ecological crisis and the responsibility that one must assume.

MÓNIKA RANCZ

Human, All Too Human? The Role of Mimesis in the Readings of Hans-Georg Gadamer and Giorgio Agamben

Keywords: animal, human, mimesis, self-image, instinct, superiority, mimetic play, representation, recognition, artwork, excess, anthropocentric perspective, ideology, language, anthropological machine, ape-likeness, missing link, knowledge of non-knowledge, as-structure, Aristotle, H.-G. Gadamer, Giorgio Agamben

Theoretical approaches to the relationship between human and animal can be regarded as paradigmatic cases of self-definition practices. To the extent that the domain of human existence can be distinguished from that of the animal, a negative logic brings into focus what is specifically human – namely, the way in which the human being comes to understand itself and differentiate itself from what it is not, but the Other.

This study examines two philosophical positions that reflect upon the disturbances arising within such boundary-forming attempts: the writings of Hans-Georg Gadamer and Giorgio Agamben reveal two distinct ways of addressing this issue. The analysis focuses on a single dimension, the aspect of mimesis, which provides a framework for elucidating interpretative perspectives on the differentiation between human and animal existence.

ILDIKÓ VERES

Theory and Experience. Béla Brandenstein's Fateful Events and the Theory of the Subsystems of the Lifeworld

Keywords: experience, fateful events, lifeworld, theory of subsystems, emigration, humanism

The processing of Béla Brandenstein's work constitutes an essential segment of my research into the history of Hungarian philosophy, which has lasted for several decades. More than thirty years ago I came into contact with his family and children, who provided all the help they could to ensure that several studies, volumes and conferences were produced on his work during my research work. I received a lot of help in particular from Mária Brandenstein, who lived in Vienna, Hanna Brandenstein, who lived in Munich, and his son, János Brandenstein, who lives in Germany. On several occasions, I was in Brusino, an estate consisting of beautiful villas on a hillside, to map out the legacy, where Mária and I collected the remaining documents and copies. János had some of the manuscripts and letters in Saarbrücken that had already been partly arranged.

There are two distinct periods in Brandenstein's life story: before 1945 he was a defining figure in Hungarian philosophical life, in his emigration he experienced the dilemmas of a double identity, which he expressed in his writings.

To escape the bombings of Budapest in the fall of 1944, he and his family first fled to Transdanubia, then to Austria and finally to Germany, to Saarbrücken.

In the first half of the study, we consider the theoretical coordination points in Béla Brandenstein's Hungarian period. His philosophy is a system centered on the Absolute, composed with a demand for universality, which expands the individual levels and spheres of reality based on the totality of beings. He presupposed the creation of a linguistic-conceptual network with which it was possible to prove logically–conceptually–linguistically the coherence of the ontological and metaphysical, and consequently the philosophical sub-disciplines (ontology, metaphysics: science–pragmatics–poetics, ethics).

In the second part, we detail the events of Brandenstein's decades in emigration. We discuss his theoretical, educational, and public work.

In the Excursus, we review the variations of the author's concept of humanism.

MARK-ALEK SĂPĂȚARU

Origen on the Possibility of Satan's Salvation

Keywords: Origen, apokatastasis, salvation, return, Satan

In my study, I argue that in his principal work *On First Principles*, Origen regards the return of Satan to God as a real possibility, since only in this way can all creation be restored to its original state. By this primordial condition we mean the early stage of divine creation, when every creature – including Satan himself – existed alongside the Creator.

Origen's doctrine of apokatastasis is most clearly articulated in his response to two Valentinian claims: on the one hand, he shows that there is no divine determinism, and on the other, he demonstrates that divine justice and goodness are inseparable. This implies that punishment possesses a pedagogical and healing function. Along these two theses emerges the possibility of the fallen angel's redemption. If Satan has free will, and his place in hell serves not eternal suffering

but healing through punishment, then his present state cannot be considered irrevocably fixed. In the final part of the study, I examine biblical passages that may have inspired Origen to elaborate his doctrine of apokatastasis, through which the concept can be interpreted not merely as speculative but as biblically inspired as well.

RÉKA ERŐSS

The State's Fragile Body. Rousseau's Political Thought in the Mirror of the *Discourse on Political Economy*

Keywords: Jean-Jacques Rousseau, political economy, social contract, property, general will

At the beginning of his *Discourse on Political Economy*, written in 1755 for the French Encyclopédie, Jean-Jacques Rousseau compares the functioning of the state to that of the human body. In this political body, the head represents the sovereign power, with the brain corresponding to the laws and customs, while the nerves connecting the brain to the rest of the body are the judges and magistrates. Agriculture, commerce, and industry form the mouth and the stomach, providing nourishment to the body. Whereas the economy functions as the heart and the blood, which distributes this nourishment to the torso and the limbs – the citizens, who constitute the driving and operating forces of the entire mechanism.

