

Summaries

“Straight Names” (Zheng Ming)

Theory of Language, Technology of Power, and Doctrine of Virtue
in the Classical Chinese Philosophy

ANDRÁS VÁRNASI

Ancient Chinese thinkers have conceptualised the function of the language, especially the written language as a societal institution, a prescriptive rule of the human behaviour. The usage of language was determined by its magical nature from the Heaven (*Tian*), and the tradition of the ancient kings (*gu wang*). This paper offers an overview of the history of the classical Chinese language philosophy, its most important figures and schools, from the Confucian roots in Confucius' *Lun yu*, with the idea of *straight names* (*zheng ming*), through the interpretations of *Mozi* and his school, the main branches of *daoism*, incarnated in the books of *Laozi* and *Zhuangzi*, the semantics of the thought of the “school of the names” (*mingjia*), and the use of the theory of language in political philosophy of the *legist* (*fajia*) school. The article focuses on the continuous and direct references of the philosophy of language to the questions of rule and power in the history of the classical Chinese philosophy.

Gorgias, Power and Rhetoric

Plato on the Treason of the Intellectuals

EMESE MOGYORÓDI

It is a widely held view in modern political thought that totalitarianism is a distinctly modern phenomenon, which is substantially different from what tyranny was for the Greeks. One of the most crucial differences concerns the role of intellectuals in the ideological support for modern totalitarian regimes and their compliance with them, which is claimed to be missing in ancient tyranny. The main purpose of this paper is to challenge this thesis and argue that, contrary to mainstream modern interpretations, the contribution of intellectuals to the rise of tyranny and their responsibility in its fostering are issues encountered by one of the greatest Greek social critics, Plato. The paper explores this encounter in Plato's *Gorgias* through drawing a portrait of the historical Gorgias on the basis of his fragments and testimonies and a detailed analysis of his discussion with Socrates in the dialogue. It argues that through exposing Gorgias' anti-democratic power politics Plato suggests that if the purpose of public communication is not the attainment of truth, a clarification of our values or the common good and is not ultimately based on our acknowledgement of the human condition (*pathos*), in terms of which we are all equal, then it is bound to derail into being part, or at worst the very instrument of, the power game. The responsibility of Gorgias as an intellectual in fostering tyranny lies not in formulat-

ing any ideology, nor in his inventing the means by which it might be effectively promulgated. Rather, it lies in his nihilistic metaphysics, which in theory provides support for a renouncement on meaningful metaphysical and ethical discourse, and in his belief in the omnipotence of the intellect of a few by which their audiences, the many, might be treated as kids to be gratified or mere bodies to be administered as passive patents. For Plato it is the Socratic discourse that provides a viable alternative to be adopted by a responsible intellectual. Its distinctive feature is not merely its democratic stance, but more importantly its acknowledgement of human fallibility, and a somewhat irrational belief in firm moral values to be explored in community.

Schmitt, Rousseau and the foundation of the political community

KÁLMÁN PÓCZA

In this study we are going to analyse the principle of the identity in the works of Rousseau and Carl Schmitt. We will argue that the Schmittian concept of 'identity' is mostly inspired by the works of Rousseau. In this essay I try to reveal the adequacy of the Schmittian interpretation of Rousseau. A lot of the Rousseau specialist wants to see the French philosopher as one of the first liberal intellectual who is arguing for a procedural/contractual foundation of the political community. We will see however that the most important work of Rousseau confirms the Schmittian interpretation of Rousseau. According to Schmitt the political community described by Rousseau is founded on the a priori existence of a certain kind of homogeneity and not on a contract. Hence Rousseau can not be characterized as a representant of the contractarianism – despite of the title of his most important book (*Du Contrat Social*).

The Discourse Principle as the Guarantee of Constitutionality

Research into a Radical Habermas Critique

LÁSZLÓ GERGELY SZÜCS

The following article argues that Jürgen Habermas' effort to mutually justify sovereignty of the people and human rights can only be successful, if the *discourse principle* is justified and its legislative use does not have disastrous consequences. The article describes how the discourse principle can be reconstructed by answering the critique of the compatibility of sovereignty of the people and human rights formulated by Uwe Steinhoff. On the contrary to Steinhoff's arguments, it can be proven that making a legitimate decision in Habermas' view does not need everyone's consent as a primary condition. Besides, in a constitutionality such as his, no legitimate decision that violates human rights can be made. Habermas on the other hand has a problematic answer to the question of the compatibility of sovereignty of the people and human rights, when he wishes to mutually justify the universal criteria of legal protection as well as the ethical point of view of traditional contexts in the lifeless idea of strictly layered discourse, that is, in *process model*.

On the Constraints of Rational Democratic Collective Decisions

BALÁZS CSANÁD CSÁJI – MIKLÓS RÉDEI

Social choice theory investigates how to aggregate individual choices into collective decisions. One of its main problems is the potential inconsistency of these aggregated decisions. The paper surveys several classical and recent results on both preference- and judgment aggregation. It starts with the overview of May's and Arrow's theorems, the Condorcet paradox and, after the introduction of the doctrinal paradox, it presents the impossibility result of List and Pettit with its generalizations, such as the theorem of Pauly and van Hees. The impossibility results of judgment aggregation are also compared with Arrow's theorem. Finally, the significance of these results is discussed together with their applications, e.g., the liberal paradox and different types of agenda manipulations. The paper also contains an analysis on how to weaken the conditions of these theorems, in order to save the consistency of democratic collective decisions, and argues that the systematicity property is the one that should be omitted (or weakened) to get a democratic and rational decision system.

From the *Reichsidee* to Hungarian National Character Theory

Leibniz's Reception in the Works of Bernát Alexander, Ákos Pauer and Lajos Prohászka
GÁBOR GÁNGÓ

In this paper I argue that the lopsided political interpretation philosophers in imperial Germany gave to Leibniz's oeuvre had a lasting impact on interwar *Geistesgeschichte* in Hungary, especially on the national character theory in Lajos Prohászka's *The Wanderer and the Fugitive* (1936). The philological approach helps us to find the connecting link between Bernát Alexander's pro-war philosophy in his bicentenary *Leibniz-Festschrift* during WW I, Prohászka's work, and Ákos Pauer's collectivist-authoritarian account on Leibniz. The analysis also cast a novel light on the undecided polemic concerning the position Prohászka held *vis-à-vis* Italian fascism and German National Socialism.

Unexpected Appearance of Phenomenology in the Cognitive Science of the Turn of Millennium

CSABA SZUMMER

Cognitive science of the sixties, seventies and eighties developed abstract models of information processing and neglected biological and social aspects of cognition. Epistemological concepts of this "classical" cognitive science originated exclusively from analytical philosophy, mainly from functionalism. In the turn of the millennium recent trend of the cognitive science has placed cognition into neurological, evolutionary, and social context, and relates it to the human body. The change of emphases implied a new epistemological orientation of some of the cognitive scientists, who thinks mind philosophy is not broad enough for their purposes, and a few of these researchers explore the literature of phenomenology. The article argues, that meeting and collaboration of the naturalistic cognitive sciences and anti-naturalistic phenomenology promises interesting new discoveries for both of the parties.