

TÉCHNE, TECNICA, TECNOLOGIA a cura di Roberto Finelli e Pierluigi Marinucci

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p. 17, ROBERTO FINELLI, *La dottrina della verità senza la dottrina della città. Per una critica della teoria heideggeriana della tecnica*

Abstract: Martin Heidegger’s philosophy linked the question of “technique” with the reproposal, in modern terms, of the ancient and medieval category of Being. The purpose of this essay is to demonstrate 1) that the conception of Being as an absolute principle of reality belongs to a primitive and archaic stage of Greek philosophy, still profoundly influenced by a culture of magism and language; 2) that the principle of an ontology distorted by an inadequate philosophy of language cannot be proposed again as the basis of modern and contemporary philosophy; 3) that the development of what is *téchne* in ancient Greek philosophy and culture was linked precisely to the overcoming of Eleatism and metaphysics of Being.

Keywords: τέχνη; Heideggerian theory of the technique; primitive mentality; philosophy of language; Sophists; Plato; Aristotle.

p. 61, MARIANNINA FAILLA, *La téchne medica tra innovazione e anticipazione*

Abstract: The following words are not meant to be new, and after all they cannot be if we think that the new has “always an ancient heart”, as Carlo Levi wrote in one of his books, bringing out the Jewish meaning of memory as the formation of civil consciousness. If not new, they don’t give up innovative reflections on medical art and therefore on the *techne* addressed to the human being, understood as a psycho-physical complex and not as a body machine. We want to highlight the precious innovative and, at the same time, forerunner baggage of the Hippocratic school, going into the “ancient heart” of Hippocratic terms, that is, using their etymological genesis. The next pages will be notes, reflections justified by etymological research to give substance to the conviction that it is at the root of the terms that their semantic power is hidden.

Keywords: Hippocratic School; Medical Art; Health; Disease; Despotism; Kairòs; Epilepsy.

p. 77, MARTA LIBERTÀ DE BASTIANI, *La politica come téchne. Storia antica e pragmatismo politico nel Tacitismo e in Botero*

Abstract: In this paper I argue that, following Machiavellian tradition and theory of politics, the authors who may be labelled as Tacitists understand politics as a *téchne*, a set of governmental practices and techniques oriented towards the maintaining of political order. These practices, which compose the virtue of prudence, are defined through the consideration of historical experience as a theater, a stage where every political problem and its proper solution has already been shown. In Tacitists’ treatises, the historical facts, mainly excerpted from Tacitus and the history of the Roman Empire, are crystallized in largely stereotyped and constantly repeated quotes, references and examples. In Botero’s *Della Ragion di Stato*, we find the same features and purpose: his aim is to rationalize political

theory by giving advice to the ruler who intends to maintain its power; consequently, historical knowledge is crucial in order to provide the ruler with a set of techniques that help him face political instability. Since these writers lack of a consistent anthropology, thinking about politics as a “science” means nothing else for them than adopting a Baconian method: to face political reality successfully is crucial to collect and systematize historical data.
Keywords: Machiavelli; *Raison d'état*; Tacitism; Botero; Roman Historiography.

p. 101, NURIA SÁNCHEZ MADRID, *Una técnica verosímil para explorar el ánimo El pensamiento incosciente en las Lecciones sobre antropología de Kant*

Abstract: This paper aims at giving an account of Kant's treatment of unconscious representations in his *Lectures on Anthropology and Logic*, highlighting Kant's disavowal of a theoretical inquiry of this kind of representations of the mind and his claim of the existence of a pragmatic technique for addressing them. First I tackle Kant's misgivings against the hypothesis to cast light over the dark side of the mind, drawing as conclusion that the logical unity of apperception remains the unique path giving access to it. Second I give an appraisal of Kant's analysis of social intercourse and its normativity, pointing out that pragmatic rules are able to play with unconscious features of mind in a non-pathological manner. I draw as conclusion that social normativity fullfils a key role for giving a specific value to unconscious thought, as a development of Kant's critics against the attempts to metaphysically explore the field of unconsciousness. This claim helps to assess the scope that pragmatic anthropology possesses in his thought

Keywords: Kant; Anthropology; Unconsciousness; Human Being; Subject.

