

Chapter 1 : Our Selves Unknown () on Vimeo

'Our Selves Unknown' takes the book 'Landscape in Distress' as its raw material, reconfiguring its photographic illustrations, text and cover design into pencil and ink drawings, using a working process of self-enforced rules and restrictions, obstacles and chance.

We are unknown, we knowers, ourselves to ourselves: We have never searched for ourselves—how should it then come to pass, that we should ever find ourselves? Rightly has it been said: It is to those hives that we are always striving; as born creatures of flight, and as the honey-gatherers of the spirit, we care really in our hearts only for one thing—to bring something "home to the hive! In our dealings with such points of life, we are, I fear, never properly to the point; to be precise, our heart is not there, and certainly not our ear. Rather like one who, delighting in a divine distraction, or sunken in the seas of his own soul, in whose ear the clock has just thundered with all its force its twelve strokes of noon, suddenly wakes up, and asks himself, "What has in point of fact just struck? Of necessity we remain strangers to ourselves, we understand ourselves not, in ourselves we are bound to be mistaken, for of us holds good to all eternity the motto, "Each one is the farthest away from himself"—as far as ourselves are concerned we are not "knowers. My thoughts concerning the genealogy of our moral prejudices—for they constitute the issue in this polemic—have their first, bald, and provisional expression in that collection of aphorisms entitled Human, all-too-Human, a Book for Free Minds, the writing of which was begun in Sorrento, during a winter which allowed me to gaze over the broad and dangerous territory through which my mind had up to that time wandered. This took place in the winter of ; the thoughts themselves are older. They were in their substance already the same thoughts which I take up again in the following treatises: That is the only state of affairs that is proper in the case of a philosopher. We have no right to be "disconnected"; we must neither err "disconnectedly" nor strike the truth "disconnectedly. What matters that to us, us the philosophers? Fortunately I soon learned to separate theological from moral prejudices, and I gave up looking for a supernatural origin of evil. A certain amount of historical and philological education, to say nothing of an innate faculty of psychological discrimination par excellence succeeded in transforming almost immediately my original problem into the following one: And what intrinsic value do they possess in themselves? Have they up to the present hindered or advanced human well-being? Are they a symptom of the distress, impoverishment, and degeneration of Human Life? Or, conversely, is it in them that is manifested the fulness, the strength, and the will of Life, its courage, its self-confidence, its future? On this point I found and hazarded in my mind the most diverse answers, I established distinctions in periods, peoples, and castes, I became a specialist in my problem, and from my answers grew new questions, new investigations, new conjectures, new probabilities; until at last I had a land of my own and a soil of my own, a whole secret world growing and flowering, like hidden gardens of whose existence no one could have an inkling—oh, how happy are we, we finders of knowledge, provided that we know how to keep silent sufficiently long. I may almost say that I have never read anything in which every single dogma and conclusion has called forth from me so emphatic a negation as did that book; albeit a negation untainted by either pique or intolerance. I referred accordingly both in season and out of season in the previous works, at which I was then working, to the arguments of that book, not to refute them—for what have I got to do with mere refutations—but substituting, as is natural to a positive mind, for an improbable theory one which is more probable, and occasionally no doubt for one philosophic error another. In that early period I gave, as I have said, the first public expression to those theories of origin to which these essays are devoted, but with a clumsiness which I was the last to conceal from myself, for I was as yet cramped, being still without a special language for these special subjects, still frequently liable to relapse and to vacillation. To go into details, compare what I say in Human, all-too-Human, part i. Ree, like all the English moral philosophers, sees the ethical "Thing-in-itself" ; finally, Aph. In reality I had set my heart at that time on something much more important than the nature of the theories of myself or others concerning the origin of morality or, more precisely, the real function from my view of these theories was to point an end to which they were one among many means. The issue for me was the value of morality, and on that subject I had to place myself in a state of

