

Η υπόθεση του Άλλου

It is a rule of good sense that when someone speaks in the language of the people and following common prejudices, we should not take literally everything said even if it is repeated often in the same terms; but if *someone says only one single time something contrary to prejudice* we must take it with great strictness. Should a philosopher say only one or two times in his life that animals do not consciously perceive, I believe him a Cartesian on that ground and I have reason to believe it: but even *if he says one hundred times a day that his dog knows him and loves him*, I do not know what to think of his sentiments, because ***when one speaks as the others do and following common ideas one does not always say what one thinks.***

Arthur M. Melzer, *Philosophy Between the Lines - The Lost History of Esoteric Writing*

“Many people talk about messages everywhere, inside the organism a hormone is a message, a beam of light to obtain teleguidance to a plane or from a satellite is a message, and so on; but *the message in language* is absolutely different. *The message. Our message*, in all cases comes from ***the Other*** by which I understand “from the place of the Other.”

— **Jacques Lacan**

Aaron Balick THE PSYCHODYNAMICS OF SOCIAL NETWORKING
Connected-up Instantaneous Culture and the Self

CHAPTER TWO On searching and being sought

Search engines like Google are organising “entities” into a “*knowledge graph*” that contains more than 500 million of these; Facebook, alternatively, uses what it calls a “*social graph*”. These entities become ***online identities*** that are constructed around real human individuals. Such online identities are compiled *on behalf of* individuals, mostly outside of their control, resulting in a ***passive online identity*** (as opposed to an active online identity which may be deployed via a social networking profile or personal website).

Information about an individual from a single source can be radically disseminated quickly across the Internet and collated in a Google search for anyone to find. As each person has little control about what is collated, online identities are pre-packaged and ready for quick consumption, creating an automatic, externally “cobbled-together” identity that ***operates both intrapsychically and intersubjectively***, becoming a part of how we view ourselves, our concerns about how we are viewed by others, and the way others actually view us.

One can find a distinction between an intentionally packaged web presence that an individual might have created via their own personal or professional website (an active online identity), and all the other information that might be found on the Internet about them that is outside that person’s control.

Derek Hook **Towards a Lacanian group psychology:
The prisoner's dilemma and the trans-subjective**

A community may retain assumptions embedded within
the trans-subjective framework of
what **others** **are considered to** **believe**.

In a community, **others** – *Me* – **are considered**
– by *You*, a typical community member – to **believe**
the trans-subjective framework.

Michael Suk-Young Chwe **Jane Austen, Game Theorist**
CHAPTER FOUR Flossie and the Fox

Flossie Finley, a little girl, is asked by her mother to deliver a basket of eggs to Miz Viola's place. Her mother warns her to watch out for the *fox*, who loves eggs. Flossie says that she doesn't know what a fox looks like; she doesn't remember ever seeing one. "*Oh well, a fox be just a fox. That aine so scary.*"

Η τελευταία πρόταση (στα εισαγωγικά) ανήκει στον **Άλλο** της κοινότητας

I ο αποδέκτης της αφήγησης *hypothesize that*:

You ο αφηγητής **consider that**:
the Other **believes** "*Oh well, a fox be just a fox. That aine so scary.*"

Derek Hook, **Towards a Lacanian group psychology: The prisoner's dilemma
and the trans-subjective**

The instance of the glance *singular subjectivity* is involved

The time of understanding *inter-subjectivity* is involved: the subject reasons from the
place of the other 'indefinite reciprocal subject'.

The moment of concluding *trans-subjective* social logic is involved: the subject has to
hypothesize of what the other subject hypothesizes about a Third – about a *posited social
objectivity*: A community retains assumptions about what *others* (the Other of the group) are
considered to believe.