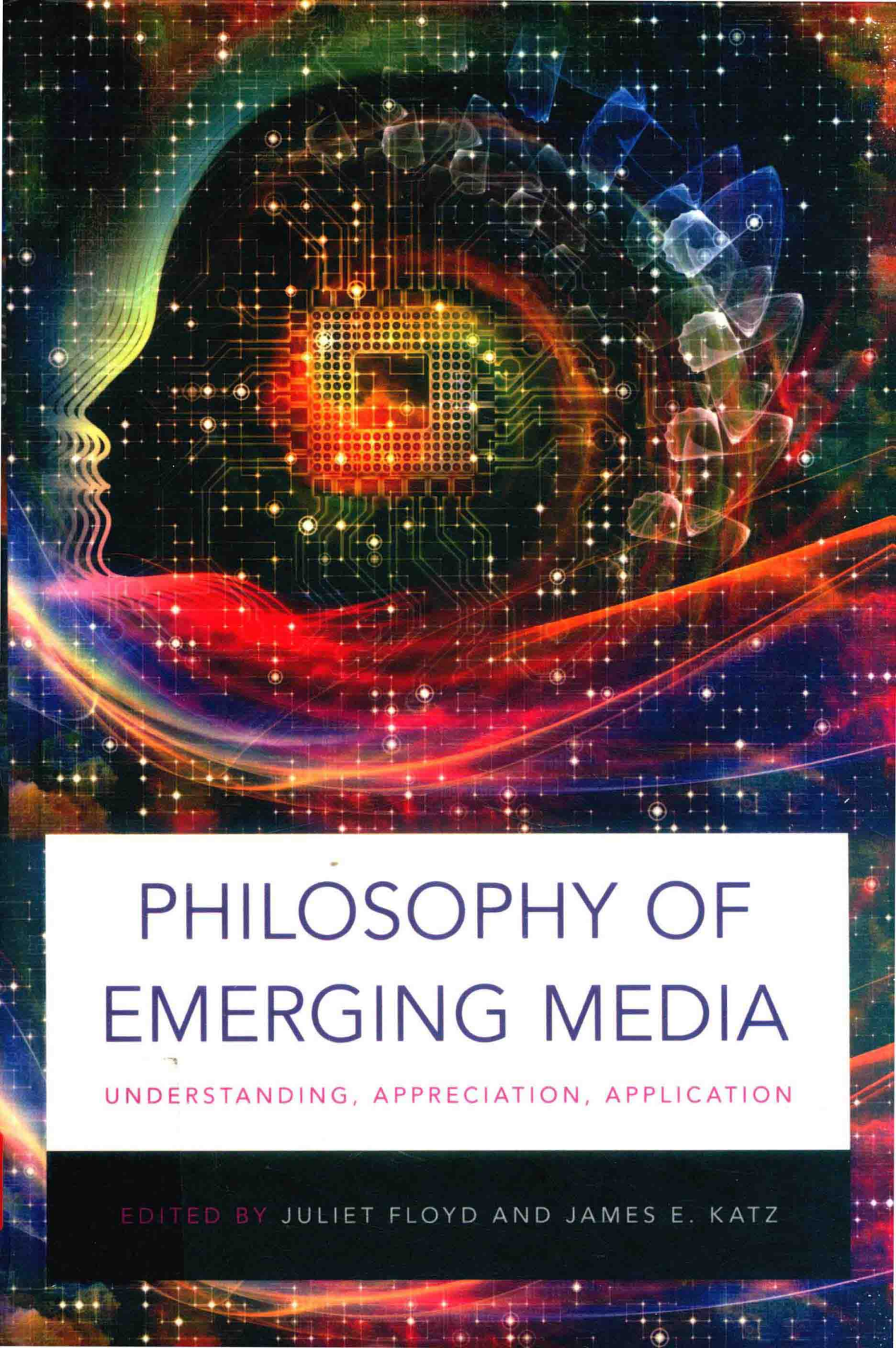

PHILOSOPHY OF EMERGING MEDIA

UNDERSTANDING, APPRECIATION, APPLICATION

EDITED BY JULIET FLOYD AND JAMES E. KATZ

PHILOSOPHY OF EMERGING MEDIA

Understanding, Appreciation, Application

Edited by Juliet Floyd

and

James E. Katz

OXFORD
UNIVERSITY PRESS

OXFORD
UNIVERSITY PRESS

Oxford University Press is a department of the University of Oxford.
It furthers the University's objective of excellence in research, scholarship,
and education by publishing worldwide.

