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### Summary

#### THE IDEA OF CROATIAN NATIONAL PHILOSOPHY IN THE 20<sup>TH</sup> CENTURY

The genesis of the idea of Croatian national philosophy is connected with awakening of national spirit in middle Europe, and in Croatia with ideology of Croatian national literary and political renaissance movement beginning in 1830's. Franjo Marković, the first professor of philosophy on the newly founded Zagreb University in 1874, conceived the idea that philosophy should also contribute to creation of national subjectivity of the Croatian people. The first step should be to start with research and reception of the Croatian philosophical tradition, beginning with rich but forgotten Croatian renaissance philosophy. He presented this idea in 1881 in his Rector's speech titled *Writers of Philosophical Profession of Croat Origin Beyond Velebit from 15th to 18th Century (Filosofijske struke pisci brvatskoga roda s onkraj Velebita u stoljećih XV. do XVIII)*. He tried to develop metaphysical foundation of this idea in his work *Development and System of General Aesthetics (Razvoj i sustav obćenite estetike, Zagreb 1903)* by opposing monadological pluralism to German absolute idealism. Particular contribution to development and affirmation of Croatian national philosophy in the 20th century is documented in Bazala's works such as *History of Philosophy* and *Philosophical Portrait of Franjo Marković* (1921) as well as in his essays *Metalogical Root of Philosophy* (1923), *Philosophical Striving in Spiritual Life of Croatia from the Fall of Absolutism untill Today* (1936) and *On the Idea of National Philosophy* (1938). Although there was noticable stagnation in theoretical reflections on the idea of national philosophy during the period when Marxism was official philosophy,

nevertheless the idea of national philosophy became unquestionable when research of history of the Croatian philosophy became institutionalized with foundation of the Institute of Philosophy in 1967, as well as with establishment of the journal »Prilozi za istraživanje hrvatske filozofske baštine« (1975) («Contributions to Research of Croatian National Philosophical Heritage»). Neither »globalisation« nor the ideology of European unity will endanger national cultural identities, nor will they endanger the very idea of national philosophy.

*Summary*

PHILOSOPHICAL INSTITUTIONS IN CROATIA IN THE 20<sup>TH</sup> CENTURY

The article gives a brief overview of the main philosophical institutions in Croatia and their role in development of Croatian philosophy in the 20<sup>th</sup> century. Special concern is given to various philosophical departments at universities in Zagreb, Zadar and Rijeka, and also to scientific institutes and philosophical societies. Through the first half of the century the development of the philosophy in Croatia was concentrated around philosophical department at the University of Zagreb. A number of new institutions was established in the second part of the century. Because of the pressure of communist regime, this variety of philosophical institutions has not produced a great variety of philosophical currents. Beside the predominant Marxist philosophy in its »Praxis« version, special attention was given to the investigation of Croatian philosophical heritage and to philosophy of science. It is also found that most Croatian philosophical institution paid special attention to the history of philosophy. This can be seen as a legacy of Albert Bazala, one of the founding fathers of a modern Croatian philosophy.

časopisa kako u inozemnim tako i u domaćim časopisima i publikacijama – najbolje pokazala koji su hrvatski filozofski časopisi doista imali važnu ili barem zapaženu ulogu u domaćim ili svjetskim filozofskim okvirima, a za koje se samo čini da su je imali.

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### Summary

#### PHILOSOPHICAL JOURNALS IN CROATIA IN THE 20<sup>TH</sup> CENTURY

The article is an overview of philosophical journals founded and published in Croatia during the 20<sup>th</sup> century. Short descriptions of 18 philosophical journals are given, including data like their aims and scopes, editors-in-chief, languages of publication, number of annual issues etc. Due to space limitations, omitted from the overview are numerous Croatian non-philosophical journals that also published philosophical papers, but were

