

Subjectivity Theories Of The Self From Freud To Haraway

Some mental events are conscious, some are unconscious. What is the difference between the two? Uriah Kriegel offers the following answer: whatever else they may represent, conscious mental states always represent themselves (whereas unconscious ones do not, at least not in the right way). The book develops this 'self-representational' approach to consciousness along several dimensions - including phenomenological, ontological, and scientific - and defends it from common and uncommon criticisms.

Psychological Anthropology: A Reader in Self in Culture presents a selection of readings from recent and classical literature with a rich diversity of insights into the individual and society. Presents the latest psychological research from a variety of global cultures Sheds new light on historical continuities in psychological anthropology Explores the cultural relativity of emotional experience and moral concepts among diverse peoples, the Freudian influence and recent psychoanalytic trends in anthropology Addresses childhood and the acquisition of culture, an ethnographic focus on the self as portrayed in ritual and healing, and how psychological anthropology illuminates social change

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What am I referring to when I say 'I'? This little word is so easy to use in daily life, yet it has become the focus of intense theoretical debate. Where does my sense of self come from? Does it arise spontaneously or is it created by the media or society? Do I really know myself? This concern with the self, with our subjectivity, is now our main point of reference in Western societies. How has it come to be so important? What are the different ways in which we can approach subjectivity? Nick Mansfield explores how our understanding of our subjectivity has developed over the past century. He looks at the work of key modern and postmodern theorists, including Freud, Foucault, Nietzsche, Lacan, Kristeva, Deleuze and Guattari, and he shows how subjectivity is central to debates in contemporary culture, including gender, sexuality, ethnicity, postmodernism and technology. I am who? No topic is more crucial to contemporary cultural theory than subjectivity, and Nick Mansfield has written what has long been lacking—a lucid, smart introduction to work in the field. Professor Simon During, University of Melbourne Effortlessly and with humour, passion and panache, Mansfield offers the reader a telling, trenchantly articulated account of the complex enigma of the self, without resorting to reductively simple critical clichés. This book, in its graceful movements between disciplines, ideas, and areas of interest, deserves to become a benchmark for all

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such student introductions for some time to come.

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What it means to be human

We're used to thinking about the self as an independent entity, something that we either have or are. In *The Ego Tunnel*, philosopher Thomas Metzinger claims otherwise: No such thing as a self exists. The conscious self is the content of a model created by our brain - an internal image, but one we cannot experience as an image. Everything we experience is "a virtual self in a virtual reality." But if the self is not "real," why and how did it evolve? How does the brain construct it? Do we still have souls, free will, personal autonomy, or moral accountability? In a time when the science of cognition is becoming as controversial as evolution, *The Ego Tunnel* provides a stunningly original take on the mystery of the mind.

An examination of the notions of subject and self from the Sophists to Foucault. Although the writings of Foucault have had tremendous impact on contemporary thinking about subjectivity, notions of the subject have a considerable history. In *Foucault, Subjectivity and Identity* Robert Strozier examines

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ideas of subject and self that have developed throughout western thought. He expands Foucault's idea of the subject as historically determined into a wide-ranging treatment of ideas of subjectivity, extending from those expressed by the ancient Sophists to notions of the subject at the end of the twentieth century. Strozier examines these traditions against the background of Foucault's work, especially Foucault's later writings on the history of self-relation and the subject and his idea of historical subjectivity in general. Strozier explores various periods of western thought, notably the Hellenistic era, the early Italian Renaissance, and the seventeenth century, to show that almost every treatment of subjectivity is related to the Sophist idea of the originating Subject. Drawing on a wide spectrum of writings - by Epicurus and Seneca, Petrarch and Montaigne, Dickens and Conrad, Fr According to Thomas Metzinger, no such things as selves exist in the world: nobody ever had or was a self. All that exists are phenomenal selves, as they appear in conscious experience. The phenomenal self, however, is not a thing but an ongoing process; it is the content of a "transparent self-model." In *Being No One*, Metzinger, a German philosopher, draws strongly on neuroscientific research to present a representationalist and functional analysis of what a consciously experienced first-person perspective actually is. Building a bridge between the humanities

