

Analytic Metaphysics

Barry Smith

Lecture 8

March 29, 2016

We start with John Searle's ontology of social reality (version of 1995)



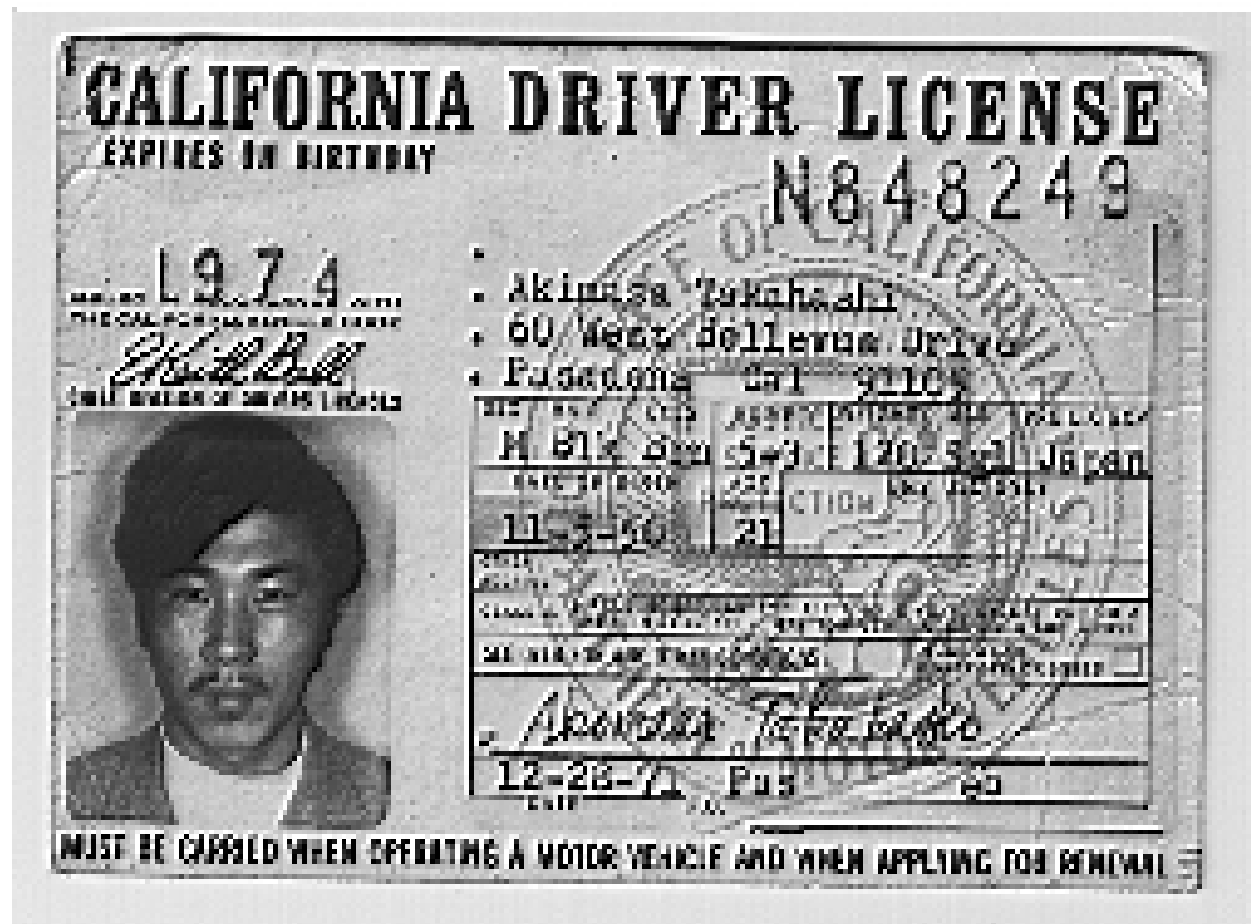
This is a president



This is a cathedral



This is a driver's license



Searle's Ontology

***x counts as y* in context C**

This human being *counts as* a president

This stone edifice *counts as* a cathedral

This piece of paper *counts as* a driver's license

***x* is physical, *y* is social / institutional / deontic**

Problem for this Theory

money in computerized bank accounts, debts, rights, prices, permissions, ...

Here there is no (physical) x term

- “Free-standing y terms” (quasi-abstract entities)

In olden times; such y terms exist because there are *memories* in people's heads

Now, often: the y terms exist because there are *physical artifacts* (above all: *documents, recording devices*) which represent them

- A new ontology of social reality based on the role of document acts and recording devices
- and on the surrounding document systems



COMPAGNIE D'ÉLECTRICITÉ DU SÉNÉGAL

SOCIÉTÉ ANONYME AU CAPITAL DE 750.000 FRANCS

SIÈGE SOCIAL : 99, Rue de Richelieu, 99, PARIS

Statuts déposés chez M^e GRANGE, Notaire à Paris



OBLIGATION DE 500 FRANCS 6% AU PORTEUR

N° 00.742

Faisant partie de l'émission de 2.000 Obligations décidée par le Conseil d'Administration le 12 Février 1919 en vertu de l'autorisation de l'Assemblée Générale du 11 Décembre 1918.

Intérêt annuel : 30 Francs nets d'impôts présents et futurs payables les 1^{er} Mai et 1^{er} Novembre de chaque année, pour le paiement du coupon n° 2 avoir lieu le 1^{er} Novembre 1924 (1).

Amortissement : Au pair de 500 Francs en 35 années à partir du 1^{er} Novembre 1923 (1) suivant tableau d'amortissement figurant au verso.

UN ADMINISTRATEUR,

UN ADMINISTRATEUR,

Paris, le 1^{er} Novembre 1924.

(1) Conformément au jugement du 17 Juin 1923 de la Dixième Chambre du Tribunal de Commerce de la Seine homologuant le projet de règlement transitoire présenté par la Société.

Document acts

Many kinds of human action involve documents

Signing a will in front of witnesses allows the creation of an *estate*,

showing a passport at a border post allows a *legal entry* into a new country, ...

Surely document acts are just speech acts

“Speech act” is, after all, translated into French as: *acte du langage*

Both Austin and Searle remark in passing that speech acts can be performed in writing

But if we examine the contents of standard texts on speech act theory we do not find sections on:

registering documents

serving documents

signing documents

amending documents

authenticating documents

destroying documents

and so forth

Can we support the Dispensability of Documents Thesis?

documents are involved only inessentially in
acts of, for instance, making a will or
legally entering a foreign country:

in sufficiently small village communities wills
would not be needed

in sufficiently small countries passports
would not be needed









Hypothesis (against the Dispensability thesis)

Even in small societies of friendly individuals who know each other, share memories, accept the same rules, and do not cheat there are human activities which essentially involve the use of documents or equivalent physical supports

We shall argue that poker is one such activity

Strategy

- 1. A very short ontology of war**
- 2. A very short ontology of chess**
- 3. The special case of blind chess**
- 4. Poker**

WAR



**Major General
Dabney H. Maury, C.S.A.**



**Major General
E.R.S. Canby, U.S.A.**

WAR – 1 level

thoughts



Major General
Dabney H. Maury, C.S.A.



