Abstracts

Ullmann Tamás
Orality, Literacy, Philosophy
Keywords: orality, literacy, structures of thinking, theoretical culture, internality

Within the context of linguistic relativity there is a special theoretical question: did the appearance of literacy in the 6. century b.c. Greek culture transformed the way of thinking or not? According to a theoretical approach in the sixties and seventies (Havelock, Ong, McLuhan) literacy has not only influenced the culture, but also caused the emergence of philosophy and theoretical science. The article aims to analyze in detail this theoretical possibility, presenting the arguments for and against it.

Papp Levente
Affective Mind
Keywords: affect, embodiment, agency, autonomy, teleology, normativity

In this study I would like to reflect on those fundamental and common features of minded beings which define them and set them apart from everything else in the world. What are those individually necessary and jointly sufficient basic characteristics by which an actual or possible being can be considered minimally minded or cognitive? Obviously, my aim is not to resolve this big question, but I think we can get closer to a possible answer by considering among others the following few essential traits: embodiment, agency, autonomy, teleology, normativity etc. These characteristics play a fundamental role in understanding what it means for a system to be minded. In the first part of my study I would like to analyse some connections which exist among these concepts and after this brief introduction I would like to highlight and interpret the category of affect. Following these considerations I will try to argue that affect, like the other key features mentioned, plays an essential role in the constitution of minded beings.

Nyirő Miklós
Hermeneutics as Paradigm-Change in Social Critique

Keywords: modernity, rationality, Enlightenment, hermeneutics, social critique
The main statement of the paper is that – as opposed to the principal types of traditional social critique originating in the ideas of the Enlightenment – it is hermeneutic philosophy that defends the most democratic form of 'rationality', and thereby, that of 'critique', namely, a social critique exercised by the practical reason of the citizens themselves. As a substantiation of this claim, first I reconstruct – via relying on Habermas' argument – the Hegelian critique of modernity, and then the three main versions of such a critique developed in the subsequent confrontation with Hegel. It is in contrast to these– and to the notions of 'reason' and 'understanding' operative in them – that I try to show just what kind of social-political significance is ascribable to the

specifically hermeneutic 'rationality' defended within the frames of Heidegger's philosophy and then further developed by Gadamer.

Horváth Gizella

Jacques Rancière and the Politics of Aesthetics

Keywords: art, aesthetics, modernity, autonomy, heteronomy, emancipation, aesthetic revolution, sensible experience,
politics of aesthetics

Jacques Rancière is one of the most often occurring contemporary references in the discourse on art, being a favorite of art theorists, curators and critics of art. Rancière's success can be explained, on one hand, by „the social turn" in art (Claire Bishop), on the other hand by the bold reinterpretation of basic terms such as aesthetics, modernity, autonomy and heteronomy of art. Rancière's main concern is the emancipation, and in this perspective he reinterprets modernity as an aesthetic revolution which – for the first time – makes it possible for sensible experience, including art, to be accessible to the demos, that is, to everyone. Rancière's sources of inspiration are Schiller, Flaubert and Jacotot – who all have the same message: hierarchy can be overthrown, the world can be seen, heard, spoken about by anyone. The aesthetic revolution means the overthrow of hierarchies – and in this sense, since then the aesthetic revolution has been a permanent revolution.

Darrida Veronika

Giorgio Agamben and the Destruction of Aesthetics

Keywords: aesthetics, ethics, destruction, melancholy, criticism, gesture
This paper is a study of early writings by Giorgio Agamben (*Man without content, Stanzas, Infancy and history*), read for an attempt to reveal how the status of aesthetics changed in these texts, in which the shift from aesthetics to ethics can also be traced. The idea of destroying aesthetics, however, poses the question of the original task of aesthetics as well, since Agamben claims that only the ruins can outline the former structure, providing a possible basis for creative reconsideration.

