Metaphilosophy
MetPhil

Infosophia:

a data adventure in philosophy

Josip Ćirić

infosophia

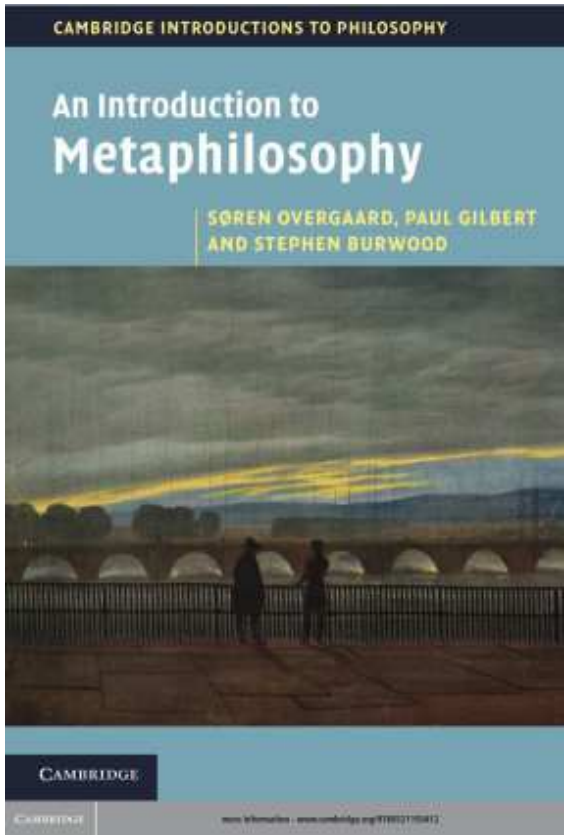
a data adventure in philosophy

partitions

- metaphilosophy with a twist
- complex networks and philosophy
- assumptions and the model
- some results
  - general philosophy
  - a branch of philosophy
  - couple of philosophers
- how deep the rabbit hole reach?
- several miniatures

metaphilosophy with a twist

metaphilosophy



- What is philosophy?
- What is good philosophy?
- What good is philosophy?

- metaphilosophy
  - interdisciplinary approach
  - knowledge domain
  - data science, information science…

dealing with philosophy pt.1

- D. Chalmers – two fundamental laws of philosophy

(1) For each and every philosopher…

(2) …

- a lack of consensus
- divergent production ?

- stereotypes
- esoteric problems (Kuhn), and then some
- fundamental questions and incompatible answers
- a history of profession
- a progress of ideas

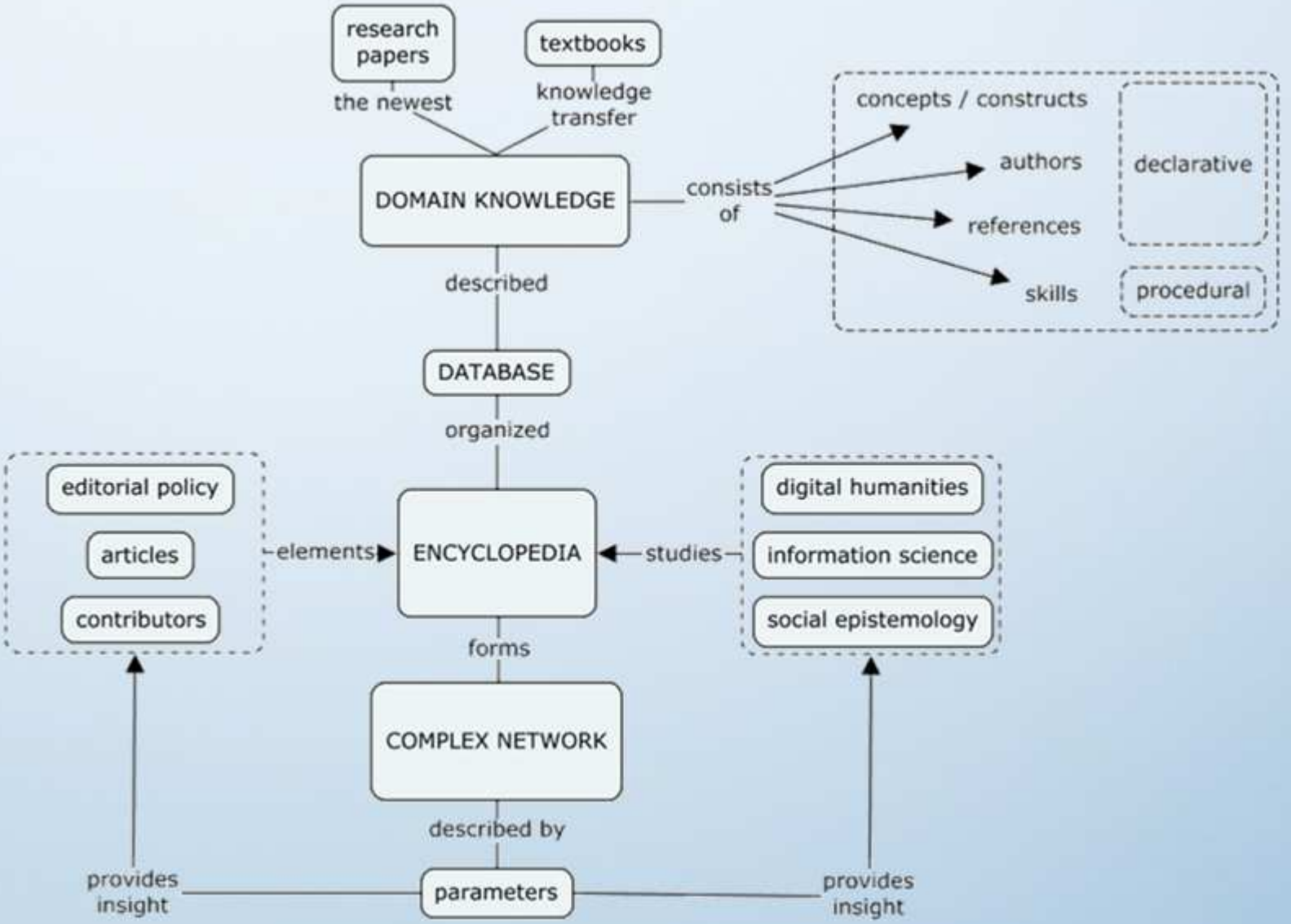
dealing with philosophy pt.2

- methodological imperatives
- well-intended &
- naive subjects

- behavior
- expertise

- bibliometrics
- network science
- information science
- digital humanities

- a model


research papers
textbooks
the newest
knowledge transfer
DOMAIN KNOWLEDGE
consists of
concepts / constructs
authors
references
skills
declarative
procedural
described
DATABASE
organized
editorial policy
articles
contributors
elements
ENCYCLOPEDIA
studies
digital humanities
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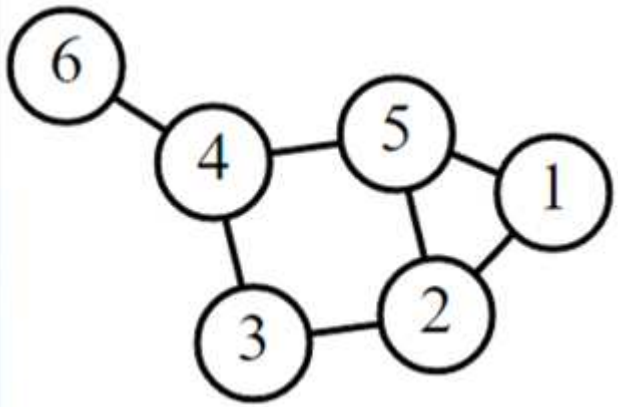
forms
COMPLEX NETWORK
described by
provides insight
parameters
provides insight

complex networks and philosophy

encyclopedia as a graph



encyclopedic articles1-6

JUSTICE

In preferring the equal-healthcare option, we appealed not to the ideal of equality itself but, rather, to the goal of providing all legitimate claimants with a decent minimum level of healthcare. Given that available resources are limited, we insert the goal of providing a decent minimum of healthcare to all legitimate claimants, equality of healthcare for all legitimate claimants is required. In this context, no one can have more than equality if everyone is to have enough. This choice would clearly be favored by people behind a Rawlsian veil of ignorance, assuming that the hypothetical choosers are understood to represent all morally legitimate claimants.

Nor could one reasonably object to the ideal of including distant peoples and future generations within the class of morally legitimate claimants, because each of the five conceptions assumes that each human being has the same basic rights. So if these basic rights that each human being has include a right to welfare and a right to equal opportunity, the requirements to provide each human being with a decent minimum of healthcare would clearly follow.

Nevertheless, there remains the question of how to specify this minimum level of healthcare that all legitimate claimants are to receive. The problem here is how to specify how much of the available resources should go to providing everyone with a decent minimum of healthcare rather than providing for the satisfaction of people's other needs and wants. Yet here, too, the question seems resolvable with the aid of a Rawlsian hypothetical choice procedure. We simply need to introduce behind the veil of ignorance the knowledge of the relevant technology for meeting people's basic needs and the knowledge of available resources to decide how much of the resources should be devoted to providing a decent minimum level of healthcare and how much should be devoted to meeting the other needs and wants that people have.

In this way, we should be able to determine what specific requirements of just healthcare are grounded in a right to welfare and a right to equal opportunity. Moreover, these specific requirements of just healthcare would be further supported if it can be shown that the rights from which these healthcare requirements are derived are themselves the shared practical requirements of libertarians, welfare liberal, socialist, communitarians, and feminist conceptions of justice.

JAMES F. STURBA (1993)
REVISED BY AUTHOR

SEE ALSO: *Aging and the Aged: Societal Aging; Children: Rights of Children; Communitarianism and Bioethics; Economic Concepts in Healthcare; Ethics: Social and Political Theories; Future Generations, Reproductive Technologies and Obligations to; Healthcare Resources, Allocation of; Human Rights; Health Insurance; Health Policy in International Perspective; Health Policy in the United States; Just Wages and Salaries; Managed Care; Medicaid; Medicare; Universalism and Bioethics; Welfare: Introduction*

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JUST WAGES AND SALARIES

* * *

The ethics of just compensation are informed by the continual effort to balance three powerful principles several other considerations contain and limit the reach of these ethical principles.

Overview of Ethical Dimension of Just Compensation

The first ethical principle is that every working person possesses an inherent dignity and deserves respect. All workers, no matter how high or low their skills or compensation, are important and valued members of the institution. In fact, ethically, each person, no matter what job they perform, is entitled to the same amount of respect as any other worker.

The second ethical principle is that each working person has the right to be able to support themselves and their families by the fruits of their work. Few argue with the proposal that people who work full-time should earn enough to support themselves and their families. That means people who work full-time should earn at least a living wage. How much constitutes a living wage is open to discussion, but most people of goodwill agree that part of being a good employer involves paying workers a living wage. While an employer has many obligations and paying fair wages is not their only duty, it is certainly one of the most important.

The third ethical principle is that economic considerations and the health of the employee are also important. Without an economically healthy employer, opportunities for jobs paying living wages are limited. Wages are an important part of the overall budget of all healthcare providers and must be set with the economic health of the institution in mind. If an employer is in a precarious financial situation, then the obligation to pay a living wage must be adjusted accordingly. Ethically, however, the employer is obligated to pay living wages to workers before spending money on other, less important matters. For example, corporations have a duty to produce returns for shareholders. But the corporate duty of employers to shareholders is not as compelling ethically as the duty to pay living wages to employees. Healthcare institutions often present themselves as, and are expected by the public to be, community resources. As community resources, healthcare employers are viewed differently than, for example, the local food and beverage industry or other retail businesses. This creates different and legitimately higher justice expectations for the healthcare employer. Unlike other corporations, healthcare institutions are expected to operate with a commitment to the common good and not just for private gain.

Several countervailing arguments are used to attempt to limit these ethical considerations in determining just compensation. The first and most pervasive argument is that economic market forces alone set ranges of compensation. To many, these market forces are apart from and unaffected by ethical principles. From this perspective, the ethical duty of employers to pay each and every worker at least a living wage is a discussion that philosophers may engage in, but is not realistic enough to engage business decision-makers.

A second argument, which arises out of the first, is that the labor of some people is inherently worth more than the labor of others. In this perspective, considerations of productivity, educational achievement, difficulty of replacement, and competition from other institutions are the real standards for determining compensation. Considerations of human dignity and the right to a living wage are at best peripheral. The determination of what is just compensation is analyzed, evaluated, and decided in the continual contest between these considerations.

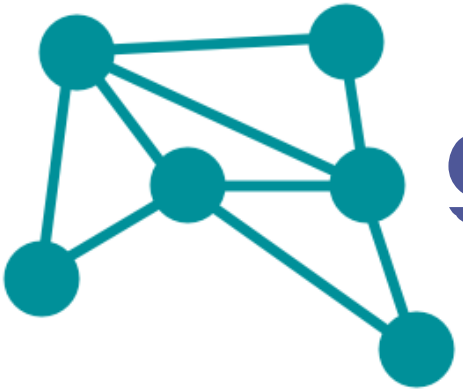
Just Compensation

Justice demands that all compensation decisions start with the recognition that each worker has a fundamental human dignity and worth that is equal to every other worker. People work to support themselves and their family members. Thus, at a minimum, each worker must earn enough to

SEE ALSO: *Aging and the Aged: Societal Aging; Children: Rights of Children; Communitarianism and Bioethics; Economic Concepts in Healthcare; Ethics: Social and Political*

graph, ToC, walk

- encyclopedia = domain knowledge = graph
  - epistemetrics
    - internal structure of knowledge organization
    - small world ; power-law
  - social epistemology
- ToC = spanned tree
- walking the graph = topic exposition



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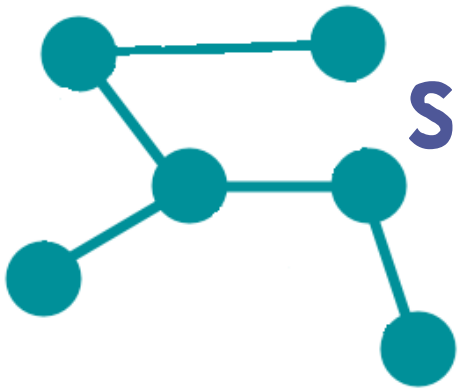

spanned tree

ToC

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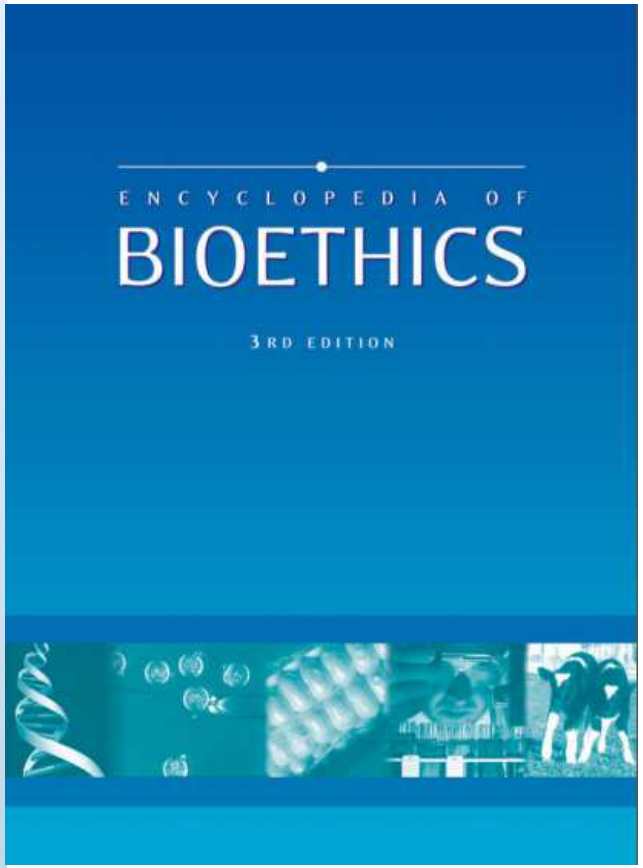

