



NOVE PERSPEKTIVE V
 HUMANISTIKI IN DRUŽBOSLOVJU
 NEW PERSPECTIVES IN HUMANITIES
 AND SOCIAL SCIENCES

CALL FOR PAPERS / PHILOSOPHY and PSYCHOANALYSIS PANEL

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The subject may be named, diagnosed, classified, or recognized in ways that produce coherence for a social, clinical, institutional, political, or disciplinary order, while leaving something absent, displaced, or unresolved in lived subjectivity. The track examines this tension at the point where ontological status, epistemic framing, symbolic representation, and assigned identity diverge from lived subjectivity, yet continue to produce operational coherence across otherwise contradictory orders. Psychoanalysis and philosophy offer tools for reading that absence: not as simple lack, but as a structuring tension that returns through symptom, fantasy, repetition, anxiety, refusal, breakdown, or creative response. In Lacanian terms, this may involve the relation between the Imaginary, the Symbolic, and the Real; in philosophical terms, it may involve questions of being, knowledge, recognition, representation, embodiment, and power.

The panel asks how external frames assign identity, how subjects become attached to or stabilized through those re-assignments, and how such stabilization may also reproduce alienation. What appears as an outlier to normalized or self-referential systems may instead mark the pressure of contradictory identity assignments on lived subjectivity. A placeholder identity may become coherent enough to function within regulatory frameworks, yet unable to resolve the absence between lived experience and external demand. This opens the panel to analyses of subjectivity under recursive logics of classification, normalization, and objectification, especially where technoscientific, institutional, or clinical systems convert instability into new objects of interpretation, feedback, management, or control.

We welcome contributions that treat interruption, fracture, hesitation, failed continuity, silence, repetition, displacement, or illegibility as analytical openings into subject formation. A rupture may appear in speech, body, memory, diagnosis, institutional role, political order, philosophical argument, or clinical encounter. Such ruptures may expose how the subject becomes the site where external contradiction is displaced.

The methodological question is therefore also ethical and material: how can researchers, clinicians, and theorists study destabilized subjectivity without reproducing the objectifying procedures through which the subject is already named? How long can such conversions hold before the burden of displaced contradiction is transferred to bodies, environments, and living systems that cannot speak within, or be repaired by, the classifications imposed on them?

Possible topics include, but are not limited to:

- subject, subjectivity, and the limits of objectivity;
- psychoanalysis, philosophy, and the disputed status of the subject;
- class struggle, ideology, and political subject formation;
- the body as a transition site between knowledge, identity, and objectivity;
- vulnerable bodies, mirrored bodies, and intersubjective formation;
- crisis, anxiety, burnout, fantasy, and symptom formation;
- creativity, psychobiography, life history, and destabilized subjectivity;
- non-belonging, liminality, and unstable identity;
- empty signifiers and the reassignment of meaning;
- AI, automated identity, surveillance, and technological objectification;
- ecological anxiety, material dependency, and the psychic mediation of environmental crisis;
- reification, objectification, and hyperobjectification;
- interfaces between philosophy, psychoanalysis, psychology, humanities, and social sciences.

The panel welcomes doctoral researchers, early-career researchers, established scholars, and artist-researchers whose work can contribute to a written interdisciplinary discussion. Selected conference contributions may be considered for a planned 2028 thematic issue journal.