

Tamás Moldvay:

**Frenzy in the Boudoir, or the Discreet Charm of the
Lacanerie**

In the early '70s French psychoanalyst Jacques Lacan seeks to further develop Freud's theory of sexualization and his thesis about the puzzle of woman's desire. During this research he puts forward some provocative statements: There is no sexual relation between the sexes; The woman does not exist; In contrast with the man, the woman is not whole, i.e. the logic of her sexualization is the „not-all“. In this paper I intend to convince the lector of simplicity and clarity of these assertions by showing, first, through some literary examples the concrete core of agency concerned, and second, through the Lacanian texts of Seminars (eminently that of Seminar 20, „Encore“) the precise logical structure which enforces the impossibility of rapport in the sexual relationship itself. For that very reason, there is frenzy in the boudoir, and must be ineradicable.

Keywords: Lacanian psychoanalysis ; logic of sexualization; Encore.

Zsigmond Szabó:

Whence the Assymetry? The Ontology of Sexual Difference

Whence the erotic asymmetry between man and woman – this is the question the paper would like to address, by interpreting Lacan's famous „formulae of sexualization“. What is the ontological status and ontological significance of the sexual difference itself? What is the nature of this difference for a being that is conscious of its own being and by speaking realizes the paradoxical structure of this self-awareness?

Keywords: formulae of sexualization; sexual difference; ontology; Lacan.

Zsigmond Szabó:

Right and Left – (or or and) or (or and and)

The first distinction (that of something and nothing) is a self-referential one and is based on the suppression of this self-reference and the metastable contradiction ensuing there from. But the contradiction is real and returns as the asymmetry between left and right and between female and male. The asymmetry will have proved to be original and the antagonism precedes the symmetrical balance of nothing as “less than nothing” (Žižek). Is there a way out of here?

Keywords: first distinction; self-reference; sexual difference; Lacan; George Spencer-Brown.

Róbert Smid:

Letter and Lack in Signification: Jacques Lacan’s Psycho-Semiotics

In my essay, I argue that what Lacan calls the Real, a non-semiotized entity that resists any attempt of symbolization, is in fact an essential starting point for each and every act of signification. While interpreting Lacan’s reading of Ferdinand Saussure’s course on general linguistics, I point out that in contrast to Jacques Derrida’s “Of Grammatology”, Lacan’s “The Instance of the Letter in the Unconscious” concentrates on the second axiom of Saussure, namely the one-dimensionality of the signifier. I discuss how Lacan originates the multidimensionality of the signifier from the letter, and in a parallel fashion how he reappropriates the ideogrammatic nature of any such inscription. I conclude that psycho-semiotics never ceases to pay attention to the non-signifiable conditions of signification which constitute the repressed dimension of the sign.

Keywords: Real – Symbolic – Imaginary; graphic polyphony; Saussurean axioms; notational iconicity; Lacan.

**Tamás Ullmann:
How Does the Unconscious Function?**

The Freudian discovery of the unconscious has been a constant challenge for phenomenology and philosophy of mind in the last century. After presenting the debate between psychoanalysis and philosophy, the article focuses on a possible philosophical elaboration of the concept of unconscious. It is not a substantial being behind consciousness, a kind of second consciousness, but rather a special functioning of the psyche. That is why the adequate question is not „What it is?“, but „How does it function?“ The article tries to show that what we call unconscious is a special (third) way of thinking besides the thinking ruled by logos and the thinking of holistic, aesthetic, creative attitude.

Keywords: philosophical models of the unconscious; primary process; defense mechanisms; thinking without words.

**Kata Dóra Kiss:
Becoming-disembodied. A Schizoanalytical Analysis of
Anorexia**

The concept of Anti-Oedipus was coined in 1972 by the cooperation of the philosopher Gilles Deleuze and the psychoanalyst Félix Guattari. In their book, the authors offer an alternative reading of psychoanalysis and its resultant critique of the system of capitalism. Deleuze and Guattari summarize their insights in the method of schizoanalysis, which is an alternative therapeutic process in place of the institutional practice of psychiatry. The present article uses this interdisciplinary approach to analyse the phenomenon of anorexia. Eating disorders, and mostly anorexia, provide a rich ground for the critique on the present form of western capitalism and its socio-cultural and power relations. If medical discourse sees mental illnesses as an abnormality, diseases can inform us about normality too. Therefore, anorexia is not only a personal issue, but a symptom of social problems. I see anorexia as a discursive space where the micro and macro levels of power come together in the person's body. Hence, anorexia can be a philosophical question similarly to the historical understandings of hysteria and schizophrenia. The article makes an attempt to give an overview, not only on the medical meanings of anorexia, but also its possible social, and political angles. As long

as the body of the anorectic functions only as an object of the medical gaze, the therapy cannot be a communicative relationship between equal agents, which unavoidably reproduces hierarchical power relations. The article, therefore, makes an effort to contextualize this phenomenon through the medical, gender and philosophical reading of anorexia. I assume that this interdisciplinary framework gives access to a broader understanding and can serve as a medical tool.

Keywords: anorexia; eating disorder; medical discourse; psychiatry; philosophy; Deleuze and Guattari; schizoanalysis; capitalism; gender.

Katalin Vermes:

Strata of Corporeal Expression: Phenomenological and Psychoanalytical Reflections

In the philosophy of Merleau-Ponty, the moving body presents itself as an original field of creativity, as a primordial source of all higher forms of expression. However, corporeal expression includes diverse strata. Following the body-interpretations of Maurice Merleau-Ponty, Sigmund Freud and Daniel Stern we differentiate four levels of corporeal expression: primordial pre-symbolic, subjective pre-symbolic, unconscious symbolic and conscious symbolic. Here we give a phenomenological analysis of these strata and the ways they work together in human actions.

Keywords: corporeal expression; phenomenology of the body; psychoanalysis; Merleau-Ponty; Stern.

Bence Balassa:

“Gott ist tot (God is dead)”. Metaphysics as phenomenon – crisis and counter-motion

The paper focuses on the issue of “historic movement”, namely European nihilism acknowledged – at least according to Heidegger – by Nietzsche, and its way of understanding by Nietzsche. In his apprehension, this universal process grounded 19th century thought, and arouse

subsequently to the metaphysical momentum determining the cognitive act of the human consciousness. Nietzsche introduces the phrase “God is dead” in order to describe this destructive power; alike, the passion of the Madman fiercely flaying the crowd around him in section 125 of “The Gay Science” is a consequence of this power. Can metaphysics be left behind once and for all, or at least temporarily? The paper confronts the completely divergent solution proposals and rationale of Heidegger and Derrida with Nietzsche’s writings.

Keywords: nihilism; metaphysics; Nietzsche; Heidegger; Derrida.