Diamond Web2.0?

How social is social networking?

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Abstract

The Web2.0' s understanding of societal activities is conceptually based on a non-societal model of hierarchical, mono-centered and solipsistic orientation. Sociologically, it is entangled into the dichotomic oppositions of the singular/plural of private/public and the conflicting overlapping of the public/state distinction.
A first step to diamondize Web2.0 approaches has not to go into the basics of transforming Web2.0 into the dynamics of a semantic Web3.0, it would be a reasonable transitional step, first, to ***diamondize*** *the existing technologies and user interfaces of Web2.0. This could happen along the leading metaphors of the Web2.0:* ***social****,* ***global****,* ***mobile*** *in connection to* ***interactional*** *and* ***reflectional****.*

1. Towards a Diamond Web2.0?

The sketched ideas for a diamondization of Web2.0 technologies is taking the slightly futuristic position to propose Diamond Web2.0 from the position of the insights into the emerging Web3.0 and contrasting it from the more traditional concepts and technologies of the Web1.0. In this sense, Diamond Web2.0 could be understood as a transitional concept to a social Web3.0, hence as a Web2.5.

With Chang, I try to avoid the interesting discussion about the technological legitimacy of such a thing as Web2.0. There are enough arguments pro and contra, especially from the standpoint of Web1.0, to deny the technological relevancy of the term Web2.0. But also from the position of an emerging semantic Web, i.e. Web3.0, Web2.0 is lacking significant conceptual changes to challenge the well known concepts and technologies of Web1.0. On the other hand, it seems, that enough new features emerged, at least in the general *use* of the Web, i.e. Web services, to put it together as Web2.0.

It seems that such a change in optics, towards *conceptual* and *paradigmatic* analysis in contrast to a surface-structure oriented approach, is a necessary step to wake up from an enthusiastic but unrealistic dream.

Recognized traps

"However, he believes there is a trap, which he is now calling the Facebook Trap. *It's not clear what Facebook is organizing or what specific purpose of form of economic value it is supporting or creating, other than personal profiles and page views against which to match contextual advertising. This*

extends into the point noted above, that by and large with current developments on the Web we are still using 1.0-ish economic and business logic. While it's true that there are more and more conversations searching for conceptual pathways and answers at edge-dwelling gatherings like Supernova*, it's also true that the significant applications and services on the Web to date are still primarily concerned with monetization and economic performance based on existing business logic."*
Umair Haque[1]

Ten Challenges for the Network Age?

Such a concept of the Network Age, as proposed by Kevin Werbach, is focused on the functioning of the Network only, hence excluding any possible subjective activity of the users of the Network. The user's activity is reduced in such a model of the Network Age to rational behavior, supported by the Nanni function of the Network, hence the user has to be challenged, especially, by the conditions 2 and 5 of the *Ten Challenges of Network Age*[2]:

2. Choice and Coordination
(Users are in control, but don't they need guides to avoid being overwhelmed?)
5. Behavior and rationality
(People don't always act according to models of rationality, especially when connected to one another, but our economic framework assumes they do.)

Social networking in the Age of the Network is reduced to behave correctly in the public domain, accepting the rules of the state and to suppress any desires to intervene, creatively and self-organized, into the pretended holy monetarian harmony as the ethics of the network providers.

Little typology

A little *typology* of the conceptual development of the Web is sketched. The idea behind this typology is to reflect on the degree and structure of the *involvement* of the user (subject, reflexivity) into its usage of the Web. It is also proposed that in contrast to the main stream opinion, the difference between *surface*- and *deep-structure* of the Internet and its form of usage, is of great relevancy. Obviously, the pragmatical or praxeological terminology of *use*, *usage* and *user* is applied, and in a further step it shall be deconstructed against its singularity. Such a step will be necessary to sketch the Web4.0 paradigm.

It is obvious that this little typology is not proposing a predictional or *futurological* typology or design in the sense of Spivak and Kurzweil, but nothing more than a conceptual offer for possible orientations in what is and what might emerge in the future of the Web.

1. the *information* tools using user, Web1.0,
2. the *media* participant user, Web2.0,
3. the *knowledge* producing and sharing user, Web3.0,
4. the *paradigm* co-creating (*interacting* and *intervening)* user, Web4.0.

1.1. Web1.0 : Information distribution

Like with the use of the Internet, transitions from the Web1.0 to the Web2.0 are on the way to be realized. The Web1.0 was concerned with the distribution of information. Information had to be accessible to be used by a user, which in no way was ever involved into this kind of usage. The use of information in the Web1.0 is, at first, not depending on the Internet. It had been realized by other technologies of net distribution, too. The Web1.0 is a logical consequence of information distribution. Such technologies of information distribution, is based on Web0.0,

which was simply realized as distribution, from signals to files, without user interfaces, like browsers, but command shells. On the way of the development of Web1.0 from Web0.0, a lot of work has been done to establish a proper deep-structure of communication, like protokolls, command languages, etc.

Information based communication developed multimedia as a differentiation of the abstract concept of information into its components (sound, graphic, video).

The Web1.0 user is used to this established comfort and has no access to it, anymore. This are welcomed consequences of the developments of user friendly interfaces.

This situation is radically changed for the Web2.0 scenario. Here, information is primary only on the surface-structure, on the deep-structure it is *distribution* as social electronic networking.

1.2. Web2.0: Social media participation

The Web2.0 as a social networking medium seems to include the subjectivity of the users into the creation of the social domain of Web2.0. Nevertheless the users involvement is still determined by the *what* of his/her content which is added to the sociality of the Web2.0. But this *what* is celebrated up to the highest exhibitionism and voyeurism of the subject by means of exhibiting information of all kind by all media. The exclusion of the subjectivity of the user is best demonstrated by the fact of the exclusivity of the "owners" of the involved Web2.0 technologies, like Google, Facebook, Myspace, etc., and their real or fictional richness. Social interaction is reduced to socializing information on the base of an exploitative non-social business model and technology.

Web1.0 was defined by information distribution, Web2.0 might by considered as information consumption. Information consumption appears as content (data) presentation on a platform of exchange. Instead of personal browsers as destinations, the platform of social networking acts like the marketplace of data exchange.

Because the Web as such is seen as *“massive, distributed, decentralized"* (Henle), these aspects of the surface-structure of the Web have to be seen as the main parameters of the play.
Complementarily, the surface-structure of the Web is finally, at the end, determining the whole game. This will be changed with the Web3.0.

Transitional tendencies are emerging towards distributed cooperative computing in science, technology, education and business as a beginning of *knowledge* production and sharing.

1.3. Web3.0: Knowledge Interactionality and reflectionality

The Web3.0 which will be a semantic/pragmatic Web, that will be determined by an interactive involvement of the user, i.e., by the *how* of the usage by the user. That will change the identity of the user by using the Web3.0. The *what* of the content in

the Web3.0 will be secondarily to the *how*. Hence the user will interact with other users and user groups to produce new shared knowledge and reflect the methods and technologies of this kind of knowledge production by developing situational methods, tools and strategies to handle the new kind of knowledge production.

Because the shared knowledge is not simply distributed over a platform but interactively co-created between users, the user as a user is involved into the definition of Web3.0 activities. On the other side, there is no isolated Web3.0 user, the Web3.0 user is defined in the process of using Web3.0 procedures to produce knowledge. All this happens under the umbrella of an accepted common paradigm of interaction. This paradigm as such is not yet touched, i.e. transformed by the activities of the Web3.0 users. Such a reflectional and interventional activity will be a main feature of the Web4.0.

