

Virtual Alterity and the Reformatting of Ethics

David J. Gunkel

Northern Illinois University
dgunkel@niu.edu

Debra Hawhee

University of Illinois
hawhee@uiuc.edu

Virtual Alterity and the Reformatting of Ethics

Escher Skold
Northern Illinois University

Debra Klawns
University of Illinois at Urbana-Champaign

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...the whole world is reconsidering traditional notions of ethics...and the pro-
...of the internet, and a flood of anti-profits of "the internet" -- are spread
...and cultural reality. We argue the prevailing ethi-
...the same technology relevant to various and
...and finally, contextualization. The article exam-
...to re-purpose the internet technology in these ways
...for social and professional life. The article exam-
...that reality, making it possible for new ethical ex-

...that it is a of the highest exposure to know
...which we are now dependent (Lerman, 1993/1999, p. 23)

...New Yorker (2002, p. 67) cartoon drawn by Eric Lewis depicts
...most attention. The low-down earth, marked by the
...ds of its ex-planetarian face, looks up at the anti-
...chance. The physician-planner's grim diagnosis of the
...ed in the caption: "I'm afraid you have business." Es-
...environmental argument about business' destruction of the
...as has the more general, somewhat surprising notion of
...ed by suggesting that perhaps humans themselves are the prob-
...of the earth is concerned. The earth, after all, did not ask
...each like humans do not naturally seek out
...being vital agents. That destruction might go

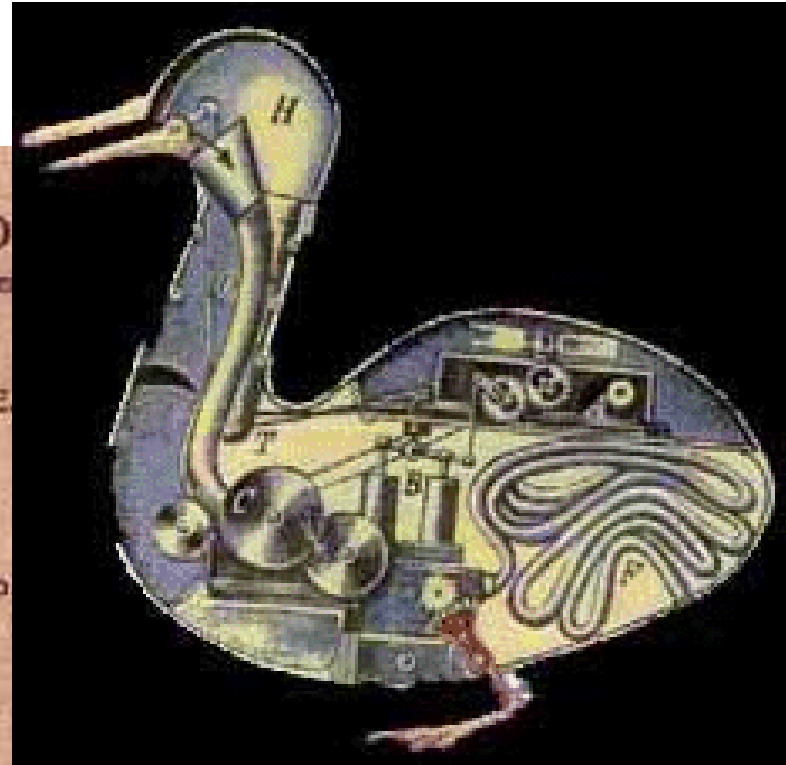
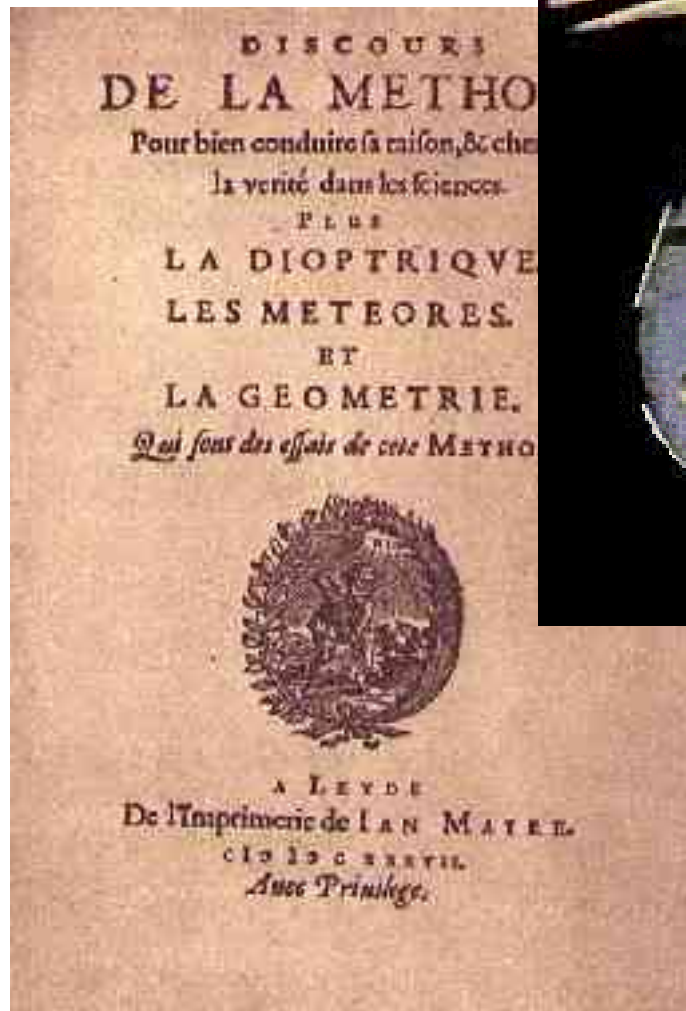
1. The Subject of Ethics



