

Mihály Vajda:
The debate between Socrates and Callicles

If interpreted from an ethical point of view, the *Gorgias* dialogue of Plato concludes with the definite victory of Socrates in the debate with Gorgias, Polus and Callicles. The author of the essay draws the attention on a possible linguistic reading, since in his interpretation, the debate between Callicles and Socrates implies different language-games, therefore the outcome of a debate cannot be decided as univocally as an ethical interpretation would suggest.

Keywords: Plato, Socrates, Callicles, polis, language-game

Attila M. Demeter:
What is Political Philosophy?

The paper tries to present an Aristotelian vision about political philosophy. It's most important thesis is that, contrary to the current Anglo-Saxon political philosophy, which is a branch of analytical philosophy, political philosophy, or more simply, politics is rhetorical in its form for Aristotle. Insofar as Aristotle considered rhetoric to be the main form of politics, several conclusions about politics itself followed for him from this conception, both for political practice and for our knowledge regarding it. First, politics is for him, so to speak, a "practical" science, meaning not that it is practical, but that – contrary to the "first philosophy" – its objective is not to accumulate knowledge, but the capacity to exercise influence, the ability of persuasion. Second, all political knowledge can only be "probable knowledge", and politics needs rhetoric precisely because it deals with future and contingent human action: "as for those things which cannot in the past, present, or future be otherwise, no one deliberates about them, if he supposes that they are such; for nothing would be gained by it" – says Aristotle (*Rhetoric*, 1357a). Third and last, both the actor and the addressed subject of politics is the freely talking citizen. If politics thus conceived would not organize itself around freedom, then we could safely use coercion instead of persuasion. In conclusion, a series of consequences followed from the fact that Aristotle conceived of politics as rhetoric, having to do with the nature, function, goal, and not least, the status of political knowledge: politics as knowledge does not represent some higher form of knowledge, as in the case of Plato's

philosopher king, but a participant in the political debate conducted with rhetorical means, which is politics itself.

Keywords: political philosophy, Aristotle, politics as rhetoric, political knowledge

Vilmos Holczhauser: Origins of Political Theology

The paper explores certain basic questions of political theology departing from Plato's classical dialogue, the *Nomoi*. In this text, some fundamental questions about the existence and the nature of gods – if they exist, if they care about mankind, and if they are consequent in their actions – are brought in relation with the problem of human freedom, more accurately, with the problem if the gods as judges of actions offer or not freedom to the human being. The author argues that, by Plato, there is a kind of „deterministic” theology, in the sense that the consequences of human actions are determined by the laws of the cosmic order, and the gods act out only an executive role, although, in the light of the Platonic idea of the Good, there would be some reasons which could make necessary the introduction of the divine mercy in the Platonic conception. By contrast, when the thought of divine mercy dominates a theological discourse, it can lead to a “predeterministic” view that negates human freedom. After a comparison of these problems with Donoso Cortes' conception about the interrelation of human agency and divine mercy, the paper draws the conclusion that the fundamental thesis of political theology – more precisely that every political problem encompasses a theological one – must be amended by a complementary thesis, namely, that every theological problem encompasses a political one.

Keywords: political theology, Plato, *Nomoi*, human freedom, Donoso Cortes, human agency, divine mercy

Béla Mester: On the Uses and Disadvantages of History for (the 19th century Hungarian Political) Life

The present essay, entitled using a paraphrase of Friedrich Nietzsche's *Second Untimely Meditation*, is focussed on the methodological problems of the researches of the *cultural memory*, as it was formulated in the works of Jan Assmann. Nietzsche's reflections on the German historicism of his lifetime

and his ideas about the possible roles of history in the (German) thought are discussed as forerunners of Assmann's theory of *cultural memory*, in the first section of the present writing. Assmann's theory, and its possible usages for the analysis of the concrete, different forms of the cultural memory in the contemporary intellectual life are the topics of discussion in the second section. These methodological researches will be exemplified by a 19th century Hungarian case study, on the usage of the *cultural memory* of the Hungarian Reform Era (1825–1848), and the revolution of 1848, in the works of János Asbóth, in the last section of the present essay.

