Chapter 14
Narratives and Life Stories From the Machine to the Person

Edmondo Grassi
Roma Tre University, Italy

ABSTRACT

Contemporary society changes its social perspective from an anthropocentric environment to a space in which intelligent algorithms, present in every digital device, are increasingly acquiring a status of subject and less of object. Existential practices change at every moment, at every access to these intelligent agents who, in addition to supporting the user's requests, become anticipatory and prescient, demonstrating how it is essential, today, to sociologically analyse society through the image it gives the car. The intent of the contribution, mainly of a theoretical nature, will be to dialogue on the centrality of artificial intelligence as a leading actress of the multiple manifestations of digital cultures and practices, with the aim of renewing the debate on reflection on contemporary complexity starting from the event.

INTRODUCTION

Hybrid Societies

The multiple readings of the social tend to give the collective imagination a power of creation that does not only flow into the field of the fantastic but, at times, becomes prescient for the formation and structuring of future cultural processes. The myths and models of behavior that are adopted for the understanding of the social by sociological, philosophical, social and humanistic studies can be compared to the lens and microscope necessary for the examination of a community that changes according to an ultra-accelerated technological progress (Floridi, 2020). to the biological evolution of the human subject (Han, 2015). Samuel Butler (2010), following the First Industrial Revolution, will ask the question about which metamorphosis the individuals of his time will undergo and who will be the heirs of the human race: the human being becomes the advocate of a new species, that of machines in able to dominate the world. In the Butlerian view, the person's task was to destroy them so as not to become what animals are, today, for the person. This vision is inscribed in the echian reverberation (1997) of the apocalyptic

who lash out against the advent of new technologies that often arouse fear and in a fantastic vision of technology considered external and detached from the person, but forgetting the primal relationship that exists between the person and technique (Morin, 2011, 2017; Ferrarotti, 2018).

Technology and human beings live in a relationship both diachronically hierarchical and relational osmotic, thus nullifying the ancient debate between heredity and the environment, between nature and culture, providing for the contemporary social individual a possibility of unlimited understanding and choice, without of borders, in which the ethical dimension, to this day, must change to find new horizons and orientation (Grassi, 2020).

The spread of uncertainty in social relations - be it represented by environmental cataclysms, the spread of a global pandemic or the placing on the market of new inventions - is connected to the progress of the person, as science and technology are elements that characterize the existence of human society and are actively participatory insofar as they allow the interpretation of shared reality and the manifestations that qualify it (Magaudda, Neresini, 2020), in the perspective that the increase in the degree of complexity of social institutions and the relationships they regulate new approaches to interpreting the laws that coordinate it and the actors who act in it (Sini, 2016).

Answering the question 'what is a person?' or what are its characteristics that outline its figure or its relationship with technology could find a first and approximate declination in the affirmation that being is nothing other than the history of its progress, the reverberation of its creations, its machines, its devices and apparatuses, of those organs that allow the biological to be social and the social to increase its nodal effect in the life of individuals: the body is a social construction hinged in the epiphany of technologies and their history.

According to this approach, the individual could be investigated and conceived as that subject who, with the help of technological extensions, allows the biological to be social and the social to increase its nodal impact in the life of individuals (Haraway, 2018; Braidotti, 2019): the body is a social construction based on the use of technology.

Contemporary society is no longer an anthropocentric social environment but must be conceived as a space in which intelligent algorithms, present in every digital device, are increasingly acquiring a status of subject and less of object (Cardon, 2018; Finn, 2018). Is the creature trying to acquire a semblance of independence from the creator thanks to machine learning, big data, machine to machine and the many ways in which the human being is no longer placed at the centre of the world? Does artificial intelligence represent yet another revolution that undermines the dominance of the human being from sectors of enormous importance such as information, the dissemination of knowledge, the construction of the identity of the social subject?

Existential practices change at every moment, at every access to these intelligent agents who, in addition to supporting the user's requests, become anticipatory and prescient, demonstrating how it is essential, today, to sociologically analyze society and reality through the image who donates the car (Vespignani, 2019). Their contribution must be perceived as a collaboration that can allow humanity to progress and learn about new perspectives and horizons.

The measure of being is not that of the individual as a discrete unit but becomes a cenosis between a multiplicity of species, manifestations and environments in which the person will have to contemplate the need to ally with many other creatures in order to constitute saving, regenerative places. and recreational (Haraway, 2020) and, among these creatures, there are also artificial projections, from synthetic biotechnology to computer science, robotics to artificial intelligence, representing a further proposition of multiple modernities (Eisenstadt, 2000). From the vision of Hishiguro (2006) in which humans and

8 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage: www.igi-global.com/chapter/narratives-and-life-stories-from-the-machine-to-the-person/287462

Related Content

Applications of Nano Technology in Civil Engineering: A Review
Arslan Shamim, Sajjad Ahmad, Anwar Khitab, Waqas Anwar, Rao Arsalan Khushnoodand Muhammad Usman (2018). *International Journal of Strategic Engineering (pp. 48-64).*
www.irma-international.org/article/applications-of-nano-technology-in-civil-engineering/196604

Academic Misconduct and the Internet
David Ison (2019). *Scholarly Ethics and Publishing: Breakthroughs in Research and Practice (pp. 22-51).*
www.irma-international.org/chapter/academic-misconduct-and-the-internet/222300

Community Empowerment Initiatives of Faith-Based NGOs: A Case Study in Bangladesh
Shofiqur Rahman Chowdhuryand Haris Abd Wahab (2019). *Social Research Methodology and New Techniques in Analysis, Interpretation, and Writing (pp. 75-105).*
www.irma-international.org/chapter/community-empowerment-initiatives-of-faith-based-ngos/220332

Factor Analysis of the Sydney Metro's ITS: System Integration Iteration
Koorosh Gharehbaghi, Kenneth Farnes, Kathryn M. Robsonand Neville Hurst (2021). *International Journal of Strategic Engineering (pp. 1-13).*
www.irma-international.org/article/factor-analysis-of-the-sydney-metros-its/279642

The Contemporary Ethical and Privacy Issues of Smart Medical Fields
Victor Chang, Yujie Shiand Yan Zhang (2019). *International Journal of Strategic Engineering (pp. 35-43).*
www.irma-international.org/article/the-contemporary-ethical-and-privacy-issues-of-smart-medical-fields/230936