

## Abstracts

Claudiu Gaiu:

Robinson in the Public Space.

Essay about the Political Pedagogy of the Enlightenment

Childhood is a central topic for the philosophers of the Enlightenment, not only due to their increasing interest in pedagogy, but also because it counts as a criterion in evaluating the level of mutual comprehension in a political community. For Rousseau, the education of a child meant a Socratic practice which implied the recognition of a pre-rational experience that could not be integrated by memory. For Rousseau, reason is not an independent faculty, but a synthesis of the corporal development of men, of the confinement of social relations and of the technical evolution of mankind. It is born out of the passions which constitute our first relation to the world and its animated or inanimate elements. Origin of sociability and, in consequence, that of civic virtues, is not a rational calculus, but the natural compassion toward our fellows. At the foundations of pedagogy, as well as at those of political life, lies the capacity to unlearn the desire of domination of others, domination that in modernity often bears the name of Reason.

Keywords: *pedagogical and political philosophy of childhood; reason; equality; compassion*

Paula Marsó:

The Genealogy of Rousseau's Emotive Language

The *Essay on the Origin of Languages* (*Essai sur l'origine des langues*) is published posthumously in 1781. The Essay was originally meant to be included in the *Discourse on Inequality*, but was omitted because it was "too long and out of place". Chapter Nine of the *Essay* is an explanation of the development of humankind, eventually inventing language. In *On the Origin of Languages* Rousseau takes the position that the *language of logos* has derived from the *language of passion*.

Keywords: *Essay on the Origin of Languages, Rousseau, genealogy of language, language of passion, imagination, sociability, morality*

Veronica Lazăr:

### A Few Observations on the Relationship between Origin and History in the Political Thought of J.-J. Rousseau

The paper is a criticism of a widespread binary interpretation, which assumes that Rousseau's reflection on history is based on a strong opposition between an essential origin of humankind, which is natural and represents the source of all rights, respectively a history seen as continuous degradation, intelligible in terms which are theological in substance and Cartesian in their epistemological structure.

The text reveals that Rousseau's historical thought is not a secularisation of the biblical narrative about the fall from paradise, on the contrary, he thinks that the history of the social becoming of man, as described in the *Discourse on the Origin of Inequality* is absolutely fundamental for the understanding of modern societies and, on the other hand, it allows an irreconcilable tension between a traditional conception of history seen as a discontinuous collection of facts potentially recurrent, and a very modern idea of history seen as a series of heterogeneous moments and transformations that affect human substance itself in an irreversible way.

Keywords: *origin, history, heterogeneous temporalities, contingency, anti-teleologism*

Attila M. Demeter:

### Rousseau and the French Revolution

The paper deals with the influence of Rousseau's political thought upon the French Revolution. The fact that Rousseau's political thought, especially his Social Contract, had a major impact on the Revolution has always been, and remains evidence. But very few know that Rousseau's moral thinking had the same kind of impact and was directly responsible for the Reign of Terror. That is because terror is nothing else but the terror of virtue. As Robespierre points out: "If the mainspring of popular government in peace time is virtue, its resource during a revolution is at one and the same time virtue and terror; virtue, without which terror is merely terrible; terror, without which virtue is simply powerless." It is, of course, also true that Rousseau's major political work had the same political influence, mostly because Rousseau could only envisage the state of liberty in a "democracy" (i.e. in a political system, which is grounded on popular sovereignty). Unfortunately, he was very little concerned with the concrete, institutional character of democracy. He thought that it is enough to let people rule in a political system, "checks and balances" are unnecessary, as long as people are virtuous. In this way his political work, which was a bible for many partisans of liberty, became "the

most terrible means for all kinds of tyranny” – as Benjamin Constant pointed out in his *Political principles*.

Keywords: *Rousseau, virtue, terror, Social Contract, state of nature, liberty, human rights, democracy, tyranny*

**Gábor Forgács:**  
**Religious Emotion**  
**in the Thought of Friedrich Schleiermacher**

The paper addresses the issue of strategic manoeuvring in the pragma-dialectic framework with special focus on the conflict of interest that arises between the dialectical and rhetorical aims of the actors in a critical discussion. Actors manoeuvre between rhetorical effectiveness and dialectical clarity, which results in a conflict of interest between their individual and their collective aim. A framework of analysis is proposed in which it is not necessary to discern the dialectical and rhetorical dimensions, but rather interpret the rhetorical aspects of the individual argumentative moves in the dialectical framework. I propose the analysis of the discussion in a cooperatively competitive space of arguments, which allows for crisper analysis of the role of antagonists in the process of knowledge creation.