This allegory of the body, that plays a central role in our study and is recurrent in several political writings of Rousseau, reveals that he, unlike most of his contemporaries, did not conceive the primary function of the state to be the protection of private property. In Rousseau's thought, the state and the citizen, instead of being separated from one another by the idea of an inviolable private sphere, form an organic unity.

EVELIN VERES

Before and After: The French Revolution and its Variations in the Thought of József Eötvös

Keywords: French Revolution, King Louis XVI, József Eötvös, Alexis de Tocqueville, rupture

The contemporary historians of the French Revolution believed that they had understood its moments, the causal relations between them, and the place and role of ideas. They interpreted the events, insofar as it was possible to interpret them while being part of their unfolding. In contrast, Alexis de Tocqueville was afforded the opportunity to rise above the events and interpret the lessons of the Revolution from an overarching perspective, in his work *The Old Regime and the Revolution*, published in 1856. His correspondent, József Eötvös, a Hungarian writer and statesman, likewise attempted an interpretative historiography of the French Revolution immediately after the 1848 War of Independence. However, his study *The History of the French Revolution* was never published. It seems that by the middle of the century he had already realized that he had no definitive opinion either about the French Revolution or about the phenomenon of revolution in general.

Following the publication of Tocqueville's book, in 1857 Eötvös published a review of it in the *Budapesti Szemle*. Thereafter, not only did he refrain from publishing his own study on the same subject, but in his review we also find the answers to the questions he had previously posed regarding the Revolution. The rupture caused by the French political philosopher in Eötvös's interpretative approach would continue to be felt later on as well, for in his work considered to be his magnum opus, *Influence of the Ruling Ideas of the 19th century on the State*, he employed Tocqueville's analysis to explain the ideas that emerged after the French Revolution.

In the present study I wish to highlight this influence in a single instance, namely in his views constructed around the person and reign of King Louis XVI.

EMESE KUNKLI

Mr. Bennet as Jane Austen's Most Ironic Character

Keywords: Austen, Kierkegaard, MacIntyre, irony, Pride and Prejudice

In my study, I will give a Kierkegaardian reading to *Pride and Prejudice*, the most famous novel by the Regency writer Jane Austen. I will focus my research on Mr. Bennet, because in my opinion, we cannot find another character in Austen's oeuvre who has irony as an element of existence like him. I consider him to be a prime example of how irony and sarcasm can be taken to extremes, and this has negative effects not only on him but on his entire family. I found a double standard of irony in this character: Austen herself wrote this novel in an ironic tone, so the narrator occasionally adopts an ironic perspective on Mr. Bennet. Still, at the same time, the character is also attempting to be ironic. I think he sometimes succeeds in this, while at other times, we can only call his actions and words mockery, and there are times when his behaviour can be described as downright cruel.

ALEXANDRA MIKÁCSÓ

Meaning Stripped Bare. Thought as Artwork in the Light of Marcel Duchamp and Conceptual Art

Keywords: Immanuel Kant, Marcel Duchamp, Joseph Kosuth, sublime, aesthetic idea, conceptual art

In my paper, I attempt to explore how thought became a work of art in the oeuvre of Marcel Duchamp and later conceptual art (particularly in the works of Joseph Kosuth) and how these artistic aspirations can be interpreted from a Kantian approach, through the concepts of the mathematical sublime and the aesthetic idea. To this end, in addition to examining Dadaism, ready-made and conceptual art more broadly, I analyse one work by each of the two aforementioned artists.

DIANA-KAROLA MARIN

The Question Coming from the Animal

Keywords: ethics, animal, human, relationship, politics, ontology

The question of the human–animal relationship carries anthropological, ontological, and socio-political significance. The concepts of “human” and “animal” are correlative, neither can be understood without the other. The human–animal relation structures the very foundations of social order. The institutionalized exploitation of animals constitutes one of the pillars of capitalist economy, which normatively reproduces the hierarchy between human and animal. The social categories organizing this relation – pet, livestock, laboratory animal – conceal the animal’s unique mode of being and articulate the language of power.

The paper’s hypothesis argues that extending ethics and legal personhood is insufficient to rewrite this relation; true animal emancipation can only emerge through a political-ontological transformation and the dismantling of the capitalist economic system.