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ABSTRACTS

BERNHARD IRRGANG, *Embedded Human Subjectivity and Digital Self*

The essay traces back the philosophical tradition of bodily embedded human subjectivity and confronts it with the peculiar phenomena of the digital age, namely the idea of “self-thinking” AI, Lifelogging and voluntary self-measurement in the medical context. It proposes a critical phenomenological and hermeneutical viewpoint on the premise of factuality to carefully develop an epistemology of mental reality. This might be able to avoid the flaws of an AI-research and a health-community obsessed with technical progress, data collecting, personalization and a mind-concept that proves eventually ambiguous in the worst way. Dealing both with human intelligence and human life, the human body stays a key point and must not be neglected.

DENNIS WEISS, *On the Subject of Technology*

This essay uses the AMC television show *Humans* (2015 – 18) as a lens through which to think about how we ought to address subjectivity in the digital culture. Drawing on Peter-Paul Verbeek’s philosophy of technological mediation, it argues that philosophy of technology can best address subjectivity in the digital culture by making a third turn, beyond the empirical and ethical turn, situating analyses of technology in an account of human persons informed by feminist theory.

CONSTANZE FANGER, *Knowledge and Autonomy. Changes of Perception in a Digital Culture*

Based on the embodiment of our thinking, perceiving and acting, various effects of a digital culture, which increasingly seems to relegate this embodiment to the background, are examined. Both the design of the human mind from the digital point of view and the increasing practice of perception and communication in virtual space

are impaired by the imperatives of transparency and availability. Since our subjectivity is constituted in intersubjective and ecological references, the digitalization of the life-world affects our self-awareness and self-shaping. Taking up the manifold references between knowledge, transparency, freedom and autonomy, some fields of reflection will be opened up, with the aim to avoid that with the newly gained freedoms other, more non-transparent dependencies are created, and to deliberate how to exploit the empowering potentials of ICT.

GALIT WELLNER, *Digital Subjectivity: From a Network Metaphor to a Layer-Plateau Model*

In the 1990s, Bruno Latour showed that the modern subject-object dichotomy loses its ability to successfully model contemporary technology-intensive reality, and suggested instead a new model of networks. This article aims to update Actor-Network Theory by suggesting a nuanced model of layers-plateaus, where subjectivity consists of plateaus and interacts with reality through technological layers. In this model, technologies are in charge of filling in the layers with data, and the human is in charge of the more flexible and meaning-production plateaus. The new model is exemplified by memories stored on the cellphone, augmented reality applications, and AI algorithms.

FRIEDERIKE FRENZEL, *Can a Map Be Drawn of the Most Internal World? An Attempt to Reclaim the Common Sense*

The common sense-concept of the Scottish Philosophy of the 18th century united the Aristotelian observations about the senses with the materialistic and early-psychology doctrines of Locke. With the semiotic and linguistic-logical developments in the philosophy of the late 19th and first half of the 20th century, the foundations were laid for the computing research to discover and claim the term. This paper follows up the body-centered tradition of the common sense-term to confront the terms of common sense-reasoning and common sense-knowledge, coined by the current computing research, with it. This way, they are problematized by another field of research altogether, revealing qualms that point in a surprisingly general and fundamental direction.

MANJA UNGER-BÜTTNER, *How I Learned to Smile to Robots. On Anthropomorphism, Empathy and Transparent Technology Design*

This essay seeks to develop a concept of transparent design by using the example of designing robots as well as avatars. Background to this attempt is the current questioning and reflecting on anthropomorphism in robotics. Based on different

theories of transparency in philosophy, the concept of ‘scope/*Spielraum*’ in design is introduced. Hans Vaihinger’s philosophy of the ‘as if’ and the subsequent concept of fictional empathy by Thomas Fuchs are used to develop a concept of transparency in the context of a more or less anthropomorphic, yet conscious access to decisions in design as well as interaction with robots.

