

ABSTRACTS

Gábor Boros

■ ***Contrasts for Philosophers' Quartet: Dilthey, Husserl, Heidegger – interpreted by Georg Misch***

Keywords: *correspondences Dilthey-Husserl, Husserl-Misch, Misch-Heidegger, phenomenology, philosophy of life, hermeneutical logic, background to the early Heidegger and the mature Husserl*

One of the most intriguing constellations in the German philosophy of the first part of the 20th century is the relation between Dilthey, Husserl, Heidegger, and Georg Misch. Misch began his career as Dilthey's pupil and an influential professor in Göttingen, staying in contact with the today much better-known thinkers in various ways. Due to the Nazi regime, his philosophical activity was confined to the years before 1933, afterwards he elaborated on and published the volumes of his monumental *History of Autobiography*. His philosophical work is interesting today mostly for the profound way of his struggling with the principles of the innovative philosophies of Husserl and Heidegger, with no chance to work out his own philosophy, being and remaining too much in the shadow of Dilthey. In my paper I follow the development of their relationship from the 1911 correspondence between Dilthey and Husserl until that between Misch and Husserl, viz. Heidegger, after the publication of Misch's *Lebensphilosophie und Phänomenologie*.

Tamás Demeter

■ ***“Streit um die Wissenssoziologie” in Hungary***

Keywords: *debate, Hungarian culture, sociology of knowledge, Karl Mannheim, Mihály Babits*

The essay explores the potential contributors and positions in a “*Streit um die Wissenssoziologie*” that could have taken place in Hungary. Mannheim's sociology of knowledge was surrounded by heated controversies in Germany, and it seems that a similarly fruitful and insightful debate could have arisen in Hungary too between the two world wars. Although the debate has never taken place, it is possible to construct its prospects and potentials from the otherwise advocated positions on the Hungarian scene. The positions discussed here include “*geistesgeschichtlich*” approaches represented by Lajos Fülep, Gyula Kornis, Gyula Szekfű and Tivadar Theinemann. The paper also dwells on the contributions of Mihály Babits and István Hajnal.

Ferenc Hörcher

■ ***Dialogue and Debate in Western Philosophy***

Keywords: *dialogue, debate, Socrates, Plato, polis, medieval university, Italian city state, history of philosophy, culture war*

This paper offers an overview of the way the literary genres of dialogue and debate see the history of Western philosophy through. It starts out from Plato's astonishing use of the dialogue form to recall the teachings of his master, Socrates, without ever relating it to his own way of thinking. Plato's de-

bate with poets, rhetors and sophists is the other pillar of the narrative, showing that, from its starting moment, Western philosophy relied on this more agonistic form of human communication as well. It relates the two genres to the form of political discussion in the Athenian agora, claiming that the nature of philosophical thought is just as controversial structurally as the Athenian innovation of democracy. Further examples will be scholastic philosophy in the medieval university and humanistic rhetoric in the Renaissance Italian city-states. The final section of the paper recalls the reflexive nature of philosophy as one of the reasons for the dialogic relationship between its authors and the need to distinguish between agonistic debate and culture war.

András Láncki

■ ***On the Nature of Philosophical Debates: The Strauss-Kojève Controversy on Tyranny and Philosophy***

Keywords: *debate, tyranny, plight of philosophy, quarrel between ancients and moderns, Leo Strauss and Alexandre Kojève, hidden dialogue, historicism, modern relativism, ancient wisdom*

There are a number of writings dedicated to the analysis of the controversy between Leo Strauss and Alexandre Kojève on tyranny and the aim of philosophy. This essay makes an attempt to focus not so much on the contents of their particular debate, but on the character of their exchange. The gist of the argument is that philosophy as such is based on various forms of debates including hidden dialogues, discussions or exchanges of ideas. Methodologi-

cally the Strauss-Kojève debate is a blueprint for the quarrel between ancients and moderns in the 20th century. One has to take a side of either historicism or the classical view of politics and the nature of philosophy on the whole.

Tamás Pavlovits

■ ***Debate around the Infinite***

Keywords: *philosophy, infinite, Descartes, Leibniz and Malebranche*
In the 17th century the most lively philosophical debate concerned the origin of ideas in the mind. In this study we analyze this debate in a specific aspect, in the context of the origin of the idea of infinity. We present the opposing arguments. The empiricists claim that the idea of infinity is formed in the mind from quantities finite by their increase. Descartes, Leibniz and Malebranche claim, on the other hand, that the mind possesses the idea of infinity originally and say that this idea, as it is in the mind, cannot be formed from finite ideas.