Major General
E.R.S. Canby, U.S.A.

WAR – 2 levels



Major General
Dabney H. Maury, C.S.A.

thoughts

speech
acts



Major General
E.R.S. Canby, U.S.A.

WAR – 2 levels

thoughts



Major General
Dabney H. Maury, C.S.A.

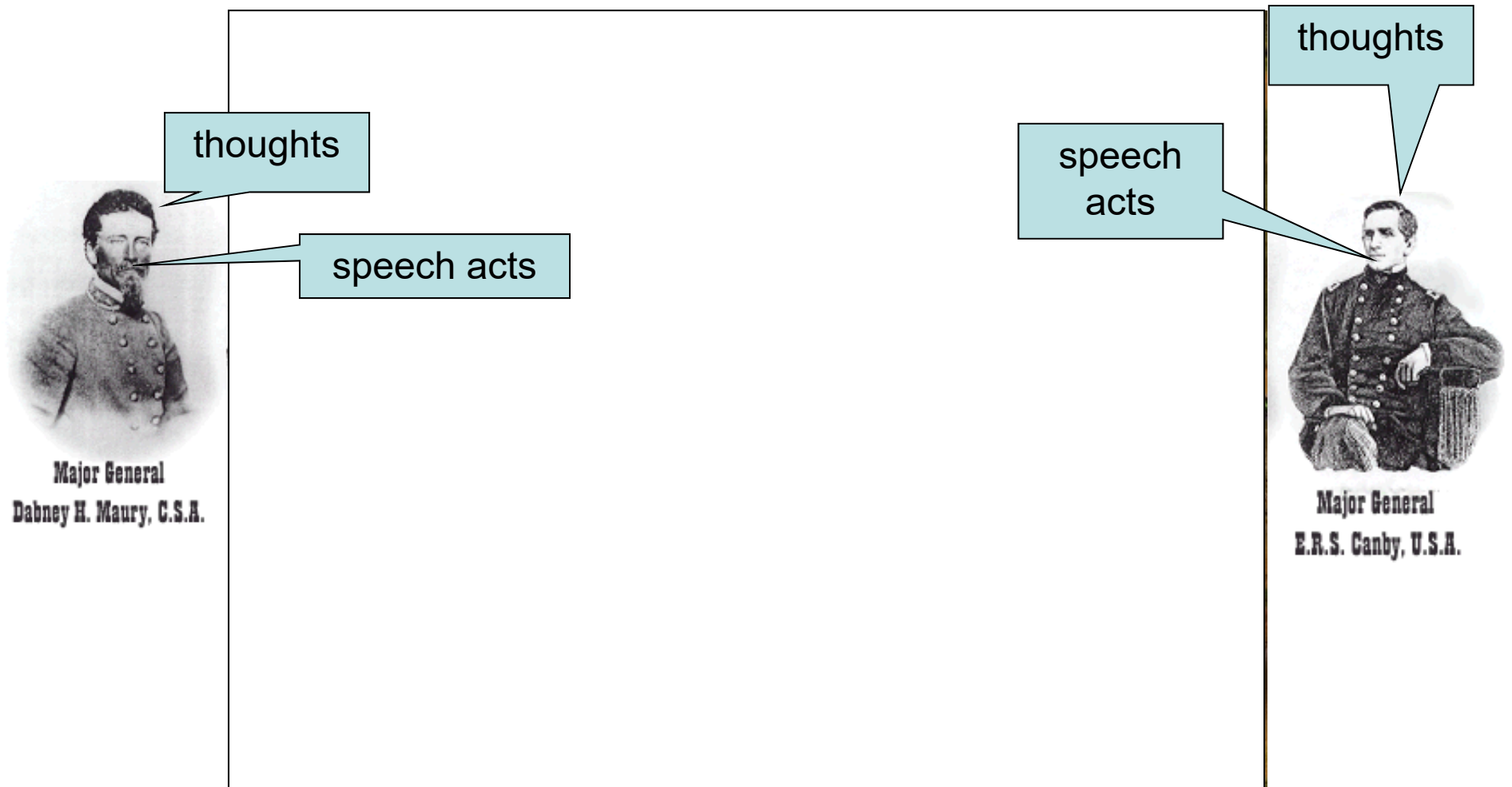
speech
acts

thoughts

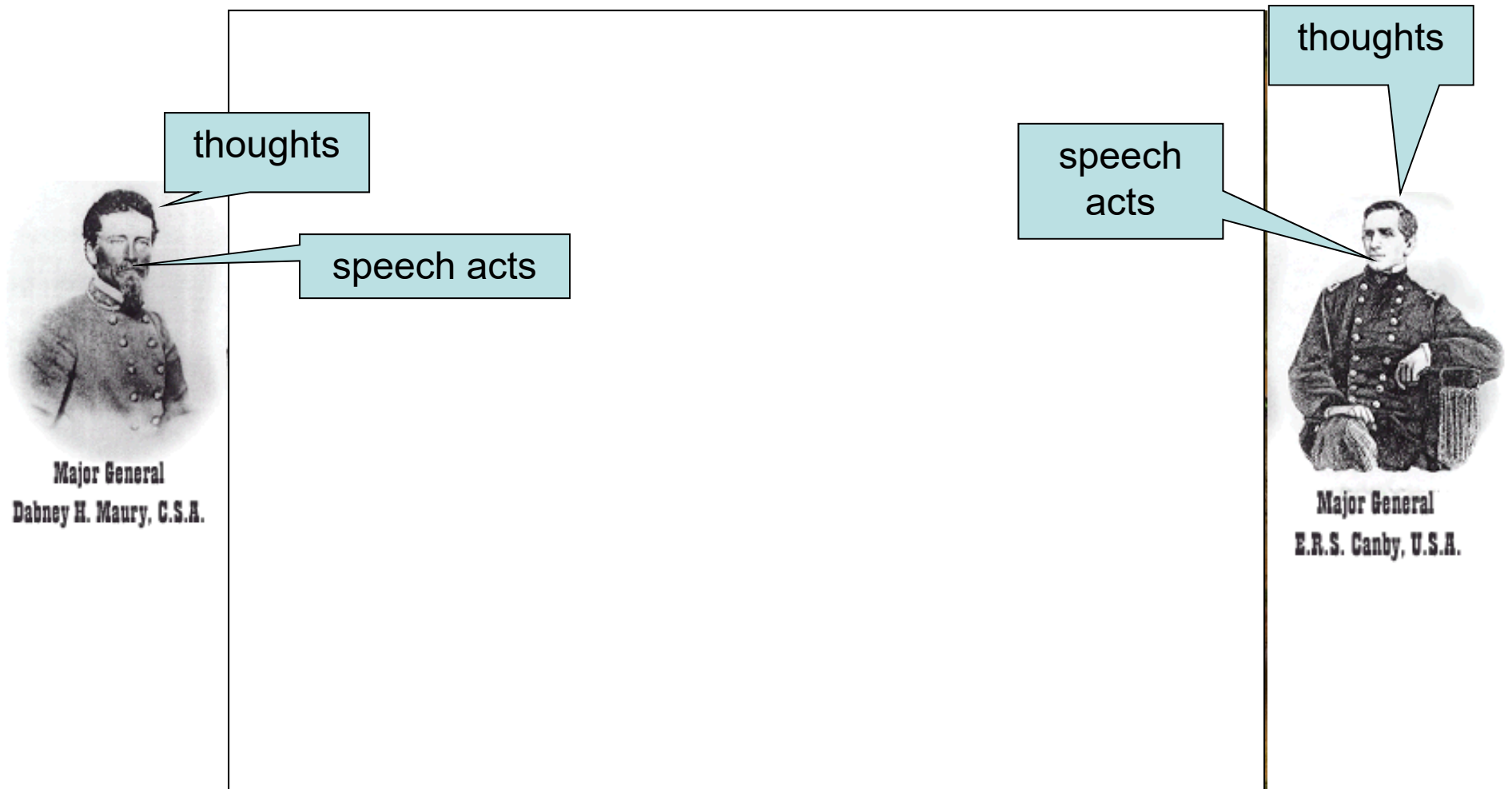


Major General
E.R.S. Canby, U.S.A.

WAR – 2 levels



WAR – 2 levels



WAR – 3 levels



War is essentially a three-leveled affair:
thoughts, speech acts and physical actions

Searle: chess is war in attenuated form

A Game of Chess



**physical
movements
of physical
pieces of
wood**

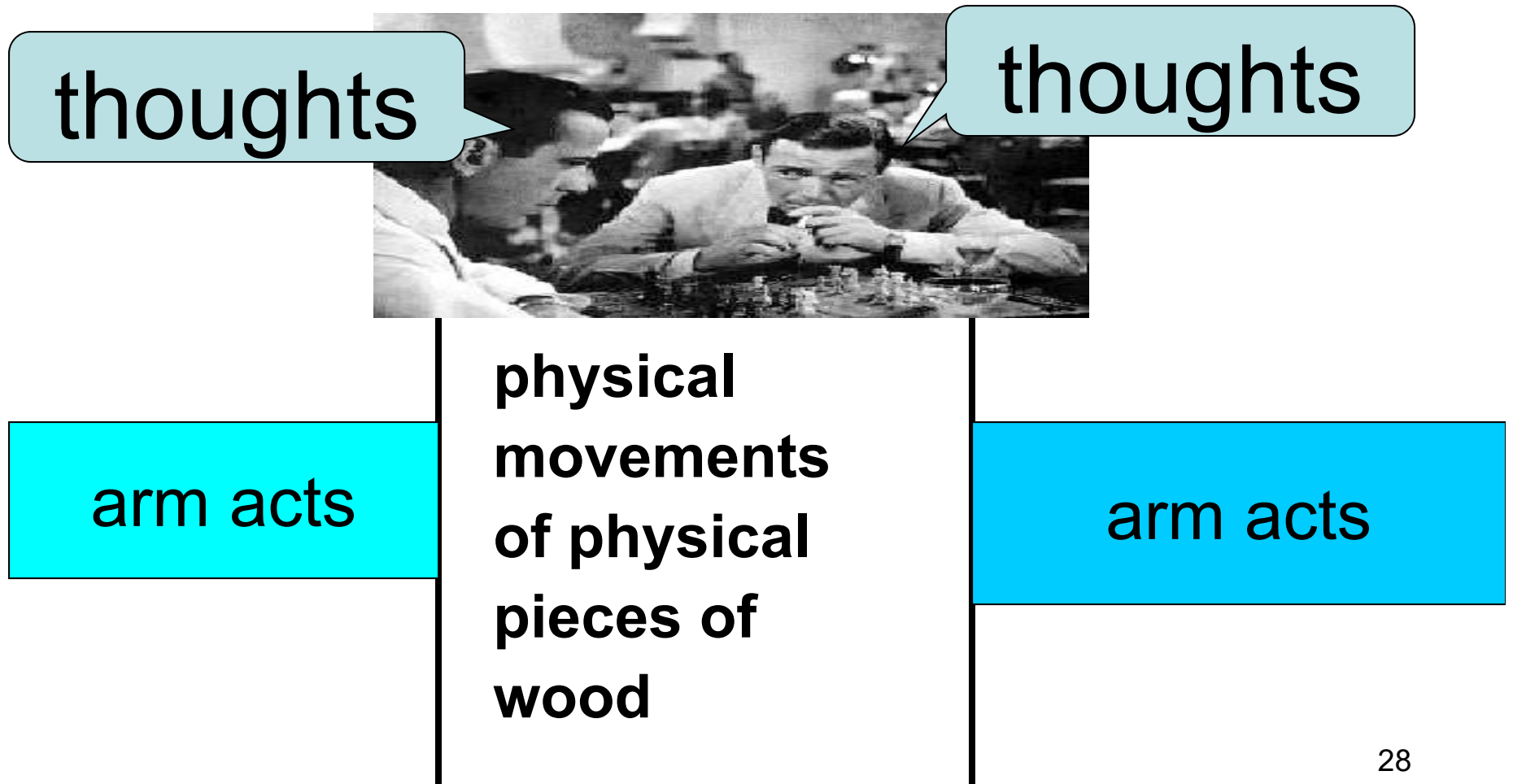
A Game of Chess



thoughts

movements
of physical
pieces

A Game of Chess



What is the *Game*?



**physical
movements
of physical
pieces of
wood**

What is *this game*?

Physically: a social act involving movements of pieces of wood

Mathematically: a node in the chess tree

What is *the game-of-chess*?

Physically: a social institution (system of rules)

Mathematically: the chess tree

A Game of Blind Chess



Chess is played

in small societies of friendly individuals who
know each other, share memories, accept
the same rules, and do not cheat

chess does not essentially involve anything
beyond thoughts and speech acts (and
memory)

But what is here the *game*

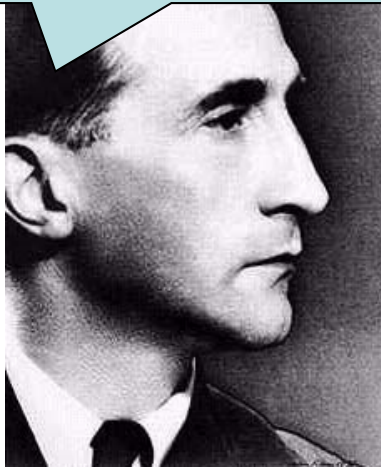


?



