

Dimension Technosciences Venir

Technosciences et responsabilités en santé Alexandre Jacques. 2017-01-16 Après les Nouvelles Technologies de l'Information et de la Communication (N.T.I.C.), les technoprophètes nous promettent une quatrième révolution : vivre plus de 125 ans ou développer une intelligence artificielle supérieure à celle de l'Homme! Ces rêves de sciences fiction sont désormais envisageables dans les prochaines décennies. S'agit-il d'une communication tapageuse de la part de sociétés internet en quête de nouveaux marchés? N'est-ce que le produit d'une utopie transhumaniste? Ou simplement le constat que le monde de la santé rentre dans une nouvelle ère? Rythmé par les innovations thérapeutiques pendant plus de quarante ans, le secteur de la santé a commencé une transformation sans précédent depuis une quinzaine d'années avec les Nanotechnologies, Biotechnologies, Informatique et sciences Cognitives (N.B.I.C.). La convergence de ces disciplines et la dynamique qu'elles entretiennent entre elles préfigurent des changements irréversibles pour les usagers et tous les acteurs du système de santé. Les N.B.I.C. bousculent déjà les pratiques des professionnels et des industriels de la santé. L'émergence du Big data et d'une médecine des 4P sont des réalités toutes proches et déjà expérimentées dans de nombreux pays. Ces réflexions, Alexandre JACQUES, les développe dans Technosciences et Responsabilités en santé. Il s'agit d'une investigation sur les incidences des technosciences sur notre système de santé. A travers des exemples concrets et des recherches documentaires solides, l'auteur développe plusieurs thèses innovantes sur les responsabilités des acteurs du système de santé. Il explore comment ce système

pourra se transformer pour garantir encore à nos concitoyens un équilibre fragile entre libertés individuelles et responsabilité sociétale. Technosciences et Responsabilités en santé est un ouvrage qui, dans un style épuré, va permettre aux lecteurs de participer au débat sur la place des technosciences sur le monde de la santé. L'ouvrage est préfacé par le Professeur Jean-Luc HAROUSSEAU, Président de la Haute Autorité de la Santé de 2011 à 2016.

Technics and Time, 1 Bernard Stiegler. 1998 What is a technical object? At the beginning of Western philosophy, Aristotle contrasted beings formed by nature, which had within themselves a beginning of movement and rest, and man-made objects, which did not have the source of their own production within themselves. This book, the first of three volumes, revises the Aristotelian argument and develops an innovative assessment whereby the technical object can be seen as having an essential, distinct temporality and dynamics of its own. The Aristotelian concept persisted, in one form or another, until Marx, who conceived of the possibility of an evolution of technics. Lodged between mechanics and biology, a technical entity became a complex of heterogeneous forces. In a parallel development, while industrialization was in the process of overthrowing the contemporary order of knowledge as well as contemporary social organization, technology was acquiring a new place in philosophical questioning. Philosophy was for the first time faced with a world in which technical expansion was so widespread that science was becoming more and more subject to the field of instrumentality, with its ends determined by the imperatives of economic struggle or war, and with its epistemic status changing accordingly. The power that emerged from this new relation was unleashed in the course of the two world wars. Working his way through the history of the Aristotelian assessment of technics, the author engages the ideas of a wide range of thinkers--Rousseau, Husserl, and Heidegger, the paleo-ontologist Leroi-Gourhan, the anthropologists

Vernant and Detienne, the sociologists Weber and Habermas, and the systems analysts Maturana and Varela.

In Medias Res Willem Schinkel, Liesbeth Noordegraaf-Eelens. 2011 Sloterdijk has in recent years grown into one of Germany's most influential thinkers. His work, which is extremely relevant for philosophers, scientists of art and culture, sociologists, political scientists and theologians, is only now gradually being translated in English. This book makes his work accessible to a wider audience by putting it to work in orientation towards current issues. Sloterdijk's philosophy moves from a Heideggerian project to think 'space and time' to a Diogenes-inspired 'kynical' affirmation of the body and a Deleuzian ontology of network-spheres. In a range of accessible and clearly written chapters, this book discusses the many aspects of this thought--Publisher's website.

