

**Don ihde pdf**

**I'm not robot!**

Husserl's Missing Technologies looks at the early-twentieth-century "classical" phenomenology of Edmund Husserl, both in the light of the philosophy of science of his time, and retrospectively at his philosophy from a contemporary "postphenomenology." Of central interest are his infrequent comments upon technologies and especially scientific instruments such as the telescope and microscope. Together with his analysis of Husserl, Don Ihde ventures through the recent history of technologies of science, reading and writing, and science praxis, calling for modifications to phenomenology by converging it with pragmatism. This fruitful hybridization emphasizes human-technology interrelationships, the role of embodiment and bodily skills, and the inherent multistability of technologies. In a radical argument, Ihde contends that philosophies, in the same way that various technologies contain an ever-shortening obsolescence, ought to have contingent use-lives. Distinguished Professor Ph.D. Boston University, 1964 Harriman Hall 221 Stony Brook University/Stony Brook, NY 11794-3750Tel: (631) 632-7575 dhdhe@notes.cc.stonybrook.edu Areas of Specialization Interests develop around both philosophy of science and technology, with special recent interests in imaging technologies. In addition, work on intercultural perception and plural cultural patterns form part of the research interest. Don Ihde's career has encompassed three emphases. Early in his career, he undertook original studies in phenomenology, notably in the works Listening and Voice, Experimental Phenomenology, and more recently in Postphenomenology (Northwestern University Press, 1973). He has also been a North American pioneer in the philosophy of technology, publishing the widely recognized *Technics and Praxis* and *Technology and the Lifeworld*. More recently, he has turned to science studies or "technoscience." In these areas, his works *Instrumental Realism* (Indiana University Press, 1991), *Expanding Hermeneutics: Visualism in Science, and Bodies in Technology* are prominent. Ihde is researching imaging technologies and epistemology. He is active internationally and regularly gives doctoral seminars in several European countries. He directs the Technoscience Research Group and the Technoscience Research Seminar at the University. *Postphenomenology: A Critical Companion to Ihde* (SUNY Press, 2006), contains essays concerning Ihde's work by nineteen prominent scholars has also been recently published. *Selected Publications* Postphenomenology: Essays in the Postmodern Context, Northwestern, 1973. *Instrumental Realism: The Interface between Philosophy of Science and Philosophy of Technology*, Indiana, 1991. "How Could We Ever Believe Science is not Political?" Interview with Don Ihde "If Phenomenology is an Albatross, is Postphenomenology Possible?" "Whole Earth Measurements" "Why Not Science Critics?" "Expanding Hermeneutics" Professor Ihde's Philosophical Portraits, February 14, 2012 Podziel się opinią Brak opisu tego produktu... Essays in Ancient Philosophy Napisz recenzję lub krótką opinię o Bodies In Technology. Twoja ocena i nawet kilka słów będzie pomocne innym klientom. Heidegger is the only thinker of his generation whose philosophy of technology is still widely read today. In it, he made three basic claims. First, he asserted that the essence of technology is not technological—that technology is not a neutral instrumentality. Second, he claimed that there is a qualitative difference between modern and traditional technologies. Third and most interestingly, he claimed that technology is a metaphysical perspective, a paradigmatic view of the whole of nature. Although Martin Heidegger remains recognized as a founder of the philosophy of technology, in the last sixty years a whole new world of technologies has appeared—bio-, nano-, info-, and imaging. With technology, time moves fast. Does philosophical time move, too? How adequate is Heidegger's thinking now for understanding today's technological advances? After an extensive Introduction that places Heidegger within the thinking about technology typical of his time, the author, a prominent philosopher of technology, reexamines Heidegger's positions from multiple perspectives—historical, pragmatic, anti-Romantic and postphenomenological. His critiques invert Heidegger's essentialist and phenomenologically analyze Heidegger's favored and disfavored technologies. In conclusion, he undertakes a concrete analysis of the technologies Heidegger used to produce his writing and discovers heretofore undiscussed and ironic results. Overall, the book not only serves as an excellent introduction Heidegger's philosophy of technology and a corrective in outlining its limitations, it indicates a postphenomenological counter-strategy for technological analysis, one that would look at the production of technology in practice, based on observing its forms of embodied activity. Don Ihde and four relations In this article we will take a closer look at the four different relations distinguished by Don Ihde. What role does technology play in everyday human experience? How do technological artefacts affect people's existence and their relation with the world? And how do technological instruments produce and transform human knowledge? These are the central questions in Don Ihde's philosophy of technology. Ihde, who was born in 