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solibiodictionary

# A libertarian socialist dictionary of social sciences

updated: Feb. 1, 2009

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

**NATURE AND CULTURE**

BUILDING CIVILISATIONS CO-EVOLVING WITH THEIR ECOSYSTEMS

**SOCIETY AND FREEDOM**

BUILDING UNSELFISH WALLS AGAINST SOCIETAL OPPRESSION (S. WEIL)

capitalisms? no, thanks! **FREEDOM WITH JUSTICE**

WITHOUT COMPROMISES: NO CAPITALIST, NO TOTALITARIAN REGIME

socialisms? no, thanks! **JUSTICE WITH FREEDOM**

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This picture is the logo of one of our favourite sources: [www.econlib.org](http://www.econlib.org)



*This is the earliest-known written appearance of the word "freedom" or "liberty." It is taken from a clay document written about 2300 B.C. in the Sumerian city-state of Lagash.*

The very notion and idea of freedom, came with the early structured urban societies, taking shape from a process of redistribution of the agro-pastoral surplus. According to Simone Weil, the arrow of cultural and societal evolution went the other way: a millennial substitution of **social oppression** (the denial of freedom, of the duties towards the person and her roots), for **natural oppression**.

M. Foucault's portrait by Daniel Levine (January 26, 1978). © New York Review of Books.



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## GENERAL REFERENCES AND SOURCES

Some knowledge Commons and tools will be quite complementary to our items, and often useful for the reader (as they were for the writer), across large sections of our economic, social science and other cultural interests here; therefore we list and mention them since from the beginning.

AMAZON.

BLOGS. Our favourites' selection (more in the [deeprecession](#) blogroll)

BIOGRAPHY and PHILOSOPHY:

CULTURE:

ECONOMICS: Alphaville, Calculated Risk, [deeprecession](#), economiaeopolitica, Paul Krugman, left wing, Noise from Amerika, Nouriel Roudini, Brad Setser, lavoce.info

POLITICS: grapes of wrath,

CEE, the Concise Encyclopedia of Economics: <http://www.econlib.org/library/CEE.html>

CEPA

<http://cepa.newschool.edu/het/alphabet.htm> is a wide array of biography of economists in short <http://cepa.newschool.edu/het/alphabet.htm> is also a unique guide to 71 distinct schools in the history of economic thought, from the same source (at bottom, scrolling down - or picking up **Schools** after Z at top). "Utopian socialists" goes well beyond economics, and has a useful list of further links at the end.

Critique Sociale (founded by Boris Souvarine)

DICTONNAIRE DES PHILOSOPHES. Encyclopedia Universalis -1998. Paris: Abin Michel.

DICIONNAIRE D'HISTOIRE ET PHILOSOPHIE DES SCIENCES. Sous la direction de Dominique Lecourt (1999). Paris: Presses Universitaires de France.

**ECONLIB**, the site of the Liberty Fund, includes the **best encyclopedia of economics**: the CEE, linked above.

ECONOMARX, a best guide to contemporary neo-marxisms (wider on the issue than cepa above):

GALLICA. [Economie at Gallica - review of 19th Century French economic thought](#)  
"Utopie", special dossier of Gallica

GARDNER, H. Stephen, [http://business.baylor.edu/Steve\\_Gardner/CESCH04.HTM](http://business.baylor.edu/Steve_Gardner/CESCH04.HTM) .

History and Theories of Socialism. Web Resources Related to Chapter 4 of the academic HB: [Comparative Economic Systems](#), 2nd Edition, by Gardner (1998).

GOOGLE: blogs; books; scholar; search.

GUTENBERG PROJECT

Historical Materialism

HISTORY sites ----

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HYPER HISTORY. A very basic, "rough guide" style, no bibliography nor links that you find in the academic History sites (but: global and pretty reasonable in its syntheses). College-lyceum level, not undergraduate. Hyper-textual HB on 3000 years of history. [http://www.hyperhistory.com/online\\_n2/History\\_n2/a.html](http://www.hyperhistory.com/online_n2/History_n2/a.html).

Following Michael Hart, they propose an interesting list of the top 14 *personae*: [Aristotle](#) - [Augustus](#) - [Buddha](#) - [Columbus](#) - [Confucius](#) - [Einstein](#) - [Galileo](#) - [Gutenberg](#) - [Jesus](#) - [Mohammed](#) - [Newton](#) - [St.Paul](#) - [Shi Huang-ti](#) (259-209 BC, 1st unifier of China) - [T'sai lung](#) (the paper inovator, according to the tradition).

ISI Knowledge.

The London Review of Books

MARXISMS. A huge site, a web of its own, full of entire books and historic documents but absolutely dogmatic and standing to the **Tradition like a Church**, excluding all non-marxist socialisms (for a rough guide in just one linked page to the latter: see Utopian Socialists in CEPA above).

(Le) Monde Diplomatique

MRPA, Munich.

New Left Review

The New Palgrave of Economics. Palgrave Macmillan. 2nd ed., S. Durlauf and L. Blume eds. 2006.

New Partisan review

New York Review of Books.

New Yorker

Politics

RED!

Redtv

SOCIAL SCIENCE DICTIONARY - our competitors. Here is the top 10 Google list on January 18, 2008:

<http://www.google.it/search?q=social+science+dictionary&ie=utf-8&oe=utf-8&aq=t&rls=org.mozilla:it:official&client=firefox-a>

1. oL dictionary of the social sciences

This social science dictionary has 1000 entries covering the disciplines of sociology, criminology, political science and women's study with a commitment to Canadian examples and events and names

<http://bitbucket.icaap.org/> - 5k - Cached - Similar pages -

2.

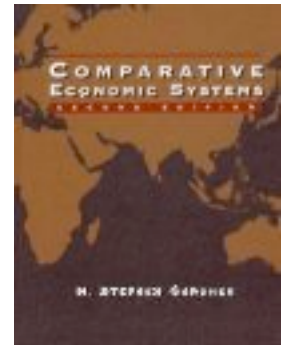
Social Science Dictionary with a Durkheim bias, linked to [Andrew Roberts' Social Science History](#).

[www.mdx.ac.uk/WWW/STUDY/SSHGlo.htm](http://www.mdx.ac.uk/WWW/STUDY/SSHGlo.htm) - 415k - Cached - Similar pages -

3.

Portal:Dictionary - Elmer Social Science Resource Center

The Social Science Dictionary currently has 1193 articles in English. ... Click here to see all the articles in the Dictionary and its corresponding ...



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[www.socialsciencedictionary.org/index.php?title=Portal:Dictionary](http://www.socialsciencedictionary.org/index.php?title=Portal:Dictionary) - 39k - Cached - Similar pages -

4.

Social Science Dictionary

We've Moved! If you are looking for Elmer, the Social Science Resource Center, you can find us at:

[www.socialsciencedictionary.org](http://www.socialsciencedictionary.org).

[www.elissetche.org/dico/index.htm](http://www.elissetche.org/dico/index.htm) - 2k - Cached - Similar pages -

5.

DICTIONARY of CRITICAL SOCIAL SCIENCE

Author: In postmodern discourse, any one who does physical, natural or social science is an 'author.'

This usage derives out of the larger notion that all ...

[www.soc.iastate.edu/Soc640a/Dictionary.htm](http://www.soc.iastate.edu/Soc640a/Dictionary.htm) - 1004k - Cached - Similar pages -

6.

Elmer- Social Science Dictionary

This site principally houses (1) a social science dictionary with approximately 600 terms and a (2) useful index of web links. All the information is free ...

[www.geocities.com/elissetche/index.htm](http://www.geocities.com/elissetche/index.htm) - 4k - Cached - Similar pages -

7.

social science definition | Dictionary.com

Definition of social science at Dictionary.com with free audio pronunciation. social science synonyms and translations. Crossword and puzzle games.

<http://dictionary.reference.com/browse/social+science> - 91k - Cached - Similar pages -

8.

Dictionary Of Social Sciences

Apologetics & Social Issues. Dictionary Of Social Sciences. Note: This is a much shorter version of the 3rd Edition of the Red Feather Dictionary. ...

<http://jmm.aaa.net.au/articles/1257.htm> - 417k - Cached - Similar pages -

9.

Humanities Dictionary, Glossary and Terms directory.

Social Science Dictionary: Extensive glossary of Social Science terms with links to appropriate resources available in either HTML, PDF or Zipped versions. ...

[www.glossarist.com/glossaries/humanities-social-sciences/](http://www.glossarist.com/glossaries/humanities-social-sciences/) - 14k - Cached - Similar pages -

10.

ORO: Oxford Reference Online: Subjects and titles

Oxford's unprecedented Dictionary of the Social Sciences is designed to break down the barriers between social science disciplines, as well as to make social scientific language comprehensible to general readers. Collecting **anthropology, sociology, political science, economics, human geography, cultural studies, and Marxism in one volume**, the dictionary presents concise, clearly written definitions of terms within each specific discipline ... (Editor) Craig Calhoun is president of the Social Science Research Council in New York and a professor of sociology and history at New York University.

[www.oxfordreference.com/pages/Subjects\\_and\\_Titles\\_2E\\_PS07](http://www.oxfordreference.com/pages/Subjects_and_Titles_2E_PS07) - 13k - Cached - Similar pages -

STANFORD Encyclopedia of Philosophy.

# A

## **adaptation**

## **Ages of capitalism**

**-1. Merchant capitalisms**

**0. Primitive Accumulation**

**1. 1st Industrial Revolution, 1st Great Transformation (Polanyi)**

**2. 1880s: 1st Great Depression**

**3. Late Victorian Empire**

**4. 2nd Industrial Revolution**

**5. 1st Gilded Age**

**6. 1930s: End of Democracy, and 2nd Great Depression**

**7. Economic Miracles, Glorious 30s, Great Compression**

**8. 2nd Gilded Age, 2nd Great Transformation, Twin Peaks**

9. Late US Empire

10. Age of Chindia: world baricenter back to the Indian Ocean.

Van Creveld (1999) hypothesis: the decline of the State

**aging baby boomers**

**aging society**

**Aglietta, Michel**

**agoraphobia**

**alienation**

**anarchies, *anarco-sindacalisme***

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

**angst, *angoscia*, anguish**

**anthropology**



## ***The Anthropology of Pierre Bourdieu***

*A reconsideration*

**Anthony Free**

Cheshunt, Hertfordshire

Alongside Foucault and Derrida, Pierre Bourdieu is one of the most influential intellectual forces of his generation. His work spans the old academic demarcation lines of anthropology and sociology and the new fields of cultural and media studies. This article discusses some problems in his work, concentrating on his anthropological oeuvre, particularly *Outline of a Theory of Practice* and *The Logic of Practice*.

### **'Objectivism' and 'subjectivism'**

One of the central problems with Bourdieu's discussion of 'objectivism' and 'subjectivism' is that both of these neologistic terms, along with 'objectivity' and 'subjectivity' from which they derive, are polythetic. Brubaker (1985) notes eight different pairs of meanings of the terms, but his own approach to 'objectivism' and 'subjectivism', like Bourdieu's, fails to take account of Wittgenstein's (1958) related emphasis on the usage of words. This is particularly ironic in Bourdieu's case.

Bourdieu uses 'objectivism' and 'subjectivism' as indicators of two positions that can be taken up in the relation between the observer and the observed. Nevertheless, at the same time as he is criticizing 'objectivism' for its intellectualism, for creating a 'dead, written, foreign language', Bourdieu forgets the highly rhetorical life of these very terms – at once social, political, intellectual and symbolic – within academic fields, particularly the sociological and anthropological fields, in the construction of those fields and in their relationships to other fields.

Bourdieu's usage of the terms 'objectivism' and 'subjectivism' has its immediate historical origins in French postwar intellectual life and the opposition between the intellectual tendencies of Sartre and Lévi-Strauss, as he himself recognizes in the reflexive 'Preface' to *The Logic of Practice*

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*Critique of Anthropology* Copyright © 1996 (SAGE Publications, London, Thousand Oaks, CA and New Delhi), Vol. 16(4): 395-416.

Anthony Free (1996), The anthropology of Pierre Bourdieu. A reconsideration. **Critique of Anthropology**, Vol. 16, No. 4, 395-416.

Geertz

## **Arendt, Hanna**

## **B**

### **baby boomers (generation)**

### **beatniks or keynesians (generation)**

### **bioanthropology, evolutionary anthropology**

### **biocomplexity**

**NDR IN QUESTA VOCE, VANNO AGGIUNTI ALMENO:  
AA CIT DA BIOS CH.1; IL RUOLO DI SIMONE; 3°?**

### **bioeconomics: bringing life back to Political Economy**

In its main and broader sense, it is a new paradigm in economic sciences, but also in a much wider set of cognitive-and-social sciences. It was early pioneered by the natural scientist Charles Darwin himself, and upon his example namely by Rev. Malthus *versus* K. Mark, A. Marshall and S. Weil; re-engineered later by the philosopher Michel Foucault, it came to a current new life in the works of the Nobel Prize Herbert Simon, Niklas Georgescu Roegen, Dick Nelson, Sidney Winter and Giovanni Dosi.

It brings **life, its change and needs, therefore the complex interactions**  
**“human systems - ecosystems” as well** - at the fore as economic subjects and objects:

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- both **directly**, as such. By re-interpreting **economic activities as biological ones in se**, in some important and essential respect. Forgetting such a bio-base, as previous classic and neo-classic paradigms often did, leads to a number of misunderstandings: **abstraction from ecosystems; (a view of) anthropisation and civilisations, without all the 2-way interactions with their ecosystems (Fernandez Armesto, *Civilizations*); economicism = unbiological materialism (Marxism, more than Marx); environment-free social theories; history without Ice Ages, climate, etc.; human geography dissidence and dissonance from physical geography; hypostasis of human activities, beliefs and cultures, not allowing to explain, e.g., the history of religions (Lambert); idealism (Hegel); ignorance of global climate change; Myth of an impossible, unlimited technical progress; realism without an essential portion of reality; (artificial) separation of human activities from the biosphere and the Earth.**
- And **indirectly**: as a metaphor\ model\ paradigm\ philosophy for analysing the **bio-cultural evolution occurring in individual lives and their: cultures, environments, generations, groups, networks, reference ecosystems, relations, retroactions on DNA selection, roots (S. Weil), social interactions and systems, traditions.**

In this, it plays the same role as do similar paradigm shifts, e.g. in geography and history. Sometimes it is erroneously identified with just a single root in its complex genealogy, that we will now resume:

1. **Darwin** had an immediate, strong intellectual impact on the origin of social sciences. **Marx had just one main ambition: becoming the Darwin of social sciences**, by displacing Rev. Malthus. Marshall found static maths inadapt, and thought economics should better use biological metaphors and models. By now, every economic school quotes, often a bit superficially, such complex bio-systems notions as **emergence, evolution, fitness or self-organisation**. Such a **pseudo-bioeconomics** was championed by Friedman's AS IF paper, and recurs in the neoclassic institutionalist AXIOM (e.g. Coase theorem) that:  
*"Whenever there is a market failure, an appropriate Agency will emerge, and self-heal the market more efficiently than incumbent institutions and the State"* (Aglietta 2002).  
But, on the opposite front, **true** bioeconomics has established rigorous methodologies, analysing disequilibrium and adding to neoDarwinism other important natural processes - transposed into the social field - such as thermodynamics (entropy law) and self-catalysis.
2. The German **Geopolitical** school in geography, around 1900.
3. **Population modelling** established new holistic bridges in between biology, math. modelling and social sciences: **Volterra-Lotka** predator-prey model in the 1930s, then fishery modelling (Gordon 1954, Scott 1955, Schaefer 1957) and now **populations of firms** studies (Gibrat's law). Wikipedia as usual is wrong, and reduces [wiki's bio-economics](#) just to a tiny fraction of this area, ignoring the bio-economics CONSTITUTIVE areas we describe in point 3: Evolutionary Economics, Michel Foucault (separately considered by Wiki under [wiki biopolitics](#) !?! what a mess ...), and Georgescu Roegen.
4. Simone Weil's 1934 paper ---
5. The philosopher and scientist **Jean Piaget** (1896-1980), since from his 1942 lectures published in 1947: a cognitive constructivist view of the evolution of a child.

6. In the 1970s, at least **7** main concurrent but quite distinct approaches lay bioeconomics and bio-social sciences foundations (often in cooperation with other schhols in the “heterodox” galaxy: namely **neo-Austrians** and **neo-insitutionalism**, the latter in-between mainstream Economics and anti-mainstream Political Economy):
- FOUCAULT pioneered a bio-political revolution** across social sciences, and discussed it with *Hérodote* geographers (Cramton and Elden 2007). His tenet is that **biopowers diffuse horizontally, pervade the society and compress freedom; sub-systems asynchrony (Natoli) allows for individual degrees of freedom**, even in a bio-economic and bio-political society. A previous pioneer was [Hanna Arendt](#) (1958), arguing that Fordism was killing creativity and **degrading work to labour**, i.e. to a bio-economic level of cyclical interchange with Nature; but [she opposed bio-politics](#).
  - SOCIOBIOLOGY (starting with Wilson 1975) is an attempted, but largely failed extension of the neo-Darwinian paradigm or “synthesis” in biology, and its methodology, meant to explain together a wide range of phenomena in between etology and social scences, namely: [biological altruism](#), **animal sociality and human behaviour**.
  - GEOGRAPHY** was already, traditionally anticipating bio-sociologies, because of its holistic constitution, and tradition of human-physical studies relations. Its computer-based 1970s Quantitative Revolution had tradeoffs: modelling specialism, or neo-classicism (New Urban Economics) decreasing holism. But, e.g., **Entropy** enters massively planning and applied [regional science](#) (Giorgio Leonardi, AG Wilson); at the same time, Georgescu Roegen introduces a philosophical meditation on it.
  - GEORGEKU ROEGEN founded the paradigm**, with such milestones as: the most sophisticated epistemology of economics ever made by an economist; Entropy in economics; a notion of Earth finiteness; the substitution of the abstract “function of production”, with a process-based Funds and flows manufacturing model.
  - NEO-RICARDISM (Garegnani, Napoleoni and Pasinetti)** explodes with the publication of [Piero Sraffa](#)’s milestone. Pioneered by [Leontiev](#), although this is more a return to Classic Political Economy, than a start of a bioClassic one, it draws a quantum advance in economic theories, and creates a new, fertile intellectual environment. It simply makes “Ground 0” of the neoclassics: showing their logical circularity (Garegnani), and depriving them of any sense, in a multi-sectoral frame.
  - NELSON and WINTER** (together with Arthur, David, Dosi, Foray, Freeman, Malerba, Metcalfe, Pavitt, Perez, Teece and Aglietta-Boyer-Coriat’s neoMarxist French [regulation school](#)): drawing on technology studies, **Simon**’s behaviourism\ neo-institutionalism, the two economists **founded post-Schumpeterian Evolutionary Economics**. **Competition is a cultural process of selection of routines** (the DNA of organisations), and evolution of populations of agents and institutions (e.g., **technology diffusion -driven industrial dynamics**). A pioneer of their competence theory of the firm had been Robertson (19xx).
  - More allusive and apologetic approaches, which in any case testify the bioeconomic Zeitgeist, although not the biopolitical one. They fall on the border of a fashionable, generic evolutionary ideology - e.g. Rotschild (1990):

“ A key capitalist economy can best be comprehended as a living ecosystem. Key phenomena observed in nature - competition, specialization, cooperation, exploitation, learning, growth, and several others - are also central to business life. Moreover, the evolution of the global ecosystem and the emergence of modern

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*industrial society are studded with striking parallels. Briefly stated, information is the essence of both systems. In the biologic environment, genetic information, recorded in the DNA molecule, is the basis of all life. In the economic environment, technological information, captured in ... the know-how of millions of individuals, is the ultimate source of economic life.*

*To persist, regardless of size, every form of life tends to become specialized, developing a particular way of getting by that only a few direct competitors in its niche can match. Avoiding head-on competition - in the wild and in the marketplace - leads to diversity, which, in turn, promotes interdependence. Mutually beneficial relationships, common among species in nature, are echoed in business, where the vast majority of affiliations are based upon mutual profitability. Taken over time, the twin phenomena of competition and cooperation have yielded the diversity and abundance of the earth's ecosystem in one realm and the complexity and productivity of the global market economy in the other.” (Ish 1995)*

These approaches keep interacting between them, and with:

- always the same sources (cognitivism and [neuro-economics](#); systems theory; knowledge-technology, and environment studies), as well as new ones:
- Econophysics, complex modelling at Santa Fe (Kauffman); network (Barabasi) and complex systems (e.g., neural networks); neo-institutionalist cultural evolution views, e.g. conventions theory (Orleans); 2nd-3rd generation games theory (Maynard Smith, ...).

In the biosocial arena, a major shift happened in (bio) **History**: from a laggard discipline, now a forerunner. While depurating from post-Colonial, Eurocentric and Atlanticentric biases, History discovered [bioGeography](#). The major line of development was constituted by a Cambridge chemist, becoming a historian of Chinese science; Needham was a maestro for the prolific Felipe Fernandez Armesto, who has founded [bio-history](#).

**keywords:** **BIO-** or **BIO-CLASSIC SOCIAL SCIENCES**, **BIO-GEOGRAPHY**, **BIOLOGY**, **BIOPHILOSOPHY**, **BIOPOLITICS**, **CHAOS -ORDER -SELF ORGANISATION**, **COMPETITION**, **DARWIN**, **ECONOMIC SCIENCES**, **EMERGENCE**, **EVOLUTION**, **EVOLUTIONARY ECONOMICS**, **FOUCAULT MICHEL**, **GAME THEORY**, **GEOGRAPHY**, **GEORGESCU ROEGEN**, **NIKLAS**, **HISTORY**, **INNOVATION**, **KAUFFMAN STUART**, **LAMARCK**, **MACRO-ECONOMICS**, **MALTHUS**, **MARX**, **MICRO-ECONOMICS**, **NELSON** and **WINTER**, **NETWORKS**, **POLITICAL PHILOSOPHY**, **PRIGOGINE**, **REGIONAL SCIENCES**, **SELECTION**, **SOCIOBIOLOGY**, **TECHNOLOGY**, **VARIETY**

**links:** <http://arcapedia.wordpress.com/bio-social-sciences/>

**S. Anna School, Pisa: ...**

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## biogeography

## biography

keywords - [biosociology](#), biohistory, blogs, generations, [Obama](#), social media

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links -

references

B.Obama

## biohistory

## biology

references

Stephen J. Gould (2002), [The Structure of Evolutionary Theory](#).

## biophilosophy

2 alternative definitions (disambiguation needs an entire Treatise on the issue):

**DEF. 1 STRICTU SENSU (not definitive, but a good candidate)**

**FROM BIOPHILOSOPHY.ORG:** “Biophilosophy is a branch of [philosophy](#) that assumes that all the philosophical systems are based on biological principles such as evolution, brain function, and ecological systems. As humans are biological, anything philosophical constructed by humans can not escape from the biological principles.”

Let us just note (no space for a Treatise here) that this approach is rather similar to some bio-evolutionary paradigms in social sciences, both traditional and new ones: although not so close to the newest, more original ones (Foucault, Georgescu Roegen, Nelson and Winter). Moreover, one thing is saying that Homo Socialis and Homo Politicus do not escape biological laws; extending this to philosophy, is even more radical.

But def. 2 to follow, has another and no minor handicap: it melts down into the ["philosophy of biology"](#). So, why create a new nickname, without any specific content: just for fashion? No good! In all this dictionary and Socialist Biopedia, we are not talking neologisms, but looking back to a huge effort made by the best minds of the last generations, to produce new paths in science. And labels must correspond to content, like in wine bottles.



[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

**This mistake by biopedia.org is not an isolated case:** competition by differentiation in academy is always creating a mess, but criticism and philosophy of science serve exactly as controls. If even philosophers play a difference game (as they do), who controls the controllers? Shall we invent a “science of philosophy” in order to control philosophers: well, THIS IS EXACTLY THE IDEA BEHIND DEF. 1. Which turns out to be our favoured one, exactly because it tastes like the label Biophilosophy. **On the contrary, def. 2 includes the def.1 subset only in part (not all), and as a marginal component of the full set.**

**DEF. 2 LATU SENSU (to be rejected)**

**FROM BIOPEDIA.ORG:** “**Biophilosophy** is a subfield of philosophy of science, which deals with epistemological, metaphysical, and ethical issues in the biological and biomedical sciences.

Philosophers of science and philosophers generally have long been interested in biology (e.g., Aristotle, Descartes, and even Kant). Philosophy originally emerged as biophilosophy in ancient times. **Pythagoras was perhaps the oldest known western biophilosopher. [bold added]**

Philosophers of science then began paying increasing attention to developments in biology, from the rise of Neodarwinism in the 1930s and 1940s to the modelling of the DNA in the early 1950's to more recent advances in genetic engineering. Other key ideas such as the reduction of all life processes to biochemical reactions as well as the incorporation of psychology into a broader neuroscience are also addressed.

## Contents

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[4 Other perspectives on the Biophilosophy](#)

[5 See also](#)

[5.1 Philosophers using biological ideas as a basis of their work](#)

[5.2 Biologists who have attempted to give a philosophical account of biological thought](#)

[5.3 Reference Materials](#)

[6 Bibliography ”](#)

A specific approach, more close to def. 1 philosophical revisionist approach than to this wider one, is **Biosohpy**: perhaps the first philosophical school being developed on line.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

“Biosophy is a way of practicing and studying philosophy generated from scientific awareness of [biological information objects](#). (...) Biosophy's main parts are:

- 1) Everything is an information object
- 2) Biology is a way to map the interaction of all the information objects in the universe
- 3) Information, energy, and time are the main components of biosophy ideas and principles.” [http://biosophy.org/index.php/Main\\_Page](http://biosophy.org/index.php/Main_Page)

“Biological information objects (BiO) are information and signal processing entities in the universe that dynamically build and condense knowledge using [covolving information architecture](#). (...) Humans are a good example of a biological information processing object(s).

Bioinformation processing objects are multi-layered, recursive and fractal as far as we have analyzed.” [http://biosophy.org/index.php/Biological\\_information\\_objects](http://biosophy.org/index.php/Biological_information_objects)

“Covolving is an alternative term of evolving. (...) Biological information objects uses evolutionary process as a component to covolve.

Covolve means something is consciously and constructively change with a condensation follow-up. In other words, the architecture of information processing of the universe is infinitely being condensed with consciousness and keep exploring and constructing up knowledge.

The process of covolving is called "covolution". [ **Covolution** means the synthesis, change, and propagation of information objects with consciousness and construction process under predetermined mathematical principles in the universe.]

### **The difference between evolution and covolution**

Covolution has a direction. Evolution does not have a direction.

Covolution has an invisible architecture of development. Evolution does not assume any architecture in the development.

Covolution has neuronal planning and prediction components in the subjects' decision making. Evolution does not have any planning and prediction in decision making.

Evolution is mostly at molecular level. Covolution is at multi-cellular and above levels.” [http://biosophy.org/index.php/Covolving\\_information\\_architecture](http://biosophy.org/index.php/Covolving_information_architecture)

keywords biocomplexity, bioeconomics, biology, complexity, covolution, epistemology, evolution, evolutionary theory, information, life, neo Darwinism, philosophy of science

links <http://biopedia.org/index.php/Biophilosophy> - We have quoted it and shown its contents on biophilosophy (def. 2); the site deals with biology. [Biophilosophy is just beginning now, at the moment adopting the s.s. def.1 above; since it's an openfree](#)

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

project, it might evolve: <http://biophilosophy.org/> A related site is [http://biosophy.org/index.php/Main\\_Page](http://biosophy.org/index.php/Main_Page)

references: Recent manuals on def. 2 (= philosophy of biology) include Brian Garvey 2007, Alexander Rosenberg and Dabiel McShea 2008. A good companion among many, is Elliott Sober 2006, which collects the classic papers on core debates.

Def.1's biologisation of philosophy has an example in a specific school: [biosophy](#).

A similar mutual conditionment subsists between any science and its own philosophy: in the dual flow, sciences try hard to ecologise, economise, psychanalyse, sociologise, territorialise etc. the philosophical process.

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**biopolitics**

**biopower**

## biopsychology, evolutionary psychology

## biosocialism

GO TO: [socialisms](#)

## biosociology

Evolutionary theories are applied in a wide variety of disciplines. As mentioned above, evolutionary theories are applied to culture, like in the work of Boyd and Richerson [1], Cavalli-Sforza [6] and Csanyi [9]. The evolution of language can be seen in analogy to biological evolution, as described by Hoenigswald and Wiener [20]. In computer sciences, genetic programming and genetic algorithms are descendants of the evolutionary view as well, for example in the work of several people at the Santa-Fe Institute (Holland [22], Kauffman [26]). Learning theories of humans, applied to individuals, groups and society can be tied to evolutionary theory, as shown in the work of Campbell [4, 5]. The work of several philosophers of science shows evolutionary views, as in Popper's [34] and Kuhn's [27] work. In addition, these views have impact on evolutionary epistemology, and are analogical to biological evolution. Evolutionary theories have been described to account for brain development by Gerald Edelman [17], and extended to the msec-to-minutes time scale of thought and action by William Calvin [2, 3]. Evolutionary theory is present in the field of economy, often tied to the development of technology, as in the work of Nelson and Winter [30, 31] or to the evolution of institutions as in the work of Hodgson [19] and North [32].

Citation from <http://cfpm.org/jom-emit/overview.html>

Evolutionary (bio-)sociology passes through 3 basic phases of self-organisation and deployment (that we detect by applying reflexively biosociology to the history of sociology itself):

- a) early emergence and self-organising, because of the **Darwin** impact, **Mathus and Marx**, **Comte and Spencer**, **Pareto** pioneering work;
- b) after a long period of neoclassic-functionalist hegemony (the parallel 1875-1974 evolution of economics and sociology: **Weber - Durkheim - Talcott Parsons** mainstream), stimulated by the 1970s social insurrections (Bologna 2007, Chinello 2008) and movements, as well as from the exhaustion of education-based easy social mobility (Lipset and Bendix 1959): late 20th C **neo-darwinian** flourishing, a parallel in sociology to bio-economics (Simon, Nelson and Winter) and econophysics (Santa Fe Inst.), sociobiology (Wilson) and biopolitics (Foucault, Esposito);

c) maturity phase: once colonial attempts of unifying sciences under a narrow and proprietary paradigm fail (Marx, Engels and all marxisms; Structuralism and post-structuralisms; Thom versus Prigogine in early complexity paradigms: on their failure see Cini 200x), the time is ripe for a change arising from within the discipline itself, that just escaped from slavery, and starts reinventing its future as in a Quilombo (the tropical communities of escaped slaves). Previous modules are recombined into original **sociological evolutionary views of human organisations**. In our view, some indispensable modules for bio-sociology (opposite to socio-biology's false determinism, and in search of the true ones) are:

- a sound anthropological base, allowing one to know if **labour, and what labour is actually central in human activity**, or eventually is not, and draw all the falsifiable conjectures from such basic axioms (**Arendt and Geertz**, as antidotes to non-labour WRONG anthropologies: Domenico De Masi - a dreadful hyposthesis of Naples corruption - and Robert Reich on the American decline: labour goes elsewhere, to the Mexican border and China; we just consume, don't either save or work, not our business)
- bio-social sciences, if they want to have a deep sense and carry on a paradigmatic revolution, must share a common core (to be re-interpreted and declined differently, within and across disciplines, and even more: along political lines). Such a core has been created and well defined in the biopolitical Foucault-Esposito philosophical foundations work (plus Giorgio Agamben, Adriana Cavarero, etc.): **bare life at the centre**. This bio-core has a baptism date, **2008**: it finds the first political wayout in the Obama presidency, since his major novelty, much before he could dare to imagine such a fast political career, is **biography, life as THE political message** (da Empoli 2008, Origgi 2008)
- A life-based political and social science, necessarily implies that path-dependence moves from periphery to the centre: had not the brilliant mulatto lawyer paid social service in the derelict South End Chicago, and learned there community building techniques, while in search of his absent father's figure and roots (Obama 200x), for sure he wouldn't govern the world today
- Brian Arthur and Paul David's **path-dependence** philosophy of time; naturally, optimally combined with a coherent philosophy of space (Eric Sheppard, Enzo Fabio Arcangeli)
- the simulation box of tools of **non-linear and complex system dynamics** (Niklas Luhmann: an outstanding example of full maturity of a new sociology, no more running after fads)
- the **cognitive sciences, organisational theory** box of tools (Simon and Marengo, Cyert and March, Mintzberg's taxonomy, Tversky and Kahneman)
- the Italian sociology component of the Workerist post-communism (Bologna 2007) and post-marxism: **from the "inchiesta operaia"** (Romano Alquati, Romolo Gobbi and Gianfranco Faina in **Quaderni Rossi**) to the revue **Inchiesta** (Massimo Paci, Vittorio Rieser and Giovannino Mottura from QR; Vittorio Capecchi, etc.)
- an unideological, post-everything combination of the **politic and scientific best of feminism, Mannheim-Negri** (Tony is by far the world specialist in jumping from one generation to the



heart of the next one; Bologna 2007)-  
**Obama** on generations, and **Marx-Bourdieu**.

