

# Summaries

## The Periodization of Lukács' Lifework and the Situation of the Lukács Research

ISTVÁN FEHÉR M.

The periodization of the lifeworks of significant thinkers seems to be a pedantic, academic issue, but, it is argued, it is not. Periodization is, first, the act of dividing into several periods, dividing a whole into more parts, but it is also, second, something such as 'articulating' (*gliedern*). As such, it has a lot to do with 'interpretation' insofar as interpretation articulates something previously understood (Heidegger). All kinds of periodization apply aprioristic schemes, e.g., rise and fall of a lifework, or ascendant vs. descendent interpretations (Hegel vs. Heidegger), geographically oriented divisions (Hegel's "Frankfurt," "Berlin," etc., periods), thematic divisions (Kant's pre-critical vs. critical eras, similarly, Lukács' pre-Marxist vs. Marxist periods). Periodization is thus a hermeneutical issue; it articulates the 'sense' (*Sinn*) of what is being interpreted. The paper analyses several senses of „gliedern” and offers also a short interpretation of Lukács' relation to Hegel, Schelling, and Marx.

## The Meaning of Critical Philosophy in István Márton's Compendium of Wilhelm Traugott Krug's Philosophical Writings (1820)

GERGELY FÓRIZS

István (Mándi) Márton (1760–1831), a professor of philosophy and mathematics at the Pápa Reformed College, published in 1820 an abridged compendium in Latin of some philosophical writings of the then well-known German philosopher Wilhelm Traugott Krug (1770–1842), entitled *Systema Philosophiae Criticae*.

The paper examines the root causes of Márton's editorial undertaking. Why did he translate the works of a second-rank philosopher instead of choosing the critics of Immanuel Kant, whom he admired? According to the present inquiry, for Márton (just like for Krug) "critical philosophy" wasn't just another name for Kant's philosophy, but that of an eclectic approach to philosophy, which meant critical reviewing and measuring the validity of all philosophical theories by the principles of common sense. Therefore, Krug's eclectic philosophical writings, which also consisted of a critical revision of Kant's theories, were probably more appropriate subjects of translation for Márton than the works of Kant. This interpretation is confirmed here by Márton's foreword as well as the frontispiece to his book, for both, in their own way, represent the idea of a public and antidogmatic philosophy.

### **Three Conceptions of Science**

#### **On the Hungarian Philosophy of Science in the 1970s and 1980s**

JÁNOS LAKI

Drawing on three representative books of the 1970s and 1980s Hungarian philosophy, this paper looks at the changes the concept of “science” has gone through in the era. It compares József Szigeti’s unhistorical dialectical materialism, György Bence’s praxis-philosophically founded pseudo externalism, and Márta Fehér’s sociological distinction between sterile and fruitful relativism. Substantial differences are highlighted in how the three authors conceive of scientific rationality and how they attempt to boost science’s chances of escaping rampant relativism. The concluding part of the essay outlines the positions they take in terms of the sociology of knowledge.

### **Past and Future of the Historiography of the Hungarian Philosophy**

BÉLA MESTER

The creation of a narrative of the history of Hungarian philosophy is a significant part of the self-understanding of the Hungarian thinking since the first serious writing on this topic, Pál Almási Balogh’s work (1835) that evolved in a vivid interaction with other historical disciplines of the 19th century like the history of literature and the historical studies. The present writing offers an actualised analysis of the significance of historiography of the Hungarian philosophy both in the historical disciplines and in the Hungarian philosophical life. First an overview of the history of this discipline is offered from Almási Balogh’s work to the recent manuals. Then the main methodological approaches of the contemporary research are discussed. As a conclusion the need for a methodological innovation is advertised providing tools for a new historiography which could locate our national narrative of history of philosophy into an East-Central European context.

### **The Interconnectedness of Liberty and Lawfulness in the 18<sup>th</sup> Century Reverberations of Montesquieu’s Philosophy in Hungary**

OLGA PENKE

Late 18<sup>th</sup> century Hungarian thinking is characterized by the strong presence of Montesquieu’s philosophy, which can be explained in terms of the historical and political changes taking place, the case of the Hungarian language and the emergence of specialized sciences. Montesquieu’s thoughts were translated and interpreted by the most devoted representatives of the era: writers, philosophers, politicians and jurists from different social statuses. A number of works published around 1790 were inspired by the French philosopher. These writings revolve around topics such as the connections between liberty and lawfulness as well as the need for these connections to prevail in individual and social morals and in the optimal functioning of society. The addressed public is extremely varied, including the monarch, noblemen, commoners and female

readers. The aim of the present study is to prove that, despite its fragmentary nature, Hungarian echoes of Montesquieu in the 18<sup>th</sup> century play a significant role in the history of Hungarian philosophical thinking.

