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Subjectivity Theories Of The Self

The concern with the self, with our subjectivity, is the main point of reference in modern Western societies. This work explores how notions of subjectivity have developed over the 20th century, analyzing the work of modern and postmodern theorists such as Freud, Foucault,

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and Haraway.

Subjectivity: Theories of the Self from Freud to Haraway ...

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

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Subjectivity: Theories of the Self from Freud to Haraway ...

Nick Mansfield explores how our notions of subjectivity have developed over the past century. Analyzing the work of key modern and postmodern theorists such as Freud, Foucault, Nietzsche, Lacan, Kristeva, Deleuze and Guattari, and Haraway, he shows how subjectivity is central to debates in contemporary culture, including gender, sexuality, ethnicity, postmodernism, and technology.

Subjectivity: Theories of the Self from Freud to Haraway ...

A relatively short book on a vast area of knowledge. Its critical approach is a gender sensitive

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one, which makes it engaging for me. It's worth reading. Imho, the book can be defined as "the critiques of theories of the self", not just plain introduction to the theories of subjectivity.

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While this is not the place to develop all the important interventions in theories of the subject (cf. Mansfield, 2000), it is important to recognize that for governmentality scholars, the ideas of...

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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 articulate d account of the complex enigma of the self, without ...

Subjectivity: Theories of the self from Freud to Haraway ...

The self-model is the central concept in the theory of consciousness called the self-model theory of subjectivity. This concept comprises experiences of ownership, of first person perspective, and of a long-term unity of beliefs and attitudes. These features are instantiated in the prefrontal cortex. This theory is an interdisciplinary approach to understanding and explaining the phenomenology of consciousness and the self. This theory has two core contents, the phenomenal self-model and the phe

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Self model - Wikipedia

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Abstract In this chapter, the author analyzes Foucault's conception of subjectivity and his history of technologies of the self, the collections of practices by which subjectivity constitutes...

(PDF) Foucault, Subjectivity, and Technologies of the Self

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Nick Mansfield explores how our notions of subjectivity have developed over the past century. Analyzing the work of key modern and postmodern theorists such as Freud, Foucault, Nietzsche, Lacan, Kristeva, Deleuze and Guattari, and Haraway, he shows how subjectivity is central to debates in contemporary culture, including gender, sexuality, ethnicity, postmodernism, and technology.

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A subject is a being who has a unique consciousness and/or unique personal experiences, or an entity that has a relationship with another entity that exists outside itself. A subject is an observer and an object is a thing observed. This concept is especially important in Continental philosophy, where 'the subject' is a central term in debates over the nature of the self. The nature of the subject is also central in debates over the nature of subjective experience within the Anglo-American tradi

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In postmodernist theory, subjectivity means to take the perspective of the individual self, rather than some neutral, objective, perspective, from outside the self's experience. Feminist theory

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takes note that in much of the writing about history, philosophy and psychology, the male experience is usually the focus. A women's history approach to history takes seriously the selves of individual women, and their lived experience, not just as linked to the experience of males.

What Is Subjectivity in Women's History and Gender Studies?

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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.

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

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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 articulate 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 such student introductions for some time to come. Julian Wolfreys, University of Florida Nick Mansfield is Senior Lecturer in the Department of Critical and Cultural Studies at Macquarie University. He is co-author of *Cultural Studies and the New Humanities* (Oxford 1997) and author of *Masochism: The art of power* (Praeger 1997).

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

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humanities 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.

Self and Subjectivity is a collection of seminal essays with commentary that traces the development of conceptions of 'self' and 'subjectivity' in European and Anglo-American philosophical traditions, including feminist scholarship, from Descartes to the present.

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.

As a discipline, psychoanalysis began at the interface of mind and brain and has always been about those most basic questions of biology and psychology: loving, hating, what brings us

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together as lovers, parents, and friends and what pulls us apart in conflict and hatred. These are the enduring mysteries of life and especially of early development-how young children learn the language of the social world with its intertwined biological, genetic, and experiential roots and how infants translate thousands of intimate moments with their parents into a genuine, intuitive, emotional connection to other persons. Basic developmental neuroscience and psychology has also of late turned to these basic questions of affiliation: of how it is that as humans our most basic concerns are about finding, establishing, preserving, and mourning our relationships. These areas in broad strokes are the substance of mind and brain, and the last decade has brought much new science to the biology of attachment, love, and aggression.

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.

The first book in English to elucidate the central issues in Fichte's work.

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*

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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 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.

Based on a careful study of his unpublished manuscripts as well as his published work, this book explores Peirce's general theory of signs and the way in which Peirce himself used this theory to understand subjectivity. Peirce's views are presented, not only in reference to important historical (James, Saussure) and contemporary (Eco, Kristeva) figures, but also in

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reference to some of the central controversies regarding signs. Colapietro adopts as a strategy of interpretation Peirce's own view that ideas become clarified only in the course of debate.

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 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

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