

# Summaries

## **From Seduction Theory to the Hermeneutics of the Unconscious: The Birth of Psychoanalysis**

CSABA SZUMMER

The study discusses a few vital moments of the making of psychoanalysis. The author's thesis is that in the middle of the 1890s Freud made three unsuccessful attempts to create a psychological theory based on empirical observations. The last of these was the seduction theory, surmounted by Freud with the concept of the Oedipus complex in the fall of 1897. The article connects Freud's creative work positively with his cocaine-consumption reaching its peak in the second half of the 1890s. The author also points out that Freud had to demarcate his idea of the unconscious from the occult-esoteric and spiritualist movements of the *fin de siècle*, which regarded Freud's science as a natural ally.

## **Models of the Theory of Unconscious: Phenomenology, Psychoanalysis, Cognitive Sciences**

TAMÁS ULLMANN

The Freudian discovery of the unconscious has been a constant challenge for phenomenology and the philosophy of mind in the last century. In this article, I first present very briefly the history of the concept of unconscious from the philosophical point of view. Then, in the second step, I analyse the psychoanalytical theory of the unconscious and argue that Freudian psychoanalysis elaborates two relatively different models of the unconscious, one based on repression (*Verdrängung*), the other on defence (*Abwehr*). In the third part, I try to analyse the relation of phenomenology and of cognitive science to the general concept of the unconscious and to psychoanalytical models of the unconscious.

## The Ignorabimus Debate and the Early Phenomenology: A Hitherto Unknown Chapter of the Origins of Phenomenology

PÉTER ANDRÁS VARGA

Although it is nearly forgotten today, the Ignorabimus Debate was one of the key events that left their marks on the German academic philosophy and the surrounding disciplines in the last decades of the 19<sup>th</sup> century. Already the contemporaneous observers described this period as a renaissance of philosophy, when philosophy tried to re-establish itself against the dominance of the increasingly successful natural sciences that were perceived as protruding into the traditional domains of philosophy after the demise of German Idealism in the earlier half of the century. It is thus far from being surprising that an inaugural address delivered by Emil du Bois-Reymond at the *Annual Assembly of German Scientist and Physicians* in Leipzig in 1872, in which du Bois-Reymond (himself a leading physiologist and an influential member of the academic establishment in Berlin) argued for necessary limits of the knowledge pretensions of natural sciences, produced immense echo. Du Bois-Reymond's theses, which he reinforced at a public lecture in Berlin in 1880 (both addresses were immediately published and widely read), not only reverberated in the cultural-political consciousness of that time, forced materialism to go on the defensive and were greeted by thinkers originally hostile to materialism, but they also spurred a series of philosophical attempts at establishing methodically different regions of science. I explore both the sociocultural context of the outbreak of the Ignorabimus Debate, the philosophical merits of du Bois-Reymond's theses, as well as the specific philosophical reactions by Eduard von Hartmann, Friedrich Albert Lange, and Wilhelm Dilthey.

Hitherto it seemed, however, that the nascent phenomenology was not involved in this debate. The recent surge of scholarly interest in the Ignorabimus Debate barely mentions Franz Brentano and Edmund Husserl. Already the publication date of Brentano's seminal *Psychology*, however, renders it extremely unlikely that Brentano had been unaware of du Bois-Reymond. I first investigate the possible influence of the Ignorabimus Debate on Brentano during his transition between the Würzburg and Vienna periods. I believe that this influence could be linked to Brentano's metaphysical pretensions, respectively to the latent discrepancies between the received (phenomenological) reading of Brentano's work and Brentano's intentions as manifested in his surrounding work manuscripts. The second focal point of my investigation is Edmund Husserl's early phenomenology. I believe that the Ignorabimus Debate not only provides a particularly telling example of the various diffuse influences that were received by the young Husserl, but it could also serve as a historically anchored basis for understanding the continuous evolution of Husserl's notion of metaphysics during the incubation of his *Logical Investigations* and the subsequent transition to transcendental phenomenology.

From a more general point of view, the Ignorabimus Debate thus proves to be a fertile case study in the sophisticated relation between Early Phenomenology and the broadly conceived Kantian tradition of post-Hegelian German philosophy, as well as in phenomenology's contested relation to the natural sciences. At the same time, choosing a concrete historical debate as the guiding thread of historical investigation could, I think, help finding a middle ground between the Scylla of antiquarianism and the Charybdis of anachronism.