Oxford New York
Auckland Cape Town Dar es Salaam Hong Kong Karachi
Kuala Lumpur Madrid Melbourne Mexico City Nairobi
New Delhi Shanghai Taipei Toronto

With offices in
Argentina Austria Brazil Chile Czech Republic France Greece
Guatemala Hungary Italy Japan Poland Portugal Singapore
South Korea Switzerland Thailand Turkey Ukraine Vietnam

Oxford is a registered trade mark of Oxford University Press
in the UK and certain other countries.

Published in the United States of America by
Oxford University Press
198 Madison Avenue, New York, NY 10016

© Oxford University Press 2016

All rights reserved. No part of this publication may be reproduced,
stored in a retrieval system, or transmitted, in any form or by any means,
without the prior permission in writing of Oxford University Press,
or as expressly permitted by law, by license, or under terms agreed with the
appropriate reproduction rights organization. Inquiries concerning reproduction
outside the scope of the above should be sent to the Rights Department,
Oxford University Press, at the address above.

You must not circulate this work in any other form
and you must impose this same condition on any acquirer.

Library of Congress Cataloging-in-Publication Data
Philosophy of emerging media : understanding, appreciation, application /
edited by Juliet Floyd and James E. Katz.
p. cm.
Includes bibliographical references and index.
ISBN 978-0-19-026075-0 (pbk. : alk. paper) — ISBN 978-0-19-026074-3
(hardcover : alk. paper) 1. Mass media—Philosophy. 2. Digital media—Philosophy.
3. Mass media—Technological innovations. 4. Mass media and technology.
I. Floyd, Juliet, 1960– editor.
P90.P4685 2015
302.2301—dc23

2015007980

To Aki and Margaux
and
to Kapka

PREFACE

A great intellectual pleasure of teaching at Boston University is that, as the fourth largest private university in the United States—comprised of seventeen schools and colleges, all constructed around the heart of Arts and Sciences—the possibilities for interaction among colleagues who do things quite differently, and come from quite different orbits, are real. Our university is changing, and attempting to do so rapidly enough to meet, and even define, the needs of twenty-first-century education. Its aim is to accelerate intellectual achievement in research and teaching while also developing innovative undergraduate and graduate education programs that are rigorous and oriented toward research, while remaining relevant and engaged with career needs of our students, who share a truly global and local profile.

James E. Katz arrived at Boston University from Rutgers in 2012, having been recruited to build our country's first graduate program in "Emerging Media Studies", located in the School of Communications, heretofore largely a journalism and television school couched at the undergraduate and professional levels. His previous accomplishments included being the first sociologist to predict the ubiquituous use of cell phones, back in the early 1990s. Having moved his Center for Mobile Communications Studies to Boston from New Jersey, he needed to devise a creative curriculum for his new MA and PhD programs. Looking ahead, behind, and sideways, he contacted Juliet Floyd, based in the philosophy department, for advice on the emerging character of the university. James had already conceived a plan to hold a conference on "philosophy of emerging media", and drew Juliet into the enterprise of fashioning a philosophy textbook that could be used, immediately, for the incoming class of students but also one that would have enduring interest to a broad-gauged audience of students and scholars.

We look forward to using the volume here next fall, and trust it will stimulate further teaching and research in these and surrounding fields.

J.F.

J.E.K.

Brookline, MA, February 21, 2015

试读结束：需要全本请在线购买： www.ertongbook.com

ACKNOWLEDGMENTS

As editors of a commissioned volume we must be indebted in many ways but first and foremost to our contributors. Their names are listed in the table of contents and we extend our heartfelt thanks for their generosity, patience, and most of all their insights, the evidence of which is manifested in their chapters. Though their names are associated with specific chapters, behind the scenes there are some people who also deserve recognition and a note of heartfelt gratitude.

