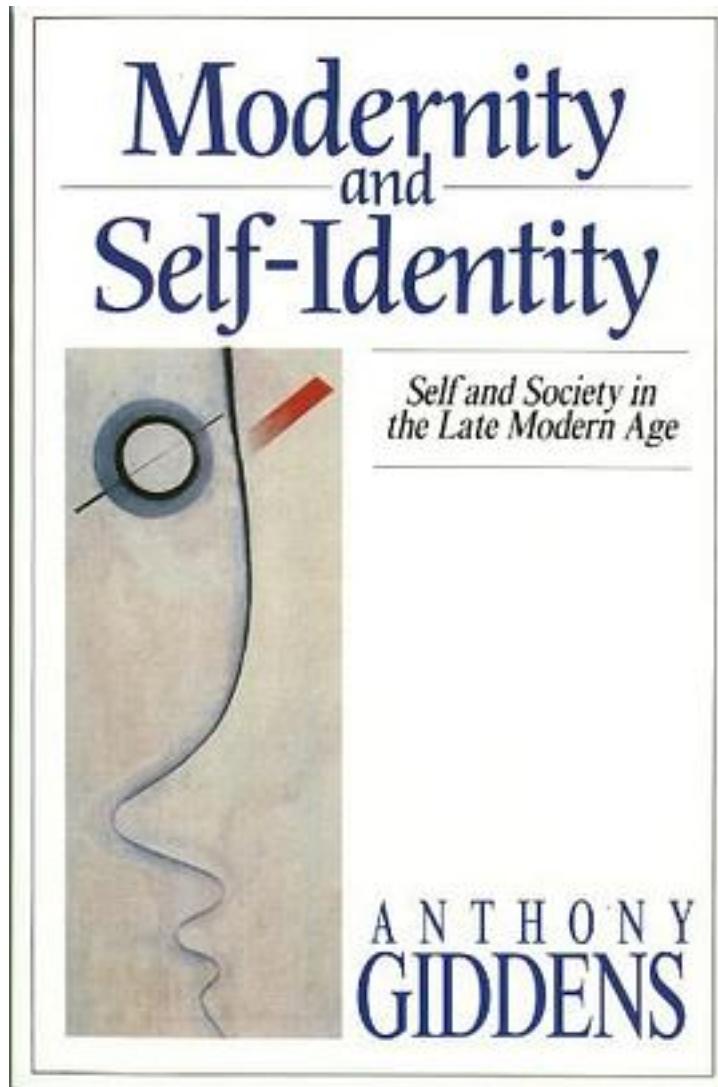


# Modernity and Self-identity



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著者:Anthony Giddens

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This major study develops a new account of modernity and its relation to the self. Building upon the ideas set out in *The Consequences of Modernity*, Giddens argues that 'high' or 'late' modernity is a post traditional order characterised by a developed institutional reflexivity. In the current period, the globalising tendencies of modern institutions are accompanied by a transformation of day-to-day social life having profound implications for personal activities. The self becomes a 'reflexive project', sustained through a revisable narrative of self identity. The reflexive project of the self, the author seeks to show, is a form of control or mastery which parallels the overall orientation of modern institutions towards 'colonising the future'. Yet it also helps promote tendencies which place that orientation radically in question - and which provide the substance of a new political agenda for late modernity.

In this book Giddens concerns himself with themes he has often been accused of unduly neglecting, including especially the psychology of self and self-identity. The volumes are a decisive step in the development of his thinking, and will be essential reading for students and professionals in the areas of social and political theory, sociology, human geography and social psychology.

作者介绍:

安东尼·吉登斯

(Anthony Giddens)

英国著名社会理论家

和社会学家，是当代欧洲

社会思想界中少有的大师

级学者。他生于1938年，曾

在赫尔大学，伦敦经济学

院和剑桥大学学习，1963

年在莱斯特大学授课，

1970年转为剑桥皇家学院

院士，现任剑桥大学教授。

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标签

## 评论

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## 书评

一共就读过吉登斯两本书，一本《现代性的后果》，一本这个《现代性与自我认同》，每次都不是很快乐的阅读体验，前者好像还好，不过现在也悲催地忘记书里在讲什么了，无比郁闷当时没有做笔记。这本呢，分析周密，整体逻辑架构清晰，吉登斯也实在底蕴深厚地信手拈来各家论...

总体的感觉就是生涩难懂。本书涉及很多抽象名词，比如说本体安全、身体之反身性师范、脱域机制等。就这一个个名词就够琢磨咯，更别说其理论化的内容。总之，就是读着很不爽快。这种写作方式让人看一眼就想扔一边。又不得不再拿起来，再看一眼，还是不想看。于是就痛苦的在看...

I didn't finish the last two chapters in time for some one requested the book so I had to return it to the library. However the first five chapters give me very strong impression of word reflexivity. Since that Anthony Giddens believed modernity's importan...

It is really hard to finish this book especially when I am very anxious about looking for the future direction of my phd thesis. So I just roughly read the 1,2 and last chapter, but I have to say that Giddens is a great writer, he did so many researches cove...

每个人都应该有一个身份。人，总是存在于某一段时空之中，我们根据时空坐标可以定位她；我们还可以用眼睛看，看她的样子，用耳朵听，听她的声音，我们还可以找出一大堆其他的线索，比如她的父母是谁，她是哪个学校毕业的，她的职业是什么，这些线索都能让我们最终找到一个独特的、...

如何理解现代性？在现代与后现代的争执中，吉登斯的分析首先是建立在一副晚期现代图景之下：一方面，吉登斯对现代性的理解视域受限：“late modern” means mainly north atlantic,white,industrial, and not of the late “communist” bloc.另一方面，正是在欧美工业文明这样一个...

看了《现代性与自我认同》配合着《现代性的后果》，大概理清了吉登斯的大体思路。但是他的想法实在是渺如烟海，很多值得启发的细节点比如对私人关系的新阐释，对于福柯身体控制的论述批判，以及羞耻心和自我身份构建等，需要细致地深读。不管怎样，用了两个星期终于告别了吉登...

晚期现代：指的是1960年代之后的世界。

自我认同：是要探讨，生活在晚期现代世界的我们，应该如何理解这个世界的运行规则，应该如何活得自主明白。晚期现代人的生活方式：焦虑、不安，选择困难；原因：吉登斯说，因为晚期现代社会充满了不确定，或者说充满了风险。从宏观上...

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是本好书，就是看不懂而已。。。。要不是写社会学作业，打死我估计也翻不出十张纸的。。。总的说来，这是一本很玄的书，太佩服安东尼吉登斯了，境界之高让我仰视！

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通宵达旦看完，精神满满。

读这本书的乐趣就在于你会非意识地扯上自己加以思考，很有意思，很修养！  
虽然很多地方翻译的很蹩脚，但读着读着你就会发觉其实意会的成就感已经可以让你忽略对翻译的那些文字晦涩的不适了。哈哈哈

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