Summaries

László Bernáth: Contemporary Libertarian Approaches to Free Will

My paper summarizes the main features of the contemporary libertarian approaches to free will. I map the most notable advantages and disadvantages of the three most well-known branches of libertarianism: the event-causal, agent-causal, and non-causal libertarianism.

Annamária Csornay: “Liberalism” versus Modus Vivendi

John Gray in Two Faces of Liberalism presents two different understandings of liberalism. One is “mainstream” liberalism, which he views as an heir to the “Enlightenment project”. Gray clearly rejects the project along with this conception of liberalism. His critique is targeted at the idea – based on misguided Enlightenment aspirations – that moral-rational consensus is possible and necessary for peaceful co-existence. Gray argues that it is *modus vivendi* liberalism that recognises this mistake and its refutation, the fact of value-pluralism. *Modus vivendi* liberalism is aware of the resulting limits and thus prefers compromise to consensus as the foundation of co-existence. However, seeking compromise is not without problems, which are not resolved by Gray’s proposed answer grounded in the concept of universal goods and evils. By presenting the adequacy of Gray’s critique and the analysis of difficulties of *modus vivendi*, in my paper I wish to show the conceptual differences between the two understandings of liberalism and their potential refinement.

Áron Dombrovski: Arguments for Realist Modal Fictionalism

In my previous papers I presented a new theory of modal fictionalism, which I called “hybrid modal fictionalism” (HMF). HMF can be described using three central metaphysical concepts. First of all, it is a fictionalist account, as it takes the theory of possible worlds and the possible worlds themselves to be useful fictions. Despite this approach, HMF is a realist theory, because it says that fictions and fictional entities exist. Finally, one can raise the question: if fictional entities exist, what ontological category do they fit in? In HMF, they are abstract artifacts. So far I have only proved the
consistency of HMF, but in this paper I take a step forward towards arguing that HMF is a plausible and appealing option, preferable to other theories of modality.

**István Fazakas: Mark Richir and the Refoundation of Phenomenology**

In my article I present the main thesis of Marc Richir’s late work, who is considered to be a central figure of the so-called new phenomenology in France. In Richir’s opinion, phenomenology cannot be grounded on the idea of the primacy of perception. Instead, he proposes a refoundation of phenomenology, which consists in an architectonical reversal of the registers of perception and fantasy. At the most basic level of this new phenomenology, we have to deal with fantasy-appearances, and perception is only made possible by some coagulations of fantasy. Richir finds this concept of phantasy in Husserl’s manuscripts. He proposes, however, an original interpretation of Husserl's phenomenology of phantasy. In my paper I sketch out the main points of this interpretation by focusing on the difference between imagination and phantasy, temporality, “perceptive” phantasy and the transcendental deduction of perception.

**Máté Herner: The Secret Life of Plants – The Place and Role of ἕτερον ζῷον in the Living World of the Timaeus**

A unique feature of Plato’s *Timaeus* is that it unites all living beings in one single, hierarchical system that extends from the metaphysical foundations of life all the way to particular physiological details concerning the living body, with its complexity and sophistication unparalleled in the dialogues. The kernel of the account is, first, the immortal soul present in each living being with its two activities: orderly self-motion and thought, and secondly, transmigration. It comes as a surprise, that in his brief description of plants Timaeus calls them living beings, while denying them both self-motion and thought, and excluding them from transmigration. In this paper I discuss two different strategies for resolving this tension. First, I show that Timaeus’ self-proclaimed motivation for including plants within the group of living beings is simply that they have a soul. Secondly, I explore a solution proposed in the commentaries, namely that plants are living beings in so far as they are parts of the Cosmic Living Being, and I outline how this reading would change our picture of the nature of the Cosmic Living Being.
**Zsolt Kapelner: Negativity and Political Action in Žižek and Adorno**