Let us say that:

*“gender, generations and social classes, are all and equally just **potential** social agglomeration nodes; **sometimes** they become **actual** ones, often in overlapping combinations (e.g., 1900 suffragettes; 1970s Gasparazzo; Sergio Bologna’s and/or Barack Obama’s Millennials tomorrow, perhaps in the 3rd Great Depression),*

*and **always** in **reversible** self-catalytical mutations (see: Chinello 2008 on Renato Sbrogiò and Porto Marghera self-catalysis; Stuart Kauffman on nK and self-catalysis biomodels)”.*

*Picture: TUs left, employers right; Gasparazzo says: “With whom shall we deal first?”. [Gasparazzo](#), is the baby-boomer, young southern Italian operaio-massa, from the newspaper *Lotta Continua*’s comic strips.<sup>1</sup>*

keywords anthropology, bioeconomics, biopolitics, class, class structure, class struggle, creative class, Esposito, Foucault, gender, generation, Obama, operaismo, path dependence, social sciences, sociobiology, sociology

links

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<sup>1</sup> He takes inspiration from the FIAT Mirafiori young assembly-line workers, Therefore we can fix precise dates:

- 1) political birth in the “fatti di Piazza Statuto” (Torino, 1962) that will split the Quaderni Rossi redaction in 3 groups: sociologists (Panzieri, Rieser), sectarians (Negri) and politicians (Tronti, Asor Rosa): Merli 1987.
- 2) Political hegemony on the main, FIAT Mirafiori factory as informal leaders, shop stewards: up to 1980, from Spring 1969 “Assemblea operai-studenti” - where Sofri’s Lotta Continua competes and wins against Negri’s Potere Operaio - almost the opposite of what says Bologna 2008, p. 251: “un passaggio fondamentale per l’operaismo italiano, anzi, senza dubbio, la sua maggiore vittoria”. YES BUT, as Sbrogiò represented the Potere Operaio leadership on Porto Marghera’s Gasparazzos, the PO-LC confrontation at Mirafiori was won by the latter, which was born exactly in that event (basically a Torino-Trento-Pisa connection at the start). I was there and I can tell that the Gasparazzos themselves were dictating us the political line to follow, and this is why “spontaneist” LC took the lead on the purest “workerist” original PO group (Negri, Bologna).

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## **blogs**

keywords - biography, biosociology, biopolitics, ICT, social media, social networking, web X.0

## **brand, brand equity**

## Brasil

### business economics

The whole set of theoretical and, even more, applied economic sciences that:

- a) take a single organisation, its activities, organisation and competitive- relational environment (Porter), as the main focus of the analysis;
  - b) reject marginalist microeconomic analysis-theory as flawed and irrelevant, therefore:
  - c) develop [bio-economic](#) alternatives (Biggiero ad Raise, 1998):
    - much closer to actual organisational learning, firm practices and **routines (Nelson and Winter)**.
    - Realistically assuming that firms are no autocratic neoclassic entities, since they are rooted in **social environments**, where they outsource non-core, including ESSENTIAL COMPLEMENTARY activities (Teece); and find most of their resources.
    - Modelling their competitive (Porter) and knowledge (Nonaka) interactions with environments.
  - d) Although their major outputs are market-related higher education (MBAs in business schools), consulting and handbooks publishing, business-organisation economists produced original theories with Guglielmo Zappa and Pasquale Saraceno's school (Maurizio Rispoli, Enzo Rullani, Bepi Volpato), Herbert Simon and Michael Porter.
  - e) Besides its main fields listed in [economic sciences](#), it also includes a field of case studies in a historical perspective, at the crossroad with history.
- Main macro-areas include (see a slightly different taxonomy under [economic sciences](#)):
- 1 economics of the firm and its networks; organisational studies; applied analysis of competition (Porter)
  2. accounting, budget
  3. corporate finance
  4. management, strategy
  5. logistics, manufacturing automation and operations management; JiT, Time to market
  6. R&D, innovation and knowledge management; human-intellectual capital, human resources, personnel; ICT management, strategy and impact (Pavitt et al.); ERP
  7. brand, diffusion, marketing, business communication; Internet, eCommerce (B2B, B2C)
  8. sales organisation and management, CRM (consumer relations management)
  9. outsourcing of business services; buying inputs, SCM (Supply Chain managem.)
  10. business history (shared with economic, social, technology and general history), history of business studies, history of organisational forms and stakeholders relationships (Alfred Chandler Jr).

This can be compared with Harvard's taxonomy:

DISCIPLINES

[Accounting & Control](#)



# *Solibiodictionary - A social sciences dictionary of Solibiopedia*

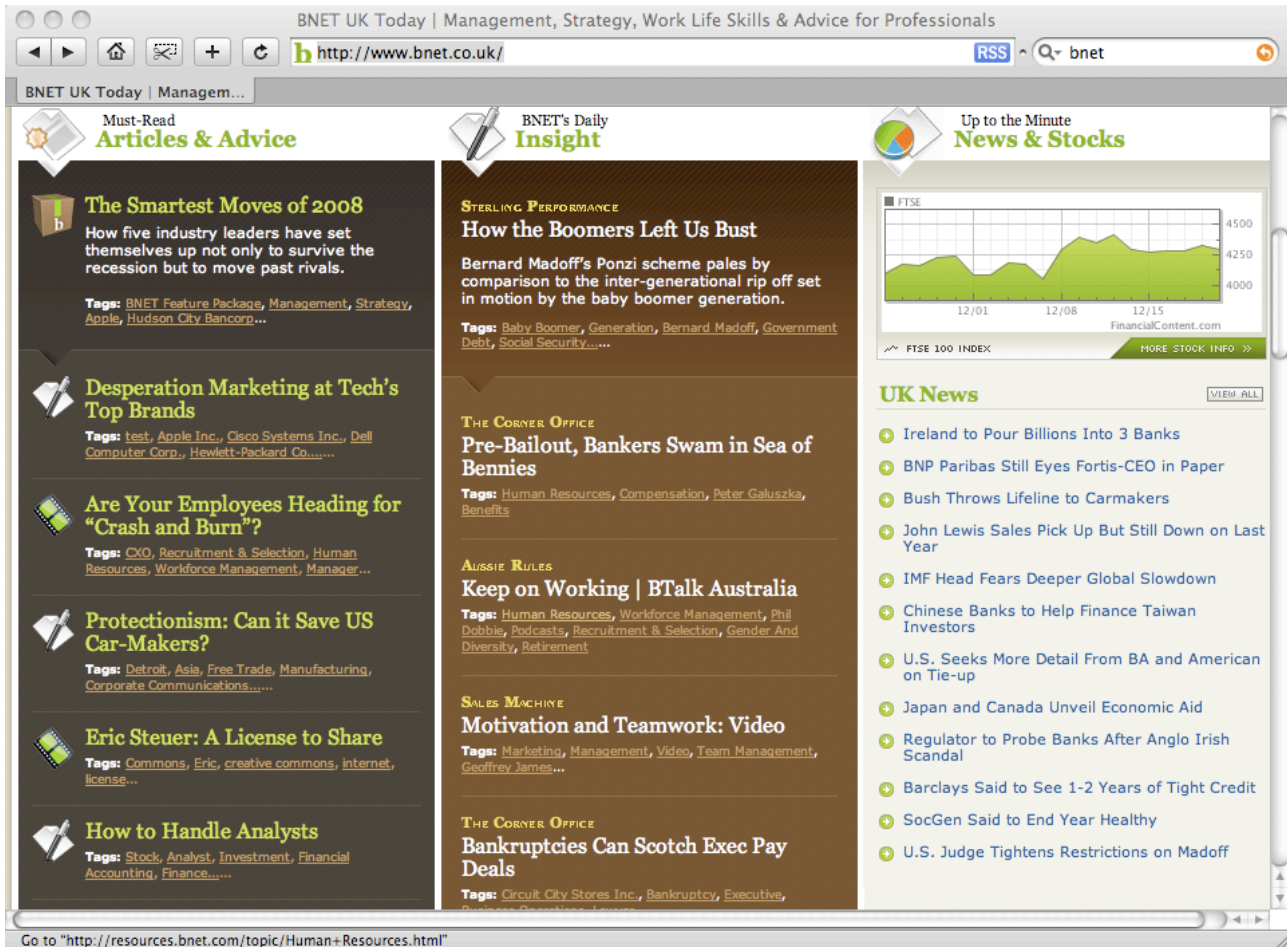
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[Business & Government](#)  
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[Marketing](#)  
[Negotiations](#)  
[Operations Management](#)  
[Organizational Behavior & Leadership](#)  
[Service Management](#)  
[Social Enterprise & Ethics](#)

**keywords:** ACCOUNTING, ARTIFICIAL INTELLIGENCE, BIO- or [BIO-CLASSIC SOCIAL SCIENCES](#), [BIOECONOMICS](#), BRAND, BUDGET, BUSINESS PLAN, BUSINESS SCHOOLS, BUSINESS SERVICES, CAPABILITIES, CAPITAL, CASE STUDIES, CHANDLER Alfred, [COGNITIVE SCIENCES](#), COMPETITION, [COMPLEXITY](#), CONSULTING, CORE COMPETENCES, CORPORATE FINANCE, COSTS, CRM, DIFFUSION, DOSI Giovanni, [ECONOMIC SCIENCES](#), ERP, FUNDAMENTALS, GAME THEORY, ICT, INDUSTRIAL LOCATION, INDUSTRY ANALYSIS, INNOVATION, INTELLECTUAL CAPITAL, INTERNET, INVESTMENT, IPR, KNOWLEDGE MANAGEMENT, LABOUR, LOGISTICS, MANAGEMENT, MARKETING, [MICRO-ECONOMICS](#), NELSON and WINTER, NETWORKS, OPERATIONS, ORGANISATIONS, OUTSOURCING, PORTER Michael, Profiting on Innvation, R&D, RISPOLI Maurizio, ROE-ROI, ROUTINES, RULLANI Enzo, SALES, SARACENO Pasquale, SCM, SIMON Herbert A., STRATEGIC ALLIANCES, [STRATEGY](#), TECHNOLOGY, TEECE David, THEORIES OF THE FIRM, WEB X.0, ZAPPA Guglielmo.

**links:** The best place in the area is, since much before the Internet era, Harvard Business Publishing; in a connected Library, through the HB Review subscription, you get free access to, and bulimic with their invaluable case studies (in any case costing just about \$5 each). Don't forget their blogs, e.g. the maternal [Tammy Erickson](#) "Across the Ages", writing on Generations, and [Gary Hamel](#) - a thought leader together with Prahalad, on core competeces and strategic alliances. A top world leader in accouting like [Robert S. Kaplan](#), you can read his blog and that's unique.

On a more ordinary scale, **Bnet** supplies access to some business reviews (but not to top ones). I like their British section (grabbed here on 08/12/21), that gives access to all the Bnet webosphere through typical business tags, e.g. you can cross "Operations and ....", "Marketing and Generations" and reading a post you'll find out, sooner or later, someone quoting an Harvard blog on the subject: <http://www.bnet.co.uk/>



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Nonaka  
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## C

### capital

### capitalisms

DEFINITION 1 (see [régulation](#)).

A “**socio-economic régime**” is a **principle of design of institutions and the society**, when applied through the actual, systemic implementation of sufficiently **coherent economic, financial, legal, organisational, technical diffusion and value appropriation** (Teece) practices, and the related societal change, adaptation and learning .

A lack of coherence identifies social systems submitted to a “**mixed**” or **transitional** régime. An example of coherence is **Fordism**, studied by Aglietta and the [regulation school](#). Examples of incoherence are the régimes of transition to Capitalism, incl. the cases of post-Communism in East Europe, Russia and China: all quickly convergent to Capitalism.

A key factor, affecting the **performance of a régime** for individuals and the adopting society, is the presence\absence, and persistence in time of an initial **mismatch (Perez)**, arising at given change moments:

- between its institutional architecture and legacy (**supply**);
- and the institutional **demands** - emerging from the long wave phase the society is living, when adopting and implementing technology clusters (Schumpeter).
- The Perez (2002) model links up the evolution of such mismatches, with the “creative destruction” effects of bubbles and bursts, i.e. **financial manias, panics and crises**.
- His model is rigorous, therefore challenges the Schumpeterian *vulgata* in the financial press, telling that “bubbles come necessarily with innovations”, etc. etc., in a free marketeer [ideology](#), aiming to justify and cover the living worst criminal, **Mr Greenspan**.

Modern social systems must adapt to the different ages and Long Waves of Industrialism; almost always, to the economic and political systems usually denoted as some blend of

“Capitalism” (with **partial** exceptions in Northern Europe, fully deployed Socialdemocracies, and Real Socialisms after Lenin). A scientific def. of Capitalism, specifies the dualisms, embedded in the design principles of their socio-economic régimes, identified by Marx and Schumpeter: **proletarians versus capitalists; and Money capitalists versus Commodity ones** (erroneously labelled “entrepreneurs” by Schumpeter; we reinterpret him under Marx, Bk 2 theory).

From definition 2, it follows that the past (and future) societies, lacking at least one of the two basic dualisms, are not Capitalisms. **Marx** hurriedly forecasted a transition to Socialism based on the inner, endogenous and exogenous dynamics of the first dualism.

**Schumpeter** forecasted another transition, linked to the 2nd dualism: since R&D bureaucratizes, systems evolve towards State Capitalisms, that he oddly labels Socialist.

**Lenin** assumed he was playing the exogenous choc, but he was playing his own power game with an ideological Marxist *travestissement* - and weak links to Marx - that lead him to reinvent hot water, by building a Totalitarian, neoZarist version of “State Capitalism”.

The latter is NO a scientific notion, since there is no way to separate Pure form State Capitalisms: they both need a Bourgeois and Bureaucratic State machinery of oppression.

#### DEFINITION 2.

We label as Capitalist, the **socio-economic régimes** and **social systems** based upon two basic (a and b), and even further separations - in some subsets of Capitalism:

- a) of **working conditions and the worker**, from the property AND control of production means (Marx); this is the basic class contradiction: proletariat - bourgeois classes;
- b) of credit, the supply of **Money Capital, from the governance** of the value processes by the “entrepreneur” (a term Schumpeter colours of phantasy and romanticism, as if he - the man in control - were **always** innovating);
- c) so-called **MONOPOLY** capitalisms, arise during the 2nd Industrial Revolution (electricity and **Fordism**), from the establishment of concentrated and collusive oligopolies (leading to the Sherman Act in 1906 in the US): in them, a separation arises between **a core of large corporations, and the plethora of niche SMEs**.
- d) in the subset of **MANAGERIAL** capitalisms (not in Family companies), as well: between assets **property and control** of value processes; emergence of a new class of executives (Bearle and Means; Alfred Chandler Jr), and the profit-growth duality;
- e) In the subset of **COGNITIVE** capitalisms, namely in **post-Fordist** régimes, the monopolies of ideas, innovations and their unfair “legal” bases, become as essential as was “a” above - enclosures, proletarianisation in the First I.R. cognitive illegal tricks range from copyrights to digital monopoly rights, Intellectual Capital deals and management, IPRs and patents (extended to ideas, life and computer programs: everything!). They introduce a 4th separation: between **the artist-creator, and its creation**; plus between him and the community where she/he is rooted (alliance, audience, colleagues, cooperation, diffusion net, filière, network). Copigiro, Digital Commons, Open Science, Free culture-music-software, everything coop is the answer.
- f) Finally, **CAPITALISMS hegemonised by GLOBAL FINANCE** (see: mondialisation, [subcrime](#)) mark a new evolution of Rentier Classes (previously studied by Ricardo and Keynes, the latter already anticipating that only the **elimination of the Financial Rentier** is a remedy to structural instability: Minsky, Vicarelli). The Schumpeterian banker has become a Minsky’s “Ponzi speculator”. A **global élite rentiers class emerges**,

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and opposes also to national dominant classes (Chesnais, Massey, Rothkopf), not only tho the enslaved, exploited and oppressed.

keywords: AGES OF CAPITALISM, [BUSINESS ECONOMICS](#), [BUSINESS HISTORY](#), CAPITAL, CREDIT, ECONOMIC HISTORY, FINANCE, IPR, [KEYNES](#), LABOUR, [MARX](#), MINSKY, [POLITICAL ECONOMY](#), PRIMITIVE ACCUMUATION, SCHUMPETER, [SOCIALISMS](#), SURPLUS VALUE, TECHNOLOGY

links:

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## carbon efficiency, emissions: CO2

keywords: global climate

## Carré rouge \ la Brèche

A bio-environmentalist, socialist, trotskist and marxist review on analyses, theory and politics. From 2008 the two reviews merge together.

## central banks

**Chesnais, François**

**Chiaromonte, Nicola (1903-72)**

**China**

**civilisations**

**class**

**climate change**

**cognitive sciences, cognitivism**

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

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## competition

Social modes of interrelations and webs, across agents and their agglomeration in agencies, are interpreted by social scholars as being a [mix of two basic attitudes: competition and cooperation](#). By competition, as in the game-sports metaphor and parallel, we mean a situation where a limited sum game is played; its structure and strategies are such as to see the players competing for a partially indivisible set of targets (e.g. a medal, the podium, a hierarchy of remunerations). Therefore globally if one wins, the other players lose (win-lose), even if locally there are win-win externalities (e.g. a front-runner group "*in fuga*" in a cycling race) inducing partial cooperation. By cooperation, we label a rational (eventually selfish) inducement to join forces, when the rules, incentive structures and strategy-output matrix of a game push agents into that directions.

### a. general social theory of competition

### b. economic competition

Opposite to the competition-mania of neoclassic economics, competition never obscures cooperation, since agents are always strongly and sometimes over-cooperating: both within agencies (associations, firms, institutions), and across networks (communities, districts, filières, supply chains).

### c. sociology of economic competition

### d. the Hotelling models

### e. duopoly in industrial competition

### f. political competition

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<sup>2</sup> The interaction between philosophy and psychology can be of different kinds. For example, psychology can be the subject for philosophy of science. In such a case, the philosopher of science pursues the usual set of issues (explanation, reduction, etc.) within the special case of psychology. Or, philosophy can be the source of proposals for improving psychology. Vice versa, the findings of psychology can be used to criticize philosophical theories and suggest ways to resolve some traditional philosophical questions about the mind, such as the nature of mental representation, perception, emotion, memory, consciousness and free will.

**g. religious competition**

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x

**complexity**

Kauffman SA. 1993. *The origins of order, self-organization and selection in evolution*. Oxford University Press.

**computer science**

**cooperation**

**Creative Classes**

**Creative Commons**



## creativity

## cultural history

## culture

“Culture is one of the two or three most complicated words in the English language. This is so partly because of its intricate historical development, in several European languages, but mainly because it has now come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought.

The fw is *cultura*, L, from rw *colere*, L. *Colere* had a range of meanings: inhabit, cultivate, protect, honor with worship. Some of these meanings eventually separated, though still with occasional overlapping, in the derived nouns. (...)

We can easily distinguish the sense which depends on a literal continuity of physical process as now in 'sugar-beet culture or, in the specialized physical application in bacteriology since the 1880s, 'germ culture. But once we go beyond the physical reference, we have to recognize three broad active categories of usage (...):

- (i) the independent and abstract noun which describes **a general process of intellectual, spiritual and aesthetic development**, from C18;
- (ii) the independent noun, whether used generally or specifically, which indicates **a particular way of life**, whether of a people, a period, a group, or humanity in general, from Herder and Klemm. But we have also to recognize
- (iii) the independent and abstract noun which describes **the works and practices of intellectual and especially artistic activity**. This seems often now the most widespread use: **culture** is music, literature, painting and sculpture, theater and film. A **Ministry of Culture** refers to these specific activities, sometimes with the addition of philosophy, scholarship, history. (...)

Faced by this complex and still active history of the word, it is easy to react by selecting one 'true or 'proper or 'scientific sense and dismissing other senses as loose or confused. There is evidence of this reaction even in the excellent study by Kroeber and Kluckhohn, *Culture: a Critical Review of Concepts and Definitions*, where usage in North American anthropology is in effect taken as a norm. It is clear that, within a discipline, conceptual usage has to be clarified. But in general it is the range and overlap of meanings that is significant. The complex of senses indicates a complex argument about the relations between general human development and a particular way of life, and between both and the works and practices of art and intelligence. It is especially interesting that in archaeology and in *cultural*

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*anthropology* the reference to **culture** or **a culture** is primarily to *material* production, while in history and *cultural studies* the reference is primarily to *signifying* or *symbolic* systems. This often confuses but even more often conceals the central question of the relations between 'material and 'symbolic production, which in some recent argument -- cf. my own *Culture* -- have always to be related rather than contrasted. Within this complex argument there are fundamentally opposed as well as effectively overlapping positions; there are also, understandably, many unresolved questions and confused answers. But these arguments and questions cannot be resolved by reducing the complexity of actual usage.

R. Williams 1958? no, successivo - Rev. Ed. (NewYork: Oxford UP, 1983), pp. 87-93.

The evolution of human cultures is marked by **two basic dualities**: with natural environments and with the entire social system (including other subsets, besides culture):  
- **culture and nature**. A key relation in any biosocial research program and theory. Main areas and levels of analysis, in brief:

1. culture\nature co-determination, co-evolution. It includes, interprets, norms and regulates the facts under both point 2 and 3.
2. Culture affects nature - *sociodeterminism, anti-ecologism*. In some appropriate environments (Diamond, Fernandez Armesto, Seabright), and namely since from the agricultural revolution divide, anthropisation creates its own, artificially built and planned ecosystems and fields.
3. Nature affects culture - mild or strict *ecodeterminism*. Seen the other way round, ecosystems rule, since either they are adapt to a given cultural evolution, or they will make it fail in the long run. The evolution of civilisations (Fernandez Armesto) is subject to fitness. In order to understand its laws, one must inquiry into the next areas:
4. The cultural evolution imitates a Darwinian evolution: a tenet of bio- [social sciences](#). Here come notions like cultural, psycho-social DNA (as a metaphor). It opposes to "biological imperialism":
5. Actual natural evolution super-imposes its laws on cultural choices - *strict ecodeterminism and hyper-biologism* in social sciences. Put aside the extreme simplification, even under this misleading research program, actually biologists make important discoveries about some hidden Darwinian factors of human choices (e.g., **egoism or altruism of the gene**).

- **culture and society**. Raymond Williams (1973) puts water in Marxist wine, when saying:  
"a Marxist theory of culture must begin by considering the proposition of **a determining base and a determined superstructure**. From a strictly theoretical point of view this is not, in fact, where we might choose to begin. It would be in many ways preferable if we could begin from a proposition which originally was equally central, equally authentic: namely the proposition that **social being determines consciousness**."

Most social scholars now believe that not just an ellightened, milder and open version (Williams), but exactly the opposite of Stalinist "historical materialism" holds: culture affects in many ways, as a primary set of factors and conditions, the historical evolution of societies. Therefore the main axis, in a complex system co-determination, is that so called "**SUPER-STRUCTURE**" IS A **DETERMINING SET, AND THE STRUCTURAL BASE IS A DETERMINED, SECONDARY OR SUBORDINATE SET**. Stalinist [ideology](#) (as any ideology) was misleading for [social science](#) purposes, since it was dictated by the must of establishing a dictatorship of productive workers in theory, while oppressing them under the Totalitarian régime of an élite, then one person only.

**Structuralism** redefined a cultural dependence theory on new bases, by identifying (often arbitrarily) a core sub-system of a complex social system, where culture was excluded. This is why reactions to structuralism, leading to his fast decline, were labelled *humanism* or *culturalism*.

The definitive argument pro-culturalism is about the sources and roles of [technology](#):

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- A) stemming from cultural and knowledge processes, technological systems shape and reshape the “base” of the socio-economic modes of production and distribution of goods and entitlements to them.
- B) Moreover, cultural systems do not stop just at the early technological stages; they affect even their diffusion environment. Let us take as an example the famous [Marx](#)’s axiom of religion as an “opium for people” (an angry reaction to his Jewish cultural roots, inadvertently proving all the importance of such roots, or cultural DNA). Appropriate beliefs and [religions](#) are pre-conditions for structural change: in a hunters culture, no one would imagine to eat a domestic animal, it would be a taboo or an unthinkable. Therefore **the transition to agricultural religions is a mental precondition for agricultural and pastoral innovations, and their diffusion (---)**.

In conclusion, our suggested approach on both dualities is the following one:

- a) in the nature\culture coevolution, **ecosystems always have a certain lead**, since:
- ecosystems determine the choice sets, and affect the fitness of civilisations
  - even in the case of higher degrees of freedom, “constructivist” [civilisations](#) build their own ecosystems, which - once set up artificially - still obey to ecological rules.
  - But this position does not fall under any, even a mild ecodeterminism, since this would often lead to get useful insights, at the price of underestimating the actual multi-layer complexity of human systems, squeezing them toward their eco-base.
- b) In the society\culture dialectics: empirics, history and biosocial theories show that **cultural sub-systems are one of the most active and interactive parts of social systems**, therefore Structuralism is wrong and Stalinist materialism just rubbish (magnifying some mistakes made by Marx himself, and banalising his own sophisticated Historicism, definitely abandoned in our contemporary [Zeitgeist](#)). Althusser’s intersection of the two gets to some important analytical point (like the **centrality of the labour process**), but at the price of neglecting other knowledge processes, and by use of a very limited methodology of social analysis.

**keywords** [anthropology](#), arts, [bio-anthropology](#), [civilisations](#), community, [complexity](#), [historicism](#), [history](#), [ideology](#), [knowledge](#), life style, Mannheim Karl, [Marx Karl](#), materialism, nature, [political ideologies](#), [social sciences](#), [sociology](#), structuralism, [technology](#), utopia, values

**links**

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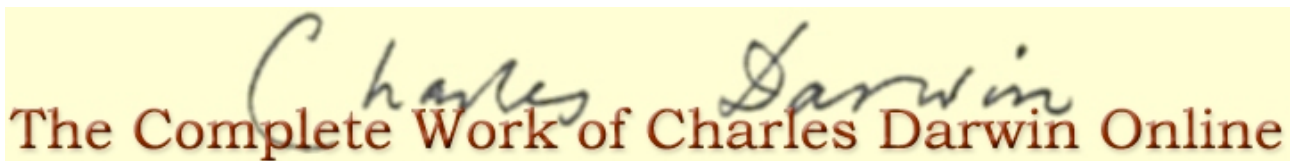
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## D

### Darwin, Charles



[Publications](#) | [Manuscripts](#) | [Biography](#) | [Credits](#)

### Biography

**PERHAPS** no one has influenced our knowledge of life on Earth as much as Charles Robert Darwin (1809-1882). His theory of evolution by natural selection, now the unifying theory of the life sciences, explained where all of the astonishingly diverse kinds of living things came from and how they became exquisitely adapted to their particular environments. His theory reconciled a host of diverse kinds of evidence such as the succession of fossil forms in the geological record, the geographical distribution of species, recapitulative appearances in embryology, homologous structures, vestigial organs and nesting taxonomic relationships. No other explanation before or since has made sense of these facts.

In further works Darwin demonstrated that the difference between humans and other animals is one of degree not kind. In geology, zoology, taxonomy, botany, palaeontology, philosophy, anthropology, psychology, literature and theology Darwin's writings produced profound reactions, many of which are still ongoing. Yet even without his evolutionary works, Darwin's accomplishments would be difficult to match. His brilliantly original work in geology, botany, biogeography, invertebrate zoology, psychology and scientific travel



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writing would still make him one of the most original and influential workers in the history of science.

- [Charles Darwin: gentleman naturalist. A biographical sketch](#)
- [Timeline](#)
- [Darwin's life in pictures](#)

References. **Almost all is online only here:** all editions of *Origin of Species* ([1st](#), [2d](#), [3d](#), [4th](#), [5th](#), [6th](#)), *Descent of Man*, *Voyage of the Beagle*, *Zoology of the Beagle*, *Beagle diary*, *Beagle notebooks*, pocket *Journal*, *evolution notebooks*, *Autobiography* and much more.

## Darwinism, neo-Darwinism, Darwinian synthesis

Keywords: Anthropology, [Bioeconomics](#), [Biological altruism](#), [Biopolitics](#), [Biosocialism](#), [Biosocial sciences](#), Darwin, Esposito, [Evolutionary Epistemology](#), Foucault, Gender, Malthus, Marx, [political economy](#), [political science](#), [political theory](#), [psychopathy](#), Racism, Regional science, Sociobiology, [Sociology](#), [State](#),

Links <http://darwin-online.org.uk/>

Related Entries in the Stanford Encyclopedia of Philosophy:

[adaptation and adaptationism](#) | [altruism: biological](#) | [biology: philosophy of](#) | [Darwinism](#) | [epistemology: evolutionary](#) | [evolution](#) | [evolution: cultural](#) | [game theory: evolutionary](#) | [morality and evolutionary biology](#) | [natural selection: units and levels of](#) | [prisoner's dilemma](#) | [sociobiology](#)

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## democides

## demography

## dependence

1. **PATH DEPENDENCE**
2. **SPATIAL DEPENDENCE**
3. **DEPENDENCY THEORY**

## depression; great depressions

There is not much ambivalence, as other dictionaries & encyc. argue, if you look at this unitary definition inspired by bioclassical sciences:

**Depression**: the phasis “down” of a bipolar human system, carrying through cyclical conditions of euphoria and inflation, followed by a transition to introversion and under-esteem.

- (1) **In political economy and social psychology**: such a cycle is experienced in some degree by a majority of people in a civil society. This affects bipolarly the work and performance of collective subsystems, economic institutions, markets, exchanges with other societies, collective psychology beliefs and feelings (ProzaCollective not yet discovered: **M. Friedman believed the collective serotonin was the quantity of**

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**money**, but he was completely wrong. Elias Canetti and Charles Kindleberger went much beyond Friedman, in the analysis of Bearish and Bullish animal spirits).