1934, develops a new perspective on technology: a perspective that wants to get closer into contact with concrete technologies. Classical philosophy of technology tended to reify 'Technology', treating it as a monolithic force. Ihde, by contrast, shuns general pronouncements about 'Technology,' fearing to lose contact with the role concrete technologies play in our culture and in people's everyday lives. He sets himself the task of exploring this very role of technologies. Human-technology relations At the heart of Don Ihde's post-phenomenological approach to technology is an analysis of various types of relations between human beings, technologies, and the world. Ihde investigated in which ways technologies play a role in human-world relations, ranging from being 'embodied' and being 'read', to being 'interacted with' and being at the 'background'. Embodiment relations In embodiment relations, technologies form a unity with a human being, and this unity is directed at the world: we speak with other people through the phone, rather than speaking to the phone itself, and we look through a microscope rather than at it. Ihde schematises this relation as: (human – technology) → world. Hermeneutic relations Hermeneutic relations, as Ihde calls them, are relations in which human beings read how technologies represent the world, like an MRI scan that represents brain activity, or the beeping of a metal detector that represents the presence of metal. Here, technologies form a unity with the world, rather than with the human being using it: humans are directed at the ways in which technologies represent the world. Schematically: human → (technology – world). In a third type of human-technology-world relations, which Ihde calls the alterity relation, human beings interact with technologies, with the world at the background of this interaction. Examples are human-robot interactions, getting money from an ATM, or operating a machine. In fact, this relation can be seen as a central domain of Interaction Design. It can be schematised as human → technology (world). Fourth, Ihde distinguishes the background relation, in which technologies are the context for human experiences and actions. The sounds of air conditioners and fridges, the warm air from heating installations, the notification sounds from cell phones during a conversation – in all of these examples, technologies are a context for human existence, rather than being experienced themselves. Schematically: human (technology / world). It might be tempting to see mediation as a process in which a transformation occurs of the manner in which a human subject experiences a world of objects – in other words, as a process between a fixed subject and a fixed object, in which only the manner in which the object is experienced by the subject is affected. Yet, from a phenomenological point of view this is not what is happening in technical mediation. The relation between subject and object always precedes subject and object themselves; they are constituted in their interrelation. This notion of mutual constitution must be borne in mind when considering Ihde's discussion of the various relations between humans and artefacts. Mediation does not simply take place between a subject and an object, but rather co-shapes subjectivity and objectivity. Humans and the world they experience are the products of technical mediation, and not just the poles between which the mediation plays itself out. Multistability The insight that technologies are indissolubly linked with humans-in-culture implies that technologies have no 'essence'; they are only what they are in their use. Ihde names this ambiguity of technology 'multistability', and to clarify what this means he makes use of a perceptual example, the so-called Necker cube (fig. 1). When we look at this figure, we can see more than one thing. Sometimes we see a three-dimensional cube with the top surface and two side surfaces facing us, at other times a cube with the bottom surface and two side surfaces turned towards us. If we try, we can make what we see switch between the two cubes. We can also interpret the figure two-dimensionally and see it as an insect with six legs sitting in a six-sided cell of its web. Ihde uses this example to illustrate that different ways of seeing produce different figures. The figure allows multiple interpretations. What it 'really' is, remains undetermined. It is many things at once; it is 'stable' in multiple ways. Something similar, according to Ihde, is at work in the relation between culture and technology. As with the Necker cube, so with technologies – one cannot say in isolation what they 'really' are. Technologies are always technologies-in-use and this use context is part of a larger cultural context. This contextuality makes technologies multistable, in a parallel to the different possible ways of 'seeing' the Necker cube; the same artefact can have different meanings or identities in different contexts. The early development of the typewriter and of the telephone, are good examples here: while they were developed as equipment for the blind and hard of hearing, the context in which they actually functioned quickly redefined them as devices that were meaningful and useful for everyone. References Ihde, D. 1976. *Listening and Voice*. Athens: Ohio University Press. ———. 1979. *Technics and Praxis*. 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