## Russell's Accounts of the Object of Judgment: Meaning-Analysis and Descriptive Psychology

GERGELY AMBRUS

The paper examines Russell's early theories of judgment. The problem addressed is the following. According to the received view of the multiple-relations theory, the objects of judgement are not mental objects; they are extra-mental. However, they are not the ordinary objects judgements are about according to common sense; instead, they are such constituents of the content of a description which uniquely identifies the ordinary objects that can be known by acquaintance (i.e. sense data and universals). (For example, the object of the judgement "Bismarck was an astute diplomat" is not Bismarck itself, but sense data caused by Bismarck.) However, there are quite a few *loci* in Russell's texts, which, *prima facie* at least, contradict this interpretation. I argue that the contradictory passages may be accommodated if one supposes that Russell employed two different sorts of analysis, i.e. a logical and a psychological one. The logical analysis is associated with the received view while the psychological analysis preserves much of Russell's earlier views on the nature of judgement, which were influenced by accounts belonging the tradition of descriptive psychology or phenomenology, i.e. the views of Brentano, Twardowski, and Stout.

## On the Private Use of Reason

ÁKOS FORCZEK

In this paper I discuss the Kantian thesis that – according to Kant's distinction between „public” and „private” uses of reason, elaborated in his famous essay „An Answer to the Question: What is Enlightenment?” – each „mature”, autonomous person can and should play two roles in society. As a „private” office holder – „as part of the machine” – he obediently fulfils the given prescriptions; but „as a man of learning” who speaks before the entire public of the citizens of the world, he „enjoys unlimited freedom to use his own reason.” I provide an interpretation of these two kinds of reasoning by exploring the concepts of *cognitio ex datis* and *cognitio ex principiis*. I analyse the paradoxical situation of an enlightened reason being subjected to the authority – namely, that the employee must behave „purely passively” by restricting himself to mere historical cognition arisen from an „alien reason”, but at the same time he must remain a responsible official whose heteronymous reasoning is not merely a reproductive but always a productive activity as well.

## The Plateaux of Art

SZABINA PÉTER

The purpose of my presentation is to analyse such artefacts that could be grasped not merely as archives approached and fixed through perceptual channels, but as well as maps capable of being extended to the whole social horizon. According to Gilles Deleuze's ideas regarding the question of visual representation (discussed in his sem-

inal work: *The Logic of Sense*), no artifacts exist in the name of identity, that is, none are of the representational kind; none are representing reality and the forms – rather, they create those. After these considerations I focus on such artifacts, created from the nineteen sixties onwards, (mostly) under the aegis of *land art*, *nature art* and *performance art*, which – in Deleuze’s and Guattari’s terminology – resemble map-drawing rather than duplicating.

### **The Self as Relation to Itself and its Relations: On Kierkegaard’s Concept of Identity**

ZOLTÁN HIDAS

The study gives a survey of Kierkegaard’s concept of identity from the perspective of identity as personal concreteness. From an idealtypical point of view, it concerns the outlines of a specific relation to man and the world. Kierkegaard stands for an original and highly modern concept of the self, explicated in his work very thoroughly, to all its logical consequences. Personality is rationalized by him to a point where every abstractness appears as lifeless irrationality.

### **Dostoyevsky and Nietzsche in Hungarian Intellectual History**

TAMÁS BARCSI

The paper examines the conceptual similarities and the differences of the works of Nietzsche and Dostoyevsky, analysing mainly Hungarian philosophers’ and litterateurs’ statements on this topic. It describes in detail how renowned Hungarian scholars (e.g. Ferenc Fehér and Endre Török) account for Nietzsche’s and Dostoyevsky’s relation to the crisis of values and to the rebellious individual/the *Übermensch*. Thereafter the author’s own views on the matter is presented.

### **New Trends in Stoicism Scholarship**

NIKOLETTA HENDRIK

Excellent works have been published about Stoicism in the past two decades. In this article I first identify three key trends which can be observed in the international Stoicism research. The first trend is represented by the newly released monographies, which treat Stoicism as a fully developed and undoubtedly original philosophy. The second trend can be discerned in books in which scholars intend to overcome long-prevailing prejudices about specific Stoic problems or philosophers. The third trend is the aim to apply Stoic principles in everyday life or in therapy. I finish the article by adding a notable Hungarian trend of translating the primary and secondary literature with an accurate and clarified terminology.