Revue Générale Nucléaire .2003

The Inhuman Jean-François Lyotard. 1991 Om postmodernismen og en videreudvikling af forfatterens teorier med eksempler fra filosofi og malerkunst

Cosmotronics Yuk Hui, Pieter Lemmens. 2021-05-18 This volume is initial reflections on the meaning and the implications of Yuk Hui's notion of cosmotronics, which opens up an anti-universalist and pluralist perspective on technology beyond the West. Martin Heidegger's famous analysis of the essence of technology as enframing and as rooted in ancient Greek techne has had a crucial influence on the understanding and critique of technological society and culture in the twentieth century. However, it is still unclear to what extent his analysis can also be applied to the development of technology outside of 'the West', e.g. in China, Africa, and Latin America, particularly against the backdrop of receding Western domination and impending global ecological disaster. Acknowledging the planetary expansion of Western technology already observed by

Heidegger, yet also recognizing the existence of non-Western origins of technical relationships to the cosmos, Yuk Hui's notion of cosmotechnics calls for a rethinking – in dialogue with decolonial studies and the so-called ontological turn in contemporary anthropology – of the question concerning technology which challenges the universality still present in Heidegger (as well as in Simondon and Stiegler) and proposes a radical technological or rather cosmotechnical pluralism or technodiversity. The contributors to this volume critically engage with this proposal and examine the possible implications of Hui's cosmotechnical turn in thinking about technology as it becomes a planetary force in our current age of the Anthropocene. The chapters in this book were originally published as a special issue of *Angelaki*.

After Method John Law. 2004-08-12 John Law argues that methods don't just describe social realities but are also involved in creating them. The implications of this argument are highly significant. If this is the case, methods are always political, and it raises the question of what kinds of social realities we want to create. Most current methods look for clarity and precision. It is usually said that only poor research produces messy findings, and the idea that things in the world might be fluid, elusive, or multiple is unthinkable. Law's startling argument is that this is wrong and it is time for a new approach. Many realities, he says, are vague and ephemeral. If methods want to know and help to shape the world, then they need to reinvent themselves and their politics to deal with mess. That is the challenge. Nothing less will do.

The Scientific Imaginary in Visual Culture Anneke Smelik. 2010 Popular media, art and science are intricately interlinked in contemporary visual culture. This book analyses the scientific imaginary that is the result of the profound effects of science upon the imagination, and conversely, of the imagination in and upon science. As scientific developments in genetics occur and information

technology and cybernetics open up new possibilities of intervention in human lives, cultural theorists have explored the notion of the posthuman. The Scientific Imaginary in Visual Culture analyses figurations of the posthu-man in history and philosophy, as well as in its utopian and dystopian forms in art and popular culture. The authors thus address the blurring boundaries between art and science in diverse media like science fiction film, futurist art, video art and the new phenomenon of bio-art. In their evaluations of the scientific imaginary in visual culture, the authors engage critically with current scientific and technological concerns.

Dimension technosciences à venir Pierre Bordage, Lionel Davoust, Sylvie Denis. 2018

The Neganthropocene Daniel Ross, Bernard Stiegler. 2020-10-09 In the essays and lectures here titled Neganthropocene, Stiegler opens an entirely new front moving beyond the dead-end banality of the Anthropocene. Stiegler stakes out a battleplan to proceed beyond, indeed shrugging off, the fulfillment of nihilism that the era of climate chaos ushers in. This work was published by Saint Philip Street Press pursuant to a Creative Commons license permitting commercial use. All rights not granted by the work's license are retained by the author or authors.

La mort de la mort Laurent Alexandre. 2011-04-13 La révolution de la vie ou comment la biotechnologie va bouleverser l'humanité. La génomique et les thérapies géniques, les cellules souches, la nano-médecine, les nanotechnologies réparatrices, l'hybridation entre l'homme et la machine sont autant de technologies qui vont bouleverser en quelques générations tous nos rapports au monde. Il est aussi probable que l'espérance de vie doublera au minimum, au cours du XXI^e siècle. Le face-à-face entre les bioconservateurs et les bioprogressistes va aller en s'amplifiant. De l'homme réparé à l'homme augmenté, il n'y a qu'un pas qui sera inévitablement franchi. Que deviendra notre système de retraites actuel quand l'espérance de vie atteindra cent quatre-vingts

ans ? L'homme changera-t-il de nature ? Les religions seront-elles anéanties ou revivifiées ? La mort de la mort préfigure-t-elle la mort de Dieu ? Sans prendre parti, ce livre analyse le plus précisément et le plus clairement possible les termes du débat. Face à certaines évolutions inéluctables il est encore possible de choisir certaines options. Voyage au cœur des laboratoires où se préparent des révolutions scientifiques imminentes ; voyage au cœur des lobbies qui souhaitent accélérer ou stopper ces fantastiques expériences. Voyage dans le monde politique qui tente de comprendre les retombées éthiques et sociales de cette révolution de demain, le livre du Dr Laurent Alexandre nous offre un panorama vertigineux et passionnant d'enjeux fondamentaux car nous sommes à la veille d'un bouleversement qui fera passer l'ensemble des progrès médicaux du XXe siècle pour des micro-événements.

