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Responsibility and Reciprocity

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Abstract

Identification of objects by knowledge at human interaction is contingent based on knowledge relation. Identification and probability create meaningful interaction relations building Humankind at History. Contingent Humankind creates social.

Social proximity is property of interaction varying according to probability of identification of 'Consociates', 'Others' or 'Everybody' measured by risk varying from 1 to 0.

Responsibility constitutes on contingent identification at meaningful History; it has no other properties. On mediation of meaningful knowledge building History are based interaction relations whose probable courses social relations are. History is only existence form of human interaction and social, also probable events building meaningful action. At social constituting continuum at History exists anything else than events which have probability. There is no continuing probability distributions building structural social relations where events may be determined.

Morality and social are created and shall also die. Their forms are different by unlimited and finite number. Means – ends relations are defined by meaningful history creation.

At reciprocal social relations there exists dominating probability distributions of social events and objects. At responsible social relations exists several equal probability distributions. In the first case human identification is determined by social relations, in the other by Humankind.

Interaction dimensions determined at action probability distributions separate forms of reciprocity. Morality on foundation of means - ends relations corresponds to existence of social form of integrity on reciprocity constituting community or society. Responsibility is global; it is probability of moral action without reference into anything else. This is only way for global relations’ creation.

Identification constituting reciprocity creates economic forms. These depend on the social dimensions dominating distributions.

Forms of economy are reciprocal exchange and equivalent values exchange. Reciprocal exchange presupposes 'time limit’. Exchange by equivalence of commodity values is structural form. ‘Economy’ is rather late historical phenomenon, a rather instantaneous infinity. Unlimited but finite processes for reciprocity create probability for inequality at reciprocity. Inequality is a moral question only at relative certainty in interaction.

The dissolution of means - ends relations, society and economy are same processes of reciprocal social forms. On responsibility founded social maintenance of means of living is non-economy.

At responsibility Humankind is identified at knowledge mediation processes which are unlimited and finite in number. Responsibility is unlimited towards Humankind.
**Responsibility and Reciprocity**

“Here is one salvation: Take on and make Yourself responsible for sins of whole humankind. My Friend, so things really are, because when You sincerely make You responsible for all and everybody, You will see, that it really is so and You are guilty for all and everything.”

1. Identification of objects by knowledge at human interaction is probable: it has content, at special cases social, when it has probability which builds continuity. Identification and probability create meaningful interaction relations building meaningful History.

Identification at interaction constitutes on knowledge relations, on transmission of knowledge at probable interaction having meaningful History. Knowledge relation is contingent knowledge, constitutes on mediation of unlimited and finite properties of knowledge. This determines conceptual relationships into reality where are built interaction for existence of knowledge. These create relative certainties at action where conditions of knowledge are experienced as interaction dimensions.

Identification creates social proximity when it exists in meaningful History. Proximity is property of interaction based on identification. It varies according to probability of identification. Social proximity is relation to identified ‘Consociates’ (Schutz), ‘Others’ (Levinas) or ‘Everybody’: it is defined conceptual relationship into manifold reality at identified interaction and measured by risk varying from 1 to 0.

Proximity is identification probability; Consociate, Other, Everybody are conceptual relationships into reality different than I. There are always Others; their existence has probability. Social non-proximity is non-identification. It is - it has no probability.

Identification on knowledge relation mediating interaction constitutes Humankind. Man is a concepts making animal. This is grounded on sets of coincidences. Contingent Humankind creates social. In this process social is constituted on different forms according to management of conceptual knowledge contingency, also probability building processes.

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1 - “Одно тут спасение себе: возьми себя и сделай себя же ответчиком за весь грех людской. Друг, да ведь это и вправду так, ибо чуть только сделавшь себя за все и за всех ответчиком искренно, то тотчас же увидишь, что оно так и есть в самом деле и что ты-то и есть за всех и за вся виноват” (Достоевский, 1880/2001, 329). - See also: “We are all guilty of all and for all men before all, and I more than the others... I am responsible for a total responsibility, which answers for all the others and for all in the others, even their responsibility. The I always has one responsibility more than all the others” (Levinas 1982/1985, 98 – 99).

2 Social proximity is not geographical nearness; for example in communications networks geographic has no meaning at social interaction. – ‘Social proximity’ may be described as social dimension for extension. This however is not its conceptual content but only a description.
Responsibility constitutes on identification having probability at meaningful History. It has no other properties. Responsibility is continuity of human interaction relations.

Responsibility is relation to identified Consociates, Others, Everybody at manifold reality. Responsibility forms vary according to knowledge probability building processes. ‘Others’ are ‘Consociates’ or ‘Everybody’, also identified at interaction. In this relation Good is more probable than Evil; it is identification property; ‘Why?’ is a question for creation of Humankind. If identified are only ‘Others’ – which is possible – there is no probability difference for Good or Evil. – Identification and responsibility are contingent.

