

In 1927, Austrian director Fritz Lang gives life to his silent film masterpiece *Metropolis*, considered one of the iconic work of expressionist cinema, and recognized unanimously as a model in large part of the Sci-fi genre. Later, *Metropolis* inspired other films, including *Things to Come* (William Cameron Menzies, 1936), *Star Trek* (television series began in 1966 created by Gene Roddenberry), *Star Wars* (film saga created by George Lucas, whose first three films were produced from 1977 to 1983) and *Blade Runner* (Ridley Scott, 1982).

Part of an extensive list, all these films have anticipated or ridden - when contextualized - that wave dominated by *technocracy*.

*Technocracy* is a hypothetical form of government in which political decisions are taken by *technicians*, that is, by experts of technical and scientific subjects, or more generally researchers of specific fields. The etymology derives from the Greek words τέχνη (*art* or *technique*) and κράτος (*power*) - as form of government - so the literal meaning is *government of technicians*.

In a *technocratic government* those who make the decisions are selected based on their experience, their studies and their technical skills rather than on the basis of political affiliation. To distinguish between the concept and the commonly attributed meaning to the term *technicians*, meaning experts - specialized or highly prepared and qualified in matters of competence - the term *technocrat* has been coined to indicate the person who, without being an expert or a specialist, sustains the need for science and technology primacy over politics.

*Technocrats* are individuals with high technical and scientific education, who exert occupations to study how to solve economic and technical problems, proposing solutions based on technology.

Economist Gunnar K.A. Njalsson theorizes that *technocrats* are mainly inspired by one's mindset focused on solving problems and not by the interests of groups of political power. Their activities and the growing success that their ideas collect are thought to be a crucial factor that follows the development of technology and the concept that is emerging of society of information: "Technocrats may be distinguished from 'econocrats' and 'bureaucrats' whose problem-solution mindsets differ from those of the technocrats."

In any case, the technical capabilities and leadership are selected through bureaucratic processes based on specialized knowledge and technical expertise rather than on the basis of democratic election.

Some forms of *technocracy* reflect a form of *meritocracy*, a system where the "most qualified" people and those who decide validity and type of qualification are the same. Other forms have been described as different from an oligarchic group of *controllers* and the likes, rather than a scientific administration free from the influence and conditioning of groups of political power and economic interest.

What characterizes and distinguishes *technocracy* from any other form of government is its cultural and philosophical background, that plants its timid roots in the Age of Enlightenment, sprouting throughout the Industrial Revolution - the enthusiasm for technical-scientific progress and the evolutionary theories of Charles Darwin - blossoming and identifying itself fully in the 20th century - even in its terminology - in the *technocracy* that is a candidate towards the end of the second millennium and is still nominated as best or most functional form of government.

*Technocrats* pose these considerations developed from Auguste Comte, French philosopher and sociologist (1798-1857) and theoretical socialist Claude-Henri Rouvroy, comte de Saint-Simon (1760-1825). Both assume that every human being points at heighten and improve their standard of living. This assumption, as explained by Henri de Saint-Simon in his 1814 work *De la réorganisation de la société européenne*, implies a series of unsolved problems, issues to be examined, solutions to be researched and applied according to criteria and methods of scientific and technical expertise.

This conception of *technocracy* was expressed by the idea of a society that controlled the economy, with society's function transformed from pure body of political control over the masses to scientific management of public affairs and management of production processes under strict scientific supervision.

As a rule of thumb, the first expression of this concept is credited to French philosopher and sociologist Claude-Henri Rouvroy, comte de Saint-Simon who, in his *On the reorganization of European society*, states: "All the sciences, no matter the area, are nothing but a series of problems to be solved, issues to consider, and they differ from each other only by their nature. [...] So far the method of experimental science has been applied to political issues: everyone has contributed with their ways of seeing, thinking, evaluating, and the consequence is that there is still no accurate solution for social problems. Now it's time to get over this childhood of science."

In the light of this interpretation, we may consider *Maxime Guyon's* photographic practice as a continuation - of aesthetic-celebratory character - of this hypothetical and ideal form of government.

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Source: text translated and interpreted from <http://it.wikipedia.org/wiki/Tecnocrazia>