

Technology and Values: Essential Readings, edited by Craig Hanks, Wiley-Blackwell, Oxford, 2010, xv + 542 pp., £24.99 (ISBN 978 1 4051 49013, pbk, (ISBN 978 1 4051 4900 6 hardcover).

Technology affects mankind. How to assess the effect and how to evaluate it are the questions. These are extended essays on technology and on those questions. Some essays are supplied with references, like an academic paper. Others offer a bibliography. Some have neither. Some will fall into deserved obscurity, and others will be studied for some years; but most will be forgotten and the causes for their existence will have to be re-discovered and the laborious analysis be done by others. Probably none of the authors in this collection would agree with that. They all carry a Marxian or post-Marxian burden, and some are more limited again.

Of philosophy *stricto sensu*, there is not a great amount; but it is more like an echo than a vigorous body of thought in many cases. The problem of making values stick to technology appears very well in the item by Albert Borgmann. He gives an idea of the focusing power of a jug via Heidegger, then says (p. 125) 'But all of this seems as remote to most of us as the Parthenon or the Cathedral of Chartres.' Really? Who, having seen either, whether directly or by film, can say that they do not touch his mind or feelings? But then, Borgmann says (p. 131) that 'A myth does not just aid survival; it defines what truly human life is.' This – and there are other references – shows a Christian focus for his thoughts, but he is not direct and not persuasive.

Indeed, the Heidegger reference appears to be to drawing table wine from a store in a cellar to fill a ceramic jug. This may well be a German memory, but it is not a current experience in regard to Californian table wine in bottles. The task of adapting a sense of values to an existing situation requires subtlety as well as an accuracy of perception. Mircea Eliade (1968), a Romanian Orthodox working as a philosopher in America, offered a good anthropological framework for considering this type of question. No essay refers to his work, though Borgmann appears to be working in light of Eliade's understanding.

There are many difficult assertions. Jacques Ellul asserts (p. 71f) that we are 'engaged' with technology. 'Only bestiality, because it is unconscious, would seem to escape this situation, and it is itself only a product of the machine.' How true is this? Bestiality, as defined by English law, is a product of will (the *mens rea*), and if we think of the Third Reich's atrocities or those of Japan in World War II, the same applies. Is it credible that Germany and Japan were *forced* by industrialization to perpetrate hideous experiments on mankind and to torture individuals with exquisite violence? Is it responsible to cite that bloodstained horror, Stalin, without an editorial note on who he was and what he accomplished? Yet we read Ellul's statement that 'Stalin pointed to industrialization as the sole condition for the realization of Communism.' What nonsense! Communism never led to proletarian triumph but to enhanced autocracy in the former Soviet Union, and Stalin was one of history's worst monsters. Are we to suppose that the intended readers of this book – American students – are well read in twentieth-century history – let alone earlier history? A risky presumption!

There is a risk of misleading students. Thus, William Lowrance (p. 41) describes an unlikely situation. 'Genetic counselors' counsel is bound to be tempered by their attitude toward contraception and abortion.' One would suppose that American genetic counsellors could be divided more clearly between those who favour birth control in some circumstances, those who favour it in all, and those who oppose it on principle; and those who accept abortion in some, all, or no circumstances. This may be a matter less of philosophical deliberation than of a political or religious identity. Can this point be brought out in

Readings For Our Times Essential Values People Issues Language And Literature Essays Part One

SJ Ball



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Cumulated Index to the Books ,1948 *Author/title Catalog of the Department Library* United States. Department of Health, Education, and Welfare. Library,1965 A Catalog of Books Represented by Library of Congress Printed Cards Issued to July 31, 1942 ,1942 *The Athenaeum* ,1850 Dark Tourism and Pilgrimage Daniel H. Olson,Maximiliano E. Korstanje,2019-12-21 In recent years there has been a growth in both the practice and research of dark tourism the phenomenon of visiting sites of tragedy or disaster Expanding on this trend this book examines dark tourism through the new lens of pilgrimage It focuses on dark tourism sites as pilgrimage destinations dark tourists as pilgrims and pilgrimage as a form of dark tourism Taking a broad definition of pilgrimage so as to consider aspects of both religious and non religious travel that might be considered pilgrimage like it covers theories and histories of dark tourism and pilgrimage pilgrimage to dark tourism sites and experience design A key resource for researchers and students of heritage tourism and pilgrimage this book will also be of great interest to those studying anthropology religious studies and related social science subjects *The Sunday-school Times* ,1889 **New England Journal of Education** ,1876 *Teaching Australian and New Zealand Literature* Nicholas Birns,Nicole Moore,Sarah Shieff,2017-05-01 Offers techniques for teaching Australian and New Zealand literature in college and discusses the history of the two countries Maori and Aboriginal texts colonialism gender landscapes violence indigenous aesthetics ethics and crime fiction Includes information on editions reference works and online resources Gives syllabus suggestions for undergraduate and graduate courses **Aesthetics of Law** Kamil Zeidler,Joanna Kamień,2024-06-05 The aesthetics of law deals with the relationship between law and beauty by searching for aesthetic values in the law itself an internal perspective by finding material related to law in art and culture an external perspective and lastly by demonstrating the impact of legal norms on what can be broadly understood as beauty law as a tool of aestheticization Regarding all these phenomena the aesthetics of law ultimately allows us to see the law more clearly and more profoundly What is more the law does not function nor has it ever functioned separately from its means of expression which are incontrovertibly subject to aesthetic interpretation If we think about law in this way perceiving not only the message but also the manner in which it is conveyed the whole set of means and tools used the perfection and beauty of the form then we will see art in it After all the widely known and still applicable ancient maxim *ius est ars boni et aequi* equates law and art This alone should be an argument for aesthetic reflection on the law a field of endeavour that should never have been abandoned The book s twenty three chapters written by scholars from various countries and three continents are thematically diverse In them we present the manifestations of the aesthetics of law from an external perspective If we accept a definition of the concept of law that is as broad as possible not only as a synonym of a certain formalized normative system but also including the process of its creation legislation its application and interpretation jurisprudence and even teaching on and research into it doctrine we can identify a wealth of aesthetic references in the law A broadly understood aesthetics of

law approached solely from an external perspective covers such disciplines as law and literature the aesthetics of legal rhetoric the trial as performance the aesthetics of courthouse architecture law in the fine arts law in film law and music pictorial law symbols of the law and legal symbols symbols of the state and power legal archaeology etc The field of research is therefore wide In addition to topics traditionally and obviously associated with the aesthetics of law such as law and literature law in the fine arts and court rhetoric there are chapters on e g legal ethics and trademarks All authors share the belief that beauty in law is important even when it is hidden in a caricature Further they argue for restoring the aesthetics of law to its proper place in philosophical and legal discourse as doing so would yield a host of benefits for the addressees of law

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