Dimension Technosciences @venir Jean-Claude Dunyach, Thierry Bosch. 2018-09-01 Les technologies de l'information renforceront-elles le pouvoir des multinationales au détriment des libertés individuelles ? Quelles voies s'ouvrent devant les biotechnologies : le transhumanisme, l'accès universel à la santé ? Les neurotechnologies engendreront-elles une humanité augmentée, mais finalement déshumanisée ? Les développements de la robotique sont-ils les prémices de la guerre de l'homme contre la machine ? Les agro-industries permettront-elles de relancer les capacités de production de la planète malgré le réchauffement climatique ? La conquête spatiale va-t-elle ouvrir une nouvelle ère de colonisation pour l'humanité ? Tous les contributeurs de cette anthologie, nouvellistes de science-fiction ou chercheurs es sciences, nous invitent à nous poser ces questions afin d'anticiper le monde que les technosciences mettront en place pour les générations futures. Textes recueillis par Thierry Bosch & Jean-Claude Dunyach et présentés par le LAAS-CNRSTextes de : Pierre Bordage, Lionel Davoust, Sylvie Denis, Catherine Dufour, Silène Edgar,

Raphaël Granier de Cassagnac, Xavier Mauméjean, Olivier Paquet et Jean-Louis Trudel
Article érudit de Francis Saint-Martin
Postface de Roland Lehoucq
Illustrations intérieures de Barbara Quissolle
On Being Human Daisaku Ikeda, Guy Bourgeault, René Simard. 2002
À première vue, l'humanisme occidental, le bouddhisme japonais et la science moderne ont si peu en commun que l'idée même de rechercher un terrain d'entente par le dialogue semble trop idéaliste. Seul un homme du calibre de Daisaku Ikeda pourrait mener à bien un tel projet. Faisant fi du cliché et des réponses faciles, il aborde les grandes questions auxquelles la société d'aujourd'hui est confrontée: cancer, sida, mort digne, fécondation in vitro, éthique biomédicale... Les réponses apportées par René Simard, biologiste moléculaire et généticien, et Guy Bourgeault, bioéthicien, sont percutantes et convaincantes. Leurs discussions ont franchi les barrières linguistiques et culturelles pour présenter une vision du potentiel - et des défis inhérents - à l'être humain.

Science and Society in Latin America Pablo Kreimer. 2019-04-02
In the form of a sociological pilgrimage, this book approaches some topics essential to understanding the role of science in Latin America, juxtaposing several approaches and exploring three main lines: First, the production and use of knowledge in these countries, viewed from a historical and sociological point of view; second, the reciprocal construction of scientific and public problems, presented through significant cases such as Latin American Chagas Disease; and third, the past and present asymmetries affecting the relationships between centers and peripheries in scientific research. These topics show the paradox of being at the same time modern and peripheral.

Philosophy of Globalization Concha Roldán, Daniel Brauer, Johannes Rohbeck. 2018-06-11
Not so long ago, it seemed the intellectual positions on globalization were clear, with advocates and opponents making their respective cases in decidedly contrasting terms. Recently, however, the fronts have

shifted dramatically. The aim of this publication is to contribute philosophical depth to the debates on globalization conducted within various academic fields – principally by working out its normative dimensions. The interdisciplinary nature of this book’s contributors also serves to scientifically ground the ethical-philosophical discourse on global responsibility. Though by no means exhaustive, the expansive scope of the works herein encompasses such other topics as the altering consciousness of space and time, and the phenomenon of globalization as a discourse, as an ideology and as a symbolic form.

Hans Jonas et la liberté Marie-Geneviève Pinsart.2002 Hans Jonas bénéficie de la reconnaissance de ses pairs comme de la notoriété auprès d'un large public. L'auteur du Principe responsabilité est aussi un spécialiste de la religion gnostique, un philosophe de la vie analysant la dynamique de l'organisme et de l'esprit. La notion de liberté est un fil conducteur herméneutique pour exposer une pensée éclectique mais unitaire et originale.

Rogues Jacques Derrida.2005 Rogues, published in France under the title Voyous, comprises two major lectures that Derrida delivered in 2002 investigating the foundations of the sovereignty of the nation-state. The term État voyou is the French equivalent of rogue state, and it is this outlaw designation of certain countries by the leading global powers that Derrida rigorously and exhaustively examines. Derrida examines the history of the concept of sovereignty, engaging with the work of Bodin, Hobbes, Rousseau, Schmitt, and others. Against this background, he delineates his understanding of democracy to come, which he distinguishes clearly from any kind of regulating ideal or teleological horizon. The idea that democracy will always remain in the future is not a temporal notion. Rather, the phrase would name the coming of the unforeseeable other, the structure of an event beyond calculation and program. Derrida thus aligns this understanding of

democracy with the logic he has worked out elsewhere. But it is not just political philosophy that is brought under deconstructive scrutiny here: Derrida provides unflinching and hard-hitting assessments of current political realities, and these essays are highly engaged with events of the post-9/11 world.

