

Trust in Identification: an Historian's View

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Mistrust of the Self





Trust in Identification as a Relationship





The Identifiee

Wants:

- ID that Works
- In the hands of those s/he trusts
- ID that does him/her no harm



Identification as Harm







Trust in Wonders





The Identifier

Wants:

ID that works

ID that eliminates risk

ID that reassures



Declining Trust

Table 6.3. Confidence in leadership in the United States, 1966–1986 (% stating that they have a great deal of confidence in)

1986	1973	1966
36	40	61
34	44	61
33	57	73
32	33	50
27	41	
22	36	41
21		42
21	28	
19	30	29
19	18	
19	24	
18	19	41
16	29	55
14	24	
11	20	22
	36 34 33 32 27 22 21 21 19 19 19 19 18 16 14	36 40 34 44 33 57 32 33 27 41 22 36 21 21 28 19 30 19 18 19 24 18 19 16 29 14 24

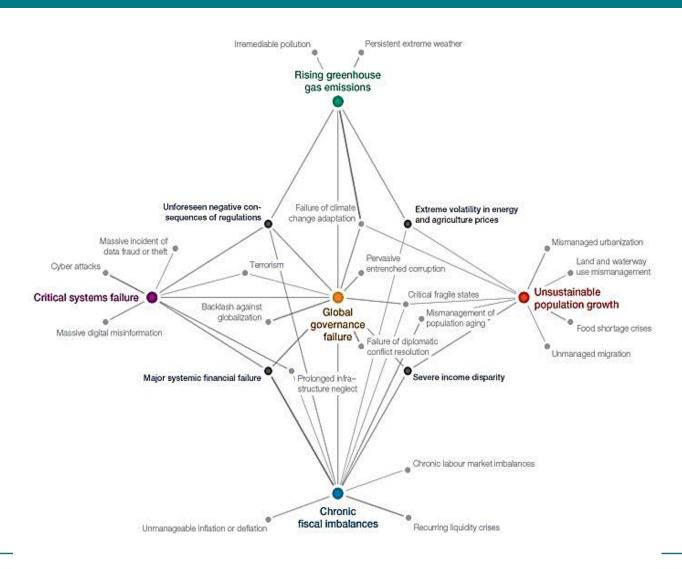
Source: Harris Polls, cited by Blumberg, Predatory Society, table 11.2, p. 204.



Our Fellow Citizens?



From Classical Liberalism to the Risk Society





From Patrons to Consumers







Changing Forms of State and States of Trust 1







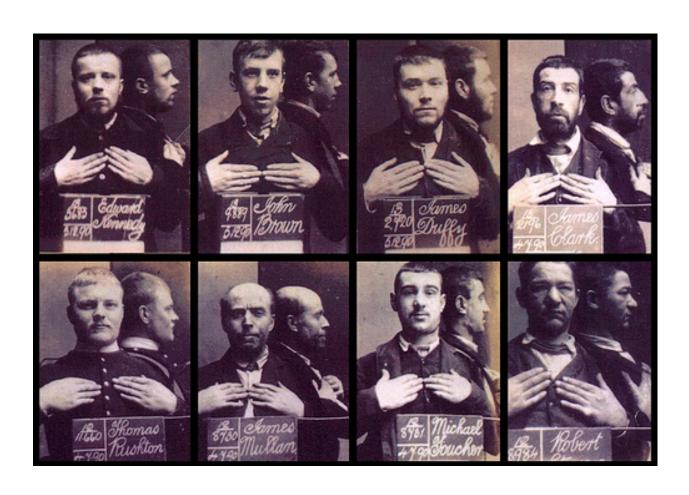
Changing Forms of State and States of Trust 2





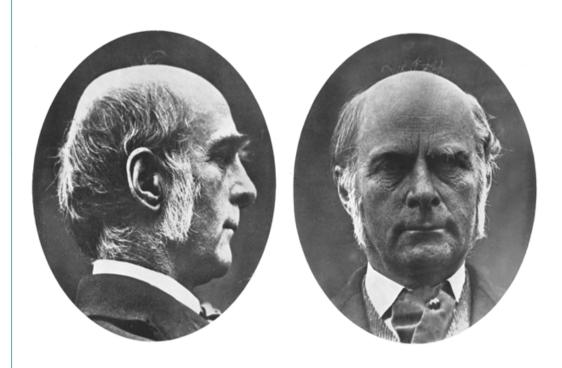


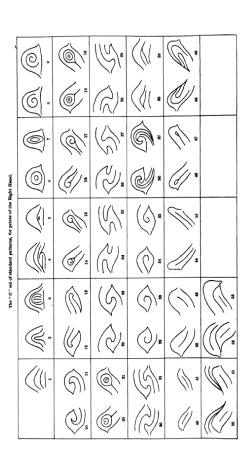
Trust in Magic?





