

The Ethics Of Invention Technology And The Human Future By Sheila Jasanoff

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In *The Ethics of Invention*, renowned scholar Sheila Jasanoff dissects the ways in which we delegate power to technological systems and asks how we might regain control. Our embrace of novel technological pathways, Jasanoff shows, leads to a complex interplay among technology, ethics, and human rights.

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In *The Ethics of Invention*, renowned scholar Sheila Jasanoff dissects the ways in which we delegate power to technological systems and asks how we

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In *The Ethics of Invention*, Technology rules us as much as laws do. It shapes the legal, social, and ethical environments in which we act. Every time we cross a street, drive a car, or go to the doctor, we submit to the silent power of technology. Yet, much of the time, the influence of technology on our lives goes unchallenged by citizens and our elected representatives.

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In *The Ethics of Invention*, renowned scholar Sheila Jasanoff dissects the ways in which we delegate power to technological systems and asks how we might regain control. Our embrace of novel technological pathways, Jasanoff shows, leads to a complex interplay among technology, ethics, and human rights. Inventions like pesticides or GMOs can reduce hunger but can also cause unexpected harm to people and the environment.

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Jasanoff shows that, far from being an amoral or apolitical force, technology has important consequences for government of, by and for the people. *The Ethics of Invention* challenges us to build a future in which we work in open, democratic dialogue to manage the risks and promises of technology. (source: Nielsen Book Data)

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Jasanoff shows that, far from being an amoral or apolitical force, technology has important consequences for government of, by, and for the people. The Ethics of Invention challenges us to build a future in which we work together-in open, democratic dialogue-to manage the risks and promises of technology.

The Ethics of Invention: Technology and the Human Future ...

The Ethics of Invention: Technology and the Human Future Sheila Jasanoff. Shop Now. In its simplest definition, technology is a means to an end—or, in the modern era, the application of expert knowledge to achieve practical goals. This understanding of technology, however, obscures a glaring limitation. It implies that the “ends” of ...

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response is simply to label the opposition to GMOs irresponsible and scientifically illiterate. But The Ethics of Invention makes a convincing case that creating formal ways to analyze and assess technologies and their proper use will offer us the best chance of finding a path between “unbridled enthusiasm and anachronistic Luddism.”

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Embodying this shift of the perspective on the role of technology in society, “The Ethics of invention”, the most recent book by Harvard professor Sheila Jasanoff, a leading scholar in the field of the social study of science & technology, is an invitation to reflect in a more solid and nuanced way on the backsides and the problems produced today by technological innovation. The major answer posed by Jasanoff across the book is: how can we restore democratic control over technological ...

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In The Ethics of Invention , renowned scholar Sheila Jasanoff dissects the ways in which we delegate power to technological systems and asks how we might regain control. Our embrace of novel technological pathways, Jasanoff shows, leads to a complex interplay among technology, ethics, and human rights. Inventions like pesticides or GMOs can reduce hunger but can also cause unexpected harm to people and the environment.

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We live in a world increasingly governed by technology—but to what end? Technology rules us as much as laws do. It shapes the legal, social, and ethical environments in which we act. Every time we cross a street, drive a car, or go to the doctor, we submit to the silent power of technology. Yet, much of the time, the influence of technology on our lives goes unchallenged by citizens and our elected representatives. In The Ethics of Invention, renowned scholar

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Sheila Jasanoff dissects the ways in which we delegate power to technological systems and asks how we might regain control. Our embrace of novel technological pathways, Jasanoff shows, leads to a complex interplay among technology, ethics, and human rights. Inventions like pesticides or GMOs can reduce hunger but can also cause unexpected harm to people and the environment. Often, as in the case of CFCs creating a hole in the ozone layer, it takes decades before we even realize that any damage has been done. Advances in biotechnology, from GMOs to gene editing, have given us tools to tinker with life itself, leading some to worry that human dignity and even human nature are under threat. But despite many reasons for caution, we continue to march heedlessly into ethically troubled waters. As Jasanoff ranges across these and other themes, she challenges the common assumption that technology is an apolitical and amoral force. Technology, she masterfully demonstrates, can warp the meaning of democracy and citizenship unless we carefully consider how to direct its power rather than let ourselves be shaped by it. The Ethics of Invention makes a bold argument for a future in which societies work together—in open, democratic dialogue—to debate not only the perils but even more the promises of technology.

We live in a world increasingly governed by technology--but to what end?

"What if what is permissible and acceptable today is anathema tomorrow? There is a whole canon of scholarly ethics books written with the express purpose of telling you what is RIGHT and what is WRONG. This is not one such book. Juan Enriquez wants to make it easier for us to talk to one another, to prod one another, to understand and guide one another without an everlasting certainty of strict RIGHT v WRONG"--

Technology permeates nearly every aspect of our daily lives. Cars enable us to travel long distances, mobile phones help us to communicate, and medical devices make it possible to detect and cure diseases. But these aids to existence are not simply neutral instruments: they give shape to what we do and how we experience the world. And because technology plays such an active role in shaping our daily actions and decisions, it is crucial, Peter-Paul Verbeek argues, that we consider the moral dimension of technology. *Moralizing Technology* offers exactly that: an in-depth study of the ethical dilemmas and moral issues surrounding the interaction of humans and technology. Drawing from Heidegger and Foucault, as well as from philosophers of technology such as Don Ihde and Bruno Latour, Peter-Paul Verbeek locates morality not just in the human users of technology but in the interaction between us and our machines. Verbeek cites concrete examples, including some from his own life, and compellingly argues for the morality of things. Rich and multifaceted, and sure to be controversial, *Moralizing Technology* will force us all to consider the virtue of new inventions and to rethink the rightness of the products we use every day.