Also there is a long way to go to realize the paradigm of the Web3.0, it is not the final solution for an emancipation of the user of information technology from the suppression by the formation of the information age, i.e. of digitalism.
As a step between Web3.0 and Web4.0 I sketched the idea of a *“Dynamic Semantic Web".*

Because information is no longer the main topic of the Web3.0 paradigm, the whole strategy of *controlling* information will become obsolete.

Today we still can be killed because of mentioning a forbidden information, i.e., a content in the sense of the Web1.0 and its socialization by the Web2.0.
The user will become aware about the absurdity of ownership of social networking in the sense of Web2.0.

1.4. Web4.0: Paradigm Co-Creation: Interventionality and interlocutionality

To accept common hierarchic numbering, a Web4.0 would have to be conceived as a next step to realize Awareness Computation.
Awareness Computation would include subjectivity into the paradigm of computation as the *creativity* of the user. The creativity of the user is realized as *interactivity* and *reflectivity* towards the *paradigm* of computation. Creative users will be able to change the structure of the *how* of the usage of the Web. Hence, they are not only aware of the difference between the *what (*content, media) and the *how* (methodology, paradigm). They will be enforced to *intervene*, i.e., to change and transform the structure of the what- and how-game.

Intervention is possible as an interplay of *interaction* and *reflection* towards the communicational system, i.e. the surface-/deep-structure of the Web.

- For the Web2.0 the meaning of "shared knowledge" is to share information as data (about oneself).
- For the Web3.0 user to share knowledge means to produce together with other users knowledge that is conceptionally independent of the subjectivity of the producers involved. It is common knowledge, like team work; and as such subject-independent.

- For the Web4.0 user, common knowledge is depending on the subjective standpoint of the users involved. Its value is subjective objectivity, involving the subject into its knowledge system as the standpoint of the interpretation of the actions, knowledge and contexture. Knowledge and subjectivity are becoming complementary correlated. Hence, transforming the structure of the involved subjectivity of the users. Therefore, there is no such thing corresponding the Web4.0 model of knowledge as a subject-independent, neutral, universal and natural (objective) knowledge system and its innocent users.

But also intervention is realized by specific rules. These rules are not first-order but third-order rules of the interplay of reflection and interaction. Interventional rules are not pre-given, neither, they have a history and they can be changed by a forth-order interaction, called interlocution[3].
Sketched all that, a localization of the trends of the emerging Web2.0 should become visible enough to allow to propose further ideas to a Diamond Web2.0.

1.5. The story doesn't end here...

One of the most striking possibilities in the move towards an emancipation from information-based technology is the idea of a *morphogrammatic* paradigm of interactivity. Morphograms are introduced as the inscriptions of the patterns of the behavior of an agent or groups of agents. Such units of a user's behavior are thus not informational or semantic units but morphograms as the patterns of the pragmatics of the behavior of the user.
This is not to confuse with statistical pragmatics of user profiles, which are based on information and preferences.

Different cultural traditions

From the very popular video *"The Machine is us/ing Us"* of Michael Wesch towards "mediated culture, seeking to merge the ideas of Media Ecology and Cultural Anthropology" we can learn some lessons about cultural differences. The lack of any awareness about such differences is leading to serious misunderstandings about the character of the Web and its underlying principles.

"Text is linear"
This starts with the common Anglo-American understanding of the notion *text*. A text is a linear sequence of sentences, or more formal, of signs and marks. This notion of text is a kind of "plain tex".

The Web in contrast is not linear, it has a link structure between texts, i.e. sentences and nouns and other linguistic entities. Hence it is called hyper-text or digital text.
It insists on the difference of information and data. Information belongs to the Web 1.0, data to the Web 2.0.

The video tells us:

"Text is uni-linear when written on paper"
"Digital text is different.
"Digital text is more flexible."
"Digital text is moveable."

"Digital text is above all ... hyper."
"Digital hypertext is above all... hypertext can link..."
"Digital text can do it better. Form and content can be separated."
"XML was designed to do just that."
[...]
"Web 2.0 is linking people."
Full text transcription at: http://mediatedcultures.net/ksudigg/?p=78

From a European point of view or simply from a more text-aware position, especially from what we learned from the French structuralism and deconstructivism, a text is a highly complex multi-layered, ambiguous and polysemic structure of mutual links between everything that constitutes a text. Not only its words and sentences, its syntax, semantics and pragmatics, its stratagems and intertextuality, but also its positions, environments, i.e its topology.

Hence, a text is not conceived as a syntactic structure with its simple uni-linearity but as a cultural event which is surpassing such simplicistic semiotic and linguistic distinctions like syntactics, semantics and pragmatics, etc.

Hence, the French linguistic, semiological, hermeneutical and grammatological understanding of texts is totally different from the text understanding by the Web2.0 promoters and computer scientists.

In a grammatological sense it is non-sense to say *"Text is uni-linear when written on paper"*.

First, text is always in a written form. But again, the concept of writing is representing more than spoken language and is not restricted to the linearity of spoken language nor to the hierarchy of spoken over written language.
Second, it is the spoken language which is uni-linear and not the text. Unilinear written text is understood as a representation of spoken language.

The text model of XML is the linear succession of the spoken language, formalized in formal systems, which are the basis for their text and document manipulation and programming systems (XML, SGML).

There is nothing more uni-linear, atomistic and hierarchic than formal systems like XML.
To see that we have to study the deep-structure of the Web activities and not being overwhelmed by the complexity of the surface-structure and its data distribution mediated by a platform of communication.

The difference between HTML and XML might be fundamental for the distinction between content (data) and form but both are strictly hierarchic and monotonic (unique).

More explicit, XML is characterized by following principles:
First: *Markup is separate from content.*
Second: *A document is classified as a member of a type by dividing its parts, or elements, into a hierarchical structure known as a tree.* (Daconta)

Hence, the slogan *“Everything is connected”* is blind for the fact that in hierarchic systems the order of connections can not be freely changed. No knot in a XML tree becomes the root and the root is not an element of the set of knots. This happens for the special case only if there is one and only one knot and this knot is identical with the root and vice versa, i.e. for a 1-element tree. Therefore, connections, if possible, are principally in a hierarchic order. The argument, that two tree can be connected between the knots of one tree to the root of the other tree, denies the fact that the composition of two trees results in a new tree.

Neither is a tag a text or is a text a tag taken in its principle definitions and functions. Obviously, a tag can be addressed *as* a text and a text can be addressed *as* a tag but XML is not offering a mechanism to realize the *as-abstraction* necessary to thematized a text as a tag and a tag as a text.

Because of such a narrow data structure all kind of conflicts are pre-defined. An interesting approach to ease restrictions, at least conceptually, is given with multi-colored trees. But such a strategy is not touching the mathematical structure of the principle hierarchy of XML.
http://www.research.att.com/~divesh/papers/jlssw2004-mct.pdf

On the surface, digital text looks highly tabular and non-hierarchic.
If we ask *how,* i.e. with what methods, tools and concepts, such a linked structure is realized, the answer is *"XML was designed to do just that.”*

How is XML defined?

"The Extensible Markup Language (XML) is a general-purpose specification for creating custom markup languages. It is classified as an extensible language because it allows its users to define their own elements. Its primary purpose is to facilitate the sharing of structured data across different information systems, particularly via the Internet, and it is used both to encode documents and to serialize data. [...]
serialization is the process of saving an object [...] or to transmit it [...] in binary form.” (WiKi)

Lack of surface and deep-structure
Hypertexts are based on the linearity and hierarchy of XML and others.
Consequences for society: author, identity, ...
It is not asked, which anthropological concept is leading and misleading just now the Web 2.0 achievements.
Since the French anthropologists we learned to study the deep-structure of social systems. Web anthropology and ethnology a la Michael Wesch seems to be lost in the surface-structure of Web activities.

