

## Abstracts

### Vernon van Dyke: The Individual, the State, and Ethnic Communities in Political Theory

See Vernon van Dyke: The Individual, the State, and Ethnic Communities in Political Theory. *World Politics*, Vol. 29/3. (1977), 343–369.

### Miklós Bakk: Political and National Identity

In this research the notion of political community is based on the opposition between Carl Schmitt's "friend-enemy" concept in contrast with the traditional contractual theory, stating that individuals have priority in community. In the historical process of political communities "our-worlds", developing independently of the individual, are determinative. A utilizable description of these ones could be the historical-political semantics, explained by Koselleck in the "asymmetric counterconcepts" theory. This research suggests by means of Schmitt and Koselleck's ideas, a pattern composed by three elements in order to help interpreting the national community as political community.

### Péter Egyed: The Question of Community in the Communitarian and Traditional Discourse

The starting point of this research is the assumption that philosophical communitarian discourse as well as juridical discourse about communitarian rights represent two sides of the same phenomenon. That is, when the European Union was founded, the ideological basis of the liberal democracies about human and individual rights, seemed to be insufficient. That is why we need to return to the community elements of culture and tradition that will ensure a real autonomy.

### Béla Mester: In Defence of Contractualism. On Reducibility of Collective Rights to Individual Rights

This lecture is a criticism on the introductory study of this volume, Vernon van Dyke's article titled *The Individual, the State, and Ethnic Communities in Political Theory*. However, van Dyke offers a correct, well-ordered list of the important problems of the world of modernity, by the opinion of the author his interpretation of them and the solution offered by him are useless ones. The central concept of van Dyke's article is a kind of collective right, irreducible to the rights of individuals. Van Dyke's point of view is identified as a communitarian criticism of modernity in the first part of the lecture. The author has

shown the lack of exact definitions of van Dyke's often used concepts, such as "community", "group", and "ethnic community" in the second part; incompatibility of van Dyke's historical and political instances is demonstrated in the third part. The main problem of van Dyke's proposal for initiation of collective rights, irreducible to the rights of individuals is the plurality of groups, authorized for these rights. If one cannot define a well-ordered hierarchy of authorized communities - van Dyke cannot do it -, the rights of these authorized communities (that of language-based, religion-based ones, etc.) collide each other. Priority is provable only by asking individuals' opinions on their preferences about the elements of their identity, which is equal with reducibility of collective rights to the rights of individuals.

#### Alpár Losoncz: The Pattern of National Minority in the Light of Individual, State and Community

This paper analyses first the problem of normative meaning assignment to the notions of community, namely how we can discuss "real" communities versus "illusorical" ones. Secondly it presents the relation between community and national state, with emphasis on the creative process of collective analogy and on the socializing structures of the individual. It also stresses the notion of the national pattern and of the minority national pattern that describe the multiple meaning relations between the individual and national community. An important conclusion is that by experiencing the national pattern we found ourselves as part of all the relations because we are in a relation not chosen by us but still ours. Then, it analyses two trends in political philosophy: liberal nationalism and postnationalist philosophy with focus on the constitutional patriotism. Here it takes into account their relations towards the state, the market and the community. As about liberal nationalism, the author criticizes the fact that this theory uses complete socializing formulas. It also reproaches to postnationalist philosophy that it postulates "the beginning" and "the end" of the nation, something we can understand only in a specific pattern of the history of philosophy. It concludes in that the notion of the national minority pattern offers more complex answers to the question of individual socializing, nation and ethnicity.

#### Dénes Barna Jakab: An Outline of the History of Philosophical Ideology of Territorial State

This paper analyses the possibilities of setting up, obtaining and sovereign controlling of the political space as well as its economic, juridical, military and social circumstances, having as starting point that definition of the state concentrated upon the territory seen from the common law and the political theory angles. The fundamental method chosen to tackle this problem is the sociological one. The territorial state removed from its political life the

political alternatives, the mercantile cities, nomadism and the idea of empire. Not accidentally these notions reappeared this time using the prefix “neo” in the international relations theory in the 21<sup>st</sup> century. Following the world globalization process, traditional relations disintegrate and new functional political communities arise, demolishing the artificially sustained and set up competence of the national state. The idea of the national state’s unlimited sovereignty is not able to ensure the political freedom whose real condition is the active opposition of the corporations and institutions to political power. It is really difficult to set up ethnical corporations having powerful influence at the level of the national state mixed up ethnically. The European Union could be such an intermediary forum where statistical differences of the national state are ideally rewarded. Our work attempts to solve this problem on long term and at international level.