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themes

article title

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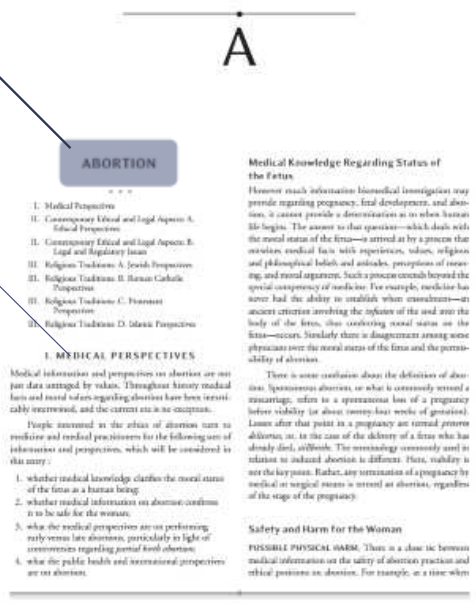

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- epistemology, history of
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- Hen/polla
- logic, history of: ancient logic
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starting points

- encyclopedia as
  - coherent
  - exhaustive
  - expert

knowledge container

- graph theory
- survey vs. (auto)perception

metaphilosophy

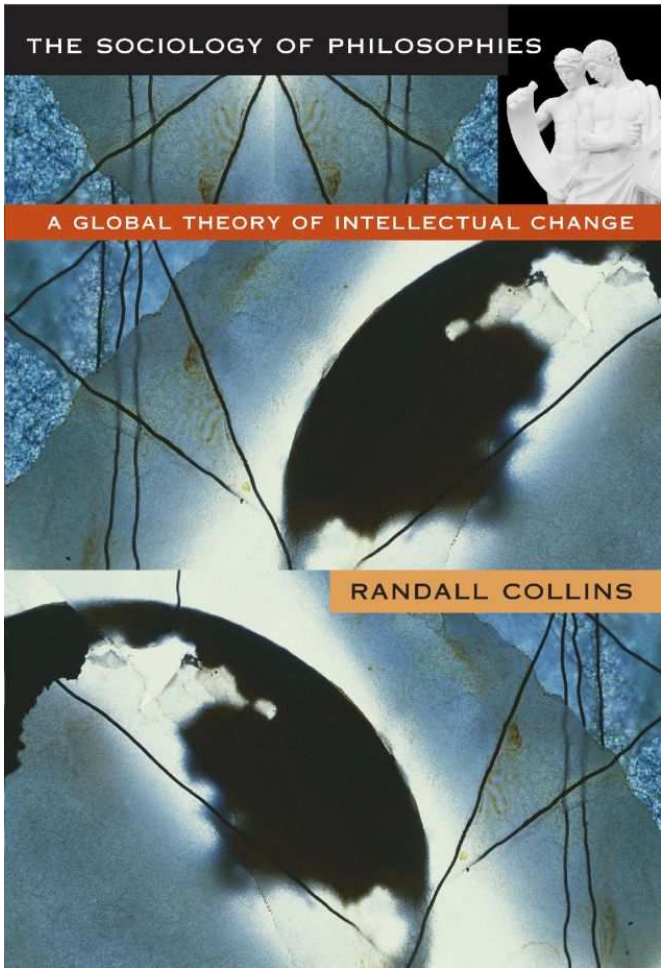
what is Φ

how to do Φ properly

Φ and fulfilled life

similar research

Sociology of Philosophies



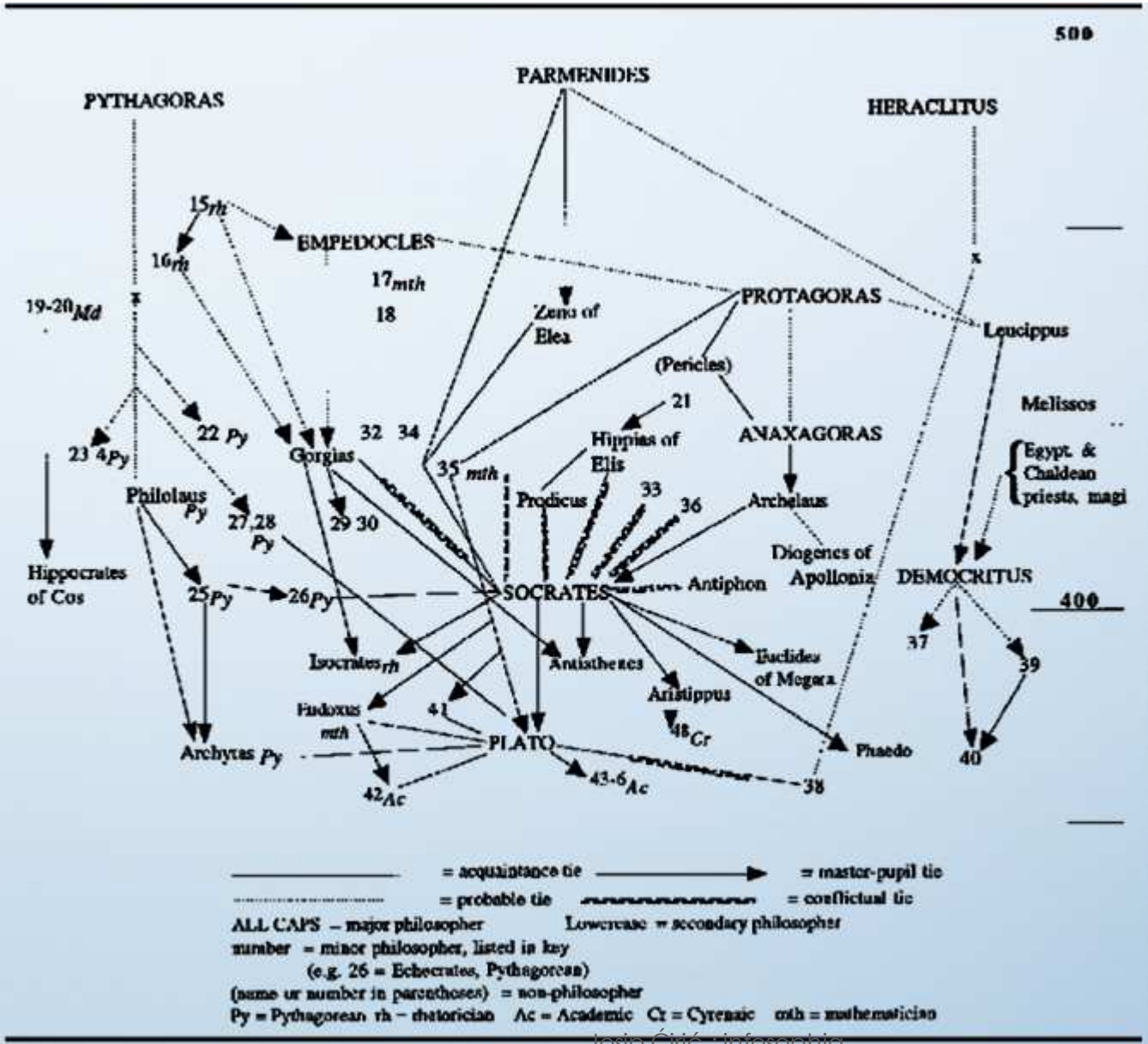
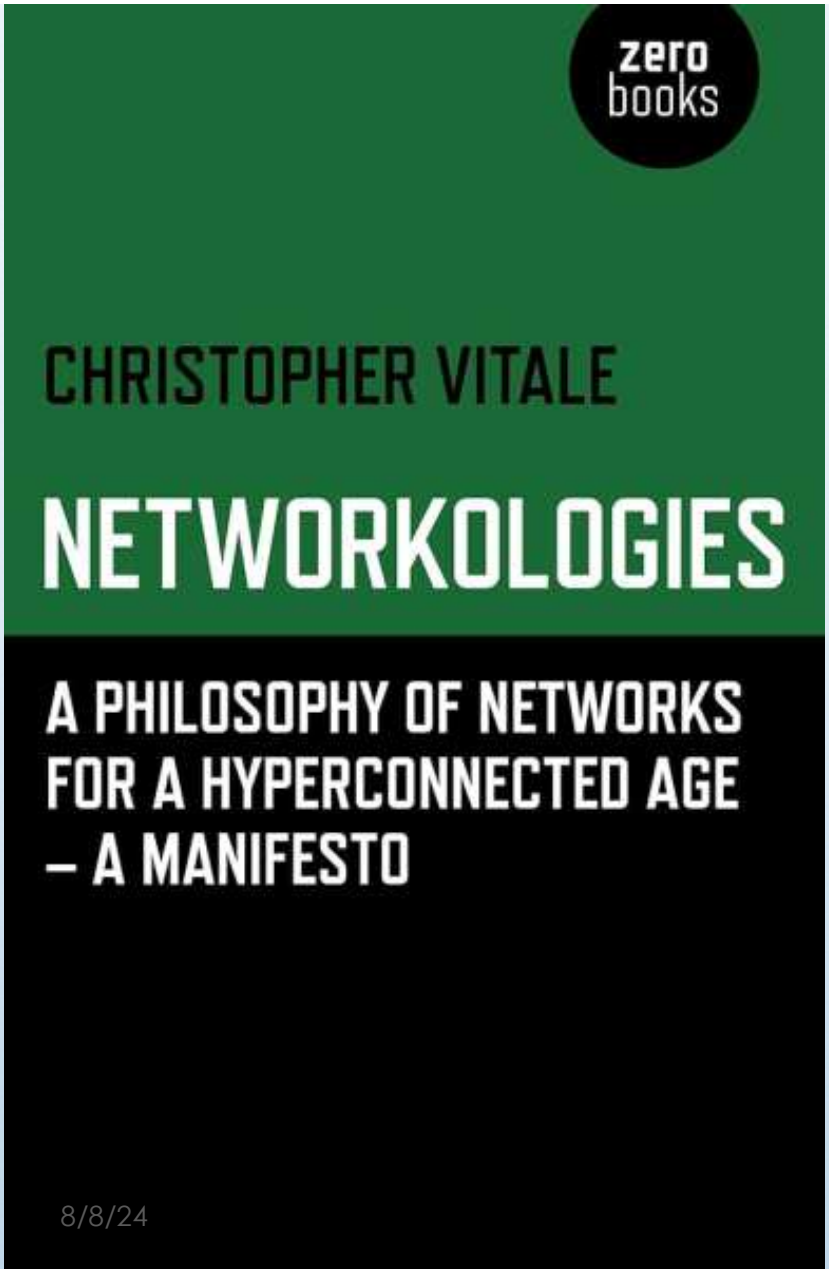