p. 136, MARCO COSTANTINI, *Il giudizio, la natura, la tecnica Frammenti di ricerca sulla filosofia critica di Kant*

Abstract: The contribution consists of some fragments that examine, within the Kantian critical texts, in particular within the *Kritik der reinen Vernunft* and the *Kritik der Urteilskraft*, three different types of judgment, the aesthetic, the artistic and the teleological, in the attempt to bring out the fundamental connection that the judgment in general tightens with a certain concept of nature and a certain concept of technique, which cannot be traced to the universal mechanism defined by the pure intellect.
Keywords: Kant; Judgment; Nature; Technique; Art; Supersensible; Teleology; Reflection.

p. 147, GUIDO FRISON, *The First and Modern Notion of Technology: from Linnaeus to Beckmann to Marx*

Abstract: The paper shows that the English language has great limitations in the treatment of the concept technology, and provides a rough but necessary taxonomy of the main uses of the term 'technology' in the present Anglo-Saxon debate on social sciences and humanities. Then, it shows the first steps of the modern notion of technology, which formerly referred to rhetoric and philology. Christian Wolff (1679- 1754) introduced the notion of *Technologia* (in Latin) with little success within a philosophical essay in 1728. The actual development of technology (*Technologie*) as an autonomous subject is due to the work of Johann Beckmann (1739-1811), and particularly to his seminal work *Anleitung zur Technologie* (*Direction for Technology*, 1777), which draws significantly on Linnaeus' work and the social requirements of Cameralism. Much time later, the notion of *Technologie* was taken up and re-elaborated by Karl Marx (1818-1883), inserted in the manuscripts preceding the *Capital*, and finally in the *Capital* (1867).

Keywords: Technology; *Technologie*; Linnaeus; Wolff; Beckmann; Marx; Critique of Technology.

p. 163, ANDREA CENGIA, *La tecnologia al servizio del capitale. La teoria marxiana della tecnologia alla luce dell'interpretazione di Raniero Panzieri*

Abstract: This paper is a part of a larger research included in my PhD dissertation. The main aim of the paper is to define an outline of a theory of technology as a part of a critique of political economy. The starting point is identified in the work of Raniero Panzieri, who in the early Sixties combines theoretical analysis of Marx's Capital with the factory investigation. Panzieri's research indicates the non-neutrality of Technology applied to production processes. Panzieri's conclusions lead to return to Marx theory. Starting from these conclusions the paper focuses on the marxian analysis on the Machines and Technology of Book I and Book III of Capital. This perspective allows us to understand the critique of political economy as an important tool for an immanent reading of capitalist technology. The result is a critical perspective that investigates production processes in a high technological content as a political issue.

Keywords: Technology; Progress; Critique of Political Economy; Marx; Panzieri.

p. 241, TERESA NUMERICO, *Intelligenza artificiale e algoritmi: datificazione, politica, epistemologia*

Abstract: The aim of the present paper is to show the evolution of the concept of Artificial Intelligence (AI) and of the different technical methods that progressively informed and organized this concept. The article presents a view of the evolution of such a notion: 1) with special regards to the social, political and epistemological consequences of the chosen technical solutions, 2) with special attention to the parallel transformation of the human intelligence concept. The recent major successes of AI are based on datification and availability of huge quantity of information relative to traces left behind by people online behaviours. Big Data methods together with machine learning algorithms have the purposes to interpret data and create pattern recognition methods that discover correlations between data series. Algorithms exploit such correlations, which are not precisely causation categories, in order to produce anticipations of future behaviours, inferring regularities and measuring probabilities grounded on past actions. Moreover algorithms work on the clusterization of people according to their activities and other personal characteristics, such as where they live, who their friends are, etc. The implicit foundation of data science is the induction principle, which 'guarantees' that the past will be similar to the future and that people that share some peculiarities tend to behave similarly in corresponding situations. It is an interpretative data organization, which is obtained via the datification of online traces and the implementation of adequate machine learning algorithms. The datification itself implies that data is cleaned and arranged in a form that the program can understand. The pretence of neutrality of such complex procedures blurs the activity of interpretation that is implicitly embedded in the system, by giving the allure of neutrality of measuring methods. The radical success of Big Data and machine learning algorithms invites to assign decisions responsibility to machines because they are the unique agents capable of managing the huge quantity of available data. It is more and more difficult to control the output of complex technical systems even when the results of the procedures impact human beings' lives. As Norbert Wiener already suggested, technical systems could exclude humans from feedback loops because they are too slow to catch up with the rhythm of the technical decision process. This is the first issue under discussion in the present paper. The second issue is that the machine, as Turing underlined, must only pretend to be intelligent enough to be able to take in inexperienced judges. If it is not possible to control the actions of the devices because they are too fast and complex to be explicitly understood – and the system is programmed to take in humans – how can we trust machines? The third issue regards technology as a socio-technical system that, differently from science does not aim at understanding the external world, but it is a medium, a representation and an intervention that orientates the world according to social and political criteria. It is necessary to ask who is in charge of the governance of such a system and which are the objectives of such a transformation. It is crucial then to delineate rules, powers and intentions that underline the design of the sociotechnical systems in order to choose democratically which of the methods are more favourable to the whole society.