But what is here the *game*

thoughts



speech acts

?

thoughts



speech acts

What is here the game?

A sequence of thoughts?

No. These are present in both the blind and the pieces-of-wood case

Is the game just a sequence of speech acts?

Neither thoughts nor utterances are parts of the game

speech acts merely *represent* the movements of the pieces

But there are here no movements and no pieces

The game is something abstract but historical

A game of normal chess is a sequence of physical movements which *count as* a game of chess.

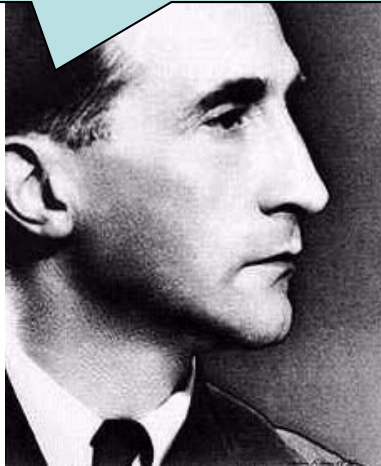
A game of blind chess is a free standing y event

It is a sequence of board-constellations (as represented in chess notation). It is a historical sequence (the game was played by specific parties, and it came into existence through a certain series of actions on their part)

But in and of itself it has only the sorts of quasi-mathematical properties which are possessed by debts or prices

Game of blind chess: a free-standing Y-event

thoughts



speech
acts

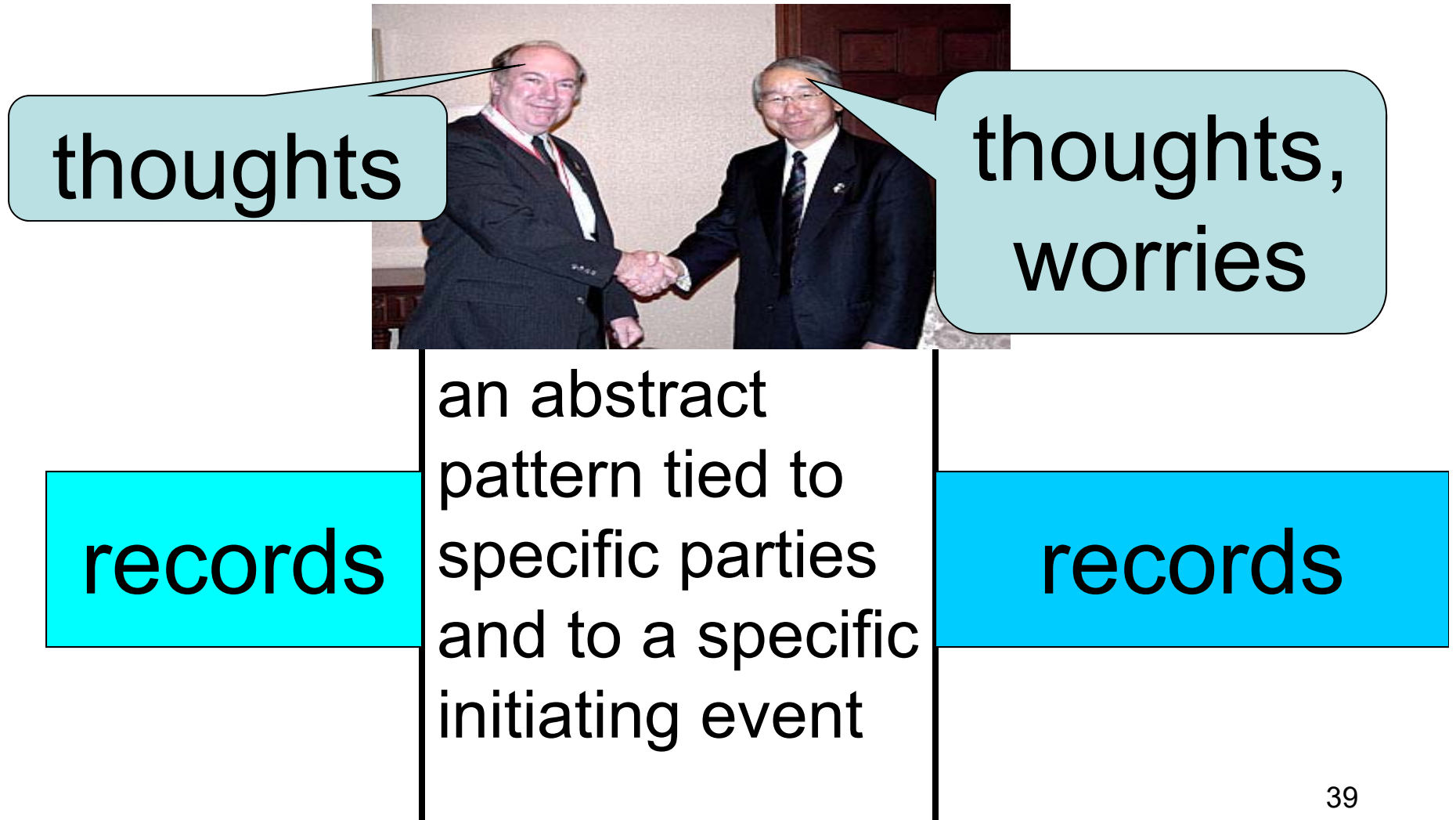
an abstract
pattern tied to
specific parties
and to a
specific series
of events

thoughts



speech acts

A debt: a free-standing Y-quality



Game of blind chess = free-standing *y* event

Note that a similar ontological assay could not be applied in the case of war

There could be no such thing as blind war?

Why not?

*Or at least *why not yet*. Perhaps in the future war on the internet, between artifacts like Stuxnet, bitcoin, will become possible ...)

A Normal Game of Chess

is something that is physical *and*
psychological *and* historical

it is a physical pattern of movements of
pieces tied to specific, interrelated players'
intentions as realized on a specific
historical occasion

It exists because there are physical acts of
moving pieces on the part of the parties
involved

A Game of Blind Chess

is something that is non-physical (= abstract)
yet psychological *and* historical

It is an abstract pattern of successive states
of an abstract chess board and pieces that
is tied to specific players and their
interrelated intentions as realized on a
specific historical occasion

It exists because there are corresponding
speech acts on the part of the players
involved

A Game of Blind Chess

Thoughts and utterances are not parts of the game (they are representations of the game)

What then is *the game*?

- some ideal Platonic pattern?
- a node in the chess tree (the tree of all games)?