- (2) **In psychology:** the system of relations and the entire psycho-somatic equilibrium of an individual are affected. It corresponds to a chemical lack of serotonin (corrected by Prozac: <http://depressioninfo340.blogspot.com/> ).
- (3) There is no quantitative systematic evidence yet, on the intuitive correlations of the various scales of the phenomenon: **collective, meso- and ego-deflation**. Cross-analyses should test, e.g., whether the wrong collective analysis of the Chicago school, might eventually work for the Ego (supplying it with a constant real supply of money, across its bipolar cycle). Viceversa: injecting massive doses of cheap serotonin among deflationary markets operators.

### Great Depressions

Many, or just one economy enters a **long period** (i.e., not shorter than an average 5-6 years business cycle) of massive under-utilisation of its resources (knowledge, labour, machinery, nature and organisational resources): be it decline, stragnation (almost zero growth), or growth well beyond its potential, full-employment rates.

This fact challenges both the mainstream analysis (namely the eclectic keynesian-classic macroeconomic view, held by most [Central Banks](#) today, that the Kaleci-Keynesian demand deficit is just a short run issue: not the better way to enter the risky 2010s navigation waters!) and policies (Keynesians and Monetarists suggest alternative cures).

On the other pole of the growth trend spectrum, there are long expansions, such as the so called post-WW2 "[economic miracles](#)", *les 30 Glorieuses*, etc.

Anti-Keynesian theories have no less difficulty to explain such a sustainable virtuous circle; [Keynesian economics](#) is better equipped, but requires some complements from the supply side in such a long run case study (e.g., not only the labour market and its politics as focussed by [Michal Kalecki](#): also the social capabilities and [knowledge](#) incorporated in the labour force: Janossy).

i) 1880s

ii) 1930s

More: "[Great Depression](#)", by Robert J. Samuelson. Concise Encyclopedia of Economics. Historical overview of the 1930s Great Depression with an emphasis on economic events. Smoot-Hawley Tariff, money supply, bank runs, 1929 stock market crash, etc.

And Galbraith's (xxxx) classic:

### ***The New Deal controversy.***

Here are two opposite biopolitical and theoretical views, for you to make up your mind.

Paul Krugman (2007), *The Conscience of a Liberal*. Norton.

Chs. 3 and 4 are the crucial ones in Krugman's historical overview of the American economy since the Depression, since they describe how an aggressively liberal politics of an earlier time spelled the end of a long age of inequality and how those liberal policies, once thought to be radical, became mainstream. (NYR [review of the book, by M. Tomasky](#)).

Amity Shlaes (2007). [\*The Forgotten Man: A New History of the Great Depression\*](#). Harper Collins. Here is a 1:05:30 conversation of the Author on the subject:

[http://www.econtalk.org/archives/2007/06/shlaes\\_on\\_the\\_g.html](http://www.econtalk.org/archives/2007/06/shlaes_on_the_g.html)

**Roosevelt:** Clichéd view is that by his taking hold of the tiller [sic, rudder], he steadied the sinking ship of the economy. "We will do bold persistent experimentation." Neglects an appreciation of the cost of uncertainty. When a ruler may do the unexpected, you freeze. Investors, employers were terrified day by day. Roosevelt kept changing course.

New York Review of Books, March 29, 2007 - an exchange on Friedman's views:

<http://www.nybooks.com/articles/20015>

Anna J. Schwartz (Friedman's pupil and co-Author - see ref.s) and Ed Nelson, in response to P. [Krugman's crocodile](#) "Who Was [Milton Friedman](#)?" [NYR, February 15]:

Krugman claims that Friedman engaged in crude assertion by stating that the Federal Reserve "permitted a sharp reduction in the monetary base." In fact, the monetary base declined over 5 percent from April 1928 to October 1930, certainly a sharp reduction (...). The 1930–1933 increase in the monetary base did not reflect official ease, as Krugman implies, but the general public's flight into currency in response to their distrust of banks. Only the currency component of the base rose; the bank reserves component declined (...).

Krugman contends that Friedman distorted the Monetary History in journalistic outlets, offering as evidence Friedman's statement that the Depression was "produced by government mismanagement." A comparable formulation was used by Bernanke, who noted that the Federal Reserve failed to execute its duty "to improve the management of banking panics." There was, in short, government mismanagement.

If Friedman's intention was to distort the Monetary History to noneconomist readers, then his 1973 *Playboy* interview offered an ideal opportunity. Yet Friedman told *Playboy*:

Just as banks all around the country were closing, the Fed raised the discount rate; that's the rate they charge for loans to banks. Bank failures consequently increased spectacularly. We might have had an economic downturn in the thirties anyway, but in the absence of the Federal Reserve System—with its enormous power to make a bad situation worse—it wouldn't have been anything like the scale we experienced.

Friedman clearly characterized the problem as Federal Reserve failure to support commercial banks. Friedman did not imply—as Krugman suggests—that "the Depression wouldn't have happened if only the government had kept out of the way."

Paul Krugman replies, *ibidem*:

I'm sorry that Anna Schwartz, one of the world's greatest monetary scholars, is so upset at what I wrote. Rather than getting into a point-by-point argument, let me address three issues.

**First**, the letter from Anna Schwartz and Edward Nelson actually illustrates Friedman's slippery treatment of the Fed's role in the Depression even better than the examples I used in the article. On one side the letter says, as Friedman did, that the problem was that the Fed did too little—that it failed to exercise its power to rescue the banks. But on the other side the letter approvingly quotes Friedman saying that the Fed did too much—that in the absence of the Fed, with its "enormous power," we



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wouldn't have had a downturn on "anything like the scale we experienced." I'm sorry, but those are contradictory positions. If there's doubletalk here, it's not on my part.

**Second**, do I believe that monetary policy was helpless in the 1930s? Yes, I do. At the beginning of the Depression, expansionary monetary policy might have averted the worst. But after the banking crisis had run its course, and interest rates were almost zero, what could open-market operations have accomplished? They would simply have pushed cash into idle hoards, as happened in Japan in the late 1990s.

And given Japanese experience, I'm truly puzzled by the assertion that the [liquidity trap](#)—a situation in which interest rates are so low that there's no incentive to lend, so that increasing the money supply doesn't do anything to stimulate the economy—has no empirical basis: here we had a modern central bank, which knows all about what modern theory says you should do to fight a slump, and did in fact conduct large open-market operations under the rubric of "quantitative easing". And despite all that, the Bank of Japan still found itself impotent.

**Finally**, about [monetarism](#): I don't think anything I said implies that "monetary policy today has returned to the pre-Friedman status quo." But to say that central banks now take responsibility for inflation is a long way from saying that monetarism has succeeded. And it is, by the way, very strange to imply that only monetarists thought that Nixon's wage and price controls were a mistake.

The point is that monetarism doesn't mean supporting responsible monetary policy; by that criterion everyone is a monetarist, and almost everyone always was. Nor does it mean accepting the fact that monetary policy matters. If monetarism means anything at all, it means believing that a stable money growth rate is the key to a stable economy. And it isn't.

iii) Europe, 1970s

Aglietta and Berrebi (2007)

iv) Japan, 1990s

(see also Paul Krugman's 2007 quotation just above, in the New Deal controversy)

v) 2010s

## QUOTATIONS

# *Solibiodictionary* - A social sciences dictionary of *Solibiopedia*

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**keywords:** BIOECONOMICS, [BIOPOLITICS](#), CANETTI, [CENTRAL BANKS](#), [ECONOMIC MIRACLES](#), [ECONOMIC POLICIES](#), FINANCE, FRIEDMAN, FUNDAMENTALS, JAHODA, KALECKI, [KEYNES](#), KRUGMAN, [MACROECONOMICS](#), MANIAS, MASS PSYCHOLOGY, MIND, MINSKY, MONEY, OBAMA, [OPPRESSION](#), PSYCHOLOGY, ROOSEVELT, SCHUMPETER, SIEROTONIN, SOCIAL PSYCHOLOGY, [SOCIAL SCIENCES](#)

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- a

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

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Portrait by Daniel Levine. This drawing originally appeared with *The Word Turned Upside Down\** (October 27, 1983). © [www.nybooks.com](http://www.nybooks.com)



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## DNA

## Dosi, Giovanni



## dreams

Image: Milo Manara- Paris: Casterman.

## E

## econometrics

## economic methodology

## economic miracles

## **economic policies**

They consist in theories and models (rooted in economic sciences), engendering specific proposals for optimal or benchmark institutional behaviour, law and regulation, to be suggested to the governance system, the policy maker and institutions management. They span from micro, up to the district, industrial, meso, macro, international and global level. Economic policy is the normative side of the same medal, where the analytical face is [Political economy](#). Nonetheless, when definite policy proposals are made, one also reveals the full social and political meaning of even the most abstract piece of theory.

The roots of economic sciences in life, social classes values, interests and the social structure,<sup>3</sup> marked them since from the start:

- Quesnay and Turgot's first mathematical model of an economy stressed the importance of the rising rural capitalism in Northern France, like von Thunen did some decades after in Prussia.
- As far as the Industrial Revolution spread, Ricardo urged for an income redistribution from rents to profits, Marx and Sraffa from profits to wages.
- [Keynes'](#) foundations of contemporary macro-policies in the 1930s [Great Depression](#), stem from the identification of the Rentier as a source of disturbance to value circulation, enhanced by the inner instability of stock exchange markets. Kalecki brings to the fore the labour market, class struggle dimension of Keynesian economics: when labour markets are tight, public investments become the only source of full employment, since private ones will be discouraged by lower profit rates and higher Trade Unions bargaining power ([Marx](#), Kalecki).

**keywords:** [CAPITALISMS](#), [ECONOMIC SCIENCES](#), [GAMES THEORY](#), [INDUSTRY ANALYSIS](#), [MACRO](#) and [MICROECONOMICS](#), [MONDIALISATION](#), [RENTIER](#), [SOCIALISMS](#).

**links:**

**references:**

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Arendt, H  
Caffè, F  
Foucault, M  
Valli, V

## **economic sciences**

The whole set of [social sciences](#) dealing with economic facts from different perspectives.

---

<sup>3</sup> *Hanna Arendt (19xx) and Foucault (19xx) analyse critically the identification of a sense of the Nation as a great family, not only in mercantilists as one would expect, but even in classical Political Economy (Smith, Ricardo and Malthus).*

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

We propose here an original, basic 3-to-20 items taxonomy, scalable to further levels; a standard one in Political Economy, built with different criteria is: [JEL Classification](#). Please note the radical differences between the two: the Political Economy-biased JEL taxonomy, deals with business economics only under M, i.e. 1/20 items. Much more on the ground of what people graduated in economic sciences actually do in their jobs and life, as bio-political economists we dedicate not just one but 10/20 items to business economics. This also shows that we are not partisan, since the two species of economists are hardly competing in common academic territories.

a. [political economy](#)

- a1. economic methodology, philosophy, theories; history of political economy
- a2. microeconomic analysis and policies, welfare economics, public finance
- a3. industry analysis and policy, industrial organisation, applied games theory,
- a4. macroeconomic analysis and policies, international economics, finance
- a5. institutions and law; political economy applied to arts, cities, development, education, environment, health, knowledge, organisations, R&D - S&T, etc.

b. [business economics](#)

- b1. core and general business economics; applied economics of the firm, its networks, organisation and processes; organisational change and business applications of organisational studies; business history, and history of business economics
- b2. accounting, budget; new accounting approaches: intangibles, value-based
- b3. corporate finance
- b4. corporate cohesion and culture, leadership, management, scenarios, strategy
- b5. ICT and innovation: R&D; innovation and knowledge management, human-intellectual capital (it overlaps with b10); ICT management, strategy and impact
- b6. brand, marketing, diffusion, business communication; Internet, social media
- b7. logistics, operations, factory automation and process technology management
- b8. sales, eCommerce (B2B, B2C), CRM
- b9. SCM (B2B), supply of materials-parts; outsourcing: supply of business services
- b10. human resources, personnel (more and more overlapping with b5).

c. *economic sciences (ES): -human sciences, -natural sciences, -technology, -etc. intersections*

- c1. ES and history: economic history, history of ES (see a1, b1)
- c2. ES and organisational studies (also under a2, a5, b1), psychology, cognitive sciences and experimental economics techniques
- c3. bio-evolutionary approaches to ES and biology, ecology, life sciences; theories, concepts and methods borrowed from/exchanged with: chemistry, computer sciences, physics (econo-physics), engineering and technology studies (also under a5, b5, b7), mathematics and statistics (econometrics), modelling tools (simulation), systems theory
- c4. ES and regional sciences: economic geography, transport- urban models
- c5. economic anthropology and sociology; political economy and political sciences.

The standard JEL approach is, at its first-digit 20-items level:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

A: General Economics and Teaching  
B: Schools of Economic Thought and Methodology  
C: Mathematical and Quantitative Methods  
D: [Microeconomics](#)  
E: [Macroeconomics](#) and Monetary Economics  
F: International Economics  
G: Financial Economics  
H: Public Economics  
I: Health, Education, and Welfare  
J: Labor and Demographic Economics  
K: Law and Economics  
L: Industrial Organization  
M: Business Administration and Business Economics; Marketing; Accounting  
N: Economic History  
O: Economic Development, Technological Change, and Growth  
P: Economic Systems  
Q: Agricultural and Natural Resource Economics; Environmental and Ecological Economics  
R: Urban, Rural, and Regional Economics  
Y: Miscellaneous Categories  
Z: Other Special Topics.

**keywords:** [BUSINESS ECONOMICS](#), [ECONOMIC POLICIES](#), [HUMAN SCIENCES](#), [NATURAL SCIENCES](#), [POLITICAL ECONOMY](#), [REGIONAL SCIENCES](#), [SOCIAL SCIENCES](#)

**links:**

**references:**

**ecosystem**

**emergence**

**epistemology**

## equilibrium and disequilibrium

## Esposito,

## ethics

A recent article in *The Economist*—sporting the provocative subtitle “**Biology Invades a Field Philosophers Thought was Safely Theirs**”—begins with the following rumination:

*Whence morality? That is a question which has troubled philosophers since their subject was invented. Two and a half millennia of debate have, however, failed to produce a satisfactory answer. So now it is time for someone else to have a go...Perhaps [biologists] can eventually do what philosophers have never managed, and explain moral behavior in an intellectually satisfying way!*<sup>[1]</sup>

This passage epitomizes a growing theme in the popular and scientific media, echoing claims made over thirty years ago with the emergence of *sociobiology*, when E.O. Wilson suggested that “the time has come for ethics to be removed temporarily from the hands of the philosophers and biologicized” (Wilson 1975, 562). (...) Sections 2, 3 and 4 then go on to explore critically the three main branches of inquiry at the intersection of morality and evolutionary biology: Descriptive Evolutionary Ethics, Prescriptive Evolutionary Ethics, and Evolutionary Metaethics. (FitzPatrick 2008)

**keywords** biology, biopolitics, Darwin, finance, generations, global climate change, Kant Immanuel, Levinas Emmanuel, political economy, Pound Ezra, psychology, religions, sociobiology, sociology, Weil Simone

### links

- [Cognitive Evolution Laboratory \(CEL\)](#), at Harvard University
- [Living Links](#), Center for the Advanced Study of Ape and Human Evolution
- [Moral Minds: the Evolution of Human Morality](#) ABC's “All in the Mind” interview with March Hauser and Richard Joyce



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- [Moral Foundations](#), Jonathan Haidt's page on Moral Foundations Theory, UVA

related Stanford Encyclopedia of Philosophy entries

[altruism: biological](#) | [evolution: cultural](#) | [moral psychology: empirical approaches](#) | [psychology: evolutionary](#) | [religion: and science](#) | [sociobiology](#) | [Spencer, Herbert](#)

**references** ( + sociologie de l'éthique)

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Jonas, Hans

Levinas, Emmanuel

Weber, MAx

## externality

## F

### favelas, bidonvilles

### feminism and gender

BASIC REFERENCE: [the CEE item](#)

#### [Gender Gap](#)

Claudia Goldin

When economists speak of the "gender gap" these days, they usually are referring to systematic differences in the outcomes that men and women achieve in the labor market. These differences are seen in the percentages of men and women in the labor force, the types of occupations they choose, and their relative incomes or hourly wages. These economic gender gaps, which were salient issues during the women's movement in the 1960s and 1970s, have been of interest to economists at least since the 1890s. [MORE](#)

The gender gap in employment, earnings, and occupations narrowed in various ways during the twentieth century, most especially, it seems, in the 1980s. The lessening of these gender gaps appears to have stalled in the late 1990s and has remained stalled

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since then. Whether or not the gap will continue to narrow and eventually disappear is uncertain and probably depends on the gender gap in time spent in child care and in the home.

#### About the Author

Claudia Goldin is the Henry Lee Professor of Economics at Harvard University and program director and research associate at the National Bureau of Economic Research in Cambridge, Massachusetts.

#### Further Reading

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## finance

keywords [p/e](#),

## food

## Fordism

## Foucault, Michel

<http://www.mdx.ac.uk/WWW/STUDY/bio.htm#Foucault>

Born [1926](#), died [1984](#). Foucault investigates [structures](#) of [ideas](#). He calls these structures "[discourses](#)". Examples of discourses include psychoanalysis and marxism.

He explores [ideas](#) as [structures of power](#) and as [structures of discovery](#).

He explores how a structure of ideas, like the ideas that created institutions based on [surveillance](#), are related to power.

He explores structures of ideas as a search for truth. He describes "[truth](#)" as a "[system of ordered procedures](#)" governing statements. Different discourses have different rules (ordered procedures) for how true statements are to be produced.

The following quotation from an essay entitled "Prison Talk" is often quoted as a summary of Foucault's argument about the relationship between knowledge and power:

"Knowledge and power are integrated with one another, and there is no point in dreaming of a time when knowledge will cease to depend on power; this is just a way of reviving humanism in a utopian guise. It is not possible for power to be exercised without knowledge, it is impossible for knowledge not to engender power." ([Foucault, M. 1980](#), p.52)

Introduction to Kritzman ed. 1988: **Foucault and the Politics of Experience**

Quotation from the summary in: <http://www.comm.umn.edu/Foucault/ppc.html>

Kritzman's introduction describes how Foucault's experience in the student uprising in 1968 coupled with his focus on the theoretical underpinnings of Marx, Nietzsche, Freud, and Sartre shaped Foucault's thought on truth, power, privilege, and ethics in relation to the penal system, medical science, and other socio-political institutions. Foucault professed the need for what he coined as the "specific intellectual," intellectuals to study the relationship between power and truth within institutions rather than serving as radical spokespersons for truth and justice (xiv). Foucault described the role of the intellectual as "not to shape and determine the collective political will from a metacritical perspective," but rather to analyze the affects of the situation on one's own field of study (xvi). After his experience as an activist in Prison Information Group (GIP), Foucault sought

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to establish a "new ethic" or "moralistic truth" by placing an "unquestionable suspicion toward any order through which knowledge is transformed into power and vice versa" (xvii).

Foucault analyzes the human experience through "a genealogical analysis of the forms of rationality and the microphysics of power that incarnate the history of the present" (xvii). He created a new form of social activism where intellectuals challenged "the institutional regime of the production of truth" in prison administration as well as the political and medical arenas (xix). He diminished the doctor's and psychiatrists' ability to cure to "less a question of knowledge than of moral authority" (xxi).

Foucault's theories of human sexuality "situated the individual on the threshold of other form of consciousness and inscribed him in the culture of the self" (xxii). In his volumes on the history of sexuality, Foucault focused on the individual self "for whom the process of subjectivization is an ontological as well as a social question; and it is experience which results in the constitution of this subject" (xxiv). As Gilles Deleuze summarizes, for Foucault, "To think is to experience, to problematize. **Knowledge, power, and self** are the triple foundation of thought" (xxiv).

**FOUCAULT BY HIMSELF:** <http://www.mdx.ac.uk/WWW/STUDY/xfou.htm>

**The extracts from Foucault's books have been put into chronological order and related to history. Four periods used by Foucault in *Madness and Civilisation* are the Middle Ages, the Renaissance, the Classical Period and the Modern. Plus 1926 on**

[Slave Economy](#) [Feudalism](#) [Middle Ages](#) [Renaissance](#) [1490](#) [1650](#) [1750](#) [1790](#) [1840](#)

### **Historical summary from *Discipline and Punish***

Rusche and Kirchheimer relate the different systems of punishment with the systems of production within which they operate: thus, in a **slave economy**, punitive mechanisms serve to provide an additional labour force - and to constitute a body of 'civil' slaves in addition to those provided by war or trading; with **feudalism**, at a time when money and production were still at an early stage of development, we find a sudden increase in corporal punishments - the body being in most cases the only property accessible; the penitentiary (the Hopital General, the Spinhuis or the Rasphuis), forced labour and the prison factory appear with the development of the mercantile economy. But the industrial system requires a free market in labour and, in the nineteenth century, the role of forced labour in the mechanisms of punishment diminishes accordingly and 'corrective' detention takes its place.

### **General statement about the body from *Discipline and Punish***

But we can surely accept the general proposition that, in our societies, the systems of punishment are to be situated in a certain "political economy" of the body: even if they do not make use of violent or bloody punishment, even when they use 'lenient' methods involving confinement or correction, it is always the body that is at issue - the body and its forces, their utility and their docility, their distribution and their submission. It is certainly legitimate to write a history of punishment against the background of moral ideas or legal structures. But can one write such a history against the background of a history of bodies, when such systems of punishment claim to have only the secret souls of criminals as their objective?

Historians long ago began to write the history of the body. They have studied the body in the field of historical demography or pathology; they have considered it as the seat of needs and appetites, as the locus of physiological processes and metabolisms, as a target for the attacks of germs or viruses; they have shown to what extent historical processes were involved in what might seem to be the purely biological base of existence; and what place should be given in the history of society to biological 'events' such as the circulation of bacilli, or the extension of the life-span (cf. Le Roy-Ladurie). But the body is also directly involved in a political field; power relations have an immediate hold upon it; they invest it, mark it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs. This political investment of the body is bound up, in accordance with complex reciprocal relations, with its economic use; it is largely as a force of production that the body is invested with relations of power and domination; but, on the other hand, its constitution as labour power is possible only if it is caught up in a system of subjection (in which need is also a political instrument meticulously prepared, calculated and used); the body becomes a useful force only if it is both a productive body and a subjected body. This subjection is not only obtained by the instruments of violence or ideology; it can also be direct, physical, pitting force against force, bearing on material elements, and yet without involving violence; it may be calculated, organized,

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technically thought out; it may be subtle, make use neither of weapons nor of terror and yet remain of a physical order. That is to say, there may be a 'knowledge' of the body that is not exactly the science of its functioning, and a mastery of its forces that is more than the ability to conquer them: this knowledge and this mastery constitute what might be called the political technology of the body. Of course, this technology is diffuse, rarely formulated in continuous, systematic discourse; it is often made up of bits and pieces; it implements a disparate set of tools or methods. In spite of the coherence of its results, it is generally no more than a multiform instrumentation. Moreover, it cannot be localized in a particular type of institution or state apparatus. For they have recourse to it; they use, select or impose certain of its methods. But, in its mechanisms and its effects, it is situated at a quite different level. What the apparatuses and institutions operate is, in a sense, a micro-physics of power, whose field of validity is situated in a sense between these great functionings and the bodies themselves with their materiality and their forces.

### **Docile bodies**

The classical age discovered the body as object and target of power. It is easy enough to find signs of the attention then paid to the body - to the body that is manipulated, shaped, trained, which obeys, responds, becomes skilful and increases its forces. The great book of Man-the-Machine was written simultaneously on two registers: the anatomico-metaphysical register, of which [Descartes wrote the first pages](#) and which the physicians and philosophers continued, and the technico-political register, which was constituted by a whole set of regulations and by empirical and calculated methods relating to the army, the school and the hospital, for controlling or correcting the operations of the body. These two registers are quite distinct, since it was a question, on the one hand, of submission and use and, on the other, of functioning and explanation: there was a useful body and an intelligible body. And yet there are points of overlap from one to the other. [La Mettrie's L'Homme-machine](#) is both a materialist reduction of the soul and a general theory of dressage, at the centre of which reigns the notion of 'docility', which joins the analysable body to the manipulable body. A body is docile that may be subjected, used, transformed and improved. The celebrated automata, on the other hand, were not only a way of illustrating an organism, they were also political puppets, small-scale models of power: Frederick II, the meticulous king of small machines, well-trained regiments and long exercises, was obsessed with them.

At the end of the [Middle Ages](#), leprosy disappeared from the Western world... From the High Middle Ages to the end of the [Crusades](#), leprosariums had multiplied... ([1967](#) p.3)

... at the gates of cities, there stretched wastelands which sickness had ceased to haunt... From the [fourteenth](#) to the [seventeenth](#) century, they would wait... a new incarnation of disease... ([1967](#) p.3)

Up to the [second half of the fifteenth century](#) ... the [theme of death](#) reigns alone... Then in the last years of the century... the mockery of madness replaces death and its solemnity. ([1967](#) p.15)

Main works Foucault comments on:

[1494](#) Sebastian Brant *Narrenschiff* (Ship of Fools). Poem very popular in Germany. Translated into Latin (*Stultifera Navis*) and French in 1494. Translated into English in 1509. weblinks: [Houston some illustrations](#) [Catholic Encyclopedia](#) [wikipedia Germany](#) [Duchan Caudill](#)

[1490-1500](#) Hieronymus Bosch *The Ship of Fools*: weblinks: [artarchive](#) [webmuseum](#)

### **The Classical Period**

In the classical period, indigence, laziness, vice, and madness mingled in an equal guilt within unreason; madmen were caught in the great confinement of poverty and unemployment... ([1967](#) p. 259)

By a strange act of force, the classical age was to reduce to silence the madness whose voices the Renaissance had just liberated, but whose violence it had already tamed.

### **The Great Confinement**

[Time Line 1651 \(French absolutism Mental Health Time Line 1656\)](#)

[**Hôpital Général - Royal Edict of 27.4.1656** ([1967](#) p.39)]

Foucault quotes from articles four and twelve he gives the date of the edict on page 46, and says the institution was to prevent "mendicancy and idleness as the source of all disorders" ([1967](#) p.47)] ...the seventeenth century created enormous houses of confinement...more than one out of every hundred inhabitants of the city of Paris found themselves confined there, within several months... From the middle of the seventeenth century, madness was linked with this country of confinement, and with the act which designated confinement... A date can serve as a landmark: [1656](#), the decree that founded, in Paris, the Hôpital Général. At first glance, this is ... little more than an administrative re-organisation. Several, already existing establishments are grouped under a single administration: the Salpêtrière, rebuilt under the previous reign to house an arsenal; Bicêtre, which Louise 13th had wanted to give to the Commandery of Saint Louis as a rest home for military invalids;

"the House and the Hospital of La Pitié, the larger as well as the smaller, those of Le Refuge, situated in the Faubourg Saint Victor, the House and Hospital of Scipion, the House of La Savonnerie, with all the lands, places, gardens, houses, and buildings thereto appertaining". All were now assigned to to the poor of Paris

"of both sexes, of all ages and from all localities, of whatever breeding and birth, in whatever state they may be, able-bodied or invalid, sick or convalescent, curable or incurable"  
These establishments had to accept, lodge, and feed those who presented themselves or those sent by royal or judicial authority..

[Directors, appointed for life, exercised power throughout Paris: ([1967](#) p.40)]

"They have all power of authority, of direction, of administration, of commerce, of police, of jurisdiction, of correction and punishment over all the poor of Paris, both within and without the Hôpital Général"

[a semijudicial structure: ([1967](#) p.40)]

... the Hôpital Général is a strange power that the King establishes between the police and the courts, at the limits of the law: a third order of repression. The insane whom [Pinel](#) would find at Bicêtre and at La Salpêtrière belonged to that world.

... the Hôpital Général is not a medical establishment. [[See 17th century definition of hospital in French dictionary](#)]. It is.. a... semijudicial structure... which, along with the already constituted powers, and outside of the courts, decides, judges and executes.

"The directors having for these purposes stakes, irons, prisons, and dungeons in the said Hôpital Général and the places thereto appertaining so much as they deem necessary, no appeal will be accepted from the regulations they establish within the said hospital; and as for such regulations as intervene from without, they will be executed according to their form and tenor, notwithstanding opposition or whatever appeal made or to be made, and without prejudice to these, and for which, notwithstanding all defense or suits for justice, no distinction will be made"

[royal power - ecclesiastical elided: pages 40-41]

It was directly linked with the royal power which placed it under the authority of the civil government alone; the Grand Almonary of the Realm, which previously formed an ecclesiastical and spiritual mediation in the politics of assistance, was abruptly elided...

[**edict of June 16, 1676:** ([1967](#) p.41)]

An edict of the King, dated June 16, 1676, prescribed the establishment of an "hôpital général in each city of his kingdom".

Discipline & Punish: Part One, Torture. Chapter 1. The Body of the Condemned

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On 1 March 1757 Damiens the regicide was condemned "to make the amende honorable before the main door of the Church of Paris"... [external link to text](#)

[Modern era?](#)

**Prisons:** [Panopticon idea 1791](#)

[Asylums: Pinel \(1793\) and French Revolution](#) and [Retreat 1796](#) in England

**binary division and branding:** mad/sane; dangerous/harmless; normal/abnormal  
**coercive assignment of differential distribution** [ (1977 p.)]

Generally speaking, all the authorities exercising individual control function according to a double mode; that of binary division and branding (mad/sane; dangerous/harmless; normal/abnormal); and that of coercive assignment of differential distribution (who he is; where he must be; how he is to be characterised; how he is to be recognised; how a constant surveillance is to be exercised over him in an individual way, etc.). ...

The constant division between the normal and the abnormal, to which every individual is subjected, brings us back to our own time... a whole set of techniques and institutions for measuring, supervising and correcting the abnormal brings into play the disciplinary mechanisms to which the fear of the plague gave rise. All the mechanisms of power which, even today, are disposed around the abnormal individual, to brand him and to alter him, are composed of those two forms from which they distantly derive.

[1791: [Bentham's Panopticon](#) (1977 p.)]

[External link to text of chapter "Panopticism"](#)

Bentham's Panopticon is the architectural figure of this composition. We know the principle on which it was based: at the periphery, an annular building; at the centre, a tower; this tower is pierced with wide windows that open onto the inner side of the ring; the peripheric building is divided into cells, each of which extends the whole width of the building; they have two windows, one on the inside, corresponding to the windows of the tower; the other, on the outside, allows the light to cross the cell from one end to the other. All that is needed, then, is to place a supervisor in a central tower and to shut up in each cell a madman, a patient, a condemned man, a worker or a schoolboy. By the effect of backlighting, one can observe from the tower, standing out precisely against the light, the small captive shadows in the cells of the periphery. They are like so many cages, so many small theatres, in which each actor is alone, perfectly individualised and constantly visible. The panoptic mechanism arranges spatial unities that make it possible to see constantly and to recognise immediately. In short, it reverses the principle of the dungeon; or rather of its three functions - to enclose, to deprive of light and to hide - it preserves only the first and eliminates the other two. Full lighting and the eye of a supervisor capture better than darkness, which ultimately protected. Visibility is a trap.

