

Abstracts

Georg Simmel and the Ambivalences of Modernity

Sándor Radnóti: Simmel and the Landscape

In his 1913 essay, 'The Philosophy of Landscape,' Georg Simmel was the first to characterise the modern *Naturgefühl* as marking the point in history where landscape emerged as a distinct concept. Simmel emphasised that the concept's emergence is conditional on a distance from the practical use of nature, on a contemplative relationship with nature. He juxtaposed the scientist's, the farmer's, and the military strategist's interest-driven, pragmatic use of nature with the disinterested enjoyment of nature for itself, assigning an aesthetic quality to the construction of landscape, following Kant. A peculiar blind spot in Simmel's thinking is his addition of 'the religious sentiments of a worshipper of nature' to the list of those approaching nature in a pragmatic manner, suggesting that he failed to realise that the religious or quasi-religious contemplation of nature is no less significant than the aesthetic contemplation of it.

Keywords: landscape, historical concept of landscape, aesthetic contemplation, religious contemplation

Viktor Berger: Inclusion and Exclusion. On Some Aspects of Georg Simmel's Theory of the Individual

Georg Simmel provided two models on the relation between modernity and individuality which are relevant to this day. The first interprets the emergence of individuality as caused by the inclusion in various social circles, while the second as the result of the exclusion from alienated social relations. Simmel conceived the model of inclusion at the turn of the 1880s and 1890s, whereas the model of exclusion firstly appeared in the *Philosophy of Money* from 1900. The logic of both models is present in some contemporary theories of individuality. The theory of the plural actor by Bernard Lahire argues in a similar vein as Simmel's model of inclusion, and Niklas Luhmann provides a similar interpretation of modern society's se-

manics of individuality as Simmel in his model of exclusion. This demonstrates the vitality of Simmel's thought. Finally, the paper investigates whether these two models are actually two distinct models or whether they can be considered as two complementing aspects of a single model.

Keywords: Simmel, modernity, individual, individuality

János Weiss: Group and Individualization

The paper aims to reconstruct one of the earliest theories of modernity through the analysis of Simmel's early work „On Social Differentiation”. Simmel's theory, however, can be seen as a reaction to *Gemeinschaft und Gesellschaft* by Ferdinand Tönnies. The analysis also shows that the „dialectic of enlightenment” outlined by Adorno and Horkheimer was foreshadowed by Simmel. However, Simmel's theory timeliness is also due to the fact that 1) his work draws attention to the tension between the theory of modernity and the description of social structure and social inequalities; 2) he was first to attribute central theoretical importance to the “stranger”.

Keywords: Simmel, social differentiation, dialectic of enlightenment, modernity, stranger

Zoltán Hidas: The forms and the life

The study reconstructs Georg Simmel's thought as oriented towards a „this-worldly metaphysics” through the analysis of his sociological writings. In this term, the attempts of this author of high sensibility to grasp everyday phenomena philosophically, sociologically, and aesthetically could be subsumed. The starting point of this intellectual movement is the interpersonal world with all its „things”, its axis is the genuine „tragic” of culture, whereas its endpoint is the lastly unspecifiable individual „more than life” of man.

Keywords: everyday life, philosophy of life, formal sociology, tragedy of culture

Domonkos Sik: From the “Intensification of Emotional Life” to “Acceleration Society”. Towards a Social Phenomenology of Depression

The paper has a twofold goal: on the one hand, the late modern characteristics of time consciousness are introduced; on the other hand, its consequences for the emergence of depression are elaborated. In case of the first task the main sources are the analyses of Simmel on classical modernity and the analyses of Rosa on late modernity. Based on their work two ideal-typical patterns of the experience of acceleration are reconstructed. In case of the second task, literature on the phenomenology of depression is applied (e.g. Ratcliff and Fuchs): the notion of intertemporality enables the linking of social phenomenological diagnoses of modernity and particular patterns of mental suffering.

Keywords: time consciousness, depression, phenomenology, classic and late modernity

The article discusses the American reception of Simmel's concept of the stranger. The paper gives a short overview of the context of early American sociology, the significance and channels of the import of European sociological theories. The article points out that both personal relationships and the adaptability of Simmel's concepts played an important role in his American reception. This is especially true for the concept of the stranger, developed in his 1908 treatise on sociology, although his American influence had begun earlier. The paper focuses on Chicago as, due to personal relationships and thematic compatibility, this was the central location of Simmel's American import. The writing discusses the role played personally by Albion Small and Robert E. Park, the leading figures of Chicago sociology, and then moves on to show how Park reinterpreted the stranger in his marginal man concept, and how Schütz adapted it to his phenomenological sociology.