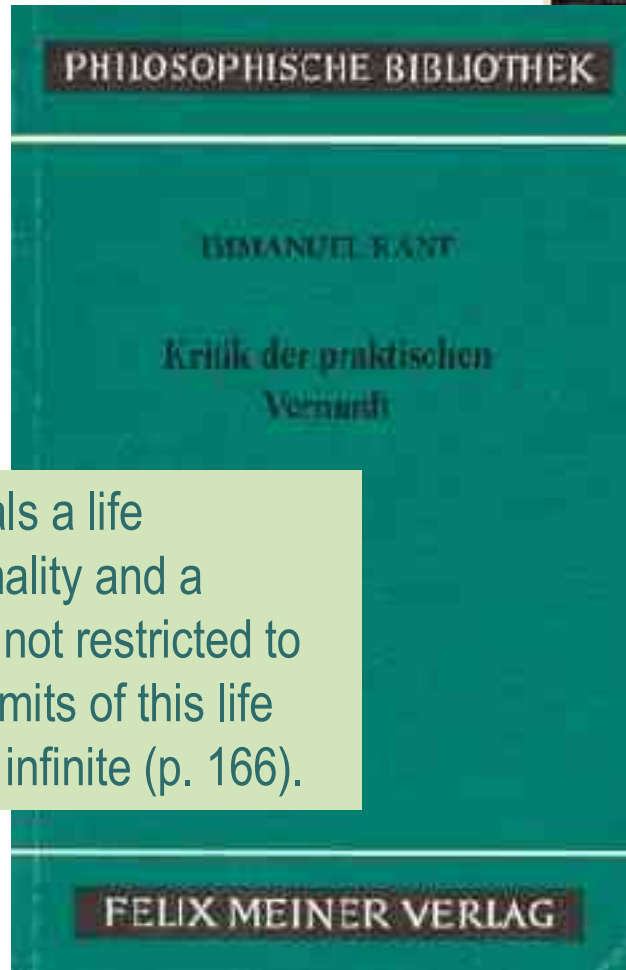
ζων λογον
animal rationale



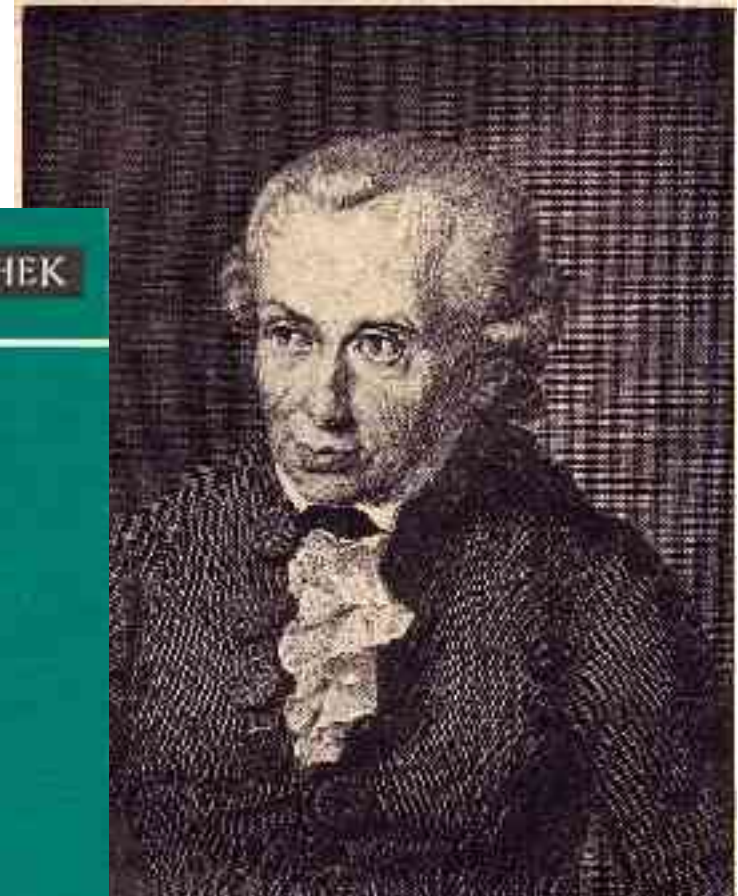
1. The Subject of Ethics



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The moral law reveals a life independent of animality and a destination which is not restricted to the conditions and limits of this life but reaches into the infinite (p. 166).