abstraction, in which I was almost alone with my great teacher Schopenhauer, to whom that book, with all its passion and inherent contradiction for that book also was a polemic, turned for present help as though he were still alive. The issue was, strangely enough, the value of the "unegoistic" instincts, the instincts of pity, self-denial, and self-sacrifice which Schopenhauer had so persistently painted in golden colours, deified and etherealised, that eventually they appeared to him, as it were, high and dry, as "intrinsic values in themselves," on the strength of which he uttered both to Life and to himself his own negation. But against these very instincts there voiced itself in my soul a more and more fundamental mistrust, a scepticism that dug ever deeper and deeper: I realised that the morality of pity which spread wider and wider, and whose grip infected even philosophers with its disease, was the most sinister symptom of our modern European civilisation; I realised that it was the route along which that civilisation slid on its way to a new Buddhism? This exaggerated estimation in which modern philosophers have held pity, is quite a new phenomenon: I need only mention Plato, Spinoza, La Rochefoucauld, and Kant—four minds as mutually different as is possible, but united on one point; their contempt of pity. This problem of the value of pity and of the pity-morality I am an opponent of the modern infamous emasculation of our emotions seems at the first blush a mere isolated problem, a note of interrogation for itself; he, however, who once halts at this problem, and learns how to put questions, will experience what I experienced: Let us speak out this new demand: The value of these "values" was taken for granted as an indisputable fact, which was beyond all question. No one has, up to the present, exhibited the faintest doubt or hesitation in judging the "good man" to be of a higher value than the "evil man," of a higher value with regard specifically to human progress, utility, and prosperity generally, not forgetting the future. Suppose the converse were the truth! Suppose there lurked in the "good man" a symptom of retrogression, such as a danger, a temptation, a poison, a narcotic, by means of which the present batted on the future! More comfortable and less risky perhaps than its opposite, but also pettier, meaner! So that morality would really be saddled with the guilt, if the maximum potentiality of the power and splendour of the human species were never to be attained? So that really morality would be the danger of dangers? Enough, that after this vista had disclosed itself to me, I myself had reason to search for learned, bold, and industrious colleagues I am doing it even to this very day. It means traversing with new clamorous questions, and at the same time with new eyes, the immense, distant, and completely unexplored land of morality—of a morality which has actually existed and been actually lived! If, in this context, I thought, amongst others, of the aforesaid Dr. Ree, I did so because I had no doubt that from the very nature of his questions he would be compelled to have recourse to a truer method, in order to obtain his answers. Have I deceived myself on that score? I wished at all events to give a better direction of vision to an eye of such keenness and such impartiality. I wished to direct him to the real history of morality, and to warn him, while there was yet time, against a world of English theories that culminated in the blue vacuum of heaven. This script was unknown to Dr. Ree; but he had read Darwin: I, on the other hand, think that there are no subjects which pay better for being taken seriously; part of this payment is, that perhaps eventually they admit of being taken gaily. This gaiety, indeed, or, to use my own language, this joyful wisdom, is a payment; a payment for a protracted, brave, laborious, and burrowing seriousness, which, it goes without saying. But on that day on which we say from the fullness of our hearts, "Forward! If this writing be obscure to any individual, and jar on his ears, I do not think that it is necessarily I who am to blame. It is clear enough, on the hypothesis which I presuppose, namely, that the reader has first read my previous writings and has not grudged them a certain amount of trouble: Take, for instance, my Zarathustra; I allow no one to pass muster as knowing that book, unless every single word therein has at some time wrought in him a profound wound, and at some time exercised on him a profound enchantment: In other cases the aphoristic form produces difficulty, but this is only because this form is treated too casually. An aphorism properly coined and cast into its final mould is far from being "deciphered" as soon as it has been read; on the contrary, it is then that it first requires to be expounded—of course for that purpose an art of exposition is necessary. The third essay in this book provides an example of what is offered, of what in such cases I call exposition: Certainly one quality which nowadays has been best forgotten—and that is why it will take some time yet for my writings to become readable—is essential in order to practise reading as an art—a quality for the exercise of which it is necessary to be a cow, and under

no circumstances a modern man!

