

Where is an Author?

Abstract: The convergence of once-separate paths of innovation in information and communications technologies and everyday social practice has precipitated a 'Gutenberg moment' in education at a pivotal moment in trajectories of global financialization. While there is now a significant literature devoted to the institutional and technocratic evaluation of the processes and outcomes of technologies deployed in education, the geographical implications of new cultures of teaching and learning remain dangerously under-theorized. Reading and writing, in particular, are being reconstituted through partially automated constellations of socio-technical practices of authorship. In this article, an intertextual synthesis of key works of Comte, Marx, and Foucault is deployed to reconstitute a theory of authorship for the digital age.

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It's early in the twenty-first century of the Western calendar. If you're reading these words, there is a very high probability that the characters, words, and sentences are delivered to you on a screen, on a digital device connected by wire or wavelength to a vast, evolving ecosystem of information and algorithms. This empowers you as a reader, like no generation of readers who has ever lived before. With a few slight physical gestures, you can ask your device to search for information about the author of the words you're reading. You can easily obtain a variety of statistics and rankings that (presumably) measure the popularity or 'impact' of the author's words, or the publication where the words appear. You can find other collections of words written by other authors that manifest some kind of correlation with the authors' words. If the author smuggles a strange word like "transdiscursive" into the text without providing a clear explanation, you can search for a definition across a wide array of blogs, wikis, Twitter feeds, and other phenomena yet to be named. Yet at this point the empowerment of search collides with the radical democracy of meanings. Among all the different ways that "transdiscursive" has been or will be used in digitally available written works, which one best captures the author's intended meaning? At this point you may well feel offended and violated by the author's refusal to honor the implicit social contract of authorship as it has been negotiated across the centuries of and scientific literary modernity. An ~~Good~~ author has an obligation to try to make meanings clear, and, where appropriate, to explain where other authors' words or ideas have been borrowed. Thou shalt not steal.

Some of the words you've read thus far were inspired by the preface to Jaron Lanier's (2010) cyber-manifesto, *You Are Not a Gadget*; other words were shaped by Nadine Schuurman's (2013) analysis of the Gutenberg effects of neuroplasticity in creating a new era of "Geographical Knowledge Production 2.0;" and "transdiscursive" is the English translation of

Michel Foucault's (1969, p. 386) meaning for the position of an "author of a theory, tradition, or discipline in which other books and authors will in turn find a place." It is the burden of my argument in this essay to demonstrate that Foucault's conceptualization, first introduced in a lecture in Paris in February, 1969, exposes a fundamental re-scaling of the relations between authors and readers -- and especially between students and educators -- in a world of nearly-ubiquitous circuits of Internet communication, production, and surveillance. Adapted and updated through a genealogical technique that Foucault called "discursive instauration," and put into a dialogue with some of the more obscure, neglected parts of the works of Karl Marx and Auguste Comte, Foucault's perspective on individual authorship provides crucial insights into the new spatialities of contemporary reading, writing, and education.

Plagiarism Frontiers

We need a new theory of authorship. To appreciate why, it is worth considering the frustration voiced by Mark Bauerline, a Professor of English at Emory University. "When students take on research tasks," Bauerline writes in a commentary on college-level term papers, "here is what they don't do:

- Visit the library and browse the stacks.
- Find an archive and examine primary documents.
- Read widely in the subject before identifying a topic.

Instead, they

- Type a term into Google.
- Consult Wikipedia's entry on the subject.

- Download six web pages, and cut and paste passages.
- Summarize the citations and sprinkle in commentary of their own.
- Print it up and hand it in.” (Bauerline, 2011).

For Bauerline, the disciplined crafts of authorship traditionally associated with the student research paper -- sustained curiosity, deep reflection, and critical judgment -- are being destroyed by the false promises of a universe of informational tools that “offer too many shortcuts, conveniences, and well-digested materials.” “Teachers demand better usages (‘Don’t just rely on Wikipedia!’),” Bauerline laments, “but they’re up against 19-year olds who love speed and effortlessness. Good luck.” Yet if the “free-ranging intimacy” (Walker, 2010) of the net enables more widespread plagiarism among students, educational institutions are now able to respond with an unprecedented arsenal of powerful surveillance technologies. In the emergent field of “plagiarism detection,” the Turnitin.com service has quickly become the industry leader; the cloud-based service creates a “digital fingerprint” for each student paper submitted to the system, and compares the results to an evolving database of more than 110 thousand publications, 300 million archived student papers, and more than 40 billion web pages -- all across 18 languages in more than one hundred countries (iParadigms, 2012a, 2012b, 2013; Barrie, 2008).

pursued a double major in

Turnitin.com was developed by John Barrie, who ~~studied~~ rhetoric and neurobiology in what he describes as “a less than ideal undergraduate experience” at Berkeley. Continuing at Berkeley for doctoral work in biophysics and neurobiology, Barrie specialized in research on

“how spatiotemporal patterns of the EEG (electroencephalogram) over the primary sensory neocortices could help one understand how the brain encoded the sensory world into the neuro-world, how those patterns changed with time and ultimately how those patterns came together to form our conscious representation of the world.” (Barrie, 2008, p. 16).

At the same time he was refining observational experiments and analytical algorithms for his doctoral research, Barrie served as a Teaching Assistant for several large undergraduate courses, where he saw his own undergraduate experience from a new vantage point: “class sizes approaching the ridiculous” made it impossible for students to get any detailed feedback on their work, creating “a cold and impersonal environment that was exacerbated by a brutal grading curve” (Barrie, 2008, p. 16). In 1994, Barrie (2008, p. 16) realized he could “use these new things called the ‘web’ and the ‘browser’ to facilitate a completely digital version of class manuscript peer review” to provide rich, thorough feedback for enhanced student engagement.

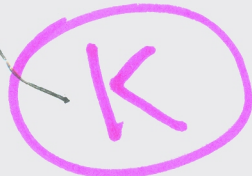
Unfortunately, Barrie soon discovered that many students were taking papers from his new peer review system and submitting them for other classes. “I had inadvertently created a mini-cheat site,” Barrie (2008, p. 17) realized. Barrie came to a decisive turning point:

“Now things began to change. I was more than a little irritated that a significant minority of students were cheating their way to an unfair competitive advantage over their peers. And I was aiding and abetting by providing hundreds of students with their peers’ manuscripts via the class website. I felt a need to put a stop to that problem....

...a real deterrent would require the real threat of getting caught doing the wrong thing. In my analysis, the only real threat would involve creating a database so massive that, when a student is told that their paper will be compared with documents in that database, a student is deterred from cheating. That database would have to include all of the sources a student might use to cheat: the Internet, things in the library and millions of student papers ... The only problem was: how does one search those billions of documents in real time?

The solution was to use algorithms designed to detect regularities in large databases of brain waves and apply the same strategy to detect regularities (i.e., unoriginal work) in large databases of text.” (Barrie, 2008, pp. 17-18).

Barrie’s vision required a decade of refinement, as well as backing by a \$40-billion private equity firm (Warburg Pincus), but the service eventually grew to become one of the most widely used educational applications in the world. Turnitin.com processed more than 80 million student papers in 2012, and maintains contracts with more than ten thousand educational institutions -- including 130 of the top 200 universities ranked by the *Times Higher Education World Rankings* (iParadigms, 2013). The service has withstood several legal challenges by students forced to submit their work to (and thus enhance the proprietary data assets of) a private company (Brinkman, 2012). ~~Turnitin.com’s parent company, iParadigms, LLC, has redirected the enforcement and surveillance capabilities originally devised for undergraduate term papers across new domains.~~ ‘Turnitin® for Admissions’ is marketed to admissions offices deluged with student personal statements on college applications. ~~With~~ iThenticate® is promoted to



publishers and editors of books and scholarly journals. Turnitin.com's plagiarism detection functions, moreover, are seamlessly integrated into the comprehensive "SmarterGrading™ with GradeMark" interface, allowing educators to provide a wide range of different kinds of feedback on students' writing. QuickMark® Sets allow teachers to "save time and provide better feedback by quickly dragging standard or custom marks and comments directly on the paper"; the Voice Comments function allows teachers to "guide students with personalized audio feedback that conveys your 'tone' and clarifies QuickMark® comments"; and with Grade AnywhereSM on Turnitin for iPad®, teachers can provide all of this rich feedback from anywhere, anytime (iParadigms, 2013). In October, 2013, Turnitin.com launched "Cloud Submit," an interface allowing direct submission of papers from Google Drive and DropBox.

iParadigms' innovations are only one small part of a fast-expanding universe of educational technologies premised on the synthesis of support and surveillance. These technological developments have been driven by anticipations of the infinite "scalability" of massive open online courses (MOOCs) (Heller, 2013). The array of innovations includes authentication software for MOOC remote-testing facilities that analyze the keystroke typing rhythms of students taking examinations (Eisenberg, 2013), "machine learning" algorithms for automated grading of student essays (Markoff, 2013), and tracking systems designed to monitor online reading activities by counting page views and click-throughs to calculate ~~an~~ "engagement index" for each student (Streitfeld, 2013). There is now a significant scholarly literature analyzing how these transformations are enmeshed in the neoliberalization of education, and how individual students and educators are being enrolled into accelerated -- and partially automated -- circuits of digital governmentality (e.g., Castells et al., 1999; Noble, 2001; Brinkman, 2012; Boler, 2007; Smith and Jeffery, 2013). Nevertheless, despite the valuable

a precise quantitative

critical insights in this literature -- from David Noble's (2001) early diagnosis of "digital diploma mills" to Megan Boler's (2007) feminist theorization of the false promises of "digital Cartesianism" -- a case can be made that research in this area has remained too modest, and too deferential. Most of the literature remains focused on the effects of technological change on familiar, discrete social roles -- (students, teachers, administrators) or social practices (reading, writing, teaching) -- as if these words carry the same meanings we've all been taught to recognize. They do not. Each of these social positions has been redefined through radical technological contingency, etching fine-grained divisions of working conditions, learning experiences, audit and surveillance capabilities, and implications for knowledge production.

