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Abstract in inglese dal fascicolo 2011/2

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Fabio Merlini

### **La teletecnica ai tempi del web**

pp. 9-25

The state of immediacy enables to consider goals and results out of the dimensions of space and time, thus losing their educational function. In the immediacy condition, space and time show themselves just as an obstacle, empty distance, insignificant by itself. The “teletechnique” is – today more than ever – that structure of mediation which works towards the obliteration of any mediation: in this meaning, it is an extraordinary instrument for the duration annulment. Therefore the world organized by the teletechnique is essentially a discontinuous one, in which the contingent logics of the instant dominates with its implacable urgencies. The Web – tangible image of this universe close at hand – is the hic et nunc reality as a totality of time and space in which every other possibility of being and becoming is exhausted.

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Nicole Rege-Colet

## **Regarder en arrière pour mieux saisir le bond vers le futur**

pp. 27-36

The challenge we face is to address the recent phenomenon of the web and its implications for education and knowledge from a historical and anthropological point of view. We start from the web's omnipresence in space and time and from its impact on the social, cultural, economic and political context. How can we grasp such an ever-changing reality? We first discuss the hypothesis of a scientific revolution or paradigm shift in the sense of Kuhn and offer then a more Foucaultian approach. We conclude with some reflections on the fragmentation of knowledge and on the role of the web in recovering the unity of science. Finally, we discuss the effects of an ever increasingly complex world of ideas and knowledge on the model of education and on the goals of formation.

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Lina Bertola

## **Alla ricerca dell'ignoranza perduta**

pp. 37-47

The reflection on the time of web is included in the account of the experience of knowledge that accompanies the historical process of objectification of the world: from the wonder of Aristotle, to the wonderful objects of the seventeenth-century Wunderkammern, to the virtual wonders of iPad icons. In this article, I retrace, through various significant stages, our experience of the world and the possible interweaving of knowledge, understanding and wisdom, following a common thread from which emerges, finally, the specific temporality of the present: a point in time in which knowledge presents itself as mere data which is immediately available and consumable. Lost ignorance then is a metaphor for the lack that affects the very meaning of our lives: it challenges the school's educational role, its function as a symbolic place and as the story of the journey of self-discovery, which alone can counter the risk of insignificance and alienation.

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Adriano Fabris

### **Trasformazioni dell'etica ai tempi del web**

pp. 49-59

The application of new technologies to the field of communication has led not only to the strengthening and transformation of the traditional media, but also to the emergence of the so-called new media which seize at best the opportunities offered by the technological advances. The latter, however, need to be used with a strong ethical awareness of both the criteria and the impact of a similar use. For this purpose, we must first clarify in what an ethical approach to these phenomena consists. Then, we need to specify how the Web transforms the

way we relate to things and to the development of new forms of knowledge. The present essay deals with these problems and offers a concrete analysis of some aspects of the ethics of the Web.

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Giuseppe O. Longo

### **Le tecnologie e la cultura giovanile**

pp. 61-79

We have entered the digital age, characterized by a generation of young people who use the new technologies by which they are formed with great ease and for opportunistic use only, being profoundly indifferent to their underlying mechanisms. This “digital generation” interacts with the traditional structures, in particular with the school, in new ways, covering all individual and social aspects. The early use of digital devices provokes brain connections different from those of children accustomed to reading. This leads to radical epistemological changes which, in positive and in negative, influence all aspects of communication, culture and society. The opinions on this epochal changes are highly variable and this gives evidence of the disorientation which we are struggling with nowadays.

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Gianni Ghisla

**Cervello, mente e tecnologie della comunicazione. Quali prospettive innovative per la scuola?**

pp. 81-103

We live in an age dominated by technology. Going beyond the status of a simple tool, technology has become part of man himself (the technicalization of mankind). In this scenario of radical transformation towards a new human condition, information and communication technologies (ICT) and, in particular, the internet play a determining role. The contribution starts with analyzing the main features of the period dominated by the oral tradition and the written word – understood as so-called word techniques. In a next step, drawing on the most recent results of scientific research, it examines the impact of ICT and the internet on the brain, that is, on the cerebral structures and our ways of thinking. This analysis shows that although ICT and navigating on the internet promote cognitive qualities such as mental flexibility and multitasking, at the same time, they also give rise to a state of permanent mental hyperactivity and to a cognitive load that reduce the capacity for reflection, concentration and the acquisition of new significant contents. On the basis of these considerations we should ask ourselves whether the school can operate and renew itself without simply giving in to the hybris of technology.

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Fabio Minazzi

**L'epistemologia quale ermeneutica della conoscenza? Per una filosofia critica delle tecnoscienze**

pp. 105-131

The abandonment of the hieroglyphic writing and its replacement with an alphabetic writing, has had important consequences on the history of Western civilization. Likewise, the new phase of contemporary electronic writing has changed the way we understand reality. From a heuristic and epistemological point of view information science has a poly-functional position according to various disciplines. A position thanks to which information science is always located at different levels: it is present when a theory is hypothetically configured and at the moment of its critical and problematic mediation with the world of experience. In this way, it manifests itself as a privileged dimension within which the major cognitive and social innovations of our time realize themselves.

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Flavia Monceri

**«Rip, mix, burn, and do it again»: The Internet, knowledge, and 'anarchy'**

pp. 133-149

In this article I consider the relationship between the Internet and the notion of 'knowledge'. In the first section, I briefly analyze the foundations of the debate about 'copyright' and 'intellectual property', referring to the works by Lawrence Lessig, Siva Vaidhyanathan, and Johnatan Zittrain, while in the second section I theoretically address the notion of knowledge as the result of a simultaneous act of creation and recombination. Finally, in the third section I introduce and discuss some political implications of the issue in the light of the notion of 'anarchy'. My conclusion is that for all the 'dark sides' of the Internet, the attempt to 'govern' it through more 'rules', 'controls' and 'permissions' could be dangerous for a free development of the individual process of constructing knowledge.

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Mark Bevir

### **Historical explanation, folks psychology and narrative**

pp. 151-172

This paper argues history differs from natural science in relying on folk psychology and so narrative explanations. In narratives, actions, beliefs and pro-attitudes are joined by conditional and volitional connections. Conditional connections exist when beliefs and pro-attitudes pick up themes from one another. Volitional connections exist when agents command themselves to do something having decided to do it because of a pro-attitude they hold. The paper defends the epistemic legitimacy of narratives by arguing we have legitimate grounds for postulating conditional and volitional connections since they are given to us by a folk psychology we accept as true.

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Dean Komel

**Multiculturalità e interculturalità: una distinzione fenomenologica,**

pp. 173-187

Europe is considered to be a privileged meeting place for cultures. The last decades, however, the complex social reality of multiculturalism is increasing, producing new forms of identity. For this reason the contemporary attempt to define the intercultural meaning of Europe is bound to run into considerable difficulties. Such difficulties cannot be solved on a cultural, economic or political level of analysis by focusing on the fusion or the abolition of cultural differences, but require a philosophical reflection. From the viewpoint of hermeneutic phenomenology, the difference between multiculturalism and interculturalism translates itself in a shift from subjectivity to the disposition to engage in an open and truthful dialogue. Without such a dialogue, without an intercultural sense of Europe the emergence of bitter conflicts cannot be avoided.