

English Summaries

The main focus of our present ((2012/3) and previous [2012/2) issues is the relationship between psychoanalysis and modern phenomenology.

In the MAJOR ARTICLES of the 2012/2 issue we published LÁSZLÓ TENGELYI's essay **Culture as Symbolic Institution**. In the paper a phenomenological approach to the concept of culture is outlined. According to its phenomenological definition, culture is a system of symbolic institutions that are based on a certain fixation and unification of a spontaneously emerged sense. In the second part of the paper, this approach is elucidated by the example of (Freudian) psychoanalysis as a specific cultural formation. In his essay **How self-deception is possible? Sartre's criticism of Freud** TIBOR SCHWENDTNER analyses Sartre's criticism of Freud's conception of self-deception. On the basis of the comparison of the ideas of Sartre and Freud the paper draws the conclusion that the difference between the models suggested by Freud and Sartre is not that considerable as Sartre claims.

In the INTERVIEW section we published a dialogue between ÁGNES HELLER and JÁNOS WEISS on Heller's new book *The philosophy of dream*.

The WORKSHOP section contains two contributions. KATALIN VERMES's essay **The Present Moment. Accelerated Time and Therapeutic Presence in the Postmodern Culture** walks around the phenomenon of "present moment" or "living present", connecting phenomenological, psychoanalytical and cultural-theoretical point of views. In the history of philosophy after Augustine, and especially in phenomenology the subjective time-experience means an original and motivating source of consciousness. The psychoanalytic theory of D.N. Stern claims the same, and reveals the micro-analysis of the present moment as an essential source for psychoanalytic therapy. For T.H. Eriksen the authentic experience of the present moment becomes fragmented and collapses in the age of technological, digital and communicational acceleration. This situation attaches special importance to such psychotherapeutic methods, which refine the experience of present moment, as, for example, movement and dance therapy. JUDIT NÓRA PINTÉR in her paper **Unconscious Identity** argues that while the theory of narrative identity developed by Ricoeur (1999) offers a plausible answer to several issues of per-

sonal identity, there are nonetheless phenomena that call into question the general validity of this theory. Trauma and nostalgia are two examples. With trauma, we are dealing with an event whose radicality and presence resist the subject's attempts at integration through an interpreted narrative. As for nostalgia, what is interesting is that we experience the past as a *lack* or *loss* while simultaneously remaining unaware of the deep ties we have to certain situations until they are called forth by some association or other. In short, trauma and nostalgia break down the reckoning of time required for the creation of a narrative.

In the ARCHIVES section we published ANDRÁS LENGYEL's biographical essay on Márta Vágó (1903-1976), author of an important diary and several psychoanalytic essays, who played a distinguished role in the life of the poet Attila József.

The MAJOR ARTICLES section of the present issue starts with RUDOLF BERNET's essay **Unconscious consciousness in Husserl and Freud**. A clarification of Husserl's changing conceptions of imaginary consciousness ("phantasy") and memory, especially at the level of auto-affective time-consciousness, suggests an interpretation of Freud's concept of the Unconscious. Phenomenology of consciousness can show how it is possible that consciousness can bring to present appearance something unconscious, that is, something foreign or absent to consciousness, without incorporating it into or subordinating it to the conscious present. This phenomenological analysis of Freud's concept of the Unconscious leads to a partial critique of Freud's metapsychological determination of the Unconscious as a *simple*, internally unperceived representational consciousness. It also suggests an account of how a reproductive inner consciousness can free the subject from the experience of anxiety by allowing for possibilities of self-distanciation and symbolic self-representation that protect the subject from traumatic affection by and through its own instinctual drives. SÁNDOR SAJÓ's article **On What We Know and What We Don't** aims to show that the relation between the conscious and the unconscious is not to be construed as an exclusive opposition but as a mutual relatedness. In this respect, it is similar to time where past, present and future belong together, and to the relation between the ego and the alter ego. As Freud says, there are moments in our own psychic life that are to be interpreted as if they belonged to someone else.

The WORKSHOP section contains three contributions. CSABA SZUMMER in his article **Freud's duality and productive opaqueness** argues that ideas of Schopenhauer and Nietzsche influenced indirectly Freud. Freud integrated moments and attitudes of the reductive mental habit of modern thought and the anti-naturalistic tendencies of Romanticism. After dropping of seducing theory Freud did not search for an empirical anchoring for his theories. In spite of this, reductive and naturalistic moments of psychoanalysis survived. Part of them rep-

resent merely some illegitimate empirical claims for validity, another part of them represent real reductive elements. Freud does not make a difference between this two. He hides the ontological status of his theories unconsciously into a fertile mist. In this respect psychoanalysis is similar to the narratives of religion and myth. Surprisingly, ontological opaqueness does not reduce, rather increases the rhetorical strength and therapeutic efficiency of psychoanalysis. PÉTER SÁRKÁNY in his essay **Meaning oriented existential analysis and philosophical counseling** raises questions regarding the relation between existential-analytical logotherapy and philosophical counseling. In his paper **Affective and figurative schematism in Jung's psychology – The phenomenological interpretation of archetypes** LAJOS HORVÁTH exemplifies certain phenomenological inspirations in Carl G. Jung's psychology. He scrutinizes the Jungian conception of archetype in context of the phenomenological schematism problem. One of the main aims of the schematism research is to explain the elusive relation between fantasy and perception. According to the author, even though Jung was definitely a psychologist, the theory and practice of archetypal patterns could be a useful contribution to the phenomenology of the weak and strong fantasy.

In the ARCHIVES section GYÖRGY PÉTER HÁRS in his paper **Towards Szondi** comments on László Muzsnai's book *The Mysterious World of Soul* (1929). Muzsnai, a Hungarian protestant pastor, psychologist and thinker was one of the disciples and followers of Lipót Szondi. He wrote this book before his getting acquainted with Szondi and his work, but, as the author suggests, he was *en route* to Szondi. His aim, the scientific examination of the religious experience seems to be a pioneer enterprise in this subject in international context as well. Muzsnai integrated the viewpoints of philosophy, of psychology and of theology. At the same time he follows the best traditions of psychoanalysis, similarly as Freud explored the world of dreams, jokes and parapraxes.

A fenomenológia számok (2012/2 és 2012/3) szerzői

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