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tion Index« (A&HCI). Od časopisa spomenutih u ovome članku, postoje podaci samo za sljedeće časopise: »Metodički ogledi« (2 citata), »Prilozi za istraživanje hrvatske filozofske baštine« (3 citata), »Synthesis Philosophica« (23 citata), »Filozofska istraživanja« (14 citata). Kako pokazuje spomenuta analiza, međunarodna citiranost svih hrvatskih filozofskih časopisa iznimno je niska, čak desetak puta niža od prosječnih filozofskih časopisa uključenih u A&SCI. Stoga svoju raniju primjedbu o prevelikoj i – dodao bih – znanstveno neupotrebljivoj produkciji nekih naših filozofskih časopisa smatram ipak umjesnom.

specialized for other subject areas like political science, literature, social science, natural sciences, theology etc. As it is shown, only three journals dedicated exclusively to philosophy were published in Croatia before the Second World War, while the majority of them were published after the Second World War, beginning not until the 1960ies. The final section of the article offers one provisional evaluation of 5 Croatian most renowned philosophical journals in the 20<sup>th</sup> century that were published on a regular basis for a longer period of time («Praxis», «Prilozi za istraživanje hrvatske filozofske baštine», «Filozofska istraživanja», «Synthesis Philosophica» and «Godišnjak za povijest filozofije»), with particular emphasis on the question to which extent they succeeded in fulfilling the purpose for which they were originally founded. In concluding remarks it is argued that the significance of individual Croatian philosophical journals could be best assessed by – still lacking – comprehensive scientometric analysis of their contents and their respective «impact factors» in Croatian and international philosophical literature.

### *Summary*

#### CROATIAN AESTHETICS IN THE FIRST HALF OF THE 20<sup>TH</sup> CENTURY

Considered from the point of view of historical epochs, aesthetics in Croatia completed its 19<sup>th</sup> century and opened the 20<sup>th</sup> in the time of the Croatian *Moderne* (1890-1910), after which, in parallel with theoretical philosophical aesthetic doctrines in which psychology dominated, with occasional references to sociology and with accents of vitalism, ran the time of the programmatic texts of the epoch of the avant-garde (1910-1930), with its critical and negative attitude to the whole of the tradition and its prime motto of »Down with aesthetics« and a gradual crystallisation of awareness of the crisis (around 1930). Because of the great scope of the material and the limited space for exposition, here the events and the achievements of authors from the subsequent two decades (1930-1950) are referred to.

The new period from 1930 to 1950 unfolded in Croatia in three phases. The period of the thirties was characterised by the inauguration of philosophical axiology along the lines of the south German Baden neo-Kantian school and social and human studies along with gradual parallel appearances of preoccupations concerning psychological and educational topics that bore the traces of phenomenology and existentialism. Gestalt psychology was used to reinforce modern experimental psychology, everywhere with lasting and somewhat indeterminate echoes of the philosophy of life and some restatements of idealism. In Croatian aesthetics of the thirties the mainstream definitely became a polemical and persistently developed aesthetics of intuition, a Croatian variety of Croceanism (which then had a European and world reputation). Catholic aesthetics, *sit venia verbo*, which during the preceding decades of the 20<sup>th</sup> century had more successfully dealt mainly with literary (or art) criticism, reappeared in Croatia and made an active contribution to theoretical philosophical discussions in the spirit of neo-Thomism, provoking a number of polemics. The social orientation of aesthetics began to seem strained, but was stated from various positions, with various gradations. The dogmatic version of socialist realism (the Kharkov Resolution line), given political logistical support in Croatia, met with powerful resistance from idealist versions of aesthetics and from adherents of leftist art, its most prominent artists (with invocations of Marx and Nietzsche), which resulted in a fierce and Croatia-specific conflict on the left, which continued to be reflected deep into the 20<sup>th</sup> century, with permanent questionability concerning aesthetic value, tendency, contemporaneity.