"We are in a Gutenberg moment in which we are migrating from book reading to Internet browsing," Nadine Schuurman (2013, p. 396) reminds us, and it is worth considering the stunning acceleration of changes that have diffused widely in just the past few years. If the latter half of the twentieth century came to be defined by the gathering momentum of computerization and automation in a mechanical, wholesale sense, the twenty-first century brought a sudden phase shift in the role of digitized information in the cognitive, retail experience of capitalist culture. We suddenly find ourselves in a *world of information* that is fast evolving into a proliferation of *informational worlds*. By the most authoritative estimates available, the share of all of humanity's recorded information stored in digital form increased from 25 percent in 2000 to 98 percent in 2013; there is now about 1,200 exabytes worth of information in the world (Hilbert and Lopez, 2011, updated in Mayer-Schönberger and Cukier, 2013, p. 9).

This flood of information is rapidly redefining the meanings and functions of communication in contemporary human culture -- in the dynamic, shifting, and blurred boundaries among news, politics, entertainment, and education. Precisely the same sudden ease

of access to a world of information that encourages the student's quick search and cut-and-paste now enables the real-time deployment of corporate neurological software to compare an individual's writing to an expanding database of human communication that is rapidly becoming planetary. A growing share of today's *new* human expression is taking place in digital form, while initiatives like Project Gutenberg, the Wayback Machine and Internet Archive, and Google's monumental book-scanning project are quickly digitizing all possible traces of the cultural *past*. Not long ago, Trevor Barnes (2013, p. 297)

“heard the all-around American philosopher scientist, James Owen Weatherall, say on a podcast that for every individual in America there are 200 Ancient Alexandria Libraries worth of information that have been collected and stored about them. The Library at Alexandria contained everything worth knowing in the ancient world. So, we now have 200 times what was worth knowing about the ancient world for every living American, and likely a few dead ones too.”

No generation in human history has ever lived in such an environment of planetary digital information. Teachers and students are thrown into new digital worlds. The meanings -- and the spaces and times -- of reading, learning, and teaching are in flux. So are the meanings of the Latin word for a writer, a maker, an originator -- the term that eventually became the Anglo-French *autour*.

Comte, Marx, and Foucault

In an age when an author's words can instantly be combined or compared with a global corpus of the words of all authors, what does “authorship” mean? The enigmatic position of the author is certainly nothing new: the conditions of possibility of collective human knowledge

advanced and transmitted through individual action have always been a central concern of philosophy. We can gain a fresh perspective on the matter, however, if we consider key moments of revolutionary instability in the philosophy of human knowledge at the juncture of science, politics, and theology. This requires consideration of an odd combination: Auguste Comte, Karl Marx, and Michel Foucault.

No other trio makes for a greater sense of theoretical cognitive dissonance: at first glance it might seem a fool's errand to search for common ground between the austere father of positivism who later became the "High Priest of the Religion of Humanity," (Mill, 1891, p. 125) the historical materialist analyst of capitalism, and the archaeologist of knowledge whose inquiries into the 'limit experience' of human philosophy involved ~~how~~ intense readings of ~~Nietzsche~~ and Heidegger as well as LSD trips in Death Valley and the "entirely different truth" of gay liberation in San Francisco in the 1970s (quoted in Miller, 1993, p. 28, p. 245). Comte, Marx, and Foucault were each discursively enigmatic and politically radical -- but in starkly different historical and geographical circumstances of what radicalism meant. Most of the few fragments of their direct engagements with one another are reflexively negative. "I am studying Comte on the side just now," Marx wrote in a letter to Engels in the summer of 1866,

"as the English and French are making such a fuss of the fellow. What seduces them about him is his encyclopaedic quality, *la synthèse*. But that is pitiful when compared with Hegel (although Comte is superior to him as a mathematician and physicist by profession, i.e. superior in the detail, though even here Hegel is infinitely greater as a whole). And this shitty positivism came out in 1832!" (Marx, 1866, p. 289).

But Marx was late; the shitty positivist himself, “the thinker of Humanity in place of God,” (Wernick, 2001, p. 220) had been dead for almost a decade. Foucault, working to think outside and beyond the lineage of Marx, Husserl, Hegel, and Sartre in what Gilles Deleuze called the “malicious gift” of *The Order of Things*, refused to exempt Marxism from the “archaeology that smashes its idols” (quoted in Miller, 1993, p. 152). Marxism “introduced no real discontinuity” in human understanding “at the deepest level of Western knowledge,” Foucault (1966, p. 285) declared, because European modernity’s conceptualization of History established its conditions of possibility. “Marxism exists in nineteenth century thought like a fish in water: that is, it is unable to breathe anywhere else.” Foucault certainly admired the oppositional aspirations of Marx’s “nineteenth century revolutionary economics” against “nineteenth century bourgeois economics,” but Foucault’s archaeology was unforgiving: “Their controversies may have stirred up a few waves and caused a few surface ripples; but they are no more than storms in a children’s paddling pool.” (Foucault, 1966, p. 285).

Yet such quotes are deceptive. Comte, Marx, and Foucault shared a panoramic, critical view of the development of human scientific thought in and through the constitution of modernity. All three were deeply concerned with the relationship between *individual* and *collective* knowledge, and with the implications of changes in knowledge in the physical sciences for the domain of social relations and politics. Marx admired *la synthèse* of Comte’s attempt to apply the advances of the physical sciences to the problems of politics and society precisely because they shared a revulsion to the stubborn, atomistic individualism of economic liberalism backed by military force and theological politics; both were obsessed with the “species-specific capabilities of man” (Lenzer, 1972/1973, p. lv) through collective work and knowledge. And Foucault (1966, p. 346) saw the connection too, even as he mercilessly dismantled the

materialism of Marx's "species being" and the secular scientism of Comte in favor of an ontology of discourse. Foucault (1966, p. 347) begins his inquiry into the "strange empirico-transcendental doublet" of man at the Cartesian, individual scale: "he is a being such that knowledge will be attained in him of what renders all knowledge possible." But then Foucault takes an unusual approach to get to the scale of societal knowledge, arguing that Comte and Marx established (albeit in contradictory ways) the fundamental importance of theory and discourse as constitutive of, and not only reflective of, the "real":

"Comte and Marx both bear out the fact that eschatology (as the objective truth proceeding from man's discourse) and positivism (as the truth of discourse defined on the basis of the truth of the object) are archaeologically indissociable: a discourse attempting to be both empirical and critical cannot but be both positivist and eschatological; man appears within it as a truth both reduced and promised. Pre-critical naïveté holds undivided rule." (Foucault, 1966, p. 349).

The very conditions of possibility of human knowledge, in other words, rest on "a truth that is of the order of discourse -- a truth that makes it possible to employ, when dealing with the nature or history of knowledge, a language that will be true." (Foucault, 1966, p. 348). But the "status of this discourse," despite all the advances of science in the nineteenth century, "remains ambiguous" (Foucault, 1966, p. 348).

~~This ambiguity provides a valuable (if obscure and neglected) line of continuity between Comte, Marx, and Foucault, and today there is mounting evidence that this continuity has become performative in the algorithms of cloud-computing surveillance systems like iParadigms.~~
For Comte, the ambiguity involves the struggle to transmit positive scientific knowledge across



the generations at a time in human history when science is suppressed by religious authoritarianism; for Marx, the decisive issue is the question of class consciousness as human consciousness itself becomes interwoven into capitalist relations of production; and for Foucault, the dilemma involves the “empirico-transcendental” tensions of human knowledge constituted within individual consciousness and among humans.

Consider Comte’s view first. Today, Comte is mostly remembered for the six-volume *Course in Positive Philosophy*, published between 1830 and 1842. Yet the *Course* was only the first half of a grand vision Comte had outlined in an essay written in 1822. The second half of Comte’s project resulted in the four-volume *System of Positive Polity*, published between 1851 and 1854. The *Course* formalized and consolidated the methods of empirical science against the medieval repressions of Catholic theocracy -- and, through the influences and transformations of John Stuart Mill and then the Vienna Circle, established the foundations of the twentieth century’s various strains of logical empiricism, logical positivism, and methodological positivism (Lenzer, 1972/1973; Scharff, 1995; Steinmetz, 2005). (Wernick, 2001)

The *System* was very different, and in fact was widely dismissed as the product of a nervous breakdown and heartbreak after “the extraordinary episode” of Comte’s “brief, passionate, but ‘morally pure’ affair with the ineligible Clotilde de Vaux” (Wernick, 2001, p. 24). Clotilde died in 1846.

The *System* was an outline for a comprehensive, secular “Plan of the Scientific Operations Necessary for Reorganizing Society.” This was the title of the essay Comte wrote in his early twenties and spent the rest of his life elaborating. The *Course* was intended to end, once and for all, the reign of religious and metaphysical dogmas that were suppressing the advance of human scientific knowledge. The *System* was the next, positive, step. As the illusions of theological knowledge and metaphysical philosophy succumbed to the achievements

of positive science, Comte redirected scientific inquiry to the most complex phenomena of all: human politics and human subjectivity. “Social physics” served as the unifying framework for Comte’s brilliant yet monomaniacally authoritarian attempt to master-plan a new political order for post-Revolutionary France (and then the entire world). The *System* also outlined a detailed science of ethics. The entire scientific manifesto came with a corresponding political program to spread positivist scientific knowledge through “revolutionary schools” and a full-fledged “Religion of Humanity” to replace Christian dogma with a catechism honoring successive generations of saintly scientists who had led the advance of human progress and development. The clearest summary of Comte’s motivation comes from Robert Park, who sought old-world philosophical legitimacy when building the young field of sociology at the University of Chicago in the 1920s. In “The Social Organism and the Collective Mind,” Park defined ‘society’ with Comte’s conceptualization of a “collective organism” sustained by consensus:

“The individual, as Comte expressed it, is an abstraction. Man exists as man only by participation in the life of humanity. ... the individual man was, in spite of his freedom and independence, in a very real sense ‘an organ of the Great Being’ and the great being was humanity. Under the title of humanity Comte included not merely all living human beings ... but he included all that body of tradition, knowledge, custom, cultural ideas and ideals, which make up the social inheritance ... an inheritance into which each of us is born, to which we contribute, and which we inevitably hand on through the processes of education and tradition to succeeding generations. This is what Comte meant by the social organism.” (Park, 1921, p. 2).

