



English Summaries

The (De)construction of Desire – Derrida and Psychoanalysis

STUDIES

ESZTER HORVÁTH: Deconstruction and psychoanalysis: the double bind

Deconstruction and psychoanalysis are allied, but divergent; allied by force of their differences, one could say, by force of the Derridian *différance*, which assures a dynamic, lively, full-blood relationship between two different discourses on the Real. This relationship, animated as it is, exceeding and transcending the limits of any kind of rational discourse, reveals itself in the expressions of passion – passions of love and friendship – which, in the passionate dialogue between Jacques Derrida and Jacques Lacan, becomes a legitimate alternative of scientific discourses. The paper assumes the heritage of their alternative discourse, focusing on the importance of exceeding human and humanist forms of knowledge towards an upcoming post-human culture.

Keywords: deconstruction and psychoanalysis, Derrida, Lacan, post-structural thinking, discourse in passion, double bind

ANTAL BÓKAY: I desire, therefore I am – Freud’s theory of subjectivity in the light of Derrida’s reading

Jenseits des Lustprinzips is not a “critique of pure reason”, but a “critique of desire” that is not pure at all. Desire is the discourse of pleasure/unpleasure deconstructed by background magic of some elusive “beyond” silent operation with repetitions and interruptions of life/death. The process is impure, because in its depth, the “beyond” of the soma is a desire of infinite inorganic stillness and silence. On the other side, in opposition to the death instinct, a kind of life-instinct operates, through the sexual “dialogue” of the immortal germplasm, a narcissistically based existential feeling of love. Sexuality, the “erotic sense of reality” creates temporarily functioning substitutes, prostheses of civilization, noises to oppose the silence of death. Jacques

Derrida, from his 1976 seminar *Life/Death* onwards, persistently pursued Freud's enigmatic 1920 masterpiece, *Beyond the Pleasure Principle*. Derrida sought to find the deconstructive forms and steps of the narrative of subjectivity, the story of our conflicting-heterogeneous self-creation. He studied the way how Freud overwrote (or did not/could overwrite) the pleasure principle, the logocentric form of organization of desire striving for totality, by discovering the trace of death in life in a kind of dream-work like repetition compulsion. A particular turn in Derrida's interpretation was that he interpreted these metapsychological processes, the operation of death as part and product of Freud's autobiography. A kind of unavoidable auto-hetero-thanato-graphy.

Keywords: Derrida, Freud, *Beyond the Pleasure Principle*, death instinct, life instinct, repetition compulsion, pleasure, unpleasure, auto-graphy, hetero-graphy, thanato-graphy

PETRA EGRI: Derrida's postcards: Love and mourning through Freud, Plato, and Socrates

J. Hillis Miller sees Jacques Derrida's *La carte Postale*, published in 1980, as one of Derrida's most impressive, yet most challenging books. *La Carte Postale* is imbued with psychoanalysis: its last chapter (*Le facteur de la vérité*) is about Lacan, the second (*Spéculer – sur "Freud"*) is about Freud's seminal 1920 book, *Beyond the Pleasure Principle*. In contrast to these characteristically philosophical chapters, the first one, the *Envois*, that occupies half the book, is barely identifiable. It is an epistolary novel, like Rousseau's *New Héloïse*. But in *Envois*, we do not know who the addressee is, the physical material of the letters takes precedence over the message content, as it is dominated by the compulsively repetitive use of a picture postcard. The text mobilizes irrational fantasies to unravel the problems of a relationship; love, or more an end of love is predominated by a gesture of mourning. Psychoanalysis permeates *Envois* but in a different way from the other two chapters. The most frequently mentioned authors are Freud, Plato and Socrates. Of these, Freud is sometimes evoked as an image, a person, with some references to the famous fort/da case of *Beyond the Pleasure Principle*. Plato and Socrates, on the other hand, do not communicate a single classical philosophical idea, but only appear as the postcard's images, often in an absurd, perverse situation. *Envois* leaves us with its oppressive free associations, hallucinatory images, and puppet-like allegorical references.