"Web 2.0 is linking people.”
This is a widely accepted statement. It is a kind of a *credo* to separate the new wave from the dumb Web 1.0 and its information processing paradigm.
Whatever it means, the question is, again, distinguishing surface from deep-structure, as *what* and *how* are people understood by this kind of linking?

Am I linked with other people if I'm addressed as an address, say a phone number? If my mobile phone rings what happens? I think, as a person, I have absolutely nothing to do with it. What is addressed is my phone number and nothing else. I might have registered this number to call me, and to call this number, via phone, Web, Email, etc, and to try to send me all kinds of digitalized data, sound, photos, videos, text, etc., is not changing the fact that this action is not linked to me personally, in contrary, it is still me who is deciding to accept or to reject this addressing action.

Hence, people are linking with people and not the Web 2.0 is linking people.
I can send as many photos, videos, texts, graphics, sounds and whatever will be possible in future to the many platforms to add content, the Web 2.0 platforms are not connecting me with any other person at all.

Until now, a Web2.0 service or platform is helping me to disseminate some data, personal or non-personal or others, globally or locally over the Web.

Web2.0 platforms are not connecting people because their deep-structure is excluding by definition any reflectional and interactional features necessary to involve subjectivity into the process of interaction and communication.

Interactivity
People interact. They tag... (O'Reilly)
Hence again, there is no interaction with people. People are using an editor to add "content". Which is not semantic at all but a second-level syntax additional to the first level syntax, telling my program a syntactical difference.

A social platform is not connecting people but helping people to add content to a platform.
Such content might lead to connections between people in whatever form or not.

"The Machine is us/ing Us" by Mike Wesch*:*
http://tw.youtube.com/watch?v=6gmP4nk0EOE

A funny introduction to the Web 3.0 from the view-point of a Web 4.0 robot::
http://tw.youtube.com/watch?v=7pe79kPh3hw

2. Diamond Strategies

Diamond Strategies are not presuming identity. They are not presuming that the same syntactical structure is transporting the same meaning. Neither that meaning has to be transported by a transport system. If we would need identity we would have the pleasure to construct it.

If a give a list of my preferences: Jazz, HipHop, Classic, etc. I'm not presuming that those words have the same meaning for someone else. Until now, this well known difference and its mismatch producing consequences, is solved by differentation. I differentiate my interest by a tree and by moving through a taxonomy tree of labels. At the end, I can give an individual item, which is characterizing my concrete interest. This will be a name of a band, the name and time of the band, then the name, time and location of the performance of the band. But such a differentiation is not yet at the end of the conceptual tree.

Many other differentiations are possible; backstage, in front or at the back of the venue; before or after the police intervention, etc. And at the end of all those efforts, there is still not much achieved! Because these efforts of differentiation are focused on the event and not on the participant. But it is exactly the participant, which is having those interests.

The game of differentiations goes on. From the objective reality to the subjective experiences. Here again, a catalogue of differentiations can be established. It will end up as a hierarchical tree of distinctions, and on top my identity, my ego or my self. The chain of distinctions seems to end here. Obviously, especially in a social network, I'm not the only person with such an identical self on top of the tree. Everybody else will be in the same situation. As far as we are all the same.

A similar game has to be played with the *preferences*. What does it mean, 'I like" or "I hate" this and that. And so on!

From a philosophical point of view, this unmasks itself as a miserable situation. Why should we communicate if we are all, at the end, the same? Fortunately, there is nonetheless much space left on the ladders where we have the chance to be and to behave different. Hence, communication happens without touching my identity, my self on top of the ladder, the hierarchic pyramid. In other words, each ego (self, identity) remains the same. But how can we know it? There is no differentiation left in the abstractness of an internal ego where we could agree or differ.

In this sense of egological individualism, there is no such experience as social networking at all. The societal event of social networking with Web2.0 is a solitaire mental construction of the users or participants. Nevertheless, it seems that there are no strategies developed to surpass such individualistic waves.

First, paradoxically, there exists no generally accepted sociological theory of societal behavior in a society. What exists are all kind of different competing approaches to a theory of society. This lack of theory is mirrored by the different but still seminal approaches to Multi-Agent-Systems (MAS) of societal computing.

Second, there are no strategies on the Web2.0 market, which are developing a societal interface for Web2.0 users. What exists are Web1.0 based scenarios of usage and a strong propaganda, which make the user believe in its sociality. To collect friends doesn't proof the contrary.

3. Interactional diamondization

Diamondization of semantic fields can happen, firstly, as a procedure of *self-explication*. Secondly, it can happen as an *online interaction* between participants of a social platform. Obviously, the platform shall offer tools to develop together with a participant the grid of diamond semantics of the topics in question.
Also this thoughts are developed along the line of social networking, like Myspace,

Facebook, etc., it applies for social networking in the sense of scientific or business projects and their need to clarify semantic fields of interests to solve complex problems.

3.1. Self-application

In the case of self-applications of the diamond strategies, the user is proposing his/her self-image with the help, not of lists and clouds of information, videos, pictures, etc., but of diamond grids of the semantic field he/she wants to promote.
Hence, the platform shall offer the technical possibility to expose the diamond format. Like it offers to list properties it has to enable diamond-like developments of semantic grids. As a simple case, diamond term-grids as separated, distributed and inter-related clouds of terms, would have to be accessible.
Show your cards without denying your complexity!

3.2. Application with others

Users of a platform can interact according the diamond strategies to present themselves and to open up contact to the addressed partner of the social network. They can give feedback to a friend with the help of diamondal answers, comments, promotions. For that, the platform shall offer the participant space to manage diamondized responses and feedback.

3.3. Interactional applications

The ideal aim of social networking would be realized with a real-time interaction between partners, playing together the diamond grid of semantic interventions.
All that can remain in the virtual sphere of social networking and shall not be turned into the business of adult dating services. A service which nevertheless could learn a lot from the diamond approach.

3.4. Conceptual backgrounds

Until now, Web2.0's organization for the self-representation of the consumer is ruled formally by lists.
Clouds of terms are a further step in dynamizing conceptual order. But they are still organized by hidden lists and by the quantification of their popularity and represented in a matrix.

The challenge of the new.
To build a list and to allow a cloud is challenging only the way of self-description and is based on memory. There are now new insights happening and nothing new to discover. Not for the actor nor for the recipient.

If society is conceived in the Web2.0 and postmodern culture as a pluri-central, complex, dynamic, etc. system (Teubner), why not representing the societal aspects of the social Web in form of polycontecturally conceived system?

Paranthesis

Web3.0 is based on semantic Web technologies. The implementation of semantics into the Web2.0 scenario is mainly based on tagging. Tagging is not a semantic but

a syntactic technique. It produces a 2-level syntax, which can simulate some weak meaning, misunderstood as semantics. Meaning is involved into reflectionality. Tagging is based on hierarchic tree structures, realized mainly by XML.

Hence, there is no chance to adequately model and implement reflexional semantics by the means of XML. The only, very first step to a solution would be an introduction of polycontexturally distributed and mediated XML systems. This has to be done at the very basic level and not as an application of methods inside the XML system.

But with all that, the whole machinery and ideology of Western computing would have to be subverted.

This parenthesis is relativizing the highly optimistic futurology of Nova Spivack and his prognosis: *The Third-Generation Web is Coming*[45].

4. Web2.0 as "social”:: Social networking

4.1. Search for sameness

“When users browse through items listed under ‘Interests’, they can choose or add anything they like, e.g. a movie, a car brand or a celebrity. They can rate these items and see the ratings given by their friends or schoolmates. Users are then recommended to make friends with people who share similar interests and backgrounds locally, rate other interests which they may also like, or join local events that they may enjoy.”

