

A Critique of Searle's Social Ontology

Sent: Wednesday, April 18, 2018 11:12 PM
To: [Dr. Louise Sundararajan](#)
Subject: IP--a critique of Searle's social ontology

From: [Richard A. Shweder](#)

Hi Louise,

Here is a link to the essay:

<https://humdev.uchicago.edu/sites/humdev.uchicago.edu/files/uploads/shweder/2006--John%20Searle%20on%20a%20Witch%20Hunt%20-%20A%20Commentaryon%20John%20R%20Searle%27s%20essay%20-%20Social%20ontology-%20Some%20Basic%20Principles-1.pdf>

Warm regards, as ever,

Rick

Sent: Thursday, April 19, 2018 11:51 PM
To: [Dr. Louise Sundararajan](#)
Subject: mike bond reacting to IP--a critique of Searle's social ontology

From: **Bond, Michael [MM]** <michael.bond@polyu.edu.hk>

Continuing, fluent brilliance, Rick!

I wonder if your argument could be simplified and summarized in a single page for us rather concrete, less philosophically oriented types? I think that we are sometimes labelled "naïve realists" who spend our days fascinated with the shadow dance on Plato's cave, ignorant of the filters we innocently impose between ourselves and the shadows we misconstrue as the "real thing"...

On my office desk, I have framed this Heisenberg quote: "What we observe is not nature itself, but nature exposed to our method of questioning." Is that sufficient?

Any chance of hearing you speak at either IACCP or APA this summer, Rick?

michael

From: [Richard A. Shweder](#)

Hi Michael,

Thanks for the compliment and support. I won't be at those meetings.
Sorry to miss you

The Heisenberg quote is profound, and true, but hardly sufficient. The sections in my essay where i discuss the view of Thomas Nagel is one way to see why.

Warm regards, as ever,

Rick

From Louise Sundararajan

Hi Michael,

Mistaking the shadow play as reality has far reaching consequences for psychology. What if we invert this perverted picture, and instead treat "virtual" reality more seriously? This is the question Raina and I raised and explored in the paper on rasa, attached.

Enjoy,
Louise

[Rasa theory.pdf](#)

From: [Professor Catherine Sun](#)

Sent: Friday, April 20, 2018 12:30 AM

Dear Michael,

Love you Heisenberg quote I often wonder about the veracity of our collective worship of this so-called "scientific inquiry".

Best,
Catherine

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Prof Catherine T.L. SUN
Academic Vice President
Hong Kong Shue Yan University
Adjunct Professor, University of New England, Armidale, Australia
President, Asia Pacific Rim Confederation of Counsellors

From **shashwat shukla** <shashwat80@gmail.com>

Dear Lousie,

More fascinating than the brilliant essay of Rick was the conversations that followed and it reminds me of a Urdu couplet which is goes like this

"... Na Ibtada ki khabar hai, Na intehaa Maloom,
Raha yeh vaham ki hum hai, Yeh bhi kya Maloon..."

or

"...Neither do I know the beginning, Nor Do I know the end,
The illusion That I exist, Even that I know..."

Michael inquires for a summary... and suggest one. Rick agrees partially and guides further. I don't know whether there are any ultimate meanings....

regards

From **Richard A. Shweder** <rshd@uchicago.edu>

Dear Louise

Many thanks for this essay. I wonder if you are familiar with the essay on I wrote addressing "Rasa" and the ancient Hindu theory of the "emotions." Here is a link the the third (and slightly expanded) edition of the relevant essay:

<https://humdev.uchicago.edu/sites/humdev.uchicago.edu/files/uploads/shweder/2008--The%20Cultural%20Psychology%20of%20the%20Emotions%20-%20Ancient%20and%20Renewed.PDF>

As ever,

Rick