Dániel Schmal

■ ***Mendacity, Duplicity and Ambiguity in the Early Modern Age: Some Remarks on the Methodology of the History of Philosophy***

Keywords: *dissimulation, mental reservation, ambiguity, equivocity, Henry Garnet, William Shakespeare, Macbeth, gunpowder plot*

The article addresses two different but interrelated questions as to the methodology of the history of philosophy after the end of the great narratives. The first concerns the criteria by which historical debates can be identified as “philosophical”. The second deals with a particular debate at the beginning of modern times on the use of

certain techniques of dissimulation: mental reservation and ambiguity. The idea is that by exploring this particular debate, one can gain important insights into the nature of philosophical debates in general. To this end, we describe the background of this controversy, observe the different philosophical justifications behind the techniques proposed, and explain the moral and political consequences of the positions. The conclusion is that no clear definition can be applied to philosophical problems as philosophical ones. The more rigorously we enforce a priori criteria, the less the real issues can be understood. That said, the lesson is not that the philosophical approach must be abandoned, but that a kind of “double vision” is to be applied to the problems under study. What it means is to keep in mind the criteria of philosophical reasoning on the one hand, and to be prepared to give them up when necessary, on the other.

Miklós Szalai

■ ***God, Evil, and the Nature of Light: Skeptical Theism and Abductive Arguments***

Keywords: *God, evil, theodicy, abductive inference*

The “problem of evil” is the oldest and most serious philosophical objection to Christian-type theism. In current analytical philosophy it appears generally as the “evidential argument from evil”, inductive arguments based on the facts about evil, for the conclusion that God doesn’t exist. Analytical philosophers of religion developed a new theistic defensive approach to the argument, called “skeptical theism”. According to “skeptical theism”, we couldn’t rely on the evidential

arguments from evil because of the limitations of human cognitive powers. The American agnostic philosopher Paul Draper approaches the problem from a new angle, in a way of abductive inference. According to Draper, the non-existence of God is the best explanation of the distribution of pain and pleasure in human and animal life. This study evaluates Draper’s argument and the “skeptical theists” objections to it.

Gábor Szécsi

■ ***Narrative and Mediatization***

Keywords: *narrativity, new media, mediatization, folk psychology, narrative identity*

In their communicative acts, individuals infer the mental states and events in the background of observed acts with the help of structures for the organization of events offered by narratives. Narrative thinking, however, has a significant role in the formation of the self and identity. In fact, to such an extent that the self is seen as the product of narrative thinking, a fictional character is emerging at the intersection of autobiographical narratives. In my study I investigate what effect the narrative interpretative schemes used in everyday communication have on our conceptualization of the self, on our self-image, while I also intend to analyze what effect media narratives displaying intentions, beliefs and desires have on the narratives of identity-construction of people using media in mediatized culture. The purpose of the present essay is to demonstrate that analyses like this can, in the long run, contribute to a great extent to the preparation of models and philosophical concepts target-

ting the description of the functioning and formation of narratives that capitalize on the shared cognitive structures of human motivational factors, goals, emotions and actions.

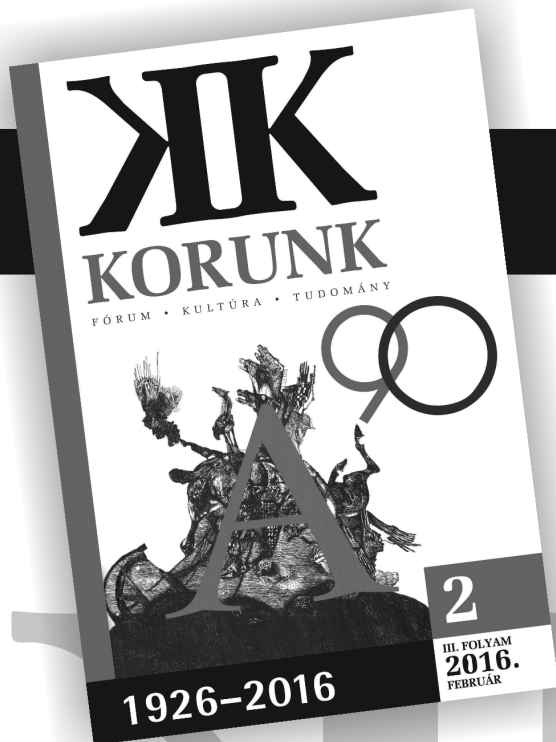
Ákos Windhager

■ ***Identity, Invention and Youth: The Clash of Generations in Hungarian Musical Culture in 1925***

Keywords: *Mihalovich, Kodály, education, national identity, modernism*
The Hungarian musical culture's sharpest, but natural (not politically forced) clash of generations took place in 1925, when the former director of the Hungarian Academy of Music, Ödön Mihalovich and the middle-aged Kodály fought a duel in the press. The two, different-styled composers tried to dominate the student composers'

education. Mihalovich wanted to protect the students from the newest modernist trends taught by Kodály, while Kodály disavowed his former boss's national identity, to eliminate his musical production. The victor of the duel was Kodály, and the victory made him the leader of the young Hungarian musicians. This duel determined musicology, the canon and the concert repertoire as well. Mihalovich's romantic orchestral pieces and the Romantic Hungarian symphonic oeuvre disappeared from concert life and music history books. The moral of this loss – the missing opuses in the concerts, the canon and music history writing – also deconstructs the international and national position of Kodály, the inventor of modern Hungarian music.