"CityIn is called "Intelligent social network" - my question is, how intelligent is it?
Web 2.0 | 2008/03/13 00:42 | Web 2.0 Asia

CityIn[6] is a new Chinese social network service that "aims to bring people together by matching their personal interests, entertainment, brands, celebrities and others." Chang

"But here comes my favorite part form Simon’s[7] PR:
We know clearly what the Chinese users need. I'm sure that CityIN is going to be the market leader, because we, the team of average age 24, have the ability to provide fresh experiences to Asian users through innovative breakthroughs.
That's the spirit, Simon! Also, what sets CityIn apart from the pack is that it's not one of those "C2C" ("Copy to China") services.” Chang [8]

To build a list and allow a cloud is challenging only the way of self-description and is using memory. There are no new insight happening and nothing new to discover. Not for the actor nor for the recipient.

What the purpose of lists and how are they managed?

“When users browse through items listed under ‘Interests’, they can choose or add anything they like, e.g. a movie, a car brand or a celebrity. They can rate these items and see the ratings given by their friends or schoolmates. Users are then recommended to make friends with people who share similar interests and backgrounds locally, rate other interests which they may also like, or join local events that they may enjoy.” (Simon Chan [9])

So CityIn follows textbook ways of connecting people and objects in the so-called "*object-centric* (as opposed to ego-centric) social networks", which I believe can be summarized:

* Other people who did this include... (e.g. Other people who bookmarked this website are:)
* People who did this also did these... (e.g. People who bought this item also bought:)

But the big question I'd like to throw is, how much of intelligent recommendation technologies are being used for CityIn to come up with those "other people" and "other items" lists?

The so-called "dopplegangers" carry significant meaning only when they share some very unique things with me, not generic stuff like Starbucks. But then, if you found a guy who also liked a '70s album that's known only to two people in the entire world, would you be delighted enough to send a private message to him? I for one wouldn't. (Well, If she's a pretty girl, that's a completely different story of course).

I think the concept of CityIn is quite nice (the best of Lovemarks and Amazon book recommendation, perhaps?), but I'd like to first see how much of personalization technologies the company brings to the table. Because I know that personalized recommendations take either huge amount of data or a very sophisticated, intelligent technology - or actually more likely, both. CityIn might have those - if you know, please shed some light here .[10]

To socialize on the base of Web2.0, sameness means to find ones doppelgänger. Is this enough? Why not to search for a clone of oneself? Or asking the morning mirror?
Westerners are always learning that Chinese culture is basically social in contrast to the Western individualism. Does this apply to the concepts of Chinese social networking platforms?

If society is conceived in the Web2.0 and postmodern culture as a pluri-central, complex, dynamic, etc. system (Teubner), why not representing the societal aspects of the social web in form of a *polycontexturally* designed system?

The question remains, how are these differences catered by CityIN?
Does similarity mean sameness? What kind of similarity and differences are possible if interests are defined locally?

The challenge of the new

Is it a reasonable business model to believe that sameness in age will guarantee the necessary knowledge to match the users, as CityIn proclaims with its believe sentence: *"the team of average age 24, have the ability to provide fresh experiences to Asian users"*?

Independent of the fancy ageism, the question about the sociality of such an approach remains. Is it not contradicting and conflicting the interactional maxim of a *social* network to impose the structure of the service onto its users? Should a social network paradigm to be social not encourage its users to co-design its interface and catalogue of services? Wouldn't such an interactive approach, which involves the user from the very beginning and at a structural level, not be the best guarantee for success? Wouldn't such an approach not enable acceptance and success beyond any silly fixations on age and illusional experiences?

From the viewpoint of a theory of social communication, such an age-oriented approach is victim of the principally non-communicative ego-founded interaction of Ego2Ego; in such a case, it has the form of the illusion of Super-Ego2Ego. Ideologically, it is a kind of hedonistic indoctrination disguised in the overwhelming opportunities given by the surface-phenomenon of free communication.

With all that I'm not criticizing the *elan* and *esprit* of the new entrepreneurial spirit.

My interest is primarily to uncover hidden restrictions of the common approaches, which are on the way of sabotaging inherently the aims of the social networking project.

Because the main interests of the Web community is not focused on possible limitations of the deep-structure of the Web, an awareness into such restrictions is not easily accessible. Insights into the general conceptional limitations of the deep-structure of the Web and critical reflections on its popular philosophy of social networking are not specially welcomed by the Web community.

Hence, the proposed ideas try to give some hints to a more semantic Web2.0, augmented with a new organization of interactions, introduced by Diamond Strategies.

4.2. The opposite of sameness

"He said, *“For instance, what a student in Guangzhou prefers may be* exactly opposite *to that of a student in Beijing, and in CityIN we try our best to cater for different preferences”*."

CityIn: A Lifestyle Social Networks, Written by Tangos[11] on March 5, 2008

Until now, Web2.0’s organization for the self-representation of the consumer is ruled formally and in general by *lists*. *Clouds* of terms are a further step in dynamizing conceptual order. But they are still organized by hidden lists and by the quantification of their popularity and represented in a matrix.

How can this promise, to "*try our best to cater for different preferences*”, be realized?
First, I shall recall some statements about different kinds of opposition, which might be of help to *cater* a broad range *of differences* in the semantic field.
Second, the play with different kinds of oppositions will be connected with the orthogonal differentiations of the Diamond Strategies.

4.3. Modi of oppositions

"It can thus be seen that in studying the particularity of any kind of contradiction--the contradiction in each form of motion of matter, the contradiction in each of its processes of development, the two aspects of the contradiction in each process, the contradiction at each stage of a process, and the two aspects of the contradiction at each stage--in studying the particularity of all these contradictions, we must not be subjective and arbitrary but must analyse it concretely. Without concrete analysis there can be no knowledge of the particularity of any contradiction.”

"This holds true not only for nature but also for social and ideological phenomena. Every form of society, every form of ideology, has its own particular contradiction and particular essence.” Mao Tse-Tung

Methods to select sameness of interests are well known, albeit restricted to the lexicology, terminology, graphic styles of Web presentation, fashion trends in typology, and similar. But identical wording in a lexical catalogue doesn’t necessarily have the same meaning; neither in pictures, graphics or sounds. Hence, how can we give more reliable information about one's interests? Instead of filling the catalog of preferences with further entries, a more qualitative explication could be desired, which might be realized with the help of *contrasting* methods.

It isn't easy to define what it means that someone's preferences might be *"exactly opposite"* of someone else, especially if different cultural contexts, based on local, educational, ideological, etc. differences, in multi-cultural and pluri-language situations, are involved. Hence, a little catalogue of differentiation and separation is considered in the following steps. This catalogue, with its definitions, might help, as a first step towards a more diamondized social networking, to interpret better the entries of self-promotion within the existing lists and clouds, i.e. taxonomy and folkonomy.

4.3.1. Negation

The opposite of an interest, defined as a negation, is well realized in language by the linguistic and logical operation of negation. Negation is producing a separation between an interest and its environment. But this separation happens only in a non-specified manner. If I say, *"I don't like X"*, the *non-X* is still undetermined. It can represent anything except of X. With this method of separation, again, a large list of distinctions have to be entered in the box of what I don't like. The presupposition is, that there is no additional information about the context of the negation. In a concrete case, the context might be restricted, say to music, but music, again, is an open field in itself.
But even in this simple case, negation is, in real-world applications, not universally defined. The operation of negation is language depended; and logician are treating negation differently, in Western and Chinese cultures.
On the base of logical negation, simple contra-dictions are arising, which quickly are paralyzing social interaction and reflection in networking.

