

## Abstracts

### Michael Quante: Tasks of Philosophy in Life Sciences

The paper discusses the manner how nowadays philosophy interprets its own role in the context of life sciences. As a first step, the author describes three erroneous forms of this self-interpretation: a) self-renouncement through imitation, when philosophy neglects its „work”, refusing to examine in a critical manner the methods, premises and results of the sciences it works together with; b) self-renouncement through conformation, when philosophy subordinates itself to the expectations of the market and the politics; c) self-marginalization through escapism, when philosophy draws back on the field of the basic principles and, through this, on the field of discussions that can be conducted only in the interior of the philosophy. In the second part of the study, the author drafts an alternative to this erroneous forms as an „ethics in application”. The essence of this is that problems are to solve in practice, and philosophy can contribute to this only being aware at the same time of its own critical competence and of the results of the sciences and their philosophical relevance.

### Lajos Horváth: Changing Images of Nature. Encounter of the Philosophy of Technology and the Hermeneutical Philosophy of Science

In the first part of the paper, the author discusses the practice of the natural sciences in the context of social philosophy, then, he examines the main problems of the hermeneutical philosophy of sciences. There are two opposite fundamental conceptions about science and technology: the first one offers a totalitarian image, but the second one does not exclude the possibility of alternative relations to nature. In the opposition of the visions of Habermas and Marcuse, the hermeneutic treatment of science reaches a specific significance, because it seems to offer a partial synthesis of the conceptions of the two thinkers. This is the context in which the author interprets the changes of the image of the nature which occurred in the domain of the quantum mechanics.

### Tamás Valastyán: Trimmings. Topographical Considerations on the Modern Context of Exegesis and Interpretation

The paper starts from the opposition between biblical exegesis and hermeneutical interpretation, according to which the first recapitulates and reconstructs an already revealed content, while the second simulates and interprets

a possible textual world that permanently happens and contextualizes itself. Another starting point is Foucault's theory concerning the symptomatic character of Nietzsche's, Freud's and Marx's text analysis methods from the point of view of modernity. In the main part of the paper, the author examines the matter how in some texts of Nietzsche, Freud and Marx certain current biblical loci, stories and motives are interpreted, respectively he analyses the rhetorical instruments they are evoked through. Then, recapitulating Foucault's debate with Taubes, the author evaluates Hegel's place and role in this history.

**Erzsébet Rózsa: Hegel the Theologian.  
Basic Motives of Hegelian Philosophy at the Intersection  
of the Critique of the Religion in Early Works  
and the Spiritual Habit**

The study examines the early period, up to 1800, of Hegel's spiritual development, concentrating on motives that characterize his relation to religion and Christianity. This approach legitimates itself by the fact that, in the author's vision, the evolution of the relation to theology and religion is one of the fundamentals of the formation of Hegel's spiritual habit. On the base of this analyse, the author argues in favour of the continuity of the Hegelian work, identifying the basis of this continuity in the Hegelian idea that life and reality are prior to philosophy, and so philosophy has some necessary limits.

**Kinga Kálmán Ungvári: The Work of Philosophy  
in Richard Rorty's Ironic-Pragmatic Vision**

The essay is an interpretation of Richard Rorty's Work *Contingency, Irony and Solidarity*, an interpretation that focuses on the opposition and the interactions of the private and the public sphere, respectively on rethinking the tasks of the philosophy in the proclaimed post-metaphysical era. After the analyze of the philosopher's basic concepts, the author examines the problem if Rorty's philosophy corresponds to the requirements of the post-metaphysical thinking, fixed by the philosopher itself, in other words, if Rorty's liberal utopia enters in contradiction with his scepticism toward the Big Discourse. The author's answer is that, conceptually, Rorty does not proceed consequently, but he remains true to the credo of pragmatist philosophy, according to which practical efficiency is more important than conceptual consequence.