

TECHNOLOGY WORLDVIEW

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Ethics and Social Responsibility in Technology

Abstract

This study reveals findings from ethical technology reports. These studies include 3 case studies, 3 article reviews and prompted discussion questions that create a thesis giving observations of a technology worldview. The subject findings include, ethical framework, social responsibility, a Biblical worldview, philosophy of education, technology worldview, and implications for practitioners.

Introduction

When researching our technology worldview, findings from current technologies help build a strong statement. The following reports are from studies of Facebook, Snapchat and mobile devices as a general. I found that Facebook has pros and cons that are different depending on objectives for personal, business, and educational uses. I have used this resource for all three purposes and have had benefits and fallouts as well from all three in different ways that scare me enough to stop myself from continuing use, but the lack of using the application scares me even more. Snapchat can be used for personal and professional purposes. Even though this resource is nicknamed the “cheater’s app,” I use it most to keep communication with my children. It also is a nice tool for keeping track of their location with its map feature. I would say it is my most favorite and most used social media application. Mobile devices including the cell phone, tablet or mobile watches with communication software installed can also be used for both personal and professional purposes. Self-responsibility and self-restraint (Arnaldi & Bianchi, 2016) are key elements to balancing the amount of use we allow ourselves to use this technology. Our time could be spent wholly on devices from the time we wake until we sleep. I have not found any writings or journals to suggest a specific entity or person is more responsible than we are personally responsible for our own judgments. Although there are specific regulations in any field or design directed towards growth. There will always be specific goals that are predefined to either to make sure things are just or understood. I want to make the statement that education allows us to create our own ethical solutions. Create your own path. As curvy or wild as it may seem, do not let others choose it for you.

Ethical Framework

The ethical framework in this paper focuses on findings from studies completed of current technologies, Facebook, Snapchat and mobile devices. Each of the three subjects are defined here by the ethical responsibility and who some people think are responsible for their pros and cons. A secular definition of ethics and the role it plays in technology could be a way to utilize technology to advance for the greater good without harming or creating a problem. If there is a problem, practitioners should make sure the problem is acknowledged and that considerations be made to fix the problem or at least make sure the problem does not outweigh the benefit of any technology. Some examples of newly created ethical challenges are defined in these studies.

Facebook Ethical Responsibility

Facebook has a policy where fake accounts cannot be made and checked through an authentication process. Children must be 13 to have an account (Heirman, et al., 2016). The corporate policies are public and transparent. It is run like any other company with stakeholders, code of conduct, conflict of interest statements and other regular legal documents other corporations would have.

Responsibilities of Intended Consequences

The responsibilities are laid out that it is Facebook employee's responsibilities to uphold the company policies. The intended consequences to promote businesses integrated within the social platform is transparent and even suggested for users to join in promoting their own purposes.

Responsibilities of Unintended Consequences

The unintended consequences are also the responsibility of Facebook by reporting the details they know. Possibly they cannot fix the consequences but reporting them honestly as they

are aware or stopping the negative results can justify their attempts to minimize the effects (Gonzalez, 2015).

Risks

The largest risks are malware is sometimes snuck into advertisements, fake accounts and underage accounts will always be a challenge, privacy settings go back to default settings during upgrades, anything on Facebook can be deemed public information or even fair game. If it is not public, it may be subpoenaed for court. Accounts can be falsified, and everything should be deemed public. Ex-spouses can use items posted in court during court battles, if found and used out of context. Privacy of children's photos and private information can easily be shared with other parents. A person's location may be followed during use. Dating settings can show too much and once again false accounts. Your business and or personal affairs can be shamed with reviews or bashing without any way to stop it from continuing. Too much information can be shared and can be public for your entire lifetime. Sometimes the risks out way the benefits.

Sometimes the benefits out way the risks.

Snapchat Ethical Responsibility Analysis

The users and designers of Snapchat are both responsible for their actions. They are both deemed to take responsibility for these actions and have the ability and desire to do something about the consequences of those actions (Waelbers, 2011). People have to have feelings in order to desire along with the ability before being able to take action or the intention to (Waelbers, 2011). Many people are looking for explanations or boundaries to be set for them to follow instead of depending on their own morals (Waelbers, 2011). Parents have the responsibility to teach their children safety and to keep watch.

