

Institute of Philosophy, Research Centre for the Humanities of the Hungarian Academy of Sciences, kindly invites you to the following international conference, within the framework of the bilateral research project of the Lithuanian and Hungarian Academies of Sciences

The Central-European City: Historical Perspectives

Tuesday, December 6th, 2016; 30 Országház st., Budapest, Pepita room



Programme

9.45–10.00 *Welcome Speech* (Ferenc Hörcher)

Section 1 Chair: Gábor Kovács

10.00–10.20 Gábor Gyáni
Metropolitan Development and Modernity

10.20–10.40 Tomas Kačerauskas
Creative City, Heritage and Tourism

10.40–11.00 *Discussion*

11.00–11.15 *Coffee Break*

11.15–11.35 Ferenc Hörcher
Histories and Personal Memories of Buda, Real and Fictional

11.35–11.55 Béla Mester
Cities, National Cultures and National Philosophies in the Past of East-Central Europe

11.55–12.15 *Discussion*

12.15–14.00 *Lunch Break*

Section 2 *Chair: Gábor Gyáni*

14.00–14.20 Basia Nikiforova
Central-European Literary Reconceptualization of Historical Memory in Ingeborg Bachmann's Novels

14.20–14.40 Gábor Kovács
From the Guilty City to the Peasant Town – Cultural Criticism and the Idea of Alternative Modernization: Gyula Szekfű and Ferenc Erdei

14.40–15.00 *Discussion*

15.00–15.15 *Coffee Break*

15.15–15.35 Gábor György Papp
National Accent in the Architecture of the 19th-century Central-European Cities

15.35–15.55 Borbála Jász
For and against Façadism. Foundations and Heritage of Socialist Realism in Architecture Theory in East-Central Europe

15.55–16.15 *Discussion*

16.15–16.30 *Concluding Words (Gábor Kovács)*

Summaries

Gábor Gyáni

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Metropolitan Development and Modernity

The term *metropolis* refers to a giant city, an urban centre that supersedes its more provincial counterparts in population, economic strength, and political influence. The term *modernity*, however, carries more than one meaning. It is thus almost an empty category, or at least a way of classification laden with some contradictions. In present paper I am going to discuss a few relationships connecting the two entities to one another.

Tomas Kačerauskas

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Creative City, Heritage and Tourism

According to C. Landry, R. Florida and other scholars, a creative city has many advantages including attractiveness for the tourists and cultural heritage under protection. It seems that these two factors are inseparable since the heritage attracts the tourists as nothing else. Attractiveness of such historical cities as Athens, Rome, or Istanbul has been based on their cultural heritage. However, the short-term tourists consume the heritage in a popular way. Additionally, a big flow of the tourists with their noise and pollution plays a negative role in respect of friendly environment. Heritage and tourism appear as two different strategies instead of two parts of the same trend. As a result, these two factors contradict to each other by puzzling the urban policy makers. These contradictions could also damage the good image and clear direction of city's development being a bad signal for the investors. Nevertheless, namely all mentioned factors as a harmonic whole in urban strategy-making have been treated as the characters of creative city. The main thesis of paper is as follows: the contradictions are the best challenges for developing the concept of creative city since it requires untraditional approach, innovative thinking, seeing the parts and the whole simultaneously. The paper deals with the policy of creative city that covers all of these mentioned aspects. Policy of creative city appeals to liveable and vital urban environment that is inseparable from dynamism of local cultural identity, diversity of lifestyles and a variety of the contradict interests.

Ferenc Hörcher

Director

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Histories and Personal Memories of Buda, Real and Fictional

This paper is going to address the issue of the awareness of, or more precisely, the memory of a city in the minds of its inhabitants or its visitors. It is going to take a novel by Géza Ottlik entitled *Buda*, as an example of the way cities get fictionalised in 20th-century fictions. Picking out a few historical events mentioned in the story, and comparing the actual data historians gathered about the events with the way they are presented in the novel it offers an interpretation of the way a city can change its appearance in the minds of its inhabitants, historians or of anyone else who tries to recall the impressions and data one obtained about it.

Béla Mester

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Cities, National Cultures and National Philosophies in the Past of East-Central Europe

