

The Ideological and Social Double Illusion of the Ineffective Use of Simulation

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Introduction

This essay will discuss the dual illusions of ideology and society, as well as the ramifications and ineffectual usage of simulation for society. In sociological research, simulation refers to the use of analog forms to make educated hypotheses about large-scale studies, hence lowering the experiment's cost and guaranteeing the accuracy of its findings. In this instance, smaller models are frequently employed in place of society. This essay will examine the philosophical reality of simulation and demonstrate how simulation theory is a part of epistemology and cannot exist independently from it. This essay will also discuss how concepts in epistemology can contradict simulation theory. This encompasses the application of hyperreality and reality. Hyperreality merely allows for the replication of the model's orbit and the simulation-generated creation of differences; it is very distant from imagination and any sense of real versus imagined. Because of this, the simulation track is unable to satisfy the demands of actual occurrences and the existence of epistemological concepts. In addition, the essay will also use the validity of news as a social example to illustrate the importance of linking epistemology and simulation together by identifying how the mass's ideology and the creation of news further reinforces the illusion of reality. Therefore, simulation theory, as a result of this essay, should rely on epistemology or is a branch inside epistemology, and could not prove its importance independently.

Literature review

In the cognitive sciences and philosophy of mind, there has been a recent controversy on the nature of the cognitive processes that underpin our common psychological practices (Arkway, 2000). Theorists contend that our implicit understanding of presentational theories within commonsense psychology is the source of our capacity to draw explanatory deductions and interpretations of deliberate conduct (Arkway, 2000). This viewpoint is contested by simulation theory, which argues that while there is evidence that humans do not have such knowledge, there is also evidence that we do. According to simulation theorists, it is more likely that these skills are just the foundation for the intrinsic capacity to mimic others (Arkway, 2000). Meanwhile, there isn't a true model to use when you're only seeing a simulation. It appears that your imagination must be guided by an internalized information system. However, it is possible that you are using an implicit theory or knowledge structure and are not even aware of it (Stich & Nichols, 1992). At the same time, the effectiveness of your forecasts will be miraculous unless we presume that your imagination is driven by some methodical knowledge of the behavior of airplanes in circumstances similar to this one (Stich & Nichols, 1992).

According to a popular interpretation of simulation theory, the practical reasoning mechanism—which controls how our beliefs, desires, and other intentional and qualitative states interact on a daily basis—becomes disengaged from both our salient desires and external stimuli when we predict how others or ourselves will behave at a point in time that is not now (Arkway, 2000). In this "offline" mode, the decision-making process receives fictitious inputs, or the desires and beliefs we assume we would actualize if we were the individual whose behavior we are attempting to anticipate. After processing these fictitious inputs, the practical reasoning mechanism produces a hypothetical behavioral conclusion (Arkway, 2000). This hypothetical

behavioral decision is translated into a prediction of behavior (Arkway, 2000). As a result of the predicting, your system will tend to produce decisions that are similar to the system of the person whose behavior you are trying to predict if both of your decision-making systems are similar, and if your offline input system's assumed beliefs and desires are similar to that of that person (Stich & Nichols, 1992). This situation does not require the use of any particular internalized knowledge structures or implicit folk psychology beliefs. Rather, you are modeling his cognitive system after your own. Furthermore, the entire process might be mostly unconscious, just as the prediction makes use of some kind of theory. It's possible that all you are aware of is the prediction. Alternatively, if you actively visualize what the object of your prediction will do, this simulation—rather than an innate theory of mind—is probably going to direct your imagination (Stich & Nichols, 1992).

Nothingness in simulation

Humans tend to move from theories to concepts when the past and future cease to exist in the way that they once did. People often emphasize what they perceive in their hearts and view those sensations as wishes to be sought, instead than focusing on what is visible to them. The iconoclasts, for instance, experienced anxiety when deciding whether or not to imagine God as an icon (Baudrillard, 2019). This is specifically because they foresee the simulacrum's omnipotence and its capacity to extinguish God from people's consciences. foresaw that, deep down, God didn't exist—only the simulation did. This was the awful, devastating truth that the simulation revealed. They felt compelled to demolish the icons since God Himself has always been nothing more than a replica of Himself (Baudrillard, 2019). Maybe they already realized that the images were only a game, that the great game was within them, and that the images no

longer signified anything. Additionally, they were aware of the dangers involved in unmasking the illusions since they obscured the reality that nothing was behind them.