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and the empirical sciences of the mind, he develops new conceptual toolkits and metaphors; uses case studies of unusual states of mind such as agnosia, neglect, blindsight, and hallucinations; and offers new sets of multilevel constraints for the concept of consciousness. Metzinger's central question is: How exactly does strong, consciously experienced subjectivity emerge out of objective events in the natural world? His epistemic goal is to determine whether conscious experience, in particular the experience of being someone that results from the emergence of a phenomenal self, can be analyzed on subpersonal levels of description. He also asks if and how our Cartesian intuitions that subjective experiences as such can never be reductively explained are themselves ultimately rooted in the deeper representational structure of our conscious minds.

Widely regarded as the authoritative reference in the field, this volume comprehensively reviews theory and research on the self. Leading investigators address this essential construct at multiple levels of analysis, from neural pathways to complex social and cultural dynamics. Coverage includes how individuals gain self-awareness, agency, and a sense of identity; self-related motivation and emotion; the role of the self in interpersonal behavior; and self-development across evolutionary time and the lifespan. Connections between self-

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processes and psychological problems are also addressed. New to This Edition *Incorporates significant theoretical and empirical advances. *Nine entirely new chapters. *Coverage of the social and cognitive neuroscience of self-processes; self-regulation and health; self and emotion; and hypoegeic states, such as mindfulness.

Jonardon Ganeri presents a ground-breaking study of selfhood, drawing on Indian theories of consciousness and mind. He explores the notion of embodiment and the centrality of the emotions to the self, and shows how to harmonize the idea of the first-person perspective with a naturalist worldview which encompasses the normative. The first book in English to elucidate the central issues in Fichte's work.

The study of consciousness is recognized as one of the biggest remaining challenges to the scientific community. This book provides a fascinating introduction to the new science that promises to illuminate our understanding of the subject. Consciousness covers all the main approaches to the modern scientific study of consciousness, and also gives the necessary historical, philosophical and conceptual background to the field. Current scientific evidence and theory from the fields of neuropsychology, cognitive neuroscience, brain imaging and the study of altered states of consciousness such as dreaming, hypnosis, meditation and out-of-body experiences is presented. Revonsuo provides an integrative review of the major existing philosophical and empirical theories of consciousness and identifies the most promising areas for future developments in the field. This textbook offers a readable and timely introduction to the science of consciousness for anyone interested in this

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compelling area, especially undergraduates studying psychology, philosophy, cognition, neuroscience and related fields.

In the heated debates over identity politics, few theorists have looked carefully at the conceptualizations of identity assumed by all sides. *Visible Identities* fills this gap. Drawing on both philosophical sources as well as theories and empirical studies in the social sciences, Martyn Alcoff makes a strong case that identities are not like special interests, nor are they doomed to oppositional politics, nor do they inevitably lead to conformism, essentialism, or reductive approaches to judging others. Identities are historical formations and their political implications are open to interpretation. But identities such as race and gender also have a powerful visual and material aspect that eliminativists and social constructionists often underestimate. *Visible Identities* offers a careful analysis of the political and philosophical worries about identity and argues that these worries are neither supported by the empirical data nor grounded in realistic understandings of what identities are. Martyn Alcoff develops a more realistic characterization of identity in general through combining phenomenological approaches to embodiment with hermeneutic concepts of the interpretive horizon. Besides addressing the general contours of social identity, Martyn Alcoff develops an account of the material infrastructure of gendered identity, compares and contrasts gender identities with racialized ones, and explores the experiential aspects of racial subjectivity for both whites and non-whites. In several chapters she looks specifically at Latino identity as well, including its relationship to concepts of race, the specific forms of anti-Latino racism, and the politics of mestizo or hybrid identity.

In *Kierkegaard's Romantic Legacy*, Anoop Gupta develops an original theory of the self based on Kierkegaard's writings.

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Gupta proceeds by historical exegesis and considers several important ways of thinking about self outside of the natural sciences. His study moves theories of the self from theology toward sociology, from a God-relationship to a social one, and illustrates how a loss in the theological underpinnings partly contributes to the rise in the popularity of cultural relativism. By drawing on Kierkegaard's writings, Gupta develops a metaphysical account of the self that provides an alternative to the idea that there is no such thing as human nature.