An American Utopia Fredric Jameson. 2016-07-12 Controversial manifesto by acclaimed cultural theorist debated by leading writers Fredric Jameson's pathbreaking essay "An American Utopia" radically questions standard leftist notions of what constitutes an emancipated society. Advocated here are—among other things—universal conscription, the full acknowledgment of envy and resentment as a fundamental challenge to any communist society, and the acceptance that the division between work and leisure cannot be overcome. To create a new world, we must first change the way we envision the world. Jameson's text is ideally placed to trigger a debate on the alternatives to global capitalism. In addition to Jameson's essay, the volume includes responses from philosophers and political and cultural analysts, as well as an epilogue from Jameson himself. Many will be appalled at what they will encounter in these pages—there will be blood! But perhaps one has to spill such (ideological) blood to give the Left a chance. Contributing are Kim Stanley Robinson, Jodi Dean, Saroj Giri, Agon Hamza, Kojin Karatani, Frank Ruda, Alberto Toscano, Kathi Weeks, and Slavoj Žižek.

Science between Europe and Asia Feza Günergün, Dhruv Raina. 2010-12-09 This book explores the various historical and cultural aspects of scientific, medical and technical exchanges that occurred between central Europe and Asia. A number of papers investigate the printing, gunpowder, guncasting, shipbuilding, metallurgical and drilling technologies while others deal with mapping techniques, the adoption of written calculation and mechanical clocks as well as the use of medical

techniques such as pulse taking and electrotherapy. While human mobility played a significant role in the exchange of knowledge, translating European books into local languages helped the introduction of new knowledge in mathematical, physical and natural sciences from central Europe to its periphery and to the Middle East and Asian cultures. The book argues that the process of transmission of knowledge whether theoretical or practical was not a simple and one-way process from the donor to the receiver as it is often admitted, but a multi-dimensional and complex cultural process of selection and transformation where ancient scientific and local traditions and elements. The book explores the issue from a different geopolitical perspective, namely not focusing on a singular recipient and several points of distribution, namely the metropolitan centres of science, medicine, and technology, but on regions that are both recipients and distributors and provides new perspectives based on newly investigated material for historical studies on the cross scientific exchanges between different parts of the world.

Les défis de la technoscience Thomas Ferenczi.2001 Les découvertes dues aux nouvelles technologies suscitent autant d'inquiétudes que d'espoirs. Alors qu'elles permettent des transformations bienfaitantes dans le domaine de la génétique, elles sont considérées dangereuses voire inhumaines pour l'avenir.

Entangled Worlds Catherine Keller, Mary-Jane Rubenstein.2017-08-08 Historically speaking, theology can be said to operate “materiaphobically.” Protestant Christianity in particular has bestowed upon theology a privilege of the soul over the body and belief over practice, in line with the distinction between a disembodied God and the inanimate world “He” created. Like all other human, social, and natural sciences, religious studies imported these theological dualisms into a purportedly secular modernity, mapping them furthermore onto the distinction between a rational,

“enlightened” Europe on the one hand and a variously emotional, “primitive,” and “animist” non-Europe on the other. The “new materialisms” currently coursing through cultural, feminist, political, and queer theories seek to displace human privilege by attending to the agency of matter itself. Far from being passive or inert, they show us that matter acts, creates, destroys, and transforms—and, as such, is more of a process than a thing. *Entangled Worlds* examines the intersections of religion and new and old materialisms. Calling upon an interdisciplinary throng of scholars in science studies, religious studies, and theology, it assembles a multiplicity of experimental perspectives on materiality: What is matter, how does it materialize, and what sorts of worlds are enacted in its varied entanglements with divinity? While both theology and religious studies have over the past few decades come to prioritize the material contexts and bodily ecologies of more-than-human life, *Entangled Worlds* sets forth the first multivocal conversation between religious studies, theology, and the body of “the new materialism.” Here disciplines and traditions touch, transgress, and contaminate one another across their several carefully specified contexts. And in the responsiveness of this mutual touching of science, religion, philosophy, and theology, the growing complexity of our entanglements takes on a consistent ethical texture of urgency.

Culture et technoscience René Blais, Luc Vigneault. 2006

Specters of Marx Jacques Derrida. 2012-10-12 Prodigiously influential, Jacques Derrida gave rise to a comprehensive rethinking of the basic concepts and categories of Western philosophy in the latter part of the twentieth century, with writings central to our understanding of language, meaning, identity, ethics and values. In 1993, a conference was organized around the question, 'Whither Marxism?', and Derrida was invited to open the proceedings. His plenary address, 'Specters of Marx', delivered in two parts, forms the basis of this book. Hotly debated when it was first published,

a rapidly changing world and world politics have scarcely dented the relevance of this book.