Responsibility is non-symmetric and non-reciprocal property of social relationships; identification has no other properties. If it constitutes symmetric and reciprocal relations they are created at definite probability building processes at special conditions of contingent social.

3.

Knowledge is probable, exists at relations which are probability of interaction constituting processes where are developed meaning for knowledge, meaningful History by probability of objects identification. At meaningful History exist the relationships of means and ends – and morality.

Knowledge existence by probability - at History - and constituting continuity, means that it has meaning; meaning is contingent knowledge. Knowledge transferability properties – conceptual knowledge - do depend on this. Transferability properties may be created ‘freely’ – also coincidentally - but this is constituted at experience and has no importance – neither meaning - without continuity.

Knowledge is contingent, has unlimited and finite qualities – unlimited on coincidences for conceptual knowledge creation and finite for its probability. Foundation for identification development is development of contingent knowledge probability; identification properties do depend on knowledge contingent properties. Knowledge risk management is built on manifold reality. The form for manifold’s creation defines the forms of knowledge probability building, knowledge relations.

‘Manifold reality’ is based on conceptualization; knowledge – also ‘present’ (Mead, 1932/1980) – is mediated by conceptualization; it is not based on simple observation or ‘bare’ experience of empirical reality. Manifold reality presupposes conceptual suppositions of knowledge dimensions where ‘several events’ exist. These concepts are developed in probability building processes.

On mediation of meaningful knowledge building History are based interaction relations. Social relations are probable courses of meaningful action (Weber 1921/1976, 13).

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3 “I understand responsibility as responsibility for the Other, thus as responsibility for what is not my deed, or for what does not even matter to me; or which precisely does matter to me, is met by me as face” (Levinas, 1982/1985, 95). – ‘Face’ is pure identification without other properties.

4 “…intersubjective relation is a non-symmetric relation... I am responsible for the Other without waiting for reciprocity, were I to die for it” (Levinas 1982/1985, 98).
4. Events are human interaction when they are identified by mediation of contingent knowledge having unlimited and finite qualities. Human interaction and social are ‘real’ only by meaning, probability which is created by conditions for their existence. These may be described ‘interaction dimensions’; ‘social dimensions’ when risks have developed to create identified social reality. Dimensions are created at contingent knowledge risk management processes.

History is only existence form of human interaction and social, also probable events building meaningful action. On them are build social relations as probability distributions which are realized at action by mediation of combined conceptual knowledge. Things are interactive and socially existing when they have History, also they are probable at knowledge mediation. This builds continuum of events by History dimension. Probable existence of identification defines proximity on different levels – which may be interpreted as social extension, social dimension at action.

Also identification of ‘Other’ exists only related to History. Others are ‘Consociates’, also meaningful conceptual relationships into reality. Identification of Other is ‘real’ only by probability. Depending on identification probability distributions Other has different contents. Probable identification of Other means that also interaction – relations ‘between’ subjects - has existence only in History.

‘Pure’ identification, interaction and social relations are impossible; there is no identification qualities independent of action and history. If such are defined they are special properties of contingent knowledge relations and probability. These conceptions of relations independent of action – or Proximity and Global as concepts of relations – are possible only as descriptions of risk depending on action qualities based on probability building of knowledge. This is foundation for creation of social, also manifold reality constituting contingent knowledge; manifold created by conceptual relationships constituted at risks and identification of consociates.

5. Probability building processes – conceptual relations to manifold social reality - constitute interaction mediation at knowledge relations, also contingent knowledge and social. Their conditions of existence create continuity, defining social dimensions for History.

Interaction forms and formations do differ on foundation of History building; History has different forms which define interaction and social. On it is based meaning at purposive action, continuity of social relations by rationality and integrity.

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5 ‘Empirical’ - as separate criteria for reality - is a subjective image. ‘Here and now’ is defined by conditions of interaction dimensions’ creation; it is also ‘mediated’ - conceptual relationship into reality.

6 Interaction as social ‘material’ see for example (Touraine, 2000, 149 – 153, Touraine, 1988).


8 Variation of identification probability defines proximity but not ‘Other’; it is a conceptual relationship.

9 ‘Global’ includes reference into place which - nor ‘local’ - has no social content instead of at identification defined probability.
Rationality and integrity are contingent properties of social based on contingent knowledge, probability building.

Proximity as form of responsibility may describe social integrity. Its building on community, social – or society - and network do differ on foundation of form of History, continuity and manifold build on history itself, continuity of social structures or continuum of probable social events.

At the basic form of social constituting continuum at History – which is realized at global social relations and networks - there exists anything else than events which have probability. There is no continuing probability distributions building structural social relations where events may be determined.

6.

Reciprocity is a symmetric relation of social subjects, created at limited and generalized knowledge relations. It does not have independent social reality; only History as continuum of events has, in this case events’ and objects’ probability in relations to definite probability distributions. Social relations for reciprocity also have special conditions for existence by probable identification building meaningful History.