Keywords: Kierkegaard; Philosophy; Theory of self; Metaphysics; Theology; Sociology

Using a European style of analysis Frie examines the complex relationship between the theories of intersubjectivity, subjectivity, language and love in the work of a diverse body of philosophers and psychoanalysts.

This book outlines Jacques Derrida's thinking on sovereignty in relation to subjectivity through an investigation of the late work *Rogues: Two Essays on Reason*. The author detects in Derrida's thinking of sovereignty - a theme that increasingly attracted him toward the end of his life - the outline of Bataille's adaptation of Freud. The results of Mansfield's analysis will be crucial for understanding such key themes in late Derrida as hospitality, justice, otherness, and the gift.

This book contextualises philosophy by bringing Judith Butler's critique of identity into dialogue with an analysis of the transgressive self in dramatic literature. The author draws on Butler's reflections on human agency and subjectivity to offer a fresh perspective for understanding the political and ethical stakes of identity as formed within a complex web of relations with human and non-human others. The book first positions a detailed analysis of Butler's theory of subject formation within a broader framework of feminist philosophy and then incorporates examples and case studies from dramatic literature to argue that the subject is formed in

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relation to external forces, yet within its formation lies a space for transgressing the same environments and relations that condition the subject's existence. By virtue of a fundamental dependency on conditions and relations that bring human beings into existence, they emerge as political and ethical agents capable of resisting the formative forces of power and responding – ethically – to the call of others.

In this extensive inquiry into the sources of modern selfhood, Charles Taylor demonstrates just how rich and precious those resources are. The modern turn to subjectivity, with its attendant rejection of an objective order of reason, has led—it seems to many—to mere subjectivism at the mildest and to sheer nihilism at the worst. Many critics believe that the modern order has no moral backbone and has proved corrosive to all that might foster human good. Taylor rejects this view. He argues that, properly understood, our modern notion of the self provides a framework that more than compensates for the abandonment of substantive notions of rationality. The major insight of *Sources of the Self* is that modern subjectivity, in all its epistemological, aesthetic, and political ramifications, has its roots in ideas of human good. After first arguing that contemporary philosophers have ignored how self and good connect, the author defines the modern identity by describing its genesis. His effort to uncover and map our moral sources leads to novel interpretations of most of the figures and movements in the modern tradition. Taylor shows that the

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modern turn inward is not disastrous but is in fact the result of our long efforts to define and reach the good. At the heart of this definition he finds what he calls the affirmation of ordinary life, a value which has decisively if not completely replaced an older conception of reason as connected to a hierarchy based on birth and wealth. In telling the story of a revolution whose proponents have been Augustine, Montaigne, Luther, and a host of others, Taylor's goal is in part to make sure we do not lose sight of their goal and endanger all that has been achieved. Sources of the Self provides a decisive defense of the modern order and a sharp rebuff to its critics.

This book shows how the individual constructs a self from the thousands of colloquial identities provided by a society's culture, and reveals how the individual actualizes and sustains an integrated and stable self while navigating the sometimes treacherous waters of everyday institutional life.

The Oxford Handbook of the Self explores a fascinating diversity of questions about our understanding of self from a variety of interdisciplinary perspectives, including philosophy, ethics, psychology, neuroscience, psychopathology, narrative, and postmodern theories.

This book focuses on Foucault's later work and his (re)turn to 'the hermeneutics of the subject', exploring the implications of his thinking for education, pedagogy, and related disciplines. What

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and who is the subject of education and what are the forms of self-constitution? Chapters investigate Foucault's notion of 'the culture of self' in relation to questions concerning truth (parrhesia or free speech) and subjectivity, especially with reference to the literary genres of confession and biography, and the contemporary political forms of individualization (governmentality).

