

Ferenc Horkay Hörcher

Classical and Contemporary Discourses of Tradition

This thematic compilation contains the proceedings of the conference organised by the Practical Philosophy and the Classical Tradition Research Group within the Institute of Philosophy at the Centre for the Humanities (Hun-Ren). The aim of the event was to examine contemporary and classical approaches to tradition. The selected texts seek to illuminate some aspects of the topic.

Keywords: tradition, contemporary philosophy, classical philosophy, modernity

Zoltán Turgonyi

Are Universally Valid the “European values” Grounded in Western Tradition?

Do the so called “European values” have any theoretical foundation? In the Preamble to the Treaty on European Union we read that their source is the “inheritance” of Europe, i. e. they are part of our specific tradition, but at the same time they are “universal”, i. e. this tradition is granted a certain privileged status. In my view this isn’t entirely true in the case of the present understanding of European values. Their dominant actual interpretation is one-sidedly individualistic, and does not take into account the reproduction of civilization itself, which is the precondition of the existence of values and individuals. If liberalism wants its own long-lasting perseverance, it needs a paradigm shift, defending not only individual interests, but the traditional form of the family and the virtues favourable to the flourishing of community itself, too. This paradigm shift requires the transformation of our present system of values. The result

would be a new morality, very similar to classical natural law, and so traditionally European and universal at the same time.

Keywords: values, natural law, tradition, relativism, universalism, liberalism, liberty, equality

Attila Szombath

Philosophical Reflections on the Fundamental Values of the Western World

The study investigates so-called European values, which are seen as both essential values of Western culture and universal values. Given that Neo-Darwinist materialism is the prevailing worldview of our time, it is difficult to defend these principles with arguments. The study attempts to uncover the underlying basis of these values and to demonstrate how knowing and taking them seriously would alter contemporary social practice.

Keywords: Western values, Neo-Darwinist materialism, metaphysics, absolute

Attila Németh

Epistles of Diogenes of Oenoanda in the Epicurean Tradition

This paper argues that Diogenes of Oenoanda was not only an innovator within the Epicurean epistolary tradition, but also of the genre itself. It explores the topic first by presenting an overview of the Epicurean tradition of epistles, and then by scrutinizing, on the one hand, how Diogenes' letters fit into this tradition of letter-writing and, on the other, the function of his epistles in relation to his Epicurean inscription.

Keywords: Diogenes of Oenoanda, Epicurus, epistolary tradition

Domonkos Wettstein

New Classicization or “Another Modern”?

The Narrative of Transition in the Urban Architecture
and Architectural Works of Iván Kotsis at Balaton Lakeshore

The tendencies in 20th century architecture were determined by the relationship between the classical tradition of architecture and modernity. In the 1930s, modern architecture came to the fore more and more, but at the same time, both in international architecture and in Hungary, alternative efforts appeared that sought a dialogue between modern architecture, historical traditions and local specificities. This search for an alternative was present in modern architecture throughout the 20th century and is still effective today. The trends with different colors are characterized by the modern concept of the other in the written history of architectural theory. The purpose of this study is to present the interactions between the international and domestic tendencies of the “other modern” through the work of Iván Kotsis. Iván Kotsis was a significant figure in architecture between the two world wars, and in addition to his creative career, he was also a decisive character in the architectural education of the University of Applied Sciences. His views became guidelines for later generations. His work is illustrative to the transition between historicizing and modern architecture, while experimentation with local, regional character was also a decisive inspiration for him in this transition. He established close international relations with the dominant European architects of the era, including the Stuttgart School, classified as an alternative school, and the German architects Paul Schmitthenner and Paul Bonatz. In order to bring a contribution to the field of the history of architectural ideas, the study examines his creative concepts and the relationship between classical and modern architecture on the basis of his autobiography, archival publications and contemporary literature.