### **From Construction to Deconstruction To the Historiography of the “Harmonistic” School of Hungarian philosophy**

LÁSZLÓ PERECZ

The study deals with the historiography of the “harmonistic” school of Hungarian philosophy. The concept of school is recognized by Hungarian philosophy as a guiding idea of the middle of the 19th century. However, the concept of the school is in fact the construction of its founders, János Hetényi and Gusztáv Szontagh, as well as their most important discussion partner János Erdélyi. The concept of the school, by “deconstructing” the “construct”, is definitely questioned by the research of the last two decades. Our essay considers this process from “construction” to “deconstruction”, sketching the achievements of the historiography.

### **Philosophy of Science in the Works of Gyula Kornis**

RÓBERT SOMOS

Among the Hungarian philosophers Gyula Kornis (1885–1958) made the most glorious career in public life. With his definite practical philosophical attitude, he became professor, rector of the University of Budapest, president of the Hungarian Academy, and president of the Hungarian Parliament. Before and after his enormous public activity, he wrote substantial theoretical works in the field of philosophy of science. These works aimed to show the legitimacy of historical research as *Geisteswissenschaft* based on psychology. The paper examines the characteristics, modifications and theoretical difficulties of Kornis’ philosophy of science from the time of his *Causality and Law in Psychology* (1911) to his latest work, *Science and Society* (1944).

### **Kövesi Gyula/Julius Kovesi. A Forgotten Hungarian-Australian Philosopher**

RÓBERT SOMOS

The article provides an overview of the life and the works of Gyula Kövesi (1930–1989). The first section provides a short biography and marks its main stations, Budapest, Oxford, Western Australia. The second section investigates the philosophy of Kovesi’s principal work, *Moral notions* with special emphasis on his critic of the distinction between valuation and description in moral philosophy. The third section deals with Kovesi’s later writings in which he formulated his earlier views more radically.

### **Melchior Palágyi's Philosophy as an Alternative to the Materialist-Revolutionary Tradition of 20<sup>th</sup>-century Hungarian Thought**

LÁSZLÓ SZÉKELY

Melchior Palágyi is the first Hungarian personality in the history of modern, non-Latin language philosophy who gained considerable international attention: his works exercised a definite influence on German philosophy much earlier than those of Georg Lukács. While Lukács's international philosophical career was strongly connected with the Marxist-revolutionary political and intellectual climate, characterising the period of his activity, Palágyi's philosophy did not need such ideological "downwind". However, his philosophy was essentially ignored in Hungary in the 20th century, especially in its second half, that was dominated by a materialist-revolutionary tradition represented first of all by Georg Lukács. The present study argues that Palágyi's philosophy forms a vital alternative to the mentioned tradition and may significantly contribute both to 21st century Hungarian and European philosophy. The study emphasizes Palágyi's non-reductionist, vitalist ontology and anthropology, his theory of phantasy, his commitment to the modern, democratic political systems and social solidarity to be realised in the framework of these systems, his arguments against the theories of "Klassenkampf" and for social cooperation as well as his views on the common cultural roots of European nations and the imperativeness of their peaceful cooperation based on these common roots. In our days Palágyi's name is strongly interwoven with his theory of four-dimensional space-time. As a matter of fact, this theory, however significant it may be, forms only a particular element of his philosophy. It is first of all his non-reductionist ontology and anthropology, his concept of the community of European nations and his idea of social solidarity and cooperation, which seem to be appropriate to contribute to a non-analytic, non-positivist renewal of the philosophy of our day and help it to face the challenges of the 21<sup>st</sup> century.

### **Compromises Found in the System of Dualism of King and Estates vs. Constitutional Conflicts**

ISTVÁN SZIJÁRTÓ M.

After the failure of the war of independence led by Prince Ferenc II Rákóczi, Hungary and the Habsburgs found a viable compromise reinstating the old system of dualism of king and estates in politics. The durability of this settlement was demonstrated in 1741 when the estates of Hungary supported Maria Theresia in her dire situation, effectively saving her throne. As a consequence, Hungary was left out of the successive reforms directed by Count Haugwitz, putting her on a separate track of political development within the monarchy of the Habsburgs. In the second half of the 18<sup>th</sup> century, the Hungarian elite began interpreting her privileges as a constitution, and while in the political system of the dualism of king and estates it was always possible to work out a compromise, with the new tendency of 'constitutionalism', this proved increasingly hard. The representation of the interests of the king of Hungary and those of the noble nation were more and more seen as contradictory. Royal bureaucracy faced noble elite that had the

system of counties as its base of power. Confrontation was becoming the dominant mood in politics, what cast forward the shadows of the sharp 19<sup>th</sup>-century conflicts between Hungary and the Habsburgs.

