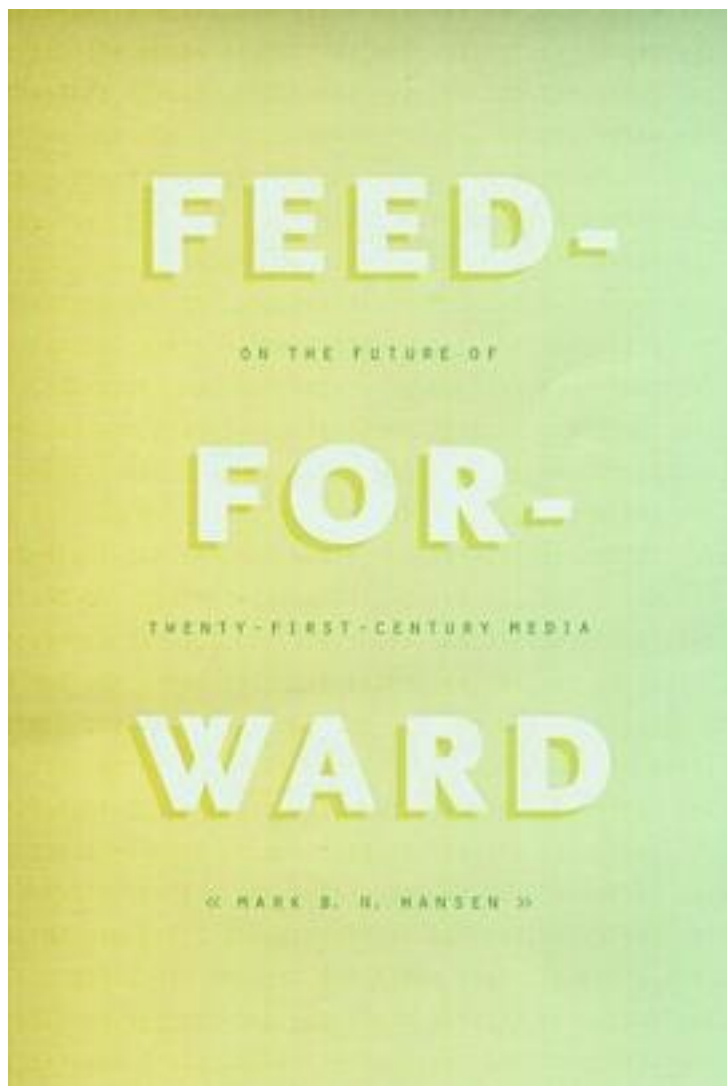


Feed-Forward



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著者:Mark B. N. Hansen

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Even as media in myriad forms increasingly saturate our lives, we nonetheless tend to describe our relationship to it in terms from the twentieth century: we are consumers of media, choosing to engage with it. In *Feed-Forward*, Mark B. N. Hansen shows just how outmoded that way of thinking is: media is no longer separate from us but has become an inescapable part of our very experience of the world.

Drawing on the speculative empiricism of philosopher Alfred North Whitehead, Hansen reveals how new media call into play elements of sensibility that greatly affect human selfhood without in any way belonging to the human. From social media to data-mining to new sensor technologies, media in the twenty-first century work largely outside the realm of perceptual consciousness, yet at the same time inflect our every sensation. Understanding that paradox, Hansen shows, offers us a chance to put forward a radically new vision of human becoming, one that enables us to reground the human in a non-anthropocentric view of the world and our experience in it.

作者介绍:

Mark B. N. Hansen is professor of literature and media arts and sciences at Duke University, coeditor of *Critical Terms for Media Studies*, and the author of three books, including *Bodies in Code: Interfaces with New Media*.

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评论

怀特海似乎低估了他关于超体的理论:因为他几乎只贯注于现实体合生阶段中的主体性合一,而未能为他的过程本体论发展出环境上的维度 (environmental dimension)。怀特海未能发现实体在客体化之后依然能保持其主体的力量,其通过客体形式从走向合生的狭窄主观导向中解放出来。客体化了的现实体,如之前一样,被释放回已定世界之中,而扮演着超体的角色;在此时,随着其完满的本体力,它们被理解为没有主观导向的主体,或可更好地说,“不带主观的主体” (subjectivities without subjects)。寻找寻找胡塞尔后现象学与怀特海之间的通路。

这本书从精神现象学的角度来理解21世纪的新媒体，也算是很好的角度。无奈作者真是很啰嗦，很多观点不停地在重复。而且本书的核心概念21st-century media，作者只是不停地在描述它是怎样的，可我真的不晓得它到底指的是那些media。

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