The Humanization of Robots and the Robotization of the Human Person Alice de La Rochefoucauld, Stefano Saldi. 2017

Éthique écologique et principe de la responsabilité Joseph Mbungu Mutu. 2010 L'éthique de la responsabilité de Hans Jonas conçue à la fin des années 70 se donnait la tâche de faire face aux défis et dangers du progrès technoscientifique et de la crise écologique. Trois décennies après, il sied de se demander si elle est toujours à la hauteur de cette ambition. En effet, les thèmes majeurs de cette théorie éthique - la métaphysique comme fondement de l'éthique, l'heuristique de la peur comme voie d'approche et la téléologie comme manière de reconnaître et de fonder la valeur au sein de la nature - peuvent-ils encore parler au monde d'aujourd'hui tant les défis sont omniprésents et imposants ? Comment peut-on s'opposer à l'utopie de Karl Marx relayée par Ernst Bloch quand la crise financière semble prouver qu'il faut probablement attendre et espérer des lendemains meilleurs pour enfin bien vivre ? Penser aux générations futures garde-t-il encore son sens quand l'aujourd'hui devient de plus en plus précaire et incertain ? Comment vouloir dépasser l'impératif catégorique kantien quand on se rend compte que pouvoir, obligation et devoir deviennent plus que jamais des acquis d'une liberté humaine qui veut fondamentalement se développer de manière réflexive et intersubjective dans un environnement social libre et démocratique ? En des termes plus simples : Hans Jonas et son impératif de la responsabilité sont-ils encore actuels ? C'est à ces inquiétudes que cette recherche tente de donner une réponse.

Reimagining Philosophy and Technology, Reinventing Ihde Glen Miller, Ashley Shew. 2020-04-27 This volume includes eleven original essays that explore and expand on the work of Don Ihde, bookended by two chapters by Ihde himself. Ihde, the recipient of the first Society for Philosophy and

Technology's Lifetime Achievement Award in 2017, is best known for his development of postphenomenology, a blend of pragmatism and phenomenology that incorporates insights into the ways technology mediates human perception and action. The book contains contributions from academics from Europe, North America, and Asia, which demonstrates the global impact of Ihde's work. Essays in the book explore the relationship between Ihde's work and its origins in phenomenology (especially Husserl and Heidegger) and American pragmatism; integrate his philosophical work within the embodied experience of radical architecture and imagine the possibility of a future philosophy of technology after postphenomenology; develop central ideas of postphenomenology and expand the resources present in postphenomenology to ethics and politics; and extend the influence of Ihde's ideas to mobile media and engineering, and comprehensively assess the influence of his work in China. The book includes a reprint of the Introduction of Sense and Significance, one of Ihde's first books; Hawk: Predatory Vision, a new chapter that blends his biographical experience with feminism, technoscience, and environmental observation; and an appendix that lists all of Ihde's books as well as secondary sources annotated by Ihde himself. Starting with an Editors' Introduction that offers an overview of the central ideas in Ihde's corpus and concluding with an index that facilitates research across the various chapters, this book is of interest to a diverse academic community that includes philosophers, STS scholars, anthropologists, historians, and sociologists.

Cyborgs in Latin America J. Brown.2010-08-18 A PDF version of this book is available for free in open access via the OAPEN Library platform, www.oapen.org . Cyborgs in Latin America explores the ways cultural expression in Latin America has grappled with the changing relationships between technology and human identity.

Transcend the Flesh Tobiasz Mazan.2015-04-17 Do you want to live forever? End all suffering? Transcend bodily fluids and reach the stars? Sure. But you may pay for it with your soul.

Zoographies Matthew Calarco.2008 Calarco (California State Univ., Fullerton) examines the question of the animal in major Continental thinkers like Heidegger, Levinas, Agamben, and Derrida. He takes to task the belief that Anglo philosophy alone boasts of a strong tradition on this issue. He admits, however, that although these post-Enlightenment thinkers were committed to examining and refiguring philosophical concepts and human existence, most resort to dogmatic anthropocentric concepts, specifically the traditional dualism of human/animal--a type of essentialism. For example, despite being critical of an ontotheological thesis of animals, Heidegger nonetheless writes of an abyssal difference between human and animal life. Calarco's basic thesis is that this binary is no longer defensible, forever destroyed by the sciences and humanities. Most promising is Derrida, the only major Continental thinker to date who thoroughly rejects the human/animal distinction and envisions the philosophically enormous task of rethinking politics and ethics outside this tradition. Derrida begins with humankind's pre-philosophical encounter with animals as fellow beings capable of suffering, embodied and vulnerable (although this last description is problematic as it is, arguably, a continuation of humans' desire to infantilize animals). This important analysis is long overdue. Summing Up: Highly recommended. Upper-level undergraduates through faculty/researchers. Upper-division Undergraduates; Graduate Students; Researchers/Faculty. Reviewed by M. A. Betz.