The Second World War was already well underway when in 1941 the Independent State of Croatia, answer to a centuries-long desire, was formed, with the war conditions not reducing Croatian intellectual, artistic and aesthetic efforts of a nascent national state. On the contrary, cultural activity in all fields was stepped up, and a specific feature of the time was the philosophy of culture, where culture, of course, involved aesthetic problems, which now took on definitely and deliberately axiological, phenomenological, historical and existential interpretations. Apart from that, the more than two decades of persistent theoretical and polemical activities from the position of endorsing the aesthetic intuition of Benedetto Croce, in the Croatian version, at last bore fruit, and after a full four decades, aesthetics once again became a reality (in material form) as a book entitled

*Doživljaj ljepote / The Experience of Beauty* (1943). At the same time, also after four decades, once again in Croatian a general *History of Aesthetics* was written – not, alas, as a book, but in periodical instalments (historically starting from antiquity and, not completed, going on up to the 18<sup>th</sup> century). At the time of the Independent State of Croatia all aesthetic positions were represented, except those that were considered undesirable, i.e., were pronouncedly tinged with communist politics. But there were debates about the social criterion, with the proviso that the national character of art was not suspended. Special area aesthetics were developed more strongly in the 1941-1945 period, when there was a specialized writing and publication of aesthetic discussions, particularly with respect to the visual arts and music, but also of course, and perhaps most of all, for literature.

The end of World War II in Europe (May 1945), which for most meant to be a relief and a hope, meant in Croatia not only a general national but also an existential disaster for over half a million Croats, and the instantaneous halting, and for many things a total break with, the thriving development of art, culture and aesthetics that had been accelerating for a number of years. In 1945 Croatia once again became a part of Yugoslavia, and all aesthetic lines of investigation were done away with; most of the authors simply went missing, were stymied or executed, while only the aesthetics of socialist realism and the »theory of reflection« were allowed and considered. Also in 1945 came, with everything else, an information freeze – political, cultural and aesthetic. Inaccessibility of books, of texts and reproductions, the impossibility of familiarisation with artistic phenomena, authors and works, both contemporary European and world, as well as the major works of particularly the Croatian national cultural history. Only after 1950 was artistic freedom (ironically) imposed, and the establishment of institutionalised neo-avant-gardism started. Making Modernism contemporary?

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### Summary

#### MODERN LOGIC IN THE CROATIAN PHILOSOPHY OF THE 20<sup>TH</sup> CENTURY

The first beginnings of modern logic in Croatia are recognizable as early as in the middle of the 19<sup>th</sup> century in the works of Vatroslav Bertić. At the turn of the 20<sup>th</sup> century, Albin Nagy, who was teaching in Italy, made contributions to algebraic logic and to the philosophy of logic. At that time, a distinctive author Mate Meršić stood out, also working on algebraic logic. In the Croatian academic philosophy, until the publication of Petrović's textbook (1964) and the contributions by Heda Festini, a critical or indifferent attitude toward modern logic prevailed. The first comprehensive modern logic textbook in Croatian was written by mathematician Vladimir Devidé (1964), known, for example, for his axiomatizations of natural numbers and classical propositional logic. In the Croatian philosophy of the 1980s and 1990s, influential logicians are Goran Švob and mathematician Zvonimir Šikić. At the turn of the 21<sup>st</sup> century, logical investigations are being intensified and extended to various branches of the contemporary logic.



*Summary*

PHILOSOPHICAL DEBATES ON SCIENCE IN CROATIA  
IN THE 20<sup>TH</sup> CENTURY

A short survey of the philosophical discussions on science in Croatia in the 20<sup>th</sup> century is presented with special emphasis on the physical sciences. The stress on the philosophical discussions about the theory of relativity and quantum theory is stated, the theory of evolution with related philosophical and others debates is thematising and some methodological problems of sciences in the 20<sup>th</sup> century are mentioned. Some details about publications, institutions, symposia and university teaching in connection with our topics are mentioned. There had not been hitherto systematic research about philosophical debates on science in Croatia in that century. The conclusion is that analysis of this topic requires a serious and systematic research.