Keywords: Artificial Intelligence; Algorithms; Data science; Big Data; Technology as politics; Turing Test; Cybernetics.

p. 273, CARMELO ALBANESE, *L'uomo senza dimensione. Viaggio intorno agli ossimori del "mondo digitale"*

Abstract: One-dimensional man of which Marcuse wrote is the ancestor of the contemporary digital man, who through the progressive loss of critical capacity is no longer anchored even to that single dimension which the author already indicated as the collapse of human rationality. In the seventies of the twentieth century, capitalism sought to overcome the resistance of public opinion in the face of technological productions functional to the war, formulating oxymorons that aspired to become customary terms: the "father of the H-bomb". In the absurd synthesis of terms attributable to spheres of opposite meanings, power magnified its strength and initiated a slow process of convincing individuals, who through clever propaganda actions, ended up deeming it capable of managing the absurd and abandoned themselves to its destructive policies. The mechanism identified by the German philosopher was the same used by religion to capture new faithful. Strong of the first successes, neoliberalism, allied with a technology turned to its service, after the crisis of socialism, in the nineties and up to our days, continued with the same strategy. Coining among others the oxymorons "virtual reality" and "artificial intelligence", he started another ten-year propaganda campaign, through which he was able not only to confirm the crushing of human thought on the only Marcusean dimension, but even to deprive the man of the last logical vertigo, letting him sink into the indistinct sea of the ephemeral potentialities of the computer and technological tools of the digital age.

Keywords: Oxymoron; Marcuse; Neoliberalism; Virtual Reality; Artificial Intelligence.

p. 286, ROBERTO FINELLI, PIERLUIGI MARINUCCI (a cura di), *Intervista a Gerhard Banse su Tecnica e Tecnologia*

Bionote: Gerhard Banse is President of the "Leibniz-Sozietät" (Berlin). He was a member of the *Karlsruher Institut für Technologie* and of the *Academy of Sciences of the German Democratic Republic*. He edited the entries *Technik e Technologie* of the *Wörterbuch zu den philosophischen Fragen der Naturwissenschaften* (Dietz Verlag, Berlin 1983). He is one of the most prominent researcher about Technology and its polysemous significance. Banse's scientific interest focuses, on the one hand, on the ecological, cultural and civil impact of technological innovation within the knowledge-based society and, on the other hand, on the history of technology. Among his publications, it is worth mentioning: *Philosophie und Technik* (in collaboration with Siegfried Wollgast), *Allgemeine Technologie. Vergangenheit, Gegenwart, Zukunft* (in collaboration with Ernst-Otto Reher), *Technik und Kultur. Bedingungs- und Beeinflussungsverhältnisse*.

Varia

p. 291, VASANT KAIWAR, *The Politics of (Postcolonial) History: the case of Provincializing Europe*

