**UMBERTO GALIMBERTI – EDUCARE L’ANIMA AI TEMPI DELLA TECNICA**

Galimberti investigates the relationship that exists between man and technique. He argues that in current conditions man is no longer at the center of the universe as the humanistic age intended. At the center of Galimberti's philosophical discourse there is the technique, which according to the philosopher is the common and characteristic feature of the occident; technique is the highest form of rationality, with the mentality of achieving the best result with minimum effort. Technique is the set of tools we use, while instinct is a rigid response to motivations. According to the Greeks, the technique was far less than the need, while now it is not so. Moreover, man is not a reasonable animal and the technique is not an application of science, but the soul of science. Science looks at the world to transform it and manipulate it. With science and technique we try to reduce all negative things, such as fatigue, pain, etc… For Galimberti we live in a society at the service of the technological apparatus and we do not have the means to fight it, above all because we have the same ethics of a hundred years ago, that is an ethic that regulates the behavior of man among men. For Christians, nature is the product of God's will, so it is not immutable; the technique is already inscribed in nature. Now we live in the paradox, in fact if man wants to save himself and the planet from the consequences of the dominance of the technique can do it only with the help of the technique. One hope would be to be able to maintain the differences between science and technology.

Another very important point of view, taken up in Galimberti's speech, is that of Marx: according to him wealth is not made up of goods, but of tools, because goods are consumed and instruments create new ones. Moreover, again according to Marx, when a phenomenon increases quantitatively there is the qualitative change of the landscape.

Politics looks at the economy and the economy looks at the technique. The power passes from the will of the sovereign to the wisdom of the technician. Science tends to self-empowerment. At the same time we fear the technique but we want it. Science and technology have no purpose, but have procedures: no one had ever thought of cloning man, but we have seen, through procedures, that this thing can be done. According to Galimberti the age of the technique was born with the second world war, because there was a great development in that period. With the Nazism the model of the age of the technique was devised. From there we became perfect performers. In the age of technology, however, it is no longer possible to be democratic, because they put before us things for which we are not competent. So that vote does so based on ideology or reason, following, for example, what the Pope supports. Furthermore, rhetoric is based on the effects of persuasion.

Kant says that man must be seen as the end and not as the means, however, in the age of technology, this thought is no longer good, because now all things have become goals to be safeguarded, for the presence of many more men in the world.

In conclusion, the work done in class regarding the discussion of the philosopher Umberto Galimberti, was very useful to learn how to take the notes correctly and also to learn how to use them correctly. In fact, the notes allow you to organize the ideas in a clear and precise, helping the development of a line of mental argument that allows the drafting of a complete speech.