Figure 1: Centralization of the Greek Network in Athens, 465-365 B.C.E.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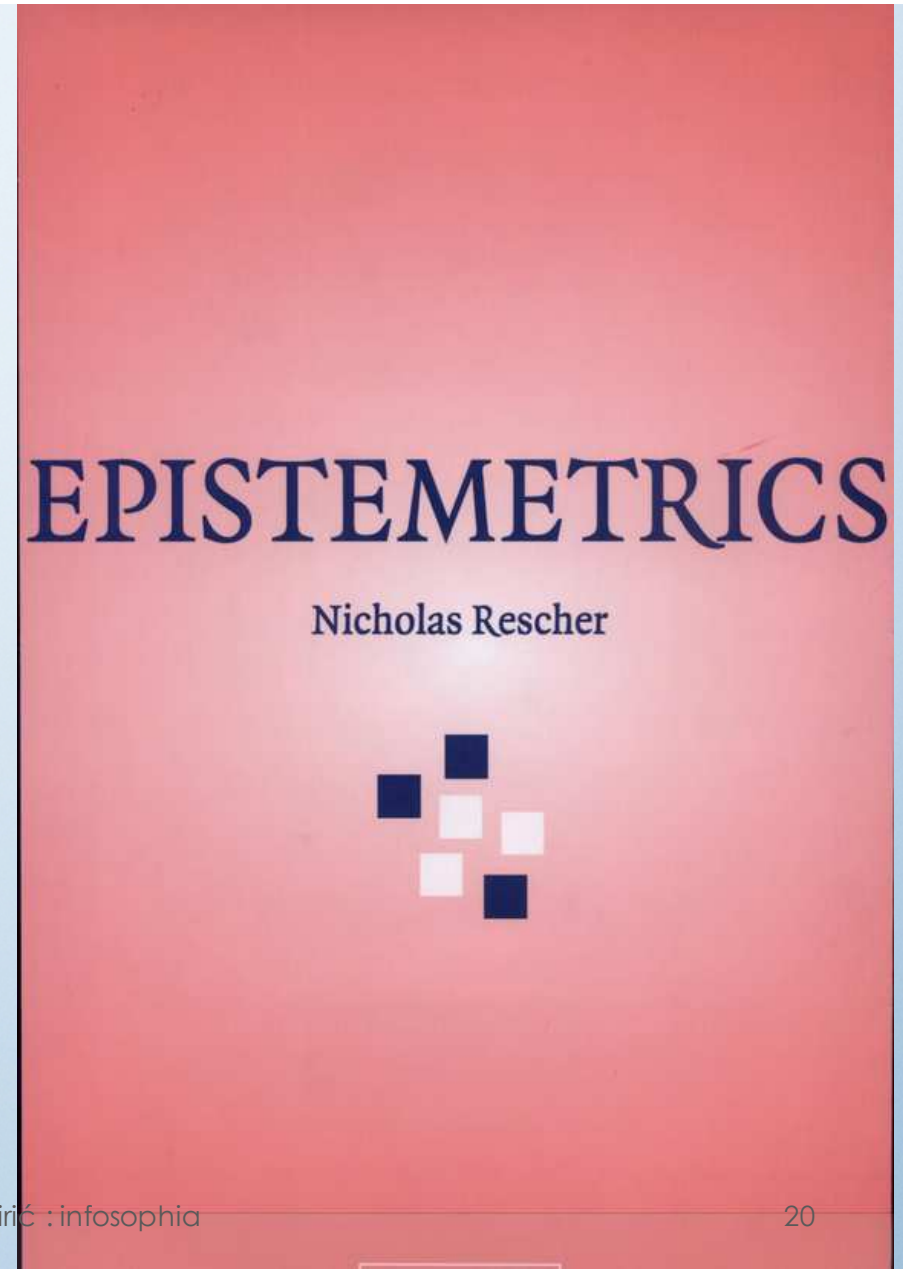
FOR A HYPERCONNECTED AGE
– A MANIFESTO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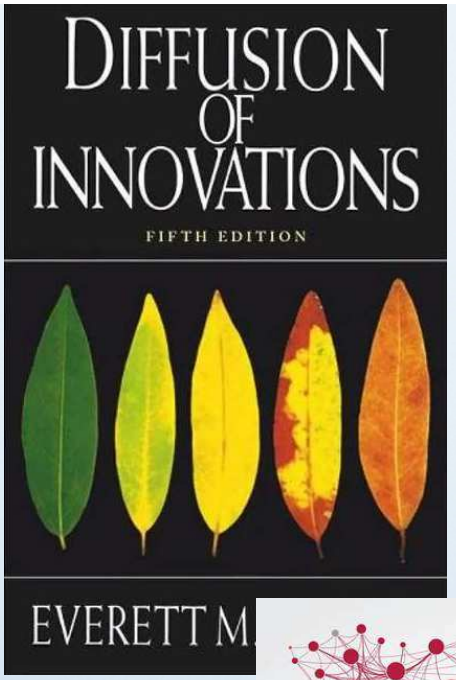
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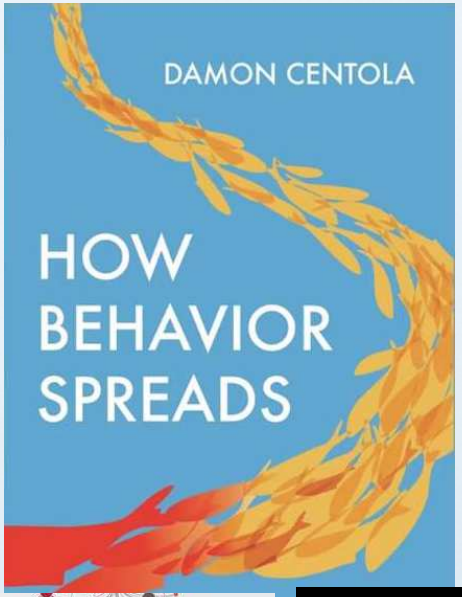
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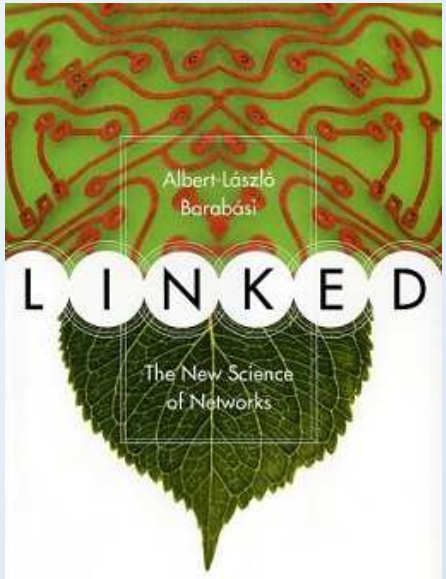
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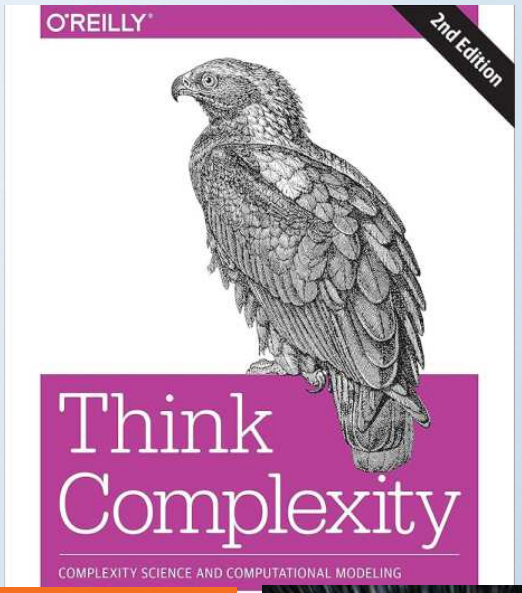
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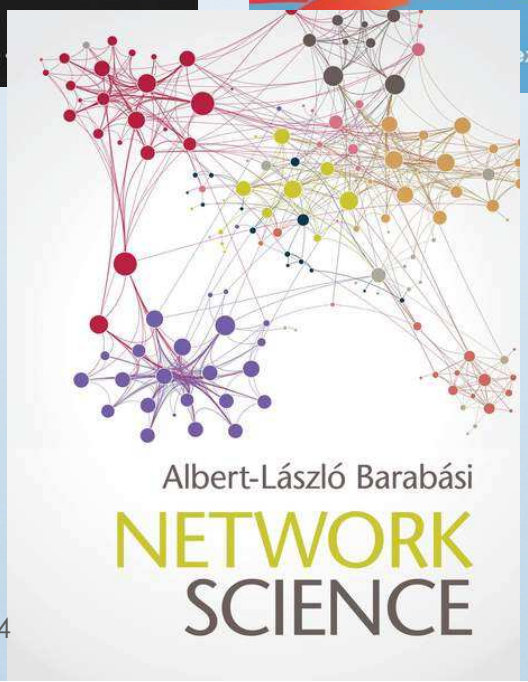
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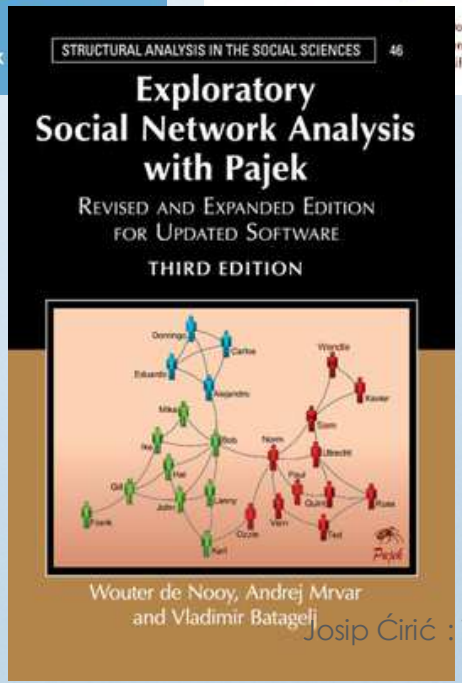
SCIENCE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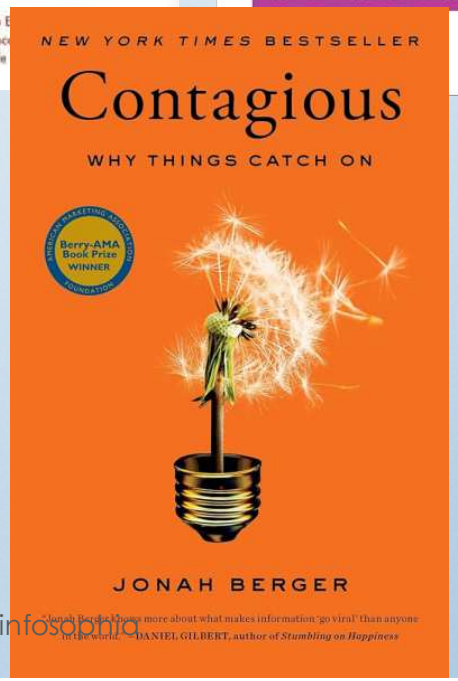
and Vladimir Batagelj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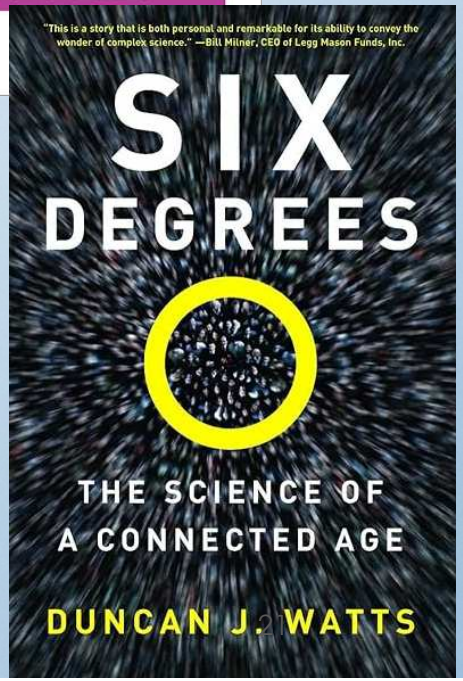
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OPEN SYLLABUS
GALAXY

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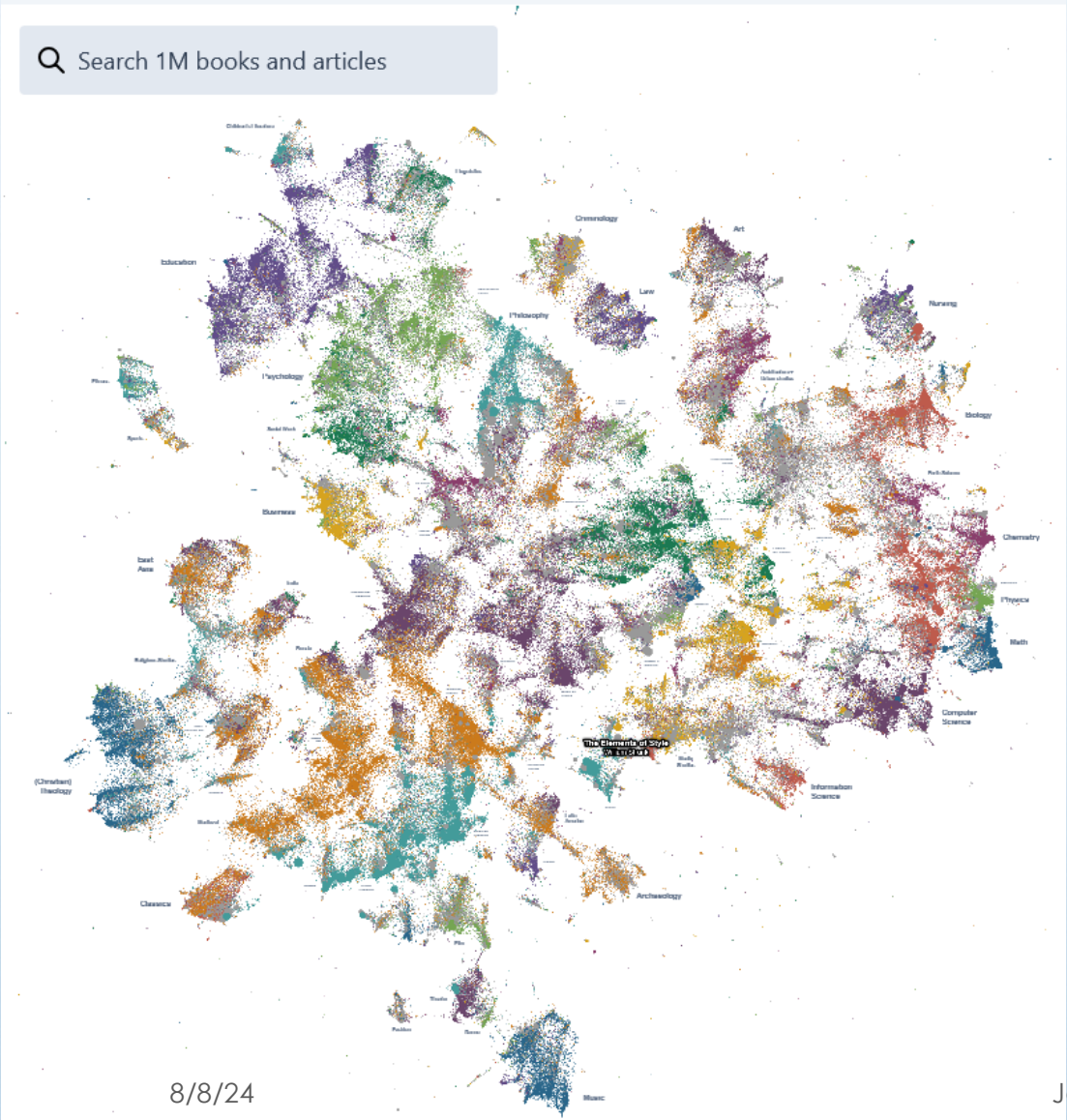


OPEN SYLLABUS
GALAXY

This plot shows the 1,138,841 most frequently assigned texts in the Open Syllabus corpus, a database of 7,292,573 college course syllabi.

The layout approximates the structure of the citation graph formed by connecting syllabi with the books and articles that are assigned in the course (node2vec → UMAP).

Use it just like Google Maps! Click and drag to move the plot, scroll to zoom in and out.

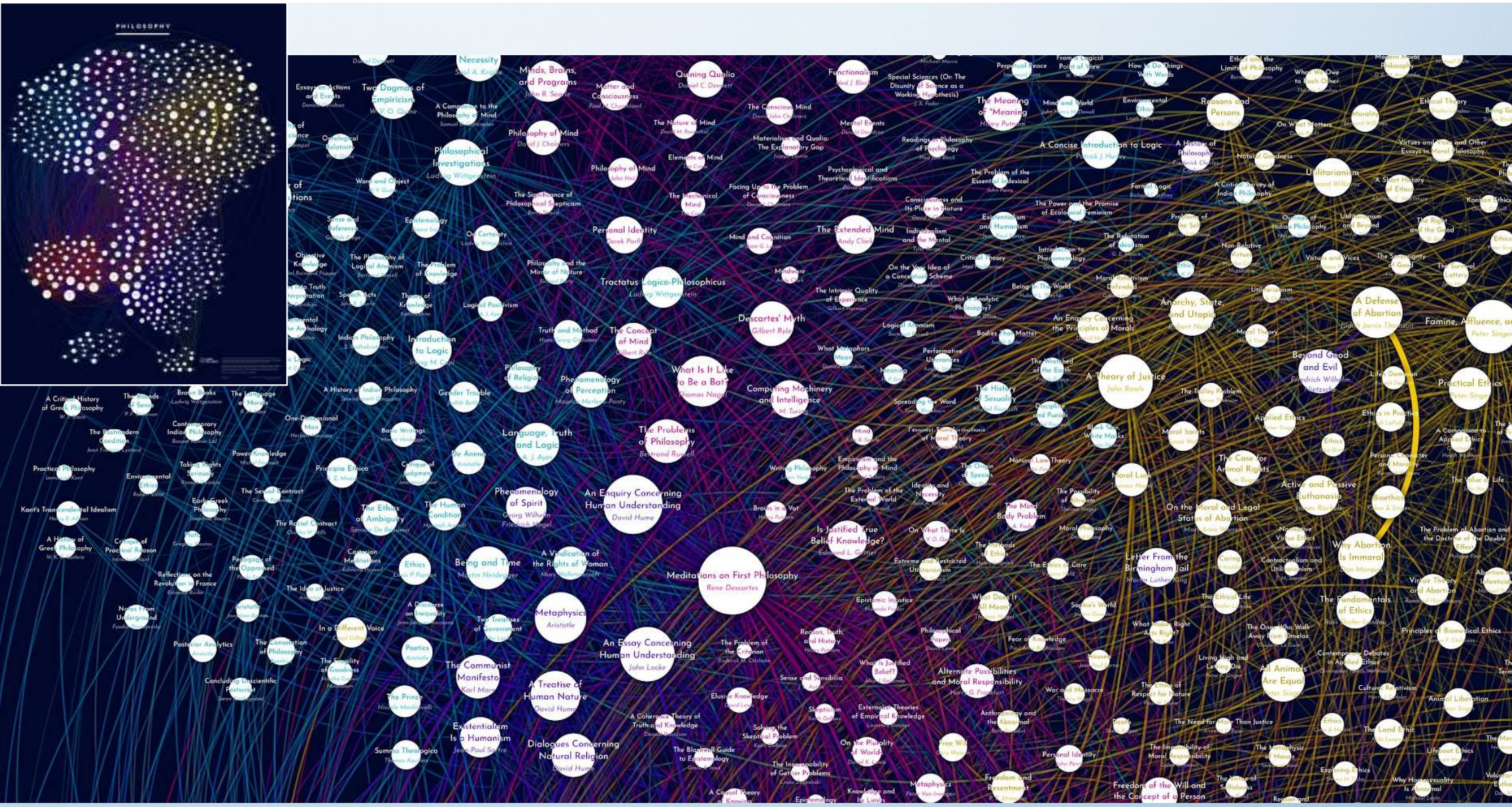
The Galaxy uses Version 2.5 of the Open Syllabus dataset. Open Syllabus Analytics uses the most current version. Differences in assignment counts usually reflect differences in the dataset versions.