Linking philosophy and the urban public sphere is as ancient topic of the history of ideas as Marcus Tullius Cicero's *Tusculanae disputationes* is. Cicero offers here an interpretation of the *Socratic turn* of philosophy as the arrival of philosophical thinking from the heavenly realm of ecstatic cosmological visions of the pre-Socratic wise men to the urban sphere of the Socratic discourse. This urbanity of philosophy goes hand by hand its special functioning within the framework of the collective thinking in an urban public sphere, and its embeddedness in the societal and political activity of a well-formed political community. This *urban* model of the tasks of philosophical thinking, established by Cicero, has reappeared in the periods when the structure of the public sphere of philosophy has changed and the reformulation of the cultural functions of philosophy was needed. In my first paper within the framework of this project, presented in our Vilnius workshop, entitled *The Emergence of the Public Philosophy in the East-Central European Urban(e) Cultures*, I have offered an overview of the main types of the self-understandings and self-interpretations of the European philosophical cultures in the epoch of the turn from Latin to national languages, and from the school philosophy, focussed on the special situation of the East-Central European region, with examples from the history of the Hungarian philosophy. In my previous paper I have discussed the cultural phenomenon of *national philosophy* as a special form of the *public philosophy*, what has emerged in the urban public sphere. Following the chain of my ideas, in this paper it will be extended the description of the 19th-century *national philosophies* as a special form of the *urban philosophy* for *national cultures* of the same century in different urban cultures. In this point, the opinions about the role of the urban culture in the 19th-century historiography of the Hungarian philosophy, and in the academic discourse in general, have inevitable role in the understanding of the thinking of this epoch about the concept of the *urbanity*. My paper will be focussed on the texts of a manifesto of the 19th-century Hungarian philosophy, and of a competition initiated by the Hungarian Academy of Sciences on the question of the role of the cities in the history of Hungary.

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Central-European Literary Reconceptualization of Historical Memory in Ingeborg Bachmann's Novels

The case of Central-European tolerance is a key to understanding spiritual and artistic life in the 20th century. Special characters of Central-European spiritual life and narration are the feelings of nostalgia, innumerable flashbacks in time, cosmopolitanism, and strong regional identity at the same time. Central Europe is a space of different and special kind of tolerance. Memory and Amnesia in post-Habsburg Empire will have analysed and its literary representations of Central Europe and its image in the works of Ingeborg Bachmann. The presentation examines Ingeborg Bachmann literary interpretations of Wittgenstein's and Heidegger's philosophy of language and responses to this philosophical and geopolitical challenge. Borders of the Habsburg Empire are symbols of cross-border identities and culture. On the case of Galicia Felix and Vilnius we look as an attempt to the reconceptualization of Europeanisms. The author offers to look at the Central-European literary nostalgia as a possibility to situate Central-European culture and spirituality geographically and territorially. Ingeborg Bachmann created own borders: the linguistic border between High German and Austrian (and the historical border between Austria and those polyglot nations that once were part of its giant empire), borders of gender, time, territory and philosophical thinking.

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From the Guilty City to the Peasant Town – Cultural Criticism and the Idea of Alternative Modernization: Gyula Szekfű and Ferenc Erdei

The phenomenon of anti-urbanism has accompanied the process of modernisation since the emergence of modernity. The city, the modern metropolis played a vital role in this transition from premodern world to modern era. The metamorphosis of archaic structures, including the fields of economy, society and thinking, inevitably associated with tensions engendering aversion against the city. Anti-urbanism appeared sporadically everywhere, as a continuous tradition, it emerged at two remote corners of the world: in USA and Germany. Hungarian anti-urbanism of the interwar period had been motivated by the shock of the disintegration of the 'Historical Hungary'. The motif of guilty city emerged in the atmosphere of scapegoating: Budapest, the Hungarian metropolis, according to Gyula Szekfű, was the habitat of liberalism incompatible with Hungarian national character. The aversion to Budapest, in the theory of Ferenc Erdei, was connected with the idea of alternative modernization based on autochthon urbanization of Hungarian peasant towns.

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National Accent in the Architecture of the 19th-century Central-European Cities

In my paper I will examine a number of 19th-century architectural efforts, all intended to give a national accent to the general historicist architectural style of several European cities. These approaches, as parts of the 19th-century romantic nationalism, were of special importance in the designing of buildings that played symbolical roles in constructing and establishing national self-consciousness and national identity (i.e. parliaments, universities, bank buildings, theatres, operas, libraries, museums, etc.). I will show that this was a widespread phenomenon that had parallels in several Central-European countries through different examples from Hungary, Bohemia, Croatia and Poland. The similarities of the efforts in identifying national traits and formulating their appearances in the architecture also raise the question whether the different national architectural styles were really so unique at all?

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For and against Façadism. Foundations and Heritage of Socialist Realism in Architecture Theory in East-Central Europe

The restructured power relations in the countries of East-Central Europe after WW2 also left their mark on architecture. After the classical modernism of the interwar period, the historical forms returned to the language of architecture. The Soviet worldview was a dominant ideological system with motto: “socialist by content, national by form”. A specific type of building of the era was resulted the neoclassical façade, and modernist structure below the surface – this is called façadism. In 1954 the Khrushchevian architectural turn with its house block systems was the renewing of the classical modernist architecture theory, which was based on scientific approach of architecture. My presentation is based on the most dominant dialectical succession of architectural thinking during the 20th century, i.e. which was between form and function. First I will focus on the characteristic appearance of form: the façadism of Socialist Realism. Second I will explain that architectural tendencies of classical modernism did not disappear in this period, just hidden in case of public buildings or migrated to the industrial planning. Third I will claim that after this Socialist Realist gap the architectural theory and planning tendencies of the interwar period – especially the work of Le Corbusier – returned and continued.