No: the game is part of history, is tied to just these players at just this time

- nothing at all? (fictionalism)
- a free standing Y event

X counts as Y in context C

works for dollar bills,
cathedrals, drivers'
licenses, presidents,
policemen, wives,

...

does not work for
debts, games of blind
chess, rights, values,
permissions, duties...

Two sorts of social reality

presidents, driving licenses, cathedrals,
spoken promises, bids at auctions, ...

**X is a physical entity which counts as a
social entity in a certain context**

debts, blind chess games, money in your
bank account, ...

= free-standing Y terms – no underlying
physical X with which Y is identical

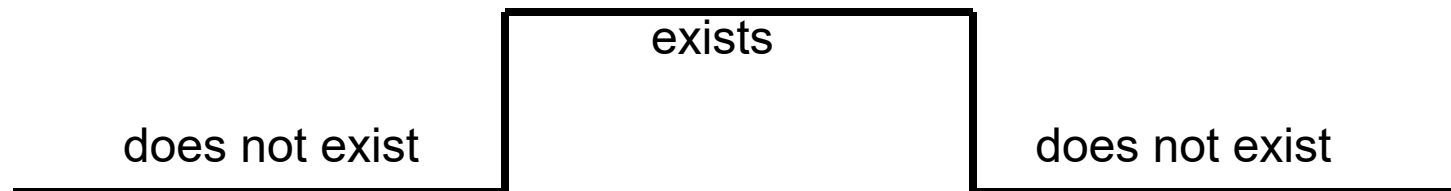
Free Standing Y Money

does not tarnish

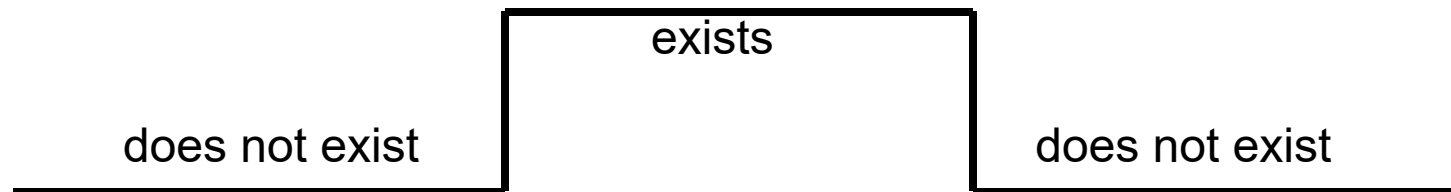
does not burn

is not subject to physical processes

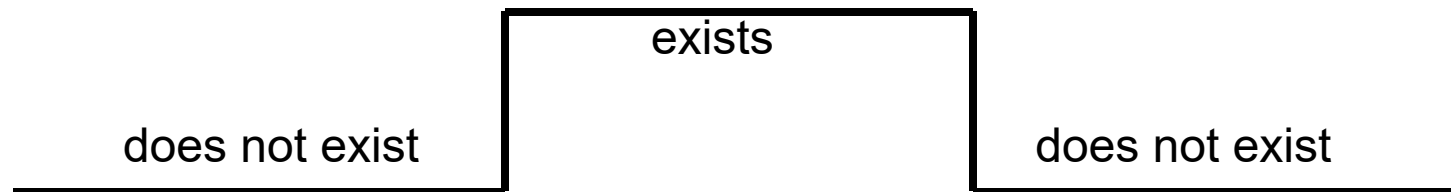
its existence in time rather has the form:



compare 'state of being on' (of a
light switch)



compare 'state of being
pregnant' (of a mother)



Three aspects of Platonism

1. abstract
2. uncreated
3. repeatable

debts, wills not repeatable

software, chess game repeatable

historico-cultural entities, often with quasi-mathematical properties

- we pool and collateralize assets
- we securitize loans
- we consolidate debt
- Social Security Numbers cannot
tarnish and cannot burn

Homework: the ontology of [culturally
created] numbers

Question: Are mathematical expressions free-standing Y-terms?

The theorems themselves are created at specific points in history

The mathematical structures which the theorems represent are uncreated

The Construction of Social Reality:

all sorts of things can be money, but
there has to be some physical
realization, some brute fact
– even if it is only a bit of paper or a
blip on a computer disk –
on which we can impose our
institutional form of status function.

But

Does a blip on a computer disk really *count as* money?

Do we truly *impose status functions* on blips in computers?

Can we use blips in computers *to buy things with*?

representation

the money in your bank account is
represented by blips in the bank's
computer

Searle:

“On at least one point ... the account I gave in [*The Construction of Social Reality*] is mistaken.

“I say that one form that money takes is magnetic traces on computer disks, and another form is credit cards.”

Computer blips + credit cards

“Strictly speaking neither of these is money, rather, both are different *representations* of money.”

Searle does not say what *money* is
... until 2010, *Making the Social World*

Money is a “product of massive fantasy” (*MSW*, p. 201)

Argumentum ad obviosum

If somebody tells you that “consciousness doesn’t exist, or that we really can’t communicate with each other, or that you can’t mean ‘rabbit’ when you say ‘rabbit,’ I know that’s false.”

Gustavo Faigenbaum, *Conversations with John Searle* (Montevideo: Libros En Red, 2001), p. 29.

Proposal

- The same applies if someone tells you that money is a 'product of massive fantasy'

Making the Social World, p. 201

“The recent economic crisis makes it clear that [money and other such instruments] are products of massive fantasy. As long as everyone shares the fantasy and has confidence in it, the system will work just fine. But when some of the fantasies cease to be believable ..., then the whole system begins to unravel.”

The institution exists = The system works (!?)

- since the creation of an institutional fact “is really just words, words, words. How do we manage to get away with it? ... to the extent that we can get other people to accept it. As long as there is collective recognition ... of the institutional facts, they will work.” (p. 106)

But there can be *non-working*
institutional facts?

- What if you created a bank, or a trade union
... but no one came ...

philosophy of society / social ontology

studies “the mode of existence of social entities such as governments, ...trade unions, ... and passports.” (p. 5)

status functions exist

“we (or I) make it the case by Declaration that the status function Y exists” (p. 13)

rights are created

- “I say, ‘This one is Sally’s; this one is Marianne’s; and this one is mine.’ ... this has remarkable properties. By making these utterances, I have in fact created new rights. ... I created a reality according to which Sally has certain rights that Marianne does not have.”

One world

“Our task is to give an account of how we live in exactly one world, and how all of these different phenomena, from quarks and gravitational attraction to cocktail parties and governments, are parts of that one world.” (p. 3)

plus many ‘created realities’?

“A corporation is just a placeholder
...”

In other words, talk of corporations is just a shorthand way of talking about a set of actual power relations among actual people ... ?

