

Hegelian dialectics is normally described using the traditional scheme thesis, antithesis and synthesis. Thesis put in the first step of the scheme is negated in the second one. In the third step the negation is negated itself. However, that doesn't conclude in a return to the thesis but in its being mediated in a determinate negation. The problem how to understand the „productivity of negation“ is addressed by Jean Hippolyte in his book *Genesis and Structure of Hegel's Phenomenology of the Spirit*. I think that he touches a genuine problem of the simple triadic interpretation of the dialectics. For that reason I present in my work a supplement to the standard interpretation. It is constructed based on Lacan's formulae of sexualisation taken in the way they are explained by Slavoj Žižek in *Less than Nothing*. Then it is elaborated further alongside with a reading of the two first chapters of *Phenomenology of the Spirit* (Sense Certainty and Perception) and applied on their dialectics. That is why I consecrate the main part of the work to the question of how the dialectical turn, by which the consciousness shifts from e.g. from sense certainty to perception, happens. The analysis of this phenomenon uses the interpretation of the formulae of sexualisation elaborated in the first part. In doing this it hinges on the fact that the formulae themselves englobe a specific form of double negation which is a formally characteristic feature of a dialectical turn. There are further consequences that follow from this interpretation for Hegelian dialectics. Dialectical turn doesn't eliminate the deadlock it is „resolving“. We should rather say that it clarifies it and localises it more precisely.