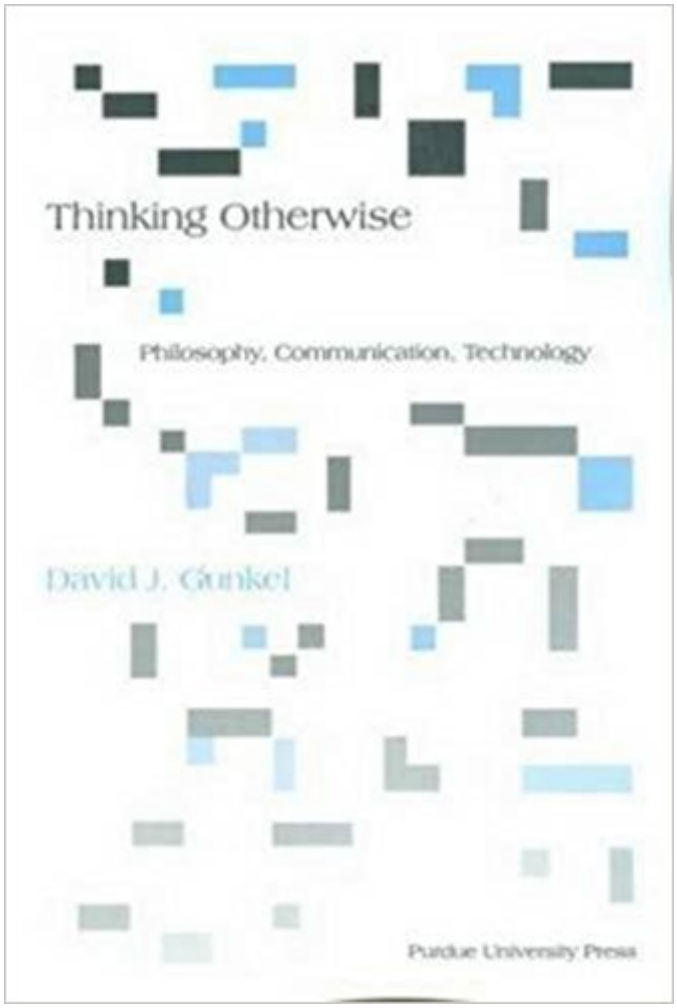
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Thinking Otherwise: Philosophy, Communication, Technology



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Ethics is customarily understood as being concerned with questions of responsibility for and in the face of an other who is like we assume ourselves to be. Such an anthropocentric presumption has been significantly challenged by computer technology, intelligent systems, virtual realities, and cybernetics, all of which introduce the possibility of others that are and remain otherwise. Thinking Otherwise investigates the unique challenges, complications, and possibilities introduced by these different forms of otherness. The author formulates alternative ways of proceeding that are able to respond to and to be responsible for these other different forms of otherness in order to generate and develop alternative ways of thinking that are and remain oriented otherwise.

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Thinking Otherwise will become a classic like Jacques Elluls Technological Society and Jean Baudrillards Simulations. This erudite and innovative book totally reorients out thinking away from binary logic. The philosophical dimensions of information and communication technology have never been outlined better. The author is bilingual, knowing both philosophy and ICTs with brilliance. His critique of digital reason and his machine-as-other turn ethics on its head. In this post-metaphysical age sceptical of the humanities. Thinking Otherwise demonstrates perfectly how the history of ideas opens up an alternative pathway. Clifford G. Christians, Charles H. Sandage Distinguished Professor and Research Professor of Communications, University of Illinois at Urbana-Champaign

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If you are at all interested in understanding how and why we blog, twitter, post in discussion forums, write product reviews on , or submit scholarly papers to classroom professors then you need to read this book. It is a work that engages on many levels. On the surface, it is accessible and easily understood. Even if you have no formal background in communications studies, Greek philosophers, or postmodern semiotics studies, Gunkel makes all of these accessible in a way that sheds new light on old (sometimes ancient) topics.If you want to engage the work on a deeper level, Gunkel does not disappoint. He opens many doors to questions and invites you to think through, re-position, and reflexively question the answers as well as the presuppositions to the original questions.My only complaint is the lack of margin space in which to jot my own notes. I am not in the education field. I am not a professional scholar. I am a software developer, and this is a work to which I will go back many times. Slashdotters, Gizmodo-heads, Derrida fans, and anyone who uses the internet will like this book.

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