Gmail James Driskill <inthemindway@gmail.com>

Wear a Mask. Save Lives: Help Stop Coronavirus : Oh So So Busy Body Busted Blunders - Oh Not So Kind Lady..... Our Eye Peering Public is Watching You.....

3 messages

Martin J. Driskill <inthemindway@gmail.com> Wed, Aug 5, 2020 at 2:27 PM
To: Wendy Holmquist <wendy.holmquist@dbh.sbcounty.gov>

Google is OUTWARDLY DISTRIBUTING THIS MESSAGE TO OUR ENTIRE COMMUNITIES....
But you are turned off -- tuned out -blow it off - shut it out - turn a blind's eye to the LIFE DISTRUCTIVES you are personally MORALLY RESPONSIBLE for your actions --- even if those acts are INACTION when ACTION is DEMANDED!

https://g.co/doodle/jx77kg7

----------[On So So BUSTED NPI ASSIGNED --- Therefore MANAGED --- ADMINISTERED --- Go for the GOLD ---

Ministered ----

Have you thought about performing a GOOGLE SEARCH on your name? [Wendy Ann Holmquist]

Match Rank:

[1]

Wendy Ann Holmquist, Case Manager / Care Coordinator in ...

npino.com › 1427613231-wendy-ann-holmquist

May 7, 2019 - NPI 1427613231 **Wendy Ann Holmquist**, Case Manager / Care Coordinator in Rialto - Practice Location Address, Taxonomy and Contact.

OF COURSE THIS PAGE ---- REVEALS THE TRUTH, THE WHOLE TRUTH, and NOTHING BUT THE TRUTH. The TRUTH that you cannot seem to be able to pass through your lips into the air and
over to your client here or perhaps even those other humans in co-worker or family id concerns.

[2]

zendesk.fuckeduphuman.net › Persons ›

AllHumansBelong : Wendy-Ann-Holmquist-Brinkleyz

I love how the PREFACE [Prefixed] assignments rotate around the many different definitions -- GOOGLE SEEMS to LOVE MY Technology Coding.

[3]

Messenger [Tim Prince San Bernardino Attorney [public ...

persons.fuckeduphuman.net › Timothy.Pete.Prince › Mes...

Mar 14, 2020 - They interfaced this case manger of **Wendy Ann Holmquist** -- and she failed to follow up with me anything of substance to bring services back ...

Is it PRETTY WILD - Perhaps "Mind-Blowing" that it is ME and my

TECHNOLOGY that is SPEAKING UP THE VOLUME of TRUTH!!!!

Sender notified by
Mailtrack

Martin J. Driskill <inthemindway@gmail.com> Wed, Aug 5, 2020 at 2:31 PM
To: Wendy Holmquist <wendy.holmquist@dbh.sbcounty.gov>

Ms. Wendy Ann Holmquist,

I GUARANTEE YOU --- YOU CAN NEVER NEVER NEVER EVER EVER EVER FORGET THAT OUR PATHS HAVE CROSSED --- and what is written in these spaces are AS

PERMANENT as THE TRUTH is EXPRESSED --- and as TEMPORARY as you WANT or DESIRE to ACTUALLY

R E C O N C I L E - T H I S - N I G H T M A R E
O F - H A T E - T H A T - Y O U - A R E - P R O T E C T I N G !