To begin with, this made it possible - as a negative effect - to avoid those compact, swarming, howling masses that were to be found in places of confinement, those painted by Goya or described by Howard. Each individual, in his place, is securely confined to a cell from which he is seen from the front by the supervisor; but the side walls prevent him from coming into contact with his companions. He is seen, but he does not see; he is the object of information, never a subject in communication. The arrangement of his room, opposite the central tower, imposes on him an axial visibility; but the divisions of the ring, those separated cells, imply a lateral invisibility. And this invisibility is a guarantee of order. If the inmates are convicts, there is no danger of a plot, an attempt at collective escape, the planning of new crimes for the future, bad reciprocal influences; if they are patients, there is no danger of contagion; if they are madmen there is no risk of their committing violence upon one another; if they are schoolchildren, there is no copying, no noise, no chatter, no waste of time; if they are workers, there are no disorders, no theft, no coalitions, none of those distractions that slow down the rate of work, make it less perfect or cause accidents. The crowd, a compact mass, a locus of multiple exchanges, individualities merging together, a collective effect, is abolished and replaced by a collection of separated individualities. From the point of view of the guardian, it is replaced by a multiplicity that can be numbered and supervised; from the point of view of the inmates, by a sequestered and observed solitude (Bentham, 60-64).

Hence the major effect of the Panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power. So to arrange things that the surveillance is permanent in its effects, even if it is discontinuous in its action; that the perfection of power should tend to render its actual exercise unnecessary; that this architectural apparatus should be a machine for creating and sustaining a power relation independent of the person who exercises it; in short, that the inmates should be caught up in a power situation of which they are themselves the bearers. To achieve this, it is at once too much and too little that the prisoner

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should be constantly observed by an inspector: too little, for what matters is that he knows himself to be observed; too much, because he has no need in fact of being so. In view of this, Bentham laid down the principle that power should be visible and unverifiable. Visible: the inmate will constantly have before his eyes the tall outline of the central tower from which he is spied upon. Unverifiable: the inmate must never know whether he is being looked at at any one moment; but he must be sure that he may always be so. In order to make the presence or absence of the inspector unverifiable, so that the prisoners, in their cells, cannot even see a shadow, Bentham envisaged not only Venetian blinds on the windows of the central observation hall, but, on the inside, partitions that intersected the hall at right angles and, in order to pass from one quarter to the other, not doors but zig-zag openings; for the slightest noise, a gleam of light, a brightness in a half-opened door would betray the presence of the guardian. The Panopticon is a machine for dissociating the see/being seen dyad: in the peripheric ring, one is totally seen, without ever seeing; in the central tower, one sees everything without ever being seen.

...

So much for the question of observation. But the Panopticon was also a laboratory; it could be used as a machine to carry out experiments, to alter behaviour, to train or correct individuals. To experiment with medicines and monitor their effects. To try out different punishments on prisoners, according to their crimes and character, and to seek the most effective ones.

...

The Panopticon is a privileged place for experiments on men, and for analysing with complete certainty the transformations that may be obtained from them. The Panopticon may even provide an apparatus for supervising its own mechanisms. In this central tower, the director may spy on all the employees that he has under his orders: nurses, doctors, foremen, teachers, warders; he will be able to judge them continuously, alter their behaviour, impose upon them the methods he thinks best; and it will even be possible to observe the director himself. An inspector arriving unexpectedly at the centre of the Panopticon will be able to judge at a glance, without anything being concealed from him, how the entire establishment is functioning.

...

The Panopticon functions as a kind of laboratory of power. Thanks to its mechanisms of observation, it gains in efficiency and in the ability to penetrate into men's behaviour; knowledge follows the advances of power, discovering new objects of knowledge over all the surfaces on which power is exercised.

...

The Panopticon ... must be understood as a generalisable model of functioning; a way of defining power relations in terms of the everyday life of men. No doubt Bentham presents it as a particular institution, closed in upon itself. Utopias, perfectly closed in upon themselves, are common enough. As opposed to the ruined prisons, littered with mechanisms of torture, to be seen in Piranese's engravings, the Panopticon presents a cruel, ingenious cage. The fact that it should have given rise, even in our own time, to so many variations, projected or realised, is evidence of the imaginary intensity that it has possessed for almost two hundred years. But the Panopticon must not be understood as a dream building: it is the diagram of a mechanism of power reduced to its ideal form; its functioning, abstracted from any obstacle, resistance or friction, must be represented as a pure architectural and optical system: it is in fact a figure of political technology that may and must be detached from any specific use.

It is polyvalent in its applications; it serves to reform prisoners, but also to treat patients, to instruct schoolchildren, to confine the insane, to supervise workers, to put beggars and idlers to work. It is a type of location of bodies in space, of distribution of individuals in relation to one another, of hierarchical organisation, of disposition of centres and channels of power, of definition of the instruments and modes of intervention of power, which can be implemented in hospitals, workshops, schools, prisons. Whenever one is dealing with a multiplicity of individuals on whom a task or a particular form of behaviour must be imposed, the panoptic schema may be used. It is - necessary modifications apart - applicable 'to all establishments whatsoever, in which, within a space not too large to be covered or commanded by buildings, a number of persons are meant to be kept under inspection' (Bentham, 40; although Bentham takes the penitentiary house as his



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prime example, it is because it has many different functions to fulfil - safe custody, confinement, solitude, forced labour and instruction).

In each of its applications, it makes it possible to perfect the exercise of power. It does this in several ways: because it can reduce the number of those who exercise it, while increasing the number of those on whom it is exercised. Because it is possible to intervene at any moment and because the constant pressure acts even before the offences, mistakes or crimes have been committed. Because, in these conditions, its strength is that it never intervenes, it is exercised spontaneously and without noise, it constitutes a mechanism whose effects follow from one another. Because, without any physical instrument other than architecture and geometry, it acts directly on individuals; it gives 'power of mind over mind'. The panoptic schema makes any apparatus of power more intense: it assures its economy (in material, in personnel, in time); it assures its efficacy by its preventative character, its continuous functioning and its automatic mechanisms. It is a way of obtaining from power 'in hitherto unexampled quantity', 'a great and new instrument of government . . . ; its great excellence consists in the great strength it is capable of giving to any institution it may be thought proper to apply it to' (Bentham, 66).

It's a case of 'it's easy once you've thought of it' in the political sphere. It can in fact be integrated into any function (education, medical treatment, production, punishment); it can increase the effect of this function, by being linked closely with it; it can constitute a mixed mechanism in which relations of power (and of knowledge) may be precisely adjusted, in the smallest detail, to the processes that are to be supervised; it can establish a direct proportion between 'surplus power' and 'surplus production'. In short, it arranges things in such a way that the exercise of power is not added on from the outside, like a rigid, heavy constraint, to the functions it invests, but is so subtly present in them as to increase their efficiency by itself increasing its own points of contact. The panoptic mechanism is not simply a hinge, a point of exchange between a mechanism of power and a function; it is a way of making power relations function in a function, and of making a function function through these power relations. Bentham's Preface to Panopticon opens with a list of the benefits to be obtained from his 'inspection-house': 'Morals reformed - health preserved - industry invigorated - instruction diffused - public burthens lightened - Economy seated, as it were, upon a rock - the gordian knot of the Poor-Laws not cut, but untied - all by a simple idea in architecture!' (Bentham, 39)

Furthermore, the arrangement of this machine is such that its enclosed nature does not preclude a permanent presence from the outside: we have seen that anyone may come and exercise in the central tower the functions of surveillance, and that, this being the case, he can gain a clear idea of the way in which the surveillance is practised. In fact, any panoptic institution, even if it is as rigorously closed as a penitentiary, may without difficulty be subjected to such irregular and constant inspections: and not only by the appointed inspectors, but also by the public; any member of society will have the right to come and see with his own eyes how the schools, hospitals, factories, prisons function. There is no risk, therefore, that the increase of power created by the panoptic machine may degenerate into tyranny; the disciplinary mechanism will be democratically controlled, since it will be constantly accessible 'to the great tribunal committee of the world'. This Panopticon, subtly arranged so that an observer may observe, at a glance, so many different individuals, also enables everyone to come and observe any of the observers. The seeing machine was once a sort of dark room into which individuals spied; it has become a transparent building in which the exercise of power may be supervised by society as a whole.

The panoptic schema, without disappearing as such or losing any of its properties, was destined to spread throughout the social body; its vocation was to become a generalised function. The plague-stricken town provided an exceptional disciplinary model: perfect, but absolutely violent; to the disease that brought death, power opposed its perpetual threat of death; life inside it was reduced to its simplest expression; it was, against the power of death, the meticulous exercise of the right of the sword. The Panopticon, on the other hand, has a role of amplification; although it arranges power, although it is intended to make it more economic and more effective, it does so not for power itself, nor for the immediate salvation of a threatened society: its aim is to strengthen the social forces - to increase production, to develop the economy, spread education, raise the level of public morality; to increase and multiply.

**1796: William Tuke's Retreat (1967 p.241)]**

We know the images. They are familiar in all histories of psychiatry, where their function is to illustrate that happy age when madness was finally recognised and treated according to a truth to which we had long remained blind

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Foucault, here, quotes from Gasper Charles de la Rive (MD Edinburgh, ) who visited The Retreat in [1798](#). DeLaRive was a political refugee from Switzerland and he published an account of his visit as *Lettre adressée aux Rédacteurs de la Bibliothèque Britannique sur un nouvel établissement pour la guérison des Aliénés* (1798) Par Dr Delarive. Geneva.

"The worthy Society of Friends... sought to assure those of its member who might have the misfortune to lose their reason without a sufficient fortune to resort to expensive establishments all the resources of medicine and all the comforts of life compatible with their state; a voluntary subscription furnished the funds, and for the last few years, an establishment that seems to unite many advantages with all possible economy has been founded near the city of York. If the soul momentarily quails at the sight of that dread disease which seems created to humiliate human reason, it subsequently experiences gentler emotions when it considers all that an ingenious benevolence has been able to invent for its care and cure.

This house is situated a mile from York, in the midst of a fertile and smiling countryside, it is not at all the idea of a prison that it suggests, but rather that of a large farm, it is surrounded by a great, walled garden. No bars, no grilles on the windows"

The main part of Foucault's description of the Retreat is based on Samuel Tukes' [1813 Description of the Retreat](#)

The Tukes were hard workers in what is known as [Quaker Discipline](#). The extracts from Description of the Retreat could be read alongside the extracts from the [1834 Rules of Discipline](#), in whose construction Samuel Tuke was a leader.

Tuke's gesture... is regarded as an act of liberation. The truth was quite different... The Retreat would serve as an instrument of segregation: a moral and religious segregation which sought to reconstruct around madness a milieu as much as possible like that of the community of Quakers.

"... there has also been particular occasion to observe the great loss, which individuals of our society have sustained, by being put under the care of those who are not only strangers to our principles, but by whom they are frequently mixed with other patients, who may indulge themselves in ill language, and other exceptionable practices. This often seems to leave an unprofitable effect upon the patients' minds after they are restored to the use of their reason, alienating them from those religious attachments which they had before experienced; and sometimes, even corrupting them with vicious habits to which they had been strangers."

"It was thought, very justly, that the indiscriminate mixture, which must occur in large establishments, of persons of opposite religious sentiments and practices; of the profligate and the virtuous; the profane and the serious; was calculated to check the progress of returning reason, and to fix, still deeper, the melancholy and misanthropic train of ideas..."

[Religion's precepts] "where these have been strongly imbued in early life... become little less than principles of our nature, and their restraining power is frequently felt, even under the delirious power of insanity. To encourage the influence of religious principles over the mind of the insane is considered of great consequence, as a means of cure."

In the dialectic of insanity where reason hides without abolishing itself, religion constitutes the concrete form of what cannot go mad ... the constant solicitation of a milieu

"where, during lucid intervals, or the state of convalescence, the patient might enjoy the society of those who were of similar habits and opinions"

"The principle of fear, which is rarely decreased by insanity, is considered of great importance in the management of the patients." [Passage continues, not quoted by Foucault:] "But it is not allowed to be excited, beyond that degree which naturally arises from the necessary regulations of the family. Neither chains nor corporal punishment are tolerated, on any pretext, in this establishment"

[A further quote on fear, not quoted by Foucault:] "In an early part of this chapter, it is stated, that the patients are considered capable of rational and honourable inducement; and though we allowed *fear* a considerable place in the production of that restraint, which the patient generally exerts on his entrance into the new situation; yet the *desire of esteem* is considered, at the Retreat, as operating, in general, still more powerfully"

We see that at the Retreat the partial suppression of physical constraint was part of a system whose essential element was the construction of a "self-restraint" in which the patient's freedom, engaged by work and the observation of others, was ceaselessly threatened by the recognition of

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guilt. Instead of submitting to a simple negative operation that loosened bonds and delivered one's deepest nature from madness, it must be recognised that one was in the grip of a positive operation that confined madness in a system of rewards and punishments, and included it in the movement of moral consciousness. A passage from a world of Censure to a universe of Judgement. But thereby a psychology of madness becomes possible...  
The science of mental disease, as it would develop in the asylum, would always be only of the order of observation and classification. It would not be a dialogue. It could not be that until psychoanalysis had exorcised this phenomenon of observation, essential to the nineteenth-century asylum, and substituted for its silent magic the powers of language.

Is Foucault arguing that asylum psychiatry only observes *madness*, whilst psychoanalysis has a dialogue with it? Or that asylum doctors did not converse with their *patients*, whereas psychoanalysts do?

Surveillance and Judgment: already the outline appears of a new personage who will be essential in the nineteenth century asylum. Tuke himself suggests this personage, when he tells the story of a maniac subject to seizures of irrepressible violence. One day while he was walking in the garden of the asylum with the keeper, this patient suddenly entered a phase of excitation, moved several steps away, picked up a large stone, and made the gesture of throwing it at his companion. The keeper stopped, looked the patient in the eyes; then advanced several steps towards him and

""in a resolute tone of voice ... commanded him to lay down the stone".  
As he approached the patient lowered his hand, then dropped his weapon.

"he then submitted to be quietly led to his apartment"  
Something had been born, which was no longer repression, but authority.

[1840: [Mettray](#) (1977 p.293)]

La colonie pénitentiaire agricole de Mettray

[The penitential agricultural colony (for boys) at Mettray, near Tours, France ([map](#))]

Were I to fix the date of completion of the caceral system, I would chose not 1810 and the [French] penal code, nor even 1844, when the law laying down the principle of cellular internment was passed, I might not even chose 1838, when books on prison reform by Charles Lucas, Moreau-Christophe and Faucher were published. The date I would chose would be 22 january 1840, the date of the official opening of Mettray

15.10.1926 [Michel Foucault](#) born

From [The Minimalist Self \(Autumn 1983\)](#)

**Foucault:** Chancellor Dollfuss was assassinated by the Nazis in... **1934**. It is something very far from us now. Very few people remember the murder of Dollfuss. I remember very well that I was very scared by that. I think it was my first strong fright about death.

I also remember [refugees from Spain](#) arriving in Poitiers. I remember fighting in school with my classmates about the [Ethiopian war](#).

I think that boys and girls of this generation had their childhood formed by these great historical events. The menace of war was our background, our framework of existence.

We did not know when I was ten or eleven years old, whether we would become German or remain French. We did not know whether we would die or not in the bombing, and so on. Then [the war arrived](#).

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Much more than the activities of family life, it was these events concerning the world which are the substance of our memory. I say "our" because I am nearly sure that most boys and girls in France at this moment had the same experience. Our private life was really threatened.

Maybe that is the reason why I am fascinated by history and the relationships between personal experience and those event of which we are part. I think that is the nucleus of my theoretical desires. *[Foucault laughs]*

When I was sixteen or seventeen I knew only one thing: school life was an environment protected from exterior menaces, from politics. And I have always been fascinated by living protected in a scholarly environment, in an intellectual milieu. Knowledge is for me that which must function as a protection of the individual existence and as a comprehension of the exterior world. I think that's it. Knowledge is a means of surviving by understanding.

Question: You remain fascinated by the period even though you don't write about it.

Foucault: Yes, sure

From [The Minimalist Self \(Autumn 1983\)](#)

Question: Could you tell me a bit about your studies in Paris? Is there anyone who had a special influence on the work that you do today or any professors you are grateful to for personal reasons?

Foucault: No, I was a pupil of [Althusser](#), and at that time the main philosophical currents in France were [Marxism](#), [Hegelianism](#) and [phenomenology](#). I must say I have studied these but what gave me for the first time the desire of doing personal work was reading [Nietzsche](#)

From [The Minimalist Self \(Autumn 1983\)](#)

I think that before '68, at least in France, you had to be as a philosopher a [Marxist](#), or a [phenomenologist](#) or a [structuralist](#) and I adhered to none of these dogmas.

... at this time in France studying psychiatry or the history of medicine had no real status in the political field. Nobody was interested in that.

The first think that happened after '68 was that Marxism as a dogmatic framework declined and new political, new cultural interests concerning personal life appeared. That's why I think my work had nearly no echo, with the exception of a very small circle, before '68.

keywords bioanthropology, biogeography, biophilosophy, biopolitics, biopower, biosociology,

links Barnes and Noble's Free Study Guides have digested summaries of

[Madness and Civilisation \[Edwards, Michael, 4.4.2005\]](#)

[Discipline and Punish](#)

[Archaeology of Knowledge](#)

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## fundamentals

A GENERAL DEFINITION SHARED BY ETHICS AND SOCIAL SCIENCES.

Fundamentals, in [social sciences](#) and humanities, are

“a very small, core subset of all the cultural, economic, ethic, ethnic and/or socially shared values observed in a social group or system.

This subset is often associated with a constellation of correlated fundamental causes -events -underlying factors (e.g., basic social norms and longrun value determinants). The latter are often labelled as the FUNDAMENTALS *strictu sensu*, which are supposed to affect value trends, once their variation in time and space is depurated by bubbles and local deviations.

Therefore, they are expected to throw some light on long term value attractors, and - once they are identified, known and measured - they might allow to reduce the degree, and perhaps even (according to some fundamentals-driven paradigms in [social sciences](#)) change the nature of the uncertainty associated with fads and noise, value oscillations and random walks.”

In [economic sciences](#), the “causes” associated to fundamentals, are value theory determinants: demand and cost factors, according to alternative value theories, and objective conditions (reproducible commodities, irreproducible goods).

We all agree that the NYSE and Nasdaq deviated from “fundamentals” or basic, reasonable values, when entering Greenspan’s bubble in 1995. The problem is:

a) whether fundamentals were actually still measurable and working, underneat market “skin”, in 1995-99;

b) whether they “really” exist, or they are just notional (a problem only for realist [philosophies of social science](#));

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c) whether their notion is of any use - in order to move **uncertainty from an absolute, down to a parametric nature.**

Alternative paradigms, schools differ in their answers, but bubbles' reality is challenging neoclassic equilibrium finance, in favour of [bioeconomic herd behaviours](#).

This happened in philosophy a century ago: after Nietzsche, fundamentals-free **relativism** (herd ethics) has killed Kant, and entered forever the new ethics (Strauss).

**keywords:** [BIOECONOMICS](#), [BUBBLES](#), [BUSINESS ECONOMICS](#), [CRISES](#), [COSTS](#), [CYCLES](#), [DEMAND](#), [EQUILIRIUM](#), [ETHICS](#), [ETHICS AND ECONOMICS](#), [EVOLUTIONARY ECONOMICS](#), [EXPERIMENTAL ECONOMICS](#), [FINANCE](#), [KANT](#), [MANIAS](#), [MARKETS](#), [MICRO- ECONOMICS](#), [NATURAL SCIENCES](#), [NEOCLASSIC ECONOMICS](#), [PANIC](#), [PHILOSOPHY](#), [PHILOSOPHY OF SOCIAL SCIENCES](#), [POLITICAL ECONOMY](#), [PRICE THEORY](#), [PSYCHOLOGY](#), [RANDOM WALKS](#), [REALISM](#), [SOCIAL PSYCHOLOGY](#), [SOCIAL SCIENCES](#), [SUBCRIME](#), [UNCERTAINTY](#), [VALUE](#), [WEBER](#) Marx

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### **general intellect**

### **generations**

**keywords:** aging baby boomers, aging society, baby boomers, beatniks or keynesians, cultural history, demography, hypermodernity, millennials, ww1 generation, ww2 generation, x-generation

bioeconomics, biogeography, biohistory, biopolitics, biosocialism, cross-generation relations, economic history, economic miracles, economic policies, ethics, general competitive equilibrium, Great Depressions, history, long waves, macroeconomics, marketing, Obama, political sciences, responsibility, social psychology, social sciences, sociology, US political cycles, wrath (the grapes of)

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**and Dawson's memes**

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## geographies

## glass ceiling

Among all paradoxes, 1st the Barack's *Femminino* traits (a legacy of her mother: Origgi 2008) so much more prominent than her ones, Ms Clinton oddly (and badly advised by Mark Penn's micro-trends) decided to touch the gender issue only when getting off the fight. Hillary's best speech on her Primaries fight, was by far her dramatic, memorable last one. When she diffused to a world audience, the expression and image of the invisible upward mobility barrier, the GLASS CEILING - the label of an official federal initiative in the US in the last decades (Jesudason/Rother Harris 1995).

In her concession speech in June, Hillary Clinton lamented that she wasn't able to "shatter that **highest, hardest** glass ceiling," but she said it now has "about 18 million cracks in it."

### VIDEO

### QUOTATION

**keywords** bioeconomics, biopolitics, business economics, feminism, gender, labour markets, libertarian socialism, management, organisation, psychology, race, socialisation, socialisms, sociology

### links

[http://128.253.61.104/e\\_archive/glassceiling/library/e\\_archive/GlassCeiling/](http://128.253.61.104/e_archive/glassceiling/library/e_archive/GlassCeiling/)

Maintained by the Cornell University School of Industrial and Labor Relations, it contains executive summaries and some full-length reports from the **Glass Ceiling Commission**.

<http://www.cyberwerks.com/dataline>

DATALINE began in 1991 as a newsletter about the glass ceiling. The site includes information on cases and mentoring.

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Origgi, Gloria (2008), **Micromega**

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Wall Street Journal (2008, Nov. 10),

## [The 50 Women to Watch 2008.](#)

## global climate

keywords: [carbon](#) (efficiency, emissions),

## Gould, Glenn

## Gould, Stephen Jay

**Stephen Jay Gould** (New York [September 10, 1941](#) – [May 20, 2002](#)) was a world prominent [paleontologist](#), [evolutionary biologist](#), and also [historian of science](#).

Photo: by Kathy Chapman (CC Attribution; Wikimedia Commons).

Raised in a [secular Jewish](#) home, Gould was an [agnostic](#). Politically, though "brought up by a [Marxist](#) father," he stated that his views were "very different" (Gould 2002). He identified as the most influential political book that he ever read [Wright Mills' The Power Elite](#), (a sociological text that marked an entire generation worldwide before 1968), followed by the political writings of [Noam Chomsky](#).<sup>4</sup>

He contributed actively, in his long career, to state-of-the-art neo-Darwinian synthesis (a constellation of paradigms ruling contemporary biological studies). At the same time, he was also a widely read writer of [popular science](#). Gould spent most of his career teaching at [Harvard University](#) and working at the NY [American Museum of Natural History](#). He based the majority of his [empirical research](#) on [land snails](#).

At a more abstract level, he developed the theory of [punctuated equilibrium](#), in which evolutionary stability is interrupted, punctuated by rare instances of radical and rapid change. According to a Probabilistic conjecture, complex systems (like ecosystems) meet large, medium and small endogenous perturbations (as distinct from exogenous shocks), distributed according to a log-log linear scale (although strict and full linearity is still just a hypothesis), in a size-frequency diagram. The original contribution of Gould is to throw light on the qualitative change that happens on the high end tail of such a log-log function: how do evolutionary laws apply there, in catastrophic ages?

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<sup>4</sup> "[Official Transcript for Gould's deposition in McLean v. Arkansas](#)" (1981-11-27). Quoted by [Wikipedia](#).

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

It was early in his career that Gould, together with [Niles Eldredge](#), developed the theory of [punctuated equilibrium](#), in which evolutionary change occurs relatively rapidly, as compared to longer periods of relative evolutionary stability.<sup>5</sup> According to Gould's conclusions, punctuated equilibrium theory revised a key pillar "in the central logic of [Darwinian theory](#)." (Gould 2002). Some evolutionary biologists have argued that punctuated equilibrium was "of great interest to biology,"<sup>6</sup> and it modified [neo-Darwinism](#) in a sense that was fully compatible with what had been known before.<sup>7</sup> Others however emphasized more its theoretical novelty, arguing that a long stasis had been "unexpected by most evolutionary biologists", and "had a major impact on paleontology and evolutionary biology."<sup>8</sup> Some critics of the theory referred to punctuated equilibrium as "evolution by jerks," a play on words Gould himself joked about. [Jerk](#), in physics, is the rate of change of acceleration, i.e. the second derivative of speed or velocity. But, in US slang, it is a mean, often scarcely intelligent person that should not survive as the fittest ...

Gould contributed also to [evolutionary developmental biology](#). In evolutionary theory, he opposed strict selectionism, [sociobiology](#) as applied to humans, and evolutionary psychology. He campaigned against [creationism](#) and proposed that [science](#) and [religion](#) should be considered two compatible, complementary fields, or "magisteria," whose authority does not overlap.

Many of Gould's [Natural History](#) essays were reprinted in collected volumes, such as *Ever Since Darwin* and *The Panda's Thumb*, while his popular treatises included books such as *The Mismeasure of Man*, *Wonderful Life* and *Full House*. The core of his general theory, and innovative interpretation of NeoDarwinism, is in his last *Grand Oeuvre*: [The Structure of Evolutionary Theory](#).

**keywords:** biological theories, biology, biophilosophy, catastrophe, Darwin, dinosaur, ecosystems, evolution, [evolutionary developmental biology](#), evolutionary stasis, evolutionary theory, history of science, hysteresis, life, [log-log linearity hypothesis](#), natural history, natural sciences, neo-Darwinian synthesis, [neo-Darwinism](#), paleontology, paradigm, [philosophy of biology](#), Probability, punctuated equilibrium

**links** See our forthcoming *Dictionary of Natural Sciences*, a complement to the present one. For the time being, a project independent from us, also called **Biopedia**, covers the issue.

**references** [SJ Gould \(2002\)](#), [The Structure of Evolutionary Theory](#).

[http://en.wikipedia.org/wiki/Stephen\\_Jay\\_Gould](http://en.wikipedia.org/wiki/Stephen_Jay_Gould) We have drawn from here, as a basis.

## Great Depressions: go to [depression](#)

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<sup>5</sup> [Eldredge, N.](#) & Gould, S.J. (1972). "[Punctuated equilibria: an alternative to phyletic gradualism](#)" p. 82-115. In Schopf, Th. J. M. (1972). *Models in paleobiology*. San Francisco: Freeman, Cooper. [ISBN 0877353255](#).

<sup>6</sup> [Dawkins, Richard](#) (1999). The extended phenotype: the long reach of the gene. Oxford: Oxford University Press. [ISBN 0192880519](#). p. 101.

<sup>7</sup> [Smith, John Maynard](#) (1984). ""Paleontology at the high table". *Nature* 309 (5967): 401–402. [doi: 10.1038/309401a0](#).

<sup>8</sup> [Mayr, Ernst](#). "[Speciational Evolution or Punctuated Equilibria](#)". In Peterson, Steven A.; Somit, Albert (1992). *The Dynamics of evolution: the punctuated equilibrium debate in the natural and social sciences*. Ithaca, N.Y: Cornell University Press. [ISBN 0-8014-9763-9](#). p. 21-48. The 2nd quotation is from p.24.

## H

**Harvey, David**

**Hegel, Friedrich**

**Heidegger, Martin**

**herd (behaviour)**

### **historicism**

A philosophy of history: essentially a secularisation (by Hegel and Marx) of the Jewish-Christian theology of history (Gioacchino da Fiore).

Benjamin, W.  
Hegel, F.  
Joaquim da Fiore

**histories**

## human geography

## hypermodernity

## I

## ICT

## ideology

[political ideologies](#),

references

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## India

## individualism

*methodological individualism*

*substantialist, or assertive individualism*

## industrial analysis

**Isard, Walter**

**italiani\europci**

**IWW**

**Industrial Workers of the World**

**J**

**K**

**Kalecki, Michal**

## Kant, Immanuel

## Keynes, John Maynard

Lord Keynes is a unique personality in history *tout court*, and in Political Economy (PE) the 3rd giant aside with Ricardo and Marx: the latter was the only one lifelong unemployed and poorest among all the economists in history (much before the insane profession became such a good job), the other two the richest ones among great economists, and all the others midway: do both **extreme life conditions stimulate high and breakthrough theory? Bio-economics** should deal with this issue.

### SHORT BIOGRAPHY

In the 1920s and 1930s - that is, while the Great Depression was in the making and then took off, more and more aware about that - he simply revolved PE like a gant in an amazing solitary task (Kalecki was doing the same, but independently): changing its basic axioms and questions, inventing from scratch (being strong in logic although needing support in mathematics) entire new models and ways of thinking, getting exactly to the opposite riverside of the Classics, and inventing the side of [Keynesians](#):

- 1) **No Say's Law** (it said aggregate supply self-generated an equal aggregate demand)
- 2) **Full Employment is not a (unique) attractor** of economic systems dynamics
- 3) **The macro-economy is not self-regulating**, as Rev. Malthus had early suspected.

Marx was only half-way, too much ambiguous on the basic Say divide (even for a deep

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

psychological problem of his Ego, with rightwing - for Oedipic reasons - but analitically clever Rev.; matter being who's the Darwin of social sciences? still now their Egos compete from Hell. A complicated story of many doubles and triangles: [psichoanalysis](#)).

Take the 2007-09 cyclical downturn: in the "real economy", profits are until early 2008 at historical Guinness records, and the Stock Exchange until end 2007 was anticipating the current value of their expected future streams with a "real" Bullish Bubble, opposite to the wholly artificial and self-sustaining one (like boys, liars or unfaithful partners saying one lie after another) manipulated by Greenspan in 1995-2000 (a Modigliani-post-keynesian policy of making people spend from increasing wealth, not current income).

Whappens? In the middle of this real boom, Finance K makes troubles: a complex sum of real-fictif, longrun-SR, social-economic mismatches engenders chaos, disorder exalted by Clinton-Greenspan's policies (Grenspan the real chess mover, Clinton the witchcraft of the Internet New Age Religion: would you like Clinton2 as well, during Greenspan2 cycle?).

To get it short: social productive forces might make ecological, technical and social welfare frontiers advance in the socially selected (see [social decision](#)) directions: according to Keynes (and Marx) capitalism represents in part this productive revolution. But, on the other hand (here he deviates creatively from Marx diagnosis-prognosis), the basic institutions of capitalism are very badly conceived. Namely, in the Stock Exchange 2 opposite populations play:

- **SR rentiers-speculators** play another game and disturb real K accumulation players;
- **LR investors** play the profit/growth tradeoff game: see [firm](#). Like Lord Keynes himself, placing in promising-safe stocks, for friendship, the savings of his closed community, the intellò **Bloomsbury Circle** incl. Virginia Woolf.

**keywords:** [capitalisms](#), [economic policy](#), [economic theories](#), [Kalecki](#), [keynesian economics](#), [macroeconomics](#), [political economy](#), [Sraffa](#), [Piero](#).

### links

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## keynesian economics

According to Alan S. Blinder (2008), author of this item in the CEE, six principal tenets seem central to Keynesianism. The first three describe how the economy works. The second three qualify more the Keynesian as a distinct set from other economists (as well as their differentiation in subsets), in terms of macroeconomic policy options.

1. A Keynesian believes that aggregate demand is influenced by a host of economic decisions—both public and private—and sometimes behaves erratically.