Alison Keir helped organize the workshop that led to this volume, held at Boston University on October 25–27, 2013. She carried out her responsibilities with perfection, much to the appreciation of attendees. The support and enthusiasm of our editor at Oxford Univeristy Press, Hallie Stebbins, was profoundly gratifying for us, and she has helped speed development of the manuscript.

Elizabeth A. Robinson provided much-appreciated intellectual contributions throughout the writing process and was vital as well at the logistical level. Her graciously provided insights benefited us greatly. Three anonymous referees for Oxford University Press provided us with feedback and criticism at a crucial time. We are also grateful to Anat Biletzki, Herbert Hrachovec, and Alois Pichler for advice on philosophical issues and coverage of topics, as well as our intellectual framing and introductory chapter, which were greatly improved with their suggestions. The students in Juliet Floyd's fall 2014 Boston University seminar on Analytic Philosophy provided feedback on the organization of the book; especially Alison Pasquariello. Michal Rapoport, with her expertise in the areas treated in the volume, offered tremendously helpful comments on several essays, as well as our conception of the volume's significance as a whole. Anandita Mukherji and Katherine Valde helped proofread our index.

We are grateful to all these colleagues for helping us think through numerous issues connecting philosophy to emerging media. We also acknowledge one another. One of the great pleasures of teaching at a major, urban research university is the intellectual surprise and edification that can occur when a colleague from sociology meets a colleague from philosophy. We trust that this book will foster more such interdisciplinary encounters.

CONTRIBUTORS

Bruno Ambroise is junior researcher in Philosophy at the French National Center for Scientific Research (CNRS). He is currently working on the epistemology and history of speech-acts theories and pragmatics, and studying the relations between linguistic theories and social sciences. He has published many papers on Austin's philosophy, speech-acts theories, and pragmatics, and a book entitled *Qu'est-ce qu'un acte de parole ?* (Paris: Vrin, 2008).

Valérie Aucouturier is *Maîtresse de Conférences* in philosophy, history, and epistemology of psychology at the University Paris-Descartes and CERMES3. Her research lies at the intersection between contemporary philosophy of mind and action and philosophy of psychology. She recently published *Qu'est-ce que l'intentionalité?* (Vrin, 2012) and *Elizabeth Anscombe. L'esprit en pratique* (CNRS Editions, 2013).

Harvey Cormier is associate professor of philosophy at Stony Brook University. He is the author of *The Truth Is What Works: William James, Pragmatism, and the Seed of Death* (Rowman and Littlefield, 2001), a book on William James's theory of truth, and a number of articles on a variety of philosophical topics.

Ronald E. Day is in the Department of Information and Library Science at Indiana University, Bloomington. His research is in Documentation and Information Science. Among many other works he has written *The Modern Invention of Information: Discourse, History, and Power* and *Indexing It All: The Subject in the Age of Documentation, Information, and Data.*

Ilit Ferber teaches philosophy at Tel-Aviv University. Her publications include *Philosophy and Melancholy: Benjamin's Early Reflections on Theater and Language* (Stanford University Press, 2013) and articles on Benjamin, Leibniz, Herder, Freud, Heidegger, and Scholem. She has also co-edited *Philosophy's Moods* (Springer, 2011) and *Lament in Jewish Thought* (De Gruyter, 2014).

Maurizio Ferraris is full professor of philosophy at the University of Turin, where he is also the director of the LabOnt (Laboratory for Ontology). He is a columnist for *La Repubblica*, the director of Rivista di Estetica and the co-director of Critique and the Revue francophone d'esthétique.

Juliet Floyd is professor of philosophy, Boston University. She is the author of many articles on the history of eighteenth- and twentieth-century philosophy of mathematics, logic, and aesthetics, including many on Wittgenstein, and has co-edited (with Sanford Shieh) *Future Pasts: The Analytic Tradition in Twentieth-Century Philosophy* (Oxford University Press, 2001) and (with Alisa Bokulich) *Philosophical Explorations of the Legacy of Alan Turing: Turing 100* (Springer, forthcoming).

Gordon Graham is Henry Luce III Professor of Philosophy and the Arts, and director of the Center for the Study of Scottish Philosophy, at Princeton Theological Seminary. He is the author of many philosophical papers, and his books include *The Internet: A Philosophical Inquiry* (Routledge, 1999), subsequently translated into Dutch, Spanish, Greek, and Korean. His most recent book is *Wittgenstein and Natural Religion* (Oxford University Press, 2014).