[Quoted text hidden]

Martin J. Driskill <inthemindway@gmail.com> Wed, Aug 5, 2020 at 3:21 PM
To: Wendy Holmquist <wendy.holmquist@dbh.sbcounty.gov>

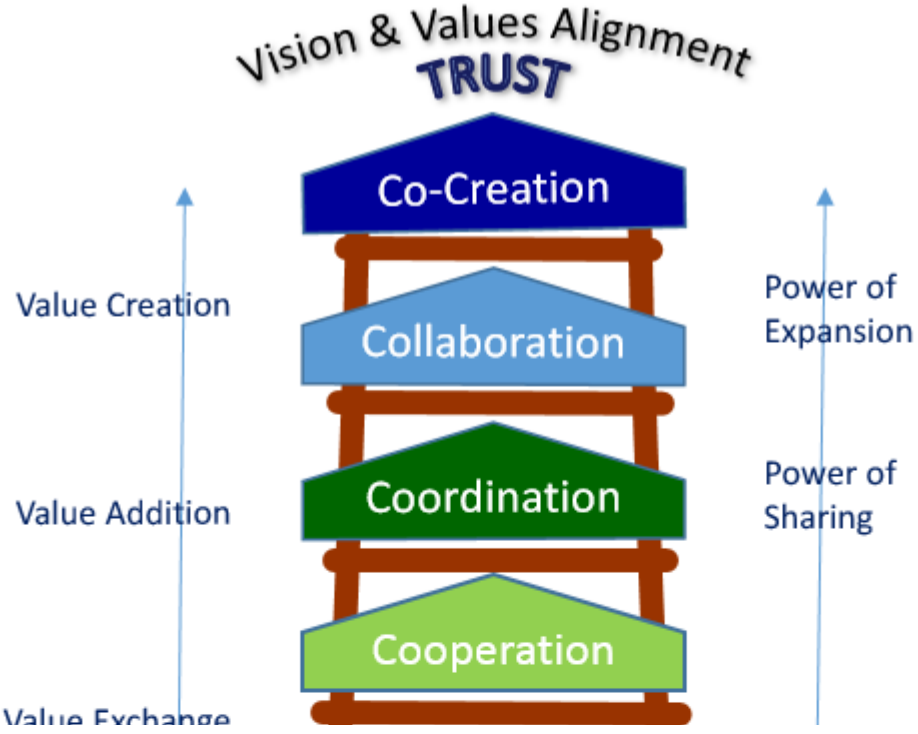
http://emoji.exploding-head.PERFECTION-REFLECTION.wendy-ann-holmquist.fuckeduphuman.net

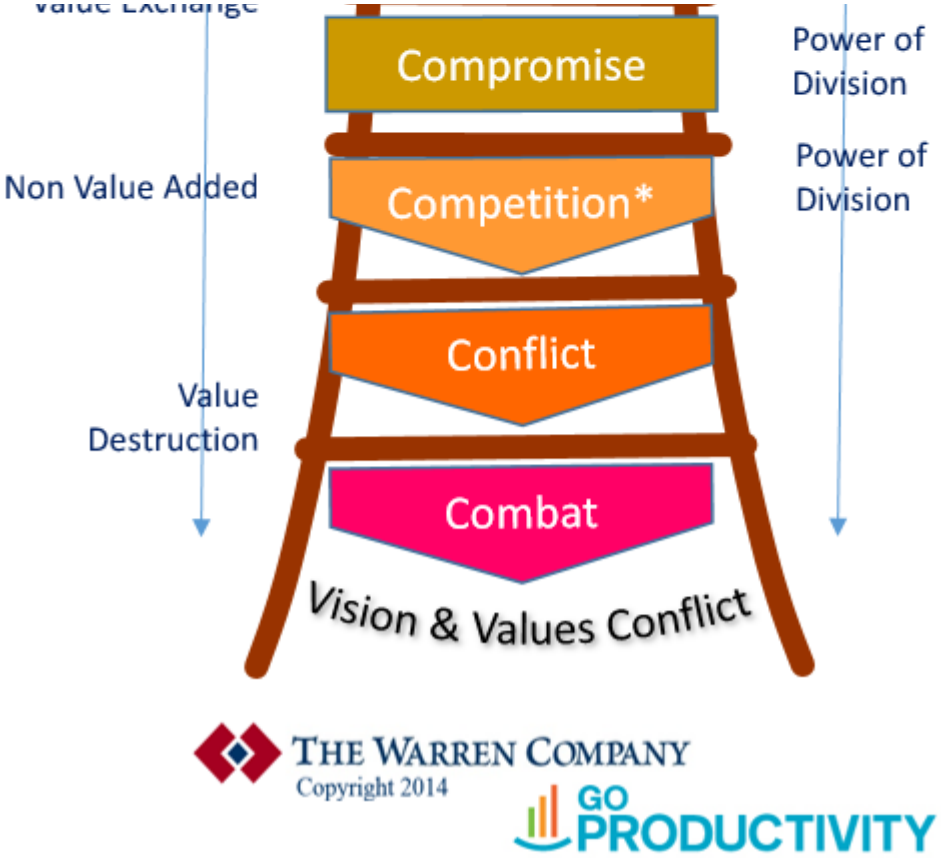
IT IS TIME TO START CLIMBING A NEW LADDER OF SUCCESS:

