Notice of the Final Oral Examination
for the Degree of Master of Arts

of

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BA (University of Victoria, 2021)

"The Technological Appropriation of Time"

Department of Sociology

Thursday, May 4, 2023
11:00 A.M.
Cornett Building
Room A317

<u>Supervisory Committee:</u>
Dr. Peyman Vahabzadeh, Department of Sociology, University of Victoria (Supervisor)
Dr. Steve Garlick, Department of Sociology, UVic (Unit Member)
Dr. Nina Belmonte, Department of Philosophy, UVic (Non-unit Member)

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<u>Chair of Oral Examination:</u>
Prof. Michael Eby, School of Earth and Ocean Sciences , UVic

Abstract

According to Martin Heidegger, the essence of modern technology (*ge-stell*) is a way of revealing beings through a challenging-forth—that is, by having humans engage with nature in a reductive, technologically-mediated way. This thesis builds on this phenomenological understanding of being by extending the concept of the "challenging-forth" to include *time* and *temporality*. A close inspection shows that technology is predicated upon *denying the amount of time taken to enact the challenging-forth* in production. Technological logic reproduces itself through each instantiation of the challenging-forth, and this is what constitutes *progress*. In our age, technological logic is *universal*, meaning that it is true for *all* beings. Technology's *totalitarian* reach reduces everything that the human can *say*, *think*, and *do* into a technological purview. This is what I seek to investigate in asking the following research question: *How does technology reproduce itself through the human*? This question, among others, constitutes the thrust of this thesis, which suggests that technology enforces a primordial *way-to-be* for the human, characterized by the manner of *continuous running along*, *busyness*, and the heightened *concern* for *time*. Technology brings us into close relations with time such that our temporality is *structured* in concert with gadgetry and other means, which has noteworthy consequences for the *phenomenological experience* of everyday life. Our *concern* with time is the residue of a technological logic that has enveloped the human—we have inherited this obsession in virtue of our *thrownness* into this age. Finally, this thesis poses the question: *how can we let time be*? We must disembark from technologically mediated *concerns* by learning how to let go of our obsession with time. The significance of this thesis is twofold. First, because it offers an initial, novel extension to Heidegger's phenomenology; second, this analysis forces the attentive reader to *slow down* and observe the patterns of technology unfolding all around them. The multi-pronged approach of this thesis will serve as a benchmark for coming to grips with the bustling pace of life in the technological age.

Key Terms: technology, temporality, challenging-forth, revealing, nature, time, anti-humanism, letting-be, everyday life.