Responsibilities of Unintended Consequences

Unintended consequences that may not be reversed or damaging are the responsibility of the designers (Gonzalez, 2015), and parents teaching their children to beware of the downsides of technology and long-term effects. Snapchat does not leave an internet presence as online sharing does, but other users can do screen recordings and screenshots to save and share later. The fact that the person is using so much time on this social media platform could cost time they could be using for school, for home life, relationship building or for learning about the gospel.

Risks

The largest risks of Snapchat is that they keep making new items to keep users active and capture new audiences. We do not know where this will lead as their competition grows more difficult with other apps and interfaces. We have to be aware of the future. Since Snapchat is not as advanced in data and risk assessment and use less algorithms, their immaturity may show during their decision-making outcomes. Gonzalez, (2015) shared that the assessments are needed for future planning.

Responsibilities of Intended Consequences

It's the responsibility of the designer to be rational (Gonzalez, 2015) and look at the intended consequences of the product. To make sure the knowns are known and are worth the variables.

Mobile Device Ethical Responsibilities

As a collective whole, I believe our current state was caused by the people wanting more advancement in technology. Due to COVID 19 and many of us being isolated, we are now even more out of tune with progress other than entertainment. Essential workers are working on survival needs leaving the non-essential thinkers home on social media and gaming. Technology kept us busy, but did it keep us informed. During this down time some of us decided to take

advantage of the situation and went back to school. Some took advantage of the opportunities to begin businesses in essential roles. It is our responsibility to educate our children. The technology is there to do so. It is our responsibility to overcome challenges regardless of sickness. Most positions can work from home. Some people were not able to go to work, but it is our ethical responsibility to continue to make progress for our future.

Responsibilities of Intended and Unintended Consequences

If we were discussing one piece of technology or application and its intended and unintended consequences, I would suggest it be the developer's responsibility to create awareness and changes of these consequences, but this report discusses all media devices. The responsibility lies with all people to stop debating about presidents, fake news and other subjects that will be debated for centuries to come and instead work together to find our needs to continue and then find how we will get there. The largest consequences fall to the responsibility of the users.

Risks

The risks at this time have taken their toll. We as a total Earthly population are suffering with lack of trust, lack of finances and lack of purpose. If society does not take technology and science more seriously, the risks will be even greater (Gonzalez, 2015). Society itself can reform and "government" technology on its own. We do not have to wait for others to do this.

Social Responsibility

The results of these new studies lead me to remind others of the implications of safety and consideration for being responsible to care for ourselves. We need to advance as a whole and not fall prey to very sophisticated technology. This new way of life as technology users can be distracting us. There are those who want to harm us intentionally using technology, while some of us are spending too much time enjoying technology as a pastime. If the designers of

technology are not watching out for us, we need to watch out for ourselves. We can see that the designers are trying to be careful a bit while creating wonderful tools for us but are possibly looking more at capturing funding for themselves instead.

Facebook Social Responsibilities

The philanthropic activities provided most are opportunities for education, technology, social justice, and economic advancement of all as persons and companies choose to use. Facebook will even collect donations for social needs and help people sell items or date online with security checks to also authenticate users and external accounts (Arnaldi & Bianchi, 2016).

Snapchat Social Responsibilities

The social responsibilities lay between the creator or scientist in the lab during testing and the environment or the user, but these lines have been eliminated or blurred recently where the testing is done in the environment (Arnaldi & Bianchi, 2016). The algorithms of use are tested, and the consequences follow. Some find that a person's social circle helps them define what their social responsibility is towards technology (Waelbers, 2011).

Mobile Device Social Responsibilities

The people who can help bring the rest of our world forward have the social responsibility to mentor those who want to follow on how to use mobile devices and the applications being ran on the technology into forward thinking positions. We can reinvent the world using this technology and create new technology for the employment positions and share knowledge to instructors who have never taught online classes. As instructional designers, It is our responsibility to not look at how much money we can make right now, but how we fit into this new isolated society we live in. Responsibility is relational and belongs to us all at this time.