Peter Buirski argues that intersubjectivity is founded on two assumptions: First, our moment-by-moment experience of ourselves and the world emerges within a dynamic, fluid context of others; and, second, that we can never observe things as they exist in isolation.--Nancy McWilliams, Ph.D, Rutgers University "Clinical Social Work Journal"

Jung was fascinated by the problem of unity in the personality. If the personality is made up of multiple voices or affective-imaginal states, as he believed it was, then how does an individual achieve a core self? Jung concluded that a coherent and continuous self is the hard won achievement of consciousness, the product of a mature personality in the second half of life. His theory of the integration of multiple subjectivities into an individuating self' anticipates current trends in constructivism and developmental psychology. Jung did not systematize his own work, nor attempt to make accessible many of his most complex ideas about the self. This volume explores his self psychology, its meaning and its application

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within the context of other contemporary theories of subjectivity. To describe Jung's self psychology more fully in the light of contemporary theories, the authors introduce twelve other self theories in a comparative analysis of the clinical case of a midlife man in psychotherapy. From Kohut and Piaget to Lichtenberg and Loevinger, the authors compare Jung's theories with other clinical and developmental approaches. The book's final chapter offers cogent suggestions for future use of Jung's self psychology. Unique in its treatment and understanding of Jung's theories, this volume illuminates and simplifies many of his central ideas about the self. For Jungians, it provides a contemporary context in which to read and systematize his work. For professionals in the larger therapeutic and educational communities, it offers an up-to-date introduction to a provocative and imaginative body of work that is a central chapter of modern theories of subjectivity.

"How do we, as human beings, come to understand ourselves and others around us? This question couldn't be more timely or pertinent to the issues facing humanity today. At the heart of most of our world's most troubling political and social problems lies a divergence in perspectives between nations and/or cultural groups. For example, how should we characterize the seemingly intractable divide between Indians and Pakistanis? What lies at the heart of the constant misunderstanding between

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Israelis and Palestinians? How has the political divide in the United States taken on such polemic divisions? How are we to make sense of the baffling resistance certain groups of people in many nations have to the overwhelming evidence of global climate change? In essence, the divergences in all of these perspectives are related to fundamentally different ways in which groups value their existence and construct a meaningful picture of who they are in relation to others. By drawing on multidisciplinary approaches to social psychological phenomena illustrated in these examples, this book draws together a number of cutting edge researchers and practitioners in psychology and related fields. The discussions in this book both review some of the most significant debates concerning how different groups come to share meanings, and radically advance this discussion in impactful new directions.

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What is a self? Does it exist in reality or is it a mere social construct—or is it perhaps a neurologically induced illusion? The legitimacy of the concept of the self has been questioned by both neuroscientists and philosophers in recent years. Countering this, in *Subjectivity and Selfhood*, Dan Zahavi argues that the notion of self is crucial for a proper understanding of consciousness. He investigates the interrelationships of experience, self-awareness, and selfhood, proposing that none of these three notions

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can be understood in isolation. Any investigation of the self, Zahavi argues, must take the first-person perspective seriously and focus on the experiential givenness of the self. *Subjectivity and Selfhood* explores a number of phenomenological analyses pertaining to the nature of consciousness, self, and self-experience in light of contemporary discussions in consciousness research. Philosophical phenomenology—as developed by Husserl, Heidegger, Sartre, Merleau-Ponty, and others—not only addresses crucial issues often absent from current debates over consciousness but also provides a conceptual framework for understanding subjectivity. Zahavi fills the need—given the recent upsurge in theoretical and empirical interest in subjectivity—for an account of the subjective or phenomenal dimension of consciousness that is accessible to researchers and students from a variety of disciplines. His aim is to use phenomenological analyses to clarify issues of central importance to philosophy of mind, cognitive science, developmental psychology, and psychiatry. By engaging in a dialogue with other philosophical and empirical positions, says Zahavi, phenomenology can demonstrate its vitality and contemporary relevance.

Self and Subjectivity is a collection of seminal essays with commentary that traces the development of conceptions of 'self' and 'subjectivity'

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in European and Anglo-American philosophical traditions, including feminist scholarship, from Descartes to the present.