2. According to Keynesian theory, changes in aggregate demand, whether anticipated or unanticipated, have their greatest short-run effect on real output and employment, not on prices.
3. Keynesians believe that prices, and especially wages, respond slowly to changes in supply and demand, resulting in periodic shortages and surpluses, especially of labor. Even [Milton Friedman](#) acknowledged that “under any conceivable institutional arrangements, and certainly under those that now prevail in the United States, there is only a limited amount of flexibility in prices and wages.”<sup>1</sup> In current parlance, that would certainly be called a Keynesian position.
4. Keynesians do not think that the typical level of unemployment is ideal—partly because unemployment is subject to the caprice of aggregate demand, and partly because they believe that prices adjust only gradually.
5. Many, but not all, Keynesians advocate activist stabilization policy to reduce the amplitude of the business cycle, which they rank among the most important of all economic problems.
6. Finally, and even less unanimously, some Keynesians are more concerned about combating unemployment than about conquering inflation.

In his clever conclusion, [Blinder](#) amazingly summarises an enormous debate about interpreting FACTS, according to a (new) Keynesian *versus* a new classical macroeconomic paradigm:

The massive [U.S. tax cuts between 1981 and 1984](#) provided something approximating a laboratory test of these alternative views. What happened? The private saving rate did not rise. Real interest rates soared. With fiscal stimulus offset by monetary contraction, real GNP growth was approximately unaffected; it grew at about the same rate as it had in the recent past. Again, this all seems more consistent with Keynesian than with new classical theory.

Finally, there was the [European depression of the 1980s](#), the worst since the depression of the 1930s. The Keynesian explanation is straightforward. Governments, led by the British and German central banks, decided to fight inflation with highly restrictive monetary and fiscal policies. The anti-inflation crusade was strengthened by the European monetary system, which, in effect, spread the stern German monetary policy all over Europe. The new classical school has no comparable explanation. New classicals, and conservative economists in general, argue that European governments interfere more heavily in labor markets (with high unemployment benefits, for example, and restrictions on firing workers). But most of these interferences were in place in the early 1970s, when unemployment was extremely low.

[New- and post-keynesian economics](#) have a number of developments and tenets, namely:

a) The Cambridge, UK based school of post-Keynesians (Nicholas Kaldor, Joan Robinson, Luigi Pasinetti, and Paul Davidson at University of Tennessee) draws on Kalecki, and argues that Keynes’s theory was misrepresented both by Keynesian and by New Keynesian economics.

b) The latter was answering back to [new classical macroeconomics](#).<sup>9</sup>

c) This is a historically significant dividing line in economic policy philosophy among Keynesians:

- CENTRE: emphasis on countercyclical public spending (Modigliani, Samuelson);

- LEFT: emphasis on a massive income and wealth redistribution (Baumol, Minsky, Pasinetti).

Minsky (1993) formalizes the Keynes- Kalecki- Minsky theory of the economic cycle, including finance. The late Minsky pioneers a unifying approach between post-keynesians and neo-institutionalists. Pasinetti is at the crossroad of the two Cambridge school that have opened the bases for any alternative to mainstream neoclassical economics: Post-Keynesians and Neo-Ricardians (Sraffa, Garegnani and Napoleoni).

**keywords:** [capitalisms](#), [economic policy](#), [economic theories](#), [Kalecki](#), [Keynes](#), [Krugman](#), [macroeconomics](#), [monetarism](#), [new classical macroeconomics](#), [political economy](#)

**links**

**references**

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<sup>9</sup> “The label “new Keynesian” describes those economists who, in the 1980s, responded to this new classical critique with adjustments to the original Keynesian tenets.” (Mankiw 2008).

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## knowledge

Three important social studies branches deal with knowledge: the sociology of knowledge, on Mannheim and Merton traces; psychological and cognitive studies; and, lately, even knowledge economics.

1. sociology of knowledge. It was instituted in the early 20C by the Hungarian Jewish sociologist Karl Mannheim, 1893-1947 (1925, 1929).

To account for something is not to justify it, of course. All that has been offered so far is reason for believing that Mannheim's work in the sociology of knowledge can best be understood on its own terms when it is viewed as part of an effort to solve, in sometimes alarmingly eclectic and sometimes ingenious but withal in quite typical form, the characteristic dilemmas of the moral-philosophic syndrome. What about justification? Has all this not simply pronounced a death-sentence on Mannheim's claim to be taken seriously by social scientists or disciplined philosophers? I think not.

The moral-philosophic syndrome, with its conflicting aspirations and grand ambitions, has been the most provocative and productive force in the development of social and political thought of the last two centuries, at least. And there is reason to believe that a social science which ignores these issues will exhaust itself in pursuing within ever narrower range the one all-absorbing objective of perfect rigor. The insight which Mannheim shared with many of his contemporaries remains relevant: **social scientists labor under a discipline in intellectual work which increasingly prevents them from dealing with the matters which first drew them to intellectual work.** Mannheim's most fundamental question came to be - and it does not appear to be a frivolous or boring one - **whether this manifestation of alienation and reification in the intellectual sphere is not associated in some important way with comparable processes in other spheres of social life.** (Kettler 1967, Section vii. Justification).

2. knowledge processes in [cognitive studies](#)

3. knowledge economics

There are three main streams of contributions:

a) von Hayek

b) on the path of Schumpeter, technology scholars have built a core of theories that go beyond technology itself (a handbook survey: Foray; for business studies: Nonaka);

c) in cognitive studies, economists have cooperated with other disciplines.

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David Kettler (2006), [Arendt on Mannheim](#). The following comments (and links) aim to provide a context for the attached excerpts from two invaluable documents in the Hannah Arendt Collection at Bard College, Arendt's annotated copies of two publications by the Hungarian-born sociologist, Karl Mannheim.

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## knowledge management

## **Krugman, Paul**

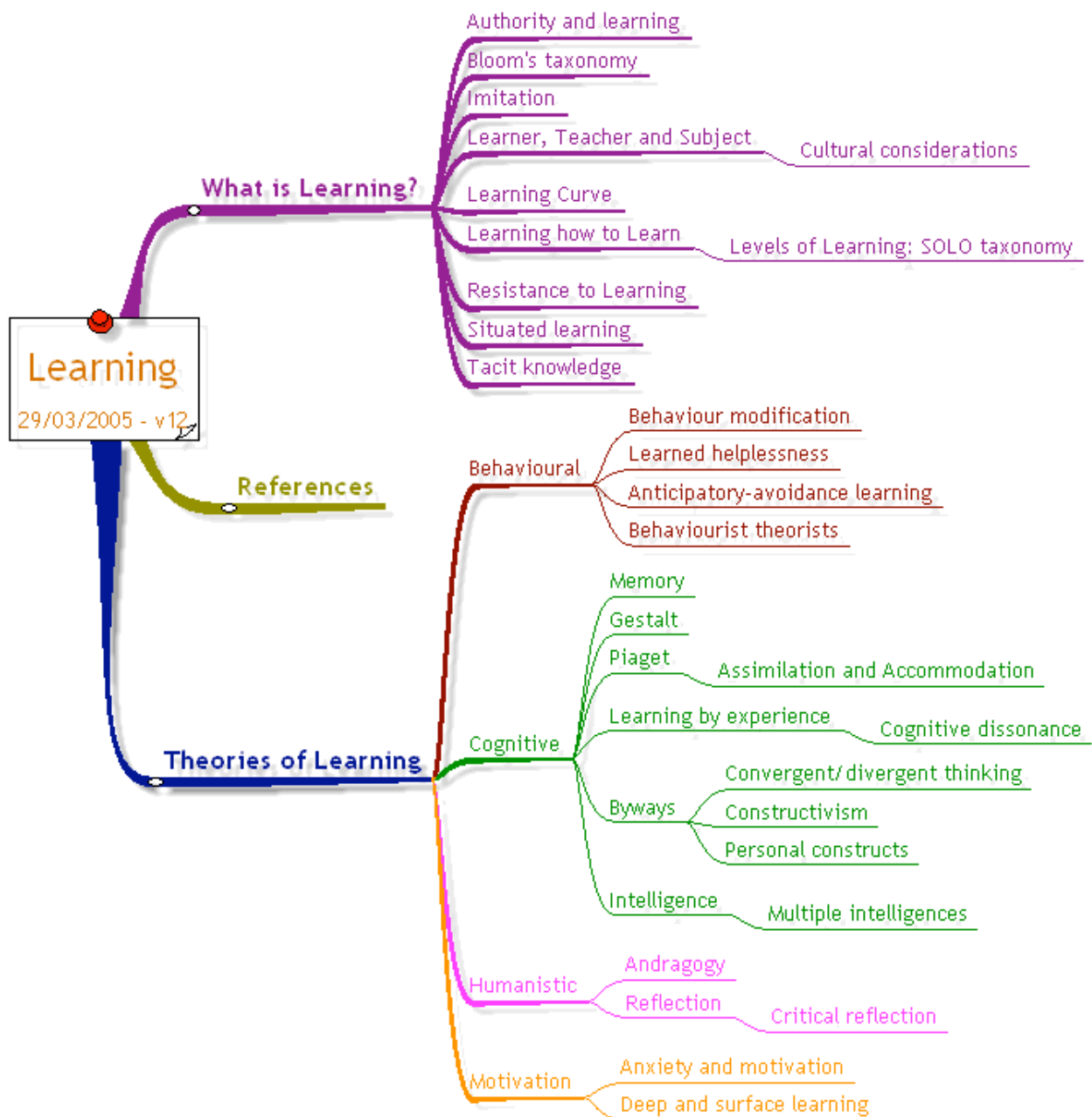
## **L**

### **learning**

From <http://www.learningandteaching.info/learning/>

ATHERTON J S (2005) Learning and Teaching: Angles on learning, particularly after the schooling years [On-line] UK:: <http://www.learningandteaching.info/learning/> Accessed: 4 January 2009.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z



## Levinas, Emmanuel

## libertarian socialism

**keywords.** capitalisms, Chiaromonte, Nicola, communism, political ideologies, socialisms, Weil, Simone

**links.**

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Simone Weil

## life

## liquidity trap

### QUOTATIONS

And given Japanese experience, I'm truly puzzled by the assertion that the [liquidity trap](#)—a situation in which interest rates are so low that there's no incentive to lend, so that increasing the money supply doesn't do anything to stimulate the economy—has no empirical basis: here we had a modern central bank, which knows all about what modern theory says you should do to fight a slump, and did in fact conduct large open-market operations under the rubric of "quantitative easing". And despite all that, the Bank of Japan still found itself impotent. (Paul Krugman, a reply to Anna Schwartz and Ed Nelson, NYR of Books, March 29, 2007).

## logistics

## log-log linearity hypothesis

## long waves

# M

## macroeconomics

The branch of Political Economy or Economics, focussing upon the static analysis and dynamics of complex social systems: a region, a nation and their resources-trade flows.

A key dividing line (stronger than many others) cutoffs Macroeconomic theories in two:

- 1) Political Economy: whatever their theoretical option (in the limit case, a self conscious and honest monetarist: would you please introduce me to her\him?), they know and tell that everything in the XX and XXI C is melting with société du spectacle manipulatory processes, culminating in masterpiece Greenspan-1 and 2 world cycles

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2) Vulgar Economics: either they don't know (it's the stupid's lower tail), or they don't tell (it's the modal liar) the truth: Capitalism is bare, suits are on loan from Las Vegas. A secondary, but also relevant dividing line (mistaken by macroeconomists themselves as being the key one: they see trees and not the forest but this is just normal, a social law of self-representation) is the one between the **Keynesian galaxy** (neo- and post-) and the **Friedman-Lucas** one which used to be dominant in Facts but never got to a Central Bank.

**keywords:** accumulation, credit, cycles, [economic policy](#), [economic sciences](#), economic theories, effective demand, growth, [Keynes](#), [Keynesian economics](#), [long waves](#), [monetarism](#), money, new classical macroeconomics, over-accumulation, [political economy](#), Say's Law, [société du spectacle](#), surplus value

**links**

**references:** Keynes' General Theory of Employment, Interest and Money.

Aglietta

Chesnais

Charles P. Kindleberger (1978), Manias, Panics and Crashes. A History of Financial Crises. New York: Basic Books.

Mankiw

Hyman P. Minsky (1993), The Financial Instability Hypothesis. In: Philip Arestis and Malcolm Sawyer eds., Handbook of Radical Political Economy. Aldershot: Edward Elgar. Cycle theory: see Section 3 above. <http://www.levy.org/pubs/wp74.pdf>

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## Malthus

## management

## Mandel, Ernst

## Mandela, Nelson



The Freedom Chart (1956): a flagship in hard times, but a promise not 2B delivered

**mania**

**market**

**market failure**

**marketing**

**Marx, Karl** (1818 - 1883)

# He was born Jewish, a year after the father forcedly converted to Protestantism  
# he studied law, then philosophy in Bonn, then Berlin where he met Left Hegelians Bauer, Ruge, Hess - the intelligentsia of the *Rhenische Gazette*, Cologne, founded on 1.1.1842  
# he read Feuerbach, and wrote in 1843 *Zur Kritik der Hegelschen Rechtsphilosophie*; in Paris he published its Introduction (1844). And co-directed with Ruge the *Deutsche Französische Jahrbücher*, in which he began the long series of his socialist writings. His first contribution was a critique on Hegel's "Rechts-philosophie"; the second, the "Jewish Question" (1844). When the *Jahrbücher* ceased to appear, Marx wrote on the journal *Votwärts*  
# in Paris he met Proudhon, Blanc, Heine, Bakunin and - last but ...- Friedrich Engels  
# his next publication was the "Heilige Familie" (1845) written together with Engels, a satirical critique directed against Bruno Bauer and his school of Hegelian idealists  
# Eco.-Phil. Manuscripts (1844, posthumous 1932), Theses on Feuerbach (1845)

Eleanor, in her father's short biography: *"While devoting most of his time at this period to the study of Political Economy and of the French Revolution, Karl Marx continued to wage fierce war with the Prussian government, and as a consequence, this government*

*demanded of M. Guizot — it is said through the agency of Alexander von Humboldt, who happened to be in Paris — Marx' expulsion from France."*

# in Bruxelles, where he must escape from Paris, he writes *Die deutsche Ideologie* (1845), *Misère de la Philosophie* (1847) and works at the organisation of communist workers: he joined, together with his political friends, the "Communitic League", changed all its organisation and appointed with Engels to write the celebrated "**Manifesto of the Communist Party**" (excipit: "The Proletarians have nothing to lose by it but their chains. They have a world to win. Proletarians of all countries, unite!")— first published just before the Revolution of 1848 and translated worldwide <sup>10</sup>

# in London (from '49), helped by Engels he concentrated on his classical Political Economy studies. With a full turnaround and change of paradigm (Mandel) when he discovers David Ricardo's works at Engels' home in Summer 184x and, folgorated, he understands the scientific bases of value theory, and changes his mind from previous preconceptions against Ricardo. He became **the major Post Ricardian Socialist**

# he carried on - for the rest of his life - working hard at the different partial version of earlier economic essays, then *Das Capital* (published only volume 1\3, in Hamburg in 1867), which was meant to be just the first section of a much wider but unachieved program, extending its scope to Capitals' plurality, diversity and actual competition (Rosdolsky). His economic manuscripts are finally released now by the MEGA Project - they were taboo until now. In brief:

1. **After his discovery of Ricardo, when he corrects his wrong amateur's theories (e.g. value theory: Mandel), Marx inscribes, for the good and bad (Say's Law, until Kalecki; unsolved price theory equations, until Sraffa), within a post-Ricardian political economy. Sharing his basic weak points, that the "Cambridge school" (Kalecki-Keynes and Sraffa) will fix and solve later on.**
2. **To this basis, new theories are added, namely by applying a "reverse" Hegelian logic (although Dussel challenges this self-representation by Marx):**

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<sup>10</sup> In Eleanor's words: This manifesto opens with a review of the existing conditions of society. It goes on to show how gradually the old feudal division of classes has disappeared, and how modern society is divided simply into two classes — that of the capitalists or bourgeois class, and that of the proletariat; of the expropriators and expropriated; of the bourgeois class possessing wealth and power and producing nothing, of the labor-class that produces wealth but possesses nothing. The bourgeoisie after using the proletariat to fight its political battles against feudalism, has used the power thus acquired to enslave the proletariat. To the charge that Communism aims at "abolishing property," the manifesto replied that Communists aim only at abolishing the bourgeois system of property, by which already for nine-tenths or the Community property is abolished; to the accusation that Communists aim at "abolishing marriage and the family" the Manifesto answered by asking what kind of "family" and "marriage" were possible for the working men, for whom in all true meaning of the words neither exists. As to "abolishing father-land and nationality," these are abolished for the proletariat, and, thanks to the development of industry, for the bourgeoisie also. The bourgeoisie has wrought great revolutions in history; it has revolutionised the whole system of production. Under its hands **the steam-engine, the self-acting mule, the steam-hammer, the railways and ocean-steamers** of our days were developed. But its most revolutionary production was the production of the proletariat, of a class whose very conditions of existence compel it to overthrow the whole actual society.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

- a. an autonomy of the labour force as a class *per se*, when organising in shop stewards, Trade Unions and political parties (Chartism, the International); struggling *versus* an **Industrial Reserve Army (IRA)** burden, an anti-Malthus notion.
  - b. In fact, the **proletariat** substitutes, in Marx, to Smith - Ricardo's reference to the emergent industrial *bourgeoisie*.
  - c. But Marx always sticks to a separation between apologetic Vulgar Economics, and scientific Political Economy: the latter, is a legacy the workers movement must take up, in order to create a **Scientific Socialism** theory and practice.
3. **Criticism to Ricardo from a post-ricardian socialist perspective includes:**
- a. in *Theories of Surplus Value*, a realistic **Rent Theory** (contemporary to von Thunen's pioneer work, that Marx ignored). In order to fit it into his policy-oriented growth model (formalised by Pasinetti), Ricardo invented a fake sequence of agriculture, from high to low yield per hectare areas. Marx opposes facts: in the Far West, the sequence is geographical.
  - b. A methodological caveat against **Robinsonades**: Value Theory cannot be stretched back in history (although this correct proposition by Marx, is imbued in his Hegelian historicism).
  - c. A rewriting of the **Value Theory**, stemming from his couple Constant\Variable K, substituting for Ricardian Fixed\Variable K: this allows him to ground Surplus Value theory on Value, unluckily suffering the same incompleteness as Ricardo's one, as Marx was well aware (Napoleoni, Sraffa).
  - d. His new Value Theory, allows him to differentiate from the other Post-Ricardian Socialists (although, in our view, he still belonged to them, and - by his own words - never was a Marxist): the latter added a distributional issue only AFTER the theory. But Ricardo-Sraffa value theory, only allows one to get degrees of freedom (not allowed for by marginalism), in the social choice for one distribution or another. It does not supply any precise distribution criteria, as an analytical implication. Marx goes beyond in the search for such an implication: he **de-constructs the fairness of wage deals**, since from his early *Grundrisse*.
  - e. But the terrible mistake of an acritical adhesion to Say's Law (Ricardo *versus* Malthus), does not allow him to **close the circle, from distribution to effective demand** (Kalecki, Keynes, Garegnani). This makes Marx's theory of the cycle a real mess of contradictory parts (Bk 2 and 3), left unsolved in the manuscripts - and waiting for **Kalecki to fix the problem**.
  - f. In conclusion, the peculiar elements of Marxian POST-RICARDISM are two:
    - POSITIVELY, by **applying recursively value theory to the value of the labour force itself (his major scientific discovery)**, achieved only at a certain stage: Dussel) - he finds just one attractor in Sraffa's continuum of wages- profit rates tradeoff. But he misses the next step.
    - NEGATIVELY, his limit. Not closing the distribution-effective demand gap. It would have allowed him to anticipate KALECKI, at least *in nuce*. And argue that: a) capitalisms systematically yield endogenous crises (what he says in Bk 3, but does not support analytically); b) at least, without appropriate and effective fiscal and income policies, or public invest-ments, presupposing anti-cyclical and pro-

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- workers Govt.s; c) cycle theory stems from positive-feedback mechanisms (e.g. investments- high profits- further investments), with floor and ceiling boundaries. <sup>11</sup>
- The [Kalecky - Minsky](#) investment-by-investment cycle model, argues (in an amendment to Keynes), what Marx missed: when a capitalist system is near full employment ceilings, expected lower profits and a political fear deprime private investments, much below full-employment.
  - Marx, by missing this point, introduced here a hyper-political argument not fitting his analytical frame on **competition**: capitalists are malicious, conjure as a class to increase the IRA ([Kalecki](#) fixes the inconsistency, as shown above).

# He continued to correspond with the **New York Tribune**, with important analyses.

Eleanor: “After the condemnation at Cologne of the members of the Communist League, Marx for a time retired from active political life, devoting himself to his economical studios at the British Museum, to contributing leading articles and correspondence to the New York Tribune, and to writing pamphlets and fly-sheets attacking the Palmerston régime, widely circulated at the time by David Urquhart. The first fruits of his long, earnest studies in Political Economy appeared in 1859, in his “Kritik zur Politischer Economie” — a work which contains the first exposition of his Theory of Value.”

# along with his studies, he worked and wrote texts at the **International Working Men’s Association**: <sup>12</sup> “while never being more than the Corresponding secretary for Germany

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<sup>11</sup> In Kalecki-Minsky cycle theory, even floors and ceilings become endogenous: at floors, capital de-cumulation by itself, and eventually Schumpeterian innovation clusters, allow for new profit opportunities, and an inversion in investments. See the point to follow, for ceilings.

<sup>12</sup> “CONSIDERING,

“That the emancipation of the working classes insist be conquered by the working classes themselves; that the struggle for the emancipation of the working classes means not a struggle for class privileges and monopolies, but for equal rights and duties, and the abolition of all class rule;

“That the economical subjection of the man of labor to the monopoliser of the means of labor, that is, the sources of life, lies at the bottom of servitude in all its forms of social misery, mental degradation, and political dependence;

“That the economical emancipation of the working classes is therefore the great end to which every political movement ought to be subordinate as a means;

“That all efforts aiming at that great end have hitherto failed from the want of solidarity between the manifold divisions of labor in each country, and front the absence of a fraternal bond of union between the working classes of different countries;

“That the emancipation of labor is neither a local nor a national, but a social problem, embracing all countries in which modern society exists, and depending for its solution on the concurrence, practical and theoretical, of the most advanced countries

“That, the present revival of the working classes in the most industrious countries of Europe, while it raises a new hope, gives solemn warning against a relapse into the old errors, and calls for the immediate combination of the still disconnected movements

“FOR THESE REASONS

“The International Working Men’s Association has been founded.”

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and Russia, he was the leading spirit of all the general councils” (Eleanor). Once founded the Ass. in September 1864, he won a battle against Giuseppe Mazzini, and later on against Bakunin, at The Hague Conference. **French Proudhonists, German Communists and British New Trade Unionists** were cooperating; plus Americans: HQs moved to NY for prudence, after the **Commune** and the paranoid repression that followed in Europe.

keywords: [capitalisms](#), class, communism, cycle, economic history, economic theories, effective demand, Engels, growth, Hegel, history, Industrial Reserve Army, [Kalecki](#), [Keynes](#), labour, labour force, [macroeconomics](#), Marxism, [microeconomics](#), [Minsky](#), mondialisation, [operaismo](#), [political economy](#), [political ideologies](#), [political philosophy](#), price theory, profits, rents, [revolution](#), Ricardo, Say’s Law, Schumpeter, Smith, social history, [social sciences](#), [socialisms](#), [Sraffa](#), surplus value, technology, unemployment, value, wages

links <http://www.marxists.org/archive/marx/index.htm>

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Marx, K Theories of Surplus Value

Marx, K Das Capital

## Massey, Doreen

### microeconomics

The branch of economics, or political economy, dealing with facts and their interpretations, theories and related analytical models focussing upon the interpretation of the behaviour of agents and their interactions, agents or economic institutions, and small scale-local subsystems of interactions among them. Nonetheless, in mainstream handbooks it also includes General Competitive Equilibrium theory and its standard applications, since it is a fully micro-founded view of an economic system.

Microeconomics is full of mortal enemies within economic sciences, and always at war:

1. Stigler, a Chicago boyz’ father, denies any statute to Industrial Economics or industry organisation studies: although no one cares about his “fatwa”.
2. **Neoclassic “jelly” capital, hence also growth theory are inconsistent:** Garegnani demonstrated it mathematically and definitely. But, oddly enough, the 1970s **“2 Cambridges” debate** did not terminate on normal peers’ evaluation grounds (6-0, 6-1, 6-0 for UK). The US losers walked away, and bought with money and power a “standard *de facto*” victory in education and professional markets. A science corruption case.

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3. Neoclassic microeconomics is basically in open conflict with reality: at odds with most empirical evidence, and fighting against each single discipline of the applied [Business Economics](#) field.

4. Bioclassical economics counter-attacks marginalistic paradigms at the core, mainly by:  
a) proposing alternative, capabilities and competence-based theories of the firm who have become very popular indeed in business economics (starting from Nelson and Winter's follow up of Simon and Marengo's behaviouralist foundations);  
b) linking up with the empiric and theoretic studies of science & technology, innovation and industrial dynamics (see e.g. the DRUID network, Aalborg University): a Schumpeterian Tsunami of Creative Destruction, leaving little alive of game-theoretical microeconomics.

**keywords:** Arrow, bioclassical economics, [business economics](#), competition, costs, [economic sciences](#), economic theories, games theory, Garegnani, general competitive equilibrium, Georgescu Roegen, industry analysis, institutions, markets, Nash, oligopoly, Pareto, [political economy](#), social decision, Sraffa, surplus value, technology, theories of the firm, value, welfare

**links**

**references**

Frank

Garegnani,

Schotter, A

Tirole, J

## millennials (generation)

## Minsky, Hyman P.

**keywords:** [economic sciences](#), economic theories, [Minsky's financial instability model](#)

**links**

**references**

## Minsky's financial instability model

We quote from <http://www.sfetcu.com/content/Minskys-theory-financial-crises> :

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Hyman Minsky has proposed a simplified explanation that is most applicable to a closed economy. He theorized that financial fragility is a typical feature of any capitalist economy. High fragility leads to a higher risk of a financial crisis. To facilitate his analysis, Minsky defines three types of financing firms choose according to their tolerance of risk. They are hedge finance, speculative finance, and Ponzi finance. Ponzi finance leads to the most fragility.

Financial fragility levels move together with the business cycle. After a recession, firms have lost much financing and choose only hedge, the safest. As the economy grows and expected profits rise, firms tend to believe that they can allow themselves to take on speculative financing. In this case, they know that profits will not cover all the interest all the time. Firms, however, believe that profits will rise and the loans will eventually be repaid without much trouble. More loans lead to more investment, and the economy grows further. Then lenders also start believing that they will get back all the money they lend. Therefore, they are ready to lend to firms without full guarantees of success. Lenders know that such firms will have problems repaying. Still, they believe these firms will refinance from elsewhere as their expected profits rise. This is Ponzi financing. In this way, the economy has taken on much risky credit. Now it is only a question of time before some big firm actually defaults. Lenders understand the actual risks in the economy and stop giving credit so easily. Refinancing becomes impossible for many, and more firms default. If no new money comes into the economy to allow the refinancing process, a real economic crisis begins. During the recession, firms start to hedge again, and the cycle is closed.

**keywords:** [finance](#), [Kalecki](#), [keynesian economics](#), [macroeconomics](#), [Minsky](#)

**links:** [ch. 3 in http://enzofabioarcangeli.files.wordpress.com/2008/06/subcrimebiosocialscience1.pdf](#)  
**references**

## **Moçambique (Mozambique)**

**mondialisation**

**monetarism**

QUOTATIONS

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**keywords:** Friedman, Kalecki, Keynes, Keynesian economics, Lucas, macroeconomics, money, new classical macroeconomics, Phillips curve.

**Monthly Review**

**MoveOn.org**

**N**

**nanotechnologies**

**Napoleoni, Claudio**

**The Nation**

**Nelson and Winter**



## **Networks analysis**

keywords: alliances and networks, business economics, industrial analysis, make - ally or buy, microeconomics, organisation, sociology, strategy

links:

references:

## **New classical macroeconomics**

## **New Deal**

## **New Left Review**

# **O**

## **Obama, Barack**

1 - Biography-based Biopolitics

Brand and Marketing

Election

Generations

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President

Obama's New Deal

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**keywords - 1968, [baby boomers](#), [beatniks or Keynesians](#), [biography](#), [biopolitics](#), [biosociology](#), [brand](#), [creative classes](#), [depression](#), [economic policies](#), [feminism and gender](#), [generations](#), [hypermodernity](#), [Keynesian economics](#), [Krugman](#), [marketing](#), [millennials](#), [Minsky's financial instability](#), [MoveOn.Org](#), [The Nation](#), [New Deal](#), [political ideologies](#), [political parties](#), [political philosophies](#), [political science](#), [responsibility](#), [Robin Hood](#), [subcrime\subprime](#), [unemployment](#)**

**links -**

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- Unequal Democracy: The Political Economy of the New Gilded Age by Larry M. Bartels
- Red, Blue, and Purple America: The Future of Election Demographics ed. by Ruy Teixeira

Tania Zolin and Nicola Blagojevic' (2008), Marketing politico. Innovazione "Brand Obama". Verona: Facoltà di Economia. Essay for "Economics of Innovation"(prof. Arcangeli).

Published in this blog: [Zolin-Blagojevic2008.pdf](#)

Contents: 1 Two strategies (Mark Penn versus David Axelrod). 2 Strategy. 3 Brand management (Brand name, Brand image, Open brand). 4 Media. 5 Associated movements. 6 Conclusion.

**operaismo**

**oppression**

## organisation

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M--- (tecnocrazia)

Simon, H.

## P

### p/e, price/earning ratio

traduci in italiano da grapes-of-wrath del 30 dic.

## panic

## Pasinetti, Luigi Ludovico

Leading member of the second generation of [Cambridge Keynesians](#), Luigi Pasinetti also founded its [Neo-Ricardian](#) strain. Pasinetti, a student of Piero [Sraffa](#) at Cambridge, developed one of the first rigorous mathematical formulations of [Ricardo's](#) theory of value and distribution (1960). His insights led him later to develop one of the more general expositions of the reswitching problem in Neoclassical capital theory (1966) and thus made him a leader of the Cambridge (UK) side during the [Cambridge Capital Controversy](#).

Pasinetti also lent his efforts to the [Kaldorian](#) theory of [growth](#) and placed that model as a centerpiece of the new [Cambridge](#) approach (1962). No stranger to controversies, Pasinetti engaged his intellectual Neoclassical opponents head-on - [Samuelson](#), [Solow](#), [Meade](#), [Modigliani](#) . Thus, Pasinetti was responsible for several

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fundamental pillars of [Cambridge](#) school. His efforts to develop the [Neo-Ricardian](#) strain are well-documented in his stunningly clear Lectures (1977) and in his Essays (1974) and his even more remarkable 1981 treatise.

Since leaving Cambridge ..., Pasinetti has continued in pursuing the details and extending the applicability of the Neo- Ricardian system (e.g. 1980, 1988). He has become particularly interested in structural change, i.e. the responses of multi-sectoral models of the economy to technical changes.

## path dependence

see: [dependence](#)

## Pavitt, Keith

## philosophy of biology

Paul Griffith has just entered (Juy 4, 2008) this new item in the Stanford reference site, plato.stanford.edu. Here are his Incipit, Contents and links to related entries:

The growth of philosophical interest in biology over the past thirty years reflects the increasing prominence of the biological sciences in the same period. There is now an extensive literature on many different biological topics, and it would be impossible to summarise this body of work in this single entry. Instead, this entry sets out to explain what philosophy of biology is. Why does biology matter to philosophy and vice versa? A list of the entries in the encyclopedia which address specific topics in the philosophy of biology is provided at the end of the entry.

