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Unsere Zeichen

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Report to the application of Mr. Martin Muránsky for promotion to “Professor” in the field of study “Systematic Philosophy”

I have known Dr. Martin Muránsky since a conference on Habermas 2012 in Bratislava and it is thanks to his commitment that a "Human Rights Handbook", which I published with Arnd Pollmann in 2012, was translated into Slovak in 2017. Subsequently, we met at several conferences, but as emeritus since 2013, I have no further scientific projects with him, and hope that I do not violate bias rules.

Four studies by M. Muránsky have been sent to me for examination:

- Probleme der „Wahrheit“ bei Tugendhat in Konfrontation mit Heidegger
- Ernst Tugendhat über Heideggers Problem der “Wahrheit”
- Tugendhats philosophisches Programm in seiner Kritik an Heideggers Wahrheitsbegriff
- On the Concept of Freedom of Will in Ernst Tugendhat

In addition, I have been asked to judge more generally his scientific qualities in relation to the promotion of international relations in philosophy, in particular probably also in relation to German philosophy.

The four essays, which thematically cover only one thematic area of Muránsky's philosophical work (see his list of publications), deal with a central problem area of "systematic philosophy", i.e. they combine questions of theoretical philosophy with those of practical philosophy. I understand them as attempts to represent and evaluate Ernst Tugendhat's lifelong preoccupation with Heidegger, focused on the themes of truth and freedom of will, in a critical reconstruction. Muránsky begins with

Tugendhat's important postdoctoral thesis "Der Wahrheitsbegriff bei Husserl und Heidegger" and continues through Tugendhat's work on analytical philosophy of language to Tugendhat's last work on anthropology and mysticism. Such a comprehensive critical appraisal of Tugendhat's philosophy is not yet available internationally, even in German-speaking countries.

The works are convincing because of their secure access, with which Muransky emphasizes the decisive points of Tugendhat's confrontation with Heidegger: In the context of this report, I cannot cover the individual steps in detail, and instead want to summarize the main thesis of his approach in this way: Muransky first points out Tugendhat's convincing critique of Heidegger's allegedly historical, fundamental concept of truth as "non-hiddenness" (alétheia), which disregards the "propositional concept of truth" and then leaves only empty concepts of responsibility. Tugendhat, on the other hand, sets an equally fundamental concept of „Erschlossenheit“ ("accessibility") as the "whole of our understanding", but unlike Heidegger this one is characterized by "propositional truth" and therefore also permits, which is decisive for the topic of freedom of will, a theory of (self-)responsibility.

This summary of the main argumentation, which is only briefly presented here, is then convincingly carried out by Muransky in individual steps and in an expert examination of the secondary literature and the later writings of Tugendhat. He shows how Tugendhat developed his concept of "analytical philosophy of language" with Wittgenstein on this basis, how he differs and turns away from traditional metaphysics. Muransky shows the individual steps of this discussion in the terms "discovering" and "concealing", "understanding" and "explaining" among others, and finally also, even if only hinted at, in the universalist claim of ethics.

In doing so, Tugendhat takes up Heidegger's insight: the ineluctability of a found linguistically structured "Lebenswelt". The reconstruction of Tugendhat's late works then shows that this course-setting remains influential both for the changes in the understanding of freedom of will, as they also determine Tugendhat's criticism of religion in the late writings and his remarks on anthropology and a secular form of mysticism. It seems to me that Muransky's explanations of these late "retractions" of Tugendhat's concept of "free will" and his stimulating and critical interpretations of Tugendhat's concept of mysticism are convincing philosophical achievements. They show exemplarily that he can move expertly and at the same time inspiringly in a complex, central thematic field of "systematic philosophy".

In assessing the scientific personality of Dr. Martin Muransky in a broader sense, I must refer to my experience and knowledge of his scientific commitment.

The fact that he, in cooperation with a number of important colleagues from Slovakia, has succeeded in publishing the "Interdisciplinary Handbook on Human Rights" in Slovak is an admirable achievement, which would not have been possible without his commitment, his knowledge of the philosophical, legal and political science questions raised by such an interdisciplinary handbook, and probably also not without his great organisational skills.

His interdisciplinary orientation, his objective competence in the field of human rights, but also in classical questions of philosophy and the history of philosophy, make him a cosmopolitan interlocutor who, as I have also noticed in conversations with German colleagues, is gladly contacted.

In summary, I can therefore say that Dr. Muránsky is distinguished by outstanding achievements and knowledge in the fields of "systematic philosophy", which, on the basis of comprehensive knowledge of the history of philosophy, allow his research and work to stand out, also in an international comparison. In addition, he has a high level of organizational skill, a great willingness to commit himself and the ability to work in a team, which particularly recommend him for tasks and positions in philosophy.

I therefore close with the wording, that I

recommend

that the Scientific Board of the Faculty of Arts, Matej Bel University in Branska Bystrica approved the proposal to appoint doc. Mgr. Martin Muransky, PhD. for a Professor of Systematic Philosophy.

Yours sincerely

Prof. a.D. Dr. Georg Lohmann