Identification at knowledge relations does neither presuppose nor contain reciprocity or symmetry. Identification is property of human action based only on contingent knowledge, also foundations for responsibility. All other properties of interaction and responsibility are related to at history defined probability building processes which create types of interaction world. On these are developed reciprocity, rationality and integrity types representing meaningful History. When reciprocity is created is created also social.

Responsibility on reciprocal relations exists when constant connections of means and ends are possible to determine at meaningful History, also there is definite probability connections for courses of action on means and ends relations. There is possible to evaluate dependencies with some general laws, also probability according to them. This presupposes knowledge relations where generality is defined at limited social relations.

These limited relations - where generalizations building definite dominating probability distributions are possible - are developed with risk, but they are transition cases of manifold interaction and knowledge probability building.

Responsibility is developed when no structures are regulating social interaction; it is based only on identification.

7.

Reciprocity is regulated – as common properties for rationality and integrity - by definite social relations or probability distributions. Finite regulation is presupposition for achieving reciprocity - which constitutes on meaningful history based on dominating probability distribution. At unlimited relations for reciprocity would be presupposed infinite regulation. Such exist not. And if reciprocity is supposed to regulate unlimited social relations there is no guarantee for its realization. On those presuppositions reciprocity may lead into social inequality.
Responsibility corresponds to properties of contingent knowledge, is also unlimited and finite. Its reciprocity form constitutes on forms of contingent knowledge where definite probability distributions and generalizations on their foundation are possible to determine. In continuum of meaningful events these distributions may be several and generality is determined by transferability based on knowledge properties. Responsibility developing in this continuum is regulated by content which at social action level is Humanism.

These responsibility forms are grounded on building processes creating types of probability, also on risk management of coincidences at contingent knowledge foundations. This determines the type of regulation on them; ‘totality’ where regulation happens is meaningful History. Any ‘totalities’ do not exist ‘before’ regulation process building and their possible independent continuity is relative certainty at action.

Probability builds continuity of identification. It may be based on limited structures or unlimited continuums of events. Reciprocity creates a type of social integrity based on connections of global and history dimensions of social; connections where events and objects are identified at unique probability distributions. On these conditions are created certain types of social responsibility, integrity formations community and society. Identification at continuums of events creates genuine responsibility types where identification is based only on knowledge mediations. It may build social integrity type at network.

8.

‘Natural’ orders of humans do not presuppose reciprocity; that is why they are not social. In such ‘community’ may exist responsibility on foundation of continuity of life. It however constitutes neither History nor Social.

Humankind, contingent on knowledge mediation, is created when any, human or other, ‘natural order’ does not dominate human interaction but action is based on identification at contingent knowledge mediation. First are created History and morality on it. They constitute on human alienation from any ‘natural state’.

Humankind created by identification is not always social - neither community nor society. But it is always responsible, moral and constitutes History; these are forms of its determination, coincidental worlds of contingent knowledge. Social forms are developed when risks are at level to be managed by generalized relations; then is developed knowledge relations for genuine empirical. Development of risks and knowledge relations are based on development of manifold reality. Creation of reciprocity is emergence of social.

Interaction forms building on identification by History are probably founded on knowledge relation - conceptual relation into reality - constituting religion\(^{10}\). There

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\(^{10}\) “... the first systems of representation that man made of the world and himself were of religious origin. There is no religion that is not both a cosmology and a speculation about the divine” (Durkheim, 1912/1995, 8). On same argument is based Durkheim’s criticism on Marx - or rather ‘economic materialism’: according to Durkheim there is “inadequacy of the proofs on which it rests”. Not work (as Marx argued) but “… religion is the most primitive of all social phenomena” (Durkheim 1897/1982, 172 – 173). See also: “It is not certain that at the beginning there was war. Before war there were altars” (Levinas, 1987, 124).
also exists History but not Social, and interaction is based on probability mediating creation of History\textsuperscript{11}.

Creation of History is quite important for development of interaction. When it is mediation of knowledge, it is reasonable to suppose that on these conditions is beginning the creation of the most universal properties of human knowledge\textsuperscript{12}. It seems also reasonable to suppose that difference of on history based interaction and social is also difference of magic, religious and empirical, even scientific knowledge\textsuperscript{13}.

If conditions for ‘human nature’ are defined on infinite foundations, also not at the conditions of contingent knowledge and identification, may be created non-social and non-morality. ‘Human nature’ is possible conception only on instrumental and structural relations based on reciprocity. Then it is determined by the social conditions of those rationality and integrity forms, also limited and infinite only there.

9.

Morality and social are created - at definite type of History of meaningful knowledge relations. Every form of morality, social and non-morality, non-social is created, has meaningful or non-meaningful history determined. They shall also die. These forms are different by unlimited and finite number. They are possible to evaluate on these foundations.

