

Stoic Ethics and the Normative Impact of Technology on Wellbeing.

The rationale of this paper is motivated by the need to examine the normative impact of technology on wellbeing. The paper seeks to examine to what degree are information technologies, such as those used by Google and Facebook, contributing to the attainment and enhancement of human wellbeing. I refer to that impact as the *eudaimonic impact*. For in the absence of any tangible or potential eudaimonic benefit for society, what is technology good for, especially in cases where the eudaimonic impact of technology on society is harmful? To answer that question, the paper develops and applies a meta-normative model whose primary purpose is to determine the essential conditions that any normative theory that seeks to assess the eudaimonic impact of technology on wellbeing must adequately address in order to be able to explain and evaluate the eudaimonic impact of technology, and information technologies specifically, for the attainment and enhancement of wellbeing, on society. An overarching theme of this paper is the application of *Stoic Ethics* in analysing and evaluating the eudaimonic impact of Information Technologies and by implication AI algorithms. The key normative issues examined in this paper are *privacy, transparency, truth, and trust*, as well as the *corruption of information*. A key aspect of Stoic Ethics that will be methodologically explored in this paper is the issue of Control, which is a core problem that arises in both Information and AI Technologies. Who is in control of information technologies?