With the use of digital media and mobile devices, anyone could bring around change (Arnaldi & Bianchi, 2016).

Biblical Worldview

Based upon my readings of the Biblical scriptures on the topic of a Biblical worldview, my understanding of a life drawn from Judeo-Christian scriptures can be described within the following Biblical verses. “For all have sinned, and come short of the glory of God (King James Bible, 1769/2017, Romans 3:23). No one is perfect and there will always be sinners. We cannot stop this using any regulation higher than the word itself. “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” (King James Bible, James 2:14). Actions speak louder than words. “Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye,” (King James Bible, 1769/2017, Matthew 7:5). You must be perfect before you can judge others. “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:” (King James Bible, 1769/2017, Philippians 1:6). Be a mentor and use everything for every purpose for good during all your days. “Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.” (King James Bible, 1769/2017, Psalms 119:27). Try to find the good in everything and not worry about the bad.

A Biblical worldview for those who believe, throughout my learnings could be summarized with one verse. “And Jesus increased in wisdom and stature, and in favour with God and man.” (King James Bible, 1769/2017, Luke 2:52). In all the Bible we see to share God’s wisdom through mentoring and the Word. This is good. The gospels may be shown through many parables to help us day by day.

Philosophy of Education

My philosophy of education consistently mimics my actions in other areas. I have included actions here that I would take with new technologies below as examples of my beliefs elsewhere within this writing.

My objectives as a teacher are to help those who wanted to be taught using whatever creative solution can be thought of with the learners input without restrictions opposed upon the learner by an uninvolved party. The assessment to verify this accomplishment would be the number of students who successfully achieve their goals they set for themselves without the force of others using self-awareness and self-determination. The motivation to teach comes from knowing who I was before I learned how to overcome my weaknesses. I want to share how I got where I am now, with others. My main purpose is to help.

My philosophy of education is that I truly believe instructors including myself want to see people achieve greatness. I can say, I do not believe a very rigid and structured path fits everyone. I believe in letting people be responsible for their creating their own path. This I believe lets the learner have a “buy in” and an opportunity to “contribute” to their success. An example could be that I continued in educational paths being titled degrees, but not because I wanted that specific degree. I wanted the knowledge that came from the classes and objectives within that degree program. The long-range impact I believe education should have on an individual or society is that all individuals find their place in this world and see learning is going to get them there. With an understanding that everyone has to make a wage, let everyone learn to do so with a purpose that fits themselves for the greater good.

The Accidental Instructional Designer by Cammy Bean could be everyone’s path. We no longer have to join a class in welding in high school to work as a welder for 30+ years. We can learn to weld in high school, learn art, learn philosophy, learn finance, and become a

mathematician professor utilizing all the skills. We no longer must be stuck in a trade. The creative employee or entrepreneur can continue to learn without restrictions. If I stuck with previous theories, stereotypically, I would not qualify for any employment position. My philosophy could be summarized as learn what you want to learn regardless what career field. The “Jack of all trades, master of none” saying is very outdated and no longer qualifies here in our day and age.

My personal actions with Facebook

As of the beginning of 2019, I decided to delete anyone that I did not know. I was using Facebook for marketing, social groups, to meet new people, education, and every possible way it was available. I learned my lesson; my ex-husband used my posts against me by taking them out of context and making me look like a horrible person. I was simply friends with too many of his friends. During COVID and the election, it was tough for me to take in all the negativity, so I took a sabbatical. Currently, I have only females and friends that I know and talk to. I post minimally and will continue to do so. I chose to post on podcasts instead of social media due to the harassment and seeing negativity. This social monster made me more isolated than any technology I have ever wasted time on. I learned that both men and women agree that privacy is a major factor, with women wanting to maintain more privacy than men (Child & Starcher, 2016).

