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Summaries

The Body–Body Problem TIBOR SUTYÁK

In recent philosophical debates there have been two standard ways of approaching the concept of the body. Analytic philosophers of mind, theorizing over the problems of qualia and mental causation, provide us with a genuine philosophical puzzle: promising candidates for solving the former problem turn the latter problem inextricable, and *vice versa*. However, in describing this puzzle, philosophers of mind operate with a rather reductive notion of the body. “Body” means for them “brain” or some kind of neuro-chemical agent. Phenomenologists present us with a much more sophisticated concept of the body, which includes and differentiates between the physico-biological and the experiential or „lived” aspect of the former. This twofold body-concept generates a new problem, the so-called body–body problem, which concerns the relationship between the physical and the phenomenological aspects of one’s own body.

In the paper I provide a brief overview of the idea of the “embodied mind”. In this reconstruction I focus on the critique of representation, the principle of situatedness,

the role of explorative motion and the importance of affectivity. Furthermore — after proposing a short argument against the possibility of the existence of philosophical zombies — I try to apply the theoretical tools invented by the proponents of the “embodied mind” theory to deal with the puzzle of the mind–body problem which now emerges as the “body–body problem”.

Transcendentality and the Own Body in Husserlian Phenomenology LÓRÁNT KICSÁK

The main aim of the paper is to contextualize the problem of the body in Husserlian phenomenology, and to show how phenomenological insights concerning our own-body, being labelled as “novelties” by Husserl, modified several early principles of phenomenology. I present how corporeality became the vehicle of the plan of phenomenology as a universal science, and explore the conflicts emerging between the plan of a universal science and the insights of the own-body analyses. In my view, the own-body analyses fundamentally undermine the possibility that phenomenology could become an established form of a final and universal science of the world, and not only a radical form of philosophers’ self-knowledge.

According to Husserl, if we transilluminate ourselves as transcendental intersubjective subjects, it is necessary to reach the science of universal reason and true knowledge as a result thereof. In order to achieve this, it should be possible to bring into a scientific relation *factum* and ideal possibility and necessity. As a consequence, Husserlian phenomenology, despite its original intention, became metaphysics, or at least it had to rely on a type of Leibnizian metaphysics.

“Subjective Objectivity”. Husserl’s Phenomenological Theory on the Foundational Role of the Body ÁDÁM TAKÁCS

It is well-known that from the 1920’s Husserl connects more and more intimately the phenomenological analysis of consciousness with that of the world as the horizon of experience. However, it is not always made clear in what way this new approach modifies the doctrine of transcendental subjectivity. In this paper I will argue that in defining “concrete subjectivity” as a world-experiencing being, Husserl not only rediscovers the phenomenological significance of the body, but also endows it with a foundational character. I will try to show that this foundational structure has three representative forms. First, the body as feeling and as a capacity for movement contributes fundamentally to the constitution of the self-manifestation of concrete subjectivity. Second, it is the primary source of objectivity in so far as the body lies in the centre of the subject–object relation. Third, the body is the fundament of intersubjectivity, because it is always in its bodily form that one can encounter the other in the field of original experience.

Feminist Theory and the (Female) Body MÁRIA JOÓ

The paper provides a short outline of corporeal feminism, presents its main theoretical positions and authors in order to promote the exchange between the main (male)

discourse in Hungarian philosophy and feminist theory. It concentrates on the debate between two major positions in gender-constructionism; one is more influenced by the phenomenology of Merleau-Ponty and his contemporary follower and friend Simone de Beauvoir, the other by post-structuralist philosophers, like Foucault. Both approaches agree that the body has an ambiguous – cultural as well as natural – existence. Of the many authors, the paper concentrates on the works of Iris Marion Young, Susan Bordo and Judith Butler. In the list of references the Hungarian secondary literature on feminist theory (mainly translations) is also presented.

Spinozistic Body as a Problem

TAMÁS MOLDVAY

In this paper, I address the following question: what is the body in Spinoza's *Ethics*? In the first part I examine the "particular thing" and the "individual" as two Spinozistic concepts of the body, which do not appear to be equivalent with one another. I show that the concept of the body involves implicitly the perspective of an incorporating causality, that is, if several bodies concur in one action, this action could cause one particular body. After the analysis of the Spinozistic concept of "the mutual relations of motion and rest", in the second part of my paper, I emphasize the importance of the separation of the perspective of the "causa seu ratio" from the perspective of the incorporating causality. Finally, I show that the individuation inherent in incorporating causality can result in chimerical bodies.

The Anatomy of Leviathan

LÁSZLÓ LEVENTE BALOGH

All forms of rule are linked to those visual and rhetoric representations or media through which they appear to the public. These representation are primarily attached to the institutions of rule, practices of violence and to the political community. Significantly, they always involve references to the imaginary aspects of politics. Visual and rhetoric representation not only convey the means and institutions of rule, but also constructs a sphere of politics that is imaginary in its essence. This sphere in turn determines the very nature of the rule. The ideal and probably most widely used medium of this aesthetic procedure is the human body which is abundant in metaphoric meanings. Out of all political bodies Hobbes' Leviathan made the largest impact. This image was capable of embracing all concepts associated with the imaginary political sphere and also includes mechanical, godlike, human and beastly features. In the background of all mentioned forms we find the principle of order in which means and concepts of order are inherently intertwined and institutionalised.

Sympathie and "Corporeal Innatism" in Descartes

PÉTER GULYÁS

The physiological writings of Descartes are usually evaluated as marginal and insignificant parts of his philosophy, which lack any kind of interest for scholars in our days. In this paper I intend to demonstrate that the examination of these writings is indispensable, if we seek to understand Cartesianism in its historical context. My main aim is to show how the physiological explanation of the communication between the maternal imagination and

the foetal development gains metaphysical significance in Descartes' works. As a first step, I try to understand the mechanical and corporeal process of imagination described by Descartes in the *Traité de l'homme*. In the next section, the paper follows closely the fourth and fifth chapters of the *Description du corps humain* in order to outline the main characteristics of Cartesian embryology. In the third section I tackle the problems originating in Descartes' attempt to interpret the connection between the maternal brain and the foetal body in a mechanistic way. Finally, I will show that Descartes had strong metaphysical reasons to insist on the existence of *sympathie* between the mother and the embryo.

Analytic Philosophy and Phenomenology BOLDIZSÁR ESZES – JÁNOS TÓZSÉR

In our article we reflect on the claims made by Tamás Ullmann in his 2006 paper *Analytic and Continental Philosophy*. In discussing the differences between contemporary analytic philosophy and phenomenology, Ullmann addresses the fundamental methodological and metaphysical divides between the two approaches as well as their disagreement on the nature of intentionality. He argues that the approach of phenomenology is clearly preferable, and attempts to establish that the ideas of present-day analytic philosophy about intentionality are ridden with preconceptions. Our study examines Ullmann's arguments in depth and shows why his critique is unfounded and his positive theses are highly debatable.

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