Keywords: cultural memory, Friedrich Nietzsche, historicism, Jan Assmann, János Asbóth

Zsolt Geréb:

Suffering and grace. Analysis of a fragment

By analysing a fragment of Paul Ricoeur's essay *Le mal: Un défi à la philosophie et à la théologie*, the author outlines the issue of suffering, highlighting its ontological, pedagogical, moral and psychological aspects. The essence of suffering is acceptance, the acknowledgement of God's educational intention from the part of the sufferer/victim, an intention possible to discover through personal experience.

Keywords: Paul Ricoeur, suffering, sacrifice, self-experience, theology of the cross, Christianity

Enikő Forró:
Foundation of Punitive Law by Natural Law

The paper tries to demonstrate that the phenomenon that made necessary the first laws of human communities was the predisposition of man for sin. Therefore, legal punishment became a civilizational issue, and also the most important part of morality. As a matter of fact, this made the connection between law and moral, and so did the idea of natural law on theoretical level.

Keywords: punitive law, natural law, moral

Brigitta Balogh:
 Individuality and Sin in Hegel's *Phenomenology of Spirit*

The paper discusses the critique addressed by Hegel to the Kantian moral philosophy. It argues that the focus of this critique consists in the objection that, in the light of Kantian moral philosophy, individual particularity – in the long run, individuality itself – proves itself to be the principle of sinfulness. Finally, it explores if the Hegelian *Phenomenology of Spirit* can give a solution for the diagnosed situation.

Keywords: Kant, moral philosophy, Hegel, *Phenomenology of Spirit*

Vasile Muscă:
 The Phenomenology of Spirit. Hegel and Napoleon from the Balcony of History

The main topic of the present writing is an analysis of the Hegelian idea of the *end of history*, as it was formulated in Hegel's *The Phenomenology of Spirit*, in the same time when the battle of Jena has happened, and Hegel has had personal experiences about Napoleon. We give an analysis of the parallelism of a practical and a theoretical personality of world history, Napoleon and Hegel, and their relationship with the history of the humanity, focusing on the idea of the *end of history*, including its possible interpretations both in the lives of Napoleon and Hegel, and in the works of their modern interpreters. Amongst the interpreters of Hegel's *Phenomenology of Spirit* focused on the idea of the *end of history*, Alexandre Kojève's analysis has a special status in the references of the present writing, with consequences on the formulation of the actuality of the Hegelian idea for the 20th century European history and thought.

Keywords: Alexandre Kojève, Bonaparte Napoleon, *end of history*, Georg Wilhelm Friedrich Hegel, phenomenology

Gusztáv Molnár:
 Kojève, Hegel and the End of History

The present article is focused on the different appearances in different epochs of the Hegelian idea of the *end of history*. The starting point of the chain of examples is Alexandre Kojève's *analysis of Hegel's The Phenomenology of Spirit*, based on his university lectures held in Paris, in the 1930s. A historical overview of the context of Hegel's work is the topic of the second section,

with an emphasis on the first appearance of the idea of the *end of history*, and the role of Napoleon and the Battle of Jena in the formulation of the thought of Hegel. The relationship between Kojève's ideas as an interpreter of Hegel, and his political role as an advisor of Charles de Gaulle is the topic of the third and last section, with a comparison of the appearance of the idea of the *end of history* in Francis Fukuyama's wide-spread work, published in its first formulation in 1989, and Kojève's previous idea on the same topic, developed under other historical conditions.