Keywords: Georg Simmel, early American sociology, Chicago sociology, sociology of the stranger, marginal man, Robert E. Park

Ágnes Rényi: Attraction, Repulsion, Adoption: The French Simmel Reception

The starting point of the essay is the assumption that the relationship to Simmel is at stake in the intellectual and institutional struggles in the French sociological field. There is a specific dividing line that separates the French school of sociology (Durkheim-school, Bourdieu etc.) on the one side and divergent approaches focusing on individual acting on the other side. This gap explains, among others, the existence of two layers of the French Simmel reception: the manifest one consists in the public discussion and interpretation of Simmel's works and thoughts, while the latent one refers to hidden influences and silent lending. The article highlights three points in the history of the French Simmel reception: first it will present Durkheim's relationship to Simmel, then it will give a quick overview of contemporary trends in the Simmel reception. As it is well known, the initial rapprochement rapidly led to a break-up between Durkheim and Simmel, while in some fields of the contemporary French social science Simmel received an enthusiastic reception. The third part of the essay tries to outline Simmel's influence in Pierre Bourdieu's work, arguing that maybe the two traditions are not as incompatible as many people think.

Keywords: Simmel, Durkheim, Bourdieu, history of reception

Vera Szabari: Simmel's Reception in Hungarian Sociology Before 1960

The study gives an overview of how Georg Simmel was received in Hungary before 1960, focussing primarily on his position and role within Hungarian sociology. Simmel continuously published between 1893 and 1912 and – with minor interruptions – also held courses in sociology at the University of Berlin, where he made a considerable impact on many Hungarian students, in particular György Lukács, Béla Balázs and later on Károly Mannheim. Although Simmel was known among the readers of the journal *Twentieth Century* (*Husza-*

dik Század) right from the beginning (for example, Simmel's mentality can be strongly felt in Lukács's early writings published in Hungary, including in *Twentieth Century*) the approach he represented was not able to break through in Hungarian sociology workshops before the 1970s. I believe this was mainly due to the relationship between those knowing Simmel's theory and those representing Hungarian sociology, whereas yet another reason could well be sociology's position in Hungary, its transformation as well as the difficulties it had to face in terms of legitimacy, the presentation of which – in the context of Simmel's reception in Hungary – is the objective of this paper.

Keywords: Georg Simmel, István Bibó, György Lukács, Karl Mannheim, Hungarian sociology, Twentieth Century

Gábor Gyáni: Who Owes and What Simmel?

Georg Simmel's influence on several succeeding generations of scholars was great indeed, even if it cannot be compared to that of Max Weber's. This, however, was not always to characterize the historians, who made an attempt (in the first half of the 20th century) to construct a unified historical sociology. An eminent example for this could be István Hajnal, who neglected Simmel's entire sociological oeuvre in his elaboration of a theoretical framework eligible for doing historical sociology. The more recent Anglo-Saxon theoretical discourse on modernity also tends to lack to appreciate Simmel's magisterial contribution to the theoretical underpinnings of modern urbanity. The examples mentioned in this context may include Richard Sennett and Marshall Berman. However, the practitioners of social urban history holding an expertise especially in the history of the modern metropolis are fully aware of Simmel's great importance in conceptualizing the modern city. Accordingly, due attention has usually been paid to him in the field both in the Anglo-Saxon and the (continental) European scholarly community. The main reference in that regard has been the concept of the stranger, a notion elaborated by Simmel as being a good indicative of the emergence of a modern socio-psychological urban setting, one that was further refined by Walter Benjamin by introducing the notion of the flâneur some time later.

Keywords: Simmel, György Lukács, István Hajnal, history, flâneur, urban sociology

Towards a Sociology of Informalities

József Böröcz: Informality Rules

This is a verbatim re-publication of a study, first published in English (under the title "Informality Rules") as well as Magyar, twenty years ago. Using some tools of historical-comparative sociology, it argues that informality permeates virtually all aspects of life in Hungarian society. The paper marshals some plausible social-historical considerations that might help understand the rise of this feature to the near-ubiquity. The argument foregrounds economic institutions and processes while, clearly, a similar exploration could be conducted with respect to political and cultural life, elite formation and mass culture as well.

Keywords: Hungarian society, exclusion, informality-formality, Karl Polányi, reciprocity, size, sociality, social change

Call for Discussion about József Böröcz's article 'Informality Rules'

The editors of *Replika* announce a call for discussion on József Böröcz's article entitled 'Informality Rules'. Twenty years after its first publication, the study which builds on methods of historical-comparative sociology is still considerably relevant concerning the decisive role of *informalities* permeating virtually all aspects of the Hungarian society.

Keywords: Informalities, comparative-historical sociology, state socialism, informal capital

Cultural Globalization and Jazz Studies – Interview

Adam Havas: 'No Radical Critique Ever Comes from the Centre' – Interview with Professor Bruce Johnson

The idea of making this interview came from our discussions on the emerging field of diasporic jazz research to which Johnson's contributions in the past two decades are of huge significance. The interview covers a wide range of topics such as the differences between popular music and jazz, cultural globalization, and the centre-periphery positions in academia, especially regarding some institutional aspects and challenges related to the importance of researching diasporic jazz practices. The publication of the interview is conceptually related to the *Replika* Journal's thematic issue (101–102) on jazz studies, therefore it aims to contribute the Hungarian emancipation of the discipline.