## *Zusammenfassung*

### RELIGIONSPHILOSOPHIE IN KROATIEN IM 20. JAHRHUNDERT

In diesem Beitrag versucht der Verfasser zu zeigen, wie sich die Religionsphilosophie als eine wichtige philosophische Disziplin in Kroatien im 20. Jahrhundert fundiert und entwickelt hat. Es wird im Rahmen dieser Untersuchung festgestellt, dass die Religionsphilosophie auf der Spur der »theologia naturalis« erst in der späteren Aufklärung entstanden ist. Im ersten Teil (von 1900-1945) werden die Probleme behandelt, die sich vor allem auf »theologia naturalis«, »Noetik« und auf die Problematik des »Materialismus« beziehen. Es wird in diesem Zusammenhang eine besondere Aufmerksamkeit Josip Stadler, Antun Bauer, Stjepan Zimmermann und Franjo Šanc geschenkt, weil gerade sie die wichtigsten Voraussetzungen ausgearbeitet haben, die für eine weitere Entwicklung der Religionsphilosophie in Kroatien von grundlegender Bedeutung waren. Im zweiten Teil (von 1945-1990) versucht man besonders sowohl auf die Religionsphilosophie und Religionspsychologie von Wilhelm Keilbach als auch auf die Versuche des Dialogs in Kroatien zwischen der Philosophie und der Theologie hinzuweisen. Dabei kommen vor allem zum Ausdruck die grundlegenden Untersuchungen von W. Keilbach, der sich jahrelang mit der Problematik der Religion und der Vielheit der Religionen auseinandergesetzt hat. Es wird gezeigt, dass gerade W. Keilbach mit seiner Religionsphilosophie und Religionspsychologie über die Grenzen Kroatiens weltbekannt geworden ist. Es wird auch gezeigt, dass von besonderer Bedeutung auch der Dialog war, der zwischen Branko Bošnjak und Mijo Škvorc, aber auch anderen Philosophen und Theologen stattgefunden hat. Alle diese Bemühungen haben gezeigt, dass ein offenes Gespräch zwischen den anders Denkenden doch möglich ist. Zum Schluss werden nur die abschließenden Bemerkungen angegeben, weil einfach eine zu kleine kritische Distanz zu dieser Zeit besteht, obwohl gerade in den letzten Jahren sehr wertvolle Studien, die sich mit der Problematik der Religion auseinandersetzen, geschrieben worden sind.

je član raznih crkvenih ustanova i udruženja te voditelj izdavačke komisije Skotovih djela. Balić je 1933. objavio svoje magistralno djelo *Ioannis Duns Scoti Doctoris Mariani – Theologiae Mariana elementa*, koje je, zasigurno, u Hrvatskoj na visoko-znanstvenom području teologije i tekstualne kritike jedno od najoriginalnijih djela.

Među franjevcima ističem još poznatoga filozofa Kvirina Vasilja koji je veći dio života proveo u Americi, te bibličare Bonaventuru Dudu i Jerka Fućaka.

Od novijih časopisa u kojima se javljaju poznati hrvatski filozofi i teolozi valja spomenuti časopis »Crkva u svijetu« koji je 1966. pokrenuo splitsko-makarski nadbiskup dr. Frane Franić s nekolicinom najbližih suradnika.

### *Zaključak*

Svjestan sam da u ovome kratkom prikazu izostavljam mnoge značajne filozofe i teologe 20. stoljeća. Neki su još živi pa će o njima vrijeme reći više. Svakako, časopisi »Bogoslovska smotra« i »Obnovljeni život« danas, te i drugi znanstveni časopisi crkvenoga predznaka u kojima su pisali i pišu naši poznati teolozi i filozofi, bili su i ostat će mjesta širenja ozračja otvaranja Katoličke crkve prema suvremenomu svijetu nakon Drugoga vatikanskog sabora (značajnije i na drugi način nego akademska predavanja!). Časopisi su, također, bili i ostat će značajna mjesta teološkoga promišljanja crkvene problematike na hrvatskim prostorima, te poprište dijaloga između filozofije i teologije, Crkve i svijeta, kršćanske vjere i našega društva.