Structures of Subjectivity: Explorations in Psychoanalytic Phenomenology and Contextualism, is a revised and expanded second edition of a work first published in 1984, which was the first systematic presentation of the intersubjective viewpoint – what George Atwood and Robert Stolorow called psychoanalytic phenomenology – in psychoanalysis. This edition contains new chapters tracing the further development of their thinking over the ensuing decades and explores the personal origins of their most essential ideas. In this new edition, Atwood and Stolorow cover the philosophical and theoretical assumptions of psychoanalysis and present a broad approach that they have designated phenomenological contextualism. This approach addresses personal subjective worlds in all their richness and idiosyncrasy and focuses on their relational contexts of origin and therapeutic transformation. Structures of Subjectivity covers the principles guiding the practice of psychoanalytic therapy from the authors' viewpoints and includes numerous detailed clinical case studies. The book will be essential reading for psychoanalysts, practitioners of psychotherapy, psychiatrists, psychologists, counselors, and social workers. It will also be of interest to scholars and students with an

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interest in psychoanalytic theory and practice, and its philosophical premises.

This book is a collection of studies on topics related to subjectivity and selfhood in medieval and early modern philosophy. The individual contributions approach the theme from a number of angles varying from cognitive and moral psychology to metaphysics and epistemology. Instead of a complete overview on the historical period, the book provides detailed glimpses into some of the most important figures of the period, such as Augustine, Avicenna, Aquinas, Descartes, Spinoza, Leibniz and Hume. The questions addressed include the ethical problems of the location of one's true self and the proper distribution of labour between desire, passion and reason, and the psychological tasks of accounting for subjective experience and self-knowledge and determining different types of self-awareness.

A notable contribution to our understanding of ourselves. This book explores the realm of human behavior in social situations and the way that we appear to others. Dr. Goffman uses the metaphor of theatrical performance as a framework. Each person in everyday social intercourse presents himself and his activity to others, attempts to guide and control the impressions they form of him, and employs certain techniques in order to sustain his performance, just as an actor presents a character to

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an audience. The discussions of these social techniques offered here are based upon detailed research and observation of social customs in many regions.

Dan Zahavi engages with classical phenomenology, philosophy of mind, and a range of empirical disciplines to explore the nature of selfhood. He argues that the most fundamental level of selfhood is not socially constructed or dependent upon others, but accepts that certain dimensions of the self and types of self-experience are other-mediated.

Social identity theory is one of the most influential approaches to identity, group processes, intergroup relations and social change. This book draws on Lacanian psychoanalysis and Lacanian social theorists to investigate and rework the predominant concepts in the social identity framework. *Social Identity in Question* begins by reviewing the ways in which the social identity tradition has previously been critiqued by social psychologists who view human relations as conditioned by historical context, culture and language. The author offers an alternative perspective, based upon psychoanalytic notions of subjectivity. The chapters go on to develop these discussions, and they cover topics such as: self-categorisation theory group attachment and conformity the minimal group paradigm intergroup conflict, social change and resistance Each chapter seeks to disrupt the image of the

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subject as rational and unitary, and to question whether human relations are predictable. It is a book which will be of great interest to lecturers, researchers, and students in critical psychology, social psychology, social sciences and cultural studies.

This important book offers a model to analyze the configurations of reality as manifested in everyday practices of eating and drinking in relation to the development of human subjectivity. The author uses concrete examples from daily life related to eating and drinking habits such as "eating tacos" or "taking a shot of mezcal", to offer an interface of interaction between body/mind and material entities connecting all scales of reality. Borrowing scientific insights from molecular biology and neuroscience, combined with a touch of decolonial spirit, the author examines specific 'processes' and/or 'objects' triggered by eating and drinking events, such as the production of heat as you eat a taco, or the interchange of knowledge while drinking mezcal. The book develops an approach to human subjectivity informed by material and aesthetic encounters beyond the analysis of language, representation, and social structures and aims to contribute to the contemporary landscape of efforts decentering our understanding of both human and non-human affairs. With its multidimensional exploration of our relationship with food, this is thought-provoking

