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APORIA

[*Ancient Greek: ἀπορία: “impasse, difficulty of passing, lack of resources, puzzlement”*) denotes in philosophy a philosophical puzzle or state of puzzlement and in rhetoric a rhetorically useful expression of doubt.] Wikipedia.

An exegesis presented in partial fulfilment of the requirements for the degree of Masters of
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Abstract

This exegesis is the result of my investigation into self-reference and paradox to reflect the difficulties I experience with dyslexia, in it I am describing and manifesting my own doubts and anxiety when confronted with the task of producing this text based document.

A circular discussion results, because to understand the problem one has to understand one's own thinking, this is the loop that the dyslexic is stuck within when confronted by the medium of written language. In it I question the notion of 'self' said to be socially constructed through language as a way to manifest 'affect' within video installation space.

What I have written about is the paradox of self-reference that exists within language that causes confusion between description of the world and the effect/affect of the infolding and out-folding of embodied experiences in space. When in the proximity of other bodies, objects, events, images and things.

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BACKGROUND

Since I was of school age I have always been anxious and struggled with the rigged structures of the academic environment because of my dyslexia. Specifically matching the symbolic text of written language to objects, concepts and events and arranging them into a meaningful structure that represents my thinking.

'The degree of heterography of a language is a factor in how difficult it is for person to learn to read that language, with highly heterographic orthographies being more difficult to learn than more homographic ones. Many people have espoused the point of view that the extreme heterographic nature of English is a disadvantage in several respects. These include, for example, Dr. Kiyoshi Makita writing in the July 1968 issue of the American Journal of Orthopsychiatry, who attributes the rarity of dyslexia amongst Japanese children to the fact that Japanese is highly homographic language.' (1)

My dyslexia has altered the way I think, perceive, construct and navigate meaning. In a world that is heavily reliant on written language for education, the dyslexic is immediately placed at a disadvantage from the moment they are exposed to a learning environment mediated by text.

'Studies have shown that dyslexia is genetic and can be passed down through families, but it is important to note that, although a genetic disorder, there is no specific locus in the brain for reading and writing. The human brain does have language centers (for spoken and gestural communication), but written language is a cultural artifact, and a very complex one requiring brain regions designed to recognize and name objects and to interpret written symbols as representations of language in rapid synchronization.' (2)

As a dyslexic I experience anxiety and stress, feeling that I am lacking something. I feel the guilt of not reaching the performance expectations of my social peer's in every situation that