This psychology then suggests that humans are extremely vulnerable when they turn to abstract ideas for motivation and security. Once the notion is made tangible or humanized, the ideal's foundations will crumble. This moment, cowardice will devour the weak justice. At that point, their brittle will is preserved by the existence of simulation. The onward motion of models, all of which are predicated on the most unimportant of facts—models first—defines simulation (Baudrillard, 2019). The simulation's tracks alter every conceivable shape in the surroundings, causing both successes and failures to match up with internal expectations and without incurring any costs (Baudrillard, 2019). Their cycles make up the actual magnetic field of events, just like a bomb's trajectory does. No longer do facts follow a predetermined path; rather, they originate at the point where multiple models converge, and they can all produce a fact simultaneously (Baudrillard, 2019). This anticipation, this diversion, this short circuit, this mix-up of the facts and their models, permits any scenario to have at least one, if not more, plausible explanation. They are all true in the sense that the model they create will result in an exchange of truths, akin to a generalized loop (Baudrillard, 2019). This guarantees not only the experiment's low cost but also the experimenter's safety. All imagination will be free when everything is no longer genuine and the illusion is reduced to a canvas.

In addition, this pertinent parallels can occur in more contexts than first thought because most of us are able to imitate not just the thoughts and feelings of individuals whose personalities and even their capacities for reasoning are different from our own, but also their beliefs and desires (Davies & Stone, 1995). A self-serving con artist may have no difficulty simulating the reactions of a kind and generous person, and a clever chess player can often simulate the moves

of a foolish opponent (Davies & Stone, 1995). The iconoclast can mentally preview every quality of God through simulation. In this instant, truth and falsity coexist, and morality is founded on faith. Everything in orbit comes together from desire and imagination. Thus, the iconoclast's need to keep control over God and thereby justify his own wishes is one of the reasons he opposes God's visualization. Once the demands of the masses are met, God will disregard personal preferences in favor of fulfilling the desire of the masses. The individual would not have total control over the simulation, and desire would transform into theories, from philosophy into logic.

Society and ideology

Models are distinct from the real world. Models are frequently used to learn about real entities that are different from them, even if they may be objects in the real world (Grüne-Yanoff & Weirich, 2010). In other words, there is a constant relationship between models and their objectives even while many of the statements that are true about the entities that models are "about" are not true (Grüne-Yanoff & Weirich, 2010). As a result, models act as a mediator between theory and reality and are frequently assigned this task (Grüne-Yanoff & Weirich, 2010). Because they have been ingrained in the media's deciphering and choreographing rituals, all hijackings in society are therefore, in a sense, simulated hijackings because the media foresees their manifestations and potential outcomes (Baudrillard, 2019). Put another way, as a set of symbols, they are no longer dedicated to their "actual" purpose, but rather solely to its replication as symbols (Baudrillard, 2019). However, this does not imply that humans are safe. Reintroducing truth and references wherever possible to persuade us of the realities of society, the gravity of the economic situation, and the ultimates of production is the only weapon and

strategy available to authority in the fight against this defection. The devastation inflicted by so-called simulated events is genuine, as society's so-called reality never stops exposing. The alleged replacement of symbols for reality and the harm of simulated events at the expense of people is also being repeated in the news and the economy.