Trust as Probability



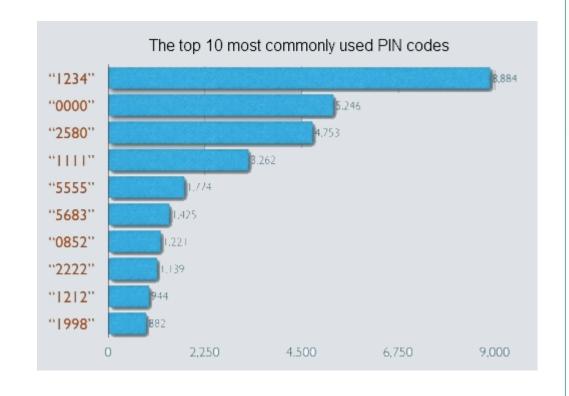




ID and the Modern Loss of Control

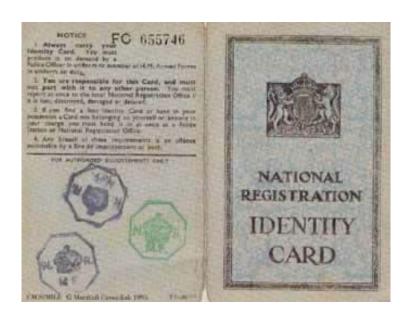


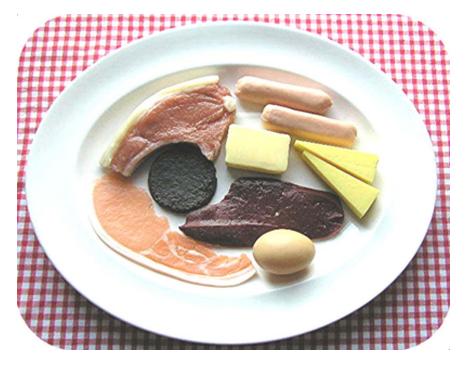






Trust as Access to Benefits







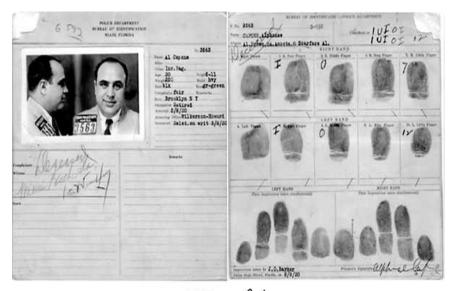
Distrust of Identification





Faith in the Brand, Distrust of the State



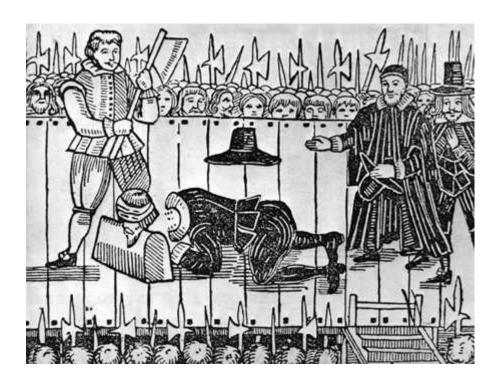


Alphone Capone



Freedom from the State







Some Conclusions 1

- Trust is part of a relationship, or transaction, not a state of being;
- Trust and ID have a problematic relationship because ID assumes distrust;
- Distrust is not a human constant but culturally and historically determined.



Some Conclusions 2

- Trust in ID reflects the nature of broader social relationships;
- ID that people "own" or can control are more trusted;
- Forms of ID are trusted if they provide benefits, rather than threaten harm;
- ID that is easy to use, and unproblematic, becomes invisible – part of the furniture of our lives that we accept implicitly.



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