In Žižek’s and Adorno’s critical theory, the Hegelian notion of dialectic and its application in examining the possibility of emancipation in contemporary societies play equally central roles. Both authors assign great importance to the concept of *negativity*. Despite these fundamental parallelisms, and rarely discussed in the literature, Žižek’s and Adorno’s views on *political action* are diametrically opposed. In my paper, I examine the question of what explains their radically diverging conclusions on this topic given the close parallelisms between their views on the notion of dialectic. I argue that this difference is to be explained in terms of the differences in the concepts of negativity the two authors use. In Žižek’s works, the kind of negativity central to dialectic is *absolute negativity*, wholly void of content, which is rather different from the concept used in *Negative dialectic*, namely, *determinate negativity*, which has concrete content. The differences in the authors’ theories of political action stem from these two concepts of negativity and their corresponding views on dialectic.

**Borbála Kintli: Hither end Beyond. Approaches to Art in the Oeuvre of Levinas**

Although the question of art and aesthetics cannot be considered central in the theories of Levinas, those writings, in which Levinas makes a detour into the field of art, carry the stamps of the changes of his ethical philosophy. In this study I examine the ambivalence, which characterizes Levinas’s approaches to art through two writings of his, *Reality and Its Shadow* (*La réalité et son ombre*) and *The Other in Proust* (*L’autre dans Proust*). While Levinas radically criticizes art in the 40s, we will perceive its spectacular transformation later. The reversal can be regarded as the consequence of the emphasis of language presented in the development of ethics, however this perspective would be over-simplified not only in the view of art but also concerning the modification of the Levinasian philosophy. Therefore, the aesthetic analyses create the possibility to question the very basis of his philosophy through these arising difficulties.

**Kata Dóra Kiss: How Anatomy Becomes Destiny. On the Feminist Receptions of Freudian Psychoanalysis**

Today psycho-sciences are grounded in the Freudian theory of personality development. This model holds that the Oedipal situation is the genesis of human subjectivity and also that castration anxiety is the starting point of the sexual differentiation of boys
and girls. When Freud centralizes the psychosexual development around the phallus, a male genital, he gives a biological explanation for the lower ontological and social status of women. The present article investigates if there is any relevance of the Freudian theory and practice today. Besides, its model on psychosexual development is very problematic, especially for women. For this, I introduce critiques from the field of psychoanalysis, philosophy, and linguistics that do not want to reject Freud’s thoughts but transform them into useful material for critical gender theories.

**Laura László: The Space of Time. Hypotyposis as a Compositional Narrative Element**

This paper examines the function of hypotyposis in narrative texts. According to the classical rhetorics, it enables visual illusion and representation of objects, spaces, actions, that is to say, it creates an „image”, which requires a temporal element: the reader needs time to comprehend the visual constellation. In narrative texts, where the aim-oriented action seems to go consistently toward the end, this „delay” can be more interesting. Indeed, it may have an essential compositional function in narratives: its role can be illustrative and structural-aesthetic at the same time. By hypotyposis, the texts directly turns toward the reader, thus the narrative stops or slows down, and consequently, the tension of the recipient becomes more intense. Accordingly, the first part of my paper thematizes the relevant time theories related to the process of narration, and the second part examines hypotyposis in Alessandro Manzoni’s *I promessi sposi*. According to the hypothesis, the delays can be integral parts of the artistic texts.

**Ádám Smrcz: The Role of Hypothetical Necessity in Francisco Suárez’s Concept of Fate**

Francisco Suárez, the Jesuit, was a thinker of crucial importance of Late Scholasticism. This paper analyses the chapters concerning divine providence (*providentia*) and fate (*fatum*) in his most important work, *Disputationes Metaphysicae*, in order to find out how the author intended to reconcile his libertarian views with the above-mentioned concepts. This question is of importance, since this reconciliation was required by him due to the intellectual demands of Dominicans (holding compatibilist views), and by Calvinsits (who were hard-determinists) as well. Hence this paper also intends to highlight the wider context of this debate.