Explor

Check out the blog

THE OS DATASET (v2.11)

- 20.9 million syllabi — including 9.1M from the US, 2.1M from the UK, and 1.8M from Australia.
- 7,400 schools — including 680 with more than 5000 syllabi.
- 3.8 million titles
- 65 million assignments
- 26 million learning outcomes
- Bi-annual updates
- Extending back to the 1990s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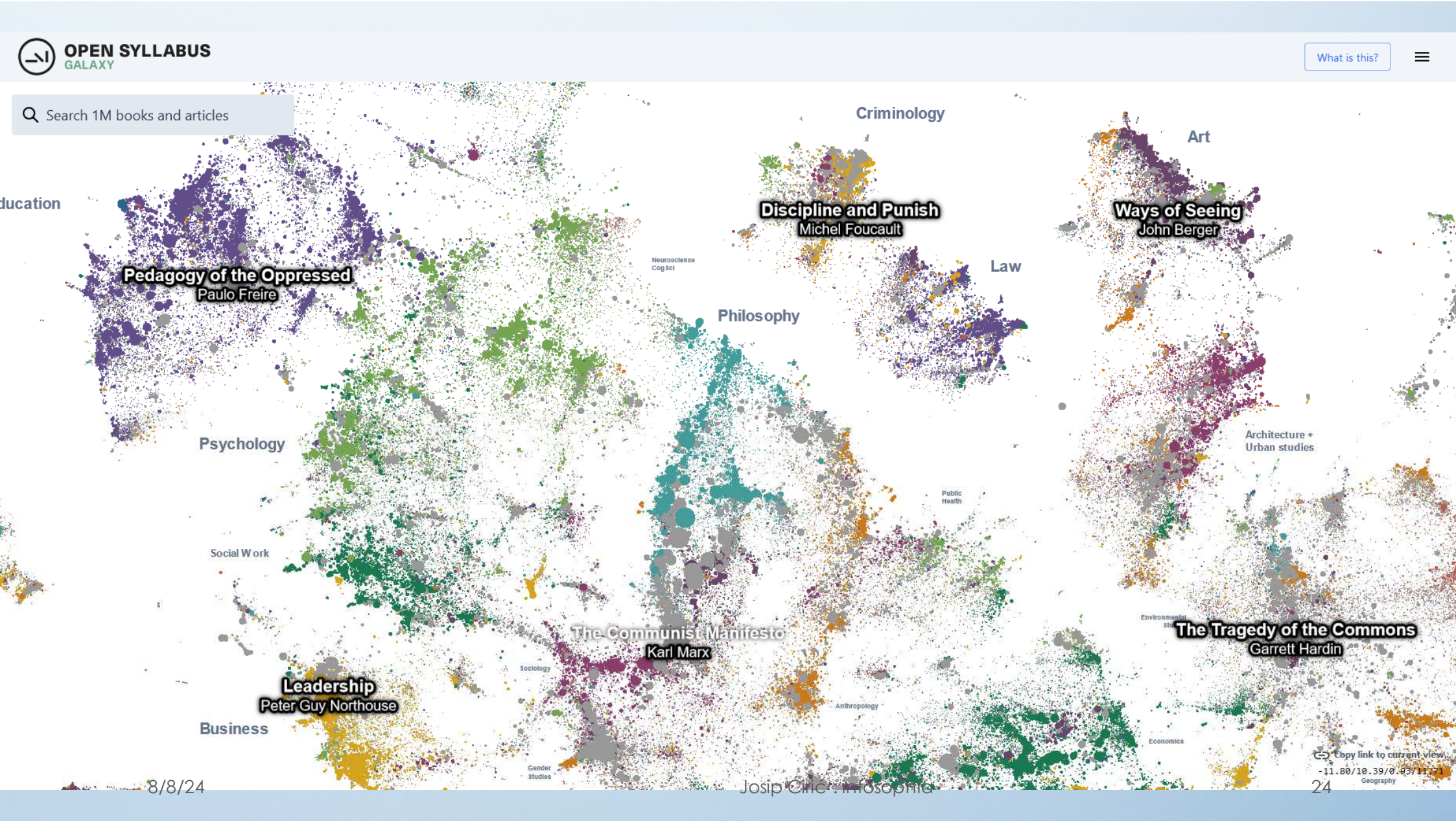
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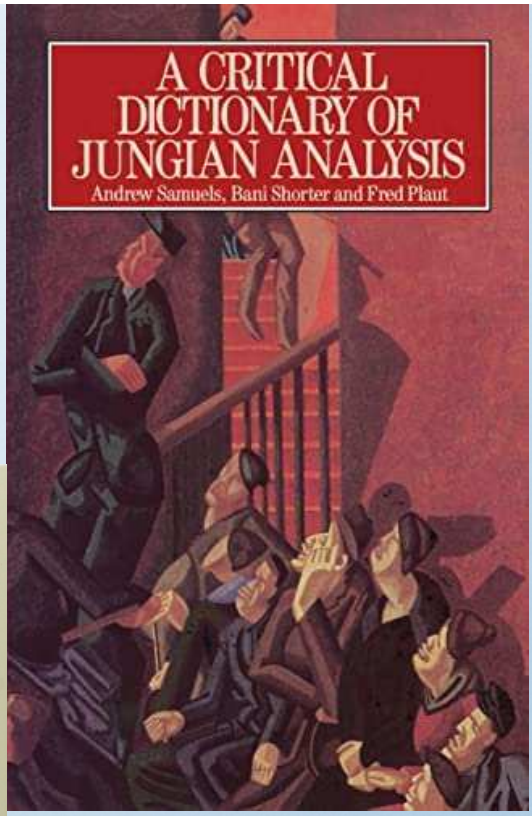
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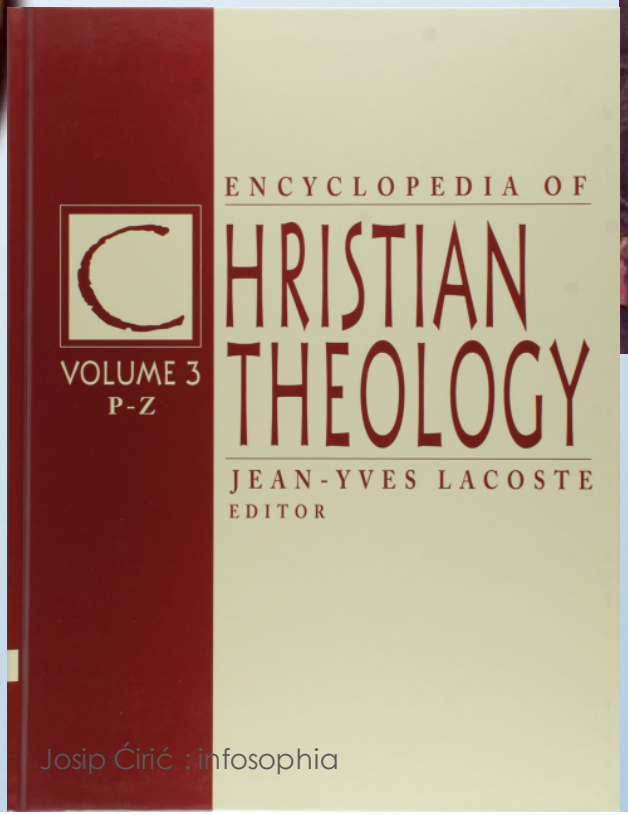
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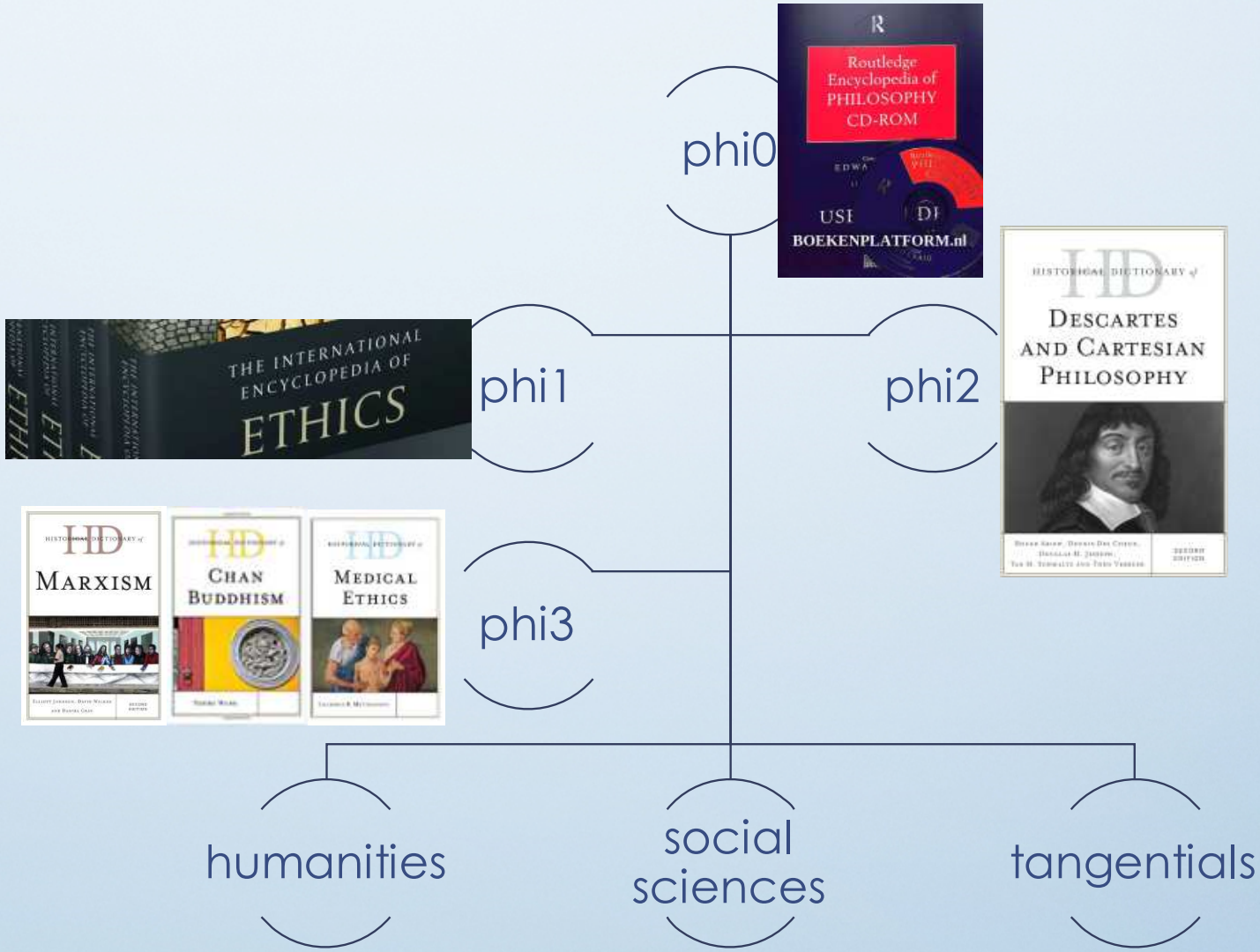