### *Summary*

#### PHILOSOPHY AND THEOLOGY IN CROATIA IN THE 20<sup>TH</sup> CENTURY

Twentieth century was not easy time for Philosophy and Theology in Croatia as it was the case elsewhere in the world as well. They both share the same destiny. Sometimes they were both considered as exotic, futile effort that is in the same time politically dangerous. Nevertheless, both of them had influence and gave form, first by the lecturers of single professors and even more through their written word, to that we might name »the spirit of the time«. At the beginning of the last century it was a fact that at theological seminaries and colleges, elsewhere as well in Croatia the »school philosophy« lecturing was taking place through the precisely determined programmes aimed for future priests and mostly in Latin. It is for this reason that Philosophy as well as Theology was not of easy reach for wider following. Real themes from Philosophy and Theology fields were treated in Church

magazines and periodicals that were issued in mother tongues. Because of that we may be happy to have such richness in literacy from so called catholic philosophers and also theologians at that time particularly in magazines of philosophic and theological orientation. In any way, magazines «Bogoslovska smotra» and «Obnovljeni život» as well as many other scientific magazines on Church issues today, where and will remain the places where our famous theologians and philosophers were writing and still write and in such way create the atmosphere for opening the Catholic Church towards the modern world and society after the Vatican II even more and in another way than in the lectures. They have been and will remain important places for theological reflections of Church problems in Croatian territories, and arena for dialogue between philosophy and theology, Church and world, Christianity and our society.

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### *Zusammenfassung*

#### DIE NEUSCHOLASTIK DES XX. JAHRHUNDERTS IN KROATIEN UND BOSNIEN-HERZEGOWINA

In diesem Beitrag erörtert der Verfasser die äußerst reiche Tradition des neuscholastischen Denkens, und zwar mit der besonderen Rücksicht auf ihre Entwicklung in Kroatien und Bosnien-Herzegowina. Es wird dabei gezeigt, dass die hiesige neuscholastische Entwicklung aus ihrem europäischen Kontext nicht betrachtet werden kann, d.h. dass sie in diesem Hinblick nichts neues beibringt. Einzige Neuheit, die der philosophischen Aufmerksamkeit wert ist, besteht vor allem in ihrer Bedeutung für das spekulative Denken und

noch mehr in ihrer Aufbau der wirklich originellen philosophischen Begrifflichkeit, die mit ihren außerordentlichen Lösungen auch heute eine der wichtigsten Fundamente der kroatischen sprachlichen Selbstbesinnung überhaupt macht. Das Problem der Möglichkeit der »Erhebung der Neuscholastik zur Philosophie« exemplifiziert der Verfasser an zwei Brennpunkte: innerlich, am Problem einer »Hegemonie des Thomismus« und äußerlich, am Problem des »unüberwindbaren Kant« und der Unüberwindlichkeit der Moderne im Ganzen.

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### Summary

#### RESEARCHING THE HISTORY OF PHILOSOPHY IN CROATIA IN THE 20<sup>TH</sup> CENTURY

This text is an overview of everything that was researched in the 20th century in Croatia within the history of philosophy as a philosophical discipline. It aims to provide insight into:

- a) works that deal with the history of philosophy as a whole or some segment of the whole and that bear the title of the history of philosophy; these are, first and foremost, written «histories of philosophy» that emerged in the 20th century in Croatia, but also historical overviews of individual philosophical disciplines;

- b) works of historical-philosophical significance that treat certain periods of the history of philosophy or the history of some school of thought or the history of some national philosophy;
- c) works that specifically discuss the question of the history of philosophy;
- d) the translations of all the more important histories of philosophy, which were analysed during the course of the 20th century in Croatia.

An attitude to Hegel's conception of the history of philosophy is emphasised as a significant moment in the analysis of each individual work dedicated to researching the history of philosophy. At the very beginning and in respect of this conception, it is highlighted that written histories of philosophy can be classified according to different criteria. This overview focuses on the chronology of the written histories of philosophy.

The conclusion attempts to extract the features of researching the history of philosophy in the 20th century in Croatia. Three periods are distinguished: a period before WWII, a period during WWII and a post-WWII period, as well as a period from the 1980s to the end of the 1990s.

One of the concluding remarks is a loss of interest in researching the history of philosophy in the second half of the 20th century, regardless of an increase in the number of published translations of written histories of philosophy.