Now consider Marx. In a brief passage in the *Grundrisse*, Marx foresaw human knowledge and experience materialized into the infrastructure of capitalist production:

“Nature builds no machines, no locomotives, railways, electric telegraphs, self-acting mules, etc. These are products of human industry, natural material transformed into organs of the human will over nature, or of human participation in nature. They are *organs of the human brain, created by the human hand*; the power of knowledge, objectified. The development of fixed capital indicates to what degree general social knowledge has become a *direct force* of production, and to what degree, hence, the conditions of the process of social life itself have come under the control of the general intellect and been transformed in accordance with it. To what degree the powers of social production have been produced, not only in the form of knowledge, but as immediate organs of social practice, of the real life process.” (Marx, 1857/1858, p. 706, emphasis in original).

The “organs of the human brain” and the “general intellect” were portrayed in Volume III of *Capital* in terms of those processes that could achieve economies of scale in the use of fixed capital:

“These savings in the use of fixed capital ... are the result of the way the conditions of labour have been applied on a large scale. In short, the way in which they serve as conditions of directly social, socialized labour, of direct cooperation within the production process. ...” (Marx, 1894, p. 198).

Marx highlighted three key features of “directly social” labor -- the capacity for mechanical and chemical inventions to unfold “without increasing the price of commodities,” the economies of scale attained through “productive consumption in common,” and then a crucial third dimension:

“Finally, however, it is only the experience of the combined worker that discovers and demonstrates how inventions already made can most simply be developed, how to overcome the practical frictions that arise in putting the theory into practice -- its application to the production process, and so on.” (Marx, 1894, pp. 198-199).

“We must distinguish here, incidentally,” Marx adds,

“between universal labour and communal labour. They both play their part in the production process, and merge into one another, but they are each different as well. Universal labour is all scientific work, all discovery and invention. It is brought about partly by the cooperation of men now living, but partly also by building on earlier work. Communal labour, however, simply involves the direct cooperation of individuals.” (Marx, 1894, p. 199).

Within the vast contemporary Marxist literature, we can find work that directly extends and refines some of Marx’s original ideas on the “general intellect.” Harvey (2012, p. 4), for example, puts Henri Levebvre’s “right to the city” theorization into a dialogue not only with Marx, but also with Robert Park’s memorable quip that “in making the city man has remade

himself,” while Allen Scott (2011, p. 846; also Scott, 2013) diagnoses a new frontier of globalized “cognitive-cultural capitalism” defined by

“(1) the new forces of production that reside in digital technologies of computing and communication; (2) the new divisions of labor that are appearing in the detailed organization of production and in related processes of social re-stratification, and (3) the intensifying role of mental and affective human assets (alternatively, cognition and culture) in the commodity production system at large.”

Comte’s Great Being of humanity is not theoretically incompatible with Marx’s conceptualization of the general intellect. The heritage of social knowledge in the “social organism” in industrial modernity is manifest as the immediate organs of social practice on the shop floor: the power of knowledge, objectified in the increasingly complex rhythms of human divisions of labor of expanding capitalist enterprise. This brings us to Foucault’s “most fiendishly intricate text,” (Miller, 1993, p. 18), *The Order of Things*. Foucault (1966, p. xxiii) sought to analyze the collective human experience through the evolution of “ordering codes” and “reflections upon order itself” in the development of scientific knowledge since the sixteenth century; he investigated “in what way ... our culture has made manifest the existence of order” and how “modalities of order have been recognized, posited, linked with space and time, in order to create the positive basis of knowledge” as we find it in the emergence of contemporary scientific modernity (Foucault, 1966, p. xxiii). The endeavor is “an enquiry whose aim is to rediscover on what basis knowledge and theory become possible” and how sciences and philosophies could be established, “only, perhaps, to dissolve and vanish soon afterwards.”

Foucault had no desire to “describe the progress of knowledge towards an objectivity in which today’s science can finally be recognized,” but instead focused on the *epistemic field* in which human knowledge grounds its “positivity” not only in rationality and objectivity, but its “conditions of possibility” within the “*space of knowledge*” as it is created and negotiated across the generations of human inquiry. “Such an enterprise is not so much a history in the traditional meaning of that word,” Foucault (1966, p. xxiv) emphasizes, as an “archaeology.”

The “space of knowledge,” and any corresponding archaeology, is defined through generations of human inquiry, communication, and indeed the *very phenomenological* conceptualization of humanity itself. This is where the ambiguity of a truth discourse matters, because “the threshold of our modernity is situated not by the attempt to apply objective methods to the study of men” -- this is where Foucault ~~rejects the raw, extreme implications of Comte’s (1842) social physics~~ -- “but rather by the constitution of an empirico-transcendental doublet which was called *man*” (Foucault, 1966, p. 347). This is the nineteenth century’s sudden flashpoint that separates *individual* Cartesian empirical observation from the philosophical, cumulative scientism of *collective* knowledge:

“Two kinds of analysis then come into being. There are those that operate within the space of the body, and -- by studying perception, sensorial mechanisms, neuro-motor diagrams, and the articulation common to things and to the organism -- function as a sort of transcendental aesthetic; these led to the discovery that knowledge has anatomo-physiological conditions, that it is formed gradually within the structures of the body, that it may have a privileged place within it, but that its forms cannot be dissociated from its peculiar functioning; in short, that there is a *nature* of human knowledge that determines its forms and that can at the

same time be made manifest to it in its own empirical contents. There were also analyses that -- by studying humanity's more or less ancient, more or less easily vanquished illusions -- functioned as a sort of transcendental dialectic; by this means it was shown that knowledge had historical, social, or economic conditions, that it was formed within the relations that are woven between men, and that it was not independent of the particular form they might take here or there; in short, that there was a *history* of human knowledge that could both be given to empirical knowledge and prescribe its form." (Foucault, 1966, p. 348).

see also Lenz, 1997

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~~Foucault's account of the "giddy reflexive epistemic stance" of the fabrication of Man centers on Immanuel Kant.~~ But it was Comte "who had first thought through the implications of bringing Man collectively into the episteme of modern science." (Wernick, 2001, pp. 50-51).

~~Part of Comte's struggle moreover involved a deeply politicized conflict long misunderstood and forgotten over the dichotomy that concerns Foucault: Comte has much to tell us about the separation between analyses operating within the space of the body versus the transcendental dialectic of knowledge formed in relations woven between men and women. Comte, therefore, merits careful consideration alongside Marx and Foucault as we struggle to make sense of today's "cognitive-cultural" capitalism under conditions of ubiquitous internet connectivity, social networking and increasingly automated infrastructures of digital surveillance.~~

A particularly potent critical sensibility emerges if we engage Comte and Marx with Foucault's 1969 lecture, "What is an Author?"

F

What is an Author?

“The coming into being of the notion of ‘author,’” Foucault (1969, p. 377) begins in a lecture presented to the Société Française de Philosophie in early 1969, “constitutes the privileged moment of individualization in the history of ideas, knowledge, literature, philosophy, and the sciences.” This privileged moment has been misunderstood, Foucault avers, and we can learn much by reconsidering “the relationship between text and author” and the ways a written text “points to this figure that, at least in appearance, is outside and antecedes it.” (Foucault, 1969, p. 377). Foucault’s lecture is a compelling blend of demanding antifoundationalist theoretical challenges punctuated by clear, concise attacks on the simplistic conventions of “the man-and-his-work criticism” of literary modernism. The classical traditions of Greek ~~epics~~ ^{epics} and Arabian narratives, for example, achieved immortality for writers as well as heroes, yet now “our culture has metamorphosed this idea of narrative, or writing,” in newly threatening ways. “The work, which once had the duty of providing immortality, now possesses the right to kill, to be its author’s murderer, as in the cases of Flaubert, Proust, and Kafka.” (Foucault, 1969, p. 378). Here Foucault (1969, p. 378) offers a generous modesty -- “None of this is recent; criticism and philosophy took note of the disappearance -- or death -- of the author some time ago” -- as a prelude to a more devastating critique: “A certain number of notions that are intended to replace the privileged position of the author actually seem to preserve that privilege and suppress the real meaning of his disappearance.” Preliminaries complete, Foucault has prepared his audience for his broader purpose: a wide-ranging project of destabilization that induces theoretical and literary vertigo. Foucault’s conceptually rich analysis defies casual, linear summary: here we cannot avoid reading a transdiscursive continuity through Foucault into the more impenetrable

thickets of Marx and Comte. For my purposes, however, it is necessary to tease out three distinct elements of Foucault's analysis of authorial modernity in order to illuminate today's technological metamorphosis of writing, teaching, and learning.

