

# International Journal on Humanistic Ideology



*International Journal on Humanistic Ideology, Vol. XII, No. 2, 2022*  
*Topic: Language, Time, Object*

## ABSTRACTS

**Jean-Jacques GOROG**, *Temps et parole dans les psychoses*

The paper highlights the relevance of time for the clinic of psychoses. It links time, language and being in order to illuminate possible ways to (re)consider psychosis. The author argues that the dimension of time is equally important for Jacques Lacan as those of repression and the return of the repressed are for Freud (as asserted in the paper, the dimension of time completes the mirror stage). In fact, time represents a third dimension and a solution for a difficult dualist Freudian interpretation, allowing the therapist to observe and interpret the patient's symptom more effectively. The symptom (or its absence) is particularly evident in the case of psychosis where the relation the patient has with time reveals ones attempt of finding a solution to a precarious way of being more astutely. Both hallucination and delirium are such attempts and involve a suspension of time. Given this contextualization, the author concludes that an interpretation is possible for psychotic cases and, even more, that the question of interpretation in psychosis is at the heart of what psychoanalysis itself is.

**Keywords:** delirium; hallucination; interpretation; language; psychoanalysis; psychosis; time.

**Françoise GOROG**, *Suspens ou Suspension. Pour rapprocher le suspens du pervers de la suspension entre les sexes chez Joyce*

In this paper, the author takes advantage of the findings of Lacanian psychoanalytic theory in order to re-evaluate the classic Freudian interpretation of perversion. According to it, sadism and masochism are not necessarily coupled but are two different ways of finding satisfaction, which are not mutually interchangeable. Even though they are both related to the same structure defined by what the author identifies as "*le suspens*" (i.e. suspense), a third element is needed in order for them to be satisfied. This third element is indicated by the expression "*la suspension*", which denotes someone (or something) being "between sexes". Using masochism as paradigmatic of perversion, the author demonstrates that being "in suspense" and being "in suspension" are two possible ways to differentiate between perversion and psychosis.

**Keywords:** between sexes; masochism; perversion; psychosis; suspense; *sinthome*.

**Virgil CIOMOȘ**, *Le problème phénoménologique de l'oubli. L'expérience spirituelle chez le dernier Merleau-Ponty*

The paper seeks to reconstruct transcendental phenomenology building upon Maurice Merleau-Ponty's work *The Visible and the Invisible*. The author makes the remark that such an endeavor presupposes, among other things, the reevaluation of both the psychoanalytic hypothesis of the unconscious as well as of the main operation through which the unconscious can be analyzed, namely the famous Freudian operation of *après coup*. In this thematic context, Merleau-Ponty becomes interested in the new type of phenomena that occur in the intervals between different phases of our apperception as an effect of a particular type of trans-eidetic "serpentine" which represent a new version of the Husserlian zigzag. The architectural problem of resonance and transfer (*Übergang*) thus becomes a central one. The paper argues that Merleau-Ponty goes beyond the inter-subjective context of the fifth Cartesian Meditation, thus opening the horizon of a secondary experience that arises in the very discontinuity of apperceptive time redefined as forgetting. The paper concludes that the shift analyzed by Merleau-Ponty indicates a very particular "synthesis" *à double fond* without a determined schematism.

**Keywords:** *après coup*; forgetting; intersubjectivity; passive synthesis; real; repression; spiritual experience; wild *Wesen*.

**Alain HARLY**, *Pas de souci. Remarques sur Sorge chez Martin Heidegger*

The paper gives a psychoanalytic account on the notion of "care" as it is found in the Heideggerian work and as expressed by the German notion of *Sorge*. It starts with the observation that in today's current discourse "care" became an all-purpose word designed to reassure anyone found in a difficult situation, indicating that all will be good. This simplified manner of defining "care" risks to devaluate its true value for the human being. The encounter with death is worrying in a deeper and more structural manner than that of a simple problem waiting to be solved. The paper tries to reinforce the value of "care" as being the reminder of this ultimate and unsolvable encounter with death, using Heidegger's philosophy but also other philosophical sources. It then exploits the psychoanalytical implication of "care" as valued in philosophy, concluding that "care" may be understood as the very sign of our division, of our wanderings, of our singular way of being caught up in a desire which is fundamentally the desire of the Other, that is to say an unconscious desire.

**Keywords:** anxiety; care; death; desire; Other.

**Mathias GOROG**, *L'objet de la consultation*

The paper focuses on child psychiatry and proposes psychoanalysis as a useful approach in understanding the child as a patient. The author highlights the fact that even before being an object of diagnostic evaluation, the child is an object for his parents and other adults who take care of him/her. Psychiatric evaluation may thus be facilitated by the Lacanian "mirror stage" and by the notion of *objet "little a"*. Both findings have the potential to illuminate the particular position of a child as being an object for others and can consequently help the medical doctor allow the object of consultation to represent itself as such; that is to say, as a subject. Such a representation is particularly difficult in the case of autism. The author thus proceeds to show how autism has put the idea of the object of diagnostic evaluation to the test.

**Keywords:** autism; imago; mirror stage; object; psychiatry; psychoanalysis.

**Marcel HOSU**, *Evidenz und kritische Verantwortlichkeit. Zu Ernst Tugendhats Auslegung des Wahrheitsbegriffs in Husserls Frühwerk*

The following paper discusses and contrasts two important works about the development of the concept of truth in Husserl's oeuvre: Alphonse de Wæhlens' book *Phénoménologie et vérité* and Ernst Tugendhat's better-known work *Der Wahrheitsbegriff bei Husserl und Heidegger*. The goal of the paper is to show the way in which Husserl's position with regard to truth reaches certain impasses in his *Logical Investigations* and how these impasses were reframed in a positive manner so as to form a basis for a radically new philosophical undertaking: his transcendental phenomenology. The paper focuses on the immanent destruction of the classical concept of truth, unwillingly engendered by the conceptual framework of the *Logical Investigations*.

**Keywords:** Husserl; Tugendhat; evidence; truth; critical responsibility.

**Nicoleta SZABO**, *Phenomenology of Command (Befehlen)*

In one of the most seminal works of philosophy, Husserl's *Logical Investigations*, light mention is made of the acts of command, and one can't keep count of how many times their summon ends up with a kind of murky dismissal, dispensed by an eidetic epistemology enamored with the objectifying, meaning-constitutive acts of a logically bound consciousness. This paper tries to show that Husserl's works are amenable to a more complicated and rich theory of commands that views them from at least three different perspectives: as non-objectifying acts, social acts, and practical acts. This fertile reading is abetted by the concept of intentionality whose facets and multi-thematic development cast many nourishing theoretical seeds for a phenomenology of command. At the same time, this paper tries to cull a few scattered ideas on command of such thinkers as the München phenomenologists, Alexander Pfänder and Adolf Reinach, as well as Eric Voegelin and Hans Kelsen, who all showed an interest in a theory of command. The first two influenced Husserl's thinking on social and practical acts, whereas the latter two were both avid readers of Husserl's works.

**Keywords:** command; phenomenology; intentionality; objectifying acts; social acts; practical acts; authority.