

## **Extended Abstract:**

### **"Epiphylogenesis" as a Possibility of Temporal Experience**

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#### **I. The basic morphological analysis of three temporal experiences**

For phenomenological studies, "time" and its related concepts such as "temporality", "temporal awareness", and "temporal experience " have very prominent thematic values, and form distinctive categories of content in different thematic fields.

Husserl tries to explore "everything that exists as a temporality in a purely self-experience flow", and this is precisely the inevitable research path after the strict separation of the objective time of the world and the intrinsic time of the process of consciousness.<sup>[1]</sup> In comparison, Heidegger pointed out in his construction of the theory of existence, that temporality is the foundation of the true existence, and the structure of the unity of life includes all three temporal ekstases. In the study of the phenomenology of time, Held, based on the "periodical form of our life," distinguishes between "daily temporal experience" and "generational temporal experience". He thinks that the process of life is placed in a succession and sequence of generations. The wholeness of life is noticed, and the latter generation can truly surpass the former and become a "specific form of the true state."<sup>[2]</sup>

#### **II. "External" technology (advance) and the temporal experience of**

##### **Epiphylogenesis**

In Stiegler's thinking about temporality, the fundamental problem is the question of the technical origin of all time relations, in other words, the problem lies in the fact that life depends on the technological breakthrough, that is, time in the history of human evolution follows the occurrence of technology. Similarly to Husserl and Heidegger, the temporality of this time is still focused on the occurrence of "progress", but Stiegler expounded on Derrida's logic of "exoticity" of the tool and the tool of "externality". This is contrary to Heidegger's antithesis of everydayness and authenticity, and although Stiegler refuses Heidegger's terms of "who" and "what", the existing past, that is, Heidegger's "Historicity" may not be inseparable from technicality. Therefore, Heidegger's busy time measured by technology (watches and clocks) is not so different from the real one and we should be getting rid of the busy time.

Husserl's criticism of the "objective

time", Heidegger's so-called "everyday time" and the "daily time" identified by Heidegger as the opposite of true time are only "Technical times" which is not fully understood in the evolutionary domain of epiphylogenesis. Criticizing Heidegger on the basis of the priority judgment of "who" (being) transcending "what" (beings), whether or not time is lost in clocks, techniques, calculations, etc. is an escape from time experience rather than an experience of time. Stiegler tried to get rid of the tradition of technical metaphysics, and exemplified that in the form of technology-calculation in the actual sexual life, where "who" is only an observer of the "external" technology – to realize advancement in calculation and actuality, and to develop his own timeliness. Thus, this time-based development is portrayed as "mutualization" (reflection-shaping-shaping) between "who" and "what is": "Technological time is a kind of public time." It is in this public, common time, and in accordance with the unique possibilities of each of its reproductions, that it constitutes a time that is not 'private' but related to differentiation.”<sup>[3]</sup> You can talk about a kind of time experience called epiphylogenesis.

### **III. The future possibility of temporal experience of epiphylogenesis**

We did not only come to the present age to meet the temporal experience of epiphylogenesis, although it has always had different forms, but in the contemporary era, its predominance requires from us to transcend what's related to it. Heidegger's understanding of time in the era of basic existentialism denounced the significance of the clock as "what" and considered that its "measure" had no real relationship with time. However, the essence of the problem lies in today's "media", the "real-time" of the so-called "programming industry." The speed of dissemination of the information in current times and the fleeting moment of time of their existence have already surpassed the time used by the mind to give criticism and reflection. In other words, a kind of "non-temporality" is highlighted in the form of obscurity, which at present occupies the entire stage of time.

In this arena, information dissemination is instantaneous, there is no delayed communication, "the true speed of information is the speed of light," and information processing is also done in the form of real-time computing, which no longer requires "difference and repetition." At the same time, the past is almost completely preserved and can be extracted to the present moment. In Stiegler's view, "memory is oblivion," but the perfect memory loses its true "limitation of retention" and becomes non-memory, the-memory (God). Because of the loss of "limitation of retention", it is impossible for the memory itself to arise, and the temporal process cannot be discussed: "Whence the excess of degree in this exceptional phrase inscribed on the wall of time: no future.”<sup>[3]</sup>

This phenomenon was explained in detail in the Anthropocene by Stiegler: The industrialization of digital technology accelerated the process of "entropy increasing" and then pointed to the "dissolution of time", which became "an era without time", a pure generation that has no past and no future. The so-called "dissolution of time"

refers to the loss of time brought by the repeatability, real time and absence of digital, excess of information, network and other memory technologies in the background of memory industrialization, and the blurred boundary between the past, present and future of memory. "The emergence of a new kind of time object -- also nonlinear, discrete object, which is the result of hyper-video link technology", this hyperlink brings up the problem of authenticity of memory and the policy of memory, etc. However, in addition to the objectivity of the records of world affairs, the present technology also has the implication of creation. The direction of change pointed out by Stigler in the discussion of the relationship between inauthenticity and corroboration just reveals the complexity of the authenticity of memory in digital industrialization.

According to Stigler, digital technology has led to the emergence of a global mnemonic system, with databases and the Internet becoming a common place for both types of memory. In this place, "who" programs itself in its uncertainty, and the question of "who" is the question of memory policy; In this place, the sequential relationship between "who" and "what" is also uncertain, and it should even be said that it is a kind of uncertainty similar to the mutual constructive relationship between data and people generated by humans. If we say that sleep is the cover of everyday life experience, and death is the interruption of life experiences of the generations, then the demise of time may be the eradication (or even no end, because there is no end and process) of the human epoch of life experience, empty, of all forms of time experience. It can't be obtained again. It doesn't matter what you say or do.

### **References:**

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2. Held, Klaus. *Basic Concepts of Temporal Phenomenology*, trans. Shanghai: Shanghai Translation Publishing House, 2009.
3. Stiegler, Bernard. *Technics and Time, 1: the Fault of Epimetheus*, trans. Richard Beardsworth and George Collins. Stanford: Stanford University Press, 1998.
4. Heidegger, Martin. *Being and Time*, trans. J. Stambaugh. Albany, New York: State University of New York Press, 1996.