The first matter is best described as a theory of the *unbounded author* -- an ambiguous, contingent extension of the work (*oeuvre*) that simultaneously erodes the self of authorship. If an individual is not yet recognized nor respected as an authority, "could we say that what he wrote, said, or left behind in his papers, or what has been collected of his remarks, could be called a 'work'?" (Foucault, 1969, p. 379). Once the question is posed, other complications are apparent:

"Even when an individual has been accepted as an author, we must still ask whether everything that he wrote, said, or left behind is part of his work. The problem is both theoretical and technical. When undertaking the publication of Nietzsche's works, for example, where should one stop? Surely everything must be published, but what is 'everything'? Everything that Nietzsche himself published, certainly. And what about the rough drafts for his works? Obviously. The plans for his aphorisms? Yes. The deleted passages and the notes at the bottom of the page? Yes. What if, within a workbook filled with aphorisms, one finds a reference, the notation of a meeting or of an address, or a laundry list: is it a work, or not? Why not? And so on, ad infinitum. How can one define a work amid the millions of traces left by someone after his death? A theory of the work does not exist, and the empirical task of those who naively undertake the editing of works often suffers in the absence of such a theory." (Foucault, 1969, p. 379).

As you read these words in the retina-resolution pixellated aura of the latest wireless device *du jour*, such expressions from February of 1969 may arrive with a resonance of quaint nostalgia tinged with eerie prescience. ~~As Foucault wonders about Nietzsche's laundry list, you may share my desperate desire to read the emails of Foucault and Nietzsche. And their text messages. All their tweets, Facebook status updates and wall posts, Instagram selfies, and FourSquare check-ins, too. Of course this is impossible.~~ Or is it? ~~Anyone in the world today~~ who tweets a line of Nietzsche or Foucault while cramming for a test has authored some kind of contribution to the expanding planetary digitization of Marx's "general intellect," enhancing the direct force of informational production for Google's leveraged capitalization of humanity's inherited legacy of knowledge in Comte's 'Great Being' of an evolutionary Internet.

Can today's global social mediascape really be connected to authors of the past? A second dimension of Foucault's analysis demands that we give serious consideration to such questions. There is "a paradoxical singularity of the author's name," Foucault (1969, p. 381) emphasizes, ~~"the author function makes the name of an individual author do much more work than just a proper name. If Shakespeare were proved to have not written those sonnets which pass for his, that would change the manner in which the author's name functions" (Foucault, 1969, p. 381), and yet "practical pseudonymous authors' names are often able to pass in literary culture without question."~~ This is because an author's name "performs a certain role with regard to narrative discourse, assuring a classificatory function" (Foucault, 1969, p. 381) that is quite separate from the matter of one-to-one personal, authentic identity. The author's name, as a representation of an individual embedded in society and human communication through the ways readers engage with a written text, "permits one to group together a certain number of texts, define them, differentiate them from and contrast them to others. In addition, it establishes

a relationship among the texts." (Foucault, 1969, p. 381). The author is an intellectual property, a brand, and a socially created identity. This identity lives within the communicating minds of readers as much as, and often more than, the mind of the individual author. The "author function" is invested with collective, social meanings on who is speaking, and who should pay attention.



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The author's name is not an individual identity, but rather a representation of an individual embedded in society and human communication through the ways readers engage with the author's works. The author's name thus

~~Open~~ allows a reader to

~~group~~ "group together a certain number of texts, define them, differentiate them and contrast them to others."

white establishing

"a relationship among the texts"

of multiple authors (Foucault, 1969, p. 381). ~~By~~
~~temporal~~ A contemporary period way
out of Foucault to read Foucault

~~reasoning~~ ~~could~~ In a contemporary, critical
interpretation of Foucault's
~~reasoning~~ the author is
a broad, ~~unreflected~~ property
an intellectual property

~~with a value~~ with a market value negotiated through

the infrastructures of cultural-products industries ~~and~~

and copyright law. ~~the author did~~

Such valuation, however, is only possible because the "author function" is a collective, socially-created identity. This identity ~~is created with culture~~ transcends any creativity in the mind of the ~~the creator~~

individual author. The identity is constituted within and between
the ~~mind~~ communicating minds of readers ;
the author function is an investment
of collective social meanings regarding
~~who is speaking, and who is worth paying~~
~~att~~ ~~whose words~~ whose words and ideas
are worth paying attention to.

(A₂)

rejects what he perceives
as the raw, mechanistic
implications of Comte's (1842)
social physics --

(B)

~~The "author function" makes the sense of ~~an individual~~
requires the name of an individual to perform moderate
serious work that gets a proper name~~

, because the "author function" requires the name of an individual
to perform much more serious work than an ordinary proper name.



9 Such collective, cultural investments have ~~been~~

Such collective social investments have varied historically,
~~placing~~ with corresponding contingency in the author function.

Foucault reminds us that ~~ancient literature~~

~~literary works - narratives,~~

~~narratives and epics were accepted~~

in ancient western civilization, narratives, epics,
and other ~~type~~

works we would today understand as literature were
widely accepted without concern for the
identity of the author; conversely, texts that

we would today classify as scientific ~~epistemology~~
~~epistemology~~ (medicine, natural sciences, geography)

were acknowledged as ~~truth~~ ~~only when~~

statements of truth only when ~~marked~~

~~marked with the~~ marked with the
author's name. In the sixteenth and seventeenth centuries,

however, ~~the author function is transformed~~ ~~discourses~~
~~discourses~~ ~~became~~ come to be articulated through

D.

bring a
reversal
in the
author
function.

~~Discourses~~ ~~became~~ ~~accepted~~ ~~scientific~~
~~discourses~~ are articulated in scientific discourses.
In the literary culture, that was not articulated
to the "creators of texts" ~~discourses~~
rather, that reference to the individual ~~discourses~~
that ~~gives a literature~~ the author function at the
~~reference~~ in literature, the author function

At the same time, ~~the~~ ~~placing~~ the uneven ~~yet~~ unmistakable planetary consolidation of ~~these~~ ~~connecting~~

~~Erasing these distinctions between activities~~
~~the "scientific" and "literary" discourses~~
~~that concerned Foucault (as well as Comte and Marx)~~

~~collapse~~
~~outstanding~~

~~digital~~ digital networks of networks
as the ~~position~~ ~~setting~~
setting for ~~knowledge~~ an expanding share of
all human communication and knowledge
production is erasing many of the most important
distinctions that concerned Foucault (as well
as Comte and Marx). ~~Erasing~~

~~the~~ ~~Foucault's~~ ~~parents~~ genealogy of
"scientific" and "literary"
discourses --

The binary

~~as simple generalization~~
~~that Foucault quickly~~

(1969, pp. 383-384)

which Foucault hesitated

to qualify as an historical generalization --

is replaced by dynamic, instantaneous, and multidimensional
performances of the author function through
algorithms of ~~classification~~ ~~at~~ ~~not~~ ~~advertising~~
~~classification~~ in the ~~new~~

~~measurement~~ monitoring, measurement, and
mobilization of audiences (Schurman, 2013;

Lavie, 2010, 2013; Mayer-Schönberger and Cukier, 2013).

~~Erasing the~~ ~~various~~ ~~literary~~ Scientific and literary discourses --

~~at~~ ~~idea~~ ~~of~~ ~~discourse~~ ~~or~~ ~~discourse~~ ~~that~~ ~~may~~ ~~be~~ ~~defined~~
~~reconstructed~~ ~~through~~ ~~real~~ ~~time~~ ~~data~~ ~~on~~ ~~products~~
~~purchases~~ ~~downloads~~ ~~or~~

D₃

any at all

and indeed all discourses amenable to classification and measurement -- are ~~now~~ increasingly validated ~~and constructed~~ ~~through real-time data~~

and valorized through real-time data flows streams of data on purchases, downloads, citations, and other digital representations of audience engagement.

and
~~constructed~~

¶ As the author function ~~is digitized~~ is digitized on a planetary Internet, ~~more of the discourses~~ ~~more of the discourses are associated~~ more of the discourses of ~~reading~~

human communication that necessitate ~~for~~ an "author function" in the first place are being ~~now~~ constituted through online practices. This brings us ~~to~~ to ~~the third~~ the third ~~level~~.

key dimension of Foucault's archaeology of authorship: ~~the~~ the societal transformations of collective thought initiated by individual authors. ~~Foucault uses the term "functioning"~~

~~individual authors who create discourses, practices, and theories~~ ~~which are recognized within the first place as individual~~ ~~that produce the "functioning" of the society~~ ~~reading thought~~

modern individual people that the appearance of
"higher, more meaningful structures"
normalized ideas of what that

§4

Foucault coins the term transdiscursive to denote authors who create disciplines, traditions, or theories in which other authors "will in turn find a place." Nineteenth-century European modernity, moreover, brings ~~in~~ even more remarkable kinds of authors that Foucault calls the "founders of discursivity." These ~~are~~ authors create works that establish

(1969, p. 387)

"the possibilities and the rules for the formation of other texts," enabling the conditions of (not just for) possibility ~~at least for~~ analogies, ~~and~~ similarities, and imitations (as in the ~~case of~~ ~~novelists and~~ influential novelists or playwrights)

familiar instances of

~~genres~~ ~~brands~~ ~~and~~ ~~genres~~ ~~for~~ ~~imitation~~

~~imitation~~ but also ~~trans~~

transformative differences. ~~Here Foucault~~

~~draws a sharp distinction between~~

~~the~~ ~~founders of~~

Founders of discursivity ~~create texts~~

~~the~~ create texts that

set the parameters ~~for~~

~~interpretation~~ within which subsequent

generations of authors ~~extend, challenge~~

~~interpret, extend, and challenge~~

undertake the work of

interpretation, ~~or~~ refinement, adaptation,

and challenge -- enabling

"an endless possibility of discourse." ~~Here Foucault~~

~~in total~~ ~~to~~ ~~draw~~ ~~a~~ ~~sharp~~ ~~distinction~~

~~between~~ ~~the~~ ~~founders of~~ ~~discursivity~~

~~and~~ ~~founders of~~ ~~strict~~ ~~and~~ ~~scientific~~ ~~innovation~~

~~scientific~~ ~~innovation~~ ~~grants~~ ~~authors~~ ~~the~~ ~~right~~

~~scientific~~ ~~innovation~~ ~~positions~~ ~~authors~~ ~~as~~ ~~initiators~~

of theories and methods ~~than~~ ~~can~~ ~~and~~ ~~to~~ ~~hold~~ ~~independently~~

