

**Ryerson University Philosophy**  
**Area Reading Exam**  
***Perception, Embodiment, and the Prosthetic Power of Technology***  
Prof. K. Maclaren  
Summer 2018

The aim of this ARE is to provide you with an opportunity for careful, rigorous and informed independent study of some seminal readings that lay the groundwork for a project on perception, embodiment, and the prosthetic power of technology. It will allow for the exploration of questions like “in what sense might technology function as a kind of prosthetic, which opens up new realms of experience?”; “how must the body be conceived, given the prosthetic powers of technology?”; “what is the nature of sensation, and what does it teach us about the body and being, more generally?”; “what is the nature of auditory sensation and music, what distinguish them from vision and the visual, and what do they reveal about the nature of being and embodiment?”; The readings are roughly equivalent, in quantity, to what would be provided in a graduate level course.

To fulfil this ARE, you must:

1. **Consult with your ARE Supervisor at the end of every ‘unit’ about the readings.** At the end of each “unit” we should meet to talk. I will make myself available on these days: June 6, June 27, and July 31. This can be done in person, or by skype.
2. **Respond to the Focus Questions:** Where possible, I have put in questions to focus the readings. You should know the answers to all these questions by the end of your reading for that section [a section consists in all readings within a cell of the table]. But you should also write a short reflection at the end of each section, in which you address one or two of these questions directly, and elaborate, through further reflection, questions or implications that especially interest you. The written part handed in for each section should be about 1 page single spaced. The aim is to help you articulate and digest your own understanding of the readings, and to help you think further about the issues in question. Your answers will also serve as a basis for conversations with me during our meetings. You are to submit these answers to me at least two days before the relevant meeting.
3. **Keep notes about how these ideas might be relevant to your Major Research Paper.** If there are aspects of the readings that especially interest you (beyond what is put into your answers to the focus questions), or into which you would like to inquire further, make note of them. Take note, also, of further readings you want to do. We can then talk about all this when we meet, and you may want to pursue those other readings after the ARE.
4. **Write one final paper (750-1500 words) on key ideas from this ARE that are relevant to your Major Research Paper:** This is a chance to synthesize what you’ve been studying, and to start to reflect upon how you might build upon the ARE for your MRP. The paper should defend a thesis that you have developed out of your reflection on these readings; and it should defend it in part by explicating the ideas drawn from the readings that have served as the building blocks for your thesis. This paper may (after being revised and/or added to) serve as your fall “prospectus” for the MRP. If you decide not to do an MRP in this area, then simply write a final paper that defends a thesis developed out of your reflection on these readings. This final paper must be submitted by **[I need to check this] August 15<sup>th</sup>** in order to pass your ARE.

A note about texts:

- There are two translations of Heidegger’s *Being and Time*. Both are worth looking at; each has its advantages and disadvantages. I have quoted the Macquarrie and Robinson translation below, and that’s the one I recommend working most closely with. In case you use the other translation, however, I have used the marginal pagination (e.g., H67—you can see these numbers in the margins of either translation).

- There are also two translations of Merleau-Ponty's *Phenomenology of Perception*. Here, too, both are worth looking at; each has its advantages and disadvantages. I recommend getting the Landes translation, mostly because it puts in the subheadings, and these are very helpful to understanding the text.

Reading List and Schedule:

Week	Core Readings (Required)	Secondary Readings (Recommended)	Focus Questions:
<i>Heidegger: Equipment, Readiness to Hand, and the Question of Being</i>			
1	<ul style="list-style-type: none"> <li>• The question of being, and the being who asks it: Heidegger, <i>Being and Time</i>: §3-4, 7, 9 (28pp.).</li> </ul>	<ul style="list-style-type: none"> <li>• Dreyfus, <i>Being in the World</i>, chs. 1 and 2</li> </ul>	<ul style="list-style-type: none"> <li>• Why, in investigating the question of being, must we turn to Dasein (human being)? (NB: "<i>Being</i>" is that which is an issue for every such entity [Dasein]" [H])</li> <li>• In what sense is phenomenology a turning "to the things themselves"?</li> <li>• Why is it that "<i>only as phenomenology is ontology possible</i>"? (H)</li> </ul>
2	<ul style="list-style-type: none"> <li>• Being-in-the-world: the nature of the world, and rethinking the subject's relation to it: Heidegger, <i>Being and Time</i>: §12, 15-18, 22-24 (~42pp.). [§§5, 16 and 18 are probably the most important]</li> </ul>	<ul style="list-style-type: none"> <li>• Dreyfus, <i>Being in the World</i>, ch.4 especially, but also chs.3 and 5-7</li> </ul>	<ul style="list-style-type: none"> <li>• What does it mean to say that Dasein is "being in the world"?</li> <li>• Explain readiness-to-hand (this characterizes "equipment" and is referred to by Dreyfus as the available), and how it is different from presence-at-hand (or what Dreyfus calls the occurrent). (NB: "The kind of dealing with is closest to us is as we have shown, not a bare perceptual cognition, but rather that kind of concern which manipulates things and puts them to</li> </ul>

