

## N. 22 – 2016 (III)

### Antropocene: fine, medium o sintomo dell'uomo? The Anthropocene: End, Medium or Symptom of the Human Kind?

#### CURATORI / EDITORS

Sara Baranzoni, Antonio Lucci, Paolo Vignola

---

#### 1. SAGGIO/ESSAY: Sara Baranzoni, Antonio Lucci, Paolo Vignola

---

*L'Antropocene. Fine, medium o sintomo dell'uomo? • The Anthropocene. End, Medium or Symptom of Human Kind?*

The Editorial of Lo Sguardo's 22th issue. The article introduces the collection discussing the articles as well as their historiographical placement.

---

#### 2. SAGGIO/ESSAY: Tommaso Guariento

---

*La disarmonia del mondo. L'Antropocene e l'immagine premoderna della natura • The Disharmony of the World. The Anthropocene and the Pre-Modern Image of Nature*

With this article, I propose an analysis of the paradigm shift implied by the Anthropocene, by focusing on the images of nature involved in its descriptions by climate sciences and humanities. The debates on Anthropocene are focused on the concepts of limit and rupture, by bringing back to the premodern images of nature as expressed in Lovejoy's 'Great Chain of Being' and in Spitzer's 'World Harmony'. In order to counteract the technocratic and Promethean analysis proposed by Ecomodernists, Bruno Latour and Eduardo Viveiros de Castro refer to concepts whose major sources are the conservative thought and indigenous knowledge. After having problematized these proposals, we will consider the mythology of Chthulucene, recently adopted by Donna Haraway, which is able to provide a conceptual and narrative framework appropriate for the Anthropocene epoch.

---

#### 3. SAGGIO/ESSAY: Simone Belli

---

*Mapping a controversy of our time: The Anthropocene*

We offer a bibliometric analysis of the literature and authors of the controversial Anthropocene

discipline. Thanks to digital tools, we comprehend this complexity by drawing on existing literature and digital networks. In order to appreciate the interdisciplinary character of the controversy, we show clusters of co-cited publications, co-authors, and co-occurring terms in the fields of social science, agricultural and biological science, environmental science, and Earth and planetary science. The multidisciplinary character of Anthropocene research is reflected in the co-citation analysis and the term co-occurrence analysis. We found two clusters of co-occurring terms, representing agreement and disagreement with Anthropocene, and offer a comparison of the emblematic works presented in the network.

---

#### 4. SAGGIO/ESSAY: Anne Alombert

---

*Des «fins de l'homme» à l'«invention de l'homme»: de la grammatologie à la néguanthropologie. Comment s'orienter dans la pensée, face au transhumanisme et dans l'Anthropocène? • From the «end of the Man» to the «invention of Man»: from Grammatology to Neganthropology. How to Steer in the Thought, in front of Transhumanism and in the Anthropocene?*

In his article «Les fins de l'homme», published in 1968, J. Derrida shows that even though they have been shaped against humanism and anthropologism, Husserl's, Hegel's and Heidegger's phenomenologies remain anthropocentric, because they use the language of occidental metaphysics. Derrida's grammatology intends to transform this language, in order to release it from its logocentric presuppositions. While revealing its necessity, Derrida still does not manage to unfold the grammatological discourse which was supposed to exceed both metaphysics and humanism. B. Stiegler seems to carry on this project through an organology and a neguanthropology. These theories imply to question the invention of the «human» form of life through technical exteriorisation, and thus allow to consider a way out the Anthropocene.

---

#### 5. SAGGIO/ESSAY: Paolo Vignola

---

*En sautant l'obstacle anthropique. Hypothèse d'un nihilisme athlétique à l'âge de l'Anthropocène avec Bachelard, Deleuze et Stiegler • Jumping the Anthropic Obstacle. An Hypothesis of Athletic Nihilism in the Age of Anthropocene, with Bachelard, Deleuze et Stiegler*

The paper suggests using the Deleuzian and Nietzschean theory of “reactive and active forces” in order to improve Stiegler's analysis of the Anthropocene and “algorithmic governmentality” (Rouvroy) as symptoms of contemporary nihilistic capitalism. Two books are therefore strategic: Genealogy of Morality and Also spoke Zarathustrustra, that the paper suggests reading in their digital actualization. From this point of view, algorithmic governmentality pre-configure the future of the individuals, tailoring it from their profiles, bypassing wishes and affects of their living present. Just like Nietzschean reactive forces, the ‘force’ of algorithmic government consists in separating subjects from their capacities of willing and of behaving in an active way, that is to say of individuating themselves. Another issue of algorithmic governmentality, essentially linked to the first one, is the

ideology of “immediate real” that the paper attempts to deconstruct through Bachelard’s concept of phenomenotechnics. The paper therefore ends with another Bachelardian concept, i.e. the epistemological obstacle, and attempts to use it as the theoretical-ethical pivot, able to describe Stiegler’s performative concepts of Neganthropocene and neganthropology.