Chapter 2 : Our Selves Unknown () â€” by Edwin Rostron

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The Johari Window sounds somewhat esoteric until you learn that it was devised by two men called Joseph and Harry. Despite this quaint naming it is, in fact, a very useful way of understanding something of how our self may be divided into four parts that we and others may or may not see. We hide these away and refuse to discuss them with other people or even expose them in any way. Private elements may be embarrassing or shameful in some way. They may also be fearful or seek to avoid being discussed for reasons of vulnerability. Between the public and private selves, there are partly private, partly public aspects of our selves that we are prepared to share only with trusted others. The Blind Self We often assume that the public and private selves are all that we are. However, the views that others have of us may be different from those we have of ourselves. For example a person who considers themselves as intelligent may be viewed as an arrogant and socially ignorant by others. Our blind selves may remain blind because others will not discuss this part of us for a range of reasons. Perhaps they realize that we would be unable to accept what they see. Perhaps they have tried to discuss this and we have been so blind that we assume their views are invalid. They may also withhold this information as it gives them power over us. The Undiscovered Self Finally, the fourth self is one which neither us or nor other people see. This undiscovered self may include both good and bad things that may remain forever undiscovered or may one day be discovered, entering the private, blind or maybe even public selves. Between the Blind and Undiscovered selves are partly hidden selves that only some people see. Psychologists and those who are more empathic, for example, may well see more than the average person. The Open Persona Someone with an open persona is both very self-aware with a small blind self and is quite happy to expose their self to others a small private self. They are so comfortable with their self they are not ashamed or troubled with the notion of other people seeing them are they really are. With a small Blind Self, they make less social errors and cause less embarrassment. They are also in a more powerful position in negotiations, where they have less weaknesses to be exploited. Becoming an Open Persona usually takes people much time and effort, unless they were blessed with a wonderful childhood and grew up well-adjusted from the beginning. The weaker side of the Open Persona is where they understand and share themselves, but do not understand others. They may hence dump embarrassing information from their Private Selves onto others who are not ready to accept it. They thus may make significant social gaffes and not even realize what they have done or how others see them. They hide little about themselves and are typically considered as harmless by others, who either treat them in kind and perhaps patronizing ways that go unnoticed or take unkind advantage of their naivety. What you see in me What you do not see in me What I see in me The Public Self What I do not see in me The Blind Self The Undiscovered Self The Naive Persona may also be something of a bull in a china shop, for example using aggression without realizing the damage that it does, and can thus be disliked or feared. They may also wear their heart on their sleeves and lack the emotional intelligence to see how others see them. The Secret Persona When a person has a large Private Self, they may appear distant and secretive to others. They talk little about themselves and may spend a significant amount of time ensconced in their own private world. In conversations they say little and, as a result, may not pay a great deal of attention to others. Where they are troubled, their introversion is often as a result of personal traumas that have led them to retreat from the world. The Mysterious Persona Sometimes people are a mystery to themselves as well as to other people. They act in strange ways and do not notice it. They may be very solitary, yet not introverted. They may alternatively just prefer to live in the moment, taking each day as it comes and not seeking self-awareness. Some forms of esoteric self-development seek to rid oneself of concerns about the self in order to achieve a higher state of being. They may deliberately enter states of non-thinking and revel in such intuitive paradoxes as knowing through not knowing. One way of doing this is to start with a set of adjectives, from which you choose a limited set which most seem to describe you. You then ask others to choose the

same number of adjectives from the same list. Those words which you have chosen and which others have also chosen indicate your Public Self. Those they choose that surprise you may be aspects of your Blind Self. Those you choose that surprise them may be aspects of your Private Self. Words that nobody chose but which oddly attract you could be indicators of the Undiscovered Self. It can also be helpful to use these words in a coaching session, where a person more expert in psychology can help you understand the significance of these different words. This makes it useful for facilitators, therapists and consultants. You can help people to push the boundaries to become more open and public if this serves their interests by encouraging them to share more and to seek honest feedback from others. You can also discover their Blind Selves perhaps by observing them or talking about them with others and then use this information in negotiations or when you want to persuade them. See also Identity Luft, J. Group processes; an introduction to group dynamics second edition.

Chapter 3 : Aligning Ourselves with the Unknown

Edwin Rostron. Edwin Rostron grew up in the North East of England and currently lives in London. He studied Fine Art at Sheffield Hallam University and Animation at the Royal College of Art.