~~Curran~~

D₅

ironically

logical
positivist

Here, Foucault slips into an ~~implicit~~ ~~position~~ ~~between~~ ~~founders~~ ~~of~~ ~~discursivity~~ ~~and~~ ~~founders~~ ~~of~~ ~~science~~. In scientific innovation, even the most exceptional author is positioned at a ~~definite~~ definite historical juncture of

~~discovery~~ ~~and~~ ~~the~~ discovery: the ~~individuality~~ ~~and~~ ~~circumstances~~ ~~of~~ ~~any~~ ~~Galileo~~ ~~the~~ ~~discourse~~ ~~of~~ ~~science~~

a founder of
science ~~as~~
like Galileo

~~the~~ ~~scientific~~ ~~method~~ ~~recedes~~ ~~author~~ ~~recede~~, ~~reasons~~ ~~recede~~ ~~as~~ ~~well~~ ~~as~~ ~~the~~ ~~author's~~ ~~methods~~, Galileo's theories, ~~or~~ ~~ideas~~

observations, theories, ~~and~~ methods can become part of the systematic ensemble of ~~of~~ ~~scientific~~ ~~inquiry~~. Subsequent collective scientific knowledge. Subsequent ~~advances~~ ~~may~~ scientific advances, ~~may~~ ~~correct~~ ~~or~~ ~~add~~ ~~to~~ ~~the~~ ~~scientific~~ ~~details~~ ~~of~~ ~~a~~ ~~scientist's~~ ~~contribution~~, ~~but~~ ~~do~~ ~~not~~ ~~erase~~

~~may~~ ~~lead~~ ~~to~~ ~~corrections~~ ~~that~~ ~~depart~~ ~~from~~ ~~the~~ ~~existing~~ ~~discourse~~

~~may~~ ~~lead~~ ~~to~~ ~~corrections~~

~~as~~ ~~has~~ ~~been~~ ~~found~~ ~~in~~ ~~the~~ ~~case~~ ~~of~~

~~may~~ ~~lead~~ ~~to~~ ~~corrections~~ ~~in~~ ~~the~~

~~they~~ may uncover flaws or limitations in the work of a founder of science

(necessitating appropriate amendments in how contemporary science is refined or applied ~~as~~ ~~scientific~~ ~~method~~ ~~is~~ ~~applied~~), but these later developments cannot alter the founding scientist's discourse itself: Galileo's texts are what they are.

~~The~~ By contrast, the ~~relative~~ internal of true founders
of discursivity sets in motion a potentially perpetual engagement
between contemporary and founding discourses.

By contrast, true founders of discursivity -- Foucault
 singles out ~~the~~ Freud and Marx as the first and most important --
 ~~establish~~ create ~~discursive~~ ~~discourse~~ ~~defined~~ inherently
 dynamic, shifting spaces of knowledge that evolve through repeated
 and repeated "returns to the origin." Successive generations
 of authors, ~~engaging with the texts of Marx~~ ~~change~~
 ~~the meanings of Marxism~~

"discursive
installations",
installations"

⑦

do not uncover ~~the~~ ~~truths~~ ~~of~~ ~~Marxism~~, but
 ~~are~~ ~~one~~ ~~of~~ ~~the~~ ~~many~~ ~~ways~~ ~~in~~ ~~which~~ ~~the~~ ~~return~~ ~~to~~ ~~the~~ ~~origin~~ ~~changes~~ ~~the~~ ~~very~~ ~~meanings~~ ~~of~~ ~~the~~ ~~discourse~~ ~~of~~ ~~Marxism~~ ~~itself~~.

external possibility
truths
addressed by

who engage with the texts of Marx ~~can~~
 ~~then~~ ~~change~~ ~~the~~ ~~very~~ ~~meanings~~
 ~~of~~ ~~the~~ ~~discourse~~ ~~of~~ ~~Marxism~~
 ~~that~~ ~~Marx~~, and other founders
 of discursivity, "have created a possibility for
 something other than their discourse, yet
 something belonging to what they founded"
 (Foucault, 1969, p. 388).

This ambiguity provides a valuable -- yet obscure, neglected, and forgotten -- line of continuity between the ~~political philosophical~~ politics of knowledge that concerned Comte, Marx, and Foucault.

Today, there is mounting evidence that ~~this ambiguity~~ the ambiguous truth status of a discourse of human knowledge has become performative in new ways, ~~through~~ through ~~integration~~ automated integration into the algorithms of doc-computing surveillance systems like iParadigms.

E

Part of Comte's struggle, ~~moreover~~, was directly concerned with the ~~transcendental~~ "transcendental dialectic" ~~between~~ the collective of knowledge formed within relations among people ~~and the~~ versus the ~~same~~ perceptions anatomic-physiological conditions of ~~the~~ perception within individual human brains. ~~radical human perception~~. In a deeply polarized, ~~radical battle over a theological~~ ~~theological~~ ~~world of Descartes~~

~~Descartes~~ mutation of Descartes' ~~method of~~ introspective ~~introspection~~ ~~introspection~~ method

premised on the axiom of a non-deceiving God, the conservative philosopher Victor Cousin popularized ~~the~~ a doctrine of "interior observation" ~~as a last line of intellectual defense for~~ as a last line of intellectual defense for ~~the~~ the edicts of France's ~~feudal-Catholic~~ feudal-Catholic hegemony. Comte's revolutionary ~~radical synthesis of science~~

scientific challenge to Cousin is now long forgotten, in no small part because of a crucial misinterpretation by Mill (Scharf, 1995); yet ~~the matter of interior~~ ~~Comte's~~ the matter of "interior observation"

is again all the rage in contemporary cognitive-cultural capitalism, as evidenced by the enormous investments now committed to research at the nexus of neuroscience, ~~even~~ behavioral ~~and~~ economics, and target marketing.

Comte's ~~attempt to replace the theological~~ ~~political~~ radical proposal for a science of humanity as a collective phenomenon -- the 'Great Being' -- thus merits

F.

FX ①

careful consideration alongside Marx's general intellect
and Foucault's empirio-transcendental dialectic
of human knowledge. ~~Conte, Marx, and Foucault~~

~~we~~ We need ~~Conte~~ Conte, Marx, and Foucault
to make sense of ~~contemporary networks~~

the networked neoliberalism of contemporary
global capitalism, with ubiquitous internet
connectivity

and increasingly

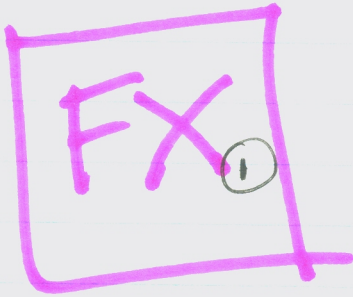
automated infrastructures of

digital ~~production~~, consumption, and
surveillance.

F_2

production

Functional MRI brain scans are now
fused with evolutionary psychological
theories of the human mind
as nothing more than "computational
systems that have evolved ... in
evolutionarily relevant domains
such as survival, mating, kin selection,
and reciprocity" (Grazia and Saad, 2008, p. 397).
~~Conte's challenge to Victor Cousin's~~
~~debate of established political principles~~
is a precursor to



bulwark of ~~the~~
established political-economic
power is a precursor to
contemporary challenges to the
new-theological commitment of
neoclassical economics to the doctrine
of consumer sovereignty.

Where is an Author?

We are now in a position to ~~reconceptualize authorship~~
~~the contemporary geography~~ ~~reconceptualize authorship~~

~~develop a new theory of authorship~~

develop a theory of authorship

appropriate for the distinctive geographical
conditions of ~~today's~~ today's ~~pl~~ transnational
network society. Recall the argument thus far:

1) ~~unprecedented circuits of surveillance,~~

~~exemplified~~ the plagiarism detection services of iParadigms, LLC offer just

one example of
the breathtaking
capacities of

~~encompassing~~ a vast, unprecedented infrastructure
of surveillance ~~transformation~~ transformation in
human communication, ~~media~~
~~destabilizing~~ ~~destabilizing~~

G₁

re-defining the meanings
of authorship. 2) Today's

revolutionary ~~shift~~ turmoil in knowledge

production ~~requires an engagement with~~

a ~~fresh perspective~~ from the ~~seemingly contradictory~~
~~perspectives~~ of

can be understood from a

unique perspective by engaging

with Comte's post-theistic ~~theory of~~ understanding of
collective human knowledge as the "Great Being,"

Marx's theorization of ~~general social knowledge~~

capitalist

~~as the general~~ the "general intellect" as a direct force
of production, and Foucault's genealogy of
the "empirico-transcendental ~~doublet~~ doublet" of knowledge

constituted within and between human minds. 3) Foucault's

1969 lecture, ~~What is an Author?~~ "What is an Author?" ~~expresses fundamental~~
~~positions~~ ~~there is a particularly catalytic~~

is an especially powerful catalyst for ~~understanding~~
~~after~~ a critical analysis of authorship in

an iParadigms world. -- if we
undertake a 'return to the origin' of
selected concepts

developed by ~~the founders of~~ ~~the~~

Comte, Marx, and Foucault. After considering

~~all these~~

all these seemingly contradictory prerequisites,
how can we theorize contemporary authorship?