John Grey earned his PhD with a dissertation on Spinoza from Boston University. He currently teaches at Michigan State University. His work has appeared in the *History of Philosophy Quarterly*.

John Haldane is professor of philosophy and director of the Centre for Ethics, Philosophy and Public Affairs in the University of St Andrews. He is also Remick Senior Fellow in the Center for Ethics and Culture and the University of Notre Dame; Chairman of the Royal Institute of Philosophy, London; and consultor to the Pontifical Council for Culture, Rome.

Richard H. R. Harper FRSA, FIET is principal researcher in Socio-Digital Systems at Microsoft Research in Cambridge, England, where he uses an understanding of human values to help change the technological landscape in the twenty-first century. He is author of *Texture: Human Expression in the Age of Communications Overload* (MIT Press, 2010). A sociologist by training, he is concerned with how to design for "being human", and human communication in an age when human nature is often caricatured or rendered in oversimplifying ways.

James E. Katz is the Feld Professor of Emerging Media Studies at Boston University. Co-author of numerous books, including *The Social Media President: Barack Obama* and *The Politics of Citizen Engagement*, he also holds two

patents. Prior to coming to Boston University in 2012, he was the Board of Governors Professor of Communication at Rutgers University.

Gary King is the Albert J. Weatherhead III University Professor and Director for the Institute for Quantitative Social Science at Harvard University. Among his many interests is inferring individual behavior from aggregate data. He also co-founded Crimson Hexagon, a social media analytics software company.

Zsuzsanna Kondor is senior research fellow at the Institute of Philosophy, Hungarian Academy of Sciences, Research Centre for the Humanities. Her writings comprise several main fields of research: history of philosophy, philosophy of communication, philosophy of cognition, and philosophy of images. Her publications include *Enacting Images. Representation Revisited* (editor) (2013) and "Representations and Cognitive Evolution: Towards an Anthropology of Pictorial Representation", in *Image: Zietschrift für Interdisziplinäre Bildwissenschaft* (2013/2014).

Victor J. Krebs is professor of philosophy, Pontifical Catholic University of Perú. He has published on Wittgenstein, aesthetics, and psychoanalysis, and currently works on film, media, and technology, and is author of *Del alma y el arte* (1998), *La recuperación del sentido* (2008), *La imaginación pornográfica* (2014), and contributing co-editor (with William Day) of *Seeing Wittgenstein Anew* (Cambridge University Press, 2010).

Sybille Krämer is professor of philosophy at the Freie Universität Berlin. She held guest professorships in Graz, Lucerne, Tokyo, Zürich, and Vienna. She was permanent fellow at the Wissenschaftskolleg Berlin. Currently she is a member of the Senate of Deutsche Forschungsgemeinschaft and a member of the Scientific Panel of the European Research Council. Her main areas of interest are philosophy of language and media theory, philosophy of rationalism, epistemology, and philosophy of mind.

Lars Lundsten is a docent at the University of Helsinki and principal lecturer in the Arcada University of Applied Sciences, Finland, where he is head of research in media ecology.

Kristóf Nyíri is a member of the Hungarian Academy of Sciences. His main fields of research include: the history of philosophy in the nineteenth and twentieth centuries; the impact of communication technologies on the organization of ideas and on society; the philosophy of images; and the philosophy of time.

Elizabeth A. Robinson is currently an assistant professor of philosophy at Nazareth College, Rochester, New York. She received her PhD from Boston University in 2012, having written a dissertation on Kant's metaphysics and mathematics. She has published several articles, primarily addressing early modern philosophy.

David Roochnik is professor of philosophy at Boston University. He is the author of 5 books and some 30 articles on ancient Greek philosophy. His most recent work is *Retrieving Aristotle in an Age of Crisis* (SUNY Press, 2013).

John Richard Sageng is a research affiliate at the Department of Philosophy, Classics, History of Art and Ideas at the University of Oslo. He is one of the founders of the Game Philosophy Initiative and of the conference series The Philosophy of Computer Games.

