

seduced by a shallow semblance. Thus, technology fails to deliver happiness, not because it fails to make goods available, but because such goods as it does make available turn out to be merely ironic goods. What seemed promising in the appearance is disappointing in the reality. Our aspirations for freedom and happiness go awry when we attempt to procure them with devices.

So does technology deliver the goods? Does technology help people live more rewarding and meaningful lives? As people make the things that count in their lives technologically available, they empty them of depth and they lose them. It is a lesson our culture has yet to learn when we let television turn us into something less than members of the animal kingdom.

### 1.3.4 ETHICS AND TECHNOLOGY: A PROGRAM FOR FUTURE RESEARCH

DEBORAH G. JOHNSON AND THOMAS M. POWERS

The nineteenth-century essayist Thomas Carlyle declared that “man is a Tool-using animal.... Nowhere do you find him without Tools; without Tools he is nothing, with Tools he is all.” We typically think of our tools as inert *things* that are only causally active in the world when put to use by human agents who wield them to accomplish specific purposes. Some authors whose work appears in this book—for example, Richard Sclove and Langdon Winner—have claimed that social and political values are embedded in certain technological artifacts that give them a particular kind of valence when deployed in the ways for which they were designed.

Philosophers of technology Deborah Johnson and Thomas Powers, however, take this line of thinking a step further and argue that “artifacts have intentionality, the property of ‘aboutness’ or directedness toward the actual world and a future designed world” that is distinct from the intentionality of their designers and users. The intentionality of artifacts is, in their view, built into their functions—that is, the ways in which they typically transform inputs into outputs of various kinds. Although the user’s intentions and the context in which the artifact is being used also play a role in determining the outcome of a technologically assisted action, the intentionality embedded in the artifacts themselves is not an eliminatable component of the overall explanation of what takes place. This kind of extended notion of intentionality has been used to describe artificially intelligent computer programs and robots, but these authors think that the notion of surrogate agency, or derived intentionality, can be extended to designed artifacts of all kinds. If they are right, it opens up a rich new philosophical perspective on the designed world that we live in.

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