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reading for scholars and students in critical psychology, philosophy, and the social sciences. This book focuses on relations among subjectivity, work and learning that represent a point of convergence for diverse disciplinary traditions and practices. There are contributions from leading scholars in the field. They provide emerging perspectives that are elaborating the complex relations among subjectivity, work and learning, and circumstances in which they are played out. This book offers both a naturalistic and critical theory of signs, minds, and meaning-in-the-world. It provides a reconstructive rather than deconstructive theory of the individual, one which both analytically separates and theoretically synthesizes a range of faculties that are often confused and conflated: agency (understood as a causal capacity), subjectivity (understood as a representational capacity), selfhood (understood as a reflexive capacity), and personhood (understood as a sociopolitical capacity attendant on being an agent, subject, or self). It argues that these faculties are best understood from a semiotic stance that supersedes the usual intentional stance. And, in so doing, it offers a pragmatism-grounded approach to meaning and mediation that is general enough to account for processes that are as embodied and embedded as they are articulated and enminded. In particular, while this theory is focused on human-specific modes of meaning, it also offers a general theory of meaning, such that the agents, subjects and selves in question need not always,

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or even usually, map onto persons. And while this theory foregrounds agents, persons, subjects and selves, it does this by theorizing processes that often remain in the background of such (often erroneously) individuated figures: ontologies (akin to culture, but generalized across agentive collectivities), interaction (not only between people, but also between people and things, and anything outside or in-between), and infrastructure (akin to context, but generalized to include mediation at any degree of remove).

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Routledge

The ground-breaking book which attempts to bridge the gap between the psychoanalytic and cognitive psychological theories of child development.

Beginning with a reassessment of contemporary romantic studies, this book provides a modern critical comparison of Keats and Shelley. The study offers detailed close readings of a variety of literary genres (including the romance, lyric, elegy and literary fragment) adopted by Keats and Shelley to explore their poetic treatment of self and form. The poetic careers of Keats and Shelley embrace a tragic affirmation of those darker elements latent in the earlier writings to meditate on their own posthumous reception and reputation. Fresh readings of Keats and Shelley show how they conceive of the self as fictional and anticipate Nietzsche's modern theories of subjectivity. Nietzsche's conception of the subject as a site of conflicting fictions usefully measures this emergent sense of poetic self and form in Keats and Shelley. This Nietzschean perspective enriches our

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appreciation of the considerable artistic achievement of these two significant second-generation romantic poets. Self-determination theory (SDT) provides a framework for understanding the factors that promote motivation and healthy psychological and behavioral functioning. In this authoritative work, the codevelopers of the theory comprehensively examine SDT's conceptual underpinnings (including its six mini-theories), empirical evidence base, and practical applications across the lifespan. The volume synthesizes a vast body of research on how supporting--or thwarting--people's basic needs for competence, relatedness, and autonomy affects their development and well-being. Chapters cover implications for practice and policy in education, health care, psychotherapy, sport, and the workplace. The acquisition of self-knowledge is often described as one of the main goals of philosophical inquiry. At the same time, some sort of self-knowledge is often regarded as a necessary condition of our being a human agent or human subject. Thus self-knowledge is taken to constitute both the beginning and the end of humans' search for wisdom, and as such it is intricately bound up with the very idea of philosophy. Not surprisingly therefore, the Delphic injunction 'Know thyself' has fascinated philosophers of different times, backgrounds, and tempers. But how can we make sense of this imperative? What is self-knowledge and how is it achieved? What are the structural features that distinguish self-knowledge from other types of knowledge? What role do external, second- and third-personal, sources of knowledge play in the acquisition of

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self-knowledge? How can we account for the moral impact ascribed to self-knowledge? Is it just a form of anthropological knowledge that allows agents to act in accordance with their aims? Or, does self-knowledge ultimately ennoble the self of the subjects having it? Finally, is self-knowledge, or its completion, a goal that may be reached at all? The book addresses these questions in fifteen chapters covering approaches of many philosophers from Plato and Aristotle to Edmund Husserl or Elisabeth Anscombe. The short reflections inserted between the chapters show that the search for self-knowledge is an important theme in literature, poetry, painting and self-portraiture from Homer. Judith Butler's new book considers the way in which psychic life is generated by the social operation of power, and how that social operation of power is concealed and fortified by the psyche that it produces. It combines social theory, philosophy, and psychoanalysis in novel ways, and offers a more sustained analysis of the theory of subject formation implicit in her previous books.

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