Be The First to Know Email address: This is when it is quite clear that our egos are only here to serve a very specific task, which is beyond the structure that holds together the power of the unknown and the mystery of existence. When we are faced with adversities, great pain and suffering, the loss of our loved ones, what do we do? It is inevitable that we are taken by our intrinsic fears and deep-rooted emotions and we spin in realms that we do not really want to be in and that in a way are only a creation of the mind. If the mind is able to see the big picture then it has a clear alignment with the driving force that leads us all to experience the purity that existence brings us on a daily basis. When we are in the spin, what do we do? When faced with the unknown and the strong emotions, we have no choice but to be present. In the end there is no choice. Life brings you the right experiences you need to go through no matter what and it is always your choice to create your own reality. If your solar plexus is totally contracted and you cannot breathe, you can choose to breathe more and work harder than ever before to come out of that space. It requires practice to be able to let go of any such patterns, but practice does not come out of words or ideas, but from action. Creative action aligned with deep pain and suffering creates magic. If magic is the focus, i. The outcome is always being more present to what is real, to what is true, and building new constellations which allow us to be more alive and more close to real and tangible love. How can you know true love without knowing true pain and suffering? Where are you going to put your attention? Love is always the answer, in the end, and in the beginning we just have to be alert and remember this ever-present love that connects us all and the more we focus on this love, the more it grows. If we are totally focused on this love, no matter what, then the outcome is sure to be extraordinarily intimate and one of unity. Be courageous to be present to whatever is happening in your life, no matter what. Thank you for your consideration. Now people from all over the world visit Tony Samara to take spiritual guidance and experience being in his presence.

Chapter 4 : Our selves unknown : an autobiography (Book,) [blog.quintoapp.com]

Our Selves Unknown by Brett, Lionel and a great selection of similar Used, New and Collectible Books available now at blog.quintoapp.com

Share via Email Can we ever really know ourselves, let alone other people? For Sigmund Freud and his followers, our lives are shaped by forces we are totally unaware of. Sometimes we are forced to realise that something is awry: This, Freud believed, is the unconscious at work. In case after case, he found symptoms that did not behave as anatomy dictated. The distribution of pain or the loss of sensation ought to have followed the medical, biological map. Instead it was as if these bodies obeyed a different anatomy, made up of words and ideas. For Freud, the unconscious was inherently conflictual, and in this example, the boy may have felt both the wish to sign and not to sign the letter. This would have stirred up his oedipal conflict with his father and the guilt that went with it. The symptom allowed him not to sign and, through the physical pain of the paralysis, punished him for his guilty wish. Contradictory thoughts generate tensions in our minds, and symptoms in our bodies. Through listening carefully to his patients, Freud discovered that our conscious thought is just the tip of the iceberg: The other major discovery Freud made at the same time was about our need to rationalise. If a hypnotised subject is told there is no furniture in a room, and then instructed to cross it, he will naturally avoid the furniture. When asked why he took such an odd route, rather than admit the existence of the furniture he will invent false explanations: Rather than seeing these false explanations as restricted to the hypnotic state, Freud believed that they were a basic feature of the human ego. Although we might not crash into furniture, we spend every day deceiving ourselves about why we do things. We tell ourselves we love this person because of some inner quality, rather than because they share some trait with our mother. We think we get angry with our bosses because they are unreasonable, without noticing it is because they are echoing the behaviour of our father. We are excessively kind to other people, not realising this is overcompensation against our wish to harm them. These thoughts are unbearable, so we repress them. But repression is nearly always incomplete: By taking these strange phenomena seriously, we can be led back to our unconscious desires. Making this kind of connection can hardly ever happen through armchair introspection, and that is why Freud had to invent a new technique to access the unconscious. The patient would lie on a couch and "free associate". As they said anything that came to mind, repetitive motifs would emerge, and little details would surface that allowed connections to be made. Repressed ideas seeking representation would use the most inconspicuous trivia to smuggle themselves past our psychological censorship. With dreams, for example, it is often the tiniest, seemingly trivial details that turn out to have the greatest significance. Psychoanalysis was thus a strange kind of conversation. Where many other therapies offered a straight face-to-face chat, with advice and guidance, here was something else. Freud compared it with a train ticket - an access to the unconscious - which we can either use or discard. Yet it became clear to Freud and his colleagues that there is much more to the psyche than what we repress. The id, for example, was made up of drives that never fully became part of the unconscious. Later analysts explored those areas of our psychological life that were buried even deeper than the repressed. Some material, they thought, could never be accessed through ideas or images, yet caused us the most intense suffering and misery. Its effects could be seen in problems such as drug addictions and alcoholism. The challenge for them was to find new techniques to engage with this lost part of our psyche. Beyond Freud Distancing himself from Freud, Carl Jung felt that there had been too much emphasis on personal history at the expense of collective human history. If you talk to your analyst about your mother, it is not simply your own mother but also a representation at an unconscious level of everything we understand by "mother". Jung called these universal forms "archetypes" and believed that we can never know them directly. He encouraged the study of myth, folklore, religion and dreaming to learn more about archetypes, and he saw therapy as involving an organic process of self-realisation he termed "individuation". Later analysts such as Jacques Lacan emphasised not only symbolic forms but their absence. For them, it was the non-existence of archetypes that gave rise to human invention, creativity and neurosis. Since there was no archetype of birth or death, the child must invent solutions for him