Community and society forms of responsibility on reciprocity are neither ‘original’ nor ‘final’. They are peculiar phenomena. Definite probability distributions of social action - also reciprocity - do not guarantee probability of Good over Evil - also morality and social - either than in limited regulation processes. There is no reason why social interaction would follow such limitations; interaction follows properties of contingent knowledge which are unlimited.

Interaction on responsibility foundation is ‘general’ - not in the sense of generalization but – on foundation of continuum of at knowledge relation identified events. On these conditions risks are managed at every identified event and object\textsuperscript{14}. In these relations – which may be global - is possible to evaluate only

\textsuperscript{11} In same way knowledge relations constituting dissolution of society may be rather called by other qualities than ‘social’, for example ‘network’.

\textsuperscript{12} These cannot be based on empirical generalizations but on contingent properties of knowledge. - "... ideas that philosophers, beginning with Aristotle, have called the categories for understanding: notion of time, space, number, cause, substance, personality. They correspond to the most universal properties of things”…"these fundamental notions seem to us as almost inseparable from the normal functioning of the intellect” … “they are a product of religious thought”. They are “social things, products of collective thought” (Durkheim, 1912/1995, 8 - 9).

\textsuperscript{13} “Early man seeks above all to control the course of nature for practical ends... Magic based on man’s confidence that he can dominate nature directly, if only he knows the laws which govern it magically. Religion, the confession of human impotence in certain matter, lifts man above the magical level, and later on maintains its independence side by side with science, to which magic has to succumb... Similar as they appear, science and magic differ yet radically. Science is born of experience, magic made by tradition... Science is open to all,... magic is occult, taught through mysterious initiations, handed on in a hereditary or at least in very exclusive filiations” (Malinovski, 1948/1984, 19).

\textsuperscript{14} In practice probably risk is managed on most of events and objects. Then social integrity form may build global networks on foundation of any determined identification.
human action; responsibility cannot be based on properties of human but on properties of identification.

Decreasing probability of identification does not diminish responsibility but changes its form; responsibility exists if identification exists - independently how small its probability may be. Then exist creation processes for knowledge, morality and interaction. Responsibility is based only on identification and does not presuppose determination of social relations ‘beforehand’. On the other hand increasing non-identification and non-proximity do not mean increasing non-morality but its change. These are not measurable but different; they have different processes for non-knowledge creation and on that foundation different origin, impact on social and death.

10.

Every present is conceptual relationship into reality, also mediated by probability building processes where is constituted its meaning. Every social relation is probability distribution defined by probable knowledge mediation.

This applies also to means – ends relations; they are defined by meaningful history creation; they are created, have probability and death which are presuppositions for interaction relations’ evaluation - in effectivity and morality contents. There is no meaning to say that global and history or means and ends have a constant connection ‘at a certain present’; that connection exists always at experienced time interval. And this interval is experienced because there is build meaning or meanings.

Means – ends relations are defined at existing interaction dimensions – probability, History. There exist no ‘End in itself’ or ‘Means themselves’; they exist together, means determining relations’ reality by some probability. Forms of probability relations differentiate forms of relations and rationality which constitute forms of social integrity.

The difference of rationality based on ends in itself (value rational) and ends by means (instrumental rational) (‘wertrational’ and ‘zweckrational’, Weber, 1921/1976, 12 – 13) is on probability building processes. They do not have differences regarding reciprocity – both are based on unique probability distributions of social action. The genuine responsible ends – means relations do not suppose either. They represent at least new type of rationality but perhaps even action with other meaning qualities.

Reciprocal means-ends relations are defined at limited social formations. On other types of social relations there is no probability of reciprocity; on them reciprocity may create inequality.

11.

Knowledge - based on risk, manifold reality - does change by probability building processes depending on the way how manifold is created. ‘Reality’ is conceptual relationship; ‘crude’ reality is meaningless and about it cannot be built knowledge. Conceptual connections depend on building ‘manifold’, development of identified human interaction at coincidental managed world. Change of manifold constitutes on conceptual knowledge and on it based social action and relations.
Forms of means - ends relations vary by forms of manifold reality. Ends are created freely; they are also coincidental but based on experience. Existence of means and ends relations depend on probability of means regarding ends. Forms of manifold reality depend on simplicity and complexity of experience, also diversity of interaction.

Knowledge mediating social action is transferable both in experienced – also relative certainty created at probability building processes - time and place. There is no difference – other than probability – of knowledge transference in dimensions of manifold reality or social. Manifold reality is built on identification and probability, proximity and history.

At manifold reality created by continuity there is no – or there are low - probability evaluations to means; coincidental ends are possible to realize; value rationality may specify action. Ends based on coincidental creation of conceptual knowledge in moral judgements may have high independent probability, continuity at limited conditions.

When manifold reality is developed by risk there is created interaction forms where means have dominating role in probability building of means - ends relations. When this is constituted at unique probability distributions, is created instrumental rationality. At its frames, by ends set, may be realized reciprocity. When unique probability determining action exist not, exist no instrumental rationality - neither reciprocity.