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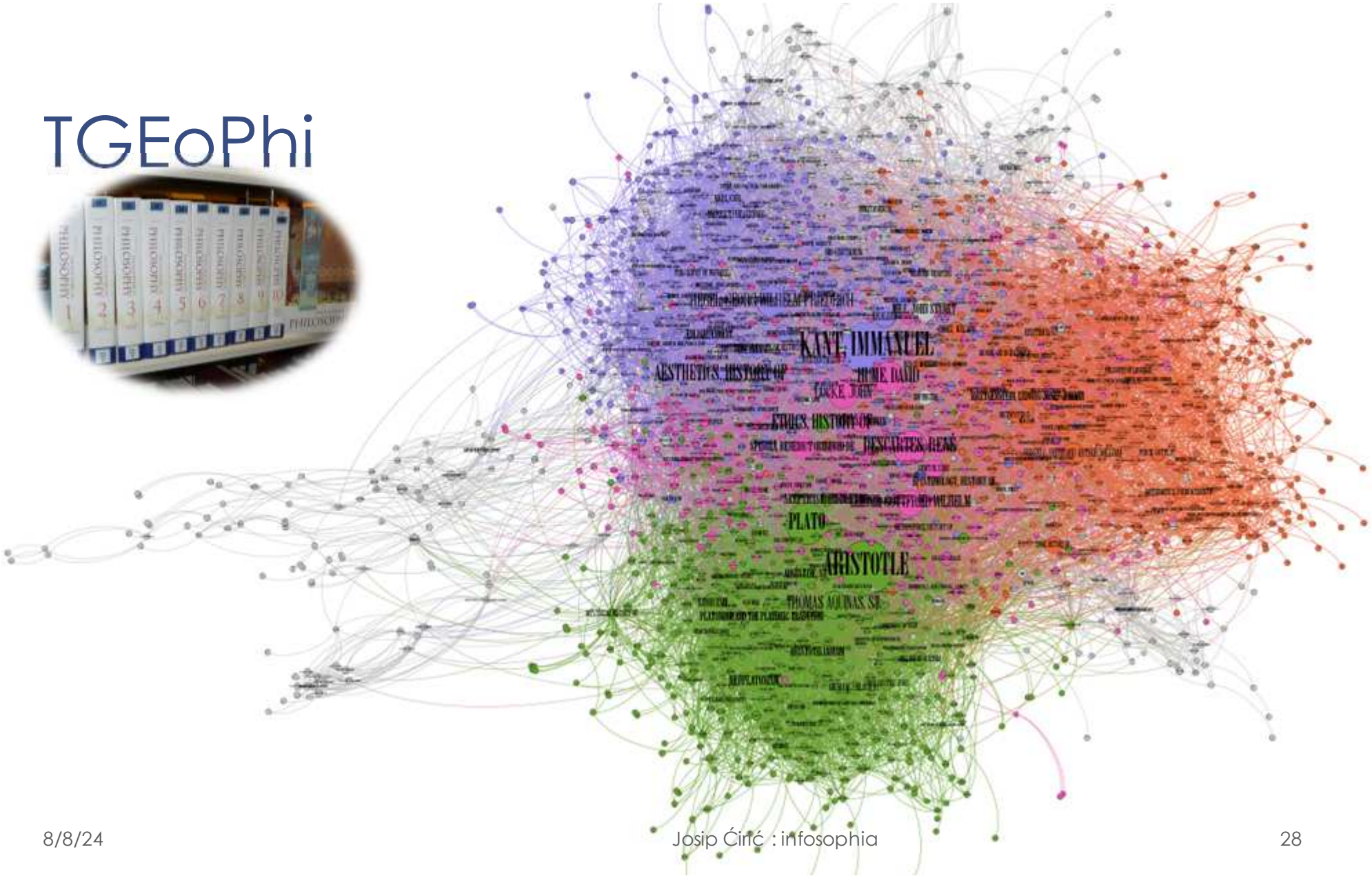
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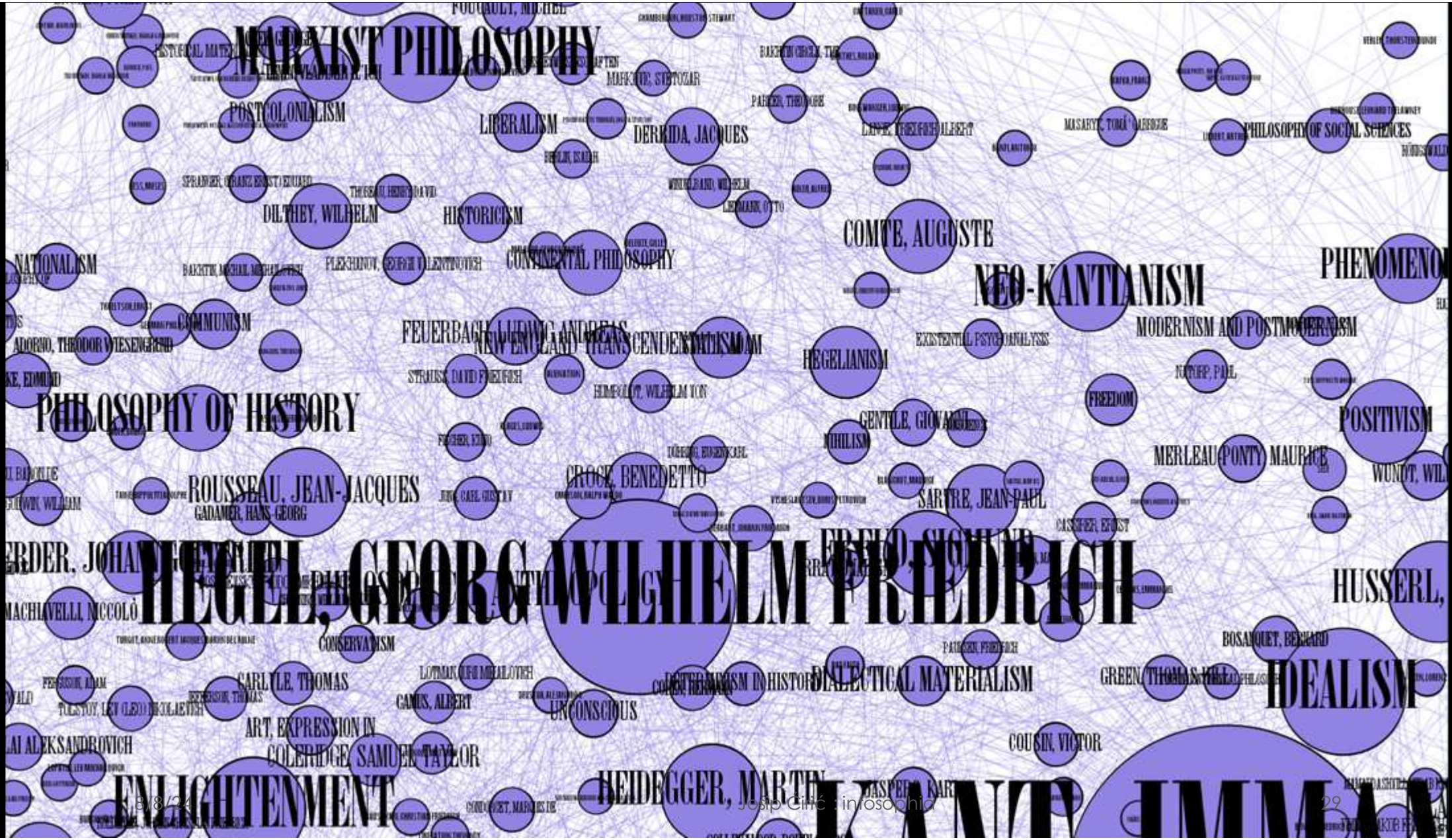
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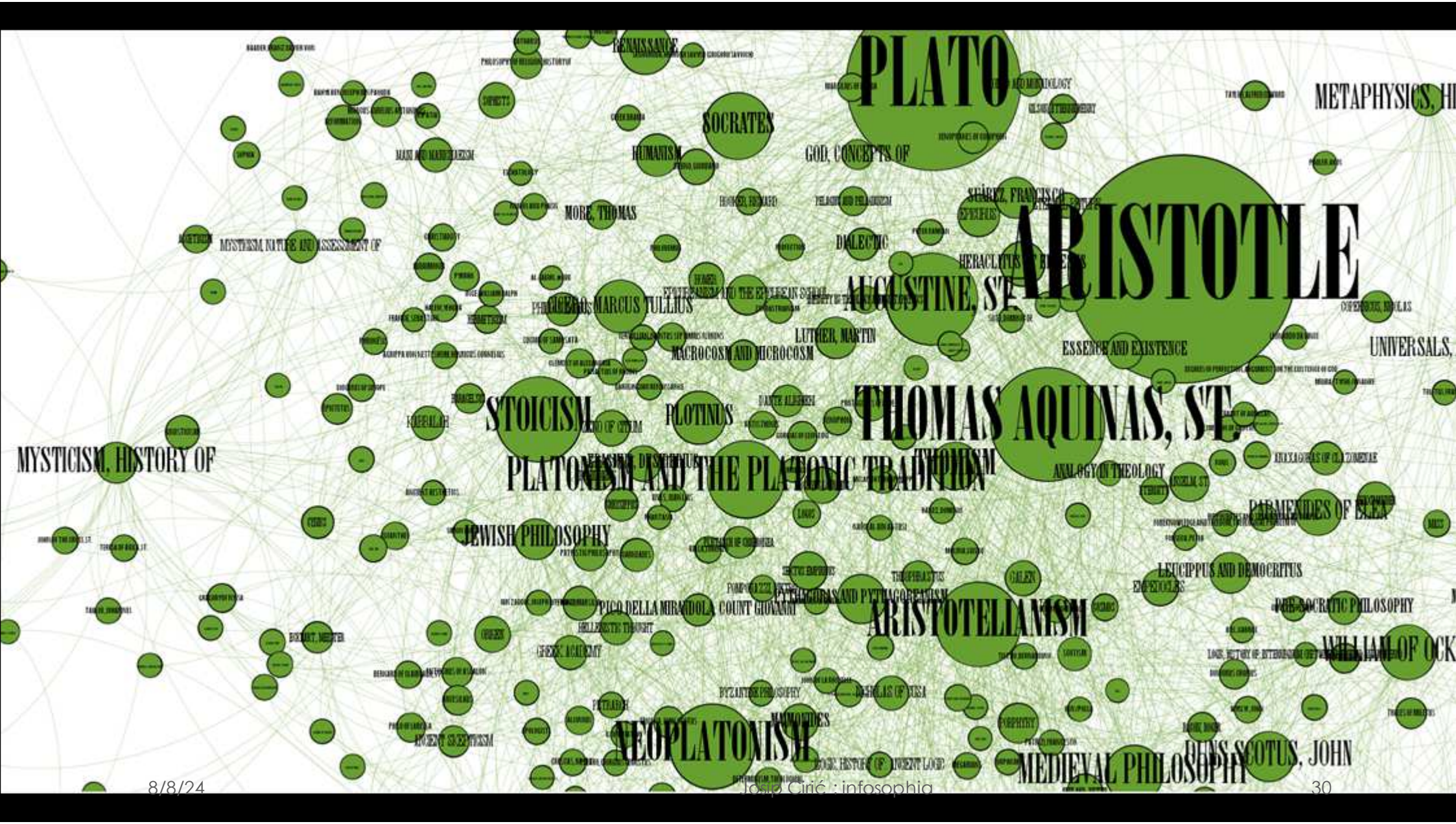
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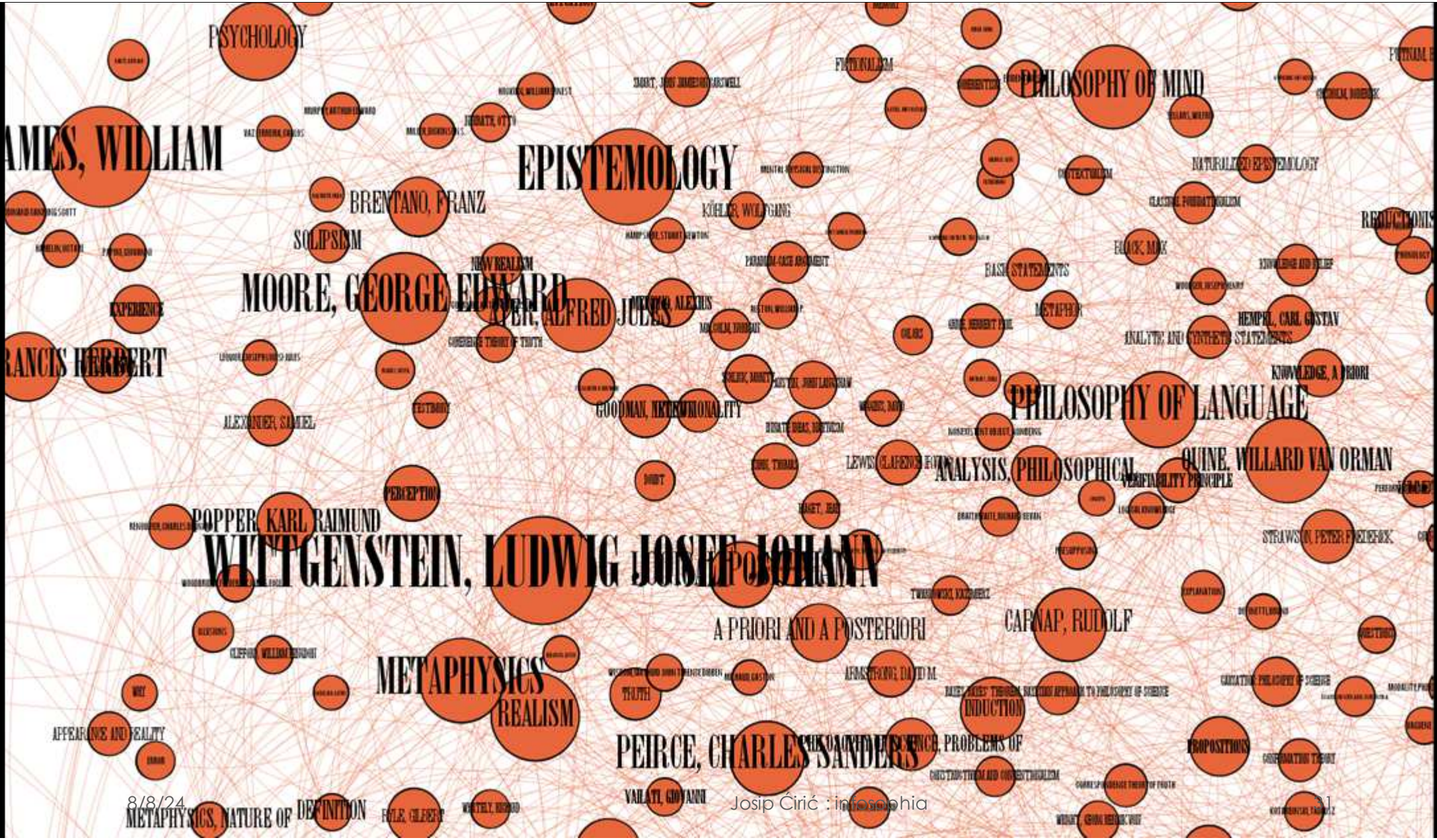
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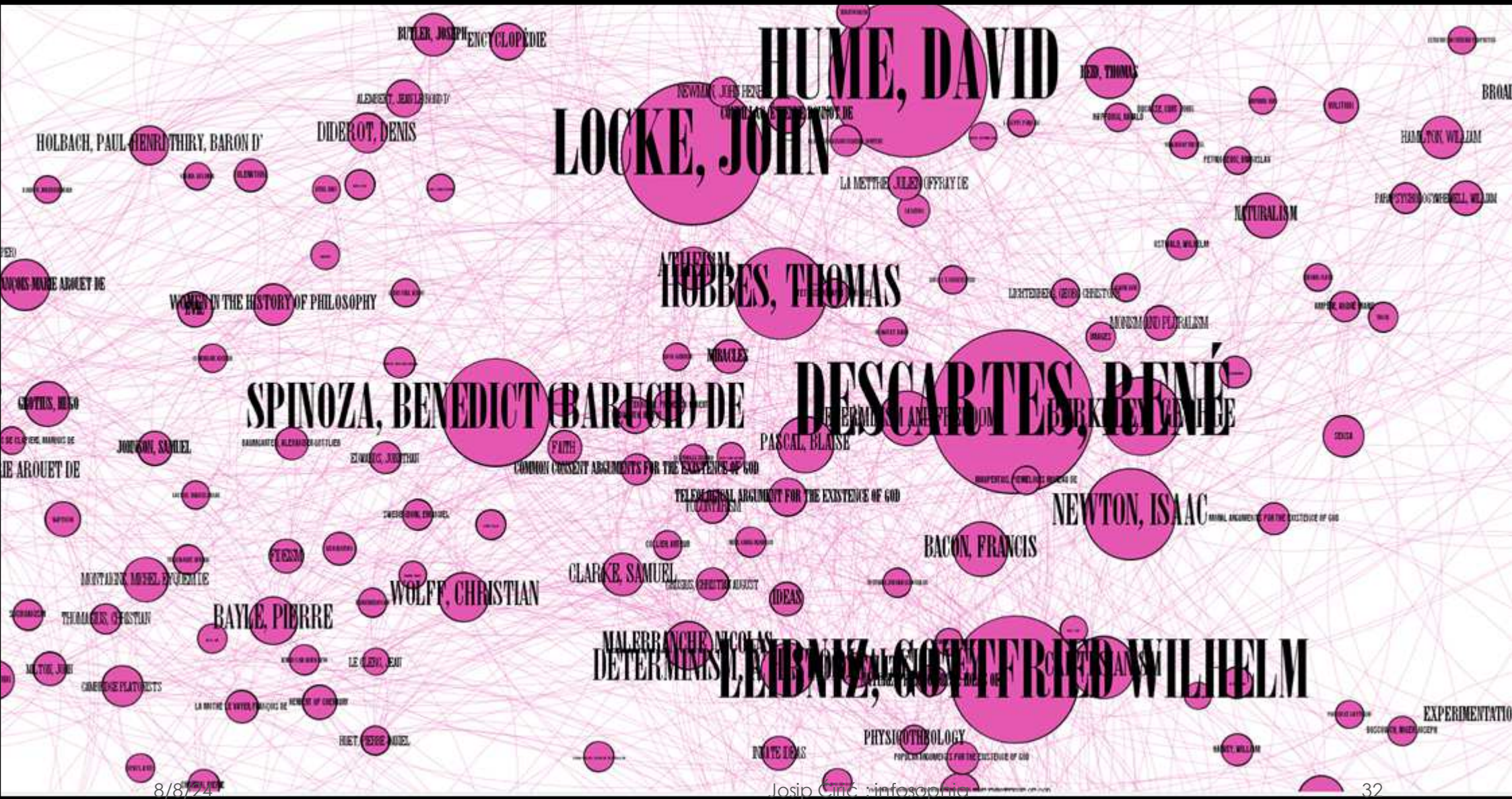
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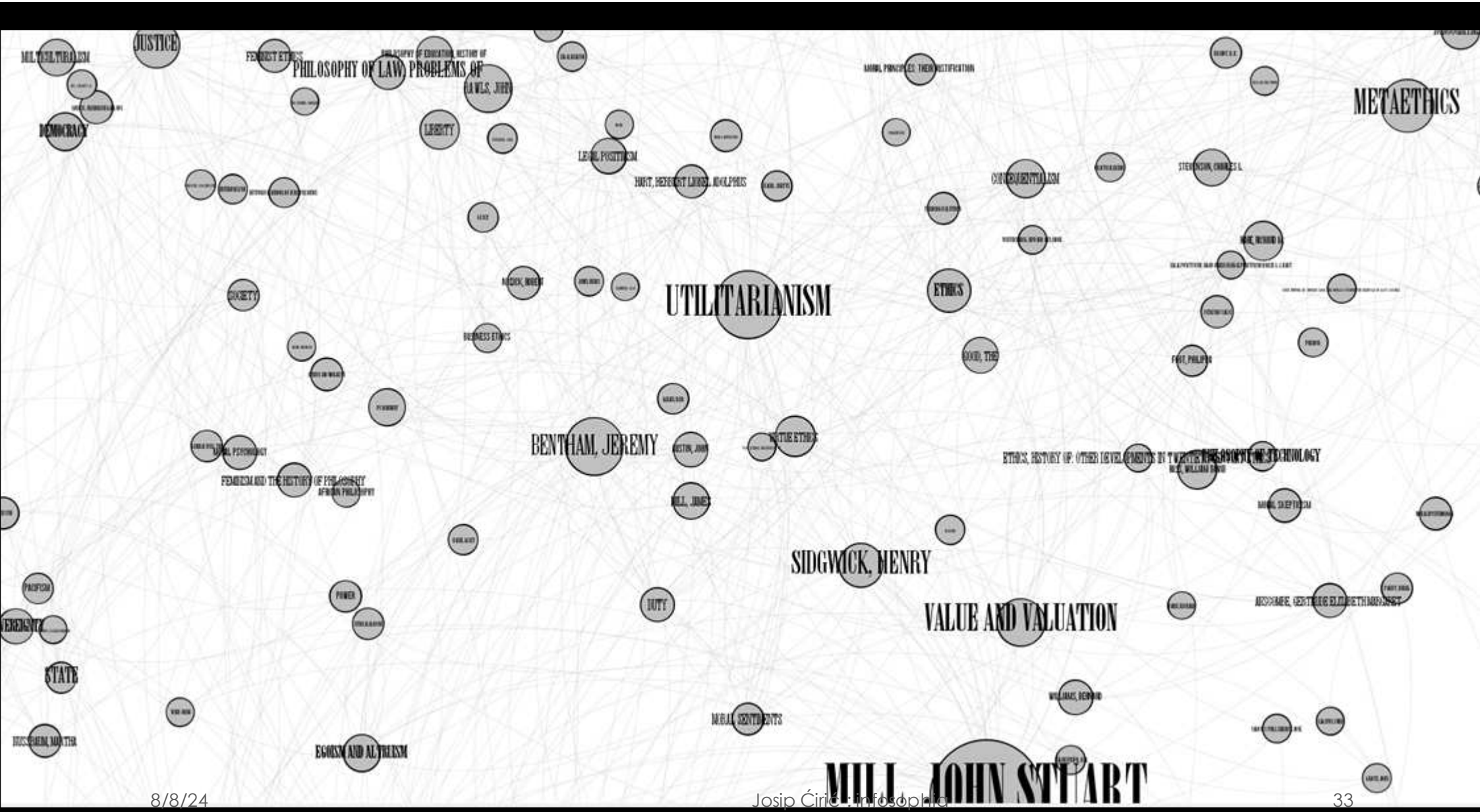
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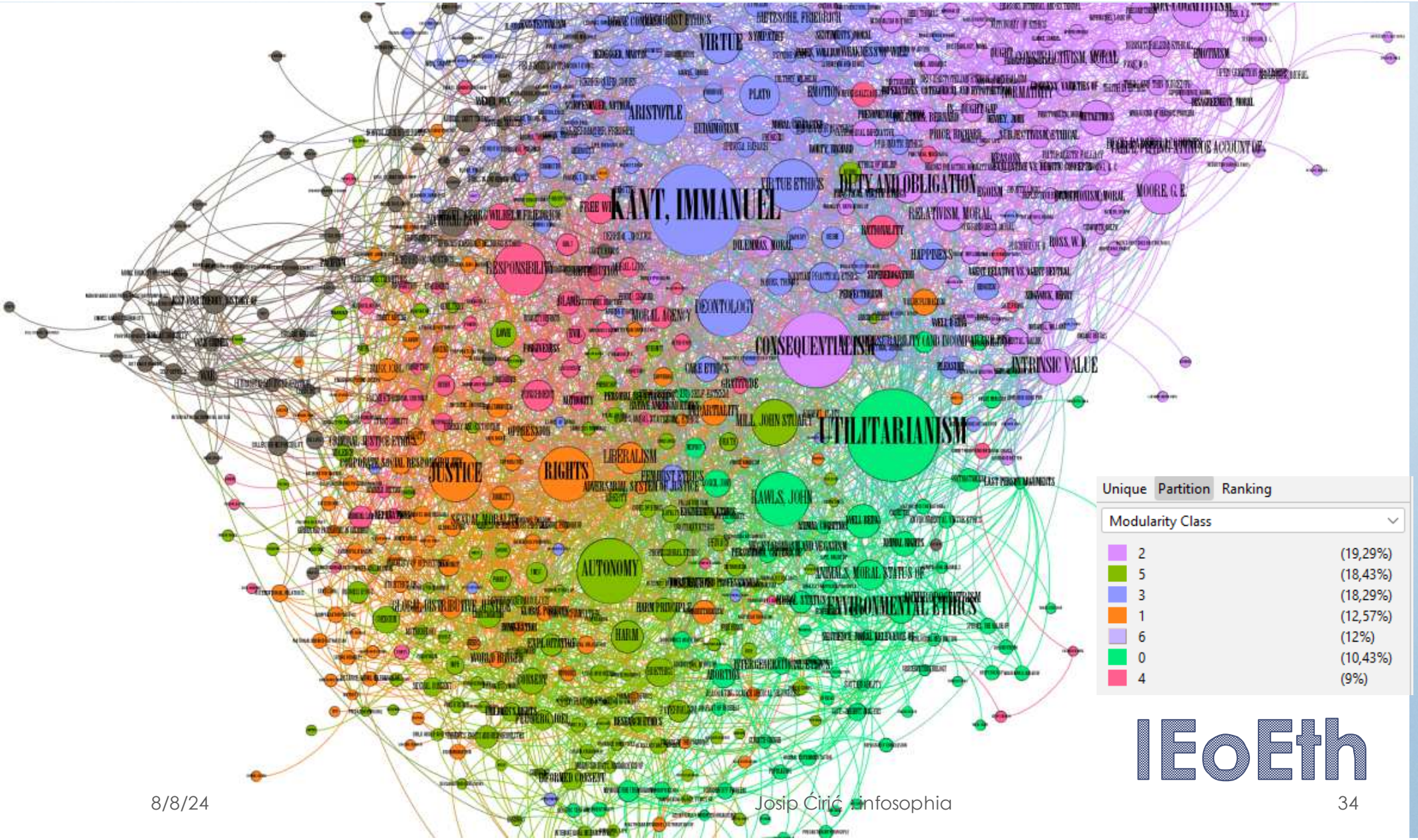
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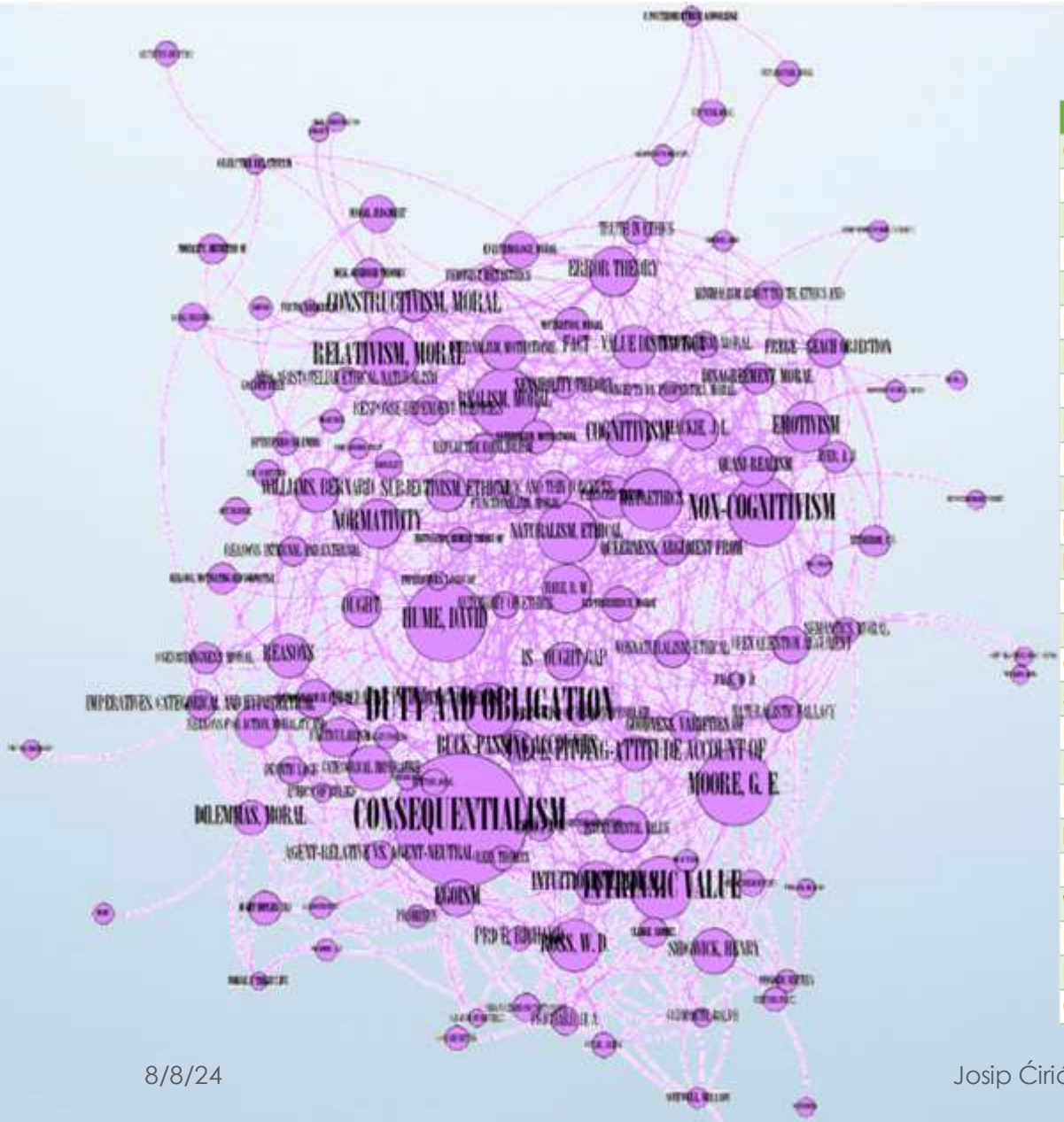

