

## **Dewey, MacIntyre and Self-Tracking: A Case for Rethinking Virtue Ethics of Technology**

**Keywords:** virtue ethics, self-tracking, John Dewey

This presentation discusses the theoretical assumptions underlying Vallor's virtue ethics of technology (Vallor 2016) and the applied ethics method of virtuous practice design assessment created on the basis of her theory (Reijers and Gordijn 2019). I criticise Vallor's reliance on MacIntyre's virtue ethics by discussing the case of quantified self-tracking technologies. The definition of a practice proposed by MacIntyre (2007) and his belief in a universal human telos towards which virtues and practices are oriented are too narrow to encompass the field of quantified self-tracking. I will demonstrate how users of self-tracking devices adopt highly individualised and situational practices, that do not fit within MacIntyre's definition because they are not guided by pre-established standards of excellence and are not necessarily aimed towards the pursuit of goods internal to these practices, as defined by the community of practitioners.

I propose to overcome these limitations of virtue ethics of technology by introducing some elements of John Dewey's ethics (Dewey 1929; Pappas 2008; Carden 2006). This would improve virtue ethics' feasibility for analysing the ways in which technologies influence the development of habits and individual growth, while at the same time making it possible to closely examine ways in which technomoral virtues are dependent on human biology. Moreover, Deweyan virtue ethics of technology would be situationist and pragmatist in character which, as I demonstrate, is particularly relevant for quantified self-tracking and other technologies which are connected to highly individualised and diversified practices.

### **References:**

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