Furthermore, surrealism progressively emerged as a result of reality's persecution. The surrealists built a world in which sorrow does not exist, time is frozen, and beauty endures forever. While it exists in actuality, the eternal happiness brought forth by time's stillness is separate from it. In surrealism, truth and falsity are defined by self-consciousness. The heart also controls pleasure intake entirely, which in some respects satisfies the hypothesis's criteria. Disney is the epitome of surrealism. The purpose of Disneyland is to conceal the truth that it is the "real" United States and that Disneyland is the "real" country. Disneyland is a fake place intended to deceive us into thinking that everything else is genuine, whereas the rest of Los Angeles and America are made up of artificial and surreal elements (Baudrillard, 2019). The goal is no longer to recreate reality in an untrue way; rather, it is to conceal the fact that reality no longer exists, preserving the idea of reality in the process. The Disneyland imaginary is a deterrence device intended to revitalize the fiction of the real in the opposing camp. It is neither genuine nor untrue. However, reality ceases to exist if, in accordance with simulation theory, it is the outcome of collisions at each simulated track's intersection. Human self-consciousness stems from a false reality that is socially constructed. Surrealism simultaneously offers an additional false reality to escape from. Therefore, simulationism holds that any research findings can be disproved by deviating from reality and losing their significance for social science.

Epistemology

If what we experience belongs to an orbital fantasy, or is based on the choreography of certain laws, there is no right or wrong in human consciousness. If social development is based on the reasoning of states of affairs, or is the product of death and resurrection, there is no particular truth in society itself. If thought is based on fantasy, and society is founded on nothingness, then double negatives produce positive thus consciousness is reality. Human beings change the direction of society by generating thoughts from their mind out of desire and converting them into action. Society then assigns a value to a particular object based on the cohesive thoughts. At the same time, the development of an event in a society may influence the way it is received by the people because of history or politics, thus influencing human thought patterns. But all the outputs of society are determined by human ideology, so no matter how society transforms the human thinking mode, the final effect will be to scan and recognize the world through human ideology.

This then proves the necessity of the existence of epistemology. Epistemology requires one to ignore the importance of so-called reality and facts, and to fully believe that what we experience is the real world. The pursuit of truth and logic is abandoned in favor of a heightened awareness of feelings. For example, to give up on the logic behind the workings of love, and instead to believe in the existence of love as it exists in the heart. Because since love is not a thing, it cannot be deconstructed, digging into the logic of love loses the ability to obtain love. So epistemology wants us to believe that the fluctuations in our hearts when we love the other person are love itself.

The reading mentions that for a long time, power itself produced only signs that resembled it (Baudrillard, 2019). At the same time, another image of power came into play: the collective need for a sign of power - a sacred alliance rebuilt around its disappearance. The whole world followed it, more or less, fearing the collapse of politics (Baudrillard, 2019). Eventually, the game of power becomes a critical fascination with power - a fascination with the death of power, a fascination with the survival of power, which intensifies with the disappearance of power (Baudrillard, 2019). The existence of power itself, with its obsession with power, has been transformed from being in charge of the law into an illusory concept hidden in human relationships. The exchange of power has become less attached to resources and more of a need to fulfill inner desires. This situation is in line with the epistemology note on nothingness, where at some level theories and facts are no longer important and are replaced by desires and prejudices.

The so-called nothingness is the powerlessness of trying to find reality on the opposite side of epistemology and coming up with nothing. Because of belief and existence, nothingness is nothing more than disbelief or ignorance. It follows that the so-called nothingness and assumption are not derived from reasoning in epistemology, but rather from the emotion of detachment from the unknown. Emotion, a feeling born inside consciousness, is determined by what is seen. This emotion of detachment is the epistemologically generated gridded perception of reality. Therefore, the theory of simulation cannot exist independently of epistemology. In other words, in epistemology simulation does not exist as a theory but as an extrapolation and conjecture of the unknown, thus failing to obtain its importance as an independent theory.

Fake News

Fake news for various purposes is becoming more and more prevalent in the current world as a result of the growth of social media platforms. The term "fake news" refers to items that are created online with the intention of misleading readers, usually for financial gain (Harjule et al., 2020). Before the internet, there were already hoaxes and fake news. One example is the fake news about the candidates that was widely disseminated on social media during the 2016 US presidential election, and this had a significant effect on the result of the contest (Harjule et al., 2020). The news is currently the only source that the general public may use to gain even a cursory understanding of politics, economics, and warfare. It goes without saying that truth matters in journalism. Due to the fact that people couldn't observe everything through their own eyes, viewers are forced to rely on outside sources for information (Swart & Broersma, 2021). News organizations have grown increasingly important as sources of pertinent information for the general public over time. The willingness of news consumers to cede power to journalists and tolerate the possibility of being deceived because they trust their professional judgment is the foundation of the custodial model of journalism (Swart & Broersma, 2021). The agreement is contingent on their having regular enough access to information to exercise their right to citizenship (Swart & Broersma, 2021).