The Animal that Therefore I Am Jacques Derrida.2008 *The Animal That Therefore I Am* is the long-awaited translation of the complete text of Jacques Derrida's ten-hour address to the 1997 C erisy conference entitled *The Autobiographical Animal*, the third of four such colloquia on his work.

The book was assembled posthumously on the basis of two published sections, one written and recorded session, and one informal recorded session. The book is at once an affectionate look back over the multiple roles played by animals in Derrida's work and a profound philosophical investigation and critique of the relegation of animal life that takes place as a result of the distinction--dating from Descartes--between man as thinking animal and every other living species. That starts with the very fact of the line of separation drawn between the human and the millions of other species that are reduced to a single the animal. Derrida finds that distinction, or versions of it, surfacing in thinkers as far apart as Descartes, Kant, Heidegger, Lacan, and Levinas, and he dedicates extended analyses to the question in the work of each of them. The book's autobiographical theme intersects with its philosophical analysis through the figures of looking and nakedness, staged in terms of Derrida's experience when his cat follows him into the bathroom in the morning. In a classic deconstructive reversal, Derrida asks what this animal sees and thinks when it sees this naked man. Yet the experiences of nakedness and shame also lead all the way back into the mythologies of man's dominion over the beasts and trace a history of how man has systematically displaced onto the animal his own failings or *bêtises*. *The Animal That Therefore I Am* is at times a militant plea and indictment regarding, especially, the modern industrialized treatment of animals. However, Derrida cannot subscribe to a simplistic version of animal rights that fails to follow through, in all its implications, the questions and definitions of life to which he returned in much of his later work.

Regards sur les technosciences Jean-Yves Goffi. 2006 Le terme technoscience a fini par s'imposer pour designer ce que les technologies contemporaines ont de plus radical, mais aussi pour designer l'asservissement suppose de la theorie a la pratique et a l'operatoire. Que les technosciences soient

reverees ou detestees, elles fascinent. On se propose ici de mettre en evidence les ressorts de cette fascination en explorant leurs effets dans les domaines ou elles operent. La fascination pour les technosciences pourrait bien etre, au total, une fascination pour la condition post-moderne qu'elles contribuent a engendrer.

Développement durable et autres questions d'actualité Alain Legardez.2011 Fortes d'enjeux éducatifs et de société, et champ de recherche émergent, les questions socialement vives (QSV) sont de plus en plus intégrées dans les programmes de formation et d'enseignement technique et général, ainsi que dans les grandes orientations des éducations à l'environnement et à la citoyenneté : environnement et sécurité sanitaire, réchauffement climatique, utilisation des cellules souches, nanotechnologies, thérapie génique humaine, etc.Traiter des questions socialement vives en classe est un défi délicat pour les enseignants :- les contenus, souvent non stabilisés, dépassent les frontières classiques des disciplines et supposent des approches complexes; quelle posture les enseignants doivent-ils adopter ? Une neutralité bien-veillante qui s'en tient aux savoirs objectifs ? Un engagement citoyen qui ouvre un débat sur des contenus en cours de coconstruction et offre aux élèves (et aux citoyens) des opportunités d'apprendre et de penser par eux-mêmes ?Cet ouvrage se propose d'intervenir dans ce débat. Pour cela, il aborde les questions socialement vives selon deux domaines de spécialité particulièrement ciblés :- l'éducation à l'environnement et au développement durable (première partie) ; - les sciences humaines et sociales et les sciences dites « dures » (deuxième partie). - une troisième partie explore des questions transversales, d'une part sur la légitimité des savoirs et des expertises, et d'autre part sur un concept hybride entre science et gouvernance: la biodiversité.Écrit par des chercheurs en éducation, cet ouvrage réunit des résultats de recherches orientées vers l'étude de questions socialement vives pour l'enseignement et la

formation. Il éclairera judicieusement les réflexions et les pratiques des acteurs de l'enseignement général et technique et de la formation et, plus généralement, de l'ensemble des citoyens. Pages de début Liste des auteurs Avant-propos Introduction générale. Didactique des questions socialement vives Première partie - L'éducation à l'environnement et au développement durable Penser les temporalités pour penser les questions sociales vives Jeux de rôles et simulation Complexité et médiatisation d'une question socialement vive Approche anthropologique de la construction d'identités citoyennes Analyser les débats sur des questions vives environnementales Traitements phytosanitaires contre une espèce invasive La chimie verte Développement durable et questions socialement vives Penser global et agir local ? Objectiver l'enseignement des questions socialement vives ? Le développement durable en France Deuxième partie - L'enseignement des questions socialement vives Vers une pédagogie des mémoires L'école bilingue en Corse La thérapie génique humaine Les nanotechnologies Enseigner une question socialement vive Cellules souches animales et humaines Les multiples dimensions des questions socialement vives Chercheurs et questions socialement vives Troisième partie - Questions transversales Légitimité des savoirs et des expertises La biodiversité Pages de fin.