1. The Subject of Ethics

Donna J. Haraway

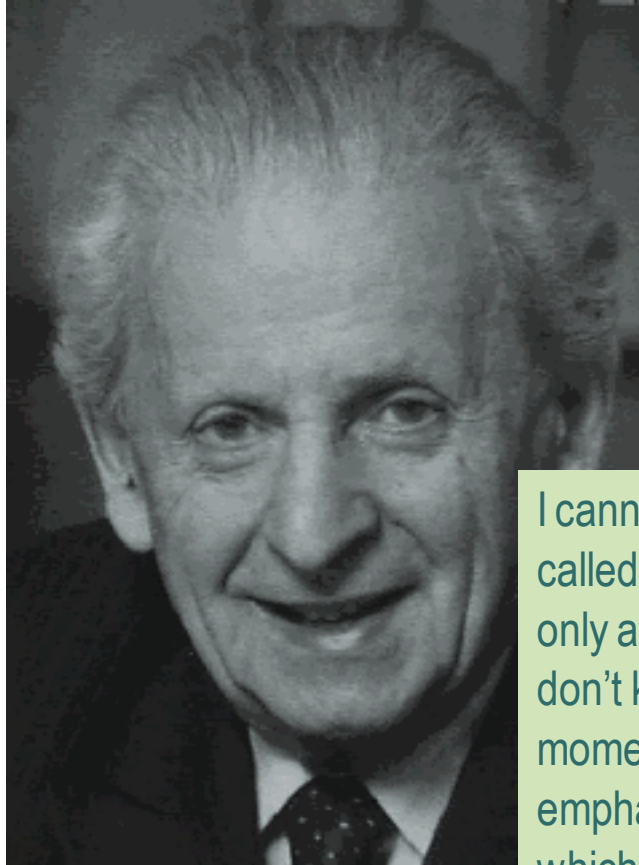


Simians, Cyborgs, and Women
The Relevance of Nature

By the late twentieth century in the United States, scientific culture, the boundary between human and animal is thoroughly breached. The last beachheads of uniqueness have been polluted, if not turned into amusement parks--language, tool use, social behavior, mental events. Nothing really convincingly settles the separation of human and animal.

Late twentieth century machines have made thoroughly ambiguous the difference between natural and artificial, mind and body, self-developing and externally designed, and many other distinctions that used to apply to organisms and machines. Our machines are disturbingly lively, and we ourselves frighteningly inert (pp 151-2).

2. The Same Old Thing



“Philosophy of the Same”

Plato

Aristotle

Rene Descartes

Immanuel Kant

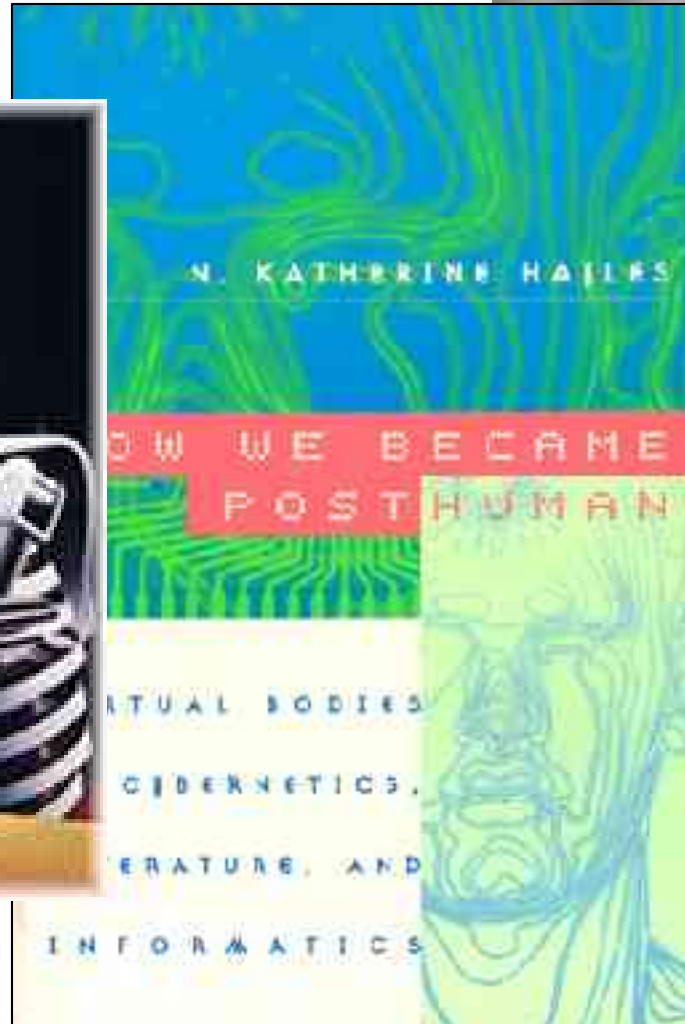
G.W.F. Hegel

Martin Heidegger

Etc.