Three different kinds of philosophical enquiry fall under the general heading of philosophy of biology. First, general theses in the philosophy of science are addressed in the context of biology. Second, conceptual puzzles within biology itself are subjected to philosophical analysis. Third, appeals to biology are made in discussions of traditional philosophical questions. The first two kinds of philosophical work are typically conducted in the context of a detailed knowledge of actual biology, the third less so.

Philosophy of biology can also be subdivided by the particular areas of biological theory with which it is concerned. Biology is a diverse set of disciplines, ranging from historical sciences such as paleontology to engineering sciences such as biotechnology. Different philosophical issues occur in each field. The latter part of the entry discusses how philosophers have approached some of the main disciplines within biology.

- [1. Pre-history of Philosophy of Biology](#)

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- [2. Three Types of Philosophy of Biology](#)
- [3. Philosophy of Evolutionary Biology](#)
- [4. Philosophy of Systematic Biology](#)
- [5. Philosophy of Molecular Biology](#)
- [6. Philosophy of Developmental Biology](#)
- [7. Philosophy of Ecology and Conservation Biology](#)
- [8. Methodology in Philosophy of Biology](#)
- [Further Reading](#)
- [Bibliography](#)
- [Other Internet Resources](#)
- [Related Entries](#) :

[adaptation and adaptationism](#) | [altruism: biological](#) | [biocomplexity](#) | [biology, philosophy of](#) | [biology: notion of individual](#) | [character/trait](#) | [conservation biology](#) | [creationism](#) | [Darwinism](#) | [developmental biology](#) | [developmental biology: epigenesis and preformationism](#) | [developmental biology: evolution and development](#) | [ecology](#) | [ecology: biodiversity](#) | [evolution](#) | [evolution: cultural](#) | [fitness](#) | [gene](#) | [genetics: and genomics](#) | [genetics: evolutionary](#) | [genetics: genotype/phenotype distinction](#) | [genetics: molecular](#) | [genetics: population](#) | [heredity and heritability](#) | [human genome project](#) | [information: biological](#) | [innate/acquired distinction](#) | [life](#) | [molecular biology](#) | [natural selection](#) | [natural selection: units and levels of](#) | [neuroscience, philosophy of](#) | [psychology: evolutionary](#) | [replication](#) | [scientific reduction: in biology](#) | [self: the biological notion of](#) | [sociobiology](#) | [species](#) | [teleology: teleological notions in biology](#)

keywords biophilosophy, epistemology, philosophy of natural sciences, philosophy of science

links The full Paul E. Griffith's text: <http://plato.stanford.edu/entries/biology-philosophy/>

Bipedia.org (the natural sciences open oL site) page: [biophilosophy](#)

references

Recent manuals on the philosophy of biology include **Kim Sterenly and Paul Griffith (1999)**, **Brian Garvey 2007**, **Alexander Rosenberg and Dabiel McShea (2008)**. **A good companion is Elliott Sober 2006, which collects the classics on core debates**. Other readings: the Cambridge (Hull and Ruse 2007), and the Blackwell Companion to the Philosophy of Biology (Sarkar and Pultyinski 2008), which both consist of new essays on key topics by leading authors.

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**philosophy of chemistry**

**philosophy of economics**

**philosophy of mind**

**philosophy of natural sciences**

G0T0: biophilosophy; epistemology; philosophy of : biology - chemistry - physics - science

**philosophy of physics**

**philosophy of science**

**philosophy of social sciences**



## **Piaget, Jean: developmental psychology and cognitive constructivism**

Jean Piaget (9 August 1896 – 16 September 1980) was a Swiss philosopher, natural scientist and developmental theorist, well known for his work studying children, his theory of cognitive development and for his epistemological view called "genetic

epistemology."

From <http://www.learningandteaching.info/learning/piaget.htm> :

### **Piaget's Key Ideas**

- Adaptation**        What it says: adapting to the world through assimilation and accommodation
- Assimilation**     The process by which a person takes material into their mind from the environment, which may mean changing the evidence of their senses to make it fit.
- Accommodation**     The difference made to one's mind or concepts by the process of assimilation. Note that assimilation and accommodation go together: you can't have one without the other.
- Classification**     The ability to group objects together on the basis of common features.
- Class Inclusion**     The understanding, more advanced than simple classification, that some classes or sets of objects are also sub-sets of a larger class. (E.g. there is a class of objects called dogs. There is also a class called animals. But all dogs are also animals, so the class of animals includes that of dogs)
- Conservation**        The realisation that objects or sets of objects stay the same even when they are changed about or made to look different.
- Decentration**        The ability to move away from one system of classification to another one as appropriate.
- Egocentrism**        The belief that you are the centre of the universe and everything revolves around you: the corresponding inability to see the world as someone else does and adapt to it. Not moral "selfishness", just an early stage of psychological development.
- Operation**            The process of working something out in your head. Young children (in the sensorimotor and pre-operational stages) have to act, and try things out in the real world, to work things out (like count on fingers): older children and adults can do more in their heads.
- Schema (or scheme)**    The representation in the mind of a set of perceptions, ideas, and/or actions, which go together.
- Stage**                A period in a child's development in which he or she is capable of understanding some things but not others



## Stages of Cognitive Development

Stage	Characterised by
Sensori-motor (Birth-2 yrs)	Differentiates self from objects  Recognises self as agent of action and begins to act intentionally: e.g. pulls a string to set mobile in motion or shakes a rattle to make a noise  Achieves object permanence: realises that things continue to exist even when no longer present to the sense (pace Bishop Berkeley)
Pre-operational (2-7 years)	Learns to use language and to represent objects by images- words  Thinking is still egocentric: has difficulty taking the viewpoint of others  Classifies objects by a single feature: e.g. groups together all the red blocks regardless of shape or all the square blocks regardless of colour
Concrete operational (7-11 years)	Can think logically about objects and events  Achieves conservation of number (age 6), mass (age 7), and weight (age 9)  Classifies objects according to several features and can order them in series along a single dimension such as size.
Formal operational (11 years and up)	Can think logically about abstract propositions and test hypotheses Becomes concerned with the hypothetical, the future, and ideological problems

The accumulating empirical evidence is that this scheme is too rigid: many children manage concrete operations earlier than he thought (perhaps due to some features of new generations and educational-social environments), while some other people never attain formal operations (or, at least, they are not called upon to use them).

Piaget's approach is central to the school known as "**cognitive** constructivism": other scholars, known as "**social** constructivists", such as Vygotsky and Bruner, have laid more emphasis on the part played by language and other people in enabling children to learn. Selected publications:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

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Preface to Piaget 1947:

# Solibiodictionary - A social sciences dictionary of Solibiopedia

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

## PRÉFACE

Un livre sur la « Psychologie de l'intelligence » pourrait couvrir la moitié du domaine de la psychologie. Les pages qui suivent se bornent à esquisser un point de vue, celui de la constitution des « opérations », et à le situer le plus objectivement possible dans l'ensemble de ceux qui ont été soutenus. Il s'agissait d'abord de caractériser le rôle de l'intelligence eu égard aux processus adaptatifs en général (chap. I), puis de montrer, par l'examen de la « psychologie de la pensée », que l'acte d'intelligence consiste essentiellement à « grouper » des opérations selon certaines structures définies (chap. II). Ainsi conçue comme la forme d'équilibre vers laquelle tendent tous les processus cognitifs, l'intelligence soulève le problème de ses rapports avec la perception (chap. III), avec l'habitude (chap. IV), ainsi que les questions de son développement (chap. V) et de sa socialisation (chap. VI).

Malgré l'abondance et la valeur des travaux connus, la théorie psychologique des mécanismes intellectuels n'en est qu'à ses débuts, et l'on commence à peine à entrevoir le genre de précision qu'elle pourrait comporter. C'est ce sentiment de la recherche en cours que j'ai cherché à exprimer.

Ce petit volume contient la substance des leçons que j'ai eu le privilège de donner en 1942 au Collège de France, à une heure où les universitaires éprouaient le besoin de marquer leur solidarité en face de la violence, et leur fidélité aux valeurs permanentes. Il m'est difficile, en récrivant ces

## 6 LA PSYCHOLOGIE DE L'INTELLIGENCE

pages, d'oublier l'accueil de mon auditoire, ainsi que les contacts que j'eus à ce moment avec mon maître P. Janet et avec mes amis H. Piéron, H. Wallon, P. Guillaume, G. Bachelard, P. Masson-Oursel, M. Mauss et tant d'autres sans oublier mon cher I. Meyerson, qui « résistait » ailleurs.

J. P.

## Plato

## political competition

Hotelling

## political cycle

arguments:

1. empirical studies in political science (more in US political cycles)
2. political theory -
3. economic theory - New Economic Policy approach: aneconomic-political cycle modelled in an inter-generational GCE frame. Schumpeter and Evolutionary bio-economics: technology-driven long waves.

keywords: biopolitics, political competition, political parties, political science, US political cycles

## political economy

**Political Economy** is the [social sciences](#) core set of disciplinary fields (besides the more on-the-ground set of [business economics](#)) dealing with economic facts, i.e. the positive [economy](#). It aims:

- to find out relevant boundaries (finite constraints, limits to diffusion or growth), constants or co-variances, regular patterns or behavioural laws; in other words, a way to represent

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adequately (logically, math.-statistically and/or with simulation models) the “stylised facts” that describe narratively, and express some clusters of behaviours, emergent features, etc. of the economy;

- by way of analysing (with appropriate categories, choice of units, techniques of observation and data collection) the behaviours and relations of individual agents and collective agencies or institutions ([microeconomics](#) and [business economics](#), although strictly speaking the latter does not belong to Political Economy: see [economic sciences](#)); as well as entire social systems of interactions, or their significative parts and subsystems ([industry analysis](#), [macroeconomics](#));

- making use of a theoretical apparatus and a “box of tools”, forged through the history of economic theories and analysis, <sup>13</sup>since from Quesnais and Smith in the 18th century. Such a box of tools is a proper, specific and targeted mix of empirical, econometric (i.e. mathematical-statistical) and historical techniques, together with theoretically grounded abstract models (either mathematical ones, when appropriate and suitable, or simulation methods - often more adapt to catch the complexity of multi-level operations in observed systems).

[Economic policies](#) (belonging to the [economic sciences](#) family, but not to Political Economy *strictu sensu*) are the normative side of the same set of medals, where the analytical faces are correlated Political economy “laws”, propositions and theorems. Path-making Political Economists in history include (in chronological order) [Adam Smith](#), [David Ricardo](#), [Thomas Robert Malthus](#), [Karl Marx](#), Knut Wicksell, Leon Walras, Vilfredo Pareto, Alfred Marshall, [John Maynard Keynes](#), [Michael Kalecki](#), Joseph Alois Schumpeter, [Piero Sraffa](#), Herbert Simon, [Milton Friedman](#) and [Kenneth Arrow](#) - a hypothetical and obviously disputable, but resilient top 15 list. The top 5 being **Ricardo-Sraffa, Marx and Kalecki-Keynes**, likely followed by the living and healthy **prof. Arrow**, Stanford, in our opinion.

**keywords:** [AGLIETTA](#), [ALLIANCES AND NETWORKS](#), [ARROW](#), [BEAR](#), [BIO-ECONOMICS](#), [BUBBLES AND BUSTS](#), [BULL](#), [BUSINESS ECONOMICS](#), [CAPITAL](#), [CAPITALISMS](#), [CITIES](#), [CLASSIC SOCIAL SCIENCES](#), [CONSUMPTION](#), [CREDIT](#), [CROSS-GENERATIONS RELATIONS](#), [CYCLES](#), [DAVID](#), [DEFLATION](#), [DEVELOPMENT](#), [DOSI](#), [DYNAMICS](#), [DUOPOLY](#), [ECONOMIC MIRACLES AND GLORIOUS YEARS](#), [ECONOMIC POLICIES](#), [ECONOMIC SCIENCES](#), [ECONOMIC SOCIOLOGY](#), [ECONOMIC THEORIES](#), [ECONOMICS](#), [ECONOMY](#), [EDGEWORTH BOX](#), [EINAUDI](#), [EQUILIBRIUM AND DIS-EQUILIBRIUM](#), [ETHICS](#), [EXPLOITATION](#), [FINANCE](#), [FRIEDMAN M.](#), [FUNDAMENTALS](#), [GAMES THEORY](#), [GENERAL COMPETITIVE EQUILIBRIUM](#), [GOVERNMENT SPENDING](#), [GREAT DEPRESSIONS](#), [ICT](#), [INDUSTRY ANALYSIS](#), [INFLATION](#), [INTEREST RATES](#), [INVESTMENT](#), [KALECKI](#), [KEYNES](#), [KEYNESIAN ECONOMICS](#), [KNOWLEDGE ECONOMY](#), [LABOUR FORCE](#), [LONG WAVES](#), [MACROECONOMICS](#), [MAKE- ALLY OR BUY](#), [MARGINALISTIC REVOLUTION](#), [MANDEL](#), [MARKETS](#), [MARSHALL](#), [MARX](#), [MICROECONOMICS](#), [MODELS](#), [MONEY](#), [MONOPOLY](#), [NAPOLEONI](#), [NASH EQUILIBRIUM](#), [NELSON AND WINTER](#), [OLIGOPOLY](#), [PARETO](#), [PASINETTI](#), [PHILOSOPHY OF ECONOMICS](#), [PRODUCTION](#), [PROFITS](#), [PROPERTY RIGHTS](#), [QUESNAIS](#), [R&D](#), [REGIONS](#), [RENTS](#), [RICARDO](#), [SAMUELSON](#), [SAY’S LAW](#), [SCHUMPETER](#),

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<sup>13</sup> JA Schumpeter introduced such a distinction in the history of the economic disciplines, in his still readable work on the subject. His tenet (that neither most “mainstream” neoclassic economists, nor unorthodox ones would fully subscribe), is that: on the one hand, at the level of theories we have diversity between and within epochs (battles of schools), and speculation also reflects the cultural Zeitgeist of the epoch. On the other hand, analytical techniques and tools exhibit a timid and discontinuous, but substantial cumulative progress.

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**SCIENCE, SIMON, SIMULATION, SMITH, SOCIAL DECISION, [SOCIALISMS](#), [SOCIAL SCIENCES](#), SOCIETE' DU SPECTACLE, SPACE, [SRAFFA](#), STATE, SUBCRIME, SURPLUS VALUE, TAXES, TECHNOLOGY, TIME, TRADE, UNEMPLOYMENT, VALUE, WAGES, WALRAS, WELFARE, WICKSELL.**

**links:**

**references:**

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## political ideologies

AGGIUNGERE socialismo libertario (S. Weil - N. Chiaromonte)

Ideologies enter the Hobbesian political arena, becoming the **soul** of political party bodies, co-evolving with them and the societal evolutions induced by the Industrial Revolutions. Since from Puritan slow (GB), and modern Jacobin-Bolshevik fast revolutions (US and France, Russia and China).

By applying a French revolution's left-right taxonomy, we identify these **15 sets**:

### LEFT

1. **marxism** - scientific socialism (Dobb) and Trotskism ([Mandel](#), Chesnais). Neomarxisms, e.g.: Afro-Black [socialism](#) ([Mandela](#)), *anarcho-sindacalisme* (Catalunya, France and US [IWW](#)) and [Operaismo](#) (Panzieri, Bologna, the younger Cacciari, Negri, Tronti), Market Socialism (after Lange), Post-modernism ([Harvey](#)), [Régulation](#) ([Aglietta](#), Ash Amin, Boyer, Coriat), [Situationism](#) ([Debord](#)), *Tiers-mondisme* ([Furtado](#): Center-Periphery Dependency; Samir Amin: Unequal exchange).
2. **Post-marxist** radicalism: [bio-politics](#), black consciousness - black power, [feminisms](#), left-wing **Greens** ([Jonas](#)), [Levinas](#), post-colonialism, post-Heideggerism (Agamben, Derrida, Esposito, Foucault, Negri), post-Schumpeterians ([Dosi](#), Freeman, Perez), US progressives (Davidson, the US economist close to C'dge UK) and C'dge [Keynesians](#) (Kaldor, [Pasinetti](#), Robinson);
3. [communism](#) ([Utopians](#), Saint-Simonian, Proudhonian, Marxist, Stalinist-Maoist); other [collectivisms](#), like: European feudal Commonalism, **Panafricanism** (ref. to Bantu Communes), and CC-based **Commonalism**;

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4. [anarchist](#) left, incl. [anarcho-communism](#) and [anarcho-socialism](#).<sup>14</sup> Neo-anarchisms: Hacker's culture (Castells), with libertarian and Commonalist components, although they oddly seems to ignore [libertarian socialism](#);
5. **socialisms**: maximalism, [syndicalism](#), African and Third World socialisms, [libertarian socialism](#) ([Simone Weil](#) and [Nicola Chiaromonte](#)), radical US liberals (although they belong to a Dem tradition, not a socialist one), "minimalist" (versus maximalist) socialists and social-democracies.

## CENTRE

6. Keynesism and **capitalist-friendly** liberals or social reformists, close to some centre-left, "minimalist" socialisms.
7. Third Way or "Neo-Con Left": a fork of the Left betrays and goes Right, accepting the tenets of Reaganism. As pseudo-scientific ideological basis, the no-class society fantasy of a Blair's sociologist. **Finance-friendly** Clintonians (and Obamians?). Outcome: **neo-con left** organizes neo-colonial wars, and subcrime social wars against middle class and workers.<sup>15</sup>
8. [Libertarianism](#). A continuation of romantic bourgeois liberal thought that, by focussing new freedom spaces, 20th C. human rights, evolves toward an ideology of liberalism + democracy (sometimes even libertarian socialism), therefore clashing with repressive *laissez faire* capitalisms. See:
9. Liberalism. Quite opposite meanings: we exclude here the US use (US Liberals are Progressives, here under 2, and New England's *intelligentsia*, here 5-6). In Europe, there is a **fork** of 2 ideologies, from a unique 19th C. root: POLITICAL freedom ([Arendt](#), libertarians, *liberalismo politico*) and just the ECONOMIC one (free-marketeers, *laissez faire*, *liberismo economico*).
10. Anarchist right: "an individualist strain, incl. those who support [market](#) systems like [mutualism](#) or absolute laissez-faire [capitalism](#).<sup>[11][12][13][14]</sup>" [WIKI](#). They cross with radical wings of libertarians.

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<sup>14</sup> WIKI: Anarchism (from [Greek](#) ... "without [archons](#)," "without rulers")<sup>[1]</sup> is a [political philosophy](#) encompassing theories and attitudes which support the elimination of all compulsory [government](#)<sup>[2][3][4][5]</sup> (the [state](#)), and is often described as opposition to all forms of [authority](#).<sup>[6]</sup> Anarchism is defined by The Concise Oxford Dictionary of Politics as "the view that society can and should be organized without a coercive state."<sup>[7]</sup>

There are many types and traditions of anarchism,<sup>[8][9]</sup> some of which are mutually exclusive.<sup>[10]</sup> (...) According to [The Oxford Companion to Philosophy](#), "there is no single defining position that all anarchists hold, beyond their rejection of compulsory government, and those considered anarchists at best share a certain [family resemblance](#)".<sup>[15]</sup> [Anarchist schools of thought](#) differ fundamentally, supporting anything from extreme [individualism](#) to complete [collectivism](#).<sup>[7]</sup>

<sup>15</sup> The THIRD WAY label meant that the major political leaders of the moderate left (Blair, Clinton and D'Alema) abandoned not just socialist ideals-ideologies (since long: Bad Godesberg), but sold themselves straight to the Right: a) taking up the Reagan - Thatcher legacy, so depriving the global economy into a [subcrime](#) Age of deflation. b) Covering with demagogu, a continuation of Thanato-counter distributive policies, enriching a 0.1% billionaires. c) Their betrayal marks the **end of Democracy** (already succumbing since from the Weimar's crisis), and an epoch-making transformation of Western political systems into LIBERAL THANATO-POLITICAL REGIMES.

## RIGHT

11. **Conservatism**. Wiki: “*political philosophies that favour tradition, where tradition refers to various religious, cultural, or nationally defined beliefs and customs. (...) conservatives in different cultures have differing goals. (Some conservatives seek to preserve the [status quo](#) or to reform society slowly, while others seek to return to the values of an earlier time, the [status quo ante](#)).*” We call the latter reactionaries: see **13**. But Wiki’s def. excludes the **postwar maistream Conservatism** (de Gasperi, de Gaulle; Reagan, Thatcher): it leaves most **traditions** to reactionaries, and moves to the Centre (Welfare State management); around 1980, it moves to extreme free-markets narrations and policies (no tradition even there).
12. Neo-conservatism: a radicalisation and revival of C. with new roots (a dubious ref. by Kaplan to Leo Strauss; Bavarian Strauss is fitter); a response to an ideological emptiness, when social-democrats pursue Reaganism (see **7**). Adopted by Bush Jr after 9\11, just to show its immaturity as a governance culture: violating human rights (NOT SO conservative), a jelly ideology justifying anything *ex post*; angst, desperation of an American Apocalypse.
13. **Reactionary thought**: a coherent, moderate (conservative) or extreme pursue of a **return to something (Nietzsche, Leo Strauss)**. Be it: a rural utopia (reactionary essence of **Green** Environmentalism); a Classic (Nietzsche, Strauss, Elliott-Pound) or Middle Age (de Maistre); aristocracy, monarchy or theocracy; national identity. Ethnic identity, either right (Milosevic, Bossi) or left (anti-colonialism, black liberated areas, pan-africanism, back to Africa). Sionism (here only as a Return: not right, initially Communalist).
14. **Fundamentalisms and theocracy, the radical-religious reactionarism, always allied with Opus Dei, fascisms and gorillas**. Versions: Middle Age; Arian-Induist, Christian (Pope Ratzinger, Puritanism and New Christian right), Jewish orthodoxy, Islamic. They share a feature with fellow Nationalisms-Fascisms: they contradict one another, although on civilisation-religion macro-regional bases (and invented “races”).
15. **Fascism and nazism**: an answer to Lenin; degeneration of WW1 nationalisms; pure Arian “race”, Apartheid and Shoà; State-atheist theocracy (Schmitt).

Many ideologies span across the spectre: namely Anarchy (**4 and 10**), Greens (**2 and 13**) and US liberals (from **5 to 7**; as distinct from 2: progressives).

Greens apply a reactionary Earth mythology (with nazi legacies) to centre-left alliances, ecosystem-based constituencies but also opportunistic general policies. Had they relied upon Hans Jonas “ethics of responsibility”, they’d avoided such a mess.



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Blends are possible and welcome when coherent: in her last book, a suggested basis for rewriting the French Constitution, [Simone Weil](#) fully blended **conservatism (!) and socialism**. We review her contribution here, under **libertarian socialism**.

Extremes are in touch, both in theory (e.g. Schmitt was in love with Lenin, while serving Goering) and practice: **totalitarianism** (Hanna Arendt); contemporary **democides**, culminating but not terminating with the **Shoà**. With the worst ever % death toll in Communist (sic) Cambodia.

Theories of the [State](#) are a good discriminant and test. [Wiki](#) (ignoring [libertarian socialism](#)): There are also two ideologies - [anarchism](#) and [communism](#) - which argue that the existence of the state is ultimately unjustified and harmful. For this reason, the kind of society they aim to establish would be stateless.

Anarchism claims that the community of those fighting to create a new society must themselves constitute a stateless community. Communism wishes to immediately or eventually replace the communities, unities and divisions that things such as work, money, exchange, borders, nations, governments, police, religion, and race create with the universal community possible when these things are replaced. [\[1\]](#)

[State socialism](#) states that the degree to which a state is working class is the degree to which it fights government, class, work, and rule. The degree to which it wins such a fight is held to be the degree to which it is communist instead of capitalist, socialist, or the state. [Stateless capitalism](#) argues that taxes are theft, that government and the business community complicit in governance is [organized crime](#) and is equivalent to the criminal underworld, and that defense of life and property is just another industry, which must be privatized. [Anarcho-communism](#) and [anarcho-socialism](#) says that taxes, being theft, are just property, which is also theft, and that the state is inherently capitalist and will never result in a transition to communism, and says that those fighting against capitalism and the state to produce a communist society must themselves already form such a community. However, the majority of viewpoints agree that the existence of some kind of government is morally justified. What they disagree about is the proper role and the proper form of that government.

There are several ways to conceive of the differences between these different political views. For example, one might ask in what areas should the government have jurisdiction, to what extent it may intervene in those areas, or even what constitutes intervention in the first place. A lot of institutions can be said to exist only because the government provides the framework for their existence; for instance, [Marxists](#) argue that the institution of [private property](#) only exists due to government.

Keywords: Arendt, [Biopolitics](#), Communism, Democracy, Direct democracy, Foucault, [Freedom of speech](#), Gender politics, [Government](#), Hackers' culture, [Ideology](#), libertarian socialism, [Marx](#), Marxism, [Metapolitics](#), [Nation](#), Open Policy, [Operaismo](#), [oppression](#), [Policy](#), [political philosophy](#), political parties, [political science](#), [Politics](#), Schmitt, [Situationism](#), [Socialisms](#), Société du spectacle, [State](#), Strauss, [War](#), Web 2.0, Web politics, [Weil Simone](#)

Links [International Political Science Association: www.ipsa.ca](#)

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## political philosophy

“**Political philosophy** is the study of fundamental questions about the [state](#), [government](#), [politics](#), [liberty](#), [justice](#), [property](#), [rights](#), [law](#) and the enforcement of a [legal code](#) by [authority](#): what they are, why (or even if) they are needed, what makes a [government legitimate](#), what rights and freedoms it should protect and why, what form it should take and why, what the law is, and what duties citizens owe to a legitimate government, if any, and when it may be legitimately overthrown—if ever. In a [vernacular](#) sense, the term "political philosophy" often refers to a general view, or specific ethic, belief or attitude, about [politics](#) that does not necessarily belong to the technical discipline of [philosophy](#).

Three central concerns of political philosophy have been the [political economy](#) by which [property rights](#) are defined and access to [capital](#) is regulated, the demands of [justice](#) in distribution and punishment, and the rules of [truth](#) and [evidence](#) that determine judgments in the law.” **More at** [http://en.wikipedia.org/wiki/Political\\_theory](http://en.wikipedia.org/wiki/Political_theory) **and precisely:**

### [1 History of political philosophy](#)

### [2 Contemporary political philosophy](#)

### [3 Influential political philosophers](#)

LEO STRAUSS

WIKI: **Strauss** taught that [liberalism](#) in its modern form contained within it an intrinsic tendency towards relativism, which in turn led to two types of [nihilism](#)[9] The first was a “brutal” nihilism, expressed in [Nazi](#) and [Marxist](#) regimes. These [ideologies](#), both descendants of Enlightenment thought, tried to destroy all traditions, history, ethics, and moral standards and replace them by force with a supreme authority under which nature and mankind are subjugated and conquered.[10] The second type – the "gentle" nihilism expressed in Western liberal democracies – was a kind of value-free aimlessness and a [hedonistic](#) "permissive [egalitarianism](#)", which he saw as permeating the fabric of contemporary American society.[11][12] In the belief that 20th century relativism, [scientism](#), [historicism](#), and nihilism were all implicated in the deterioration of [modern society](#) and philosophy, Strauss sought to uncover the philosophical pathways that had led to this situation. The resultant study led him to advocate a tentative return to classical political philosophy as a starting point for understanding our predicament and judging political action.[13] (..)

Strauss constantly stressed the importance of two dichotomies in political philosophy: Athens and Jerusalem (Reason vs. Revelation) and Ancient versus Modern political philosophy. The "Ancients" were the Socratic philosophers and their intellectual heirs, and the "Moderns" start with Niccolò Machiavelli. The contrast between Ancients and Moderns was understood to be related to the public presentation of the possibly unresolvable tension between Reason and Revelation. The Socratics, reacting to the first Greek philosophers, brought philosophy back to earth, and hence back to the marketplace, making it more political. The Moderns reacted to the dominance of revelation in medieval society by promoting the possibilities of Reason very strongly – which in turn leads to problems in modern politics and society. In particular, Thomas Hobbes, under the influence of Bacon, re-oriented political thought to what was most solid but most low in man, setting a precedent for John Locke and the later economic approach to political thought, such as, initially, in David Hume and Adam Smith.

### **STRAUSS PRO EROS-, BIO-POLITICS**

According to Strauss, [Karl Popper's The Open Society and Its Enemies](#) had mistaken the city-in-speech described in [Plato's Republic](#) for a blueprint for regime reform. Strauss quotes [Cicero](#), "The Republic does not bring to light the best possible regime but rather the nature of political things – the nature of the city."<sup>[16]</sup> Strauss himself argued in many publications that the city-in-speech was unnatural, precisely because "it is rendered possible by the abstraction from eros"<sup>[17]</sup> The city-in-speech abstracted from eros, or bodily needs, thus could never guide politics in the manner Popper claimed. (NOTE: Popper accused Plato of ... communism)

### [HANNA ARENDT](#)'s political philosophy

“The work of establishing the conditions of possibility for political experience, as opposed to other spheres of human activity, was undertaken by Arendt in her next major work, *The Human Condition* (1958). In this work she undertakes a thorough historical-philosophical inquiry that returned to the origins of both democracy and political philosophy in the Ancient Greek world, and brought these originary understandings of political life to bear on what Arendt saw as its atrophy and eclipse in the modern era.” (Internet Encyclopedia of Philosophy).

### **ARENDR AGAINTS BIOPOLITICS**

Criticism has been leveled against “her reliance upon a rigid distinction between the 'private' and 'public', the *oikos* and the *polis*, to delimit the specificity of the political realm. Feminists have pointed out that the confinement of the political to the realm outside the household has been part and parcel of the domination of politics by men, and the corresponding exclusion of women's experiences of subjection from legitimate politics. Marxists have likewise pointed to the consequences of confining matters of material distribution and economic management to the extra-political realm of the *oikos*, thereby delegitimizing questions of material social justice, poverty, and exploitation from political discussion and contestation. The shortcoming of this distinction in Arendt's work is amply

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illustrated by a well-known and often-cited incident. While attending a conference in 1972, she was put under question by the Frankfurt School Critical Theorist Albrecht Wellmer, regarding her distinction of the 'political' and the 'social', and its consequences. Arendt pronounced that housing and homelessness (themes of the conference) were not political issues, but that they were external to the political as the sphere of the actualization of freedom; the political is about human self-disclosure in speech and deed, not about the distribution of goods, which belongs to the social realm as an extension of the *oikos*. It may be said that Arendt's attachment to a fundamental and originary understanding of political life precisely misses the fact that politics is intrinsically concerned with the contestation of what counts as a legitimate public concern, with the practice of politics attempting to introduce new, heretofore 'non-political' issues, into realm of legitimate political concern.” (Internet Encyclopedia of Philosophy).

WIKIs:

In Anglo-American academic political philosophy the publication of [John Rawls's \*A Theory of Justice\*](#) in 1971 is considered a milestone. Rawls used a [thought experiment](#), the [original position](#), in which representative parties choose principles of justice for the basic structure of society from behind a veil of ignorance. Rawls also offered a criticism of utilitarian approaches to questions of political justice. [Robert Nozick's](#) book [Anarchy, State, and Utopia](#) (1974) responded to Rawls from a [libertarian](#) perspective.