---

## 6. SAGGIO/ESSAY: Francesco Bellusci

---

*Michel Serres: una filosofia su ciò che ci attende • Michel Serres: a Philosophy on What Awaits*

The purpose of the article is to focus the two traits of the human condition in the Anthropocene and the possible developments that could arise, according to the philosophical research of Michel Serres from *Le contrat naturel* to *Hominescence* (his two masterpieces): the change of the statute of nature and our relationship with it than the ancient and modern age and the ability of men to edit and create the living and the human ‘nature’ (life, death, body), thanks to the development of biotechnology and digital technologies.

---

## 7. SAGGIO/ESSAY: Arianne Conty

---

*The Evil Berger in the Good Berger’s Habit: Martin Heidegger, Peter Sloterdijk and the Apocalyptic Playground of the Anthropocene*

In his 1946 essay *Letter on Humanism* Heidegger set out to unveil the barbarism hidden in the humanistic subject, reduced to a calculating subject framing the world as an object of cognition and control. In his 1999 essay *Rules for the Human Zoo*, Sloterdijk will commend Heidegger for revealing the *homo barbarus* hiding beneath *homo humanus*, but will show that Heidegger as well hides a bad shepherd of breeding beneath the good shepherd of Being. After clarifying these two juxtapositions, I would like to expose a contemporary form of *homo barbarus* that Sloterdijk himself seems unable to grasp in his celebration of the posthuman. If Sloterdijk speaks of culture as the sum of homeotechnologies that have bred the human being, the Anthropocene era marks the spread of such breeding technologies to the entire planet. From deet-resistant mosquitoes to the o-zone heavens, human cultures have colonized the natural world, doing away with the separation between nature and culture and therefore also between good and evil. If the goal of separating *homo humanus* from *homo barbarus* has become impossible in the age of the Anthropocene, so indeed has the notion of human progress, inaugurating a post-historical age where the posthuman future being proposed in the place of humanism is decidedly apocalyptic.

## 8. SAGGIO/ESSAY: Marco Pavanini

---

*Per un'etica co-immunologica. La questione dell'antropocene in Sloterdijk tra sferologia e antropotecnologia • For a Co-Immunologic Ethics. The Question of the Anthropocene in Sloterdijk, Between Spherology and Athropotechnology*

The essay *Das Anthropozän* develops Sloterdijk's reflections on the issue of the Anthropocene. Nowadays human's action influences the processes of the biosphere, which at the same time allows human life on Earth. The current ecological crisis, triggered by the exploitation of natural resources, makes humans responsible of the management of whole planet's conditions of existence. Living in the Anthropocene means intentionally assuming this responsibility and actively work to open perspectives of surviving for both human and non-human agents. Sloterdijk suggests accomplishing this goal with two different procedures. On one side, humans should adopt homeotechnical practices, in order not to harass nature, but to cooperate with it and to continue biological processes with technological means. On the other, mankind should work in order to convert its immune systems in the direction of co-immunity. This means creating a meta-collective, within which are produced bio-positive dynamics, without transferring bio-negative dynamics to the other collectives.

## 9. SAGGIO/ESSAY: Riccardo Baldissoni

---

*Always already Anthropocene? On the production of the things themselves*

In this essay I remark that the appeal to material constitution as opposed to interpretation forgets that materiality is a provisional performance of practices, and the temporary effect of permanence is the result of the iteration of some operative intervention.

## 10. SAGGIO/ESSAY: Stefania Consigliere

---

*Lettere persiane agli abitanti dell'antropocene • Persian Letters to the Inhabitants of the Anthropocene*

The paper presents some reflexions on the ambiguities of the Anthropocene concept as seen from the standpoint of an anthropologist. The idea itself of something like "a geological era dominated by man" comes from a long cultural history that identifies humanity with Western civilization, and Western civilization with capitalism. It may be, however, that our passion for *reductio ad unum* is once again making us blind to the existing multiplicity of human worlds and ways.

## 11. SAGGIO/ESSAY: Dennis Pohl

---

*Anthropozäne Architektur: Die Sichtbarkeiten des Anthropos • Anthropocene Architecture: The Visibility of the Anthropos*

Although the discourse on the Anthropocene started around 15 years ago, the question on the conditions of an architecture in that time frame has been widely disregarded. In which relation enter the anthropos and its constructed environment in the age of the Anthropocene? How is the anthropos regarded or made visible by and through its architecture? This essay elaborates on a twofold perspective the conception of *téchne* in the Anthropocene, in order to get a grasp over the relation of *poíesis* and *praxis*. By questioning the assumptions on which these relations in the Anthropocene thesis are build, allows to situate two different modes of subjectivity and environmental construction. On the one hand an Aristotelian model focusing a cause oriented, parceled notion of space in which the anthropos is the only *causa efficiens* shaping his environment and on the other a Platonic integrated model that does not separate *poíesis* from *praxis* and can be seen as a basis for a reciprocal relation between anthropos and environment. This philosophical framework serves as a basis for a comparative analysis of the two movies *The Social Life of Small Urban Spaces* (1980) from William H. Whyte and *Playtime* (1969) from Jacques Tati, where central aspects of the entanglements between the subject and its architectural machines are brought to light. Concepts of normality and monstrosity, patterns and breaks, universal and situated knowledges, parceled and non-identified spaces are juxtaposed, in order to highlight limits and potentials of an architecture in the Anthropocene.