

## **Ethics and Artifacts**

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  - Common Sense View
  - Strong View
    - \* Strong View Case Study
  - Moderate View
  - Artifacts Questions

### **Common Sense View**

- Technological artifacts are mere tools
  - neither good or bad
  - morality is based on the person using the technology and what they do with it

### **Strong View**

- Bruno Latour
  - “Morality is inside the things”
- Subject and Object are different
- Possible to consider combinations
- Technological artifacts can embody biases and impact social landscapes

### **Strong View Case Study**

- NY infrastructure
  - low overpasses discourage busses
  - classist
  - social inequality

### **Moderate View**

- Christian Millis and Antony Mayers (both Dutch)
- Technological artifacts cannot be a part of a moral agent
  - The object cannot be part of the subject
  - The object cannot be morally responsible
- Technologies allow for new actions
  - mobile phone
  - impacts available alternative actions
  - new motivations for actions

### **Artifacts Questions**

- The difference between the “Common Sense” and “Strong” views toward the morality of technological artifacts is a matter of the degree to which people blame artifacts for immoral actions.

- False
- According to the “Common Sense View,” technological artifacts take on moral properties when used for good or evil by human beings.
  - False
- Bruno Latour, reflecting the “Strong View” toward technological artifacts, believed artifacts are morally considerable because they work as actants alongside human beings in a responsible network.
  - True
- How might Robert Moses’ architectural designs be indictive of Langdon Winner’s view of the moral properties of artifacts (i.e. the “Strong View”) ?
  - Moral values are built into his designs, which come to embody these values
- Which of the following statements best represents the “Strong View” toward the morality of technological artifacts?
  - Humans and technological artifacts form an inseperable unit that itself is morally responsible in action
- What is meant by Don Ihde’s phrase “technological intentionality”?
  - Technology “shades” the world, emphasizing some things at the expense of others
- Which of the following is an example of an embodiment relationship?
  - The use of a white cane by a blind person
- What does Martin Heidegger say often happens with tools as they are used?
  - Both B and C
- Which of the following best captures the sense of Bruno Latour’s “script” of a thing?
  - The behaviours an artifact invites its user to perform
- What is meant by Don Ihde’s term “multistability”?
  - An artifact can be used in many ways based on the user’s intentions
- Which of the following is an example of a mediating technology?
  - The use of an X-ray machine to view a broken bone
- According to the “Moderate View,” because technological artifacts cannot be or be a part of a moral agent, they are only marginally relevant to ethics.
  - False
- The physical structure of a classroom can be said to “mediate interpretation” because it affects how material is taught and how students learn.
  - False
- A 3D television, when used to watch an Aggie football game, can be said to have “technological intensionality” because it rovides a view of the game that is clearer than real life, while at the same time losing some of what one would experience at Kyle Field.
  - True