Incze Éva

The Bending of Buildings

Keywords: architecture, temporality of buildings, monumentality, hermeneutics

The study deals with the issue of the temporality of buildings and that of monumentality by examining two architectural phenomena. The bending of buildings is not only statistic, but also functional and aesthetic, allowing for the hermeneutical interpretation of the time of buildings and the paradox of eternity and ephemerality.

Petki Pál

Freedom as the Weakening of the Structure of Being. *Contribution to the Interpretation of Sartre's Concept of Freedom*

Keywords: Sartre, questioning, denying, nihilation, négatité, freedom, anxiety, temporality and self

According to Jean-Paul Sartre, it is in the human being's specific rapport to the world that Nothingness appears. Questioning is considered to be the fundamental modality of this rapport. He handles this as an entity with fundamental ontological relevance, owing to the fact that through its structural elements of denying and nihilation, it introduces negatités into the world, and thus it is capable of producing ontological articulations. The basis of Sartre's specific interpretation of freedom results from these traits of Man's existence in the world, which also leads to the definition of man as an existence capable of weakening the structure of being. The present thesis contains interpretations referring to these aspects of the significance of Sartre's concept of freedom.

Bakcsi Botond

On Thinkability of Violence from the Perspective of Politics

Keywords: violence, institutionalisation, political subjectivation, totalitarianism, capitalism, bare life

The history of the modern statehood can be described as an increasingly complex process of pacifying the social conflicts, of rejecting the violence up to the point that the state itself becomes the sole legitimate holder of the monopoly on violence. However our daily experiences show us that violence has become the best-selling product of capitalism. Twentieth-century forms of totalitarianism or contemporary terrorism revealed relating to the issue of the violence, a sum of questions that make us rethink the issues of personal and social identity, distinction between the human and non-human, the possibility of separating political life and bare life as well. In my paper, I attempt to analyze the concept of violence from the aspect of these constitutive relations of the political domain.

Laczkó Sándor

Lying and Politics

Keywords: politics, lie, self-deception, perverted speech, reality, truth, mass society, social media, fake news, firehose of falsehood, Machiavelli

Lying is an immutable part of human nature, thus a natural occurrence of life. The existence of political lies stems from the self-deceptive nature of humans. Norms of political ethics laid down successively by Sophocles, Plato and Machiavelli allow and require perverted speech, that politics blends with the wrong, given that right can only be protected from wrong with the use of some wrong. Conversely, István Bibó claims that lying in politics is forbidden under all circumstances. But in today's mass society, in the era of fake news we can hardly distinguish fact from fiction. Technological advancement has made it possible to present basically anything as truth or a falsehood. Under such circumstances, it is much harder for a political lie to get exposed. New technologies are successful at spreading falsehoods because of that same self-

deceptive nature of humanity. Politics is still the art of making the people believe in something, be it true or false, but the range possibilities for doing so are far wider today than ever before in our history, see the technique referred to as the firehose of falsehood.

Tóth I. János
Sustainability and Population: Globalism or Localisms
Keywords: ecologic footprint, demography, immigration, fertility rate, Eastern Europe

Today, sustainable development is very closely linked to neoliberal globalism that threatens with giving big capital excessive amounts of power. Moreover, globalization leads to the homogenization of mankind, that is, to the disappearance of languages, cultures and lifestyles, therefore it must be avoided. The only way to preserve the diversity of mankind is through achieving sustainability at local levels. Sustainability has demographical aspects as well – the overpopulation that characterizes Africa is just as unsustainable as the depopulation that is typical for Europe. For European nations, there are two ways to ensure stability in terms of population size: the global way (letting in more immigrants) and the local way (higher birth rates). The global solution is once more wrong – immigrants coming in large masses cannot be integrated. The ideal solution would be for everyone to bear 2-3 children, but the process would require a complete transformation of the general social attitude. The process would take place much faster and it would be easier if 10-15% of the couples, respectively of the women in childbearing age would undertake the task of giving birth and raising at least 5 children and the necessary framework could be the implementation of a new institution, that of full-time parenthood as a form of employment.