Keywords: jazz studies, jazz diaspora, cultural globalization, popular music, centre-periphery relations

Gender and Post-truth

Dalma Feró: Gender and Truth, Gender as Post-truth

Gender is a salient carrier of competing truth and justice claims. It is the basis of very different, even contradictory rights claims (women's, gay or transgender recognition demands, for example), which some right-wing political actors frame as a unified, coordinated lobby. These (and other) gender strategies embody different, conflicting political visions about the regulation of populations and the disciplining of the body. Gender was not invented by liberatory feminist politics, but by the normalizing sexological praxis of the post-war United States, from which a couple of decades later the transgender movement emerged. This latest, and currently highly visible gender strategy does not merely disregard the material embeddedness of recognition issues (as do other forms of recognition politics), but even places sex

difference and its political materiality under taboo. The truth of gender as self-identity, presupposing an immensely individualized concept of the human, completes the devaluation of materiality inherent in the sex/gender distinction, and thereby takes the individualization of truth and justice claims to the extremes. This is a key reason why gender became a principal signifier for the modernist idea of teleological progress and the logical conclusion of post-truth and post-justice tactics construed as a strategy of elite struggles.

Keywords: biopolitics, feminism, gender, intersexuality, justice, post-truth, recognition, reproduction, sex/gender, sexology, transgender, truth

Visual Sociology and Moral Positions

Orsolya Bajusz: Cuteness As a Tool of Depoliticization: Two Hungarian Case Studies

The “Squirrels” and “Mauves” are two activist groups, both dedicated to good causes (helping the homeless, preventing cancer, social justice and preventive healthcare) but mostly they talk about themselves, and in fact, the most important element of their discourse is creating and narrating their own distinction. Meanwhile, they create a fictitious world based on “common sense” rules and alternative facts that justify their own privileged status. Behind the “good cause” most of their activities relate to their own world views, revolve around their own (fictive) identities, and reflect their own desires. I use narrative analysis and visual rhetorical analysis to investigate the mechanism of such depoliticisation and I conclude that most of it is done on the visual and the affective register. I investigate how and when they communicate “rational”, “common sense” statements, and what is the material reality behind them. These groups do the local footwork of transnational political actors (meaning making, distributing cultural scripts such as identity panels and moral axioms), and they legitimise geo- and biopolitical relations of the East-West axis by staking out moral hierarchies.

Keywords: visual studies, affect studies, participatory media, East-West, cuteness

I Just Called To Say I Love You

Csaba Dupcsik: “I Would Cry Because of Happiness” About Ágoston Fáber’s Autotelic Relationships and the Child as ‘Metaproject’

In this debate article the author tries to criticize Fáber Ágoston’s study referred in the title. The most important elements of this critics are the following: 1) It is controvertible how Fáber formulated the ideal types of premodernity and late modernity, while regarding to first modernity as just an interim period. What is more, Fáber’s preferred term to characterize the social order which ‘has determined’ the family structures is the ‘neoliberal (capitalism)’ which he uses for an illegitimately long period. 2) Fáber’s typology of families is

arguable. He uses only two types: the 'durability-orientated teleologic' one, which dominated the premodern era, and the 'happiness-orientated autotelic' one, which has emerged in (late?) modernity. However, even the late modern 'autotelic' family can transform into the teleologic version by birth of the first child, which provokes tensions inside the families. 3) The distinction of the 'ontological revolution' versus 'epistemological counter-revolutionary' seems to be too normative and simultaneously theoretically over-simplifying. Two further implications are questionable. First, to label every attempt to resolve inner tensions of families as manifestations of 'counter-revolutionary' attitudes. Second, the assumption that every (radical) criticism of the social order is a sign of a benevolent, progressive attitude. 4) The social historic argumentation is too weak to support Fáber's theoretical theses.

Keywords: Ágoston Fáber, family concepts, modernity, ontological revolution, epistemological counter-revolutionary

Olga Tóth: Like a Mouthful of Bread. About Ágoston Fáber's Autotelic Relationships and the Child as 'Metaproject'

The present paper argues with all main statements of Ágoston Fáber's publication. Our paper expostulates that nowadays family can be seen as identical with marriage and also the assumption that the base of partner relations would be only romantic love. We suggest to use the broader term of intimacy instead of romantic love. We also argue with Fáber's statement about the uniformity of premodern families and with the assumption that they provided emotional support for its members, whereas nowadays emotional support is sought after outside the family (professionals). Lastly, we suggest to understand the wrecking effect of childbearing on partner relationship besides the constructive effect of it.

Keywords: premodern family, intensive parenting, helicopter parenting

