

What does it mean to lead a moral life? In her first extended study of moral philosophy, Judith Butler offers a provocative outline for a new ethical practice—one responsive to the need for critical autonomy and grounded in a new sense of the human subject. Butler takes as her starting point one's ability to answer the questions "What have I done?" and "What ought I to do?" She shows that these questions can be answered only by asking a prior question, "Who is this I who is under an obligation to give an account of itself and to act in certain ways?" Because I find that I cannot give an account of myself without accounting for the social conditions under which I emerge, ethical reflection requires a turn to social theory. In three powerfully crafted and lucidly written chapters, Butler demonstrates how difficult it is to give an account of oneself, and how this lack of self-transparency and narratability is crucial to an ethical understanding of the human. In brilliant dialogue with Adorno, Levinas, Foucault, and other thinkers, she eloquently argues the limits, possibilities, and dangers of contemporary ethical thought. Butler offers a critique of the moral self, arguing that the transparent, rational, and continuous ethical subject is an impossible construct that seeks to deny the specificity of what it is to be human. We can know ourselves only incompletely, and only in relation to a broader social world that has always preceded us and already shaped us in ways we cannot grasp. If inevitably we are partially opaque to ourselves, how can giving an account of ourselves define the ethical act? And doesn't an ethical system that holds us impossibly accountable for full self-knowledge and self-consistency inflict a kind of psychic violence, leading to a culture of self-betrayal and cruelty? How does the turn to social theory offer us a chance to understand the specifically social character of our own unknowingness about ourselves? In this invaluable book, by recasting ethics as a project in which being ethical means becoming critical of norms under which we are asked to act, but which we can never fully choose, Butler illuminates what it means for us as fallible creatures to create and share an ethics of vulnerability, humility, and ethical responsiveness. Judith Butler is the Maxine Elliot Professor of Rhetoric and Comparative Literature at the University of California, Berkeley. The most recent of her books are *Precarious Life: The Power of Mourning and Violence* and *Undoing Gender*.

Me the People: One Man's Selfless Quest to Rewrite the Constitution of the United States of America, *The Fair Balance: Justice as an Equilibrium Setting Exercise*, *Wards Business Directory of U.S. Private and Public Companies: Supplement: Alphabetic Listing and Sic Arrangement*, *Fases y procesos en artes graficas. ARGP0110 (Spanish Edition)*, *The Way We Make Sense*, *Bundle: Perspectives on Astronomy, Media Edition (with CengageNOW, Virtual Astronomy Labs Printed Access Card) + The Night Sky Planisphere - Latitude 30 to 40*, *The Laws of Lifetime Growth: Always Make Your Future Bigger Than Your Past*, *Shorts - Stories from Beneath the Rainbow*, BY Newport, Mary T. ( Author ) [ *Alzheimers Disease: What If There Was a Cure?: The Story of Ketones* By Newport, Mary T. ( Author ) Aug - 15- 2011 ( Paperback ) ], *An African Classical Age: Eastern and Southern Africa in World History, 1000 B.C. to A.D.400*,

sibility and, in particular, of giving an account of oneself. Critics have argued that the various critical reconsiderations of the subject, including those that do away. An account of oneself is always given to another, whether conjured or existing, and this other establishes the scene of address as a more primary ethical relation than a reflexive effort to give an account of oneself. If inevitably we are partially opaque to ourselves, how can giving an account of ourselves define the ethical act? And doesn't an ethical system that holds us. Judith Butler's recent contribution to moral philosophy, *Giving An Account of Oneself*, is a striking counter-example to this trend. Butler's prose is remarkably. What does it mean to lead a moral

life? In her first extended study of moral philosophy, Judith Butler offers a provocative outline for a new ethical practice- one. With succinctness and clarity, Judith Butler's Giving an Account of Oneself, "An Account of Oneself," Butler establishes an important corollary that will frame this. Judith Butler's text, Giving an Account of Oneself takes up the question of ethics and the role of narrative re-telling of one's story within the.

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Giving an Account of Oneself has ratings and 53 reviews. Trevor said: This is really hard work " but hard work that pays dividends. This is a book th. 2 Jun - 7 min - Uploaded by Daily Renegade Giving An Account Of Oneself By Judith Butler, Part II Summary - Taught by Helen from [www.](http://www.) possibility of responsibility and, in particular, of giving an account of oneself? (19 ) give a coherent and final account of herself does not mean that ethical.

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