

Scot's principle of symmetry

[Philosophy](#)



Scot's Principle of Symmetry

Scot is the social construction of Technology in which the developmental process of a technological artifact is described as an alteration of variation and selection. This means the process results in a multidirectional model, which is in contrast with the linear models used in many innovation studies and implicitly in much history of technology. Scot differs from technological determinism in that it describes the developmental process. While in technological determinism, the aspects of philosophical discussion about autonomous technology that do not fit their views are overlooked.

Technological determinism purports the idea that social change is determined technological development.

Scot's Principle of Symmetry is a postulate that tries to explain that it is possible to collapse the multidirectional model on to a simpler linear model. It misses the thrust of our argument that the "successful" stages in the development are not the only possible ones since historians should ensure a similar kind of explanation when dealing with cases of success and failures. During investigations of beliefs, researchers should not take sides when it comes to falsehoods or truths of the beliefs in question.

Technological changes that exemplify Scot, are technological growth came from mission oriented projects and research and development rather than from pure science (Sherwin and Isenson 1993). This is clear because the developmental process has been well described being the mission oriented projects, science, and technology. A good is example the existence of X-ray and the existence of n-rays. This can be seen as socially constructed thus acceptance or rejection of knowledge claims are seen in the realms of the <https://assignbuster.com/scots-principle-of-symmetry/>

social world and not exactly seen in the natural world.

Deep ecology can be taken to be a source of Heidegger's "saving power", this is because deep ecology attempts to question and present alternatives to conventional ways of thinking. Deep ecology understands that some of the solutions of reform environmentalism are counterproductive. It also seeks transformation of values and social organizations; Heidegger believes this technology is the biggest danger to human beings. This is because it has already caused problems to humans such as nuclear danger, and it is using technology to solve these problems that makes the situation even worse. He presents a possible solution, which is the saving power. Deep ecology can be seen taken as a source of this power because it aims at looking for a non-human centered approach when dealing with possible situations, as compared to shallow ecology which is completely human centered.

Ecological systems do have "intrinsic value" this is because ecologists have an important task in the deep ecology movement they can be subversive in their perspective. For example human ecologist Paul Shepard noted the ideological status of ecology is that of a resistance movement because its intellectual leaders such as Aldo Leopold challenge the major premises of the dominant social paradigm. Deep ecology observes the idea that other living things have values too and not only human beings thus it observes the idea of ecology intrinsically.

Conventional scientific ecology is referred to as "shallow" because ecologically responsible policies are concerned only in part with pollution and resources depletion. There are deeper concerns, which touch upon principles of diversity, complexity, autonomy, decentralization, symbiosis, egalitarianism, and classlessness. It's primarily with a one sided stress on <https://assignbuster.com/scots-principle-of-symmetry/>

pollution and resource depletion but also with a neglect of the great differences, between under and over developed countries in favor of vague global approach. Traditional environmentalists deal with environmental issues from a human point of view (human centered). Thus, all policies are made for the sake of human beings, deep ecology rejects human centered policies and approaches.

Sherwin and Isenson. Social Constructivism: Opening the Black Box and Finding it Empty, Langdon Winner, 1993