One of the causes are certain currents within the framework of contemporary philosophical thought, which the history of philosophy evaluates in analogy with the history of science, holding that it is something overcome, something past, which is fully incompatible with Hegel's conception.

The conclusion states that the above is nothing but a superficial statement, and that a more detailed analysis of the situation is needed for more detailed conclusions.



## *Zusammenfassung*

### DIE FORSCHUNG DER ANTIKEN PHILOSOPHIE IM 20. JAHRHUNDERT IN KROATIEN

Die Arbeit besteht aus zwei Teilen. Im ersten Teil stelle ich die Werke dar, die die antike Philosophie aus philosophiegeschichtlicher Sicht behandeln. Hier gehören drei Geschichten der Philosophie, die von Albert Bazala, Franjo Šanc und Branko Bošnjak geschrieben worden sind, dann das Buch *Metamorfoze metafizike (Die Metamorphosen der Metaphysik)* von Marijan Cipra und die von Damir Barbarić herausgegebene *Hrestomatija filozofije (Cbrestomatie der Philosophie)*. Im zweiten Teil wird ein Überblick über die kroatischen Übersetzungen der antiken Philosophie und über die Studien und Aufsätze gegeben, die den einzelnen antiken, vornehmlich griechischen Philosophen, sowie den Grundproblemen der griechischen Philosophie gewidmet sind. Die Darstellung zeigt, dass den grössten Teil der Forschung der antiken Philosophie in Kroatien im 20. Jahrhundert die Rezeption und Interpretation von Platon und Aristoteles macht. Dabei ist aber zu bemerken, dass die Forschung dieser Philosophen sowie der antiken Philosophie im Ganzen erst während der letzten Jahrzehnten des 20. Jahrhunderts die bemerkenswerte und philosophisch relevante Ebene erreicht hat, sodass ihr wirklicher Fortschritt erst zu erwarten ist.

*Summary*

RESEARCH OF THE HISTORY OF CROATIAN RENAISSANCE  
PHILOSOPHY IN THE 20<sup>TH</sup> CENTURY IN CROATIA

The article outlines the research of the history of Croatian renaissance philosophy from the end of the 19th century to date. The first key researchers were Franjo Marković, Albert Bazala, Stjepan Zimmermann, Vladimir Filipović and Kruno Krstić. The article expounds their respective approaches to the problems of renaissance philosophy, being the starting point of their research of Croatian renaissance philosophy. The research that follows the aforesaid authors is »ongoing«. Within the framework of this »ongoing research« the article cites those authors whose research foothold is research of the history of Croatian renaissance philosophy; furthermore, the article highlights that a certain temporal distance is required before the same can be adequately interpreted and assessed. Finally, translating the works by Croatian renaissance philosophers (Latinists) into Croatian is underlined as a still current research task.

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### *Zusammenfassung*

#### DIE REZEPTION DER PHILOSOPHIE MARTIN HEIDEGGERS IN KROATIEN

Seit der fünfziger Jahre des 20-ten Jahrhunderts ist das Heideggersche Denken anwesend in der Abteilung für die Philosophie an der Philosophischen Fakultät der Zagreber Universität. Die Aneignung dieses Denkens kennzeichnet die Auseinandersetzung mit dem Denken von Karl Marx. Vanja Sutlić verbindet zuerst die Praxis bei Marx mit dem geschichtlichen Zusammenhang: Sein-Dasein-Seiendes bei Heidegger, um in seinem in siebziger Jahren veröffentlichten Buch »Praxis der Arbeit als die wissenschaftliche Geschichte« die Zugehörigkeit des Marxschen Denkens zur neuzeitlichen metaphysischen Tradition aufzuweisen. Gajo Petrović arbeitet die geschichtliche Ausrichtung sowohl des Marxschen als auch des Heideggerschen Denkens heraus. Den Vorrang der Praxis bei Marx sieht er in ihrem humanistischen Einsatz.

Drei dem Heidegger gewidmete Tagungen, die in achtziger Jahren in Zagreb stattgefunden sind, bezeugen die breite Rezeption des Heideggerschen Denkens in Kroatien.