or herself. As psychoanalysis became part of popular culture, the analyst was often pictured as a kind of detective: Yet Freud recognised that things were hardly so simple. Human beings tend to cling to their symptoms and suffering and are usually loth to give them up. There is a powerful pull to self-destruction, a kind of masochism and pleasure in pain that Freud called the "death drive. Melanie Klein believed that the unconscious was formed from a complex set of processes of introjection and projection, while Lacan thought that it was created through speech, the words that are imposed on us in our childhood. We act out scripts without knowing it, while at the same time a crucial area of our mental life is governed by an unrepresentable and unbearable domain that we only ever encounter fleetingly: For Lacan, the analyst knows very little: Jungian analysis and the new relational psychoanalysis are also flourishing. Gaining truth Despite more than years of research into the unconscious, it is still an unpalatable idea to most people. The idea that we might not know what we are thinking and feeling is too big a blow to our narcissism. We like to believe that we are in control of our lives, and psychoanalytic ideas still arouse the greatest resistance. It will mean becoming less familiar with ourselves, and questioning the false rationalisations that we have lived by. It may deliver what Freud called "a gain of truth", yet this will be the result of a long and painstaking work. Analysis lasts a long time, and involves both the acquisition of a certain knowledge and a recognition of what cannot be known: Recognising uncertainty and incompleteness can allow us to live more authentically and creatively. We might start to follow our real interests rather than those we have adopted out of fear or to please others. We might also realise the futility of trying to control those around us, and give them the space we have deprived them of, allowing our relationships to develop and grow. But if analysis can help us along these paths, it almost never results in peace and harmony: He is a member of the Centre for Freudian Analysis and Research cfar. Mourning, Melancholia and Depression. For further information visit his website [darianleader](#). The "shadow self", as he called it, is one aspect of our unconscious - the instinctive part of our psyche that we try to repress. It represents the direct opposite of our "persona" - the public face we like to present to the world. Our shadow will possess qualities that we might find distasteful, or threatening. If we have been raised to believe in the importance of good manners and acceptance, our shadow self may be rude and intolerant. For the most part, our shadow self rarely surfaces, but we may find that it emerges when we feel threatened or stressed - and some therapists believe it can be useful to embrace it. You may not like to own up to a long-hidden aggressive side, for example, but there could be an occasion when it saves you from harm.

Chapter 5 : Psychoanalysis: Freud's theory and the ideas that have followed | Life and style | The Guardian

Find industry contacts & talent representation. Access in-development titles not available on IMDb. Get the latest news from leading industry trades.

Chapter 6 : 3 Ways to Deal with Fear of the Unknown - wikiHow

It looks like we don't have any Quotes for this title yet. Be the first to contribute! Just click the "Edit page" button at the bottom of the page or learn more in the Quotes submission guide.

Chapter 7 : The Genealogy of Morals/Preface - Wikisource, the free online library

Unleashing Our Unknown Selves begins with a critique of central paradigms in contemporary social science and ends with a provocative new theory of psychosexual development. Dr. Dr. Morrow brilliantly demonstrates why men are just as damaged as women by our present patriarchal sex/gender system.

Chapter 8 : Our Selves Unknown () - Quotes - IMDb

BEYOND OUR SELVES is a spiritual adventure story, covering a rich variety of subjects from Catherine Marshall's childhood with her beloved parents to the influence of her famous husband, Peter Marshall.

Chapter 9 : Our selves unknown an autobiography (Book,) [blog.quintoapp.com]

Why We Fear the Unknown We are quick to judge, fear and even hate the unknown. we can be conditioned to fear or discriminate against those who differ from ourselves by characteristics as.