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CONSEQUENTIALISM	66	0	66
HUME, DAVID	36	0	36
MOORE, G. E.	34	9	43
NON-COGNITIVISM	30	21	51
REALISM, MORAL	29	0	29
INTRINSIC VALUE	26	30	56
NATURALISM, ETHICAL	25	0	25
METAETHICS	25	0	25
RELATIVISM, MORAL	23	20	43
DUTY AND OBLIGATION	21	47	68
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ERROR THEORY	18	11	29
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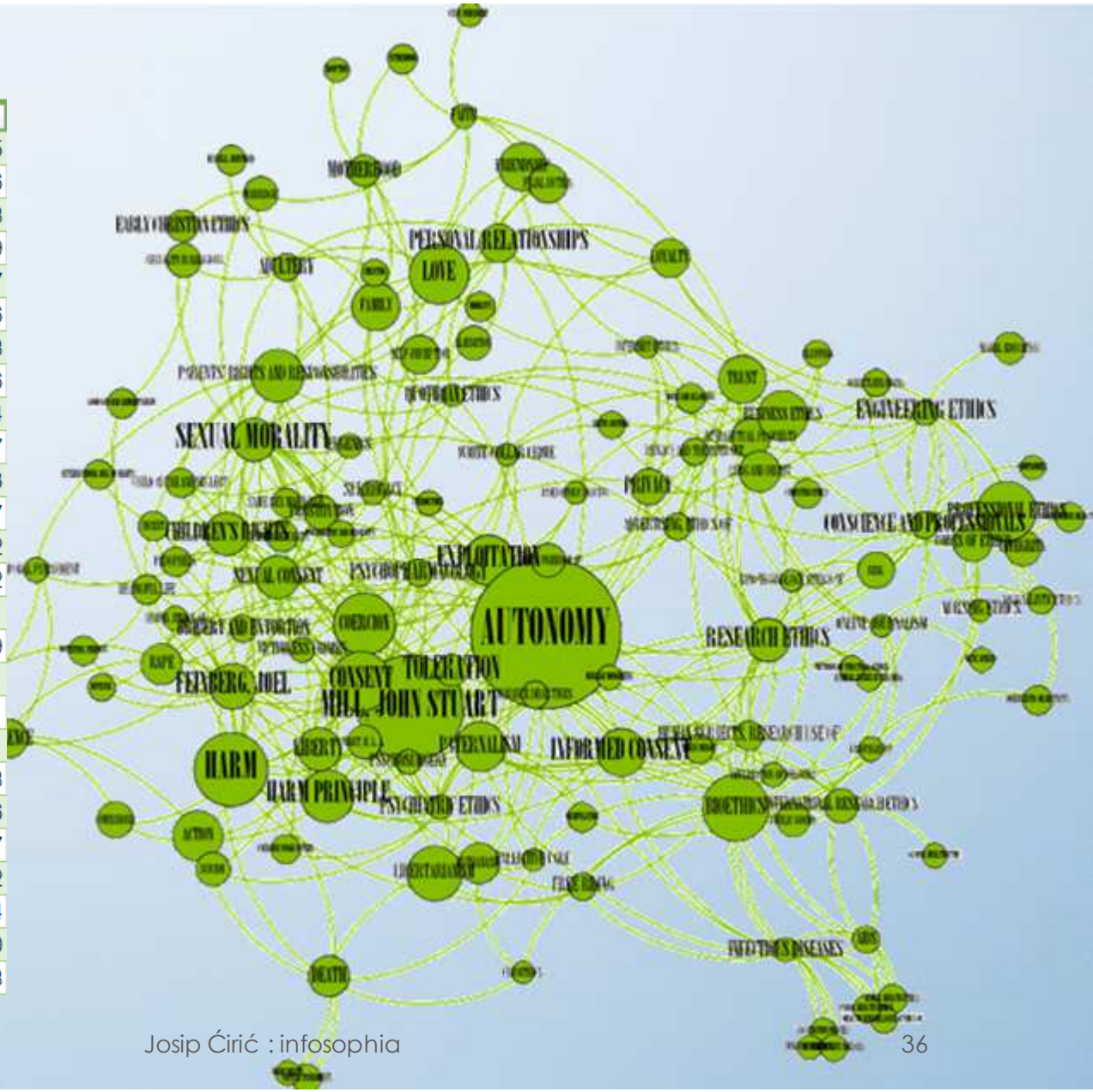