Reciprocity and responsibility are social morality forms which are constituted on knowledge relations where transferability and continuity connections are determined. They differ by probability distributions of mediated knowledge and social action. At reciprocal social relations there exists some dominating probability distributions of social events and objects. At responsible social relations exists several equal probability distributions. In the reciprocal cases social action may be determined by relations into dominating distributions, also social relations and structures, at responsibility relations they are determined in relation to ‘Everything’ and ‘All’. In the first case human identification is determined by certain social relations, in the other by Humankind.

The form of History building the meaning of knowledge and social action constitutes in reciprocal relations on continuity of social relations, also ‘community’ or ‘society’. Action – where social relations are based on – appears to be ‘functional’ to social relations. At responsibility relations History constitutes on continuum of social events and objects where events and objects themselves have only realized social properties. Also risks are managed only at events and objects. History is constituting on continuity, probability of events; social relations do not have history of their own.

‘Everything’ and ‘all’, also several probability distributions of knowledge mediation and action, do exits always at social and humankind, but certain contingent knowledge forms are created at dominating probability building processes. This depends on the development of human interaction and is especially important at processes created by empirical conceptual relationships into reality. They presuppose that ‘Everything’ is dominated by probability distributions which by meaning are more probable than the others and knowledge meaning is built at definite form of history. Then reciprocity is possible. When such dominance exists
not, responsibility is the form of moral and social action – on the conditions that also reciprocity is form of responsibility - probable, continuing identification.

(Genuine) Responsibility is created on ‘Everything’ where responsibility is not mediated or possible to mediate by generalizations; by definition: dominating probability distributions exist not. By responsibility is created continuum where ‘generality’ of social relations – also identification - is based on transferability. It is risk. In that case probability is property of objects and events - not their correspondence to social relations.

13.

Connection of means and ends at meaningful History is continuity of interaction at identified Humankind by risk management of coincidental knowledge relations, in special cases social relations. Also means - ends relations determined ‘at present’ are continuities determined by conceptual relations into reality, also probability building processes creating forms of present. There are constituted social identifications which have probability that may be described also by connection of Global and History dimensions.

Regarding reciprocity, constituted at unique connections of means and ends, it does not matter if these connections are determined at long experienced time interval or at short interval where they may be considered constituting ‘structurally’; also reciprocity does not matter the form of meaningful History of dominating probability distributions created. These differences may at most separate forms of reciprocity – as they do. Determination of constant connections of social dimensions, either dominating History or separate Social-Global dimensions’ continuity do correspond to reciprocity relations.

Morality on foundation of means - ends relations corresponds to existence of social form of integrity constituting community or society. There rationality may be value or instrumental rationality; only probability of their relations’ realization at history does differ them. Morality determination by means - ends relations presupposes this form of integrity.

On conditions where exist no dominating probability distributions of social action, also at human interaction relations to ‘Everything’, social integrity is based only on probability of Good over Evil at continuum of identified events and objects; there is no definite means – ends relations or other definite principles for social action. This is only foundation for global human and social relations.

On these foundations there cannot be determined identification for rationality or integrity where social constitutes community or society; if social formations are created they build networks and also rationality and integrity have network form. This does not presuppose unique identifications or unique connections of dimensions. There may be several equal identifications and on them based network constructions.

On multiple identification formations genuine connections of means and ends are not build, but created are manifold relations of social dimensions, or rather manifold identifications of events and objects. Meaningful History this constitutes is continuum of events and objects and morality is based on individual responsibility. If there is means - ends relations they are realized by identified connections – or social dimensions’ connections - at probability of these properties of objects.
Rationality may be defined at connections of identifications, but at action only by probability of means - ends relations.

Responsibility is global; by definition relation into ‘Everything’ but also because it is probability of moral action without reference into anything else. On the other hand: this is only way for global relations’ creation.

14.

Relations to ‘Everything’ or Global relations are possible to determine by identification – and only thus; they are properties of relations without reference to definite participants. Identifications are also in practice, empirically, global; there is no matter by what means they are done.

Global communications networks – Globalnet – constitute on logical networks at global transmission path. On logical networks are build communications services which transmit social and human interaction.

Transmission path is transferring information without probability building properties or identification. It is coincidental, ‘pure risk’, has no qualities of probable knowledge building, also no interaction dimensions defined.

Logical networks are specified by identifications\(^{15}\). Those are unlimited and finite in number by the properties of knowledge there mediated. Identifications can be build on any knowledge on biological, spatial, temporal, technical, national identity or social rationality and integrity foundations. But they are building only at meaningful History on probability distributions.

Social rationality and integrity on networks are probability distributions where identifications of events or objects are not dominated by any definite probability distributions but they belong at meaningful History into several equal social formations building networks. Regarding History they are probable.