#### Barna Bodó: Diaspora and Makkai’s Dilemma

From the community’s viewpoint, the problem of diaspora is a national-strategic question but its political priority has as result its treating like a political and not professional issue. Not the phenomenon, the process itself, which many consider to know well under all aspects, deserves our attention but responsibility and moral dimension: who does or does not do anything about diaspora. Diaspora and the phenomenon of diaspora is an environment pre-disposed to assimilation, a process whose effect is language conversion, culture desertion or ethnic adaptation. Living in diaspora the individual does not integrate in local community’s life with the genuineness ensured by that homogenous cultural environment. Diaspora may be named the environment where the process of alternating a language or a culture seems natural while it never is. Alterity manifests itself in the form of social pressure whose undertaking implies awareness. Makkai’s theory of the existence paradox according to which life in the minority is not dignified for man, but which is decisive for the Hungarian inhabitants from Transylvania, represents a recurring open or hidden polemic topic that goes back into the ‘30 but at present it may be reinterpreted by reference to diaspora. Makkai did not formulate the problem of all minorities and of the man living in minority either. But in what connection with historical diasporas is concerned, this dilemma will certainly be referred to in future.

#### Szilárd Ilyés: A Downcast Life. István Bibó about Life in the Minority

Bibó’s ideas of life in the minority may be interpreted by means of his theory about nation foundation in Central-Eastern Europe. National modern developing awareness could not find the appropriate political frame to form their national states. As for the imperial territories populated by mixed nations,

there competed more than one. This would be the essence of Bibó's theory. Consequently nations' susceptibility that formerly led to their minority status, became an impediment for democracy. We have to mention two categories in Bibó's work: life of peasants and life in the minority. There are important structural and content similarities between these two categories. Using this comparison our paper tries to reconstitute Bibó's theory of life in the minority.

#### László Gál: The Use of Mother and Foreign Tongues in Community

This paper's intention is to attempt measuring by experimental means the notion of bilingualism. That researcher's work who uses empirical methods is rendered more difficult by the fact of a great content diversity, when it is impossible to compare the competence achieved in using a second language with that of those who speak this language as their mother tongue. Logic, more precisely the propositional calculus allows modeling a language so that this comparison may be done.

#### László Percz: Under the Sign of National Culture Building Imre, Palágyi, Pekár and the Idea of "National Philosophy"

This paper compares the concepts of nation of three outstanding personalities from the turn of the centuries: the pedagogue Sándor Imre, the philosopher Menyhért Palágyi and the aesthete Károly Pekár. The author does his best to answer the question which the arguments and the premises that would help the three authors to set up the basis of national culture are. What the term used to denominate "nation" is (and how it is influenced by philosophical ideas or by a determinative system of premises), how they argue the opening or closing of a national culture, what the ideological-political conclusions derived from their concepts are; and finally how these authors integrate themselves into the tradition of national Hungarian philosophy respectively how they succeed in creating a complex program of national philosophy as a consequence of the presupposition or denial of a close relation between nation and philosophy.

#### Péter Sárkány: Landmarks in Heidegger's Philosophical Outlook: Phenomenology, Hermeneutics and Metaphysics

Those who thoroughly follow the progress of contemporary continental philosophy inevitably come across that concept of philosophy, created by Heidegger (not without premises), which has as a reference point, in what the history of philosophy is concerned, three concepts: phenomenology, hermeneutics and metaphysics. The purpose of the author's research is to

present these three concepts that may be understood as dimensions of a single complex concept of philosophy. The author's opinion is that Heidegger had elaborate a single complex concept of philosophy in spite of contradictory viewpoints and lecture themes examined in the period between 1919 and 1930 do not reflect it. Most often the researchers explain this elaboration of the concept by Heidegger's according uttermost importance to the question of the being although his early textbooks obviously demonstrate that he did not always associate so closely the problem of the essence and the purpose of the philosophy with the successful elaboration of the question of the being. Consequently the author searched for a less sophisticated and more comprehensive standpoint of this concept as seen in the epoch. Therefore the most appropriate would be the problems of philosophy's self-definition and self-reflection, which are the most important characteristics of philosophy, too. From this viewpoint Heidegger's philosophy may be interpreted as a hermeneutics of philosophical experience.