Technophobia! Daniel Dinello.2005 Dinello examines the conflict between the techno-utopia promised by real world scientists and the techno-dystopia predicted by science fiction. The book summarises the current state of each technology, while presenting corresponding reactions in science fiction.

Technics and Time, 3 Bernard Stiegler.2010-12-15 In the first two volumes of *Technics and Time*, Bernard Stiegler worked carefully through Heidegger's and Husserl's relationship to technics and technology. Here, in volume three, he turns his attention to the problematic relationship to technics

he finds in Kant's Critique of Pure Reason, particularly in the two versions of the Transcendental Deduction. Stiegler relates this problematic to the cinematic nature of time, which precedes cinema itself but reaches an apotheosis in it as the exteriorization process of schema, through tertiary retentions and their mechanisms. The book focuses on the relationship between these themes and the culture industry— as defined by Adorno and Horkheimer—that has supplanted the educational institutions on which genuine cultural participation depends. This displacement, Stiegler says, has produced a malaise from which current global culture suffers. The result is potentially catastrophic.

Parcours éducatifs Paul Bélanger.2015-06-12T00:00:00-04:00 Petits enfants réprimés dans leur curiosité, étudiants vivant leur échec scolaire comme une responsabilité personnelle, employés aspirant vainement à des apprentissages significatifs dans l'entreprise, aînés exclus de la vie éducative... Les traumatismes et les dommages éducatifs subis par les individus tout au long de leur vie abondent. Pour l'auteur de cet essai, l'avenir de nos sociétés passe pourtant par une citoyenneté active et réfléchie. Dans ce sens, le développement continu du potentiel individuel et collectif des populations devient une nécessité économique, sociale et culturelle. Et si on commence à reconnaître que les transgressions et les agressions du corps ont des conséquences souvent dramatiques, la question mérite également d'être posée à propos du parcours éducatif : qu'en est-il de l'intimité blessée des individus dépossédés de leur projet de vie ou des moyens de le réaliser ? Afin de mieux comprendre ce que signifie, pour nos sociétés, la construction continue de soi, Paul Bélanger passe en revue les théories, les pratiques et les politiques liées à l'éducation entendue dans son sens le plus large et montre, imposante documentation à l'appui, que la reconnaissance de l'intimité dans l'acte d'apprendre est, au sens fort du terme, un véritable enjeu social. Paul Bélanger est un spécialiste de l'éducation des adultes reconnu internationalement. Il est professeur à la

Faculté des sciences de l'éducation de l'UQAM.

Transhumanisme : la conscience mécanisée Lemaitre Eric.2019-12-31T00:00:00Z En 2018, les deux premiers bébés génétiquement modifiés sont nés en Chine. Un premier pas vers le transhumanisme, qui a bouleversé le monde scientifique. Dans cet ouvrage, Éric Lemaître démontre que ce phénomène est le résultat d'un long processus de réification au sein même de l'espèce humaine, entre mythes du surhomme et l'idéal d'un homme cyborg immortel. Cette volonté de dépasser l'Homo sapiens se traduit désormais à travers une confiance aveugle dans les savoirs techniques, devenus omniprésents dans nos sociétés. Les technologies toujours plus performantes et augmentées instaurent une étape nécessaire au transhumanisme et malheureusement, génératrices d'une forme de vacuité, de vide de la conscience, d'une conscience devenue servile. La toute-puissance de ses nouveaux instruments scientifiques fera alors passer l'humanité du côté de ses inventions, de ses objets, de ses prouesses technologiques. Et si la machinisation de l'homme se transformait en une entité que nous ne contrôlions plus ? Le transhumanisme marquerait-il la fin de l'espèce humaine sur Terre ? Un sujet passionnant que traite Éric LEMAITRE avec un regard critique sur le progrès sans conscience.