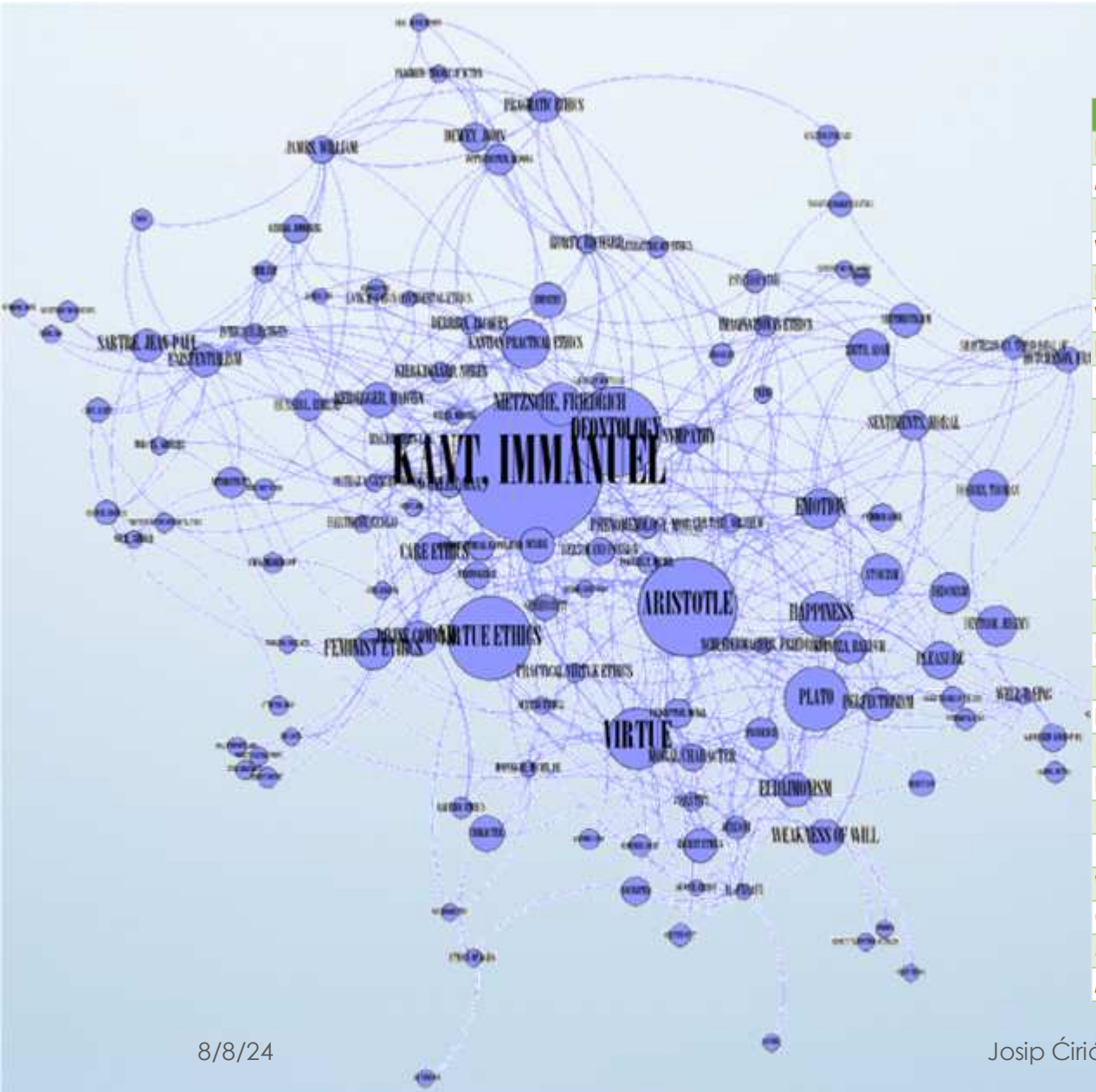

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ARISTOTLE	51	0	51
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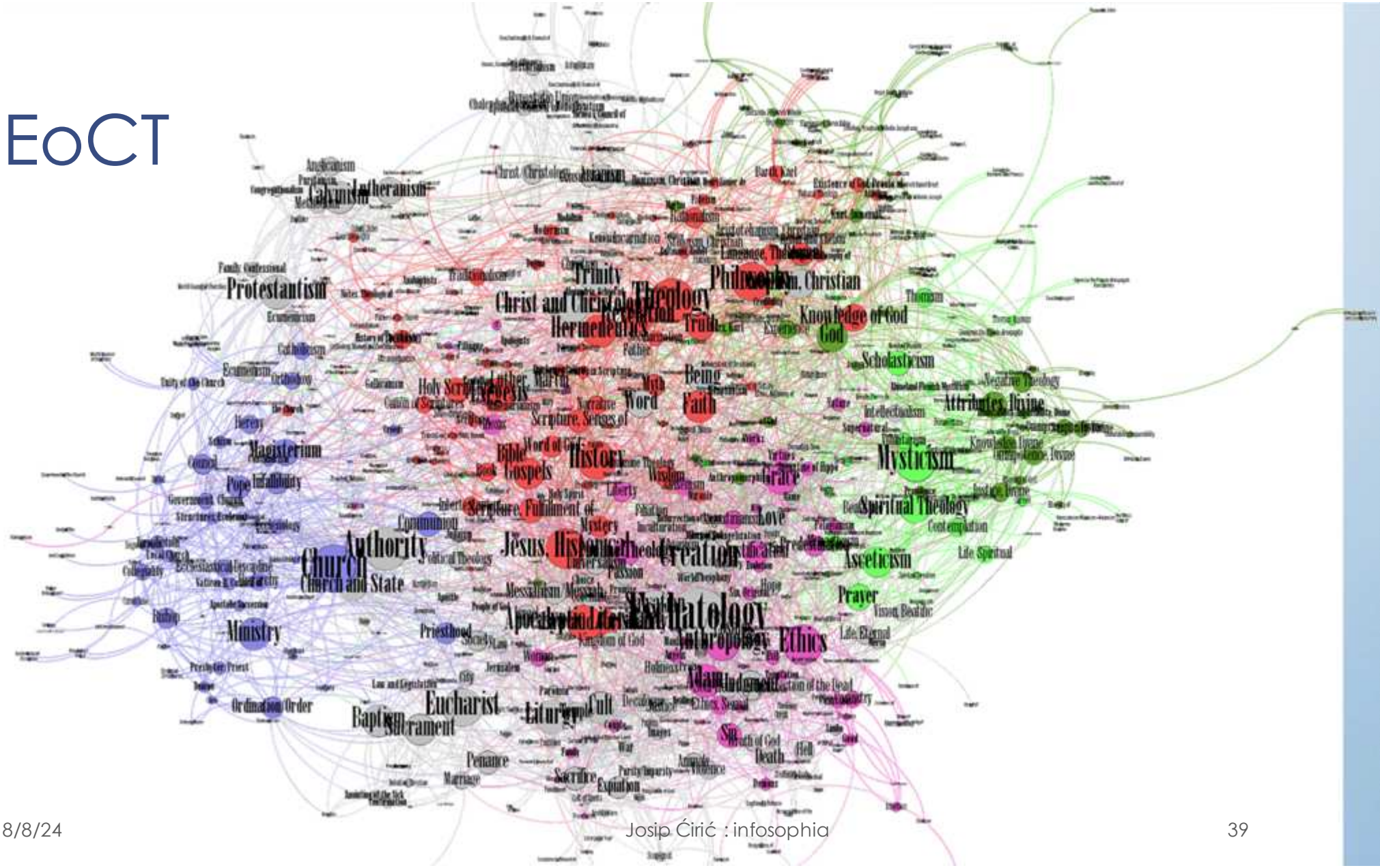
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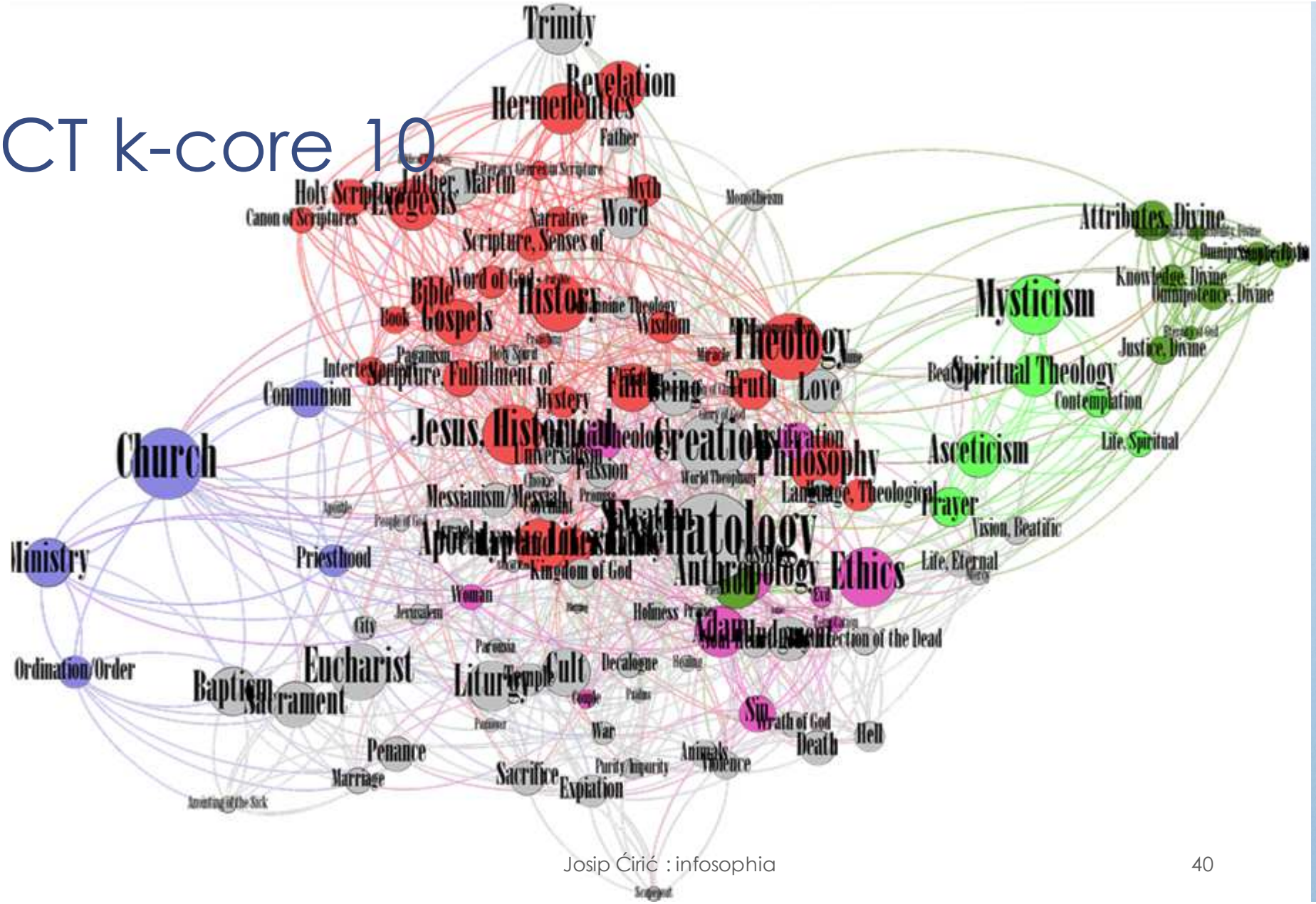

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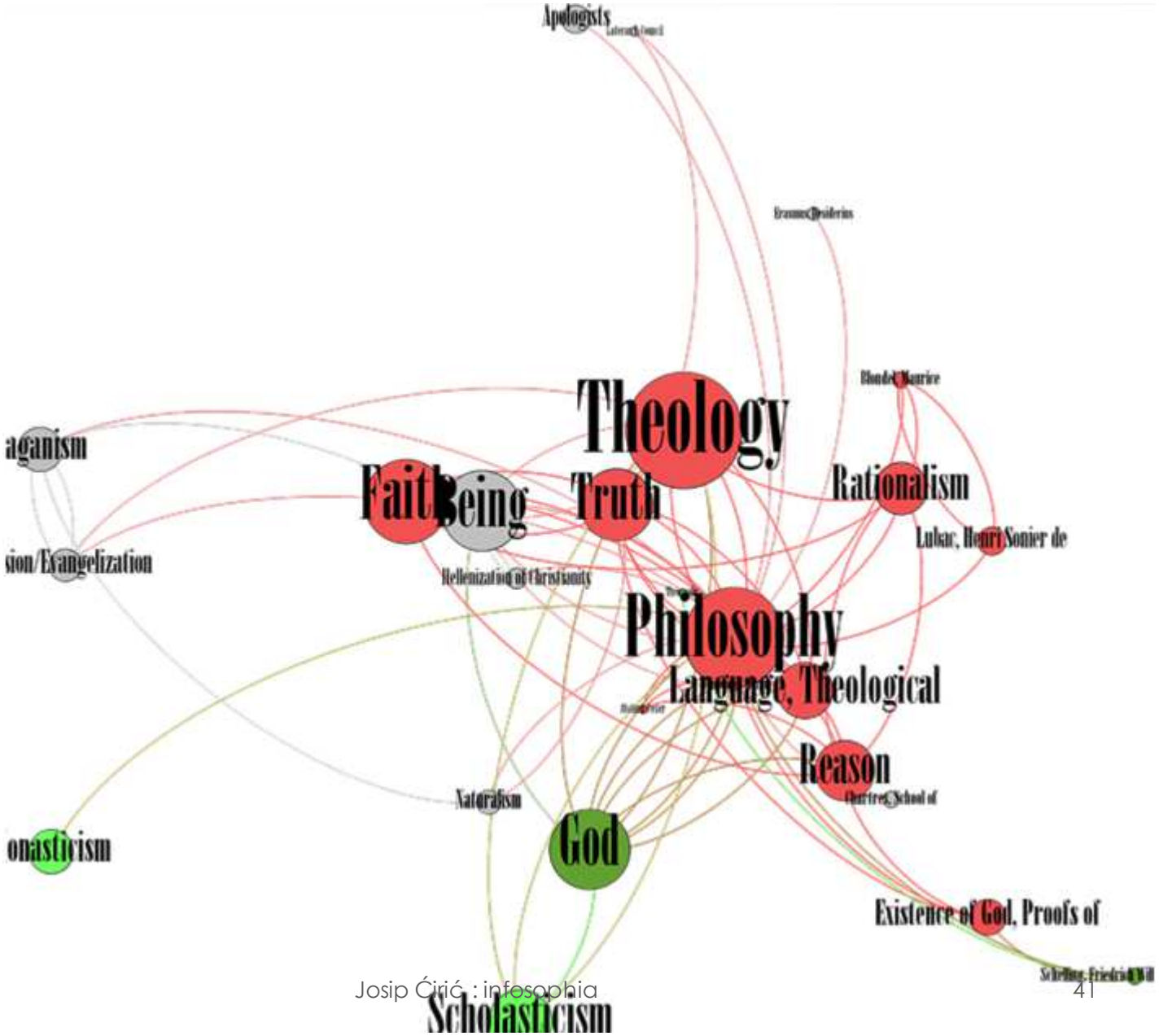
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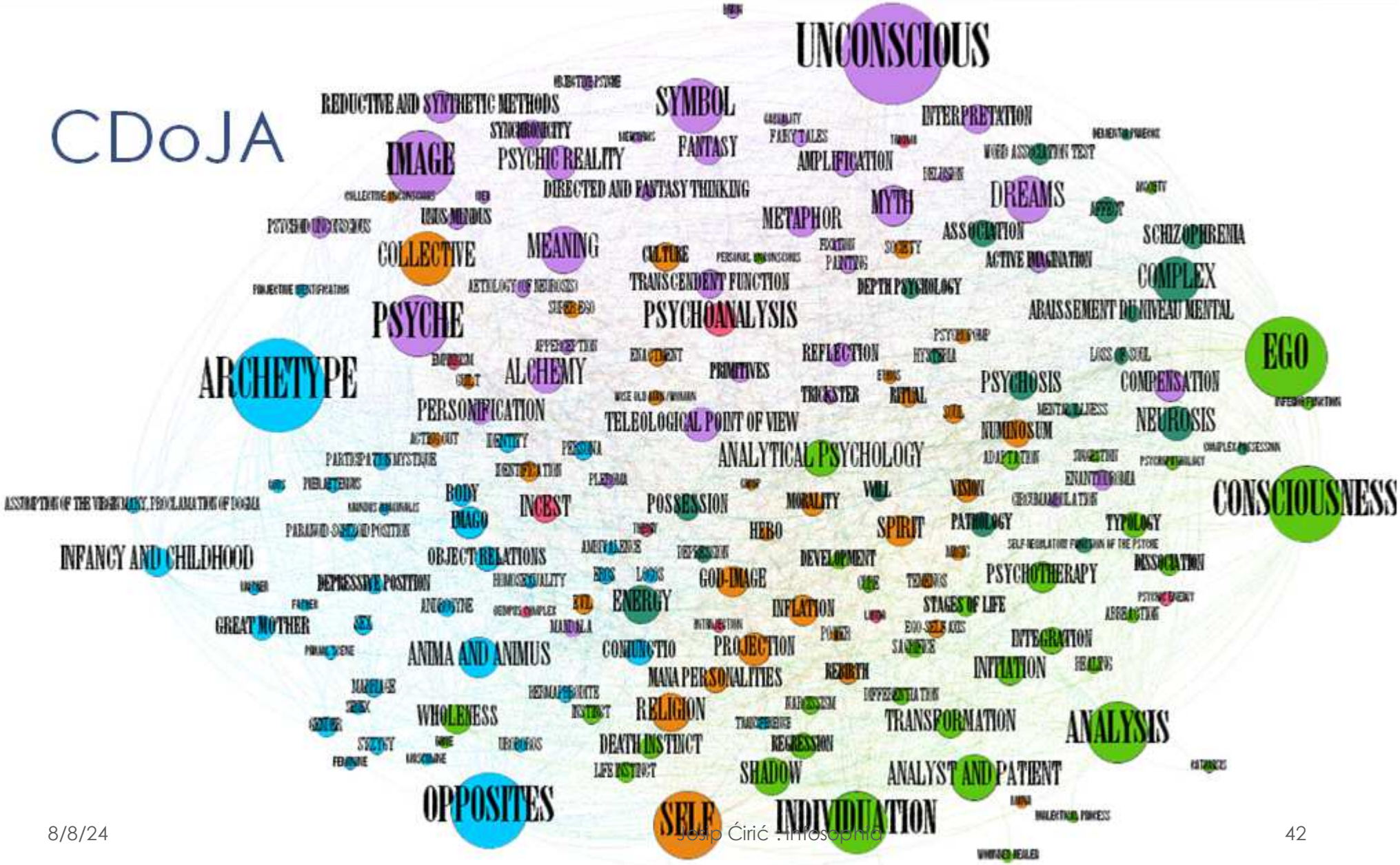
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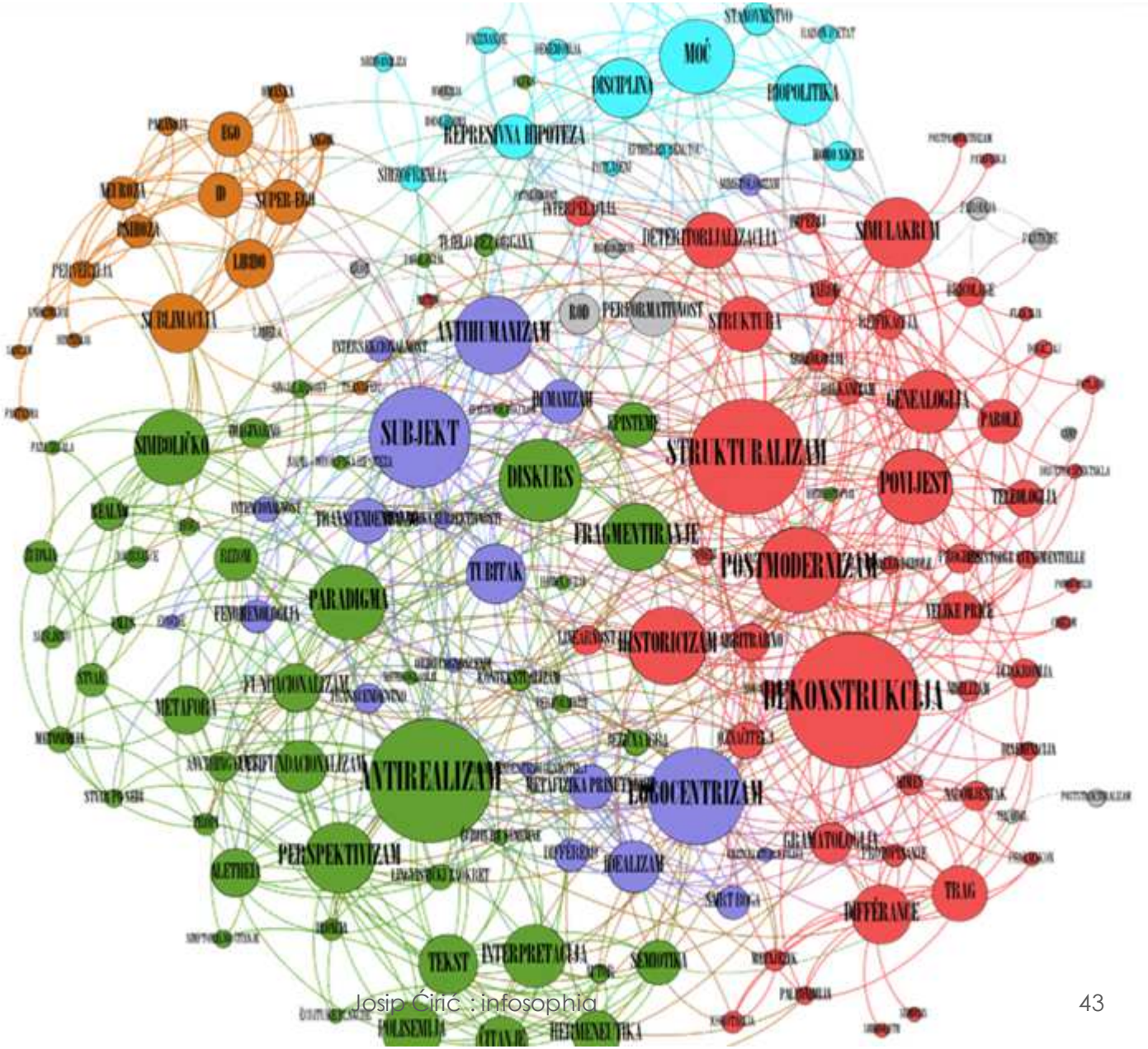
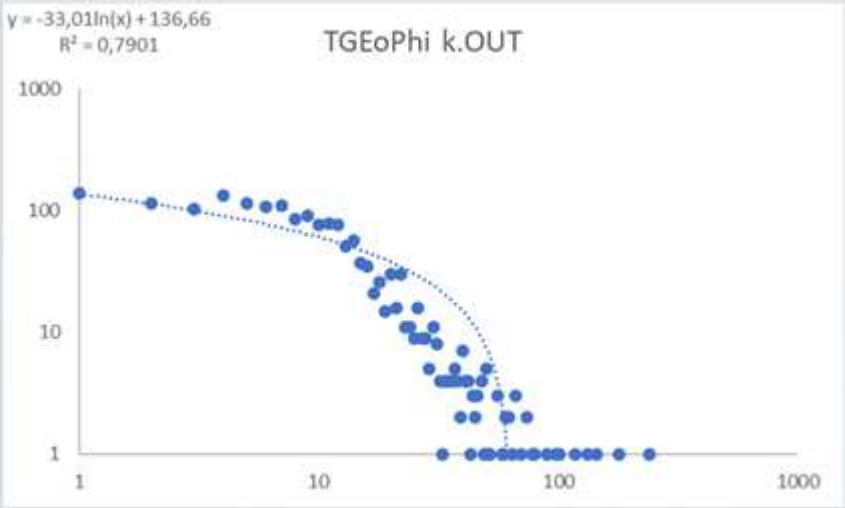
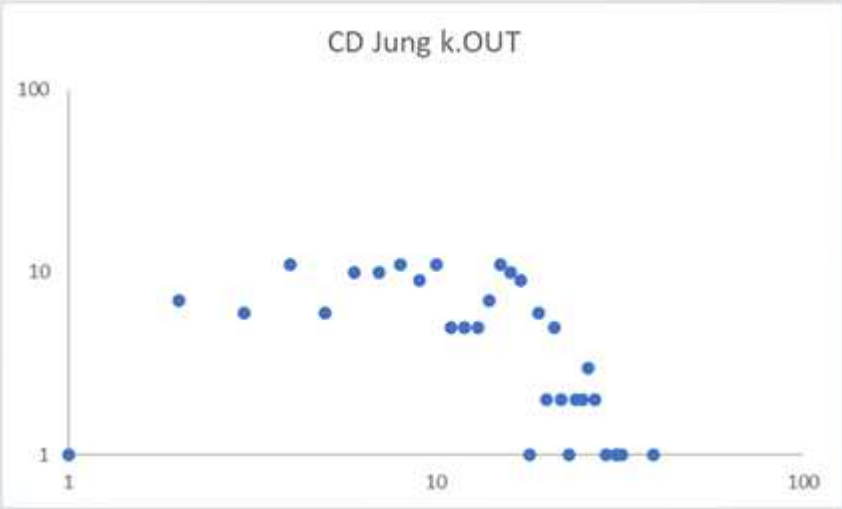
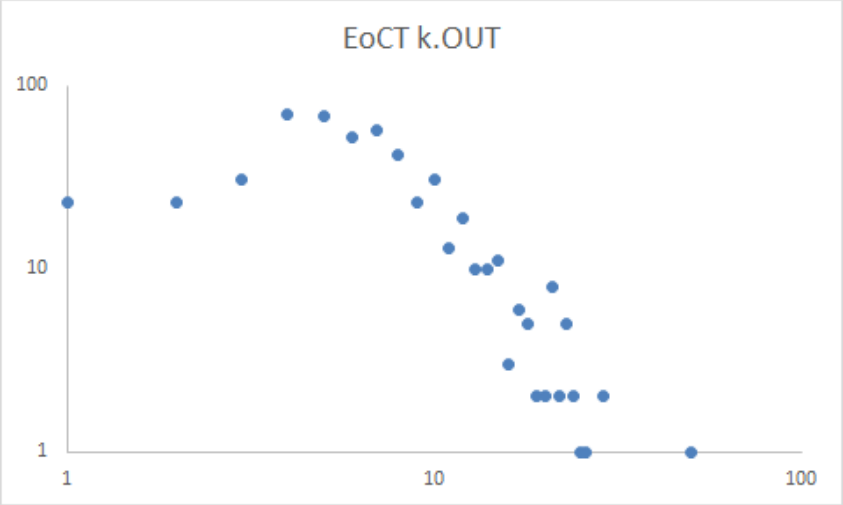
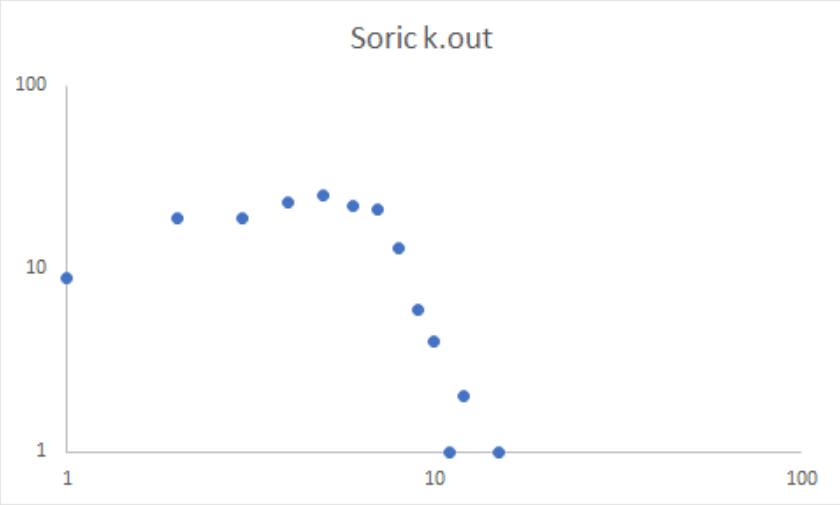
FILOZOFIJE
MATKO SORIĆ