My Personal Actions with Snapchat

Personally, I approve of it for my children and myself with boundaries of its uses. When my children were younger, being grounded from their phones was the worst because they did not have the ability to keep up with their “streaks.” Each child would log in to the other’s accounts to keep things up to date for them. I also keep an eye out for the newest challenges and make sure

my children are secure in their looks since the Snapchat filters are used so often by insecure children about their looks. Also, I want them to remain humble and not be a showoff which is easy to do using this software. As far as professionally, for now, I will stay far from it. I will keep looking for a professional purpose as I'm certain it will come soon since college students find it a very important application and large brand names are focusing on marketing on it (Sashittal et al., 2016). Snapchat will grow its audience and as I mentioned who knows what the future will look like as it has to compete with other options. Above all, as mentioned, I believe it is just as much the user's responsibility to use wisely, as it is the designer.

My Personal Actions with Mobile Devices

I have decided to begin my PhD program to have a better understanding on how to use technology and how to research other documented studies. In the short term, I have taken classes in conflict resolution and mediation (Kiran, 2016) which could be essential to introducing and working with parties who are struggling with multiple ideas on creating new unique ways to move forward. My next goal is to find how to get in the doors of these companies to work with them on these issues. I must believe we will figure out how to use technology to get us back up and running. We have to act on this and not just talk of it. I cannot sit idle and wait for others.

Technology Worldview

Many theorists have written about their views on technology. Their writings are unique ideas. I believe if my findings were written as a combination of their ideas, the summary would say designers should follow guidelines if there is still room for advancement. I believe that thought as well. I think we should be able to create to our hearts desire to help solve challenges being certain we are not only advancing for gain, but to help certain issues. There should be morals that are unwritten but used as understood guidelines. Only this is not an option because

not all creators would follow unwritten rules. We know this because not everyone follows rules that are written. Reality leads me to state how creations should be created using imagination first just as we use the rough draft for a writing. Next the revise phase should include testing and implementing just as we test and record or evaluate new vaccines. I do not believe we should regulate the technology; however, I believe we should regulate the use of new raw materials. I do believe we should regulate recycling. If the technology is not tangible, I believe it should be regulated by privacy and awareness of uses to keep our children and others who are not verse in the consequences.

After reading this research, I would say my main points are to not halt the creation of technology but keep people safe. These points originate from the following studies where some technologies were fought against due to misunderstandings and those issues are not longer being pushed back. The technology was not a bad idea. The old technology was great for those times. The new technology took us forward in progress. The following examples helped create my own theories.

Global and societal ethics research and theories have begun to suggest ideas separately (Moore & Ellsworth, 2013). Moore & Ellsworth, (2013) documents that the Science, Technology and Society (STS) by Barbour, include linear development, technological determinism, and contextual interaction ways of development focusing on each STS purpose individually and how they relate. Whiteback's theory includes morally begins with predicting the person's responses and not simply the best use or best result for design even though a correct solution or result is rare. Historically, technology has been created for a cultures end need. Kaufman and Reeves' theory compiles the planning, design, and the way we think of the technology effecting on how we design technology. If we add each of these theories together, socially, we may be responsible

in instructing that understanding the needs and acting upon finding the answers to goals through sophisticated processes as these theories suggest (Moore & Ellsworth, 2013). In the Handbook of Research on Educational Communications and Technology, (2014) researchers agree that sophisticated processes should be put in place. When in the question of children technology should use “developmental and social designed and developed from a strong foundation in developmental theory,” (pg. 673). “The challenges for effective technology integration in learning, instruction, and performance are quite significant,” (pg. 817). While Moore & Ellsworth, (2013) suggests using sophisticated processes to determine technology designs, Arnaldi, & Bianchi, (2016) suggests using more broad processes allowing a larger range of social issues to be evaluated. Gonzalez, (2015) shares that people’s ethical beliefs hinder research development when it comes to paying or not paying organ donors. These process of structured procedures Moore & Ellsworth, (2013) suggest may not be specific enough to leave room for upcoming new technology and would not include new and upcoming debated issues such as paying or not paying participants. Each new implementation of new technology may have their own unique set of ethical choices to make. Social issues could continue to create limits just as the use of assembly lines were debated (Waelbers, (2011).

