Biography
Joseph Reagle is an Associate Professor of Communication Studies at Northeastern University. He’s been a resident fellow at the Berkman Klein Center at Harvard (in 1998 and 2010), and he taught and received his Ph.D. at NYU’s Department of Media, Culture, and Communication. Reagle is the author of Reading the Comments: Likers, Haters, and Manipulators at the Bottom of the Web (MIT Press, 2015) and Good Faith Collaboration: The Culture of Wikipedia (MIT Press, 2010). As a Research Engineer at MIT’s Lab for Computer Science he served as an author and working group chair within the IETF and W3C on topics including digital security, privacy, and Internet policy. He also helped develop and maintain W3C’s privacy and intellectual rights policies (i.e., copyright/trademark licenses and patent analysis). Dr. Reagle has degrees in Computer Science (UMBC), Technology Policy (MIT), and Media, Culture, and Communication (NYU). He has been profiled, interviewed, and quoted in national media including Technology Review, The Economist, The New York Times and American and New Zealand Public Radio. His current interests include life hacking, geek feminism, and online culture. Hacking Life: Systematized Living and its Discontents will be available from MIT Press in 2019.

Abstract
Facebook executives did not intend to create a medium for Russian propaganda; they were preoccupied with the growth of their platform. Bio-hackers who “chip” themselves give little thought to dystopic scenarios of monitoring and control; they simply seek convenience. Are these claims, then, exonerating? No. Even if growth- and bio-hackers are not principals to harm, they can be complicit, and I apply Lepora and Goodin’s (2013) framework for complicity to these high-tech cases. However, assessing digital complicity is difficult because consequence can be contingent, even if dire, and responsibility can seem tenuous and distant. Specifically, creators’ intent and users’ embrace of problematic technology requires additional consideration. To address intent, I adapt Robert Marton’s (1936) classic essay “The Unanticipated Consequences of Purposive Social Action.” On the embrace of problematic technology, when technologies of the self become technologies of power (Foucault, 1977), I make use of Margret Olivia Little’s (1998) notion of cultural complicity. When digital complicity is likely, I conclude with how people have opposed, limited, or (at least) disclaimed the harmful uses of technology they create or embrace.