Keywords: *argumentation, pragma-dialectics, strategic manoeuvring, opening stage, argumentation stage, dialectical analysis, rhetorical analysis*

**Lajos András Kiss:**  
**“Ad Hominem” Argumentation in Political Discourse**

In the first part of this paper, the author attempts to reconstruct Chaïm Perelman’s and Lucie Olbrechts-Tyteca’s interpretation of the different variations of the *ad hominem* argumentation in the light of relevant critical assessments made by the contemporary representatives of *New Rhetoric*. Perelman differentiates between the weaker or *doxical* variation of the *argumentatio ad hominem*, built on the weakness of the other’s thinking, and the *argumentatio ad personam*, which questions the credibility of the other person. The second part of the paper applies the possibility of Perelman’s distinctions especially for the world of political discourse, and questions the sense and possibility of an exact distinction.

Keywords: *argumentation, audience, doxa, speaker, politics, war*

Béla Mester:

## Heracles Ogmios, a Symbol of the Power of Rhetoric

The paper intends to outline a notorious problem of the intellectual history: that of the gap between *logocentric* and *iconocentric* approaches of human actions. At first, focussing on the questions of the early modern epoch, the author will offer an overview of the possible methodological tools, such as the approaches of the early modern thinkers (Milton and Locke), the useful conceptual networks of the authors of the iconic turn, Belting's approach to the iconic debate in the time of the Reformation, and the concepts of intellectual history of the Cambridge school. The second part of the paper outlines Hobbes' relationship with the tradition of the antique rhetoric, focussed on the figure of Heracles Ogmios, based on the testimony of Lucian's work. (The role of this figure in the early modern thinking was recently discussed in Quentin Skinner's masterpiece.) According to the author's hypothesis, Hobbes has searched for a tool for describing the social covenant in the antique and early modern interpretations of the Celtic god, which is more than a pure picture, or word.

Keywords: *gestures, Heracles Ogmios, iconic turn, Lucian, rhetoric, Quentin Skinner, Thomas Hobbes*

Gizella Horváth:

## Outsider Art: a Problematic Concept

In the past couple of decades, outsider art has been getting more and more attention: museums collect it, it is sold on auctions, it gets a distinguished position at the most prestigious contemporary art exhibition, the Venice Biennale. Outsider art is usually valued for the lack of commitment in its creation, and the instinctual artistic impulse. The concept of outsider art is controversial: on the one hand it is on "the outside" by definition, it is not integrated in the institutional framework of art, on the other hand it will only become art by being put in the limelight by a persona of the institutional world of art (curator, collector, art historian, artist, director of a museum, an auction house, etc.). Art exhibited like this can become canonical, i.e. it will eliminate itself as outsider art. Thus, outsider art is even more dependent on the institutional framework of art than traditional art created by professional artists. Due to this confusion the author proposes the exchange of the problematic concept of "outsider art" for the concept of the "institutional readymade".

Keywords: *outsider art, art brut, art world, 55<sup>th</sup> Venice Biennale, institutional readymade*

Péter Tánczos:

„Zugleich herausgegeben und nicht herausgegeben”.  
Nietzsche’s Rhetorical Reading of Aristotle

In this paper the author makes an attempt to present Nietzsche’s ambivalent and obscure reception of Aristotle. The German philosopher took several notes of the texts of the antic author, but he didn’t create a coherent view of Aristotle’s philosophy. The author demonstrates a potential typological classification of the relevant extractions and analyzes an unusual, unidentified Nietzsche quotation from Aristotle. He tries to reveal the analogy between the two thinkers focusing his attention on their similar metaphor-conception and anthropological structured mimesis-idea. The paper concludes that Nietzsche permanently transformed the meaning of Aristotle’s sequestered extractions and compared himself with the Greek thinker. Finally, the author analyzes the consequences of these theories on the field of logic and social dimensions.

Keywords: *Friedrich Nietzsche, Aristotle, rhetorical universalism, mimesis, privacy, enthymeme*

Ottília Veres:

Master-Slave Rhetoric  
in the Hungarian Folk Tale “King Kacor”

The Hungarian folk tale “King Kacor” (*Kacor király*) is the story of a lie. After he is chased away for his gluttony by his housekeeper, the cat is forced to leave home and start a new life in the forest. Meeting the fox, the cat lies that he is the fearful and mighty King Kacor, who should be feared by everyone. The tale tells the story of an encounter between master and servant. The question the author raises here is the central question of the tale: who shall be the master? – namely, how and on what ground it is decided who is going to be the master and the servant in this story. The most well-known versions of the tale are the ones written by Elek Benedek and Gyula Illyés, and the animated (cartoon) film version adapted and directed by Marcell Jankovics and Elek Liziák (from the *Hungarian Folk Tales* series). The author is interested in the verbal and visual representation of the folk tale, the act of confrontation of the two protagonists of the tale (the cat and the fox) and the motif of fear (of the other). She is curious to see to what extent, if any, the master-servant encounter of the story can at the same time be read as a “colonial” encounter and in what sense.

Keywords: *folk tale, master-slave dialectic, Hegel, intersubjectivity, fear, the look*