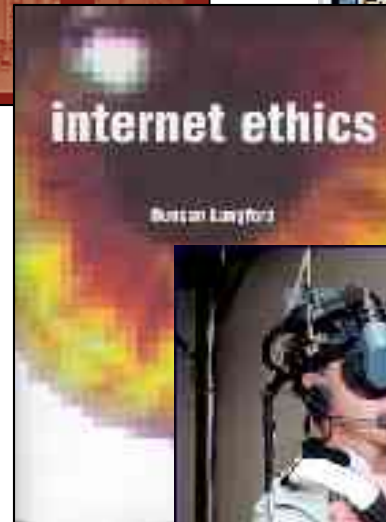
I cannot say at what moment you have the right to be called ‘face.’ The human face is completely different and only afterwards do we discover the face of an animal. I don’t know if a snake has a Face... I do not know at what moment the human appears, but what I want to emphasize is that the human breaks with pure being, which is always a persistence in being... With the appearance of the human--and this is my entire philosophy--there is something more important than my life, and that is the life of the other (p. 171-2)

2. The Same Old Thing



3. The Will to Deception

This unconditional will to truth--what is it? Is it the will not to allow oneself to be deceived? Or it is the will not to deceive? But why not deceive? But why not allow oneself to be deceived? (Nietzsche p. 344).



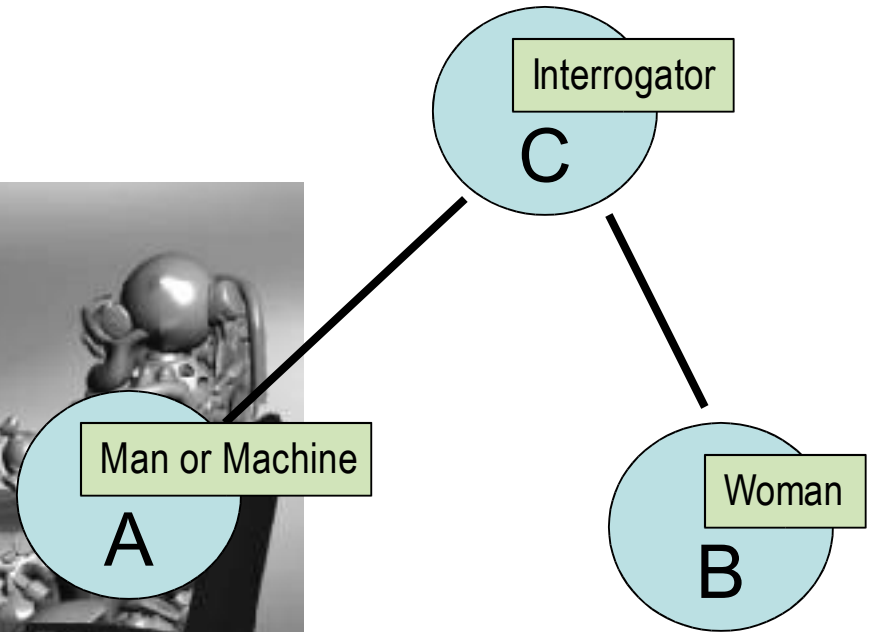
3. The Will to Deception

Universal Machine



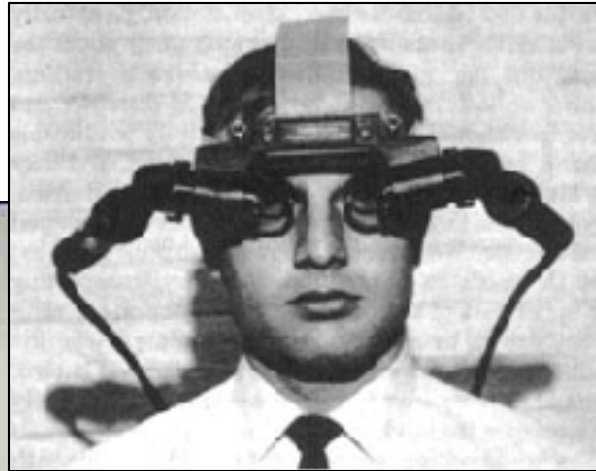
Everything a computer does can be seen as a simulation (Woolley, p. 6).