Abstract: The critique of what is called postcolonial-studies in the Anglophone metropolitan academy that is elaborated in this paper, takes place via a detailed engagement with one of its most important recent texts, Dipesh Chakrabarty's *Provincializing Europe: Postcolonial Thought and Historical Difference* (2000). It is intended to enable fresh critical thinking about the claims of postcolonial-studies to represent a subversive approach to history, politics, etc. It also engages the claims of postcolonial-studies regarding the limits of Eurocentrism, i.e. the tendency to view world history through the lens of European developments. The essay is only incidentally about India, or indeed about Asia. It is more about the ways in which the gravitational sphere of the metropolitan, particularly US/UK, academy has significantly affected, even skewed, critical thought from the margins. *Provincializing Europe* derives its inspiration from the work of the Indian Subaltern-Studies historical collective, of which Chakrabarty was a founding member¹. Subaltern-Studies began life as an attempt to correct the bureaucratic, stifling conformism of the Stalinist parties. Its intention was to bring history, culture, the actual lived textures of life in a country like India to speak to the potentialities and, indeed, limitations of strategies of mobilization, revolutionary politics, etc, of the political parties in question. The result, judging by the post-1989 output of Chakrabarty and his cohort group, has been quite different. In its 'post-colonial' moment, under the pressure of post-1989 developments including the triumphalism of Western mainstream thought, the turning away from Marxism of a metropolitan (mainly US/UK) variety of postmodernist thought and the like the original impetus has been lost, more or less entirely. At best, what began as critical Marxist thought from the margins has become a branch of left-liberal multiculturalist thought in its scholarly directions and even its political orientations. More often, it is a reprise of a kind of existential phenomenology one associates with reactionary-romantic side of Orientalism, trotting out clichés about Eastern difference and the hollow pretensions of Western epistemology. It is a postmodernist reprise of one of the many curious afterlives of Orientalism, as Samir Amin (see the first epigraph above) was aware. I call this afterlife a form of self-Orientalization. What began as a thrust in the direction of subversive thought has become part of a liberal, multiculturalist mainstream. Its readership largely sits comfortably in the precincts of the multiculturalist environment of elite US and UK universities. The irony of the situation cannot be lost. As the second epigraph (above), a quote from Jameson, encapsulates this is one of those moments when the forces of history impose their own logic «refus[ing] desire and set[ting] inexorable limits to individual as well as collective praxis».

Keywords: Eurocentrism; Orientalism; Postcolonialism; Subaltern-Studies; Identity Politics.

p. 324, GIULIA ANGELINI, *La "nuda vita" in Aristotele. A partire da Giorgio Agamben*

Abstract: This paper focuses on the Agambenian interpretation of Aristotle, which arises from the analysis of the relation between "ζωή" and "βίος" and of the figure of the slave. The aim of the work is the following: on the one hand, we will follow Agamben and his revision of the Aristotelian thought, which leads him to elaborate the crucial notion of "bare life"; on the other hand, we will verify whether the possibility to trace such a notion back to Aristotle is legitimate.

Keywords: Agamben; "Bare Life"; Aristotle; ζωή; βίος; Slave.

p. 347, FRANCESCO LEONE, *Dal riconoscimento al socialismo: la teoria della giustizia di Axel Honneth*

Abstract: The aim of this paper is to retrace the philosophical developments of Axel Honneth's social theory after his rediscovery of Hegel's Philosophy of Right. In *Freedom's Right*, Honneth's original normative theory of society based on recognition leave room for a normative theory of institutions grounded on the concept of social freedom.

Honneth uses the Hegelian methodological procedure of normative reconstruction to develop a theory of justice based on social analysis. The resort of a teleological philosophy of history makes possible the normative reconstruction and justify the developments of societies. In *The Idea of Socialism*, Honneth revamps and updates the socialist project, highlighting the connection between socialism and social freedom. In this way, socialism becomes the idea for realizing a future better form of life and brings the institutionalized normative principles of social freedom towards the future. Nevertheless, the idea of a future democratic form of life intended by Honneth contains some criticalities, which concern his Eurocentric perspective and an overly prominent functional role of the democratic public sphere.

Keywords: Honneth; Theory of Justice; Moral Progress; Socialism; Eurocentrism.

Recensioni

p. 371, DOMIZIO SAQUELLA, Recensione a Marco Maurizi, *Quanto lucente la tua inesistenza. L'Ottobre, il Sessantotto e il socialismo che viene* (Jacabook 2018).

p. 375, ANDREA CHIANTINI, Recensione a Cathy O'Neil, *Armi di distruzione matematica* (Bompiani, 2017)

p. 381, GIORGIO ASTONE, Recensione a Flavio Luzzi, *Quodlibet. Il problema della presupposizione nell'ontologia politica di Giorgio Agamben* (Stamen, 2017)