Keywords: Derrida, *La Carte Postale*, Freud, Plato, Socrates, love, mourning

JACQUES DERRIDA: Fors. The English words of Nicolas Abraham and Maria Torok

Derrida's writing was published as a preface to Nicolas Abraham and Maria Torok's book *Cryptonymie: Le verbier de l'Homme aux loups* in 1976 and provides a reading of the work of the analytical couple, the "topography" of the crypt.

Keywords: Nicolas Abraham, Maria Torok, crypt, cryptonymy, unconscious, fort/da, topography, introjection

WORKSHOP

LÓRÁNT KICSÁK: The re-construction of the subject

The elementary experience of 20th century philosophy, the fragmentation of the subject, was thematised by Freudian psychoanalysis. A wide variety of deconstructions and deconstructions have sought to justify and exploit the theoretical, practical and metapsychological insights of psychoanalysis, and by the second half of the century, philosophical discourse was already resounding with the disappearance of the subject and the death of man. Cornelius Castoriadis goes against this “fashion wave” when he states that behind the elimination of the subject there is an evasion of responsibility, and that the loud declarations of its return are no different. Because the subject has never left but has always been with us as a plan and a task. Taking the evidence of the subject’s fragmentation as a starting point, Castoriadis draws on his own experience as a therapist to add metapsychological insights to Freud’s teaching that helps illuminate how the subject can be the “object, means and medium” for the creation of a reflective subjectivity capable of deliberate and volitional action. For analysis is in fact a practical-poetic analytic-interpretation that brings about the unity of the fragmented subject in and as the autonomous individual.

Keywords: subject, deconstruction, reconstruction, practical-poetic analysis, reflexivity, metapsychology, emergence, radical imagination

ZOLTÁN KŐVÁRY: Identity and existence: Kierkegaard-influence on Erik H. Erikson’s oeuvre

Erik Erikson is best known for his theory on identity and lifelong personality development. This theory is one of the most important psychoanalytic approaches to the question of subjectivity, and subjectivity is one of central concepts in existentialism since Kierkegaard, Erikson’s compatriot. Kierkegaard’s influence on him is many sided, as it was interpreted by Edward F. Mooney (2011) formerly, but according to our impression, Erikson’s relation to the Danish philosopher (and to existential psychology) is even more complex than Mooney supposed, who concentrated mostly on ethical issues. Beside this we can find several topics in Erikson’s writings that was first examined by Kierkegaard, who was the favorite writer of Erikson’s mother. These are the question of choice, self and its development through stages, uniqueness, dread, anxiety and despair. This strong influence forces us to rethink Erikson as the part of the „existential trend” (Carl Rogers) within psychology and helps us understand the roots of his thinking more deeply. Erikson was aware of these influences and at the end of his life he planned to write a psychobiography on Kierkegaard; unfortunately, he did not have the time and strength to elaborate this idea.

Keywords: Erikson, Kierkegaard, psychoanalysis, existentialism, subjectivity

LAJOS HORVÁTH – ZSÓFIA PAVLOVICS: Affective unconscious and retroactive wakening

Contemporary debates between phenomenology and the philosophy of mind are dominated by the discourse around the minimal self. In the present study, we distinguish the minimal self from the affective identity from a phenomenological point of view, assuming that retroactivity may play a decisive role in the constitution of the latter. Affective identity can be interpreted as a special phenomenological unconscious, the operation of which is closely linked to body memory and the retroactive awakening of past events. In this study, we distinguish two layers of retroactive awakening and meaning-construction, and search for links between the phenomenological interpretations of trauma and retroactivity.

Keywords: minimal self, affective identity, retroactivity, phenomenological unconscious, trauma

REVIEW

KATALIN SZÓKE's review on Benoit Peeters' biography: *Sándor Ferenczi: The enfant terrible of psychoanalysis* (2020), published in Hungarian in 2021.

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