KORUNK

TÁRSADALOMTUDOMÁNY
KULTÚRA
IRODALOM

a Kárpát-medence egyik legrégebb alapítású magyar nyelvű folyóirata
értelmiségi fórum – kisebbségi szemle – nemzetiségi intézmény
az erdélyi és európai hagyományok ötvözete
híd az erdélyi és egyetemes magyar tudománypublikálás,
irodalom és művészet között

KORUNK – KORUNK AKADEμία
KOMP-PRESS – KORUNK STÚDIÓGALÉRIA

**TÁMOGASSA A KORUNK FOLYÓIRATOT
ÉS INTÉZMÉNYRENDSZERÉT**

Anyagi támogatása lehetséges módzatairól a korunk@gmail.com email címen,
a (0040) 264-375-035 és (0040) 742-061-613 telefonszámokon konkrét felvilágosítást nyújtunk.

www.korunk.org
<http://epa.oszk.hu/00400/00458>

*Segítségével a KORUNK
és intézményrendszere életben maradásához járul hozzá.
Köszönjük!*

SZÁMUNK SZERZŐI

A lapszámot szerkesztette:
Rigán Lóránd

Boros Gábor (1959) – filozófiatörténész, filozófus, DSc, egyetemi tanár, KRE BTK Szabadbölcsestan Tanszék, Budapest
Csepeli György (1946) – szociálpszichológus, szociológus, DSc, egyetemi tanár, ELTE Szociálpszichológia Tanszék, Budapest

Demény Péter (1972) – író, szerkesztő, Látó, Marosvásárhely

Demeter Tamás (1975) – filozófus, DSc, egyetemi tanár, ELKH – Budapesti Corvinus Egyetem, Budapest

Horkay Hörcher Ferenc (1964) – eszmetörténész, DSc, egyetemi tanár, kutatóprofesszor, NKE EJKK Politika- és Államelméleti Kutatóintézet, tudományos tanácsadó, BTK Filozófiai Intézet, Budapest

Kis Cynthia (1993) – doktorandusz, BBTE, Kolozsvár

Korpa Tamás (1987) – költő, Vámospércs

Kovács Lehel (1974) – festőművész, Budapest

Lakatos Artur (1980) – történész, PhD, közgazdász, Kolozsvár

Lánczi András (1956) – politikai filozófus, egyetemi tanár, a Budapesti Corvinus Egyetem rektora

Pavlovits Tamás (1970) – filozófus, filozófiatörténész, DSc, egyetemi tanár SZTE BTK Filozófia Tanszék, Szeged

Schmal Dániel (1969) – filozófiatörténész, PhD, habilitált egyetemi docens PPKÉ, tudományos főmunkatárs, ELKH BTK, Budapest

Sípos László (1980) – művészettörténész, Budapest

Szalai Miklós (1964) – történész, filozófus, PhD, Budapest

Szécsi Gábor (1966) – kommunikációkutató, filozófus, egyetemi tanár, dékán, PTE KPVK, Pécs, tudományos főmunkatárs, ELKH BTK Filozófiai Intézet, Budapest

Veres Otilia (1981) – irodalmár, PhD, egyetemi adjunktus, PKE Nyelv- és Irodalomtudományi Tanszék, Nagyvárad

Windhager Ákos (1975) – összehasonlító irodalomtörténész, PhD, kulturális- emlékezet-kutató, az MMA MMKI tudományos munkatársa, Budapest

TÁMOGATÓK



MINISZTERELNÖKSÉG
NEMZETPOLITIKAI ÁLLAMTITKARSÁG



CONSILIUL JUDEȚEAN
CLUJ



MINISTERUL
CULTURII



Hungarian American
Coalition

„Szókratész ravaszul megfogalmazott kérdései valójában provokációk, kísértések, feldobott labdák, melyeket – beszélgetőtársai így hiszik – könnyű lecsapni. Persze tévednek, csapdába esnek. Tévedésüknek pedig súlyos következményei lesznek: a beszélgetőtársakat komfortzónájukból tudja kimozdítani a filozófus. Mivel ezt nehezen viselik el, a pórul járt beszélgetőtársak zokon veszik a beszélgetést. Mi több, végül összefognak a filozófus ellen.”

(Horkay Hörcher Ferenc)

ISSN 1222 8338



10 LEJ
800 FT

DEZBATERI FILOSOFICE
PHILOSOPHICAL DEBATES