Wendy Ann Holmquist

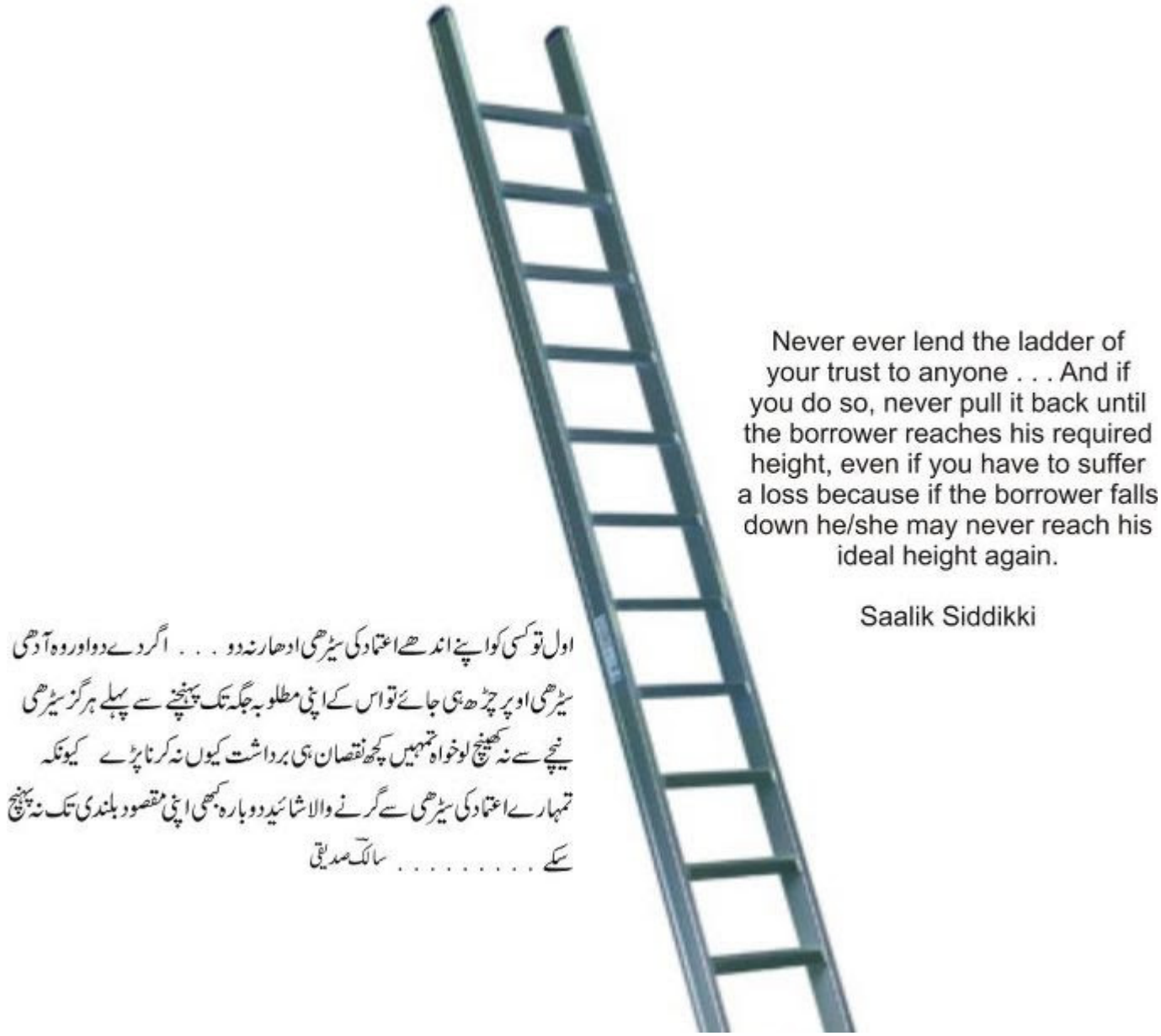
http://wendy-ann-holmquist.fuckeduphuman.net
http://persons.fuckeduphuman.net/Wendy.Ann.Holmquist.Brinkley/