In the work of [Michel Foucault](#), biopolitics is the style of [government](#) that regulates [populations](#) through [biopower](#) (the application and impact of [political power](#) on all aspects of human [life](#)).

[Biopower](#) was a term originally coined by [French philosopher Michel Foucault](#) to refer to the practice of modern states and their regulation of their subjects through "an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations". Foucault first used it in his courses at the [Collège de France](#), but the term first appeared in *The Will To Knowledge* (*La volonté de savoir*), Foucault's first volume of [The History of Sexuality](#).

In both Foucault's work and the work of later theorists it has been used to refer to practices of public health, regulation of heredity, and risk regulation ([François Ewald](#)), among many other things often linked less directly with literal physical health. It is closely related to a term he uses much less frequently, but which subsequent thinkers have taken up independently, [biopolitics](#).

**keywords:**

- [The Age of Technique](#) (Nietzsche, Heidegger, Agamben, Severino)
- [Arendt, Hanna](#)
- [Aristotle: the optimal city-port distance](#) (Athens and the Pireo)
- [The Age of Bio Politics](#) (Esposito, Foucault, Negri)

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- [Communism](#)
- [Consensus decision making](#)
- [Conservatism and neo-conservatism](#)
- [Consequentialist justifications of the state](#)
- [Foucault, Michel](#)
- [Hobbes, Thomas](#)
- [Hyper-modernity](#)
- [Ideology](#)
- [The justification of the state](#)
- [Liberismo e Liberalismo](#), [liberalism](#), [libertarianism](#) (freemarketeer economic and political theories; with **opposite** political meanings across the Atlantic)
- [Libertarian socialism](#) (namely: its roots in the IWW and *anarco-sindacalismo*, according to Vittorio Foa; Boris Souvarine; the Rosselli bros “*Giustizia e libertà*”; NY anti-Stalinist intelligentsia: *New Partisan Review*, and *Politics*; [Weil](#) and [Chiaromonte](#); George Orwell; PP Pasolini)
- [Majoritarianism](#)
- [Modernity](#)
- [Operaismi](#): Raniero Panzieri, Mario Tronti, Antonio Negri, Sergio Bologna;
- [Oppression](#)
- [Panarchism](#) and the galaxy of [Anarchy](#)
- [Plato’s Republic](#)
- [Political Ideologies](#): pan-africanism, [conservatism](#), [socialism](#), [liberalism](#), [libertarianism](#), [fascism](#); [anarchism](#), [communism](#), libertarian socialism and [socialisms](#); marxism, [operaismo](#) and [situationism](#)
- [Political Theology](#)
- [Progressivism](#)
- [Progressive Logic](#)
- [Political media](#)
- [Rawls, John](#)
- [The Republic \(Plato\)](#)
- [Revolution](#)
- [Schmitt, Carl](#)
- [Social criticism](#)
- [Socialism](#)
- [State](#); [State-society dialectics](#) (Hegel, Marx, Nietzsche); see also: “[Consequentialism](#)” and “[Justification for the State](#)”
- [Strauss, Leo](#)

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links: [www.politicalresources.net](http://www.politicalresources.net), [www.political-theory.org](http://www.political-theory.org), stanford ( e sotto in ref. metto le voci + rilevanti)

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R. Esposito

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Furet

Hegel

T. Hobbes, *The Leviathan*

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Lenin V. I

London Philosophy Study Guide, section: [Political Philosophy](#)

Machiavelli

Marx K.

Marramao, Giacomo

Natoli, Salvatore

Plato, *The Republic*

C. Schmitt (1927), *Der Begriff des Politischen (The Concept of the Political)*. *Archiv für Sozialwissenschaften und Sozialpolitik* 58/1927, 1 ff.

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**political parties**

## political science

As any other social science, it is characterised by a plurality of paradigms, stemming from its deep roots into the philosophical views of power and the collectivity. WIKI:

“Political science is a branch of social science concerned with **theory, description, analysis and prediction of political behavior, political systems and politics** broadly-construed.

Political scientists study the allocation and transfer of power in decision-making, the roles and systems of governance including governments and international organizations, political behavior and public policies. They measure the success of governance and specific policies by examining many factors, including stability, justice, material wealth, and peace. Some political scientists seek to advance positive theses by analyzing politics. Others advance normative theses, by making specific policy recommendations.

The study of politics is complicated by the occasional involvement of political scientists in the political process, since their teachings occasionally provide the frameworks within which other commentators, such as journalists, special interest groups, politicians, and the electorate analyze issues and select options. Political scientists may serve as advisers to specific politicians, or even run for office as politicians themselves. Political scientists can be found working in governments, in political parties or as civil servants. They may be involved with non-governmental organizations (NGOs) or political movements. In a variety of capacities, people educated and trained in political science can add value and expertise to corporations. Private enterprises such as think tanks, research institutes, polling and public relations firms often employ political scientists. In the United States, political scientists known as "Americanists" look at a variety of data including elections, public opinion and public policy such as Social Security reform, foreign policy, U.S. congressional power, and the U.S. Supreme Court—to name only a few issues. (...)

Political science has, broadly, five subfields: [international relations](#), [political theory](#), [public policy](#) and [public administration](#), [national politics](#), and [comparative politics](#).” [http://en.wikipedia.org/wiki/Political\\_science](http://en.wikipedia.org/wiki/Political_science)

Keywords: [Biopolitics](#), [Comparative systems](#), [Cyberlaw](#), [Democracy](#), [Direct democracy](#), [Diplomacy](#), [Foreign Policy](#), [Freedom of speech](#), [Gender politics](#), [Government](#), [Ideology](#), [Law](#), [Metapolitics](#), [Nation](#), [Open Policy](#), [Policy](#), [political competition](#), [political cycles](#), [political parties](#), [Politics](#), [Société du spectacle](#), [State](#), [US political cycles](#), [War](#), [Web 2.0](#)

Links [International Political Science Association: www.ipsa.ca](#)

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**psychopathy**

THE SOCIOBIOLOGY OF SOCIOPATHY: AN INTEGRATED EVOLUTIONARY MODEL

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Keywords

sociobiology, sociopathy, psychopathy, antisocial personality, evolution, criminal behavior, game theory, emotion, moral development, facultative strategies

Abstract

*Sociopaths are "outstanding" members of society in two senses: politically, they command attention because of the inordinate amount of crime they commit, and psychologically, they elicit fascination because most of us cannot fathom the cold, detached way they repeatedly harm and manipulate others. Proximate explanations from behavior genetics,*



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*child development, personality theory, learning theory, and social psychology describe a complex interaction of genetic and physiological risk factors with demographic and micro-environmental variables that predispose a portion of the population to chronic antisocial behavior. Recent evolutionary and game theoretic models have tried to present an ultimate explanation of sociopathy as the expression of a frequency-dependent life history strategy which is selected, in dynamic equilibrium, in response to certain varying environmental circumstances. This target article tries to integrate the proximate, developmental models with the ultimate, evolutionary ones. Two developmentally different etiologies of sociopathy emerge from two different evolutionary mechanisms. Social strategies for minimizing the incidence of sociopathic behavior in modern society should consider the two different etiologies and the factors which contribute to them.*

MORE: <http://www.bbsonline.org/Preprints/OldArchive/bbs.mealey.html>

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## Pythagoras

Πυθαγόρας

*Details from Raffaello's fresco "La scuola di Atene".*

Best known for his theorem, although **Burkert (1960-62) sheds doubt on the widely held, late Classic tradition that Pythagoras made substantial contributions to mathematics and science.**

In fact, we have no way to attribute anything, but to his school in general. Babylonians, Chinese and Egyptians already knew the theorem, but he-they might have been the first to prove it.

The school influenced Plato; also due to **?**hamanic and divine aura, Aristotle did never name him, but only "the Pythagoreans". **?** Walter Burkert, it is now believed that neo-Platonists (r **?** to bolster the case for meta-physics, resonating well with the ideas they attributed to **?** agoras) and neo-Pythagoreans created a myth (Riedveg 2005). "Pythagoras himself was widely presented as having anticipated Plato's later metaphysics, in which the one and the indefinite dyad are first principles. Thus, not only is the earliest evidence for Pythagoras' views meager and contradictory, it is overshadowed by the hagiographical presentation of Pythagoras, which became dominant in late antiquity. (...) Walter Burkert, in his epoch-making book (1962), revolutionized our understanding of the Pythagorean question, and all modern scholarship on Pythagoras, including this article, stands on his shoulders" (Huffman 2006 a).

Paradox: a useful myth about someone credited to neglect utility for Truth.

"L'un des principaux mérites de Pythagore serait, selon Aristoxène, d'avoir "élevé l'arithmétique au-dessus des besoins des marchands". (...) Sa véritable originalité fut plutôt d'envisager le nombre dans une perspective religieuse et mystique; et c'est la religion qui, libérant la mathématique de sa visée utilitaire, ouvrit ici la voie à la spéculation abstraite.

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Il est probable que remonte à Pythagore lui-même l'affirmation, rapportée par Aristote, selon laquelle toutes choses sont des nombres. (...)

Conception dualiste, opposée au monisme des Ioniens, qui voit à la racine de toutes choses la tension de principes opposés, la limite et l'illimité, ou encore l'impair et le pair, la lumière et l'obscurité, et qui débouche sur la perception apollinienne d'un univers régi par la proportion et l'harmonie.

... (l'école de) Pythagore apport un témoignage privilégié de cette mutation qui s'accomplit en Grèce, et en Grèce seulement, d'une pensée religieuse à une pensée rationnelle".

(Saintillan 1998)

The Myth is hard to die (Weil 1942, Ferguson 2008), since everything can be rooted into this Greek transition, slowly paving the way to S&T: even "cracking the code of the Universe".

Keywords: Biophilosophy, Geometry, Greece, History of Mathematics, History of Philosophy, Magna Grecia, Mathematics, Plato, Weil Simone

Links [Pythagoras of Samos](#), [The MacTutor History of Mathematics archive](#), [School of Mathematics and Statistics, University of St Andrews, Scotland](#)

Huffman 2006 a: contents

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- 2. Sources
  - 2.1 Chronological Chart of Sources for Pythagoras
  - 2.2 Post-Aristotelian Sources for Pythagoras
  - 2.3 Plato and Aristotle as Sources for Pythagoras
- 3. Life and Works
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  - 4.2 Pythagoras as a Wonder-worker
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- 5. Was Pythagoras a Mathematician or Cosmologist?
- Bibliography
  - Primary Sources and Commentaries
  - Secondary Sources
- Related Entries

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## Q

### Quilombo

## R

### race, racism

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Keywords: Bioeconomics, Biogeography, [Biopolitics](#), City, Economic Geography, Environment, Environment Planning, Fordism, Foucault, Gender geography, Gender politics, Gender studies, Geography, [Government](#), Hagerstrand, Harvey David, Human Geography, Ideology, Interregional trade, Isard Walter, Just in time, Localisation, Loesch August, Logistics, Massey Doreen, Metropolis, Mondialisation, Planning, [Policy](#), [Politics](#), Post-colonial studies, Post-fordism, Post-modernism, Pred Allan, Quantitative Revolution in Geography, Rawls, Region, Social sciences, Société du spectacle, [State](#), Structure plans, Territory, Transports, Urban geography, Urban Planning, Urban and Regional Economics, Weber Alfred, World cities

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## **régulation (école de la)**

## **religions**

## **resources**

stocks and flows (N. Georgescu Roegen)

1 - knowledge,

2 -labour,

3 - machinery,

4 - nature

5 - organisational resources

## **responsibility (ethics of)**

## **revolution**

*Revolution is NOT a gala dinner* (Mao Zedong)

In *On Revolution* (1961) "Arendt takes issue with both liberal and Marxist interpretations of modern political revolutions (such as the French and American). Against liberals, she disputes the claim that these revolutions were primarily concerned with the establishment of a limited government that would make space for individual liberty beyond the reach of

the state. Against Marxist interpretations of the French Revolution, she disputes the claim that it was driven by the 'social question', a popular attempt to overcome poverty and exclusion by the many against the few who monopolized wealth in the ancien regime. Rather, Arendt claims, what distinguishes these modern revolutions is that they exhibit (albeit fleetingly) the exercise of fundamental political capacities - that of individuals acting together, on the basis of their mutually agreed common purposes, in order to establish a tangible public space of freedom. (...)

Yet Arendt sees both the French and American revolutions as ultimately failing to establish a perduring political space in which the on-going activities of shared deliberation, decision and coordinated action could be exercised. In the case of the French Revolution, the subordination of political freedom to matters of managing welfare (the 'social question') reduces political institutions to administering the distribution of goods and resources (matters that belong properly in the oikos, dealing as they do with the production and reproduction of human existence). Meanwhile, the American Revolution evaded this fate, and by means of the Constitution managed to found a political society on the basis of common assent. Yet she saw it only as a partial and limited success. America failed to create an institutional space in which citizens could participate in government, in which they could exercise in common those capacities of free expression, persuasion and judgement that defined political existence. The average citizen, while protected from arbitrary exercise of authority by constitutional checks and balances, was no longer a participant 'in judgement and authority', and so became denied the possibility of exercising his/her political capacities." (The Internet Encyclopedia of Philosophy).

Keywords: [Biopolitics](#), [Biosocial sciences](#), [Capitalisms](#), [Class](#), [Communism](#), [Gender](#), [Government](#), [History](#), [Labour](#), [Marx](#), [Oppression](#), [political economy](#), [political philosophy](#), [political science](#), [political theory](#), [Politics](#), [Slavery](#), [Socialisms](#), [State](#)

[Links](#)

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[Furet](#)

## **Ricardo, David**

## **Robin Hood**

## Rosenzweig, Franz

## S

### schizophrenia

### science

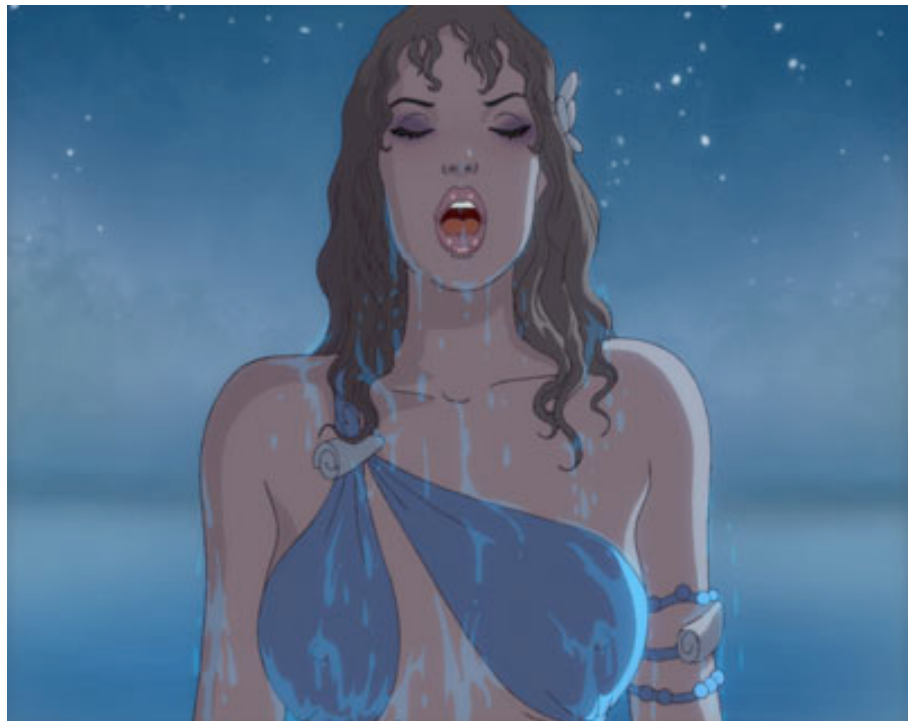
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### sea



image: milo manara's syren; [permaflex campaign 2008](#)

links technology -  
[Venezia](#)



## shamanism

PICTURE: Shaman fortune teller. Mongolia, 2008 (Photo 15\20 from *The Times*, June 27, 2008

Gallery: June finalists, travel photo competition).

VEDI SE LA RECUPERI SUL APPLE- qs cambiano gli indirizzi



**Sheppard, Eric**

**Shoà**

**situationism**

**Smith, Adam**

**social media**

keywords - blogs, web X.0

**social networking**

## socialisms

*Le socialisme est le seul but qu'une intelligence contemporaine puisse s'assigner*  
(Siniavsky, Russian dissident, to his judges)

The historical variety of proposed socialist theories span from Utopian socialisms, post Ricardian ones, Anarchism - AnarcoUnionism, and Marxism: the latter historically divided between socialdemocracies and communisms, responsible for the implementation of the two classes of societies: Real Socialdemocracies; Communisms or Real Socialisms.

A contemporary intelligence is much likely to select, among the alternative paradigms of organisation, policy and social science, an approach to biosocialism based upon:

- a) AFRICAN SOCIALISM and PAN-AFRICANISM: although both great movements failed completely, and their leaders became co-responsible of the Continent sinking, it would irresponsible not to select&save their elements of innovation, learning from its ethnic-class dialectics. Well represented by the ANCPAC dualism in the SA liberation war; echoed in the Afro-American culture (incl. Black Panthers - Black Power)
- b) ANARCHISM and [SITUATIONISM](#) are two important bodies not to be forgotten. We argue, in our Socialist Biopedia project, that Guy Debord pioneered some key aspects of bio-socialisms, like creativity, a criticism of mass media and capitalist “arts”.
- c) BEYOND POLITICAL PARTIES (S.Weil)
- d) [BIO-POLITICS](#) = **promoting life always and in all ways, at the centre; against liberalism - priority to DUTIES towards the person (S. Weil) and every life form**
- e) [BIO-CLASSICAL SOCIAL SCIENCES](#); including bio-political science (Esposito, Foucault)
- f) CLASS. Social classes have been changing, mixing and show a lot of geographical variance. Socialism is always rooted in them as they are, i.e. considering the whole set of situations of oppression, the differentiations, etc. Late capitalism has not eliminated the working classes (*quelle betise!*), it has extended them to creatives and researchers
- g) COGNITIVE CAPITALISM and KNOWLEDGE BASED SOCIETIES; **LET'S KILL THIS COLLECTIVE BEAST** - by imposing CC, Zero IPR, No Patent, Free rights&duties
- h) COMMUNISM? NO, THANKS! COMMONS AND COOPERATION, YES.
- i) ENVIRONMENT
- j) GENDER. For a link between the two: Perkins 2007.
- k) [MARX](#), BUT NOT MARXISMS. Not only Groucho
- l) MOVE ON.ORG or Attac: campaign matters a lot, to attack the adversary; although they can absorb/exhaust all the resources of the new, flexible organizational forms
- m) NEO-INSTITUTIONALISM, corrected with some degree of direct democracy (Hanna Arend) and self-organisation = **building socialism both from below (participation) and from above** (institutions, powers, and vanguards: although not in the Jacobin-Bolshevik paradigm); in a relative synergy, even with asymmetries and asynchronies
- n) OPEN POLITICS: adopting an “open culture”, web 2.0, wiki approach of cooperation

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o) SOCIALDEMOCRATS must be thrown away from workers movements, **kicking their asses**. Not for the sake of extremism, but self-defense: for the infinite suffering they have inflicted to masses. No one ever can forgive them, not even God.

**Keywords:** [Biopolitics](#), [Biosocialism](#), [Biosocial sciences](#), [Capitalisms](#), [Class](#), [Cognitive Capitalism](#), [Chiaromonte, Nicola](#), [Commons](#), [Communism](#), [Creative Commons](#), [Gender](#), [Government](#), [libertarian socialism](#), [Metapolitics](#), [Nation](#), [Oppression](#), [Policy](#), [political economy](#), [political ideologies](#), [political theory](#), [Politics](#), [Racism](#), [Revolution](#), [Slavery](#), [Société du spectacle](#), [State](#), [War](#), [Weil, Simone](#).

**Links** <http://www.marxists.org/archive/marx/index.htm>

[History and Theories of Socialism at Gardner's World Economics](#)

["Socialism Resources"](#) at [Internet Modern History](#)

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## social psychology

## social sciences

They include these twenty broad macro-areas:

- 1 administrative and organisational studies;
- 2 anthropology, social anthropology; ethnology, folk-ethnic musicology and local studies;
- 3 [business economics](#) and management (a section of economic sciences);
- 4 cognitive sciences (shared with individual-neural psychology, neural economics and other areas);
- 5 ecology and society (climate change, rural-urban ecosystems), ecology and history;
- 6 epistemology (in philosophy), methodology of social sciences; probability and statistics; cliometrics, econometrics and spatial econometrics; bio-complex systems modelling;

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7 ethics and\ in social studies (Weber), inter-generational ethics of responsibility (Jonas), ethical foundations of ecology and etology (in philosophy), social studies, ethics and law;  
8 etology, herd behaviour, comparative animal - human behaviour, animals' rights studies;  
9 gender studies, ideological, social and political analysis of Feminist movements;  
10 histories, incl. cultural, economic, oral, social and urban history, among others;  
11 human ecology - geography, [regional science](#), urban economics and transports;  
12 law and economics-social sciences: [biopolitics](#), Coase school, criminology, customs, economics and institutions, ethics and law (see area 7), history, sociology of crime and [subcrime](#);  
13 network analysis, mathematics, modelling and statistics (see also 6);  
14 [political economy](#) (a section of [economic sciences](#)), [bioeconomics](#), [economic policy](#), finance, [macro](#) and [micro](#);  
15 [political sciences](#), [biopolitics](#), [ideology](#), international and [socialist](#) studies; marxist and neo-marxist studies, not elsewhere classified;  
16 post-colonial studies: "black cluster" (Afro-American, African socialism, Black consciousness and Black Power -also under 15- literature), Asian, Latin American studies;  
17 science and technology analysis and policy, studies of creativity and innovation;  
18 social engineering, engineering disciplines and systems theory applied to social issues;  
19 social psychology, social aspects of cognitive studies (see 4), experimental economics;  
20 [sociology](#), biosociology - incl. labour sociology, TU and workers' movements studies.

Social sciences reflect upon themselves (sociology of sociology, economics of economics, [sociology of economics](#), etc.), namely the modern historical conditions of their emergence:

Groups of pre-capitalistic origin, in which the communal element prevails, may be held together by traditions or by common sentiments alone. In such a group, theoretical reflection is of entirely secondary importance. On the other hand, in groups which are not welded together primarily by such organic bonds of communal life, but which merely occupy similar positions in the socio-economic system, rigorous theorising is a prerequisite of cohesion (Mannheim 1929, pp. 93 f\ 116 f. - see the comment by Arendt 1930, quoting this passage at p. 206).

The 20 areas above, and the single disciplines within them (in dozens and hundreds, in a tree-like structure of specialisms), are crossed by alternative and evolving, historically emerging paradigms. Most (but not all the) paradigms adopted by social scientists, can more or less fit this tripartition in **macro-paradigmatic areas**:

1. **Classic social sciences** established for the first time (see Mannheim quotation) an autonomy of the field from humanities, philosophy, [political ideologies](#) and "vugar" social studies (immediately serving power), by imitating the "new science" ideals and methods of Galileo, Barone and Newton. Darwin was also a key benchmark for social evolutionism (Malthus, [Marx](#), Comte, Nelson and Winter). Their main reference system was the **British Industrial Revolution**, which shaped their analytical categories, alternative class references and recommended policies. The jump to an autonomous social **science** is well represented by [Ricardo](#) and his pupil Marx: they share a common axiomatics, value theory and macro-modelling frame, although for the sake of supporting quite opposite class interests.
2. **Neo-classic social sciences** arise in economics (then diffuse in 20th C. functionalist sociology, rational choice theory etc.) during the last quarter of the 19th C., as a reaction to Ricardo and his [Political Economy](#), and later on also against historicism and early institutionalism. Neoclassicism in social science was an anticipation and pioneering of a 20C's quest for rigorous specialism, of **neo-positivism and logical positivism (Cacciari 1974)**. From this inspiration, they insist and work hard on **axiomatisation, use of maths and statistics**,

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although- unfortunately - most of them reveal their inappropriateness for an application to [bio-complexity](#), even more to social complexity.

3. **Bio-classic social sciences:** they contrast the structuralist and the neoclassic oblivion of body, life and variety, and they establish a closer link with their alive objects. A dialogue with the methodology and mathematics of biology (Maynard Smith, ---), chemistry (Kauffman) and physics (Prigogine) follows. They correspond to a turnaround from 20C hyper-specialisms - corresponding to the neoclassic age and paradigm - to new approaches.

Keywords: [Biopolitics](#), [Biosocialism](#), [Biosocial sciences](#), [Capitalisms](#), Caste, Class, Classic social science, Commons, Communism, Comte, Esposito, Foucault, Gender, Georgescu Roegen, [Government](#), Kauffman, Levinas, Malthus, Marx, Neoclassic social sciences, [Oppression](#), [political economy](#), [political science](#), [political theory](#), [Politics](#), Prigogine, Racism, Regional science, Slavery, [Socialisms](#), [Société du spectacle](#), [Sociology](#), [State](#), Weber, Weil

Links <http://arcapedia.wordpress.com/social-sciences/>

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## société du spectacle

GO TO: [situationism](#)

## sociobiology

SOCIOBIOLOGY (starting with Wilson 1975) is an attempted, but largely failed extension of the neo-Darwinian paradigm or “synthesis” in biology, and its methodology, meant to explain together a wide range of phenomena in between etology and social sciences, namely: [biological altruism](#), **animal sociality and human behaviour**.

The term 'sociobiology' was introduced in E. O. Wilson's *Sociobiology: The New Synthesis* (1975) as the application of evolutionary theory to social behavior. Sociobiologists claim that many social behaviors have been shaped by natural selection for reproductive success, and they attempt to reconstruct the evolutionary histories of particular behaviors or behavioral strategies. (...) sociobiologists are engaged in the construction and evaluation of theoretical models of evolutionary change and in the empirical testing of aspects of those models for particular cases. The result is an expansion of standard Darwinian evolutionary theory (which traditionally explains morphological adaptation) to a new domain: namely, animal sociality.

Sociobiology has been less successful in its application to human behavior than in its application to non-human systems. According to many critics of human sociobiology, standard sociobiological models are inadequate to account for human behavior, because they ignore the contributions of the mind and culture. A second criticism concerns genetic determinism, the view that many social behaviors are genetically fixed. Critics of sociobiology often complain that its reliance on genetic determinism, especially of human behavior, provides tacit approval of the status quo. If male aggression is genetically fixed and reproductively advantageous, critics argue, then male aggression seems to be a biological reality (and, perhaps, a biological 'good') about which we have little control. This seems to be both politically dangerous and scientifically implausible.

The question, then, is this: Is Darwinian theory an appropriate framework for understanding human sociality? Or ought we to adopt some kind of 'disconnectionism,' the view that human behavior is best studied apart from evolution? Advocates of sociobiology tend to see humans as just another species of animal and as part of nature, whereas its critics tend to envision humans as radically different from animals and as separate from nature. These competing conceptions of nature and of reason, morality, and culture obviously extend far beyond the 'Sociobiology Wars' (see, e.g., the entry on evolutionary epistemology), but the disagreements are especially acute here (see Holcomb, 1993). (...)

#### **4. Conclusion**

Human sociobiology aims to understand the evolution of human sociality. Sociobiologists attempt to trace the evolutionary histories of particular behavioral strategies in terms of their functional roles in ancestral and current environments. The sociobiological research program faces extraordinary challenges, however. Chief among these is our ignorance of several crucial facts: the chronology of selective pressures in human ancestral and current environments, how particular strategies are activated and controlled, the possibility of radical transitions in human social organization, the relationship between biological evolution and cultural evolution, and many others. The result is a necessarily speculative explanatory structure. (Holcomb and Byron 2008, *Stanford Enc. of Philosophy*)

Much less deterministic than Wilson's is Dawkin's memetic approach.

At least since the early seventies several authors have tried to adopt the principle of evolution by selection to understand the continuous change in cultural behaviors (Boyd [1], Calvin [2], Campbel [6], Cloak [7]). Richard Dawkins popularized the memetic approach. He coined the term 'meme' as an analog to the biological unit of inheritance, the gene or the genetic replicator (Dawkins [11], [12]). The rather simple distinction between genetic replicators as 'genes' on the one hand, opposed to all non-genetic replicators as 'memes' has been firmly imprinted in the evolutionary thinking about cultural information (Dennett [14, 15, 16], Hays & Plotkin [18], Hofstadter [21], Hull [23, 24, 25], Lynch [28, 29], Westoby [35]). Since its initial conception, the term 'meme' has been used under very

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different meanings and in very different contexts, infecting a wide variety of disciplines. Among the most known are Dennett [14, 15, 16], who sees the human mind as being built up with memes comparable to the programming of a computer. Hull [23, 24, 25] defines the meme as replicator, and adds interaction to account for evolution by natural or artificial selection. He thus describes selection processes in science and biology using exactly similar definitions. Perhaps the most popular informal use of the term describes memes as 'viruses of the mind.' Parallels to both biological and computer virus varieties have been drawn (Dawkins [11, 13]).

Citation from: <http://cfpm.org/jom-emit/overview.html>

Keywords: Anthropology, [Bioeconomics](#), [Biological altruism](#), [Biopolitics](#), [Biosocialism](#), [Biosocial sciences](#), Darwin, Esposito, [Evolutionary Epistemology](#), Foucault, Gender, Malthus, Marx, [political economy](#), [political science](#), [political theory](#), [psychopathy](#), Racism, Regional science,, [Sociology](#), [State](#),

Links <http://arcapedia.wordpress.com/social-sciences/>

- [CogPrints: Sociobiology](#)
- [Interviews with several sociobiologists](#), interviewed by Frans Roes.
- [Human Nature Review](#)
- [Exorcizing Sociobiology](#), essay by Paul Gross, in The New Criterion.