			use; and this has its own kind of 'knowledge'"(H67))
<b>Week</b>	<b>Core Readings (Required)</b>	<b>Secondary Readings (Recommended)</b>	<b>Focus Questions:</b>
<b>Merleau-Ponty: Embodiment, Protheses, and the Acquisition of New Worlds</b>			
3	<ul style="list-style-type: none"> <li>Merleau-Ponty, in <i>Phenomenology of Perception</i> : "The Spatiality of One's Own Body and Motricity," sections a, j, k, l, m; and "The Synthesis of One's Own Body" (~24pp.)</li> <li>Ihde, pp.29-30, and chs.3 and 4 in <i>Technology and the Lifeworld</i>, Indiana University Press, 1990.</li> </ul>	<ul style="list-style-type: none"> <li>Shaun Gallagher, "Body image and body schema: A conceptual clarification," <i>Journal of Mind and Behaviour</i> 7 (4):541-554 (1986)</li> <li>[empirical reflections:] Craig Murray, "Embodiment and Prosthetics" in <i>Psychoprosthetics</i>, edited by Gallagher, Desmond, MacLachlan, Springer, 2008.</li> </ul>	<ul style="list-style-type: none"> <li>Explain what it means to say that the body schema is "a manner of expressing that my body is in and toward the world" (103).</li> <li>Explain what it means to say that the body is not in space, but inhabits space (140).</li> <li>With reference to the woman and her hat, driving a car, or the expert organist, explain what it means to say that "the acquisition of the habit is...the motor grasping of a motor signification" (144).</li> <li>Explain what it means to say that "perceptual habit is the acquisition of a world" (153)</li> <li>What, according to Ihde, is the distinction between macro- and micro-perception, and how are they interrelated?</li> <li>What role does Ihde argue technology plays in the history of science and scientific advances?</li> </ul>
Meet with Kym on June 6			

*Phenomenologies of Music, Sound, and the Lifeworld*

4-6	<ul style="list-style-type: none"> <li>• Don Ihde, <i>Listening and Voice: Phenomenologies of Sound</i>, SUNY Press, 2007, Parts I, II, and VI</li> <li>• Krueger, “Music as Affective Scaffolding” [<a href="https://www.academia.edu/35413005/Music_as_Affective_Scaffolding">https://www.academia.edu/35413005/Music_as_Affective_Scaffolding</a>]</li> <li>• Krueger, “Affordances and the Musically Extended Mind” [<a href="https://www.academia.edu/5614795/Affordances_and_the_Musically_Extended_Mind">https://www.academia.edu/5614795/Affordances_and_the_Musically_Extended_Mind</a>]</li> <li>• Russon, “Chapter 1: Initiations: On Method” in <i>Bearing Witness to Epiphany</i></li> </ul>		
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Meet with Kym on June 27

Week	Core Readings (Required)	Secondary Readings (Recommended)	Focus Questions:
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*Sensation and Ontology*

7	<ul style="list-style-type: none"> <li>• Merleau-Ponty, “Part II, Ch.1: Sensing” in <i>Phenomenology of Perception</i> [38pp.]</li> </ul>	<ul style="list-style-type: none"> <li>• Wiskus, <i>The Rhythm of Thought</i>, chs. 7, 9, 10.</li> </ul>	TBA
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8	<ul style="list-style-type: none"> <li>• Merleau-Ponty, “Ch.4: The Intertwining—The Chiasm” in <i>The Visible and the Invisible</i></li> </ul>	<ul style="list-style-type: none"> <li>• Dillon, <i>Merleau-Ponty’s Ontology</i>, Ch.9</li> </ul>	TBA
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*Cyborgs: Rethinking Embodiment and Politics*

9	<ul style="list-style-type: none"> <li>• Haraway, “A Cyborg Manifesto: Science, Technology, and Socialist Feminism in the Late Twentieth Century,” in <i>Simians, Cyborgs and Women: The Reinvention of Nature</i> (New York; Routledge, 1991), pp.149-181</li> </ul>		<ul style="list-style-type: none"> <li>• TBA</li> </ul>
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Meet with Kym on July 31