4.3.2. Rejection

Instead of only denying by negating something, e.g., *I don't like X*, rejection is a stronger form of separation. Rejection is not accepting full alternatives of pairs of preferences. The rejection takes the form: *"I like neither X nor Y nor...nor Z."*
Rejection has, at least in a polycontextural understanding, in contrast to negation, also an *acceptive* function; it rejects a full alternative in favour of the acceptance of a different contextural possibility. Thus, *"I reject X, Y, Z of contexture C but accept in the same turn contexture D."*
In other words, if the truth-conditions of a sentence are rejected, i.e. the sentence is declared as neither true nor false, the *significance* of the truth-conditions is rejected. The sentence might have a logical meaning under a different significance. Hence, it might be of no significance if someone likes something or the opposite of it, because another context might be preferred as being significant.

4.3.3. Dualization

A good method to develop a semantic map of interests is given by dualization. A dualization of a content is producing a kind of a mirror of the content.

During the cold war, only blindness into the paradigmatic duality of both sides, could support propaganda and hate. If one said, from a philosophical point of view, "*first matter, then spirit",* it was the exact dual opposite to the other paradigm *"first spirit and then matter"*. Or more actually, "*first comes the ego, then community",* dually opposed to, "*first comes community, then individuality."*
Such an insight into mirror-worlds, where both sides are of equal value, can help

orientation in complex situations.
It is supposed that social networking is helping to surpass such restrictions of the paradigm of *first* and *second* in keeping the duality in the right balance.

4.3.4. Polarity

Often, between opposites their is a strong tension of polarity. Instead of denying or fearing such tensions, it is helpful to use it to organize the semantic field of polarities. It might be interesting to develop some kind of a network of polar opposites instead of a polarized hierarchy of tensions.

4.3.5. Antagonism

Struggles between opposites can appear as a kind of a dynamic development of polarities over a common history.

4.3.6. Complementarity

Complementarity is not simply a way of being attracted by the opposite but more an organizational tool, which reflects the fact of the social I-Thou-difference of observation, participation and interaction. That is, interaction in social networking is guided by the notion of complementarity of autonomous participants. Without such a guidance, it is easy to reduce interaction to identification as it happens with the common search for sameness of interests.

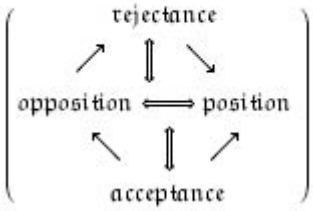
4.4. Diamondization of Opposites

"Qualitatively different contradictions can only be resolved by qualitatively different methods. ... Some contradictions are characterized by open antagonism, others are not. In accordance with the concrete development of things, some contradictions which were originally non-antagonistic develop into antagonistic ones, while others which were originally antagonistic develop into non-antagonistic ones."
(Mao Tse-Tung[12])

Applying the differences in the notion of opposition as explored above, further concretizations of orientations and interactions are naturally accessible.
A semantic network, which is explaining our interests, has not to be restricted neither to a list of singular terms nor to a list of oppositions.
First, chains of oppositions of different kind can be constructed.
Second, a new kind of differentiation is introduced: the neither-nor-rejection and the both-at-once-acceptance.

As a result, the *diamond form* of semantic explorations is introduced.
Hence, a semantic item, like an interest, is not only stated positively as a position or in opposition to the positioned item but in rejection and acception of the whole opposition, too. That is, a rejection is opening up a semantic place, which is neither the position nor the opposition of the terms. An acception is accepting both at once, the position and the opposition, hence offering such a simultaneity of oppositional terms, a semantic place. Like between position and opposition, between acception and rejection a relationship of difference holds. A diamond form entails 6 relations between its terms, i.e. 2 different difference-relations, and additionally, 4 inter-relations, between position and (acception and rejection) and between opposition and (acception and rejection).

$$\text{Diamond}(\text{pos}, \text{opp}, \text{rej}, \text{acc}) =$$



Hence, the unit of a diamond -oriented semantic representation, which is neither ego- nor object-oriented, is not a single identical, mono- or polysemic item, but a 4-fold structuration of the semantic fields.[13]

5. Web2.0 as "global" :: World-models

5.1. Social networking in a polycontextural world

Global social networking is hegemonistic if it is presuming a single world-model (world-view, Weltanschauung), e.g., the Western type of a general understanding of the world.

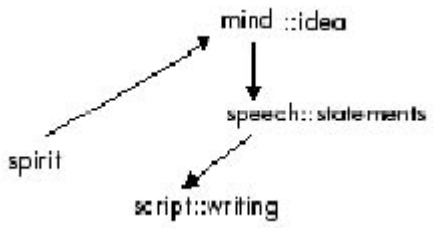
Global networking in a multi-centered world needs devices to interact between different world-models, cultures and languages. The framework of 4 world-models had been proposed at different places in much detail and different applications.
World-models can be exemplified by an analysis of the understanding of the relation between spoken and written language, i.e. the relation between speech and scripture can serve as a guideline to understand fundamental differences between cultures.

In the case of social networking the differences between the Western and the Chinese world-models shall be sketched. As proposed before, there is a fundamental asymmetry between the Western and the Chinese understanding of the relationship of the spoken and the written language systems.

The Western understanding has ideally a *one-to-one* relation between speech and scripture, combined with a dominance of the spoken over the written language. The Chinese model has a *many-to-one* relationship between spoken and written language with a fundamental priority of the writing system over the plurality of the spoken languages.
All that is very schematic and its only intention is to give a general guideline and not a profound detailed analysis.

5.2. Western world-model

The Aristotelian concept is hierarchic:
things -> soul -> spoken word -> written word.
Words spoken are symbols of affections or impressions of the soul; written words are symbols of words spoken. And just as letters are not the same for all men, sounds are not the same either, although the affections directly expressed by these indications are the same for everyone, as are the things of which these impressions are images. Aristotle



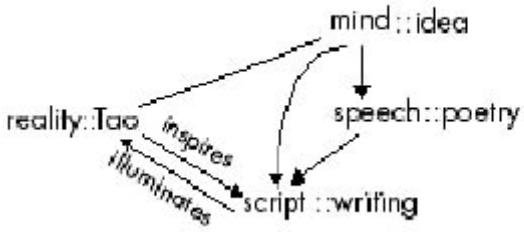
Hegel writes in his Encyclopaedia of the Philosophical Sciences, Part III: The Philosophy of Spirit (1830):
Alphabetic writing is on all accounts the more intelligent: in it the word ą the mode, peculiar to the intellect, of uttering its ideas most worthily is brought to consciousness and made an object of reflection.[14]

This one-to-one relation corresponds World-Model I. A more liberal version, involving polysemy as a basic term, is involving the many-to-one world model II into the game.

5.3. Chinese world-model

The Chinese World model can well be exemplified with the language model, i.e. the asymmetric understanding of speech and writing as it is designed by the classic poem[15]of Liu Hsieh. Such language models are mirroring the interaction between rationality and reality, which are the main constituents of world-models.

Micro-structure of the asymmetry
A more detailed reading of Liu Hsieh shows that the conception he describes is different in, at least, four ways:
1. it is *circular* : "The Tao inspires writing and writing illuminates the Tao.",
2. it is *co-creative*: "writing illuminates the Tao" and
3. it is *parallel*: "What in mind is idea when expressed in speech is poetry./writing to record reality"
4. it is *evocative*: "Isn't this what we are doing when dashing off writing to record reality?"



"These four properties are corresponding to the general ontology or world-view of Chinese thinking:
1. dynamism: things in the world are changing (circular, chiastic, co-creative)
2. grid and networking: things are complex and interrelated (parallelism, concurrency).
3. holism: situational, all parts have to be considered which are constituting a pattern.
4. interactional/reflectional: the text involves a reader who is addressed in a persuasive, evocative mode.
But it is also self-referential: "what we are doing?" [...]