Governing Future Technologies Mario Kaiser, Monika Kurath, Sabine Maasen, Christoph Rehmann-Sutter.2009-10-29 Nanotechnology has been the subject of extensive 'assessment hype,' unlike any previous field of research and development. A multiplicity of stakeholders have started to analyze the implications of nanotechnology: Technology assessment institutions around the world, non-governmental organizations, think tanks, re-insurance companies, and academics from science and technology studies and applied ethics have turned their attention to this growing field's implications. In the course of these assessment efforts, a social phenomenon has emerged - a phenomenon the

editors define as assessment regime. Despite the variety of organizations, methods, and actors involved in the evaluation and regulation of emerging nanotechnologies, the assessment activities comply with an overarching scientific and political imperative: Innovations are only welcome if they are assessed against the criteria of safety, sustainability, desirability, and acceptability. So far, such deliberations and reflections have played only a subordinate role. This book argues that with the rise of the nanotechnology assessment regime, however, things have changed dramatically: Situated at the crossroads of democratizing science and technology, good governance, and the quest for sustainable innovations, the assessment regime has become constitutive for technological development. The contributions in this book explore and critically analyse nanotechnology's assessment regime: To what extent is it constitutive for technology in general, for nanotechnology in particular? What social conditions render the regime a phenomenon sui generis? And what are its implications for science and society?

L'homme incarné Philippe Soual. 2020-09-24 Qu'est-ce que l'homme ? Ce livre est une méditation de l'énigme de l'homme, à l'époque du transhumanisme. Il invite à considérer la différence entre l'homme antique et l'homme moderne selon ses principaux aspects : la vie, la production de biens, la technique et le travail, l'action et l'État, et enfin la pensée. Le fil conducteur en est le rapport avec la nature. L'homme antique vivait selon la Nature, selon l'ordre cosmique et la nature des choses, en espérant simplement habiter ce monde. Chaque chose avait une place naturelle déterminée, dans le monde (dieu, homme, animal), dans la famille (masculin et féminin) et dans la Cité. L'homme moderne, au contraire, nie la Nature, en voulant vivre selon le « Faire » et le « construire », selon la « culture ». Il tend à ne voir dans la Nature qu'un réservoir de « matières premières » livrées à son audace démiurgique, et il tend à mener une existence désincarnée, hors du monde de la

vie. Cependant, entre une vie fondée sur la nature et une vie sans nature, demeure une autre possibilité : l'incarnation de la liberté dans la nature, la création d'un monde spirituel, qui est une « seconde nature ». Ni nature, ni anti-nature, ni hors nature, mais un esprit libre dans la nature. Ce qui exige une âme incarnée et demande une philosophie de l'incarnation, en nous demandant : qui sommes-nous ? Tout tient donc à la question du corps charnel, face au corps machine. Bâtir et sauver un monde humain bon, donc habitable, tel est notre défi. Agrégé, docteur et habilité à diriger des recherches en philosophie, Philippe Soual est actuellement professeur de philosophie à l'Institut Catholique de Toulouse. Spécialiste de Hegel et de philosophie morale et politique, il est notamment l'auteur de *Le sens de l'État* (Peeters, 2006) et de *Visages de l'individu* (PUF, 2008).

Islam (L') Mustapha Chérif. 2006-03-09 L'islam est-il fermé ou ouvert à l'autre ? Est-il condamné au « choc des civilisations » ou bien recèle-t-il en son sein d'autres forces ? Comment conjurer le risque de repli et favoriser la convergence entre Orient et Occident ? « Mon cœur est devenu apte à recevoir tous les êtres », disait Ibn Arabi, inscrit dans la tradition des penseurs qui, d'Averroès à Ibn Kaldhun, ont prôné un islam accueillant l'autre. Pour comprendre la situation politique d'aujourd'hui, pour sortir des amalgames et des simplifications, un plaidoyer pour l'ouverture à la diversité, une réflexion au cœur de l'actualité sur les questions qui engagent l'avenir commun et la coexistence des peuples des deux rives de la Méditerranée et au-delà. Philosophe et islamologue, spécialiste du dialogue des cultures, des religions et des civilisations, Mustapha Chérif est professeur à l'Université d'Alger et a été professeur invité au Collège de France. Il a également été ministre et ambassadeur d'Algérie.

Derrida and Technology: Life, Politics, and Religion Björn Sjöstrand. 2021-10-05 This book is the first monograph that takes a comprehensive approach to Jacques Derrida as a philosopher of technology.

It refines and complements his mainstream image as a philosopher of language and deconstructionist of classical literary and philosophical texts. This volume outlines the key features of Derrida's alternative philosophy of technology, a philosophy which Sjöstrand argues, avoids the problems associated with, on the one hand, a Heideggerian orientation, which completely separates thinking and technology and, on the other, an empirically oriented "post-phenomenology" that can be said to be hegemonic within the field today. Based on a sustained interpretation of Derrida, and a robust, coherent philosophy of technology, a phenomenology of technology is developed that, in a radical way, extends the concept of technology to cover the entire field of phenomenology. This places the technological not in opposition to humanity, but rather always already in close proximity to man and, consequently, to life, ethics, politics, democracy and religion. Strikingly, this important aspect of Derrida's thinking is only rarely analyzed or discussed by his many exegetes. This text appeals to graduates and researchers working on Derrida, phenomenology, and the philosophy of technology.

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