

# WORKSHOP ON PHILOSOPHY AND CYBER-TECHNOLOGY

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- There is an urgent need to define and delineate the new discipline of the philosophy of digital technology, which is a subset of the philosophy of technology.
- Hence we need to schedule many conferences that explore such definition and delineation. The proposed February conference is but a suggested beginning.
- There appears to be an interesting disconnect between the practices of information technology and multi-faceted meta explorations of the same.
- Even though we live in a digitally mediated reality where every aspect of our lives from business communication to love making is impacted by social media, electronic communication, and the tyrannical addiction to the smartphone and other gizmos, we seem to be willing to take it all for granted, without standing back to analyze and comprehend what's going on.
- The radical paradigm shift caused by the switch to a digitally mediated life-world, cries out for research and exchange of ideas in a variety of areas at conferences set apart for this purpose.
- One such is to begin by differentiating philosophy of technology from philosophy of science and further defining the scope of the subset of philosophy of technology known as the philosophy of information technology.
- Many of the paradoxes and worrying questions in the philosophy of technology revolve around meta-ethics. Thus, one can ask questions about cyber-surveillances and privacy, the ethics of whistle-blowing, the cyber-troll, unethical data mining, and the 'Googlization' of everything.
- There are genuine Frankenstein concerns regarding robotic intelligence and the human mind. What if a machine actually passes the Turing test with flying colors and became a spontaneously self-programming entity capable of decisions without external programming?
- The boundary between AI/Neurocognitive science and philosophy of mind needs to be explored in detail and in depth at such a conference.
- Meta-ethical concerns abound in the grey area between philosophy and biotechnology notably in the ethics of cloning and stem cell research. On the other hand, such research could hold the promise of continued survival in another form.
- There are many legitimate concerns about what exactly would constitute the 'public interest' in the virtual domain. Political philosophy needs to engage with human rights

discourse as opposed to neo-Hobbesian security concern post 9/11.

- The cusp between ICT and philosophy can also be stretched to include the philosophy of language and also the speech-act theory. For instance, there is an urgent need to define and categorize virtual speech-acts. These don't seem to fall into the set of face-to-face communicative acts described by traditional speech-act theory.
- There is an easy transition from speech-act theory to sociological accounts of dramaturgic performativity in the theories of Erving Goffman and Marvin Carlson. Such meta dramaturgic discourses can be applied to Facebook and other social media.
- One can also explore the rather obvious exponential increase in existential alienation and loneliness in the world of social media as Sherry Turkle points out in her work 'Alone Together'. Thus, we are connected world-wide as never before and yet paradoxically we have never been as alone as ever before in the history of humankind.
- We also need to put the philosophies of technology in relation to each other and thus create dialogues between Heidegger, Borgmann, Ihde on technology.
- The topics sketched above are place-holders to start the conversations in the philosophy of technology. They aren't meant to be shackles or restrictive guidelines.
- Hopefully, the proposed conference will take off in various directions anticipated and novel.