NPI 1427613231 : Case Manager
County of San Bernardino - Crisis Team





Service	Did my life improve? Is the world now a better place?
↑	
Yes +	Do we share a sweet spot for creative collaboration?
↑	
Trust	Can I rely on you?
↑	
Connect	Do I know you?



Oh Not So Kind Lady,
Own Your Labeling!
Do Something Right For A Change!

Computing and Moral Responsibility

3. Rethinking the concept of moral responsibility

- 3.1 Assigning responsibility

- 3.2 Responsibility as practice

3. Rethinking the concept of moral responsibility

In light of the noted difficulties in ascribing moral responsibility, several authors have critiqued the way in which the concept is used and interpreted in relation to computing. They claim that the traditional models or frameworks for dealing with moral responsibility fall short and propose different perspectives or interpretations to address some of the difficulties.

3.1 Assigning responsibility

One approach is to rethink how moral responsibility is assigned (Gotterbarn 2001; Waelbers 2009). When it comes to computing practitioners, Gotterbarn identifies a potential to side-step or avoid responsibility by looking for someone else to blame. He attributes this potential to two pervasive misconceptions about responsibility. The first misconception is that computing is an ethically neutral practice. According to Gotterbarn this misplaced belief that technological artifacts and the practices of building them are ethically neutral is often used to justify a narrow technology-centered focus on the development of computer system without taking the broader context in which these technologies operate into account. This narrow focus can have detrimental consequences. Gotterbarn gives the example of a programmer who was given the assignment to write a program that could lower or raise an X-ray device on a pole, after an X-ray technician set the required height. The programmer focused on solving the given puzzle, but failed to take account of the circumstances in which the device would be used and the contingencies that might occur. He, thus, did not consider the possibility that a patient could accidentally be in the way of the device moving up and down the pole. This oversight eventually resulted in a tragic accident. A patient was crushed by the device, when a technician set the device to tabletop height, not realizing that the patient was still underneath it. According to Gotterbarn, computer practitioners have a moral responsibility to consider such contingencies, even though they may not be legally required to do so. The design and use of technological artifacts is a moral activity and the choice for one particular design solution over another has real and material consequences.

The second misconception is that responsibility is only about determining blame when something goes wrong. Computer practitioners, according to Gotterbarn, have conventionally adopted a malpractice model of responsibility that focuses on determining the appropriate person to blame for harmful incidents (2001). This malpractice model leads to all sorts of excuses to shirk responsibility. In particular, the complexities that computer technologies introduce allow computer practitioners to side-step responsibility. The distance between developers and the effects of the use of the technologies they create can, for instance, be used to claim that there is no direct and immediate causal link that would tie developers to a malfunction. Developers can argue that their contribution to the chain of events was negligible, as they are part of a team or larger organization and they had limited opportunity to do otherwise. The malpractice model, according to Gotterbarn, entices computer practitioners to distance themselves from accountability and blame.