Amish and Technology

Wetmore (2007) expressed the Amish community has values and unwritten rules called “Ordnung” that complement the whole keeping them together. The Amish may use alternate technologies when required for purposes of production, while choosing to remain autonomous (Wetmore, 2007). Amish believe that social change is often tied with technological change (Wetmore, 2007, p. 14). Their values will remain most important and have stood the test of time (Wetmore, 2007). Supporting the idea of reviewing technology as the Amish does, comes

Waelbers (2011) discusses how practitioners should test and be responsible for the uses and needs of the technology. He believes unintended outcomes as well as intended outcomes should be reviewed. Gonzalez (2015, p. 4) also supports the Amish's beliefs. Arnaldi and Bianchi, (2016, p. 1) went as far as saying to steer the direction of scientific and technology development towards socially desirable ends. Waelbers (2011) suggests to us that we need to be forward thinking. In his report we cannot stop creating something that may have a socially negative response. As values change and focus more on human needs, production and creating assets alters the technological goals that society has already determined we have to be open to advancement (Gonzalez, 2015). Arnaldi & Bianchi (2016) question limiting the abilities for diversity and variabilities for the people suggesting us to continue creating new designs regardless of social changes.

Historical Artifacts and Politics

There are obvious signs of politics in artifacts. In two ways Winner, (2017) shares the historical uniqueness that he feels we have the human responsibility to make right with every chance we can. Winner, (2017) finished his article reminding us that when we have the opportunity to take a look at all of the surrounding facts that may be involved or effected and not just reviewing or designing for the task at hand. Winner, (2017) discusses the ways artifacts show how politics altered availabilities such as shortening bridges and pathways to get to certain parks so that the buses would not be able to pass. It was said that much of the technology created was in order to control society (pg. 8). Winner, (2017) also reminds us that technological advancements could create social changes that we would never agree to if a politician wanted it and to make sure we look at every new piece of technology and its effects. Arnaldi & Bianchi, (2016) says to remember that with every good piece of technology, we should expect a bad from

technology and prepare for it. Also, remember that technology could slow down or temporarily halt our judgement of social changes. More specifically, “The former emphasizes the ethical responsibilities of citizens to act rationally and with intelligence by incorporating science and engineering into deliberation with regard to ends, the latter the responsibilities of scientists and engineers to act rationally and with intelligence in advising democratic citizens” (Waelbers, 2011, p. 85). Luckily, we see some corporations taking action to protect from the bad created by other organizations (Gonzalez, 2015). The user of the technology finds unbelievable trust in the technology during the use (Vance et al., 2008). Waelbers, (2011) goes into greater detail and suggests ways to follow through on acting. “to better understand how technologies alter human action (pg. 48).”

Ethics in Educational Technology

Moore & Ellsworth, (2013) states that we need to set the future designers up for social and critical thinking skills so that they may create ethical choices across professional platforms as a natural process. Moore & Ellsworth, (2013) says that prior to our scientific technology, tools used were simply a benefit as needed devices to perform tasks and altogether good. Moore & Ellsworth, (2013) added that it is important to recognize that we focus on the desirable outcome and not the right answer while we achieve goals being subdued in this world of legal framework since the 1790’s Copyright act. This led to the creation of the Family Educational Rights Act (FERPA) to protect student’s records and content protection from CIPA and COPPA (Moore & Ellsworth, 2013). Cross-cultural diversity and multicultural moral variable studies are researched and collected through the Intercultural Development Inventory (IDI) and Defining Issues Test (DIT) studying competence across cultures.

Implications for Practitioners

In the field of education, the pencil and paper were once the proud technology used. We moved to having textbooks translated and mass produced. We found ourselves using computers to attempt the journey across the country on the Oregon trail. Now we are in a place where we can teach while the class participants and instructors can be at home during classes. This transition has proven to work with challenges, but we know our challenges are mainly connection issue or participant's reactions to the tasks at hand. We are becoming a world of technology. In general, we have pushed the limits and created a new challenge for education while using technology. We have not yet perfected this way of instruction, but now everyone is thinking about it. Social media is full of the ups and downs they see. The difference of opinions and reports of successes and failures are being spoke of when last year, it was not a hot topic.