Nowadays people are finding it more and more difficult to stay informed about politics and determine which news sources are reliable due to the rise of new media and the range of perspectives that are available online. Individuals have to sift through and assess a dizzying assortment of diverse online and offline news sources, accounting for potential biases, algorithmic filters, and economic interests (Swart & Broersma, 2021). It is more difficult to

determine which sources to trust for political news due to the abundance of them. The need for trustworthy political information has increased as a result of polarized political debates, the rise of populism, and worries about disinformation tactics (Swart & Broersma, 2021). However, studies have indicated that when evaluating the veracity of news by merely examining the language of news extracts, computers and humans perform less accurately (Spezzano et al., 2021). It also demonstrates how crucial additional data, such as images, is for identifying false information. Furthermore, quotes, figures, and neutrally toned passages are viewed as professional, whereas emotionally charged passages are viewed as unprofessional (Spezzano et al., 2021). According to the study, consumers are more likely to be duped by fake news that is written in an objective manner and includes quotes and data (Spezzano et al., 2021). Furthermore, the study discovered that participants frequently misidentified the news's authenticity because of their preexisting opinions on the subjects of the reports (Spezzano et al., 2021).

Is it conceivable for humans to lose their ability to live in reality when the means of acquiring information becomes unreal and knowledge ceases to mirror reality? In the simulation, news is viewed as symbols that represent reality; each broadcast is like adding a sign to a social event that has already occurred. Furthermore, the core of people's effective knowledge intake is epistemology. In other words, when individuals with disparate beliefs absorb the events that transpired in reality, each symbol's existence in the simulation exercise signifies a distinct meaning to them. In order for the current situation to lose its initial impression and be replaced with an illusionary layer that was jointly generated by thoughts and society. Additionally, the rationale for the occurrence of social events can be questioned in the simulation notion that underlies the news's lack of veracity. Intersections in the simulation track take the place of

authenticity when truth is no longer realistic and rationality is tainted by desire. The likelihood of junctions takes the role of social events in importance, losing significance while also ignoring the extent of the harm.

Secondly, news credibility is undermined twice when reality is perceived as a simulation. When the public is informed by news, reality becomes virtual and the editor's perception of the virtual is shaped by epistemic self-consciousness, creating a double illusion. Moreover, the triple illusion happens when the general public consumes news that has been distorted by simulated reality and epistemological fallacies. When this occurs, the distinction between reality and virtualization will become meaningless, and imagination will be the only source of information. Put another way, we can connect imagination and reality to determine the simulation's insignificance by utilizing the veracity of the news as a guide. Whether the occurrence is real or not, or if it stems from a meeting at a crossroads, no longer matters. As a result, the value of simulation is currently diminished, and occurs as a branch of epistemology instead.

Conclusion

In conclusion, feelings and wishes replace reality in epistemology, rendering fantasy and reality irrelevant. The history of reality is compared to a track in the existence simulation, and everything that occurs is merely the convergence of junctions on the track. People are taught by this simulation that reality is merely an intersection and that the future is visible. The harm generated by supposedly simulated events is genuine, as the so-called reality of society consistently demonstrates. Claims that symbols take the place of reality and that simulated events affect people abound in the news and economics. Moreover, surrealism has gradually gained popularity as a result of the persecution of reality. Modern news can be manufactured,

surrealistic, and yet strangely authentic. When united, however, the realities of surrealism and epistemological self-consciousness will seem to be three illusions. It demonstrates once more the necessity for simulation theory to rely on the epistemological existence of social philosophy. Conversely, the crossing on the junction and the existence of the so-called nothingness will create a paradox.

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