The two misconceptions are based on a particular view of responsibility that places the focus on that which exempts one from blame and liability. In reference to Ladd, Gotterbarn calls this negative responsibility and distinguishes it from positive responsibility (see also Ladd 1989). Positive responsibility emphasizes “the virtue of having or being obliged to have regard for the consequences that his or her actions have on others” (Gotterbarn 2001, p. 227). Positive

responsibility entails that part of the professionalism of computer experts is that they strive to minimize foreseeable undesirable events. It focuses on what ought to be done rather than on blaming or punishing others for irresponsible behavior. Gotterbarn argues that the computing professions should adopt a positive concept of responsibility, as it emphasizes the obligations and duties of computer practitioners to have regard for the consequences of one's actions and to minimize the possibility of causing harm. Computer practitioners have a moral responsibility to avoid harm and to deliver a properly working product, according to him, regardless of whether they will be held accountable if things turn out differently.

The emphasis on the prospective moral responsibility of computer practitioners raises the question of how far this responsibility reaches, in particular in light of systems that many hands help create and the difficulties involved in anticipating contingencies that might cause a system to malfunction (Stieb 2008; Miller 2008). To what extent can developers and manufacturers be expected to exert themselves to anticipate or prevent the consequences of the use of their technologies or possible 'bugs' in their code? These systems are generally incomprehensible to any single programmer and it seems unlikely that complex computer systems can be completely error free. Moreover, designers and engineers cannot foresee all the possible conditions under which their products will eventually operate. Should manufacturers of mobile phones have anticipated that their products would be used in roadside bombs? A more fundamental question is whether computer programmers have a broader responsibility to the welfare of the public or just to their employer?

3.2 Responsibility as practice

Nevertheless, the distinction between positive and negative responsibility underlines that holding someone morally responsible has a social function, which provides yet another perspective on the issue (Stahl 2006; Eshleman 2016). Both prospectively and retrospectively, responsibility works to organize social relations between people and between people and institutions. It sets expectations between people for the fulfillment of certain obligations and duties and provides the means to correct or encourage certain behavior. For instance, a robotics company is expected to build in safeguards that prevent robots from harming humans. If the company fails to live up to this expectation, it will be held accountable and in some cases it will have to pay for damages or undergo some other kind of punishment. The punishment or prospect of punishment can encourage the company to have more regard for system safety, reliability, sound design and the risks involved in their production of robots. It might trigger the company to take actions to prevent future accidents. Yet, it might also encourage it to find ways to shift the blame. The idea that responsibility is about interpersonal relationships and expectations about duties and obligations places the focus on the practices of holding someone responsible (Eshleman 2016).

The particular practices and social structures that are in place to ascribe responsibility and hold people accountable, have an influence on how we relate to technologies. Nissenbaum contends that the difficulties in attributing moral responsibility can, to a large extent, be traced back to the particular characteristics of the organizational and cultural context in which computer technologies are embedded. She argues that how we conceive of the nature, capacities and limitations of computing is of influence on the answerability of those who develop and use computer technologies (1997). She observes a systematic erosion of accountability in our increasingly computerized society, where she conceives of accountability as a value and a practice that places an emphasis on preventing harm and risk.

> Accountability means there will be someone, or several people, to answer not only for the malfunctions in life-critical systems that cause or risk grave injuries and cause infrastructure and large monetary losses, but even for the malfunction that cause individual losses of time, convenience, and contentment. (1994, p. 74)

It can be used as “a powerful tool for motivating better practices, and consequently more reliable and trustworthy systems” (1997, p. 43). Holding people accountable for the harms or risks caused by computer systems provides a strong incentive to minimize them and can provide a starting point for assigning just punishment.

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