Peter Simons is professor of philosophy at Trinity College Dublin. He studied mathematics and philosophy at Manchester, and taught in the UK (Bolton, Leeds) and Austria (Salzburg). His work centers on metaphysics (pure and applied), philosophy of logic, and the history of philosophy and logic in Central Europe. He is a member of the British, European, and Royal Irish Academies.

Barry Smith is known primarily for his work on applications of ontology in extraphilosophical domains such as biology and biomedicine, defense, and security. Most recently he has been working on what he calls the "theory of document acts", which he views as a new subfield of social ontology.

David Ramsay Steele is author of *From Marx to Mises: Post-Capitalist Society and the Challenge of Economic Calculation* (1992), *Atheism Explained: From Folly to Philosophy* (2008), and *Orwell Your Orwell: A Worldview on the Slab* (forthcoming in 2016). He is co-author (with Michael Edelstein) of *Three Minute Therapy: Change Your Thinking, Change Your Life* (1997) and (with Michael Edelstein and Richard Kujoth) *Therapy Breakthrough: Why Some Psychotherapies Work Better Than Others* (2013). He edited *Genius: In Their Own Words* (2002). Dr. Steele is editorial director of Open Court Publishing Company, Chicago.

Neal Thomas is an assistant professor of media and technology studies in the Department of Communication Studies at University of North Carolina Chapel Hill. With interests that generally lie at the intersection of social computing and social theory, his research focuses on the formal, cultural, and semiotic dimensions of algorithms.

CONTENTS

Preface xi

Acknowledgments xiii

Contributors xv

Introduction—JULIET FLOYD AND JAMES E. KATZ 1

PART I: *Ontology*

1. Toward a Science of Emerging Media—BARRY SMITH 29

2. Media and Their Emergence: The Ontology—PETER SIMONS 49

3. New Realism and Media: From Documentality to Normativity—MAURIZIO FERRARIS 59

4. The Pygmalionic Impulse: A Neoromanticism for Emerging Media—VICTOR J. KREBS 82

PART II: *Perceptions, Perspectives, Transformations*

5. Changing Philosophical Concerns about Emergence and Media as Emerging: The Long View—JAMES E. KATZ, and ELIZABETH A. ROBINSON 99

6. Human Nature and Social Transformation—GORDON GRAHAM 115

试读结束：需要全本请在线购买： www.ertongbook.com

7. New Media, Old Concerns: Heidegger Revisited
—ZSUZSANNA KONDOR 132

8. From Traditional Documentation to Network Media
—NEAL THOMAS 146

PART III: *Time, Fiction, Narrative*

9. Emerging Media and the Philosophy of Time—KRISTÓF NYÍRI 159

10. Binge-watching Television with Walt and Omar
—HARVEY CORMIER 171

11. Media, Emergence, and the Analogy of Art—JOHN HALDANE 186

12. Sadness and Photography: Barthes and Benjamin—ILIT FERBER 206

PART IV: *Emergence, Agency, Mind*

13. Turing, Wittgenstein, and Emergence—JULIET FLOYD 219

14. Where Is My Mind? Anscombe on Agency—VALÉRIE AUCOUTURIER 243

15. Agential Properties in Computer Games
—JOHN RICHARD SAGENG 258

16. Will Emerging Media Create a Collective Mind?
—DAVID RAMSAY STEELE 273

PART V: *Symbols, Speech Acts*

17. Plato and Aristotle on the Emerging Medium—DAVID ROOCHNIK 295

18. Leibniz on Symbolism as a Cognitive Instrument
—SYBILLE KRÄMER 307

19. Semantic and Pragmatic Stances toward Emerging Media
—JOHN GREY 319

20. Speech Acts and the Internet: Austin to Bourdieu and Fraenkel
—BRUNO AMBROISE 333

PART VI: *Social Media, Big Data*

21. Explorations in the Grammar of "Being in Touch": From Locke to Winch, from SMS to Skype—RICHARD H. R. HARPER 349

22. Emerging Categories of Media Institutions—LARS LUNDSTEN 361

23. Philosophy of Critique: The New Media—RONALD E. DAY 372

24. Big Data and the Big "Conversation"—GARY KING (INTERVIEW) 383

CODA: Conclusion and a Perspective on Future Directions
—JULIET FLOYD, JAMES E. KATZ, AND ELIZABETH A. ROBINSON 399