- “A corporation is just a placeholder ... The same holds for electronic money and blindfold chess. The owner of the money and the possessor of the queen have the relevant powers.” (p. 22)
- What happens if I take my money to the bank, where it is credited to my account and the paper money is shredded. Do powers hop from paper to person?

Suppose I am a really good forger

I put a large amount of (fake) money in a tin box and die.

The (fake) money circulates for hundreds of years and no one notices that it is fake. The system works. Was it ever money?

Suppose McX finds the (fake) money and spends it on mafia lawyers, who help him found a fake charitable corporation, the *Verein zur Förderung der Philosophie Hans Vaihingers*.

the so-called “United States of America”

is a real country because the system worked and people recognized it as a real country

- the CSA (Confederate States of America), on the other hand, was never a real country, because Ulysses S. Grant captured Richmond in 1865.

But no;

... for Searle ...

all corporations (including the USA) are fictitious

“when you actually [*sic*] create a corporation,
here is what it looks like:

We make it the case by Declaration that an entity Y
exists that has status function(s) F in C

We have to put it that way because we need to
specify not just that the functions exist but that
there is an entity Y , the corporation, that has the
functions, even though the entity is, as they say,
a ‘fictitious’ entity.’ (p. 100)

but on the other hand:

In a sense, there is an element of imagination in the existence of private property, marriage, and government, because in each case we have to treat something as something that it is not intrinsically. ... Small children can say to each other, “Okay, I’ll be Adam, you be Eve” (p. 121)

Searle's argument why money is a 'product of massive fantasy'

- Various commercial instruments experienced a sudden loss of value. ("The recent economic crisis makes it clear ...")
- Would an increase in value be evidence that money really exists?
- *What* loses value? Pieces of paper? Blips in computers?
- Can the *degree of being a product of fantasy* go up or down?
- Can the *degree of being a product of fantasy* be measured simultaneously in Swiss Francs and Euros?

HISTORY OF THE MONARCHY
HISTORY



The ontology of stocks and shares



Stocks and shares are indispensable to ensure coordination of the actions of people exercising financial powers

- But stocks and shares *do not exist*. They are products of massive fantasy.

Compare: The ontology of roads



Roads are indispensable to ensure coordination of the actions of people exercising transporting powers

- But roads *do not exist*. They are products of massive fantasy.

(all that exists are e.g. molecules of concrete, and associated fields of force)

Where did Searle go wrong

- First, he confuses the two dimensions of *loss of value* and *loss of existence*: CDOs do not just cease to exist when their value collapses.
- Second, he makes a false analogy between CDOs, the Euro, the doctrines of communism, etc., and *what goes on in the theater* (all of these things are *products of massive fantasy*)
- Third, he contradicts his own principles of robust realism à la John Wayne.

The Ontology of Poker

with thanks to Ingvar Johansson, David Koepsell and John Kearns

Hypothesis (against the dispensability thesis)

There can be no such thing as blind poker (= poker played entirely via speech acts)

Even in a small village society of perfectly honest people with perfect memories there could be no blind poker



POPULAR CULTURE AND PHILOSOPHY



Poker and Philosophy

POCKET ROCKETS and PHILOSOPHER KINGS

EDITED BY ERIC BRONSON

We **started** with the question: what are the component pieces of the quintessential poker game? We defined the game itself as composed of its constitutive rules, including five cards, vying, lexically ordered hands, and betting. We added the essential component of bluffing, which is an outgrowth of vying, and defined it as something composed often of betting plus other verbal and nonverbal cues.

But Poker, as a game, is also an *institution*. An institution is a social continuant, or something which lasts over time, composed of rules which govern it, and culturally recognized conditions for its existence, including a group recognition of its form and validity. Similarly, the social institution we call the Justice System, is composed of rules which govern its use, composition, and authorities, as well as its limits. But it exists by virtue of the collective agreement of members of a society to abide by its rules, to recognize its authority, and to act toward it in certain ways. Aside from the elements we have already considered, poker exists as a social institution, with recognized means of conduct and recognition.



We are here interested in live poker

‘live poker’: A retronym for poker played with at a table with cards, as opposed to video poker or online poker.

http://en.wikipedia.org/wiki/Glossary_of_poker_terms

Two aspects of 'blind'

You can't see the cards

**You can't see the (poker) faces of your
opponents**

Incredible skills of blind poker player who uses sound to read rivals' cards

Oct 02, 2011 00:00 | By Maggie Barry | 1 Comments

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EXCLUSIVE: MOST top card players pride themselves on being able to read an opponent's poker face ... but Jimmy Logan can't rely on that.



MOST top card players pride themselves on being able to read an opponent's poker face ... but Jimmy Logan can't rely on that.



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ABERDEEN

Scottish League Cup Final countdown: Messages of support from Provosts



HEALTH

Doctors in Scotland to get 1% pay rise following £6 million investment in primary care



LOCAL NEWS

West Lothian mum scales new heights for a good cause

Incredible skills of blind poker player who uses sound to read rivals' cards

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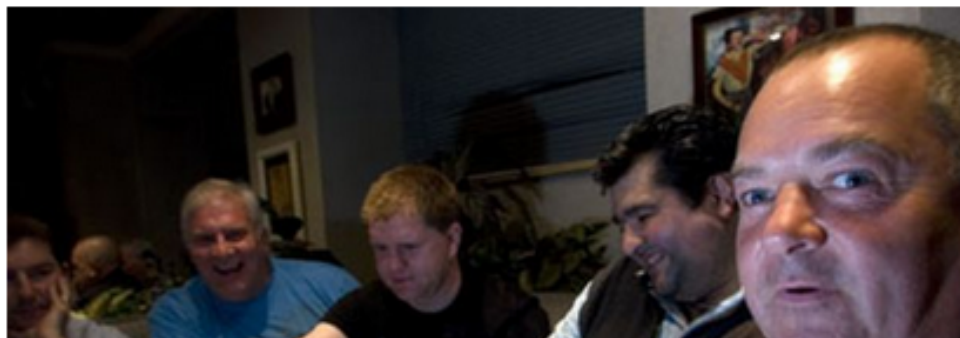


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Email

EXCLUSIVE: MOST top card players pride themselves on being able to read an opponent's poker face ... but Jimmy Logan can't rely on that.



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ABERDEEN

Scottish League Cup Final countdown: Messages of support from Provosts



HEALTH

Doctors in Scotland

But using special big-print cards, he has embarked on a winning streak that has landed him a place at high-stakes £1000-a-seat Texas Hold 'Em poker tournaments.

In truly blind poker

you can't see the cards, because there are no cards (not even digital images of cards), and there are no chips – just thoughts, speech acts, and memories

Why not a game of blind poker?

The problem is not memory: Really good poker players have phenomenal memories for the cards that have been dealt, and for the bets that have been laid.

