

RÉSUMÉ

by chance

Hannes Böhringer: By Chance

Zsolt Kozma: Fate-Turning Accidents (Exegetical Fragments about the Accident and the Instinct in the First Parts of the Book of Exodus)

According to the general view, the events in history are governed by accidents and instinct. The theological recognition argues that these events are not arbitrary; rather, they represent means of God to shape history and fate. The first part of the book of Exodus deals with the enslavement and redemption of a nation under oppression, in which process everything depends on God's redemptive will. The descriptions of the redemption of Israel, the birth of Moses and his calling, not only bear witness to the *existence* of God in the background, but also testify about the *experience* of His presence. For God is not only existence, but also presence. This adamant faith excludes the notion of accident and instinct.

Aristotle: „On Fortuitousness and Spontaneity” (Phys II. 4–6.)

Gábor Szabó: The Interpretations of Probability

The essay is devoted to the question as to what probability means. First, the notion of interpretation is clarified and discerned from that of explication. Then, the common sense usage of probability is presented. Next, the general metaphysical options are explored upon which any possible interpretation of probability should act. Finally, a brief overview is given on the five standard interpretations of probability.

András Bálint Kovács: The Names of Unpredictability

This essay argues that metaphysical investigation of randomness can be reduced to the belief or disbelief in the existence of things without causes. If one believes that nothing can exist without a cause than randomness is just a name of something that we cannot predict for some practical reason. From a psychological point of view, however, randomness is a most intriguing concept. Findings of recent research in cognitive neuroscience show that the human psyche is inclined to see deterministic causal structures instead of probabilities and, thus, it has a strong tendency to shun the idea of its being prone to unpredictable events. The strongest shield against randomness is the feeling of the Self and the conscious will. Therefore, the question is not what name we give to unpredictability; but rather, how we react when something unpredictable happens.

László Székely: Does God Play Dice? (The Question on Quantum Mechanical Chance in the Context of Philosophy)

It is generally believed that quantum mechanics – through Heisenberg's uncertainty relations – demonstrates the reality of objective chance and thus provides scientific background for the possibility of free will. The paper argues against this widely held but erroneous view represented not only by the popular scientific literature but even by a great part of physicists, philosophers and theologians. The question about the reality of objective chance can become to be a matter of physics only in the framework of the physicalist view of the world according to which all existing entities and processes are of physical nature. However, physicalism is only one of the possible philosophies which can be questioned on the basis of other philosophies. Furthermore, even if we are committed to physicalism, quantum mechanics does not implicate objective chance since beside its indeterministic Copenhagen interpretation deterministic interpretations also exist. Although the connection of the possibility of free will to objective chance can be traced back to Epicurus, in the framework of a

physicalist world view free will is conceptually impossible even if we introduce objective chance: a will which is the result of blind play of chance can not be free. On the other hand, if we abandon physicalism, then for the possibility of free will we will not need objective chance anymore. The problems of free will and objective chance are genuine philosophical problems which never can be solved by science.

Katalin Csigó: Processes of Decision-Making (From Sophisticated Strategies to Relying on the Haphazard)

There are a number of fields in science that investigate the nature of decision-making. Psychology regards it as an evolved cognitive function of planning and strategizing. A strategy of relying on the haphazard proves to be less fathomable. Random happenings expend the traditional framework of the causal model of the brain and its functions. Psychopathological symptoms provide some indirect insight into the processes of decision-making and the role of the haphazard in them.

György Péter: ----- (Sarah Kofman, 1934–1994)

Worn away between the impossibility of moral justification for actual, physical survival and the dual imperatives to forgive and to forget, thus between the essential *Unheimlich* and utter faithlessness, the philosopher Sarah Kofman was sentenced to see and write herself from over and above. Equally suppressed is the voice which ventures to speak where only the instant understanding implied in a Biblical parable could sufficiently channel this silence. Historical objectivity, the real knowledge of what happened once in its entirety remains unwitnessed and leaves future generations powerless per se. The author argues that the longest ever shadow in human history: the Shoah renders the retroactivity of remembrance shallow, weightless and profane. His subjective insight is an attempt to verbalize the unspeakable: the schism between individual memory and collective remembrance.

Sándor Bazsányi: Stories – Genres (The Role of the Haphazard in Nádás' Parallel Stories)

Péter Nádás' *Parallel Stories* (2005) is a radical subversion of modern novel form. Instead of a linear and story-oriented narrative, a kind of genre narrative is developing here gradually, changing in each chapter. The chapters of the novel can be read as a chain of parodies of various traditional literary forms, such as detective story, love story, prison novel etc. By this subversion or nearly total deconstruction of the genre, frustrating the expectations of the implicit reader, a new textual experience is emerging: that of the chaos (as Nádás comes to call it). The chaotic and provocative structure of the novel may be transfigured into an „anomalous beauty“ (to use the chapter title of Nádás' 1986 novel 'A Book of Memories'). This essay is an attempt to give a concise analysis of the „chaos“ form.

Carl Dahlhaus: Sense and Nonsensicality in Music

Benoît Standaert: In memoriam Dom André Louf OCSO (1929–2010)

Poems by Ayhan Gökhan, Dénes Krusovszky, Márió Nemes Z., and Marcell Szabó