Index 418

INTRODUCTION

Juliet Floyd and James E. Katz

The permeation of everyday life by what we call here "emerging media" is evident, ubiquitous, and destined to accelerate. No longer are images, institutions, social networks, thoughts, acts of communication, emotions, and speech—the "media" by means of which we express ourselves in daily life—linked to clearly demarcated, stable entities and contexts. Instead, the loci of meaning within which these occur shift in quick, far-reaching ways we can only begin to comprehend, and never fast enough to suffice. We are all living a grand technological experiment: never before has it been possible for a single tweet to be broadcast instantly to two billion people. In another sense, however, it is not possible for any single individual to understand the meaning of the tweet. Corporate actors like Facebook are performing experiments on social networks, just as we ourselves experiment with handheld apps and the reactions of our friends to social-media endeavors. Given the continuous innovations and transformations, meaning and opportunity appear, flourish, and ebb within specific socio cultural locales and digital object frameworks; some become institutionalized and ritualized in traditional ways, others do so in disruptive and transgressive ways. As such, we who are concerned about philosophical questions face a vast and rapidly emerging transformation of human enterprise and existence.

The present volume's purpose is to at once be foundational and to broaden and spark future philosophical discussion of emerging media. Drawing from the rich history of philosophical insights, contemporary intellectual pathmakers offer philosophical perspectives, laying the groundwork for future work engaging philosophy and media studies.

The *term emerging media* responds to the "Big Data" now available as a result of the larger role digital media plays in everyday life, as well as the notion of "emergence" that has grown across the architecture of science and technology over the last two decades with

increasing imbrication. Knowledge thereby gained about implicit bias in decision-making, latent psychological processes, and neuroscience of moods have refashioned our sense of what agency and rationality at the individual level are like. But broad social experiments and innovations in governance itself across many levels of society[1] are now entangled with the collection of increasingly vast datasets mined with increasing sophistication and complexity by machine algorithms, as well as the seemingly instantaneous mass delivery of particular pieces of information, images, and words—both uplifting and upsetting—to billions of human users.

Big Data ranges from broad-scoped information about the shopping or voting patterns of large demographic groups to the smaller scale, high volume data an individual can gather about his or her sleep, eating, and exercise habits. Data are being collected, bought, and sold, analyzed computationally and otherwise at a rate that is challenging, if not impossible, to fully survey, and this process continues to accelerate and be increasingly discussed. Big Data is used more and more deftly and constantly by the young and the old, the sick and the healthy, the poor and the wealthy, the disenfranchised and the powerful. It is also being used and collected ever more ingeniously and efficiently, ever more explicitly and yet also ever more secretly as it is hacked and coded and offloaded onto digital computers. Every combination of scale of scrutiny is at issue, from the nanoparticle to the text to the brain and the family tree, distributed across time and space even unto the cosmological as data are collected by digital telescopes and probes from faraway regions of the universe. Everyday acts and expressions are now directly embedded in questions of surveillance and privacy and socioeconomic ramification, affecting the means of distribution as well as the workings of democracy (see Lanier 2013; Cole 2015). Matters of taste and choice and dispute appear differently in the face of a search-engine society.

"Emergence" collectively refers to a wide range of disparate phenomena in which the structure of the evolved whole appears to be larger, or at least different from, its parts, when we go to characterize it by means of code, image, or text. The scientific foundation of emergence resides ultimately in the mathematical theory of complexity, an outgrowth of mathematical logic, in which functions that are very simple to define exhibit powerfully novel types of organization as they are combined, interact, and become re-defined. An example of such a pattern of behavior modeled in nature is the behavior of slime mold, in which single-celled units, each following its own local rule of action, communicate with one another, altering their activity, coalescing from time to time into a larger organism under pressure from the environment, later devolving back into a myriad of smaller elements again when the pressure

lessens. From financial markets where supercomputed trades outstrip what any individual trader can survey, to weather systems, brains, purchasing choices, cancer cells, and patterns of flowers in nature, reflectively embeddable computable models and equations drive analogies, experiments, and explanations throughout science, shaping a way of thinking about, analogizing, and explaining commonalities among an enormous variety of natural and human phenomena (accessible discussions may be found in Gleick 1988; Wolfram 2002; Johnson 2001/2014). The age-old issue of consciousness, a phenomenon of emergence par excellence, is back on the table for philosophers and neuroscientists alike.