The first problem is this:

“The object of poker is to make money. That’s the way the game is scored.”

D. Sklansky, *The Theory of Poker*, 1999

You don’t play poker with your children for fun

Could there be a game of poker in
a small village barter economy?

No chips, no tokens, no dollar bills, no IOU
notes

We would need a dealer whom everyone
trusts. Each player commits one cow to the
game, communicating his commitment to
the dealer who holds the cow in
(documentless) escrow.

Bets are denominated in 1/1000s of a cow. ...

Secrecy vs. openness

in poker (in contrast to chess) not everything is in the open. Cards have a face and a back

Chess in contrast is a perfect information game: chess pieces only have a face

Surely, we might say, games requiring partial exposure and partial concealment can't be blind

The dealer would have to be dealing blind

We would need a dealer outside the game who is able to communicate secretly with the players what the cards are in their respective hands.

The dealer, too, would need to have a phenomenal memory – he would need to know what cards all the players have, and what bets they have laid, at every stage of the game.

Further problems

The dealer would need to communicate secretly to the players e.g. via audio signals transmitted through earplugs

But sometimes the players would need to communicate secretly with the dealer

To do this, they would need to leave the room e.g. to inform the dealer about cards they want to throw into the muck (when there are physical cards, this just involves laying the cards face down onto the discard pile)

In chess, people cannot cheat

We are assuming that, in normal poker, people also do not cheat. But there is still a difference – in chess everything is open to the players involved. In poker, only some things are open, and this allows bluffing (both via sizes of bets placed and via body language). Knowing how to bluff and how to detect bluffing are skills that are essential to good play.

Bluffing is not a form of cheating

Vying

Two potential outcomes to any hand in poker:

- 1) a showdown in which the hands remaining after betting are shown and the best hand wins,
- 2) all but one player folds because they refuse to see or raise a bet and thus drop out of the hand, forfeiting their bet in the pot.

Theatricality

To play sports like tennis well depends on physical skills, such as speed, strength and finesse, as well as some strategy.

To play poker well necessarily involves theatrical skill. It is a game of social engineering. Good poker players must learn to deceive, and they must learn to be deceptive about their deception. In order to determine if poker can be played through some computerized medium, we have to have a precise understanding of the bluff, because without the bluff, poker just is not poker.

Bluffs (Koepsell)

Bluffs aren't unique to poker. They are often part of negotiations in various contexts. Nearly every contractual negotiation involves an element of bluff. Each side of most negotiations hopes to get the very best deal, but if there were perfect knowledge of the complete facts on both sides of every prospective deal, there would be no need for negotiation.

successful bluffing, koepsell

Bluffing, then, is not a simple one-time act,
but an overarching strategy, and
a *mystique* that follows a player around

L. Krieger:

You can't "make a play" when you and your
opponent are invisible to each other.

Koepsell: The Social Ontology of Poker

Poker, as a game, is also an *institution*. An institution is a social continuant, or something which lasts over time, composed of rules which govern it, and culturally recognized conditions for its existence, including a group recognition of its form and validity. Similarly, the social institution we call the Justice System, is composed of rules which govern its use, composition, and authorities, as well as its limits. But it exists by virtue of the collective agreement of members of a society to abide by its rules, to recognize its authority, and to act toward it in certain ways.

Koepsell: The Social Ontology of Poker

Most games involve rules of etiquette and so are 'social objects more complicated than the sum of their constitutive rules. Poker, however, has what we can best call a "mystique" which makes the online version a mere shadow of the actual game. The game itself cannot be replicated fully in an online environment where bluffing is mostly limited to betting. It is the bluff (which when properly conducted amounts to theater), which makes poker a special kind of vying game irreducible to its constitutive rules, and therefore such a pleasure and art form to play and to watch.

Ingvar Johansson

There can be blind chess because the players are the source of their moves, whereas in poker the players are not the source of what cards they have.

Poker involves essential randomness

Cards are essential to poker in a way in which chess pieces are not essential to chess

because poker essentially involves chance:
shuffling the cards serves to create essential randomness

If cards were dispensed with, the dealer would need a randomness generator when assigning card labels to successive players

Even if players and dealers had perfect memories,

there would still have to be something like a recording (documentation) of these labels in the CPU of the machine

the information of what cards have already been dealt has to be stored in the randomness generator so that new card labels can be generated from those which would remain in the deck

Is this a defeat for the Dispensability thesis?

Generating randomness is hard to do

Just having one card-namer would still leave non-random effects – one person may tend, for instance, to name even numbered cards too often, and a good player would spot this)

The dealer would have to use (say) 1000 card-namers, and choose from these at random until the cards have all been dealt.

Speech act poker *could* achieve the same degree of randomness as any random number generator by this means.

The information as to what cards have been dealt would have to be stored in the brain of the dealer?

She would then have to re-communicate this information to the people who are card namers with each play

Conclusion – even if systems of recording are dispensable, in poker

**the game would certainly never have
evolved without the availability of such
systems, provided by the cards and
chips/money (being in certain places at
certain times)**

HIGHLIGHTS OF OUR FINDINGS IN TANZANIA

February 2005

Lima – Peru

identification



Marks used to identify ownership of the cattle at an auction market in Dodoma.

The cattle identification by branding serves as the basis for a formal pledge system.

Social objects are physical objects + special kinds of beliefs

Searle's naturalism: x and y are one and the same part of physical reality (the only reality there is)

- a human being, a building, a piece of plastic –
but x is such as to *fall under different descriptions*:
'president', 'cathedral', 'drivers license'**



anchoring documents to reality

how will the ontology of documents look when e- documents are incorporated?



redundancy

6813000516
13753

Nam. ya Akaunti
Account Number

Tawi
Branch

Jina
Name

Anwani
Address

Waweka akiba wanaombwa wajulishe Benki kuhusu mabadiliko ya anwani zao.
Depositors are requested to notify the Bank of any change of address.

Amtana za fedha zikabidhiwe kwa Mshika Fedha ambaye ndiye ofisa pekee mwenye dhimama ya kuzipokea.
Deposits should be handed to the Cashier, who is the only officer authorised to receive them.

