



Passion for the Human Subject: A Psychoanalytical Approach Between Drives and Signifiers

Bernard Penot

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Each one of us has to be born "inter urinas et faeces", as St. Augustine so strikingly put it. More recently, Freud's 1915 discovery of 'instincts' - that is, 'drives' - and their 'viscitudes' leads us further to envision a human subjectivity that would have nothing metaphysical about it. The baby's "feeling of himself" first arises in the midst of the earliest interactions with his parental partner, establishing his 'drive monstres' whose accomplishment forms a circuit latching on to something in the first other. In the course of these early interactions, the 'new subject' evoked by Freud will gradually take on its own qualities, according to the significations that it can grasp in the primordial partner's messages, responding to the baby's manifestation of needs. One of Lacan's key ideas is that 'signifiers' are perceived first of all in the Other. The Freudian subject may then be defined as 'an agent of corporeal energy caught up in a signifying relation with his parental other (already a subject)'. As a consequence of the newborn's 'prematurity and subjection', the incomparable development of human subjectivity occurs through a sort of passion - the same passion that must be revisited in every psychoanalytic treatment. And what could be more 'passionately' engaging than the precariousness of this complex function? The preconditions for it appear most clearly when the psychoanalysis runs up against its own limits - for example, when dealing with grave problems of 'subjectivisation' in the adolescent.

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