

Béla Mester:

Narrability of the Hungarian Philosophy

Historical researches of the Hungarian philosophy in the last decades have accumulated a critical mass of new data, texts, and interpretations of the micro-narratives for planning a new synthesis in this field. A new synthesis needs a re-thinking of the concept of Hungarian philosophy, its relationship with the general history of the Western thought, and with the national culture, as well, within the framework of the concept of cultural nation-building. In my paper I offer an outline of the methodological problems of this planned synthesis. In the first part I show an overview of the question of the relationship between general and national narratives. In the second part I outline the dominant narratives of the Hungarian philosophical historiography, from the beginning till the end of the 20<sup>th</sup> century. In the third part I discuss the main methodological challenges of the syntheses of the Hungarian philosophy of the future, with a special regard to their relationship with other historical disciplines, and to the special problems of several epochs. In the end of my paper I summarise the main arguments for the establishment of a digital archive of Hungarian philosophy as a needed background of successful researches in this field in the future.

Tamás Valastyán:

Measuring our World. *The Status of Philosophical Journals at the Turn of the Millennium*

Forceful, discontinuous moments and active energies of the cultural changes of modernity are intertwined with redactive forms of culture. An example of this attitude can be Friedrich Schlegel's *Athenaeum*, which have tried to mobilise and to organize itself against the reactive *Horen* in the form of a journal as an eminent form of common thinking, *symphilosophieren*. In my paper, I focus on journal-founding ambitions of Walter Benjamin and Georg Lukács, dealing also with the manner how such ambitions nowadays are overwritten by a certain kind of mediatic attractivity.

**András Mészáros:**

**About What does the Context Inform us?**

The paper is built on the hypothesis that working-out the history of the Hungarian philosophy needs post-critical methods in history writing. According to the author there are three modes of approach. The first one re-interprets reception methods by using the notions of intertextuality. The second mode is helped by the categories of postcolonial studies and New Historicism to describe social and ideological determination of the philosophy. The third one defines specific features of each national philosophy by the comparison of East-Central European national philosophies. The present paper introduces Austrian, Czech, Hungarian, Slovak and Polish philosophies of the 19<sup>th</sup> century and draws a lesson for their further investigation.

**Károly Veress:**

**The Necessity and Possibilities of the Hermeneutical Attitude in Contemporary Hungarian Philosophical Culture**

Philosophical preoccupations (as scientific research of philosophy, its creative cultivation, and the process of philosophical training) are confronted nowadays with rapid changes in existential circumstances, the radical restructuring of the social, political, and cultural context, and the challenges of new experiences. Contemporary society and culture show signs of a comprehensive change of perspective and attitude, and for the active participation in this change, a “living“, efficient, and practical philosophy is needed. However, in order to achieve this participation, philosophical preoccupations themselves also have to go through a change of perspective and attitude. In this spirit, I investigate the conditions under which the subject-centred research on philosophy and the cultivation of philosophy can give place to a philosophizing according to dialogical principles, and the possibilities, chances, and hindrances of the hermeneutical attitude in the institution-building processes, organisation of activities, and communication related to philosophy.

**Alpár Losoncz:**

**A Chapter of the History of Negativity: a Sketch**

Dealing with the meanings of negativity I try to rearticulate the relationship between society and negativity. It is of importance to make a distance in relation to the positivistic notion of society and to make an attempt to tackle

with the critical perspective in the context of society. In advocating the negativity as the crucial trajectory for the institution of critique I turn to the differences connected to the meanings of dialectic explicated by Maurice Merleau-Ponty and Jean-Paul Sartre. Highlighting this linkage, I emphasize that their intellectual paths are contradictory: Merleau-Ponty begins with the analysis of "social events" and goes toward a syncretic ontology, Sartre starts with the phenomenological ontology and finalizes its thinking by pointing out the social determinations of scarcity and socially mediated collectivities. By focusing on Sartre's path I refer to the different meanings of the negativity such as violence, and force etc. In accordance with this, Sartre provides useful insight concerning dilemmas located in Merleau-Ponty's thought.

Erzsébet Rózsa:  
Contemporary Renaissance of Hegelian Philosophy  
in Germany

The paper is a review of contemporary German literature regarding Hegel's philosophy, focusing on monographies that discuss the late Hegel's philosophical thought. Works concerning analyses of the philosopher's practical philosophy, as well as those of systematic tasks are related also to contemporary problems of systematic character and foundation of philosophical thought.