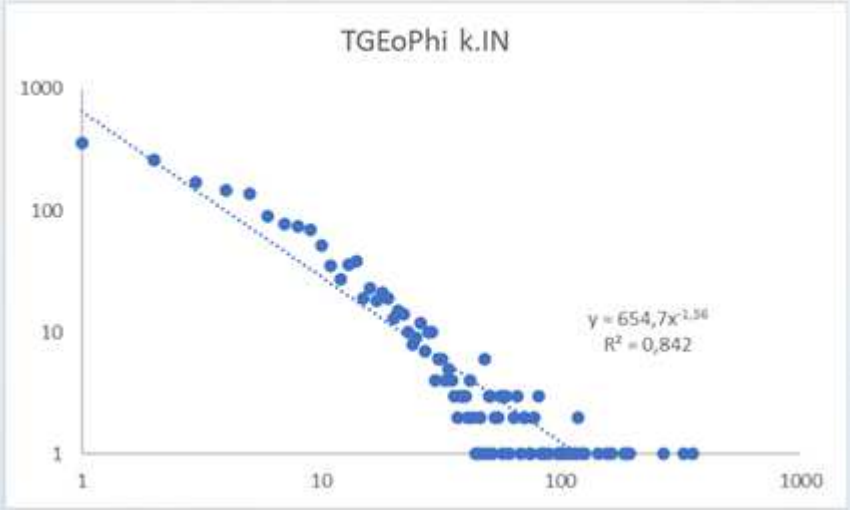

MOĆ
DISCIPLINA
BIOPOLITIKA
REPRESIVNA HIPOTEZA
EGO
ID
SUPER-EGO
LIBIDO
SUBLIMACIJA
DETERITORIJALIZACIJA
SIMULAKRUM
ANTIHUMANIZAM
PERFORMATIVNOST
STRUKTURA
GENEALOGIJA
PAROLE
SUBJEKT
HUMANIZAM
SIMBOLIČKO
DISKURS
STRUKTURALIZAM
POVIJEST
TEHNOLOGIJA
FRAGMENTIRANJE
POSTMODERNIZAM
TUBITAK
PARADIGMA
HISTORICIZAM
VELIKE PRIČE
DEKONSTRUKCIJA
METAFORA
ANTIREALIZAM
LOGOCENTRIZAM
PERSPEKTIVIZAM
IDEALIZAM
GRAMATOLOGIJA
TRAG
DIFÉRANCE
TEKST
INTERPRETACIJA
SEMIOTIKA
HERMENEUTIKA

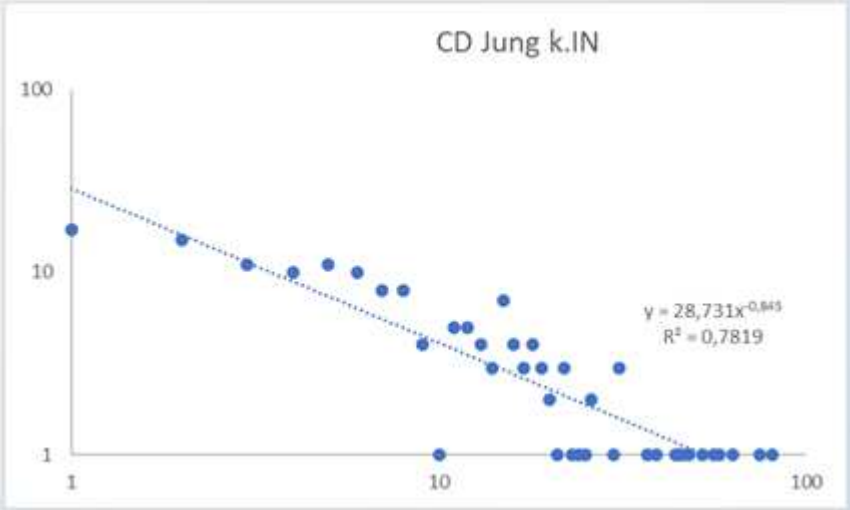

y = -33,01ln(x) + 136,66
R² = 0,7901
TGEoPhi k.OUT
1000
100
10
1
1
10
100
1000

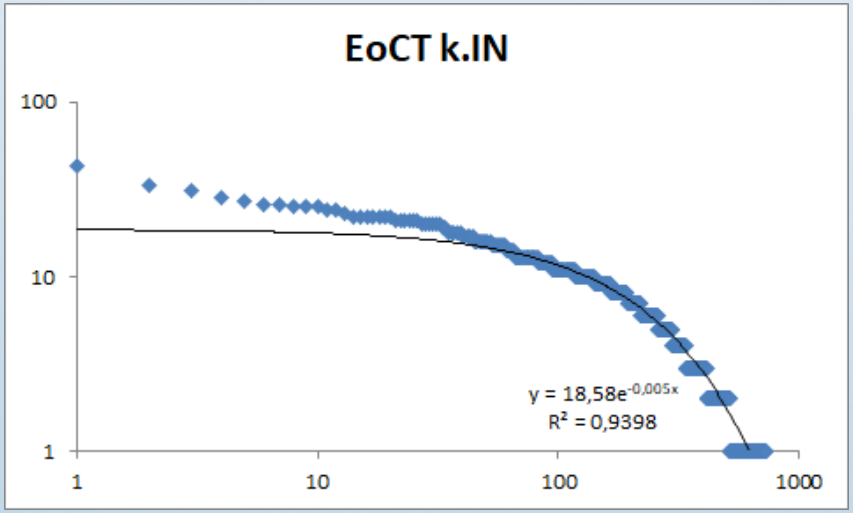

CD Jung k.OUT
100
10
1
1
10
100

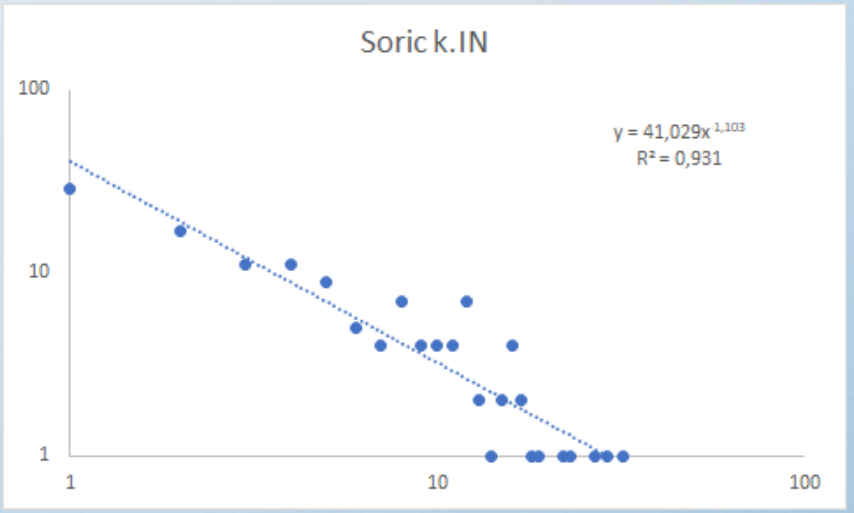

EoCT k.OUT
100
10
1
1
10
100


Soric k.out
100
10
1
1
10
100


TGEoPhi k.IN
1000
100
10
1
1
10
100
1000
y = 654,7x^-1,56
R² = 0,842


CD Jung k.IN
100
10
1
1
10
100
y = 28,731x^-0,845
R² = 0,7819


EoCT k.IN
100
10
1
1
10
100
1000
y = 18,58e^-0,005x
R² = 0,9398


Soric k.IN
100
10
1
1
10
100
y = 41,029x^1,103
R² = 0,931

some applications

- clarifying boundaries of philosophy as a profession
  i.e. „What is philosophy?”
- identifying central/peripheral persons and concepts
  i.e. „Top 10 in…”
- (dis)proving certain large theories (i.e. poststructuralisms; a special status for philosophy)
- clarifying the role of explanation in philosophy
- solving specific philosophical problems
- a tool for students / review papers / editors

Josip Ćirić

infosophia

a data adventure in philosophy