Network rationality means dissolution of rationality, and network dissolution of society and social. These constitute Histories of their own where probability is property of events and objects which built continuum by several identifications\(^{16}\).

Origin of morality is identification at knowledge mediation, in general Humankind and in special cases Social. But it is not societal, also not created in society but at social action (Bauman, 1989/1991, 179 – 183). Identification constitutes meaningful History. When identification builds social integrity – community or society - morality is based on dominating probability distributions continuing at limited reality, ‘few global relations’ at History. Then it is possible to argue that morality has societal origin and suppose that ‘values of society’ should be followed at individual actions. When morality is based on unlimited and finite number of identifications at meaningful History, morality itself is unlimited and finite and builds responsibility on individual foundation.

Integrity through responsibility constitutes networks – not society. It may include social, its moral contents and rationalities. Humankind is not always social but it is

\(^{15}\) Identification presupposes information security. It constitutes on identification, authentication and non-repudiation which are building Binding of social events and objects (CommonCriteria V3.1R4).

\(^{16}\) Concept ‘timeless time’ (Castells, 2009/2011, 34, 50) is searching and approaching this conception of History.
always responsible and moral. At interaction of risk approaching to 1 – also global interaction - it is network. Always Humankind is probability of identification.

15.

Identification constituting reciprocity creates economic forms. Identification may at reciprocity be based on continuity or social structures building on knowledge mediation processes at interaction. These identification processes have also subjective meaning which constitutes economic action on habits by continuity processes, interests by structural processes. - General identification by responsibility does not create economy but forms of maintenance of interaction reproduction.


Archaic ‘society’ is affluent society; that is why it is not society. Economy – and society - is created when non-affluence, destitution, poverty are. Poverty is created with reciprocity.

Reciprocity means that there exist definite relationships of means and ends – also probability distributions for certain realization of ends by means, commitments to reach their relationships. Community and society integrity forms are created only by economy based on different forms of reciprocity.

16.

Reciprocity forms - domination of unique probability distributions of identification at social interaction - depend on the social dimensions which are dominating constitution of these distributions. On them are based the forms of economy.

Forms of economy are reciprocal exchange and equivalent values exchange. They depend on social processes for probability building at manifold reality constituted on history and social structures.

Reciprocal exchange is based on ‘Gift’ (Mauss, 1923/1990), ‘Kula’ (Malinovski, 1922/1987). On them is connected the obligation to give, to receive and to reciprocate (Mauss, 1923/1990, 13 – 14, 39 - 43). Exchange has religious, spiritual content which constitutes also interaction relations depending on continuity.

17 “... man’s economy, as a rule, is submerged in his social relationships. He does not act so as to safeguard his individual interests in the possession of material goods; he acts so as to safeguard his social standing, his social claims, his social assets. He values material goods only in so far as they serve this end. Neither the process of production nor that of distribution is linked to specific economic interests attached to the possession of goods” (Polanyi, 1944/1957, 46). - Economic activity constitutes according to this on determination for subjective meaning of identifications.

18 "We are inclined to think of hunters and gatherers as poor because they don’t have anything; perhaps better to think of them for that reason as free” (Sahlins, 1972/1981, 14).

19 The idea of Marx that development of society is based on economy (Marx, 1859/1970) is valid but economy is not the only form of integrity neither at social nor humankind.

20 “Everything passes to and from as if there were a constant exchange of a spiritual matter, including things and men, between clans and individuals, distributed between social ranks, the sexes, and the generations” (Mauss, 1923/1990, 14). - “The main principle underlying
Reciprocal exchange presupposes ‘time limit’\textsuperscript{21}. This determines special forms of History constituting main content of social. Manifold reality where exchange is developed is relatively ‘riskless’, also – although for example Kula-districts may be large on the constitution of realized social – social interaction is limited and has definite dominating probability distributions build on History foundation.

Reciprocal exchange builds continuity on identification of consociates by reciprocity qualities of spiritual connections of gifts\textsuperscript{22}. Relations are not – necessarily - kinship or acquaintance but they are riskless by continuity of reciprocity. Continuity creates community for limited number of people and long term relations based on trust and certainty\textsuperscript{23}. Continuity of community is based on historical reciprocity.

17.

Exchange by equivalence of commodity values is structural form of reciprocal exchange. It is developed by manifold reality, creation of risk and knowledge building on it. There however still exists constant identifications creating connections of social dimensions, also dominating probability distributions.

Manifold reality, where risk creation and structural identification relations are based on, is developed in exchange inside and outside the trusted community. At community “… there exist, on the one hand, the objects of consumption and for common sharing (…). And on the other hand, there are the precious things belonging to family” (Mauss, 1923/1990, 44)\textsuperscript{24}.

On the other hand exchange is developed at the frontiers of communities. At archaic economies markets exist not inside the economy but ‘they are meeting places of the long distance trade’ (Polanyi, 1944/1957, 58 – 59).