As a result we can resume that the Chinese model of language is containing the classic Western model as a part of its complexity, and it seems that the Chinese model is more close to (post)modern scientific models of language than to its Western philosophical models."

It is surely not the job of a social networking platform to reflect all those grammatological differences between Western and Chinese culture. Because

Chinese language is offering more possibilities of differentiation based on its writing system, more concrete formalizations of social interactions should be realizable, hence augmenting the richness of differentiation of a social platform. But to deny such chances, would result, not only in unnessecary misunderstandings and mismatches by crafting people together, but also it would produce unneccessary restrictions in the development of Web2.0.

5.4. On Contradictions

The examples for contradiction are: *polarity*, *opposite*, *antagonism*, *struggle*, etc. and *logical* contradiction was only a part of it.

"Contradiction and struggle are universal and absolute, but the methods of resolving contradictions, that is, the forms of struggle, differ according to the differences in the nature of the contradictions. Some contradictions are characterized by open antagonism and others are not. In accordance with the concrete development of things, some contradictions, which were originally non-antagonistic, develop into antagonistic ones, while others which were originally antagonistic develop into non-antagonistic ones." (Mao[16]) "On Contradiction" (August 1937), Selected Works, Vol. I, p 344.

Mao's explanation is not easy to accept for non-dialecticians. First for Western philosophy and science there are no contradiction in the universe at all. Second, Mao's definition is in itself contradictory. If contradictions are "universal and absolute", how do we have to understand the "but"? And the "absolute and universal" is changing all the time? Contradiction as a self-referential term, but not in Aristotelian logic. Neither in paraconsistent logics.

Then I learnt that the Chinese ideogram for contradiction, 矛盾, has absolutely nothing to do with the latin *dictio* and contra-dictio (speech and contra-speech). But about *spear* (矛)+*shield* (盾). Later I was told that there are not only two fighters with their spear+shield in a fighting position, but that the ideogram goes back to the hieroglyphs for *sun* and *moon*.

Not only that we are far away from any phono-logical terms of contradicting and contradiction with its logos-based duality of true and false, the structure of a fight between two fighters is not dual but 4-fold: 2 positions with spear+shield, i.e. in fact, spear vs. shield + shield vs spear.

Social networking terminology is mainly Anglo-American, like the terms "*contradiction*" and "*opposite*" as used in *"catering for opposite interests".* What we can learn is that *opposite* is not *opposite*; it depends strictly on the world-model the terms belong.
Thus, a user interface for social networking shall take into account the complexity of terms like opposite and contadiction.

5.5. Web2.0 between autonomy and suppression

Web2.0 activities, especially blogging, are set into conflict between two societal oppositions, the *private/public* and the *public/state*. Hence, the notion "*public*" is entangled into two different opposing domains: the *private* and the *state; a*n opposition, *private/state*, that is artificial and contra-productive, supporting surveillance and suppression, only.

Up to now, the governments, everywhere, are not prepared to accept the functional distinction between the *public* as opposite to the private and the *public* as opposed to the state (government). Both forms of the public are put together and identified. Hence the state as a governmental system thinks to be entitled to control the *public space* in its double formation: the private/public and the state/public. Such a confusion is turning the *social* networking activity of Web2.0 movement into its opposite: into a public control and surveillance movement. With all its victims.

From a paradigmatical point of view, the main victim will be, in the long term, the controlling state itself. Because the state will become the ultimate mega-blogger and principally the main user of Web2.0 putting its servants, which are societal members of both, the public and the private, too, self-referentially into the struggles of established conflicts of the private/public/state constitution (and confusion) of society.

To perfect the function of the public sphere as institutionalized mechanism of observations of second order is a possible escape of this predicament, because it represent not only the different views in the environment, but can also function both as an operating dynamic and as an integrative mechanism of multiplex unity. But an actual autonomy is only realized, it is argued, when we not only enhance the competence of society for self-organization and discourse formation from the polycontextural viewpoint, but also transcend the Chinese tradition that viewed being together as publicity, actively develop the public sphere in the private realms, and build the unity on the basis of difference instead of identity.

"By this way this article explains how the public/private semantics reflected or leaded the changes of societal structures in the course of transformation of societal formations from polis via empire and feudalism to functional differentiated society. With this analysis of the western experiences, this article finds that the following factors are fundamental to the autonomy of society: to distinguish the different orientations of politics, administration and the public in the political; to recognize the publicity in the private; to activate the reforming dynamics and to strengthen the self-organizing ability of society by way of the public sphere as internal environment of the function systems. "[17]湯志傑(Chih-Chieh Tang)[18]

Building Autonomy through the Public Sphere,
Part I: An Examination of the Public Private Semantics and Their Related Societal Structures in the West
Part II: A Reflection about the Chinese Tradition of Political Primacy.

With the emergence of Web3.0 and Web4.0 paradigms, and its emancipation from the information paradigm and ideology of the *Information Age*, the whole surveillance system of the *Network Age* will *collapse in self-referential suffocatio*n, like the snail eating his own tail.

6. Web2.0 as "mobile":: Metamorphosis

6.1. Mobility and locality

If we restrict the contemplation on world-models to the world of *knowledge* for social networking it would be
1) *naive* to think that knowledge is independent from a world-view,
2) it would be a radical *restriction* of the aim of global *mobility* to reduced internal movements inside a single and local paradigm of established knowledge, say the

Anglo-American. Global mobility of information isn't global but restricted to mobility inside the framework of physical and informatical movements. Information is not the same as knowledge; knowledge is involved in the process of interpretation, hence including semantics, contexts and view-points of interaction. XML-based networking, with its monolitic and hierarchic structure, is conceptionally not prepared to design and manage structures and dynamics of mobility in a complex knowledge grid.

6.1.1. Agha's universal naming

Agha's new model is introducing a highly complex strict hierarchy of URLs with the assistance of meta-actors helping the brave actors, based on supressed basic-actors, of the Actor system to behave communicatively in a mobile environment.

"A naming service is in charge of providing object name uniqueness, allocation, resolution, and location transparency. Uniqueness is a critical condition for names so that objects can be uniquely found given their name. This is often accomplished using a name context. Object names should be object location-independent, so that objects can move preserving their name. A global naming context supports a universal naming space, in which context-free names are still unique. The implementation of a naming service can be centralized or distributed; distributed implementations are more fault-tolerant but create additional overhead." (Agha, Varela)
Gul A. Agha, Carlos A. Varela, Worldwide Computing Middleware
http://www-osl.cs.uiuc.edu/

The architecture of global naming is given in extenso by Agha[19]

"*Worldwide computing systems require a scalable and global naming mechanism. Moreover, the naming mechanism must facilitate object mobility; this implies that the object name should completely abstract over the location of an object, so the migration does not break existing references. Contrast this to the Web infrastructure, which users location-dependent references (URLs) therby inhibiting transparent document relocation."* (Varela)

This naming abstraction is in direct opposite to the kenomic abstraction of the identity/locality relation.
To *"completely abstract over the location of an object"* is eliminating the interrelationship between identity and locality of an object, which is basic to kenomic mobility
.
Abstraction as call-by-name, is naming. Naming is identifying an object. The process of naming happens in a context which is not part of the abstraction. Naming is a special kind of abstraction as identification, hence called is-abstraction. The is-abstraction is the fundamental abstraction of the lambda calculus.

A general concept of abstraction is thematization. Thematization is evocating an object without identifying it by naming. Hence the object shall be called *phenomenon* (Ernst Tugendhat)[20]. Thematization is enabling complex and mediated actions of naming, depending on different view-points and reflecting contexts of the phenomenon be named. Such a kind of abstraction is called as-abstraction.