Related Entries in the Stanford Encyclopedia of Philosophy:

[adaptation and adaptationism](#) | [altruism: biological](#) | [biology: philosophy of](#) | [Darwinism](#) | [epistemology: evolutionary](#) | [evolution](#) | [evolution: cultural](#) | [game theory: evolutionary](#) | [morality and evolutionary biology](#) | [natural selection: units and levels of](#) | [prisoner's dilemma](#)

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## sociology of economics

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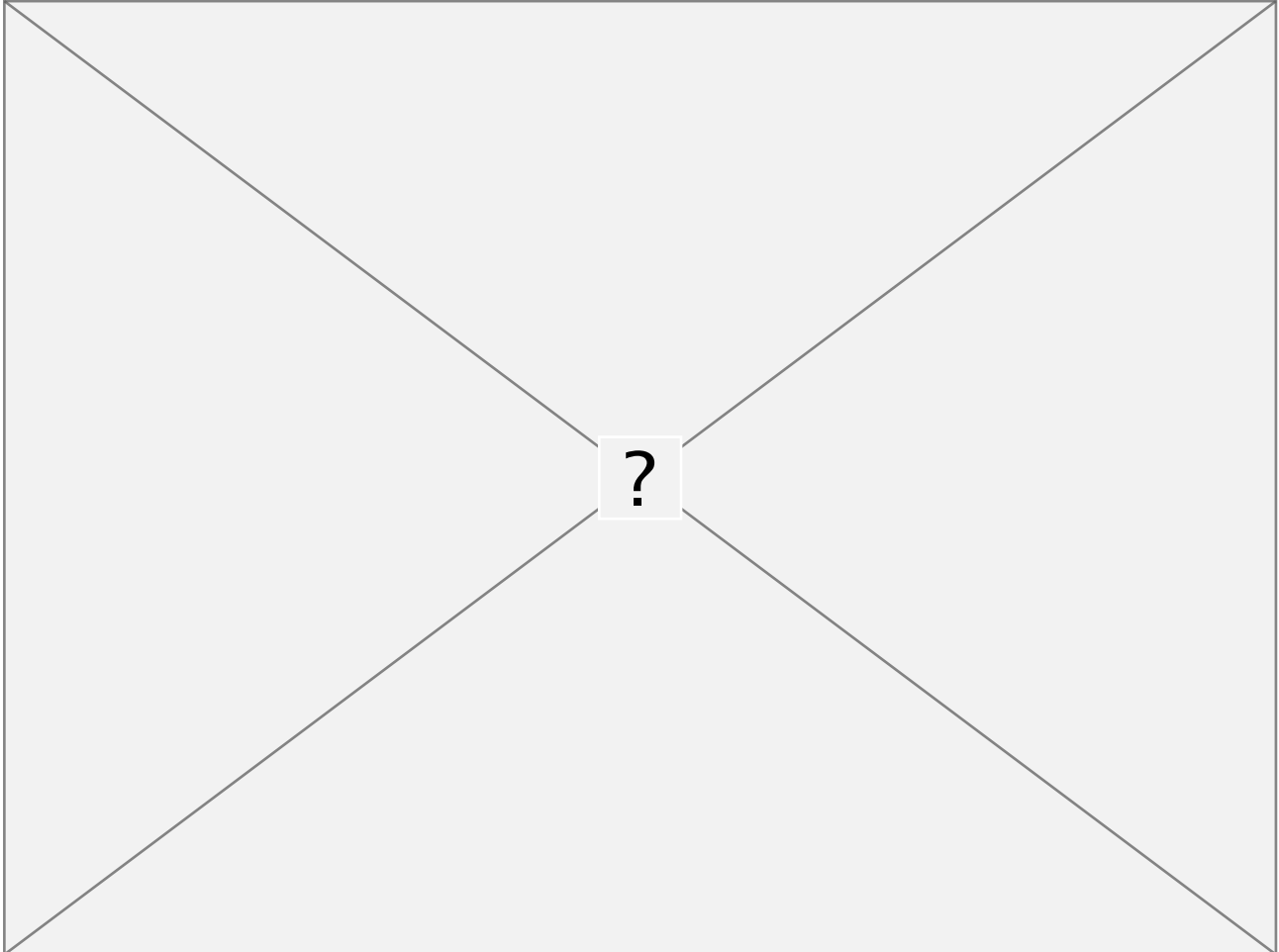
## South Africa

Keywords Africa, African Socialism, Afro-american studies, AIDS, ANC, Apartheid, Bantu, Big Pharma, Black consciousness, BRICS, André Brink, British Empire, Capetown, [Capitalisms](#), Class, Coetzee, Commons, Communism, COSATU, democracy, development, diamonds, [Favelas](#), Freedom Chart, Free Mandela campaign, Gender, generic drugs, Geographies, Gold, [Government](#), Johannesburg, liberation war, Luthuli Albert, [Mandela Nelson](#), [Marx](#), Thabo Mbeki, Mining, Obama, [Oppression](#), PAC, Pan Africanism, pandemics, [political economy](#), [political science](#), [political theory](#), [Politics](#), post-colonialism, Racism, Regional science, revolution, SACP, Slavery, [Socialisms](#), Truth & Reconciliation, Desmond Tutu, urban segregation

Links [archives](#)

References

## **sport**



<http://www.flickr.com/photos/kenyabeauty/2713021315/>

These are upcoming athletes in a local competition in Nyahururu town (Kenya: <http://www.flickr.com/photos/kenyabeauty/map/> ). Some of the world best athletes go through hard times before they become recognised when they attain a good shape or even win a major race. Hundreds undiscovered talents are currently training with no proper shoes, some barefooted back in their villages.

Photo: JOSEPH KANYI. © Dec. 2, 2006.

**Sraffa, Piero**

## state

keywords: - [Venezia](#)

## strategy

a

## streets

**The 3 basic streets represent the essentials and fundamentals of Late Capitalism at 3rdM eve (i.e., just a few centuries before its sinking): the corrupted Politico, a commoditisation of everything (even human life and values), and the Corruptors.**

- **k street** “‘K Street’—after the office address of many corporate lobbyists—is the metonym for the revolving door that punctually turns former members of Congress (especially committee chairs) and their aides into highly-paid lobbyists for pharmaceutical companies, oil giants, real-estate brokers, arms dealers and foreign dictators. Although civics textbooks have yet to acknowledge its enormous importance, ‘K Street’ is truly the fourth, ‘financial’ branch of national government in the United States.” (Mike Davis 2007, [The Democrats after November](#), **New Left Review** 43, Jan.-Feb., note 28).
- **main street** A metonymic Street defined in opposition and complementarity with Wall St.: typically, a Manhattan shopping road, where commodities and real services are exchanged in a variety of high-tier, specialised and low cost outlets.
- **wall street** Street of core, key transactions in global financial markets. Actually, location of the NYSE. We forecast, at Solibiopedia and the related de(e)pre(ce)ssion blog, that the early 2010s acute recession, or Great Depression, will push London (**Lombard** Street, X) behind New York for decades in less global, more controlled financial markets; until Asian ones (Mumbai - Shanghai) will not take the lead of re-globalised finance.

references

## **subcrime\subprime**

### 1. BIO-ECONOMICS OF SUBCRIME

We have three chained lock-in, calling for a new macroeconomics and economic policy:

- in the long wave, an excess potential supply and distributional-structural LR demand deficit;
- this long wave frames short term cycles, forcing them to bubble-and-busts corners: since there is no effective demand in real markets, you need false demand in finance, foreclosures and futures;
- the short cycle is locked in a “deep burst” now; after its “visible foot” work of destruction done, we see only one door open: a new mania (after e securitisation one that has spread the US housing-mortgage subprime crisis), which will lower further the structural floor, etc. etc.

This might be the beginning of the worst ever crisis of Capitalisms, if policies and counter-measures will not work, and globalisation is diffusing the Pandemia everywhere.

### 2. BIOPOLITICS OF SUBCRIME

Our own proposals, the policy implications of our analysis, are DRASTICAL REDISTRIBUTIONAL ROBIN HOOD POLICIES. But they presuppose a strong wave of class struggle and revolts of the oppressed, which faces an Industrial Reserve Army without precedents: the pressure on our lives of 1.5 billion poor Chindian farmers.

Therefore, if there is any, the only way out is political and a SEPARATION OF LOCAL SOCIETIES; A SECESSION FROM the Global Village (exactly what the rightwing Lega is proposing in Italy, although with nostalgic-populistic and xenophobic tones, opposite to internationalism and socialism). Bio-political alliances must conquer lost degrees of freedom for local communities and their international networks, outside markets (a paradigm are the Terra Madre meetings in Torino).

### 3. BIO-GEOGRAPHY OF SUBCRIME

Adopting a bio-Geographical (Crampton and Elden 2007) point of view, we found something worth. “Space matters” is taking new colours of life in all this, beyond the meaning captured by the world cities literature (Sassen 1991, Massey 2007): in the short, long and very long run.

A. Short run space-time: a butterfly-Tsunami chaotic process was originated by the fact that Greenspan allowed rough and tough, unregistered people to impose subprime deals to Black and Latino families; this was the last ring of a very long chain of financial innovation, striking back when the US housing bubble went burst.

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B. Long run spacetime: a Reaganite social engineering finally lead to subcrime. It is firmly rooted in space, and roots people. By applying Eric Sheppard's bio-geographic paradigm:

- people's lives are framed and rooted in layers of social networks, that make them bounded and partial subjects, with class-variable degrees of spatial dependence;

- melting pot upside down: Reaganite inverted social mobility sinks subcrime victims into spatial prisons; increasing degrees of spatial dependence: their spatial choice was to move to a new place, foreclosures reject them back into ghettos.

C. Finally, there is an even longer term space-time process (a legacy across growth Long Waves). It is revealed by an unexpected acceleration, in April 2008, of the fall in housing prices in Californian suburbs.

On the one hand, this reinforces the butterfly-Tsunami effect above: a local crisis is destabilising the global credit and financial services sector, hence deepening the recession worldwide. This supports Massey (2004) tenet that in some crucial places "the local is shaping the global".

On the other hand, there is another dimension of space-time, that was also explored by Doreen Massey, earlier in the 1980s. The Fordist structure of Californian and American spaces, is a legacy that has the property to enhance the Humboldt peak crises, hence the impacts of oil price signalling. In a neoclassic view, we have a LW relative price effect in Isardian relational spaces. Waiting for a new energy technical paradigm, expensive transport inputs redesign the map of optimal locations. Since re-locations are long and costly processes, the dis-equilibrium nature of "legacy" residential allocations, engenders a housing prices fall in no more optimal suburbs. And this re-ignites the butterfly-Tsunami chaos: not only from ghettos, but also from suburbs now.

In many ways, the US urban systems (not just their world cities) are about to throw the global economy in the 2010s Great Depression. Remember the Florida housing bubble in the late 1920s (Galbraith 1955). That Great Depression had a genealogy in postwar over-accumulation, the Florida bubble burst and 1929 NYSE fall, but its direct and final cause were the bank runs and failures in 1931-32. And now bank runs are again the last line of defence of a Rentiers Ancien Régime, before its fall.

Keywords: [Bioeconomics](#), [Biopolitics](#), [Biosocialism](#), [Biosocial sciences](#), [Capitalisms](#), [economic politicies](#), [Foucault Michel](#), [Gender](#), [Government](#), [Marx](#), [Oppression](#), [political economy](#), [political science](#), [political theory](#), [Politics](#), [Racism](#), [Regional science](#), [Robin Hood policy](#), [Socialisms](#), [State](#),

Links <http://arcapedia.wordpress.com/subcrime/>

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## Sylos Labini, Paolo

# T

## technology, technological systems

1. technology studies

2. history of technology systems

3. economics of technology

This recent branch of applied Political Economy stems from the pioneering works of J.A. Schumpeter, Ken Arrow and Richardson, Chris Freeman and Giovanni Dosi; it makes now part of a wider set, the “Economics of Knowledge” (also pioneered by von Hayek and Polanyi), as well as of the multidisciplinary field of technology studies, whose two leading reviews, among many other excellent ones, are:

- a) **Research Policy** - the worldwide networked periodical promoted by the Science Policy Research Unit, created in the early 1960s by Chris Freeman at Sussex University;
- b) **Industrial and Corporate Change**, promoted in 1992 by Giovanni Dosi and David Teece. It has a more specific Political Economy approach, but also a strong appeal to multi-disciplinary cooperation, that Teece (2008) attributes to the methodology of our common friend Giovanni.

#### 4. Heidegger and the philosophical critique to the “Age of Technique”

Since the arguments brought forward by Martin Heidegger, and greatly expanded by contemporary philosophy, start with the PRESUMPTION - accepted even by the fiercest opposers, first of all Emanuele Severino - that we are actually living, since from the early 19th C., in an “**Age of Technique(AoT)**” characterised by a new dominant form of alienation, we must discuss such an axiom or basic assumption first. A striking fact is that such an axiom: a) is shared by almost all the contemporary philosophers; b) finds no empirical ground in the history of technical systems (see §2 of this item, above); c) is implicitly or explicitly rejected by all the technology scholars (§§ 1 and 3).

Such a sharp dichotomy is one of the main indicators that something is deeply wrong with contemporary philosophy: its DIVORCE FROM SCIENCE, its incapability to pursue its own programme of liberation from metaphysics (with the outstanding exception of E. Levinas, in our view - corroborated by the fact that he follows Husserl, not Heidegger, therefore he is one of the rare ones not sharing the AoT axiom).

##### 4.1 Heidegger’s formulation

##### 4.2 Developments

##### 4.3 D’Alessandro and Potestio eds. 2006

#### **Google Books keywords in this book (in Italian):**

[Martin Heidegger](#), [Marx](#), [ontologica](#), [heideggeriana](#), [Marshall McLuhan](#), [techne](#), [Memex](#), [antropologica](#), [ipertesti](#), [ermeneutica](#), [triangolo semiotico](#), [tecnologia](#), [Marco Pantani](#), [fenomenologia](#), [Arnold Gehlen](#), [metafisica](#), [Hegel](#), [Michel Foucault](#), [Engels](#), [Gianni Agnelli](#)

Keywords: Arrow, Arthur, [Capitalisms](#), David, Dosi, Foucault, Georgescu Roegen, [Government](#), Heidegger, Kauffman, knowledge, Levinas, Marx, McLuhan, Nelson, Robertson, Rosenberg, Severino, [Société du spectacle](#), [Sociology](#), de Solla Price, Teece, Weil, Winter

Links

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Filosofia della tecnica

Di P. D'Alessandro, A. Potestio

Pubblicato da LED Edizioni Universitarie, 2006

David Teece (2008), . Industrial and Corporate Change,

## Titanic

insert PICTURES FROM LIVERPOOL NAVAL MUSEUM

FACTS. From Titan (greek mythology giant). A British ---

INTERPRETATION. The Titanic disaster is THE PERFECT METAPHOR about how, when and why the entire network of Capitalisms will suddenly collapse and sink (Ruffolo 2008):

**a - financial** unsustainability

**b - ecological** unsustainability

**c - creative** contradiction: lack of control upon value creation from the “general intellect”

**d - generational** contradiction, and unsustainability.

**e - emergence** of what: Commonalism? At least some elements of Commonalism seem inherent to the issues b and c above. The emergent alternatives to capitalisms can and must be called for by political initiative, but they cannot be predicted in advance, by def. and by application of a correct social science methodology. There is no “scientific socialism”: it’s a bubble that generated even worst monstres than Utopian socialisms did.



[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

Actually, even Giorgio Ruffolo is a bit too much neoMarxist, and sticks to Marx's WRONG determinisms. On the contrary, hyper-complex systems dynamics is fully deterministic by axiom, but we'll **never** know most of their inner rules of determination, since our movement towards human deification-empowerment has no end, so we'll never see human systems from outside: Niklas Luhmann. We can only bet, guess, and it is already a lot, that:

- i) sometimes in the first half of the 3rd millennium AC, the hyper-network of capitalisms will self-destroy itself, by crashing against one (or simultaneously 2, 3) of the 4 big icebergs (a-b-c-d above) in its seas of navigation;
- ii) such an easily forecastable accident will happen under the usual social psychological conditions of "false conscience": a bulimic excess of system confidence, and the naive elite belief in the stupid Myths the dominant class sells to the dominated (indefinite progress, omnipotence, unbounded technical change).
- iii) Opposite to Hegel, Marx and Ruffolo: there is no Providential invisible hand regulating history, therefore no Historicism version holds.
- iv) In particular, it is untrue that capitalisms will disappear only when an alternative will be ready: actually, there are already so many valid post-communist alternatives now, just needing an ordinary rate of self-organisation and political initiatives to break the "glass ceiling".
- v) It is unpredictable how much social cohesion there will be, at the Capitalisms sinking and disappearing **sudden event date (in the class of Gould's punctuated equilibria, of a slightly higher order than 1989)**, around an alternative "mode of production and distribution".
- vi) Therefore a "feudal" or even primitivist regression of the core capitalist regions (perhaps Asian civilisations at the epoch) is quite possible and normal, in the lifecycle of civilisations\ecosystems coupled dynamics (Diamond, Fernandez Armesto).
- vii) The 1929-31 and the 2007+ capitalisms pandemic collapses, are until now the closest approximation to the **Titanic end of capitalisms**. Even closer-to-end episodes will follow, at "long waves discontinuity nodes": **they will be a major force of structural change, together with the inherent "workerist" contradiction** of capitalisms (see: [operaismi](#)). But social forgetting and the return to bulimic socio-psychic conditions, will make the final catastrophe happen.
- viii) Moreover, it is quite possible that a non-historicist version of the naive Marxian dialectics "productive forces- production relations" holds. In such a case, the more capitalisms change skin after near-deaths, the more they allow for a further deployment of the "general intellect", disseminating its path of new icebergs.

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Diamond

Fernandez Armesto

Ruffolo, Giorgio (2008),

## U

**unemployment**

**US political cycles**

**utopias**

## V

### Venezia

#### Venice comic art

**fest**, Dec. 12-14, 2008 >>

[Milo Manara's gondoliera](#)

drawing for a forthcoming  
Hollywood film, *Barbarella* dir. by  
Robert Rodriguez

#### Venise sauvée

An unfinished poem by [Simone Weil](#).

#### Venice - history

The city was founded as a result of the influx of refugees into the marshes of the Po estuary following the invasion of northern Italy by the Lombards in 568. In the mid-8th century, the Venetians resisted the empire-building efforts of Pepin III and remained subject to the Byzantine Empire, at least theoretically. As the community continued to develop and as Byzantine power waned, an increasingly anti-Eastern character emerged, leading to the growth of autonomy and eventual independence under the rulership of elected doges. Venice was a city state (an Italian thalassocracy or *Repubblica Marinara*, the other three being Genoa, Pisa, and Amalfi). Its strategic position at head of the Adriatic made Venetian naval and commercial power almost invulnerable; and the city gave her name to the surrounding region, *Venetia* (now: *Veneto*).

In the 12th century the essentials for the power of Venice were laid: the Venetian Arsenal was under construction in 1104; Venice wrested control of the Brenner pass from Verona in 1178, opening a lifeline to silver from Germany; the last autocratic doge, Vitale Michiele, died in 1172.

The Republic of Venice seized the eastern shores of the Adriatic before 1200, mostly for commercial reasons, because pirates based there were a menace to trade. The Doge already carried the titles of Duke of Dalmatia and Duke of Istria. Later mainland possessions, which extended across Lake Garda as far west as the Adda River, were known as "*Terraferma*", and were acquired partly as a buffer against belligerent neighbors, partly to guarantee Alpine trade routes, and partly to ensure the supply of mainland wheat, on which the city depended. In building its maritime commercial empire, the Republic acquired control of most of the islands in the Aegean, including Cyprus and Crete, and became a major power-broker in the Near East.



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By the standards of the time, Venice's stewardship of its mainland territories was relatively enlightened and the citizens of such towns as Bergamo, Brescia, and Verona rallied to the defence of Venetian sovereignty when it was threatened by invaders.

Venice became an imperial power following the Fourth Crusade, which (with Venetian aid) seized Constantinople in 1204 and established the Latin Empire; Venice herself carved out a sphere of influence known as the Duchy of the Archipelago. Considerable plunder was brought back to Venice, including the Winged Lion of St. Mark, symbol of Venice. Only Venetian ships could efficiently transport the men, supplies, and (especially) war horses.

The Venetian governmental structure was a mix of Byzantine and Islamic systems, but the social order was entirely feudal. Church and various private properties were tied to military service, though there was no knight tenure within the city itself. The Cavalieri di San Marco was the only order of chivalry ever instituted in Venice, and no citizen could accept or join a foreign order without the government's consent. Venice remained a republic throughout its independent period and politics and the military were kept completely separate. **War was regarded as a continuation of commerce by other means** (hence, the city's early production of large numbers of mercenaries for service elsewhere).

The chief executive was the Doge (duke), who, theoretically, held his elective office for life. In practice, a number of Doges were forced by pressure from their oligarchical peers to resign the office and retire into monastic seclusion when they were felt to have been discredited by perceived political failure. The structure of the state is regarded by Max Weber as the earliest emergence of the modern Nation State.

Though the people of Venice generally remained Roman Catholics, the state of Venice had some degree of freedom from religious fanaticism and it enacted not a single (direct) execution for religious heresy during the Counter-Reformation. This apparent lack of zeal contributed to its frequently coming into conflict with the Papacy. Venice was threatened with the interdict on a number of occasions and twice suffered its imposition. The second, more famous, occasion was on April 27, 1509, by order of Pope Julius II (see League of Cambrai). Nonetheless, after flourishing as the main European city for publishing, Venice allowed for Pope's censorship that killed such an industry, and finally released the philosopher Giordano Bruno to the Vatican.

Venetian ambassadors sent home still-extant secret reports of the politics and rumours of European courts, providing fascinating information to modern historians.

After 1070 years, the Republic lost its independence when Napoleon Bonaparte on May 12, 1797, conquered Venice during the First Coalition. The French conqueror brought to an end the most fascinating century of its history: It was during the "Settecento" that Venice became perhaps the most elegant and refined city in Europe, greatly influencing art, architecture, and literature. Napoleon was seen as something of a liberator by the city's Jewish population. He removed the gates of the Ghetto and ended the restrictions on when and where Jews could live and travel in the city.

Venice became part of the Austrian-held Kingdom of Lombardy-Venetia when Napoleon signed the Treaty of Campo Formio on October 12 1797. The Austrians took control of the city on January 18, 1798. It was taken from Austria by the Treaty of Pressburg in 1805 and became part of Napoleon's Kingdom of Italy, but was returned to Austria following Napoleon's defeat in 1814. In 1866, along with the rest of Venetia, Venice became part of Italy. After 1797, the city fell into a serious decline, with many of the old palaces and other buildings abandoned and falling into disrepair, although the Lido became a popular beach resort in the late 19th century.

## Venice - naval and military affairs

By 1450, more than 3,000 Venetian merchant ships were in operation, and most of these could be converted when necessary into either warships or transports. The government required each merchant ship to carry a specified number of weapons (mostly crossbows and javelins) and armor; merchant passengers were also expected to be armed and to fight when necessary. A reserve of some 25 (later 100) war-galleys was maintained in the Arsenal. Galley slaves did not exist in medieval Venice, the oarsmen coming from the city itself or from its possessions, especially Dalmatia. Those from the city were chosen by lot from each parish,

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their families being supported by the remainder of the parish while the rowers were away. Debtors generally worked off their obligations rowing the galleys. Rowing skills were encouraged through races and regattas.

By 1303, crossbow practice had become compulsory in the city, with citizens training in groups. As weapons became more expensive and complex to operate, professional soldiers were assigned to help work merchant sailing ships and as rowers in galleys. The company of "Noble Bowmen" was recruited in the later 14th century from among the younger aristocracy and served aboard both war-galleys and armed merchantmen, with the privilege of sharing the captain's cabin.

Though Venice was famous for its navy, its army was equally effective. In the 13th century, most Italian city states already were hiring mercenaries, but Venetian troops were still recruited from the lagoon, plus feudal levies from Dalmatia and Istria. In times of emergency, all males between seventeen and sixty years were registered and their weapons were surveyed, with those called to actually fight being organized into companies of twelve. The register of 1338 estimated that 30,000 Venetian men were capable of bearing arms; many of these were skilled crossbowmen. As in other Italian cities, aristocrats and other wealthy men were cavalrymen while the city's conscripts fought as infantry.

Early in the 15th century, as new mainland territories were expanded, the first standing army was organized, consisting of condottieri on contract. In its alliance with Florence in 1426, Venice agreed to supply 8,000 cavalry and 3,000 infantry in time of war, and 3,000 and 1,000 in peacetime. Later in that century, uniforms were adopted that featured red-and-white stripes, and a system of honors and pensions developed. Throughout the 15th century, Venetian land forces were almost always on the offensive and were regarded as the most effective in Italy, largely because of the tradition of all classes carrying arms in defense of the city and official encouragement of general military training.

The command structure in the army was different from that in the fleet. By ancient law, no nobleman could command more than twenty-five men (to prevent against sedition by private armies), and while the position of Captain General was introduced in the mid-14th century, he still had to answer to a civilian panel of twenty "wise men". Not only was efficiency not degraded, this policy saved Venice from the military takeovers that other Italian city states so often experienced. A civilian commissioner (not unlike a commissar) accompanied each army to keep an eye on things, especially the mercenaries. The Venetian military tradition also was notably cautious; they were more interested in achieving success with a minimum expense of lives and money than in the pursuit of glory.

**links - [Mare di Carta](#):** one of the best world nautical bookshops. S.Croce 222, very close to Architecture's main entry.

<http://www.veniceguide.net/musei.html>

**[Storia di Venezia](#) - in Italian**

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**CORTO MALTESE**

## W

### web X.0

keywords - brand, marketing, ICT, Obama, social media, social networking, technology

### Weil, Simone

V. ITALIANA

Simone Weil (Paris, 1909 - Ashford, 1943) proveniva da una famiglia ebrea tipicamente integrata e laica, non praticante. Allieva di Alain all'Henri IV (Liceo), dal quale ricevette il testimone Kantiano, studiò filosofia a Rue d'Ulm (École Normale) e per alcuni anni insegnò nei licei di varie città, dando scandalo per il suo sindacalismo militante a fianco degli operai. E per fortuna nessuno gettò allora lo sguardo più di tanto (pur con visite ispettive) su "che tipo" di filosofia insegnava alle giovani creature: un originale materialismo metodologico (a Roanne).



Poi, spinta dalla sua passione per gli "Altri" (che la accomuna, nelle piccole e grandi diversità, all'altro gigante del XX secolo, Emmanuel Levinas, che ha confessato il suo sincero Amore per lei, ebrea anti-ebraica, in una delle sue prediche rabbiniche del sabato), prese congedo dalla scuola e lavorò un anno intero come operaia.

Il Destino volle che lei entrasse in fabbrica proprio in uno dei momenti più bui e duri dell'intera Storia Operaia: il Fordismo dechainé senza lacci ne' laccioli - che schiaccia corpi, diritti, umanità. Alla vigilia di una prima riscossa col breve governo Frontista del '36. Quando, come ha detto un operaio del Nord francese "per la prima volta cominciammo a fissare negli occhi capi e dirigenti, senza abbassare lo sguardo".

Nessuno aveva mai descritto, come fece lei: dall'interno, per quanto possibile ad una figlia della buona borghesia parigina, con la sua ultra - sensibilità femminile, filosofica e capacità interpretative, questo fenomeno della fabbrica totalitaria come macchina Foucaultiana, di massima compressione e violenza sull'umanità integrale, la carne di donne e uomini; la punta massima sino allora e sinora della "Oppressione Sociale" (un megatrend per Simone). Al solito, Simone va al fondo delle cose: vuole vivere solo del suo salario; già gracile e malata, praticamente crepa di fame e giunge stremata a fine orario ogni giorno, nella sua casa da operaia; la madre, sgomenta, non può far altro che infilare qualche cents nei cassetti, nelle sue brevi visite, "AS IF" la figlia, così attenta all'essenziale e distratta verso i dettagli, li avesse lasciati cadere lì.

Simone, nel suo "classico" *Condition Ouvrière*:

a) e' la Primo Levi dell'altra MACCHINA DI MORTE: la Fabbrica Fordista, il parallelo metalmeccanico alla sopraffina Chimica Tedesca dei campi di sterminio, tanto cari ai nostalgici Lefebvriani (PS: ma hanno chiesto scusa, per tener conto dell'opinione pubblica tedesca).

b) Getta alcune fondamenta delle BIO-SCIENZE SOCIALI, ed e' subito una FONDAZIONE POLITICA, come sarà nel seguito in Foucault ed ancor più nettamente negli OPERAISMI; inoltre, e qui si oppone a queste 2 successive tendenze: e' intimamente socialista libertaria, non classista ergo non post- ma anti-marxista (dopo esser passata in gioventù per il marxismo). Appena esce di fabbrica ed abbandona l'incognito, e' dai manager sensibilizzabili che lei va a raccontare lo Scandalo Moderno, l'indicibile e non detto dagli operai stessi (mentre i loro leader di ogni tendenza, tessono unanimemente le lodi di Taylorismi e Fordismi). Collaborando alla rivista inter-classista "al riparo dalle passioni collettive" (Nevin 1997:40, citando Cabaud 1957:34) *Nouveaux Cahiers* dell'amico industriale Auguste Detoef, che raduna sindacalisti, industriali ed intelligentsia al capezzale di un Fordismo-Taylorismo giovane, ancora in piena forma.

Sono di questi anni (inizi e metà anni '30) le sue prime analisi del Fordismo che anticipano autonomamente (in una versione assai più sofisticata di quelle banali ed accademiche) la teoria del capitalismo manageriale di Bearle e Means, ma piantano i paletti (jalons) di una critica radicale = ALLE RADICI del Fordismo, che ripartirà solo 30 anni dopo, ma anche allora di rado con quel carattere così sistemico da non generare POST-, bensì genuini ANTI-Fordismi.

Anche metodologicamente, oltre che nei contenuti vivissimi ancor oggi: sono tesi biopolitiche ante-litteram e fondanti la biopolitica stessa; originali e già anti-marxiste, quando tutti gli intellettuali adoravano i capi comunisti democidi e continuarono a farlo per decenni; vissute sulla sua salute precaria, nel suo corpo minuto e fragile. In particolare, il capolavoro *Oppression et Liberté*, ed il cit. diario di fabbrica *La Condition Ouvrière*. Al confronto, il sopravvalutato Gramsci è una nullità teorico-politica, ed un ennesimo cantore subalterno del neoCapitalismo di allora. Nel primo lavoro citato, Simone e' la prima comunista (e forse ancora l'ultima) a dire e dimostrare in modo convincente che non occorrono Weber o Schumpeter: Marx e' già "IL MARX DELLA BORGHESIA".

Allo scoppio della guerra civile spagnola (1936) Simone si unì al fronte, ai militanti anti-franchisti ed a-stalinisti del POUP; per un banale incidente, fu costretta a rientrare subito in Francia. Qui militò nel sindacalismo e nella sinistra libertaria o comunque anti-stalinista, tra pochi amici come Boris Souvarine.

Nel 1935-38 ebbe una iniziazione alla sua breve "seconda" vita mistica, o meglio: mistica e (sempre) socialista libertaria. Inizia lì una poco ortodossa conversione (che la differenzia dalla altrettanto bella, ma ben diversa figura mistica di Edith Stein, agnello sacrificale del papa vile) di Simone ad un "suo" Cristianesimo ellenistico e platonizzante, non scevro di alcune lievi inflessioni gnostiche. Ad es. nel suo breve, limpido saggio sul malheur, lei dice all'inizio: che la sofferenza ricada tutta e solo su di noi eletti (i "perfetti", direbbe la Gnosi ma non dice lei), e non invece sulla povera gente su cui non ha alcun effetto di elevazione spirituale, anzi! Piove sul bagnato.

Passando per Marseille (dove lavorò in campagna, nei vigneti di Gustave Thibon poco più a Nord; militò con la resistenza e la JOC), Casablanca e New York (qui si trova con Nicola Chiaromonte, il co-fondatore con lei dell'odierna alternativa socialista libertaria), giunse a Londra dove maturò la forma più compiuta del suo pensiero politico-sociale (*Scritti di Londra*; *Enracinement*; *Note sur la suppression générale des partis politiques*) e lavorò per France Libre.

La sua ferma opposizione ai Partiti Fordisti di massa come Istituzione, alla appropriabilità privata da parte di un leader o un Partito (una parte) dei Commons politici, la porta poco prima di morire a rompere col Gaullismo e "restituire la tessera" di France Libre, con una lucidità francamente eccezionale e quasi Profetica (i carismi del Mistico, del resto, non sono incompatibili con quelli del Profeta). In ciò riprende si



A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

l'opposizione liberista alla istituzione-Partito di un Gustav de Molinari 1904 o Vilfredo Pareto, ma per rifondarla sulle SUE basi Comunitarie.

Simone morì appena 34enne in un sanatorio ad Ashford, Kent, dove e' sepolta.



## wrath (the grapes of)

images: milo manara, giuseppe bergman.



**ww1 (generation)**

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**ww2 (generation)**

**X**

**Y**

**Z**

**Zapiro**

**Zeitgeist**