Emergence and *Big Data* also cover here the remarkable speed and increase in delivery and amalgamation of speech and thought and deed. In earlier days, a speaker stood on a soapbox to make political pronouncements or nudged readers with a pamphlet or newspaper article; a priest or poster urged the purchase of war bonds; a brief advertisement jingled a happy tune. Nowadays the fabric of an individual's daily life is tracked, recorded, and analyzed; music and companionship are delivered directly to earbud or tablet via sophisticated software; memes and tweets and home movies float novel political proposals—wittingly and unwittingly—before formal institutional speeches of government do. The ever-increasing "nudging" social engineers subject us to—in order to have us alter our individual choices of activities and thoughts—become ever-less visible as they are seamlessly integrated into our daily lives. Ingenuity and choice are offloaded, all of it saturating daily life more fully and in more finely targeted ways. Most of us participate, trading the exposure for the usefulness of the apps, for instance, caring insufficiently about our privacy to resist a few conveniences. We offload tasks, become seemingly addicted to keeping in touch via cellphone or watch, and yet at times feel the urge to pull strongly away, seeking escape from the gerbil wheel of stimulation, working toward relief from stress by shutting off the digital objects around us altogether—but these, whether we like it or not, will eventually float in the air all around us and continue recording data, even as we meditate and reflect. As digital devices become increasingly embedded inside everyday objects, we speak increasingly of an "Internet of things", as well as of "trolls": humans with hatred, contempt, and political agendas hiding within the darkness of the Internet we have built, ready to pop out and shame, stalk, and mass around the delivery of sheer gunpower and murderousness to targeted groups and individuals. Here emergence lies less in the problem of the difference between human and machine and more in the concept of human being itself.

What does this mean, philosophically speaking? Enormous headway has been made in translating Big Data into useful information. Yet corporations

and governments—rather than universities or institutions or individuals—hold the lion's share of it. This continues to have significant repercussions for advertising and behavioral management, as well as politics. However, if we think beyond even these urgent issues, it is notable that little attention has been paid to the philosophical resonance of the evolving objects, actions, and meanings within this emerging landscape. In what ways is this influx of new, previously unavailable data changing our everyday world? To what extent are humans themselves taking the initiative in characterizing, organizing, and utilizing the data for meaningful response, relative to algorithms that humans have created, which passively collect and analyze them? What are the potentials for abuse and needed critique and improvement of current institutions and behaviors? In what ways is the system—the logical structure of transfer and the design of software—of crucial importance to our analysis of individual actions, self-knowledge, and social and cultural potential? In what ways, if any, do notions of human nature and creativity and value impact in new ways with emerging media? What are or might be the effects of this on our political and social institutions, and on the history of philosophy itself? What concepts do we need to retain a sense of meaning and semantic stability? Is there a limit to the offloading of human rule-governed activity onto machines via algorithms? Where do interpretive, normative, and semantic categories fit? How are institutions and practices being transformed? What exactly has emerged and how new is it?

The essays that follow explore some of the fascinating and still relatively unexplored terrain surrounding many of these vast and far-reaching questions. We invited our authors to discuss a range of issues, including how conceptions of identity, agency, reality, mentality, time, aesthetics, representation, consciousness, materiality, emergence, and human nature are or are not being fundamentally transformed by emerging media. Without any particular overarching agenda, we were, in a sense, running an experiment by asking authors from different schools of thought to express their vantage point and sketch a future agenda, rather than applying prior categories and theories of philosophy whole-scale to emerging media. Critical approaches to digital networking in media and communication programs often focus on issues inherited from 1960s sociology, as well as journalistic and public-relations praxis. Economists and legal and critical theorists have focused on socioeconomic factors and regulation of markets and behavior. For their part, neurophilosophers have focused on how knowledge of the brain contributes to our conceptions of human nature. Given this landscape, intensively covered though it is, we saw a gap, or more precisely, a perspective in need of exploration. We sought to open up the discussion to wider and more complex

试读结束：需要全本请在线购买： www.ertongbook.com