G₂

If I take it as axiomatic that authorship involves individual
~~creation~~ ~~creativity~~ ~~whose conditions of possibility are~~
~~inescapably~~ ~~creativity~~ ~~created by society~~

entails individual creativity arising

from conditions of possibility that are

inescapably collective, ~~societal~~ ~~and~~ socio-spatial

~~social~~ constitutions of language,

communication, and recognition. ~~Individual~~

~~acts of creation~~ ~~referred to as authorship~~
~~is impossible~~

Individual and societal knowledge

are dialectically interwoven ~~relationships~~

~~communication~~ ~~that~~ ~~are~~

~~of learning~~ ~~of learning that~~ ~~is~~

~~may~~ ~~may~~ ~~enable~~ ~~but does~~

~~enable~~ ~~interpretation~~ ~~social~~

~~developmental~~ ~~developments~~ ~~that are socially~~

~~understood~~ ~~of~~ ~~process~~ ~~of~~ ~~authorship~~

~~production~~ ~~(Foucault)~~

~~communication~~ ~~(Comte)~~

~~development~~ ~~(Marx)~~

~~interpretation~~ ~~(Foucault)~~

Dynamic

Sometimes these currents of learning yield cumulative advances that are understood as 'progress'; sometimes they yield destabilization and revolutionary shifts in thought.

in currents of learning, ~~that may (or may not) yield cumulative~~

~~developments that are understood as progress~~ What is decisive, however, ~~most easily, crucially~~ is the nature of capacity

for individuals to gain access to, and

Collective

to contribute to, socially necessary parts of the ~~effective~~ accumulation of ~~collective~~ human knowledge produced by individuals from other times and places. I apologize for

the cumbersome terminology; but "socially necessary partiality" ~~is essential~~ ^{here,}

~~is an absolutely essential signifier of~~ is absolutely essential to my ~~meaning~~ meaning.

The socially necessary labor power of Marx's analysis of commodity production, ~~has its corollary~~ ~~is the inherently human limitations~~ of time of attention, reflection, understanding, and expression

when adapted for ~~today~~

a globalized cognitive-cultural capitalism, has its corollary

in the inherent human limitations of ~~attention~~, reflection, understanding, and expression. ~~Attention is only possible~~

~~An author's creativity is only possible through abstraction and~~ abstraction and selectivity.

An author's creativity is impossible

without selection, abstraction, focus, and

Greater

concentration, ~~and focus~~. The limits of the ~~human~~

~~between conscious individual human consciousness~~

mean that authorship requires

G₃

built on the commodification of the human attention span,

~~which the human attention span has become a commodity~~

Given the limits of ~~divided~~ human cognition, ~~authorship~~
~~requires partiality~~, ~~as this partiality is defined~~
~~by the social context of the author~~

~~This partiality, in turn, is defined~~
~~and defined by the social context~~
~~of the author~~
~~as the most true~~

the ~~act of~~ creative act of authorship --
~~engaging with collective human knowledge~~
individual engagement ~~requires~~ ~~unmediated~~ ~~engaging~~ with the
collective accumulation of human knowledge --

is ~~defined~~ ~~by the~~ ~~individual~~ ~~engaged~~
absolutely demands requires ~~mediated by~~ partiality. The 'socially
necessary' aspects of this partiality are historically
and geographically contingent, ~~are~~ defined by the ~~social~~ cultural,
~~author's social~~ ~~social~~ material,
and political context in which an

~~the author works:~~

author makes ~~relevant~~ ~~decisions~~ creative decisions
that are relevant and useful for particular purposes.

If partiality is essential to what it means to be an author,
however, ~~the~~ technological acceleration ~~has made~~
~~it nearly impossible for~~ ~~the~~ ~~author~~ ~~to~~ ~~create~~ ~~an~~ ~~illusion~~ ~~of~~
has created ~~an~~ a countervailing
opposite illusion of

~~infinite~~ ~~possibility~~ ~~From~~

Alexandria to Gutenberg to McLuhan's

~~media~~ ~~the~~ global village, the technologies
of ~~human communication~~ ~~have~~ ~~fostered~~ ~~the~~
retrievable ~~stored~~ ~~human~~ ~~recordable~~ ~~human~~

communication ~~have~~ ~~fostered~~ ~~the~~
perception of reduced barriers for individuals

~~The perception of~~
dramatically ~~have~~ reduced the barriers for individuals
seeking access to the collective accumulation
of human knowledge. ~~the Internet, so that~~
~~the interactive networked society of web 2.0,~~
~~has promised a full elimination~~
~~of barriers. After access to~~

By the mid of the twentieth century, ~~authorship~~
authorship came to be defined by
a presumption of individual access to
~~all social knowledge~~

~~Modernity came~~

~~Efficiency, science, and~~
~~modernity came~~
seemed to grant

Authorship under modernity came to be defined
by a presumption ~~of individual access~~
that at least some privileged individuals
~~of individual access to nearly all~~
~~social knowledge, and that~~
for a privileged class of ~~educated~~

G5

GXS

~~complete~~
fully

~~date~~. By the late twentieth century,
the Internet promised universal access,
and shortly thereafter ~~Web 2.0~~
the interactive capacities of Web 2.0 arrived with
~~offered the prospect~~ ~~the solution~~ assurances of
~~the selection of society~~
~~democratic~~ radical communicative
democracy: everyone can be a reader, everyone
can be an author.

¶ But a funny thing happened on the way to informational infinity.

The ~~technological~~ individual consciousness of the author function ~~was~~ was put at risk by the explosive technological capacities to mediate the relations between individual authors and collective human knowledge. Hence the everyday paradox of ~~author~~

stunning advances in ~~human creativity and collaboration at~~
~~the aggregate global scale~~

aggregate, societal achievements of human
creativity and collaboration - ~~despite~~ alongside the
with ~~structural~~ epidemics of ADHD exacerbation
~~of technology, rampant internet trolling and~~ of dangerous
~~cyberbullying and~~ and plagiarism

with simultaneous epidemics of ~~retrograde~~
~~transmission~~ alongside the accelerated evolution of
dangerous new ~~pathological~~ physiological

psycho-social risks ~~lead~~ by individuals. ~~and they are~~

~~Educational Institutions, Vopar in a transfer school~~

~~of intensifying transactional competition, as~~

~~now struggling with epidemics of~~

~~no struggle with open epidemic of students diagnosed with ADHD~~

~~are now struggling with~~
~~new struggle with~~

~~multiple epidermal~~

~~listing ~~diagnoses~~ legitimate diagnoses of ADHD:~~

~~showing black market & underground economies~~

~~for the off label use of ADHD drugs as~~

~~academic~~ academic strategy; and of course the

~~the~~ ~~man~~ ~~who~~
became
the defining
element of life

experienced

published
was
only
shaky

- ~~Wieder~~ ^{Wieder} ~~im~~ ^{im} ~~Hand~~ ^{Hand} ~~haben~~ ^{haben}
- ~~Hand~~ ^{Hand} ~~haben~~ ^{haben} ~~im~~ ^{im} ~~Hand~~ ^{Hand} ~~haben~~ ^{haben}
- ~~Hand~~ ^{Hand} ~~haben~~ ^{haben} ~~im~~ ^{im} ~~Hand~~ ^{Hand} ~~haben~~ ^{haben}

defining

Behavioral adaptation to cope with ~~the~~ the constant threat of information overload has become the essence of

life ~~across~~ in many domains of cognitive-cultural capitalism, ~~the~~ pressures are ~~particular~~ especially significant ~~in education~~ in education.

Educational institutions, trapped in a speeding hamster-wheel of intensifying transactional competition to ~~become "world-class"~~ ~~now~~ struggle to cope with multiple ~~capacities of individuals~~

For the purpose of understanding the present and future of authorship,

the

achieve "world-class" status in ~~all the~~ various ranking and testing regimes, now struggle to cope with multiple

epidemics of individualized

dangers: ~~risks of~~

~~increasing individual risk~~

~~the~~ increases in the legitimate diagnosis of ADHD; thriving underground economies for the off-label use of Adderall, Ritalin, and other ADHD drugs as academic steroids;

evolutionary plaques of cyberbullying

and Internet addiction that, at the limit,

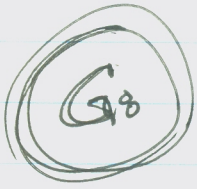
are regularly implicated in cases of student suicides; and, of course, the ~~various~~ varied

factors of competition, anxiety, and expediency that lead many students to plagiarize. There we come

full circle to iParadigms' surveillance of billions of web pages ~~across~~ in dozens of languages across the planet, implemented through ~~adapted~~ protocols ~~regarding~~

G17

The creative adaptation of analytical protocols
learned through ~~the business interest in~~
an individual author's interest in spatiotemporal
patterns of the electroencephalogram over
the primary sensory neocortices of
human brains. When the iParadigms algorithm is used
with Cloud Submit™ and billions of web pages,
Foucault's separation closes: automated
cognitive pattern-recognition
software integrates the
~~neuro-motor~~ neuromotor diagrams
of the transcendental aesthetic
with the historiographies
of the transcendental dialectic of
an infinite Google.



¶ Contemporary authorship is ~~defined by three transformations of~~
~~the~~ constituted through three transformations in
 individual creativity within the conditions of
 possibility of collective human knowledge. ~~But~~ In each of these

~~Each of these transformations is~~ transformations, the
~~philosophical~~ ~~imaginative~~ ~~philosophical~~
 philosophical ~~inspections~~ of
 nineteenth-century

extrapolations

modernity that concerned
 Comte, Marx, and Foucault
~~have become~~ ~~mundane~~

have suddenly become the

~~mundane possibilities of the~~
~~now~~ mundane, ~~yet extraordinary~~ taken-for-granted
 capacities of the device on which
 you're reading these words: --

~~the order~~
 the order of things as an app.

The blast
 radius includes
 heroes and
 villains.