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### *Zusammenfassung*

#### PHILOSOPHISCHE HERMENEUTIK UND IHRE REZEPTION IN KROATIEN

Philosophische Hermeneutik ist in der heutigen Zeit einer der fruchtbarsten Versuche, das Denken des Menschen trotz all seiner modernen Oberflächlichkeit und Banalität lebendig zu halten. Dieses philosophische Bemühen zieht seine Wurzeln aus dem Bedürfnis, den biblischen, aber auch jeden anderen Text zu verstehen. Im zwanzigsten Jahrhundert wurde aber dieses Bemühen zu einer universellen Philosophie, die sich mit der Frage nach dem Sein beschäftigt, mit der Frage, die von Anfang griechischen Denkens an die wesentliche Frage der abendländischen Philosophie war und heute noch ist. Für diese Entwicklung und universelle Vertiefung der Hermeneutik stehen vor allem die Namen Martin Heideggers und seines Schülers Hans-Georg Gadamer.

Die kroatische philosophische Szene war bekannterweise durch ihre ganze Geschichte durch das abendländische Denken bestimmt. Dies ist auch heute der Fall. Sie hat nämlich im zwanzigsten Jahrhundert auch die philosophische Hermeneutik auf ihre Weise rezipiert und gewertet.

Diese Arbeit will der philosophischen Hermeneutik in ihren Wurzeln und in ihrer kroatischen Rezeption gerecht werden, indem sie ihren wesentlichen Stationen kurz darzustellen und neue Perspektiven für ihre Erforschung zu eröffnen sucht.

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### *Zusammenfassung*

#### SPRACHE, DENKEN, VOLK

#### Bemühungen um das Denken in eigener Muttersprache

Der Aufsatz stellt die um die Mitte des 19. Jahrhunderts in Kroatien angefangenen Versuche dar, die philosophische Grundgehalte in der eigenen Muttersprache auszudrücken. Die anfänglichen, vom Aufklärungsgeist des Fortschritts geleiteten Bemühungen um die

Ausbildung einer verbindlichen kroatischen philosophischen Terminologie, die sowohl im Umkreis der neuscholastischen wie der säkular-bürgerlichen Philosophie fast ein Jahrhundert lang betrieben worden sind, scheiterten um die Mitte des 20. Jahrhunderts an der Einsicht in die letztendlich unaufhebbare Mehrdeutigkeit der Sprache.

Die seitdem in der kroatischen Philosophie selten gewordene und eher sporadisch vorkommende Besinnung auf das damit eröffnete Problem des Verhältnisses zwischen Sprache und Denken setzt eine radikale Wandlung in der Wesensauffassung der Sprache voraus, in der statt ihrer angeblich technisch-instrumentellen Rolle der bloßen Gedankenmitteilung ihre gedanken- und weltbildende Potenzialität ins Zentrum der Betrachtung gezogen werden soll.

Insofern zeigt sich die gegenwärtige hermeneutische Philosophie, und zwar in ihrer ontologischen Ausprägung, als die vielleicht angemessenste Ausgangsposition für einen neuen Versuch der philosophisch mehr befriedigenden Bestimmung dieses Verhältnisses. Dabei kommt – in einer produktiven Wiederholung der Ansichten Herders oder Wilhelm von Humboldts etwa – auch das Volk in seinem zunächst sprachlich bzw. geistig bestimmten Wesen ins Blick. Die philosophische Selbstbesinnung auf das schicksalhafte Eigentümliche eines Volks in seiner je geschichtlich individuierten Art und Weise des Sprechens bzw. Sagens macht die notwendige Bedingung für seine gewachsene geistige Kommunikation mit den anderen Völkern und mit der nicht 'global' im Sinne von bloß 'mechanisch' zu fassenden Weltgemeinschaft aus.

Des näheren wird das am Spätwerk des unter dem maßgeblichen Einfluß von Martin Heidegger stehenden Denkers Vanja Sutlić gezeigt, der als ein der bedeutendsten kroatischen Philosophen der zweiten Hälfte des 20. Jahrhunderts gilt.