Keywords: Alexandre Kojève, Bonaparte Napoleon, Charles de Gaulle, Georg Wilhelm Friedrich Hegel, phenomenology

Lóránd Rigán:

On Trinity and love in Marsilio Ficino's thought

The essay nuances and partly questions the view which almost became a conviction in the history of philosophy, according to which Marsilio Ficino would have aspiring to the synthesis of the Neoplatonic and Christian thought. Ficino drew the possible limits of such synthesis as well, and demonstrated that it can be only partial. While analysing the difference between the hypostatic union concept and the doctrine of the Trinity of Platon's followers, respectively the Platonic concept of love, the author attempts to reveal that part of the Antique philosopher's thought, which, in the renaissance thinker's view, is Plato's real teaching.

Keywords: Marsilio Ficino, Plato, Neoplatonism, Christianity, hypostatic union, love

Júlia Szilágyi:

The epoch and invention of Montaigne

Essay on the essay: highlighting the spiritual, historic context and the context of history of ideas of the essay genre, which can be considered the invention of Montaigne. The specificity of the essay, as narration and conversation is that it does not transmit knowledge, it does not discover, but opens up things, through the spoken and unspoken it is pushing the limit of the speakable, drawing attention to the all-time importance of opening up, as a spiritual deed.

Keywords: Montaigne, essay, Renaissance, personality as a manner of speech

Mihály Szilágyi-Gál:

The autonomy of liking free of interest. Thoughts on Kant's aesthetics

Both the aesthetics and moral philosophy of Kant can be traced back to Kant's concept of freedom. In turn, Kant's notion of freedom and autonomy refers back to Kant's notion of freedom. The idea of freedom and autonomy, on their turn, refer to the disinterest. On the other hand, it is to be noted that Schiller and Arendt as well formulate the hypothesis that Kantian aesthetics bears the possibility of a philosophy of politics. Both of them seem to discover the common ground establishing the relation between the two spheres in freedom, conceived as autonomy.

While examining the interconnections of aesthetics, ethics and politics with taste, I highlight the public, community feature of all the three spheres.

Keywords: Immanuel Kant, taste, moral, politics, judgement, disinterest, autonomy, freedom

Gizella Horváth:

Naive in the In-Between. Cogitations about Intermedia

The essay explores the realm between the naive attitude to arts and art theory. Analysing the concept of intermediality departing from the theories of Marshall McLuhan and Vilém Flusser, it concludes that "intermedia" signifies a double mediality, namely, the in-between of different mediations. Exploring the origins of intermediality, the essay traces it back to the aims of the *fluxus* art movement, and arrives to the conclusion that one of the main intentions of the artists belonging to it was to abolish the borders between life and art. But, although we tend to interpret this attitude as a revolutionary one, this intention proves to be a return to the original meaning of art.

Keywords: intermediality, Marshall McLuhan, Vilém Flusser, fluxus, contemporary art

Deodáth Zuh:

Edmund Husserl on the Distinction between Objects and Matters of Fact in his *Experience and Judgment*

On this paper's account Husserl's distinction between the means of grasping an object, respectively the means of grasping a matter of fact (e.g. an ongo-

ing event) continues the 200 years old line of reasoning started by Kant's *Critique of Pure Reason* classifying the sensing of objects and the sensing of continuous movement irreducible to one another. Husserl had obviously different goals and used a clearly different method, but kept a great deal of Kant's insight: different sources of knowledge pertain to the constitution of human cognition while it is extremely difficult to point out the exact nature of their own contribution. According to Husserl's analysis many classical philosophical errors arise from giving priority to one of them. Even the scientific status of geometry remains unclear due to such a priority shift: its incontestable state as an axiomatic science could not be used to the detriment of its foundations in everyday representations. In his posthumous work *Experience and Judgment* he investigates this issue starting from the question if the active and passive moments of knowledge could be clearly separated. My contribution here is to point out that the clear order of its passages also makes us easier to treat Husserl's Crisis as part of a robust theory in the philosophy of knowledge and not just a serious take on the crisis of European civilization.

Keywords: Edmund Husserl; philosophy of knowledge; sensing of objects; sensing of matters of fact.