¶ First, Foucault's unbounded author has exploded, propelling
 the innumerable traces of authorial creativity ~~to~~ simultaneously
 inward to the scale of the 'anatomo-physiological' conditions
 of the human brain, and outward to the scale of ~~globally~~ ~~interconnected~~
 global circuits of communication and learning. Inward, the dramatic
 advances of neuroscience of recent decades ~~have begun to~~ ~~collapse~~

~~collapse~~ ~~with the~~ ~~popular~~ ~~discourses of~~ ~~poststructural~~ ~~societies~~
~~addressed with~~ ~~advertising~~ ~~Silicon Valley's~~ ~~the~~ ~~city~~

cognitive-cultural venture capital and

Silicon Valley innovation. • ~~the~~ ~~city~~ ~~popular~~

~~brain training~~ ~~memory~~ Luminosity is ~~now~~ proudly advertised
 as "based on the science of neuroplasticity."

Various trending ~~celebrities~~ ~~are~~ ~~shown~~
~~chatting~~ in witty banter with Siri; ~~and~~

Gx3

Gx4

~~Contemporary authorship~~

~~Author function as strictly coded investment~~

~~Boundaries of discursive return to the origin~~

G9

~~Extremely~~
 popular
 advertising

the "brain training"
 game

Internet

~~ad~~ ~~an~~ ad campaign for an

~~an~~ an ad campaign for a recent Android smartphone

~~included~~ ~~portrayed a~~ portrays a man in a futuristic

~~laboratory~~ laboratory undergoing

cybernetic enhancements: "brain upgrade complete"...

"predictive intelligence with Google Now" ... "It's

not just an upgrade for your phone. It's an upgrade ~~for~~ for

your self." Outward, the ~~app~~ cumulative aggregation

of billions of socially networked individuals ~~are~~ is

now described as a "new social operating system"

(Rainie and Wellman, 2013) ~~that is that~~ ^{and} a ~~global~~ "hivemind"

~~is able to~~ ~~are~~ capable of speedy, efficient

allocation of a global "cognitive surplus"

(Sherry, 2010) ~~that~~ unleashed by the

interactive, collaborative

unprecedented possibilities of ~~of~~ real-time

collaboration. ~~Authorship~~ ~~and enables~~

~~the creation of networks of a new kind of~~

~~network~~ ~~are~~ ~~dynamic~~

~~an existing, global~~

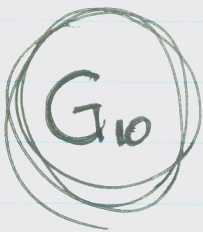
~~existing, global~~ ~~networks~~. Looking backward
across the centuries, Foucault, identified

the divergence between ~~knowledge~~

(1966, p. 348)

the "anatomical-physiological conditions" of
knowledge within the space of the body,
versus the historical, social, and economic
conditions of knowledge "formed within the
relations that are woven between men."

Today this ~~separation~~ separation is closing, with the
unprecedented possibilities for the creation of



~~social~~
~~that existed~~

with a new kind of authorship enabling the production of oeuvres that ~~can~~ combine, in real time, the ~~the online combine the~~

~~individual~~ individual / collective, local / global, and embodied / relational. This new kind of authorship ~~being~~ certainly has emancipatory potential, ~~the Arab Spring~~

as demonstrated in the oeuvres of the Arab Spring and the Occupy movement; as Castells (2012, p. 219) puts it:

"Enthusiastic networked individuals... are transformed into a consensu, collective actor.... social change results from communicative action that involves connections between networks of neural networks from human brains stimulated by signals from a communication environment through communication networks."



~~Let the person~~
~~It is only possible to~~ ~~Let it is impossible to conceive of~~
~~that~~ "A conscious, collective actor" is only possible, however,
~~if consciousness is defined to include the entire range of human~~

Let there's a catch. It is ontologically impossible to conceive ~~of~~ a "conscious collective actor" without consciousness being defined to include the entire range of possible variations of human thought and expression. ~~this is the entire point of Foucault's Discourse and~~
~~Discourse~~

found within
the collective.

This was the fatal omission
of Cantor's (1942) ~~master plan~~
dictatorial master plan for
social physics; ~~and~~
and this is the ~~entire~~
fundamental insight

~~stop~~

doctoral thesis,

~~This is the entire point of Foucault's Madness and Civilization: mental illness is a societal~~

not
an individual-
level

construct, ~~as much as, or even more than~~ biological condition. Hence any understanding of ~~the~~ conscious, collective authorship ~~requires~~ demands a recognition of the "philosophical values accorded to the lives, utterances, and works of artists and thinkers conventionally deemed 'mad.'" (Miller, 1993, p. 103).

G12

~~We cannot praise the utopian possibilities of coding. We can't have the utopian possibilities of coding without the pathological distortion of cyberbullying, the increasingly sophisticated creating of black-hat hackers and identity thieves, and the transaction of "creative surplus" devoted to the late online careers of celebrity pornography and swift film networks.~~

We can't define authorship in terms of the utopian possibilities of crowdsourced social justice without also including the collective oerxes of pathologically violent

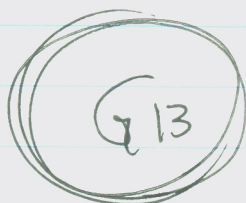
~~mob~~ mobs of cyberbullies, the insavely ~~creative~~ sophisticated creativity of black-hat hackers and identity thieves, and the transnational "cognitive surplus" devoted to ~~the~~ child pornography and snuff film sharing networks. Conscious, collective authors

~~are never only brilliant or mad~~

maybe brilliant, ~~mad~~ or mad. -- and usually

~~they are both~~

they are both.



Fortunes are now accumulated ~~long~~ through control of ~~cloud~~ the algorithms gathering ~~real-time~~ data streams ^{data} from ~~air~~ gather ~~real-time streams~~ ~~data~~ from the ~~the~~ the great intellect

a general intellect
that is, ~~now~~ for the
first time in the history
of humanity, ~~observable~~
~~through its observation in~~
~~real time~~ amenable to ~~real~~
~~to~~ real-time positivist observation
(and ~~never~~
providing observable ~~experimentally~~)

~~Weekly~~
~~Exercise~~

with the digital transformation
of everyday social life. The death
of the author is the birth
of Google's search algorithm,

whose values ~~is~~ ^{are} ~~in~~ ^{are} the constantly changing
~~the~~ ~~new~~ questions and ways that billions of
~~relate~~ ~~relations~~ ~~relational~~ ~~to~~ ~~questions~~ people ask
asked by ~~past~~ ~~billions~~ questions
and seek answers.

\$40 billion
annual advertising
~~harvest~~
~~revenue~~ comes
from harvesting

in education, the
simple value of the
"detached" author for the
is appreciated through the
book.

A energy algorithm infers
the testing, relation, the
of correctness

In education, vast algorithmic ~~corporate~~ infrastructure are built ~~and being built~~ ~~underwriting~~ ~~the~~ ~~success~~ ~~of~~ code, corporate law, and ~~users~~ users, and 'content providers'.

in an evolving networked author function.

Some parts of the infrastructure are ~~designed to~~ ~~the appropriate of surplus value~~ designed to adapt the old, ~~systems of~~ models of surplus value realization in publishing for the, ~~digital age, other parts~~ "Big Data" of ~~the~~ new possibilities for measuring ~~markets~~ and making markets for educational materials. Other parts of the infrastructure -- Thomson ISI's ~~impact factors~~ citation indices and impact factors, Google Scholar's H index -- are designed to measure the 'impact' ~~and to~~ ~~and~~ ~~and~~ institutional legitimacy of certain kinds of authors. Other

parts of the infrastructure are ~~being~~ explicitly

~~designed~~ designed for various kinds of ~~discipline~~ surveillance of the ~~standardized~~ disciplinary sites ~~of journals~~ of journals and authors:

~~online standardized testing systems~~

online "learning management systems" (LMS) seamlessly

integrated with online standardized testing regimes, institutional analytics for ranking, ~~schools and teachers~~, and of course the ~~anti~~ plagiarism detection powers of iParadigms and their competitors. ~~Disciplinary surveillance~~ Surveillance

students, teachers, and schools.

and discipline ~~are~~ nothing new. But no generation of humans

G (17)

Truthless
~~then~~
oligopodistic

best
economics
of the
digital age,
by chasing
the

copyright
compliance
systems,

before

has ever lived and worked in this kind
of informational world. An aspiring author's
words can, for the first time ever, be subjected
~~to institutional~~
~~to institutional~~
to powerful forms of ~~institutional~~
mathematical comparison with ~~the~~
~~collective social~~ ~~meanings~~, and
~~legal~~
~~meanings~~

virtually all of a social institution's
~~an entire society's~~
collective investments

in the meanings, values,
and roles associated with

and entire
societies

the author function. As ~~a~~ more ~~and~~ parts of

more social institutions are pushed online,

~~the old~~ the old

scalar constraints of geographical limits to

~~limits of national and state~~

~~or governmentality~~

governmentality give way to a ~~much~~
a more unstable -- yet always ~~sp~~

potentially ~~global~~

global -- network of ~~propti~~ institutional
proportions.

q The Kantian canvas is also changing: ~~if space~~ as spatial
limits are transgressed, so are the temporal ~~horizons~~ horizons
of possibility. This is the third ~~dimension~~ element of contemporary
authorship. ~~There is a still~~ ~~the~~ ~~same~~ ~~order~~ ~~in the way~~
~~epistemic~~ ~~of search~~ ~~epistemologies of search.~~

~~great~~ enhance the ~~attention~~ collective attention given
to those works that appear ~~at the top of the very first~~ screens
~~of~~ delivered to a search request, "creating
~~powerful~~ intensified network effects";

~~yet the dynamic~~
~~of~~ the ongoing dynamics of rankings
derived from ~~current~~ searches.

(constantly updated)

(as well as
incentives
for authorial
search-engine
optimization
techniques)

on the
other
hand,

(a flow of current

~~builds~~

~~builds~~

builds into the
system a tendency

for bubbles
and crashes.