6.1.2. Milner' s bigraph model

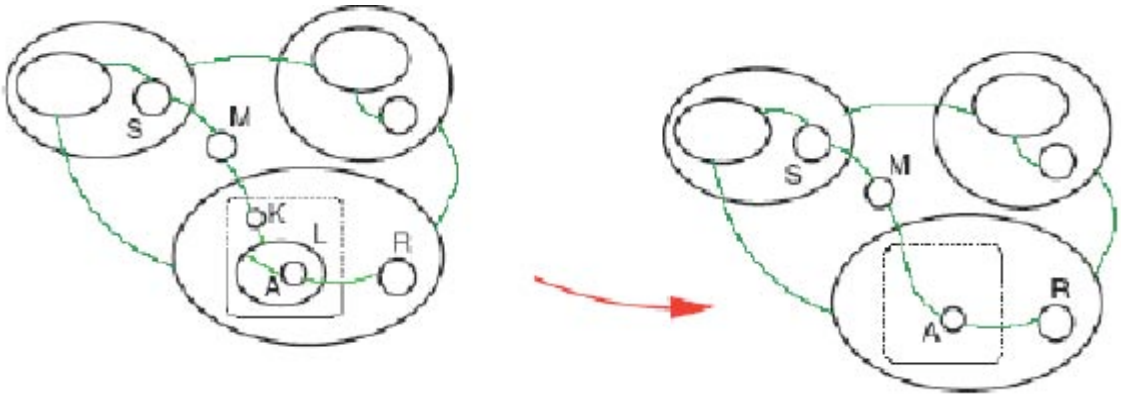
The topics of mobility and locality in a mono-contextural world-model are scientifically well analyzed, modeled and formalized by Robin Milner's *theory of bigraphs*. The concept of mobility in the bigraph model is still restricted to physical locality and physical movements of informatic objects, devices and participants.

Locality and connectivity in a communicational space are designed by Milner's bigraph model.

"Bigraphical reactive systems are a model of information flow in which both *locality* and *connectivity* are prominent. In the graphical presentation these are seen directly; in the mathematical presentation they are the subject of a theory that uses a modest amount of algebra and category theory. A bigraph may reconfigure both its locality and its connectivity. The example pictured above shows how reconfiguration is defined by reaction rules; in that case, the rule may be pictured thus:

Key metaphorics in the bigraph agent model is the key with its locking and unlocking functionality.

"The [next] picture illustrates how physical and virtual space are mixed. It represents how a message **M** might move one step closer to its destination. The three largest nodes may represent countries, or buildings, or software agents. In each case the sender **S** of the message is in one, and the receiver **R** in another. The message is en route; the link from M back to **S** indicates that the messages carries the sender's address. **M** handles a key **K** that unlocks a lock **L**, reaching an agent **A** that will forward the message to **R**; this unlocking is represented by a reaction rule that will reconfigure the pattern in the dashed box as shown, whenever and wherever this patterns arises."



Milner, Robin (2005): BIGRAPHS: A TUTORIAL, April 2005, Beijing
http://www.lix.polytechnique.fr/Labo/Robin.Milner/bigraphs-tutorial.pdf, (Robin Milner)[21]

The bigraph model of interaction seems to belong to a world model with the characteristics of: *'Everything in this world is changing but the world in which everything is changing doesn't change.'* Ubiquitous and global computing is presupposing an epistemologically uniform, homogeneous world of physical and informatical events. (Kaehr)

6.1.3. A Transitional Model

There is a transitional approach to mobility too. It takes a higly speculative stance to promote a transition from the *informatical* to the *knowledge* paradigm of mobile computing. Both, the Actor Model and the Bigraph Model, are founded, more or less, in category theory and its undelying semiotics. The transitional model tries to

surpass the conceptual and formal limits imposed by category theory and semiotics with the help of the emerging diamond model.

From a model of interactions to a design of interactionality, the transitions to be risked might be:

From the global, ubiquitous and universal Web of computation to the kenomic grid *of pluriversal contexturality containing the chiasm of global/local scenarios.*

From the locality in the Actor model of informatical events to the positionality of contextures *in the kenomic grid, positioning informatic localities.*

From the mobility in the Actor model of informatical flows between ambients (context, locality) of the same contextural (ontological, logical, semiotic) structure to a metamorphosis *between contextures, augmenting complexity/complication of contextural scenarios implementing clusters of informatical ambients and mobility.*

From the operations between actional ambients to the operationality *in polycontextural situations realized by the super-operators (identity, replication, permutation, reduction, bifurcation) placing ambient operations into the grid.*

From the connectivity of actions at a locality of message-passing, using a key to unlock a lock of an agent, to different kinds mediation *between contextures containing informatical connectivity.*

These transitions seems to record a catalogue of minimal conditions *to be fulfilled to realize interactionality/reflectionality and interventionality in such complex constellations as the emerging knowledge grid.* (Kaehr)

6.2. Mobility and translationability

A lot of work has been done in the direction of an analysis of mobility and translationality especially by the studies of global and international law.
Social networking, if it leaves the playground of innocent hedonism, is quickly involved in legally relevant constellations. Hence, we can learn, first, some insights and experiences from the problems of legal systems in a global and pluri-centered world.

"Nevertheless, the analysis of this discourse implies an additional complexity once it is operated in a system which is not only multi-juridical and multicultural, but also plurilingual. The choice of a common language accomplishes the function of facilitating the dialogue among the state agents. It is through this dialogue that different kinds of harms - economic, social, environmental or other - caused by the mutual linguistic incomprehension in international relations can be avoided.
However, its limitation is the same as that of any other natural language: it presupposes a principle of "translationability", i.e. it implies that their discourses can be translated into other languages, although each language might indicate different ways to perceive, organize and interpret the world." (Carvalho)

Challenges of translations, translatability of codes, occurs in multi-cultural societies even if they are not, in a Western sense, plurilingual. Pluri-linguality in Western cultures are strictly connected with pluri-scripturality, there is a one-to-one mapping between spoken and written language. Hence, each spoken language has its own written language. The differences between such languages is a differentiation of alphabetism. In contrast, the pluri-linguality of Chinese culture is based on a common scripture, hence between pluri-linguality and uni-scripturality there is an asymmetry, unknown in Western cultures.

"The term "to translate" *is a prefixed compound noun stemming from the Latin expression "*transducere*", with the prefix "*trans *("through") applied to the verb "*ducere*" ("to conduct"). Another parallel can be traced with the Latin verb "*transferre*", stemming from "*ferre*", "to take", "to bring". Both*

*expressions convey a meaning of "*transference*", of "transport", of "taking or bringing through", which allows a definition of translation as the trespassing of a text's "boundaries" through the conduction of its meanings to the "territory" of the expressed forms of another language."* (Carvalho)

But the transport metaphor gets quickly into trouble and looses its guiding significance. Suddendly, *transport* changes into *transformation*.

"According to James Boyd White, in the translation process "there is always gain and always loss, always transformation*; that the 'original meaning' of the text cannot be our meaning, for in restating it in our terms, in our world, no matter how faithfully or literally, we produce something new and different".* (Carvalho [22])

The term "translation", as explained above, is highly under-determined and is not telling anything about the structure of the medium or the media in which or from which something is transferred and how this could happen.