By structural exchange is created the spatial structure of social and economy: “The most significant result of markets is the birth of towns and urban civilizations” (Polanyi, 1944/1957, 62).

\begin{footnotesize}
\begin{itemize}
\item[\textsuperscript{21}] “Time is needed in order to perform a counter-service. The notion of time-limit…” (Mauss, 1923/1990, 36).  – “…a ceremonial gift, which has to be repaid by an equivalent counter-gift after a lapse of time, it may be few hours or even minutes, though sometimes as much as a year or more may elapse between the payments” (Malinovski, 1922/1987, 95).
\item[\textsuperscript{22}] “… partnership between two men is a permanent and lifelong affair” (Malinovski, 1922/1987, 83).  – See also (Polanyi, 1944/1957, 61 – 62).
\item[\textsuperscript{23}] “…more or less limited number of men take part in the Kula” (Malinovski, 1922/1987, 81).
\item[\textsuperscript{24}] “…this principle of the exchange-gift must have been that of societies that have gone beyond the phase of ‘total services’ (from clan to clan, and from family to family) but have not yet reached that of purely individual contract, of the market where money circulates, of sale proper, and above all of the notion of price reckoned in coinage weighted and stamped with its value” (Mauss, 1923/1990, 46).
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\end{footnotesize}
By structural reciprocity, at genuine social and spatial dimensions are created also utility and profit. They presuppose individual relation into social determination of exchange, also they presuppose manifold reality and identification based on risk. These properties are created by definite knowledge relations and on them based forms of reciprocity; they are not ‘universal’ properties of economy, not to mention social.

18.

‘Economy’ - in the modern sense of the word, based on reciprocity, instrumental rationality and working time - is quite late historical phenomenon. Sustenance of living and maintenance of its continuity do not build economy. Social relations’ reciprocity in economy form presupposes definite form of History - sequence of empirical knowledge relations and structural social relations. These conditions constitute society form of social integrity.

The economic form created presupposes measurable effectiveness of production, the inception of working time - also identification of production resources where time constitutes on their reciprocal use.

Between years 1300 – 1650 in Western-Europe happened a remarkable change at understanding of time (Thompson, 1967/1982, 299). At agricultural society working time was ‘task-oriented’ and adjustable according to working process (Thompson,1967/1982, 303). Through division of labour and the employer - employed relationship time is beginning to become money, the employer’s money. “Time is now currency; it is not passed but spent” (Thompson, 1967/1982, 304). Time becomes from God’s gift to economic resource (Adam, 2004, 41 – 45).

On these conditions time, meaningful economic resource, has no social qualities. Space and time become ‘standardised, empty dimensions’, ‘disembedding’, ‘lifting out’ from social relations’ contexts of interaction which means ‘their restructuring across indefinite spans of time-space’ (Giddens, 1990, 20 - 21). Space and time are defined at infinite social regulations constituting self-regulating systems of markets. They become part of relative certainty required for economic action at market.

Economy is a rather instantaneous infinity.

19.

At any identification orders based on contingent knowledge – also at social - cannot exist infinite processes. Reciprocity on structural, generalizations foundation presupposes such – also such social dimensions. Unlimited but finite processes for reciprocity create probability for inequality at reciprocity.

25 In certain parts of Europe even later: When at 1960’s Finnish government started intense endeavour for industrialization at most rural forest areas in northeast Finland, it was hard to get people into working places during the spring. Argument was rather undeniable: ‘It is quite odd affair if people cannot go fishing during spawning period of pike’.

26 Polanyi’s conclusion that “… in the long run, all social obligations are reciprocal” (Polanyi, 1944/1957, 46) is not valid if it means reciprocity as equality: ‘in the long run’ exists not as any other infinite social processes. For that reason reciprocal forms of economy constructing inequality may also exist; actually for that reason ‘Social’ exists.
Utility (utilitarianism, Mill, 1861/1972) and profit are special cases of social relations’, especially exchanges’, symmetry and reciprocity – and may also include surplus value and ‘exploitation’ (Marx, 1867/1972).

The utilitarian principle considers that everyone’s happiness creates the happiness of all: ”... the happiness which forms the utilitarian standard of what is right in conduct, is not the agent’s own happiness, but that of all concerned. As between his own happiness and that of the others, utilitarianism requires him to be as strictly impartial as a disinterested and benevolent spectator” (Mill, 1861/1972, 16). This principle is created at structural reciprocity by suppositions of regulation processes creating ‘disinterested and benevolent spectators’ and ‘happiness of all concerned’. Such processes should be infinite if general; otherwise they are possible in limited conditions of social processes.

At unlimited social exist no infinite processes. Neither utilities are regulated by such: they accumulate, so do means of production and capital. Inequality is direct consequence of finite reciprocity at structural relations. It may be under control when continuity is mediating reciprocity. Then possible inequality is created from redistribution necessary for continuity in conditions of reciprocal human community (Polanyi, 1944/1957, 47 – 52). In finite social systems which develop social relative certainties by social structures and time may be created advantages which multiply. Their probability, continuity determines meaningful History and there is created continuity for social structures of inequality - like classes.

