

## **DESCRIPTION FOR THE GENERAL PUBLIC**

The scientific objective of my research project is the historical and systematic analysis of intellectual relation between two outstanding philosophers living in the first half of the 20th century, that is Nicolai Hartmann and Jose Ortega y Gasset, in the context of their project of overcoming the idealistic paradigm of modernity in order to replace it with the philosophy free from positionality, the philosophy "beyond idealism and realism". I would like to emphasise that my research is to be based not only on the analysis of the works by both philosophers which already include their ready concepts but also on the correspondence between them, which has not been published and has not been known thus far, kept up by them in the years 1907 - 1921, that is in the period which was of key significance for the development of their mature and original philosophical concepts. Neo-Kantianism and phenomenology. I would like to emphasise that their attitude to both these philosophical directions is ambivalent. On the one hand, they notice the advantages of both philosophies, that is they appreciate the intellectual discipline, systemicity and scientificity in Neo-Kantianism, while in phenomenology - its freshness, openness, method, things-oriented approach; on the other hand, they are aware of their fundamental defect being idealism, and in phenomenology - its asystematic character as well. Both Neo-Kantianism and phenomenology fall into an idealistic disease. Both of them apply the notion of consciousness which closes what is objective in subjectivity. It all causes that both Hartmann and Ortega decide to overcome Neo-Kantianism and phenomenology as viewed by Husserl, as well as any idealism. They start to aim at practising such philosophy which will be free from explicit positionality. In the project of overcoming idealism and realism, Hartmann and Ortega assume that cognition does not consist in copying a thing and accepting its as it is (realism), or in creating it internally (idealism) but in going beyond one's self and capturing what is transcendent in relation to the subject.