Keywords: Hungarian architecture, stylistic pluralism, Another Modern, Kotsis Iván, regional architecture

Ferenc Horkay Hörcher
 The Concept of Tradition in 20th Century Philosophy.
 Eliot, Scruton, Gadamer

In an effort to give an idea of the 20th century efforts to place the concept of tradition within philosophy, this essay reconstructs three different views on it. This is done in order to show that, although we tend to think of the century as a period of progressive advance, there was in fact a very conscious philosophical effort to consolidate and reinterpret tradition. In his literary criticism, and in particular in his essay entitled *Tradition and the Individual Talent* T. S. Eliot embodies a form of modernism, which does not negate the idea of a reliance on tradition. On the contrary, he tries to show that the idea of literary innovation and the genuine novelty of the genius is unimaginable without a constant reference to a canon, which is in need of reformation. The analytical philosopher, Roger Scruton connects the understanding of tradition as a guarantee of innovation as revealed by Eliot with his own thoughts of the adaptability of the tradition-based English common law, with its commonsense approach of problem-solving. Finally, the paper offers an interpretation of Gadamer's account of prejudice, tradition, authority and application, in his own context of hermeneutics understood as a rehabilitation of tradition, as well as a very articulate choice of political and philosophical values and way of character-formation.

Keywords: tradition, modernism, Enlightenment, common sense, Bildung, Eliot, Scruton, Gadamer

Gábor Szécsi
 Mediatized Communities, Identity-Shaping Narratives
 and the Changing Concept of Tradition in the Information Age

Through the everyday use of information technologies (internet, mobile phones, etc.), the logic of the media increasingly determines our life, affects all elements of society and culture, and changes social subsystems such as the economy, politics, science and education. In its essence, pervasive mediatization is a meta-process that, by transforming the entire conditions of socialization and social life, also creates new social forms and enriches our image of the community-forming role of

communication with previously unknown nuances. In this article, I try to highlight how the interweaving of personal, community, social and mass communication narratives conveyed in the framework of electronically mediated communication contributes to the development of a new concept of community and tradition, and how this new concept makes our community and social roles related to our communication processes more complex. This study argues that in the context of the narratives transmitted and received in the medium of new media, for the individual who is entwined through his multiplying communication relationships, a community no longer appears as a set of direct interpersonal relationships that take place in a given place, but rather as relationships of trust born through the use of different communication technologies in constant interaction with each other as a whole.

Keywords: mediatization, explicit and implicit narratives, virtual communities, tradition

Zsuzsanna Agora

Identity is the Message. The Role of the Mass Media in Transmitting Identities of Large Groups

Marshall McLuhan's work in communication theory has drawn our attention to the fact that mass media, beyond transmitting knowledge, also shape our thinking. The same effect can be assumed for the way we think about our communities. Indeed, mass media have played and still play a crucial role in the birth and maintenance of historical large groups. Not only because our knowledge of the nation is fundamentally derived from the mass media, but also because these media have created a new language in which inter-group relations are inherently encoded. Media logic, not just the author, has a crucial role to play in shaping the representation of collective memory in history textbooks. As the most influential medium of mass communication, the textbook reconstructs and transmits the pattern of representation of national identity for future generations. In this way, identity becomes a message. The paper demonstrates this process through the example of the textbook transmission of a national trauma.

Keywords: mass media influence, national identity, history textbooks

János Weiss
Foreword to an Adorno Compilation

By this compilation we celebrate Adorno's 120th birthday. Adorno's lecture points to the importance of criticism for a future theory of aesthetics, while Gorsen questions the narrowing of the object of aesthetics to the analysis of canonized works, stressing that art thereby loses the subversive potential to which it was attributed for the student movements. In their interpretations, the authors reconstruct Adorno's concept of "late work" and his analysis of the culture industry, and carry out a comparative analysis of Adorno and Deleuze.

Keywords: Theodor W. Adorno, Peter Gorsen, Gilles Deleuze, aesthetic theory, late work

Theodor W. Adorno
Zur Krisis der Literaturkritik.

In *Gesammelte Schriften*, Band 11, 661–664.