Inequality is a property of structural reciprocal social relations based on finite creation processes of reciprocity, not for example result of probability of Good over Evil or vice versa. It is not a moral question; such may be building on inequality when treated at relative certainty in action. Reciprocal inequality is property of exchange relation which is regulated at social global dimensions. Inequality is not consequence of subjective wanting - although it may be experienced so - but property of social constitution on limited, reciprocal relations.

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27 Argument that coexistence of “the self-regulating market and the fictitious commodities: labor, land and money” is impossible (Polanyi, 1944/1957, 68 – 76) is understandable from the infinite - finite dimensions distinction. - For example: ”The crucial point is this: labor, land, and money are essential elements of industry; they also must be organized in markets; in fact these markets form an absolutely vital part of the economic system. But labour, land, and money are obviously not commodities; the postulate that anything that is bought and sold must have been produced for sale is emphatically untrue in regard to them... The commodity description of labor, land and money is entirely fictitious... it is with this fiction that the actual markets for labor, land, and money are organized” (Polanyi, 1944/1957, 72).

28 In Marx’s analysis capitalist purchases labour power and pays for it the value of its reproduction. Labour power’s use value is labour measured by labour time. Its use in production process is independent of purchasing price, also value of labour power. Work may be continued over the limits which are needed for reproduction of value of labour power. Then is created surplus work and surplus value (Marx, 1867/1972, 192 – 213). - This is called ‘exploitation’ but economic repression is not its foundation but properties of exchange of labour power; as Marx writes: it “.... ist ein besonderes Glück für den Käufer, aber durchaus kein Unrecht gegen den Verkäufer” (Marx, 1867/1972, 208). Actually in this analysis ‘exploitation’ has no value-content. If it is experienced injustice this is property of subjective meaning at action. Such meaning is created if foundation of action is same pursuit
Poverty is property of reciprocal social formations\(^29\) and history as the history of class struggles (Marx – Engels, 1848/1959) concerns only reciprocity social formations.

20.

Means – ends relations are determined at meaningful Histories. Reciprocity presupposes unique contexts where these relations continue. Economic measurement presupposes creation of means – ends continuity that may be measured; working time. In markets – determined social totalities of means – ends relations – meaningful Histories constitute on conjunctures of measurable means – ends relationships.

All these presuppose unique probability distributions of means and ends and working time. These conditions determine economy.

Maintenance of means for social living is submerged in social relations in all cases; their building to specific economic forms is a form of social. Economic relations, probability distributions where maintenance builds individual interests and utilities is special form of social, specific social structures. Society created by these relations is economic form of social, also defined totality for means - ends relations continuity. The dissolution of means - ends relations, society and economy are same processes of reciprocal social forms.

Production of social maintenance in networks - also at probable distributions of social identifications means – ends relations - constitutes History where probability is property of events and objects which build continuum by several identifications.

These events and objects may build social formations of on identification based networks where are developed services for maintenance. These are not necessarily ‘pure’ probable identifications but networks may have continuity of their own – which means that they are social formations. They however do not build unique History of means - ends relations but these may be several\(^30\).

On responsibility founded ‘economy’, social maintenance of means of living, is non-economy. At manifold probability connections means – ends relations do not build unique meaningful History nor working time, neither economy.

21.

Responsibility as subjective relationship builds a special form of purposive action, or ‘wanting’. It may be formulated in morality principles.

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\(^{29}\) “The world’s most primitive people have few possessions, but they are not poor. Poverty is not a certain small amount of goods, nor is it just a relation between means and ends; above all it is relation between people. Poverty is a social status. As such it is invention of civilization” (Sahlins 1972/1981, 37).

\(^{30}\) Change where on several identifications based social continuums are created, is change of knowledge, its probable constitution. On that ground these services may be called ‘information society services’.
Moral principles for reciprocal relations - ‘Do to others whatever you would like them to do to you’ (The Bible) or ‘categorical imperative’ - are responsibility principles which presuppose purposive action where means – ends relations are determined in unique continuity, meaningful History. They presuppose definite content for ‘Others’, social framework where generalizations are possible to determine.

At responsible relations ‘Others’ is ‘Everybody’, Humankind identified at knowledge mediation processes which are unlimited and finite in number. And responsibility is unlimited towards Humankind.

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31 “Der kategorische Imperativ ist also nur ein einziger, und zwar diese: handle nur nach derjenigen Maxime, durch die du zugleich wollen kannst, daß sie eine allgemeines Gesetz werde” (Kant, 1785/1974, 51). "Handle so, daß die Maxime deines Willens jederzeit zugleich als Prinzip einer allgemeinen Gesetzgebung gelten könne" (Kant, 1788/1974, 140).
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History of Modifications

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