### **Karl Mannheim as Transdisciplinary Thinker and the Problem of the Sociology of Intellectuals**

GÁBOR TVERDOTA

This study discusses two distinct trends in the reception of Karl Mannheim's sociology of knowledge in the last fifteen years. The first, dominant, trend asserts the scientific-disciplinary applicability of Mannheim's thought, while the second trend puts the emphasis on the transdisciplinary aspect of Mannheim's endeavors. The latter understands the sociology of knowledge as "intellectual intervention", which unravels the sociopolitical connectedness and relevance of scientific practice and knowledge, thereby triggering a process of "becoming-intellectual" on the part of the scientist. This process of "becoming-intellectual" is transferable also to other social groups via different forms of academic and non-academic learning (popular education, etc.). The study argues that, in the long run, the actuality of Mannheim's sociology of knowledge is tied to the recognition of its transdisciplinary character, which is also the key to a correct understanding of Mannheim's self-image as an intellectual, as well as of his sociology of knowledge project as a whole.

### **Levels of Particularism**

#### **The Topos of Böhmian Philosophy and the Cult of Personality Surrounding Károly Böhm's Works**

IMRE UNGVÁRI ZRÍNYI

We tend to think that the most appropriate space for the practice of philosophy is the thematic analysis of philosophical questions which is methodically grounded and contrasted with different modes of discourse. In addition, according to the concept of "intellectual history", – coined and introduced as a new genre in the history of philosophy by Richard Rorty – beyond the interpretation of the *œuvres* of individual thinkers, it is required from philosophical analysis to address the cultural experiences, interpretations and self-interpretations in which the thinker was faced with his own existence and work. In the case of Károly Böhm, this perspective may highlight the fact that his entire professional career developed within the organizational framework of the Evangelical Church as an officer of educational institutions and ecclesiastic corporate bodies, defining his professional identity to a large extent. On the other hand, the reception of Böhm was also strongly influenced by the interpretation of his work by protestant clerics as an example of typically protestant philosophy.

### From Sociability to Persecution A Characterisation of Mihály Vajda's Thinking

TAMÁS VALASTYÁN

I would like to present Mihály Vajda's thinking as interplay of two concepts: self-reflection and life-constitution. Self-reflexion means in this context that the author tries to clarify his own disposition to the problem under discussion. The concept of life-constitution reflects the fact that Vajda puts the stress on the life-creating, constitutive elements in the contingent, unfinished project of the knowability of human being and avoids its abstract idealization. His life-work can be arranged around of four nodal points: sociability leads him to Marxist praxis, his disposition opens up the viewpoint of phenomenology, the finitude of human being assimilates the Heideggerian inspirations, and his prosecution stresses the importance of personal recollection.

### Ágnes Heller and the *Hungarian Philosophical Review*

JÁNOS WEISS

This article offers an overview of the most important points of intersection of the career of Ágnes Heller and the history of the *Hungarian Philosophical Review*, in three sections. *1st section:* in the beginning, Ágnes Heller was an editor of this periodical; but she was expelled just after the first issue; and a few years later she was a victim of a denunciation; the periodical was re-Stalinised a short time after its establishment. *2nd section:* a cultural committee of the Communist Party condemned Lukács's most important disciplines – amongst them Ágnes Heller – because of their “anti-Marxism”; consequently, they lost their jobs. The document of condemnation was published on the pages of the *Hungarian Philosophical Review*. *3rd section:* a manuscript entitled *Notes for Comrade Lukács on the Ontology*, written by the members of the Budapest School was published on the pages of the *Hungarian Philosophical Review*, in 1978. (Its authors have already emigrated, by that time.) In the same period, a minor change happened to the image of the *Hungarian Philosophical Review*; the criterion of the political loyalty become the faithfulness to a Lukács “expropriated by the state”, instead of the Stalinism.

### Art History as the Driving Force of Theorizing Semper, Riegl and Lukács on the Twofold Theoretical Aspirations of Art Historiography

DEODÁTH ZUH

In the second half of the 19<sup>th</sup> century art historical investigations had considerable ambition of theorizing. Some major figures of art history have built an interest not solely in thinking about scholarly procedures or about the methods deployed. The portfolio of their endeavours was much comprehensive: they invested a great deal of effort to extract from art historical states of affairs the appropriate conceptual apparatus in order to talk about human thought, society, and culture in general. As a result, art historians concerned themselves more and more with the ethical-anthropological motivations of build-

ing societies by dint of reconstructing various circumstances that contributed to making works of fine art and to erecting buildings. In this sense, art history could be considered as the driving force of theorizing in the human sciences.

To demonstrate this, I will embark upon a comparative survey of Alois Riegl's take on Gottfried Semper's lore on style, of a then-contemporary Hungarian debate on the concept of "exploring art" (or "art in research"), respectively, of some ideas pertaining to the young Georg Lukács's aesthetical theory. The young Lukács was seemingly very sympathetic to the Rieglian idea that art scholarship in general should not be essentially interested in collating artworks specific to an age, but in investigating the values and preferences their progenitors were acting on. This could be the key to an interpretive conception of art that bears witness to a cultural process as a whole, incorporating various fields of human creation, ranging from state administration, and law to the abstract realms of philosophy, and religion. This all had a decisive bearing not just on the young Lukács and Karl Mannheim (as many would surely agree), but on some basic affinities still defining the historiographical landscape in the wake of the Great War.