Margaréta Horváth
The Concept of the Late Work of Art
in the Thinking of Theodor W. Adorno

My study attempts to outline the possible definitions of the concept of *the late work of art* in the thinking of Theodor W. Adorno. I present the main characteristics of the concept mainly with the help of the works entitled *Moments musicaux* and *Ästhetische Theorie*. At the end of my paper, I try to draw parallels between this concept and another theory of Adorno's, which is related to Arthur Rimbaud's position in literature.

Keywords: Theodor W. Adorno, art, late work

István Csabay

From the Culture Industry to the Consciousness Industry –
and Beyond

In this paper, I will focus primarily on the cultural criticism of Theodor W. Adorno. Based on the works *On the Fetish Character in Music and the Regression of Listening* and *The Culture Industry*, a chapter of the *Dialectic of Enlightenment*, I outline Adorno's aesthetic views and the social-critical conclusions that emerge from them. In the second part of my paper, I examine an essay by Hans Magnus Enzensberger titled *The Consciousness Industry*, which essentially seeks to develop Adorno's concept of the "culture industry" employing various shifts of emphasis and conceptual innovations.

Finally, the conclusion points out that the shaping of social consciousness should be understood as a critical-aesthetic practice that, through the denial of the established, the expansion of the limits of the imaginable, the suspension of the evidences of the present, and the perception of everyday, natural experiences as peculiar or outstanding phenomena, is capable of the cultural-political emancipation of the individual.

Keywords: aesthetics; critical theory; culture industry; consciousness industry; emancipation

Sára Sólyom

Constellations of "Expression"
(Comparing Adorno and Deleuze)

The subject of my paper is a conceptual comparison of Adorno's and Deleuze's notion of "expression", and a reflection on their philosophical discourse. I show in what way the two authors, although following different traditions, grasp the question of expression through concepts that are very close to each other, such as montage and collage, or construction and arrangement (*agencement*). Through the presentation of these concepts, the similarities in the construction of the mechanism of expression will also become apparent, because these concepts follow a similar sequence at parallel levels in both authors. I will argue that, although Adorno reflects on the problem of expression primarily in

relation to art, and Deleuze in relation to Spinoza, this conception can be applied as a model to their own philosophical discourse.

Keywords: expression, Theodor W. Adorno, Gilles Deleuze, montage, collage, construction, arrangement

Peter Gorsen

Transformierte Alltäglichkeit oder Transzendenz der Kunst?

In Peter Brückner et al.: *Das Unvermögen der Realität. Beiträge zu einer anderen materialistischen Ästhetik*. Klaus Wagenbach Verlag, Berlin, 1974, 129–154.

Tamás Beck

Mutation and Disappearance. The Concept of Spatiality in Hartmann's Strata Structure

The primary aim of my paper is to show how the category of spatiality appears at different levels of the strata structure outlined by Nicolai Hartmann. As a starting point, Hartmann's connection to the Cartesian tradition leads directly to the misunderstanding that manifests itself in the accusation of hypostasis. In order to dispel this misunderstanding, I examine whether we can attach greater importance to the boundary marking the beginning of life than to the boundary between the organic and spiritual layers of existence, which is characterized, among other things, by the disappearance of the category of spatiality and the increased dominance of *nova*. In order to clarify this, the distinction between organic and inorganic layers of existence inevitably needs to be clarified. Next, I explain that the appearance of life on the second stage of Hartmann's construction is devoid of any vital tendencies, and I attempt to prove that, although Hartmann draws a sharp line between the second and third layers of existence, this caesura does not result in psychophysical dualism in his system. Then I will show that the category of spatiality is already

distorted shortly before its disappearance, while the living organism comes into contact with its own environment. Of course, the indirect assertion of spatiality can also be detected in non-spatial layers of existence, but its *direct* manifestation has interdisciplinary implications, and it can also be connected with the method of phenomenology, which I must discuss in detail. Finally, I point to the ontological consequences of the disappearance of the category in question, making it clear that the Platonic conception of existence associated with spatiality is inadequate for grasping intangible beings. After a brief description of Heidegger's attempt, I will point out that the successful integration of intellectual entities into reality is carried out precisely by Hartmann through the real time's ability to unite.

Keywords: layers of existence, spatiality, reality, time, organism