3. The Will to Deception



Turing Test

3. The Will to Deception



VR hardware and software cooperate to create convincing computer simulated illusions that trick the user's sensory apparatus and "duplicate the viewer's act of confronting a real scene" (Fisher, p. 361).

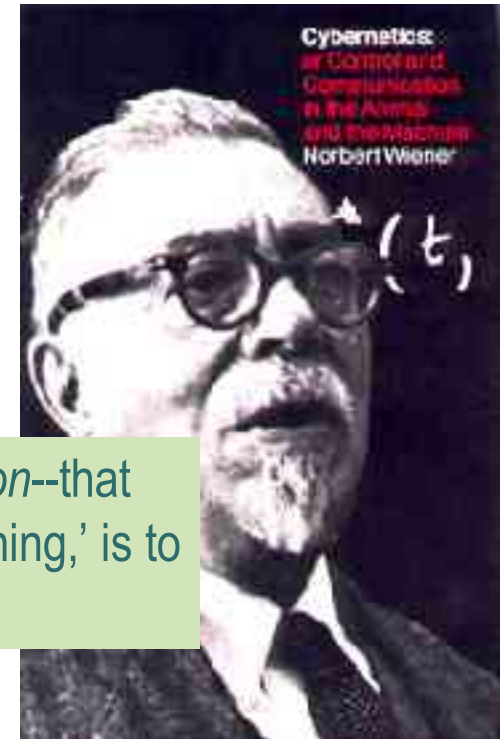


4. Principia Ethica

Heidegger: "Philosophy is over."

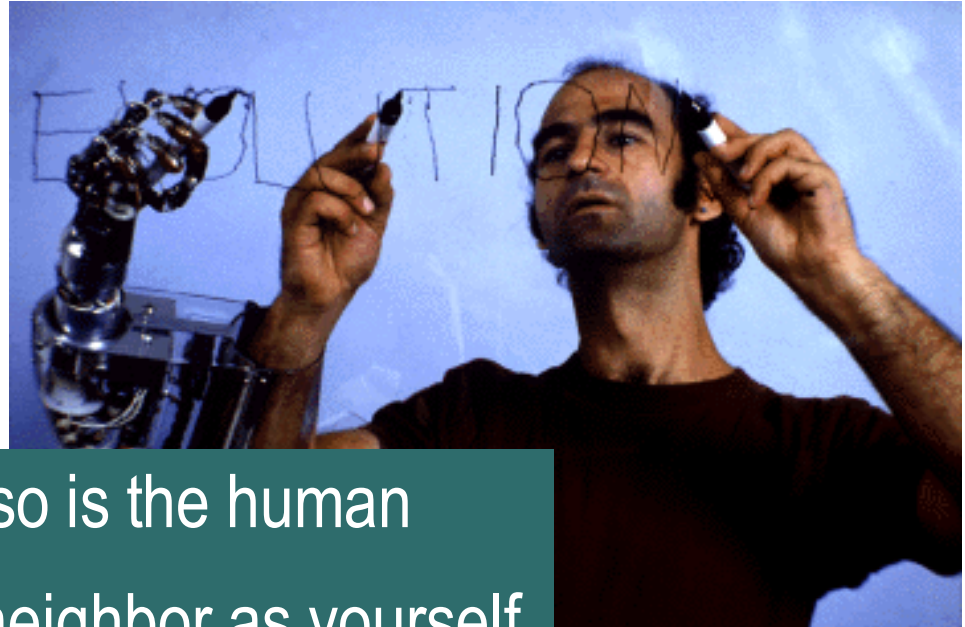
Der Spiegel: "And what is now taking over the position of philosophy"

Heidegger: "Cybernetics"



I affirm at the same time: that existence is *communication*--that all representation of life, of being, and generally of 'anything,' is to be reconsidered from this point of view (Bataille, p. 98).

4. Principia Ethica



1. God is dead and so is the human
2. Do not love your neighbor as yourself
3. Do not simply tell the truth

Full paper available from—<http://gunkelweb.com/papers.html>