

**From the subject of meaning to the subject of drive - the problem of subjectivity
in Jacques Lacan's teaching.**

The main problem of this dissertation is to answer the question about the onto-epistemological status of the subject in the teaching of Jacques Lacan. This is the most basic question, which must be accompanied and from which naturally arises a less general question. I put forward a thesis that it is impossible to speak of a single fixed sense of the term "subject" in Lacan's teaching. Therefore, I try to answer the question about the changes that took place in this teaching during the years 1948-1966. Although this period is only part of Lacan's research work, these were the most fruitful years. It is in this limited period that we can indicate at least three propositions relating to the vision of the subject of psychoanalysis. These are: "subject of meaning", "subject of signifier" and "subject of drive". And these three proposals determine the order of this dissertation, which consists of two chapters preceded by methodological and metateoretical explanations.

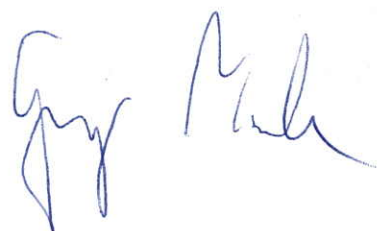
In the introduction to the dissertation, I try not only to describe the research problems and the chosen methodology, but - due to the specificity of Lacan's teaching - also to find the very conditions for philosophical investigations on his thought. Therefore, I ask the questions about the philosophical nature of Lacan's psychoanalysis itself.

The first chapter is devoted to a description of the first years of Lacanian "return to Freud". The starting point for my considerations is the presentation of the mirror stage theory, which is one of the first original Lacan's concepts, which impact was not only psychoanalytical. The main goal of the chapter is to describe two different, though formulated less than five years apart, visions of the subject in Lacanian thought. First, it is the subject of the signified. Its sources are still highly philosophical. The author of *Écrits*, while formulating the vision of psychoanalysis as a technique of "sense-giving", was still overwhelmingly influenced by Kojève's reading of Hegel. Consequently, at that time, Lacan spoke of constituting the subject by creating meanings, symbolizing the non-symbolized. But few years later, Lacan proposed completely another thesis. Lacan then developed his theory of language, which was a revision of de Saussure's thesis about the unity of the sign. He proposes, therefore, to treat the signifier as autonomous and independent of meanings, and he radicalizes de Saussure's theses about the arbitrariness of language and the meaning as the difference. This approach to language makes it impossible to talk about the subject of psychoanalysis as a subject of meaning, since its basic

point of reference (signifier) is nonsense by definition and only in relations with another signifier could generate meaning. Also, it turns out that it is only the subject that can underlie this relationship, but is itself excluded from being part of the language. Lacan's theory of language has at least two consequences. First, since psychoanalysis cannot abandon the subject, it becomes difficult - if not impossible - to completely reconcile psychoanalysis with the structuralist paradigm. In Lacan's optics, the structure is always lacking, the subject as a finite and time being is the very discontinuity of this structure. The second consequence relates to the fact that this vision of the subject turns out to be surprisingly classical, because Lacan seems to be returning to the duality of the subject and the object. We also point out that his vision of the subject is at least to some extent close to Kant's transcendental subject.

The second chapter is devoted to Lacanian search for the "second pole" of the subjectivity. It should be recalled that psychoanalysis, although it has philosophical consequences, cannot be satisfied with a purely philosophical vision of the subject. Lacan constantly, from the beginning of his "return to Freud", examined those areas of mental life which are, in fact, elusive to the Reason. It was this examination that led Lacan in the late 1950s to supplement the vision of a subject of signifier with one more aspect - the drive. Although desire played a significant role in Lacanian vision of the human psyche, Lacan seemed to suggest that desire is in fact related to the subject's inability to perceive himself. Although the author of *Écrits* never seems to depart from this view, at some point in his scientific career he tries to look for those areas of mental life which, although in essence non-symbolic (and therefore unreal, Real), are not a discontinuity but rather positive entity. In the period discussed in the chapter, we find two basic solutions to this problem. The first is based on the belief that a person is, as a rule, deprived of access to his drive aspect. Any attempt to cross the border of what is symbolic is associated with the annihilation of the subject itself. The second solution is a bit more nuanced. The thesis that Lacan expressed most fully during the *Seminar* in 1964 is quite different. The real is no longer the Abyss, it becomes a "partial real", which is revealed in the discontinuities (the plural is pivotal) of the subject. I consider this vision to be the most representative. It shows a subject who is not only a subject-effect of impersonal structures, but also a subject of drive, who experiences his own body in an almost normal way.

The work is finalized with conclusions and bibliography.

A handwritten signature in blue ink, appearing to read "Guy Michel". The signature is fluid and cursive, with the first name "Guy" and the last name "Michel" clearly distinguishable.