Foreword

The current issue of *Acta Baltica Historiae et Philosophiae Scientiarum* is dedicated to philosophy and history of technology—fields that have been gaining rapidly increasing attention catalysed by the ongoing digital turn with its deep impact on almost all walks of our lives. However, discussing technology cannot remain limited to the digital aspect only; fundamental philosophical approaches, problems and novel perspectives have to be addressed as well. Thus, a part of this issue is dedicated to the philosophical analyses of both scientific and everyday technologies—the postphenomenology of imaging technologies and philosophical questions surrounding digital technologies.

The issue begins with the text of a lecture by the founder of postphenomenology. Don Ihde, which he gave on the occasion of the centenary of Paul Ricœur in Groningen in 2013. Ricœur's hermeneutics is developed into a material hermeneutics for analysing natural sciences, and here, importantly, Ihde argues with its contribution, on the example of many pertinent case studies, to a more extensive application of material technologies in the humanities and human sciences. We continue with a piece by Robert Rosenberger, one of Ihde's most influential disciples, who is developing postphenomenology, a central thread in the philosophy of technology today, initiated by Ihde. Rosenberger presents a classification and analysis of the ways how imaging technologies "misrepresent" their objects.

As one would expect, we have paid considerable attention to some central issues of the digital revolution from multiple angles. Obviously, we are in an unprecedented social situation today and not only because of the COVID-19 crisis. Wolfgang Drechsler, in his elegant style, analyses the possible impacts of the digital turn on the basic characteristics of the democratic political system. The other "digital turn" paper focuses on the legal issues concerning AI, inquiring whether it is mature enough to be a candidate for person- and agenthood. As a very brief moral, AI systems may still be missing something in order to merit a full comparison with intelligent biological creatures like humans. Can there ever be a digital soul remains an open question.

Three papers cover the history of technological developments connected mostly with the eastern part of continental Europe but definitely having international significance.

The last two are short communications that address classical topics in philosophy of technology. An observation is made by Juhani Pietarinen from the recently published *Black Notebooks* of Martin Heidegger. Those "ponderings" that led to Heidegger's famous critique of technology now conclusively answer the question of his Nazi past. Was Heidegger a Nazi? No, he was not a Nazi—he was worse than a Nazi. To serve authentic being, the extermination of the unworldly should have been made, not by technological means but by modes that are *zu-handen*. The second, by Ahti-Veikko Pietarinen, argues for pragmatism that overcomes the passive substantivism-determinism and instrumentalism-voluntarism divisions of technological change that neglect the complexity and continuity of human collective inquisitive thought. Instead, purposive innovation and discovery is driven by the melioristic hope for the better future.

Peeter Müürsepp
Ave Mets
Ahti-Veikko Pietarinen