6.2.1. Category theory of translation

Morphisms (Goguen)
Translation as a transport system for identical meaning, communication of information

6.2.2. Polycontexturality theory of translation

Transjunctions and mediations, dissemination = distribution&mediation
Translation as crossing borders, transformation, interaction, interpretation

6.2.3. Diamond theory of translation

Bridging rules
Translation as interaction, interpretation as intervention

7. Web2.0 as "Interactional and reflectional"

Web 2.0 is a "Web of Services" primarily, a dimension of "Web Interaction" defined by interaction with Services. (Spivack[23])

Web2.0 is called social also because its interactions are bi-directional and enabling collaboration by the Internet, which is conceived as a platform of interchange.

Notes&References

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2 **Ten Challenges for the Network Age**
by Kevin Werbach
March 21, 2008 at 8:40 am ·

The Network Age poses ten basic challenges for all of us interested in the future of technology, media, and communications:

1. Scarcity and Abundance
   (Both are sources of value, yet they cannot coexist.)
2. Choice and Coordination
   (Users are in control, but don't they need guides to avoid being overwhelmed?)
3. Aggregation and Fragmentation
   (Network effects mean that the big players get bigger, but at the same time, markets increasingly specialize and personalize.)
4. Stability and Disruption
   (True innovation requires disruption, but disruption can be painful and costly, especially where

investment and trust are significant.)

5. Behavior and Rationality

(People don't always act according to models of rationality, especially when connected to one another, but our economic frameworks assume they do.)

6. Complexity and Simplicity

(Complex adaptive systems produce emergent behavior and growth, but simplicity is a virtue... in both life and information technology.)

7. Openness

(Everyone agrees it's good, even essential in a networked environment, but no one can say what exactly it means, or how much openness is beneficial.)

8. Governance

(How much do networks and their users need to be managed or protected, and where do those controls come from?)

9. Scale

(The local is different from the global, whether the subject is enterprise collaboration or usage patterns or cloud computing infrastructure.)

10. Sustainability

(How to build organizations and systems that endure, especially in a world whose delicate ecology is itself a form of scarcity.)

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12 Mao Tse-Tung, Quotations from Chairman Mao Tse-Tung (Peking, Foreign Languages Press, 1966) pp 50, 55

13 http://www.thinkartlab.com/CCR/2007/03/proto-structure-of-diamond-strategies.html

14 http://www.thinkartlab.com/CCR/2006/08/alphabetism_29.html

15 **Liu Hsieh (465 - 522)**

When the mind is at work,
speech is uttered.
When speech is uttered,
writing is produced.
The Tao inspires writing
and
Writing illuminates the Tao.
What in mind is idea
when expressed in speech is poetry.
Isn't this what we are doing

when dashing off writing to record reality?
Writing originated
when drawing of bird trace
replaced string knitting.

http://www.thinkartlab.com/CCR/2006/10/liu-hsiehs-grammatology.html

16 http://www.rrojasdatabank.org/mao11.htm

17 藉由探討西方的公／私區分，本文旨在建立一個反省華人政治優位性傳統的參考架構。從系統理論運作建構論的觀　、統治穰□□□□□□□□□□□□□□□□□□□□□
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　　、社交公共生活及無私的、工具取向的活動領域。同時，本文把這些語意擺回它們所鑲嵌的歷史、社會脈絡，探究它們與社會結構有何相互影響的關係。藉此，本文說明了，隨著社會形構從城邦、帝國、封建到功能分化的轉變，公／私語意曾如何反映或引領了社會結構的改變。透過對西方經驗的分析，本文發現，在政治中再區分出政治、行政與公眾等不同取向，承認「私」中的公共性，以及以作為功能系統內環境的公共領域來活化改革的動能、強化社會自我組織的能力，是社會得以具有自主性的重要根源。

　　本文旨在探討中國的公／私區分圖式，藉以反省如何走出華人政治中心的一元觀傳統。本文探究了如下的問題：為何官／民會被視同於公／私，而家、國、天下的一貫秩序中則難以形成公／私的領域區分；對私的貶抑如何遲滯了社會的發展，陽奉陰違的二元結構又何以會盛行；為何聖王傳統下批判性的公共領域，以及由士紳地方公共活動構成的表徵性公共領域不會促成結構的變遷。在考察公／私語意與封建城邦、門第、士紳社會的結構有何對應及相互影響關係的同時，本文指出政治優位性的傳統與一

　　述的發展互為因果。本文進而說明，此一傳統如何在今日功能分化的情境中造成對政治不當的高估與低估，以致無法切事地處理公共事務的問題。本文主張，完善作為制度化二階觀察機制的公共領域是走出此一困境的可能出路，因為它不只再現出環境中各種不同的看法，還能作為運作的動力及多元統一的整合機制。但本文指出，唯有當我們不但學會從多元脈絡的觀點來增進社會自我組識與論述的能力，同時更走出了華人以群為公的傳統，積極發展私領域中的公共領域，在差異而不是同一的基礎一

　　來建立統一自主性才能真地實現。

　　湯志傑(Chih-Chieh Tang)

18 http://www.ceps.com.tw/ec/ecjnlarticleView.aspx?jnlcattype=1&jnlptype=2&jnltype=9&jnliid=3166&issueiid=24798&atliid=316237

19 **1.2.5 Universal Naming**

Since universal actors are mobile--their location can change arbitrarily--it is critical to provide a universal naming system that guarantees that references remain consistent upon migration.

Universal Actor Names (UAN) are identifiers that represent an actor during its life-time in a location-independent manner. An actor's UAN is mapped by a naming service into a Universal Actor Locator (UAL), which provides access to an actor in a specific location. When an actor migrates, its UAN remains the same, and the mapping to a new locator is updated in the naming system. Since universal actors refer to their peers by their name, references remain consistent upon migration.

1.2.5.1 Universal Actor Names

A Universal Actor Names (UAN) refers to an actor during its life-time in a location-independent manner. The main requirements on universal actor names are location-independence, worldwide uniqueness, human readability, and scalability. We use the Internet's Domain Name System (DNS) [Mockapetris, 1987] to hierarchically guarantee name uniqueness over the Internet in a scalable manner. More specifically, we use Uniform Resource Identifiers (URI) [Berners-Lee et al., 1998] to represent Universal Actor Names. This approach does not require actor names to have a specific naming context, since we build on unique Internet domain names.

The universal actor name for a sample address book actor is:

uan://wwc.yp.com/~smith/addressbook/

The protocol component in the name is uan. The DNS server name represents an actor's home. An optional port number represents the listening port of the naming service--by default 3030. The remaining name component, the relative UAN, is managed locally at the home name server to guarantee uniqueness.

1.2.5.2 Universal Actor Locators

An actor's UAN is mapped by a naming service into a Universal Actor Locator (UAL), which provides access to an actor in a specific location. For simplicity and consistency, we also use URIs to represent UALs. Two universal actor locators for the address book actor above are:

rmsp://wwc.yp.com/~smith/addressbook/
and
rmsp://smith.pda.com:4040/addressbook/

The protocol component in the locator is rmsp, which stands for the Remote Message Sending Protocol. The optional port number represents the listening port of the actor's current theater, or single-node run-time system--by default 4040. The remaining locator component, the relative UAL is managed locally at the theater to guarantee uniqueness.

While the address book actor can migrate from the user's laptop to her personal digital assistant (PDA), or cellular phone; the actor's UAN remains the same, and only the actor's locator changes.

The naming service is in charge of keeping track of the actor's current locator.

1.2.5.3 Universal Actor Naming Protocol

When an actor migrates, its UAN remains the same, and the mapping to a new locator is updated in the naming system. The Universal Actor Naming Protocol (UANP) defines the communication between an actor's theater and an actor's home, during its life-time: creation and initial binding, migration, and garbage collection.

UANP is a text-based protocol resembling HTTP with methods to create a UAN to UAL mapping, to retrieve a UAL given the UAN, to update a UAN's UAL, and to delete the mapping from the naming system.

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