KITABU HIKI KINA KURASA 20
THIS BOOK CONTAINS 20 PAGES

Signature Witnessed
M. B. C.
KARITU
BR. 105

Sahihi
Signature

NATIONAL BANK LTD
KARITU

Sahihi iliyoidhinishwa NMB
NMB authorised signature

Tarehe
Date

NM067790
Nambari ya kitabu
Passbook number

Science of Emerging Media

From document acts to e-document acts

**Social reality is being changed by
massive digital networking**

Searle's *Speech Acts* (1969)

Regulative Rules

merely regulate antecedently existing forms of behaviour, as rules of polite table behaviour regulate eating

Constitutive Rules

create new forms of behaviour, as the rules of chess *create the very possibility of* our engaging in the type of activity we⁷⁰ call playing chess

Searle:

**Speech acts are acts performed by
uttering expressions in
accordance with certain
constitutive rules**

**When you perform a speech act
then you create certain
institutional facts**

Institutional facts

exist because we are able to treat the world and each other in certain, very special (cognitive) ways

Examples of institutions:

money

property

marriage

government

Institutional facts exist because of language use, law and psychology

Searle: there is a level of brute facts

- constituted by the facts of natural
science
and independent of all human institutions,**

**From out of this there arises a hierarchy of
institutional facts at successively higher
levels.**

**Built up through the operations of
language use, law and psychology**

Turtles

It could not be that the world consists of institutional facts all the way down, with no brute reality to serve as their foundation.

Turtles

Searle: wherever a status-function is imposed there has to be something it is imposed upon

Eventually the hierarchy must bottom out in brute facts = phenomena whose existence is not a matter of human agreement.

**But there is something
missing here**

**People are changed in virtue
of the fact that the world they
live in is digitally intermeshed**

***Can* we draw a line, here, between brute
facts and institutional facts?**

Consider: Reputation



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New!
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≡ MENU

UBER

SAN FRANCISCO

FARE QUOTE



SAN FRANCISCO



Google

AVAILABLE CHOICES

Uber allows customers to rate *drivers*

for punctuality, cleanliness, and so forth.

**You can then use these ratings in
making bookings in the future.**

**But then, when they leave the taxi, *the
drivers rate the customers*, and these
ratings too are stored in the system and
used by *drivers* in the future**

Tenant Referencing Service

Tenant Referencing For Landlords And
Letting Agents.

[REGISTER](#)



**Tenant Referencing For
Landlords**

User Comments and Ratings

Professor Feedback

DATE	CLASS	RATING	COMMENT
12/5/10	Phi337	Good Quality Easiness Helpfulness Clarity Rater Interest Grade Received N/A	If you attend every class, and listen to what Enjoyed his class. He's a very nice prof!
10/14/10	PHI337	Good Quality Easiness Helpfulness Clarity Rater Interest Grade Received N/A	Loved this class so much. And prof is funny,

**Behind the scenes, good
behavior is being rewarded and
bad behavior punished**

**customers who vomit in the cab, or who
refuse to pay, or who behave
aggressively will find themselves
restricted in their use of Uber in the
future**

First hypothesis

In the era of emerging media all of the following are being radically transformed:

- Reputation**
- Guarantees**
- Institutions and institutional fact**
- Social interactions**
- Commercial interactions**

Second hypothesis

**In the era of emerging media the idea that
there are just two levels:**

brute facts of physics

**institutional facts resting on
language use + law + psychology**

breaks down

**in both their structures and in their
dynamical unfolding institutional facts
are digitally shaped**

How family life changes



How commerce changes



People change

- *Old theory of personal identity:*

You are a biological organism, with plans, skills, and a reputational trail

- *New theory of personal identity:*

your plans, skills, and reputational trail becoming intermeshed digitally with the plans, skills and reputational trails of other human beings

– making possible new kinds of plans, new kinds of achievements, new kinds of societies

The science of emerging media

The science of how people and societies are changing as a result of digital intermeshing

The science of how people are using digital intermeshing as a way of changing people and societies

People are changed in virtue of the fact that the world they live in is digitally intermeshed

People are changed by the fact that the computer can train them to improve their performance through tiny adjustments of the same act repeated 100s of times

Societies (for example an Army platoon) are created by the fact that the computer can train them to improve their performance through tiny adjustments of the same interaction repeated 100s of times

What are the features of emerging media

W. Russell Neuman (1991)

- a) alter the influence of distance,
- b) increase the volume and speed of communications,
- c) enable interactive communications
- d) permit the merging of media forms

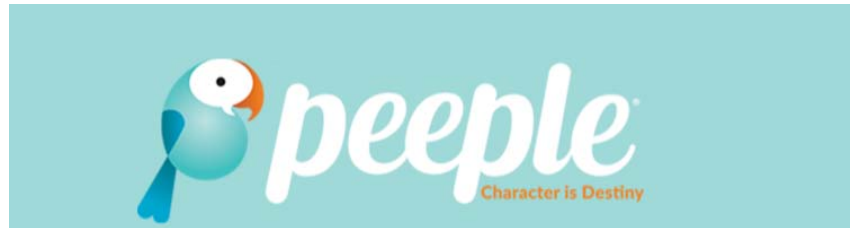
Now we need to add

- e) create new kinds of digital entities – as for instance in the realm of financial derivatives
- f) create new forms of human interaction
- g) forces technology of overviews
- h) brings everything into the open (and thereby enables plagiarism, rediscovery-of-the-wheel*, and fraud detection in ways that are already changing science)

*Cf. Academic Questions 2013

http://www.nas.org/articles/dismissive_reviews_academes_memory_hole

The contribution of internet ranking systems to the development of human capital



- **Recommend and Be Recommended and Be Recommended** – In the following 3 categories: Professional, Personal, Dating
- **Peeples Number** – Your Peeples Number is the total number of recommendations you have received in all 3 categories
- **Connections** – Find likeminded connections with high Peeples Number scores with our Nearby feature



Kostenlos registrieren!

Ich bin

im Alter von bis Jahre

WEITER



It starts here.

Friends, dates, relationships, and everything in between.

Identity documents

- create identity (and thereby create the possibility of identity theft)
- what is the ontology of identity?
- what is the epistemology of identity (of the technologies of identification)?

serial personae for one real person

- last surviving soldier in battle takes on the persona of one of his comrades
- homosexual using heterosexual persona
- police persona (when wearing uniform)
- *ex officio* persona
- fake persona (adopted to escape consequences of a crime, or to fake one's own death)
- fake policeman (put on a policeman's uniform)
- fake priest
- fake identity adopted on the web e.g. by stalker
- a catfish is someone who pretends to be someone they're not using Facebook or other social media to create false identities, particularly to pursue deceptive online romances
- witness protection
- legend (cover, of field agent, of undercover police)

single persona for multiple real people

- family (The Smiths) use a single email address to register for places where you fear spam
- business – web advertising
- Your country needs you!

single persona copying a single real person

- represented in a play, or in a puppet show, or in a *roman à clef*
- avatar in second life

Behind the scenes, good
behavior is being rewarded
and bad behavior punished

customers who vomit in the cab, or
who refuse to pay, or who behave
aggressively will find themselves
restricted in their use of Uber in the
future

A new theory of personal identity

You are a biological organism (with plans, skills, qualifications, titles, etc.) *together with a reputational trail*

–increasingly, your reputational trail is a matter of your rankings on internet ranking sites

–including more or less secret rankings on sites such as Uber, match.com, and SCHUFA