

**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

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**SA Adler**



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