Kovács Attila
Total Consumption and Value Consciousness in the Maze of Happiness
Keywords: consumption, value, happiness, subject, human essence

The substantionalism of total consumption refers to the consumer attitude of our postmodern culture. Current-day consumption, subjected to the authority of a global system, cannot be restricted anymore to the material realm, but also extends to the world of spiritual creations. In the duality of material and cultural products, the emphasis is put on the latter. In other words, we consume information, images, messages, ideas, and promises. The result is a curious restructuring of the ontological order: consumable reality is identified as authentic being; full existence belongs that which can be consumed.

Veress Károly
The Philosophical Actuality of the Application
Keywords: application, philosophy, applied philosophy, philosophical hermeneutics, actuality

What is "application" according to its basic meaning, and what does it mean when it is used with philosophical pretensions? How does the relationship between application and philosophy, viz. the role of applied philosophy develop in a context outside hermeneutics, and how can it be

thought of in a hermeneutical perspective? How is the question related to the hermeneutical sense of "application" connected to the question of the application of philosophy? And how does contemporary philosophical hermeneutics contribute to the exploration of this relationship? In the thread of my present study I argue in favour of the philosophical actuality of the application, actuality which consists precisely in its possibility to bring philosophy once again closer to human being and life.

Gergely P. Alpár
A Remark about the Analysis of the Assertion
Keywords: assertion, meaning, argumentation, persuasion, John R. Searle, Paul Grice, Rom Harré, Robert Brandom

The basis of this article is the Searleian analysis of the illocutionary act of assertion. I try to sketch an alternative interpretation of the illocutionary act of assertion based on the arguments brought forward by John R. Searle, Paul Grice, Rom Harré, Robert Brandom. This possible interpretation might help us raise some questions about the Searleian interpretation.

Fám Erika
Repetition. Image. Iconic Difference
Keywords: repetition theory, image theory, iconic difference, Gottfried Boehm, Gilles Deleuze, machine abstrait

The repetition is a philosophical category, since Kierkegaard the term is present in the image theory. Gilles Deleuze in his work *Différence et répétition* (Difference and repetition) constructed the fundamentals of repetition theory. The difference at Deleuze (this is not the same term as the différance at Derrida) is defined in the context of the repetition. Gottfried Boehm in the seventies introduced the term of iconic difference (ikonische Differenz), parallel was Deleuze and Guattari who in their common work *Mille plateaux* talk about the term machine abstraite (abstrakte Maschine), in the context of definition of the face, as an image. In my study I analyse the relationship between the repeated images and the iconic difference and I talk about the nonverbal structure of the iconic difference.

Diószegi Orsolya
 Temporality in Hong Kong Cinematography. Wong Kar Wai
Keywords: time, fi lm, Hong Kong, Wong Kar Wai, image, new wave, melodrama

My work is an analysis of temporality in the cinematografic art of the 20-th century Hong Kong. More precisely it reflects on some of the movies made by Wong Kar Wai, in which the time plays a special, or main part. I try to grab the concept of temporality trough the time-image philosophy of Gilles Deleuze in the Wong films, which appears mainly as interruptions, decelerations, or images held on screen for longer periods of time.

Kerekes Erzsébet
The Giving Tree. Philosophy for Children Activities in Cluj

In the period 14–18th of August 2017 we organized Philosophy for children sessions at the "Tree of Life" Family Assistance Association in Cluj. During the fi rst four days the activities took place at the Association's headquarters and on the last day (18th of August) in the Cluj's Central Park, during the Hungarian Cultural Days in Cluj. We talked about environmental philosophy topics with children and young people aged 5–16 years starting with the story of *The Giving Tree.* On 21st of September, we organized similar activities with 12th-grade high school students at the Böhm Károly Hall of the Hungarian Philosophy Department of Babeş-Bolyai University, during the event called The Long Weekend of High School Students. The study presents the preparation, development and conclusions of these activities.