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Summary of dissertation: "In the mode of desire. The problem of subjectivity in the philosophical anthropology of Andrzej Falkiewicz"

The aim of the study is a philosophical reconstruction the way that the notion of 'subjectivity'/'self' and following 'subject'/'self-identity' is defined in the philosophical anthropology of Andrzej Falkiewicz (1929-2010). The thesis analyses the entirety of Andrzej Falkiewicz's oeuvre in terms of the research assumption made about the idea of an embodied, post-Cartesian subject present in it.

As a basic research tool, Charles Taylor's concept of 'self' conceived as a modern lived form of 'identity' was chosen. In this case, 'identity' signifies a general idea of what it means to be a human being, constructed in the act of relating the 'I' to particular 'concepts of the good', or values. In Taylor's view, values are rooted in a linguistic 'web of meanings' in which tacitly or explicitly participants in discourse move.

The thesis discusses the arguments of polemicists of Taylor's proposal (e.g. Hans Joas, Vincent Descombes, Richard Rorty, and Jürgen Habermas). Against the background of the issue of 'subjectivity'/'self' thus understood, reference has been made to selected historical ideas of what a 'subject' or 'self-identity' is, in order to analyze this notion in Andrzej Falkiewicz's reconstructed philosophy of man, drawing on the achievements of classical and contemporary philosophical anthropology.

To accomplish the task undertaken, Falkiewicz's oeuvre was divided into three stages.

(1) In the first, the question of the 'subjectivity'/'self' and 'subject'/'self-identity' was placed in the context of the postulates of structuralism, post-structuralism, and in the perspective of Falkiewicz's so-called 'ceremonial theory' and the critique of authenticity. **(2)** In the second, the question of 'subject'/'self-identity' and 'subjectivity' is placed in the context of the issues and problems of social philosophy and philosophy of culture. Falkiewicz's discussion with Leszek Nowak around the theory of the 'spiritual moment' in non-Marxian historical materialism, resulted in Falkiewicz's original conception of culture, understood as a homeostatic-azimuthing system. **(3)** In the third stage, the question of 'self' was analyzed from the point of view of a self-conscious of its own assumptions metaphysics, which has been described as postmodern, feminist and anti-Cartesian, postulating the transcendence of traditional notion of 'self-identity' through the practice of the embodied subject. The paper uses the postulates of an anti-naturalist methodology.