This book is but the draft of a draft, as Melville said of *Moby Dick*. There is no prose here to match Melville's, but the scope is worthy of the great white whale. No one could possibly write a comprehensive, authoritative book on ethics, invention and discovery. I have not tried to, though I hope my bibliography will be a useful starting point for other explorers, and the cases and ideas presented here will keep people arguing for years. Although this book is nothing like a textbook, it is written for my students. I was trained as a teacher of psychology in graduate school and ended-up, by one of those happy chances of the job market, teaching psychology to engineering students rather than psyche majors. My dissertation and early research were in the psychology of scientific hypothesis-testing (see Chapter 2). When I team-taught a course with W. Bernard Carlson, a historian of technology, I saw how cognitive psychology might be applied to the study of invention. Bernie and I received funding from the National Science Foundation for three years of research on the invention of the telephone; a portion of that work is described in Chapter 3.

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Notes on contributors Acknowledgements 1. The Idiom of Co-production Sheila Jasanoff 2. Ordering Knowledge, Ordering Society Sheila Jasanoff 3. Climate Science and the Making of a Global Political Order Clark A. Miller 4. Co-producing CITES and the African Elephant Charis Thompson 5. Knowledge and Political Order in the European Environment Agency Claire Waterton and Brian Wynne 6. Plants, Power and Development: Founding the Imperial Department of Agriculture for the West Indies, 1880-1914 William K. Storey 7. Mapping Systems and Moral Order: Constituting property in genome laboratories Stephen Hilgartner 8. Patients and Scientists in French Muscular Dystrophy Research Vololona Rabearisoa and Michel Callon 9. Circumscribing Expertise: Membership categories in courtroom testimony Michael Lynch 10. The Science of Merit and the Merit of Science: Mental order and social order in early twentieth-century France and America John Carson 11. Mysteries of State, Mysteries of Nature: Authority, knowledge and expertise in the seventeenth century Peter Dear 12. Reconstructing Sociotechnical Order: Vannevar Bush and US science policy Michael Aaron Dennis 13. Science and the Political Imagination in Contemporary Democracies Yaron Ezrahi 14. Afterword Sheila Jasanoff References Index

Since the discovery of the structure of DNA and the birth of the genetic age, a powerful vocabulary has emerged to express science's growing command over the matter of life. Armed with knowledge of the code that governs all living things, biology and biotechnology are poised to edit, even rewrite, the texts of life to correct nature's mistakes. Yet, how far should the capacity to manipulate what life is at the molecular level authorize science to define what life is for? This book looks at flash points in law, politics, ethics, and culture to argue that science's promises of perfectibility have gone too far. Science may have editorial control over the material elements of life, but it does not supersede the languages of sense-making that have helped define human values across millennia: the meanings of autonomy, integrity, and privacy; the bonds of kinship, family, and society; and the place of humans in nature.

Blending social analysis and philosophy, Albert Borgmann maintains that technology creates a controlling pattern in our lives. This pattern, discernible even in such an inconspicuous action as switching on a stereo, has global effects: it sharply divides life into labor and leisure, it sustains the industrial democracies, and it fosters the view that the earth itself is a technological device. He argues that technology has served us as well in conquering hunger and disease, but that when we turn to it for richer experiences, it leads instead to a life dominated by effortless and thoughtless consumption. Borgmann does not reject technology but calls for public conversation about the nature of the good life. He counsels us to make room in a technological age for matters of ultimate concern—things and practices that engage us in their own right.

Written in an engaging and accessible style, this first broadly focused compensatory history of technology not only includes women's contributions but begins the long-overdue task of redefining technology and significant technology and to value these contributions correctly. Stanley traces women's inventions in five vital areas of technology worldwide--agriculture, medicine, reproduction, machines, and computers--from prehistory (or origin) forward, profiling hundreds of women, both famous and obscure. The author does not ignore theory. She contributes a paradigm for male takeovers of technologies originated by women.

Internationally honored for brilliant achievements throughout his career, author of *Cybernetics*, *ExProdigy*, and the essay *God and Golem, Inc.*, which won the National Book Award in 1964, Norbert Wiener was no ordinary mathematician. With the ability to understand how things worked or might work at a very deep level, he linked his own mathematics to engineering and provided basic ideas for the design of all sorts of inventions, from radar to

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communications networks to computers to artificial limbs. Wiener had an abiding concern about the ethics guiding applications of theories he and other scientists developed. Years after he died, the manuscript for this book was discovered among his papers. The world of science has changed greatly since Wiener's day, and much of the change has been in the direction he warned against. Now published for the first time, this book can be read as a salutary corrective from the past and a chance to rethink the components of an environment that encourages inventiveness. Wiener provides an engagingly written insider's understanding of the history of discovery and invention, emphasizing the historical circumstances that foster innovations and allow their application. His message is that truly original ideas cannot be produced on an assembly line, and that their consequences are often felt only at distant times and places. The intellectual and technological environment has to be right before the idea can blossom. The best course for society is to encourage the best minds to pursue the most interesting topics, and to reward them for the insights they produce. Wiener's comments on the problem of secrecy and the importance of the "free-lance" scientist are particularly pertinent today. Steve Heims provides a brief history of Wiener's literary output and reviews his contributions to the field of invention and discovery. In addition, Heims suggests significant ways in which Wiener's ideas still apply to dilemmas facing the scientific and engineering communities of the 1990s. Norbert Wiener (1894-1964) was Institute Professor at the Massachusetts Institute of Technology.

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