(countervailing)

Path dependencies

accelerate ~~with current~~

~~and the texts of current~~
~~and previous generations of authors~~

~~verticalizing the~~
~~verticalizing~~
~~reorienting living authors~~

~~engagement~~

(with

through unstable cartographies of ~~living~~ authors'
engagements with ~~readers~~ ~~other authors~~ ~~today~~ ~~and the generations of authors~~

(with

readers ~~and authors~~ of the
~~present past~~

and with authors of the present and
the past. "How can one define a work
and the millions of traces left by someone after his death?"



Foucault asked in 1969. Today, ~~every~~
~~every~~ ~~the~~ encounter encounters with such questions
always begin ~~with~~

with a search engine, and often that's how they
~~are~~ ~~the~~ ~~finding~~ ~~ends~~ ad, too. Foucault
died in 1984, ~~just~~ just as
"word processing" became the
new transdiscursive of
postindustrial society. ~~Now~~
~~Now~~ ~~the~~ ~~algorithmic~~

Grr

~~Now~~ ~~the~~ ~~algorithmic~~

Thirty years later, ~~the~~

~~algorithmic~~ ~~authorship~~

the authorial cyborg has evolved,
beyond the spell-check and the
auto-complete: ~~literature~~ ~~searches~~,
~~judgments of importance and influence~~

algorithmic literature searches,

~~partially~~ ~~automated~~, ~~the~~ ~~the~~

~~process~~ ~~process~~

~~process~~ ~~of~~ ~~evaluating~~

through the constellation of rankings
and impact factors have the effect of
partially automating the process of
judging importance, significance, and influence.

Word processing ~~is~~ is becoming author
processing, and It is ~~getting~~ ~~more~~ ~~difficult~~
becoming more difficult to tell which parts of a
text were produced by the individual formerly known
as the "author."

~~to have~~

~~to have~~

to have powers of definition and classification
at the fine line between madness
and brilliance, so that the latter can
be valorized ~~and~~ the former is
~~character~~ policed.

GXI

white

When the a Paradigms algorithm is integrated with Cloud Search
and lots of web pages,

The neuro-motor diagrams of the transcendental
aesthetic and the historiographies
of the transcendental
biologies

Centuries of ~~technological~~
advances in ~~labor-saving~~ labor-saving
technologies ~~have led to a~~
have coalesced with
planetary information
networks, ~~enabling~~

~~existing~~ opening the frontiers,
towards ~~an interestingly~~ ~~an increasingly~~
~~automated exploration~~

~~of an increasingly automated regime~~

~~of automated reconciliation~~

for accumulation ^{automates the} ~~that of the~~ ^{exploitation of} ~~the~~ ^{the} ~~labor~~ ^{labor} ~~that~~ ^{that} ~~automates~~ ^{automates} ~~the~~ ^{the} ~~exploitation~~ ^{exploitation} ~~of~~ ^{of} ~~living~~ ^{living} ~~labor~~ ^{labor} ~~and~~ ^{and} ~~not~~ ^{not} ~~that~~ ^{that} ~~it~~ ^{it} ~~is~~ ^{is} ~~the~~ ^{the} ~~case~~ ^{case} ~~of~~ ^{of} ~~the~~ ^{the} ~~capitalist~~ ^{capitalist} ~~mode~~ ^{mode} ~~of~~ ^{of} ~~production~~ ^{production} ~~and~~ ^{and} ~~not~~ ^{not} ~~the~~ ^{the} ~~case~~ ^{case} ~~of~~ ^{of} ~~the~~ ^{the} ~~socialist~~ ^{socialist} ~~mode~~ ^{mode} ~~of~~ ^{of} ~~production~~ ^{production}

(transnational outsourcing circuits)

~~as well as the end as well as~~

~~and prior probabilities of~~
~~samples~~

from labor

and further ranges of accumulation based on prior generations of appropriation (Wall Street's high-frequency automated trading algorithms).

Handwritten signature: *Handwritten signature*

~~The author function~~

Conten

In cognitive-cultural capitalism, the author function is transformed in a bizarre hybrid of algorithmic positivism, discursive poststructuralism, and new materialist political economy.

Foucauldian

Marxist

GXZ²

~~Cognitive-cultural capitalism has become increasingly dependent on Silicon Valley~~

~~the~~ In cognitive-cultural capitalism, Wall Street has become increasingly dependent on Silicon Valley to deliver regular breakthroughs in the speed or efficiency ~~of the~~ ~~of the~~ ~~of the~~

of the commercial colonization of the human attention span. A few years ago, ~~Nielsen~~

~~the~~ the dominant audience-rating firm

Nielsen estimated that the average U.S. adult sees more than two million television commercials by age sixty-five, and in 2007 Nielsen forged a partnership

with Google to "give advertisers a more vivid and accurate snapshot than ever before of how many people are viewing commercials on a second-by-second basis, and who these people are" (Stelter, 2007, p. C1).

Anyone aspiring to become an ~~author~~ author -- or a reader, a student, or a teacher -- must undertake the Nietzschean quest "to become what one is"

in a world of commercial colonization. "What the Internet has achieved," Mader (2012, p. 23) concludes, ~~"to add to the time that people with access"~~

is a aggregate increase in ~~the time that people~~

the time spent by people "physically attached to information machines as their sources of images and ideas."

The science fiction image of the disembodied brain seems ever more appropriate. "The final frontier of the capitalist colonization

of knowledge about knowledge -- the human brain -- is mapped not only by the ~~neuroscientists~~ "Darwinizing" neuroscientists (Garcia and Sand, 2008), but also by the esteemed cartographers of yesterday's colonial ~~worlds~~ worlds.

GX3

(2)

~~The Edge~~ National Geographic's February, 2014 cover story
maps "The New Science of the Brain." It's almost as if
Victor Cousin's theological science of "interior observation"
has been assigned as required reading for ~~Wall Street investors~~
advertising executives, Silicon Valley digerati,
~~venture capitalists~~ and the Wall Street executives
~~posting~~ denuding ad revenue ~~from~~

~~from~~ from publicly traded informational
companies. Two decades after ~~Barack~~

Donna Haraway ~~identified a neurology~~
diagnosed the neurological ~~turn~~ turn in ~~science~~
~~and social theory~~

scientific inquiry and academic social theory,
neuroscience has become popular culture

in a planetary privatized consciousness where
more than half the world's population has
~~smartphones~~ smartphones.

the incompatibly
specialized
centres
of

GX3

3

~~Nokia promotes the new 4G~~

Nokia promotes

~~promoting~~ the new ~~4G~~ ~~series~~

with a bold declaration:

Lumia 1520, ~~with~~ ~~advanced features~~,

"this phone records feelings," with ~~its~~
its advanced high-definition camera and
four-directional distortion-free microphones --
"Don't just record. Relive," ;

GX4

with the

~~and indeed Canine himself was misunderstood~~

individual
of access to nearly all important
societal knowledge -- first for a privileged
elite, and ~~progressively~~ for
then progressively for broader
communities of readers.

GXS

~~Stop~~ We're drowning in information. The slow
primary sensory neocortices of human brains
~~are incapable of absorbing~~
~~fall far behind~~ fall farther ~~and faster~~
behind the ~~expanding volume and~~
~~speed of silicon networks~~
expanding volume
or accelerating
flows of the information
society: neurons
Can't compete with silicon and code.
~~silicon code~~

GX6

Foucault wonders about Nietzsche's laundry list. Do you
share my ~~desperate~~ passionate desperation to
see Nietzsche's emails, as well as Foucault's? Of course you do.
What about their text messages? Certainly.

Their tweets, their Facebook
status updates, their Instagram selfies
and FourSquare check-ins? Yes, of course we
~~we want to see~~ succumb to ~~these~~
~~stage~~ this posthumous prurience, ~~as~~

but only because we
know in our soul that it is utterly
impossible.



is an extension of
Foucault's analysis of the "giddy reflexive epistemic stance"
of the fabrication of Man ~~which is a product of~~
the 'Copernican' philosophical revolution of Immanuel
Kant: the 'empirico-transcendental doublet'
is Foucault's terminology for ~~the power of law~~ ~~freedom with and~~
~~human freedom~~

~~freedom allowing the~~ ~~distinctly human~~

Kant's achievement in The Critique of
Pure Reason, where ~~free will~~ ~~and~~ it is the

mysterious, unknowable
powers of ~~human~~ free will
and freedom that
allow

~~the exercise of the mysterious and~~
~~unknowable power of free will allows~~
~~separation of the empirical realm of human~~
~~experience~~

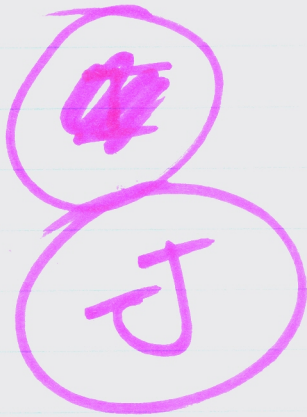
~~connections between these~~
~~empirical domain of experience and~~
~~the transcendental realm of~~
~~reason beyond all~~

I

humans to bridge the gulf between
~~the~~ ~~transcendental~~ the empirical domain of
experience and the transcendental
realm of reason ~~beyond all~~ -- categories
~~possible experience~~
of knowledge that lie beyond all possible
individual experience.

~~Things~~

Can we venture a bold hypothesis?



While the ~~original~~ ~~ed~~ ~~surveillance~~
surveillance capabilities were originally devised for undergraduate
~~term papers~~

~~college term papers~~ college-level term papers, ~~the~~

Turnitin.com's parent company,

~~if named with a~~ iParadigms, LLC,

has pursued the
larger market of K-12 education
as well as other domains of,

~~crediting product~~

~~creative~~

credentiaing and
creative production •

K

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