FEDERICA BUONGIORNO, *(Self-)Knowledge Through Numbers? Lifelogging as a Digital Technology of the Self*

Lifelogging can be described as «a form of pervasive computing which utilises softwares and sensors to generate a permanent, private and unified multimedia record of the totality of an individual’s life experience and makes it available in a secure and pervasive manner» (NTCIR-13 LifelogTask). As a private form of self-tracking, lifelogging is becoming increasingly widespread in technologically advanced societies and practices related to it are becoming part of most people’s everyday lives. Therefore, it is more important than ever to gain a critical understanding of the phenomenon. In this paper I am interested in particular in exploring the issue of the transformations in the perception, comprehension and construction of self, and hence in subjectification practices, deriving from the increasing integration of virtual and augmented reality and every-day life that is typical of lifelogging activities.

ANDREA PACE GIANNOTTA, *Digital World, Lifeworld, and the Phenomenology of Corporeality*

The contemporary world is characterised by the pervasive presence of digital technologies that play a part in almost every aspect of our life. An urgent and much-debated issue consists in evaluating the repercussions of these technologies on our human condition. In this paper, I tackle this issue from the standpoint of Husserlian phenomenology. I argue that phenomenology offers a contribution to our understanding of the implications of digital technologies, in the light of its analysis of the essential structures of human experience, and especially of its corporeal grounding. In the light of this analysis, it is possible to investigate the ways in which these essential structures are affected by digital technologies. In particular, it is possible to highlight the ways in which some digital technologies involve a process of disembodiment or simply a superficial embodiment of experience.

LUCILLA GUIDI, *How to do Things with Rules? Heidegger, Wittgenstein and the Case of Algorithms*

In this paper I will describe the constitution of human praxis as an iterative process, with reference both to Heidegger’s phenomenological concept of *Dasein* and

Wittgenstein's account of rule-following, so as to sketch out a theoretical framework which might shed light on the meaning of algorithms. I will argue that human praxis constitutes itself *in* and *through* a performative process of iteration, which involves the impossibility of being grounded. This concept of *groundlessness* points to both the opacity of the context in which praxis is embedded and the unpredictability of human action. According to this theoretical framework, I wish to problematize the opacity involved in algorithms and how they follow rules, so as to underline some *contrasting features* between the human praxis and that of algorithms.

MATHIAS FUCHS, *Mass Observation*

The article compares contemporary forms of self-observation and quantified self with the Mass Observation movement from the 1930s. Now and then 'observers' were concerned with precisely documenting a detailed account of various aspects of our physiological, social and emotional condition. The Mass Observation project conceived society as 'ourselves', whereas the Quantified Self movement is tailored to render an image of the individual's self that is attempted to be understood via numbers. The 'ourselves' of the 30s and the many 'selves' of our decade are accessed with different methods: qualitative observation versus digitally mediated measurement. The author proposes that beyond this methodological difference there are also different political positions being favoured by Quantified Self and Mass Observation. The emancipatory approach of the 1930s movement fostered an enlightened and critical view on society and social practices, whereas QS promotes neoliberal individualism.

NADINE REINHARDT, *"Work" in Progress. Thoughts on the Change of the Concept of Work*

Digitization in the working world is a frequently discussed topic in politics and society today. Above all, questions about the impact of digital technologies on work practice and workers are at the center of attention. Less attention is paid to the question of how the cultural understanding of work changes in the face of the emergence of new occupational forms and work structures, although such a change always accompanies the historical development of work. The article, therefore, aims to give some ideas for reflection on the notion of work.

CHRISTOPH WULF, *The Formation of the Subject in the Digital Culture. Some Considerations, Hypotheses and Research Results Concerning the Education of Young People*

In this article I would like to outline four aspects that are important for the education of young people in the digital culture. The first concerns the genesis and

role of the subject and subjectivity in European culture. The second one develops a hypothesis about possible negative effects of focusing on individualism and subjectivity and relates our topic to the Anthropocene. The third aspect presents empirical research results on how young people deal with digital culture and subjectivation processes. Fourthly, considerations of research into the performativity of gestures, rituals and mimetic learning processes in the context of digital culture are elaborated.