In my vocation of instructing parents who are usually court ordered to take classes for either divorce or parenting skills has forced me to create the classes online with the ability to cut costs. The instruction using distance learning techniques and technology has become a time saver, a consistency builder while helping me understand the gaps adult learners have while using newer technologies. The new technology uses meeting rooms, online classrooms and pushes for an understanding of body language and unspoken communications. In our current real-world scenario, I learned that I needed more education myself. I was missing the understanding to assist parents in finding their own results quickly. I took an alternative dispute resolution mediation training to save time for these parents. The children and parents seem to not be able to physically sit for 8 hours at a time for class. They didn't have the patience required to complete the trainings. The classes are consolidated and more consistent which is a benefit. I also learned that the participants who are interested in the classes can learn the technology with a patient instructor. They also seem to be very capable of self-directed instruction within an online

classroom. I feared the parents would cheat if they could and was one of my largest fears. This fear was keeping me from transferring the classes to online. Another fear was that referrals would not come since judges, social workers and other referring professionals would not refer. Luckily, they are referring if I keep the face-to-face portion of the class intact. Using newer communication technologies, I have been able to keep in touch and instruct with little down time. I was afraid to change from the known to unknown. Some parents would find any excuse to not have to take a class if court ordered. Now that the class costs less, takes less time, the online technology has proven to work for young children, these parents have no valid reasons. The unintended consequence for these parents is that their effort not being made is now obvious.

Suggestions for practitioners using Facebook, Snapchat and mobile devices follow.

Facebook Practitioner Actions

Following this case study, I would suggest using the application with an understanding that all information is public. Nothing is sacred and not to accept anything you see as real including the persona people post about their “wonderful” lives that are so much better than yours. I suggest reading the “small print” and decide again if you truly want to continue use.

Snapchat Practitioner Actions

As practitioners of a marketing firm or public relations professional, I would grasp on to making sure I had a skin created for Snapchat and available for any event planned while asking attending participants to share their locations during the event. As an instructor of children, I would remind children to never share where they currently are, only where they have been. As a practitioner, I would suggest being very aware of Snapchats abilities and keep in touch with the future. It is extremely popular in young adults 18-23 (Vaterlaus et al., 2016), college students (Sashittal et al., 2016) who are familiar with the downsides of communication but choose to

continue using it with their closest contacts. It will join us in the future. I do not foresee it going away.

Mobile Device Practitioner Actions

As practitioners we must share the idea of “how” to move forward and make a shift to satisfy our needs. We have many bright people with time on their hands. The movement to make money. The movement to show we have all we need. We just need to use it. This has been done many times before in history during times of agricultural needs (Waelbers, 2011) and other disease outbreaks. The next thing we could do is let it be known that therapy can help people with addictions who are leading to psychological issues from overuse of technology in ways it is hurting them (Das et al., 2017).

Conclusion

In this paper, there are many examples of how professionals see progress should be regulated and then debated by others stating how designers should be able to NOT be halted by regulations. It was suggested that practitioners need to view every possible intended and unintended outcome during their evaluations of their creations. This report shows that some believe the designers are responsible for ethical choices where many believe the users are responsible. These debates complicate inventions.

Biblical findings share that we are to progress, mentor and follow in faith. My own theories and philosophies express the freedom to create without any other boundaries than our own ethical standards, not being halted by the “normal” paths created by others. In a technology worldview, anything is possible. We have come so far. There is no turning back. We should beware of the risks and balance the changes created with each new creation. I believe we as practitioners can make a clear path for people to take the opportunity to make their own informed decisions. In the end, no matter what new creation, new design or new technology is made, we

must remember we are all the same, God's people. Our path is not our own. "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (King James Bible, 1769/2017, Psalms 16:11). Furthermore, God is God and the Bible is the Bible. The Word is the Word. If you remember these things, the creations from you will be created with an Ethical Technology Worldview. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (King James Bible, 1769/2017, Romans 12:2)

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