

Notes for *The Science of Passionate Interests: An Introduction to Gabriel Tarde's Economic Anthropology*, by Bruno Latour and Vincent Antonin Lepinay, Prickly Paradigm Press, 2009.

P4

Line 6 : cost : Accessible at <http://classiques.uqac.ca/>; and more specifically, for Tarde's text at

http://classiques.uqac.ca/classiques/tarde_gabriel/psycho_economique_t1/psycho_economique_t1.html;

Line 15 : importance : Our selection of passages is found on the website <http://www.bruno-latour.fr/>.

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Line 13 : economics : Only one book to our knowledge tried to show the importance of that of Tarde: Maurizio Lazzarato (2002) *Puissances de l'invention : La Psychologie économique de Gabriel Tarde contre l'économie politique*, Paris : Les Empêcheurs. For a deeper analysis of the influence of Tarde on Deleuze, one must refer to this work. Let us note that Clark translated several pages of *Psychologie économique* in his work in English: T. N. Clark (1969) *Gabriel Tarde On communication and Social Influence. Selected Papers, Edited by Terry N. Clark*, Chicago: University of Chicago Press. A whole issue of the publication *Economy and Society* was recently dedicated to Tarde and more specifically to the work in question. See the introduction by Barry, Andrew, and Nigel Thrift. 2007. « Gabriel Tarde: Imitation, Invention and Economics. » *Economy and Society* 36 (4):509-525.

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First quotation : All page numbers, unless otherwise noted, are from the original version of *Psychologie Economique* as it appears on *Gallica*. All italics are the author's.

Line 22 : subjectivities: As early as the article “La croyance et le désir” (“Belief and Desire”) which appeared in the *Revue philosophique*, a year before his first application to “La psychologie en économie politique” (“Psychology in Political Economy”) in the same journal (Volume XII, September 1881).

P9

Line 14 : sociology : This is what has allowed us to view, in hindsight, Tarde as the founder of actor-network theory. On this point, see Latour, Bruno. 2005. *Reassembling the Social. An Introduction to Actor-Network Theory*. Oxford : Oxford University Press.

P10

Line 2 : Imitation) : Today all that is found is the republication of Tarde, Gabriel. [1890] 2001. *Les lois de l'imitation (préface de Jean-Philippe Antoine)*. Paris: Les Empêcheurs, but the 1993 republication has the advantage of Bruno Karsenti's excellent introduction.

Tarde, Gabriel. [1890] 1993. *Les lois de l'imitation (Introduction de Bruno Karsenti)*. Paris: Kimé.

P14

Line 4 : word : Thomas, Nicholas (1991), *Entangled Objects. Exchange, Material Culture, and Colonialism in the Pacific*. Cambridge, Mass.: Harvard University Press; Mitchell, Timothy (2002), *Rule of Experts: Egypt, Techno-Politics, Modernity*. Berkeley: University of California Press; Elyachar, Julia. 2005. *Markets of Dispossession: NGOs, Economic Development, and the State in Cairo*. Durham, NC: Duke University Press. Line 10 : economy.” : Callon, Michel, (ed.). (1998), *The Laws of the Markets*. Oxford: Blackwell.

Line 13 : one : Polanyi, K. (1944). *The Great Transformation*. Boston : Beacon Press ; Sahlins, M. (1972). *Stone Age Economics*. Chicago : Aldine.

Line 19 : elusive : Concerning the controversial question of performativity, see MacKenzie, Donald, Muniesa, Fabian, and Siu, Lucia (ed). 2007. *Do Economists Make Markets? On the Performativity of Economics*. Princeton: Princeton University Press.

Line 26 : currency : On the notion of calculation **dispositif**, see Callon, Michel, Yuval Millo, and Fabian Muniesa, eds. 2007. *Market Devices (Sociological Review Monographs)*. Oxford: Wiley-Blackwell.

P25 : interconnections : “And it is this tumultuous world of economic activity – both poignant and profound, suffering and laborious – that we would have governed by a geometric deduction of cold theorems in the manner of Ricardo, applicable to some kind of wooden man, diagrammatic and mechanical! Economic psychology has the task of reintegrating all the so-called sentimental side of the production, distribution and consumption of wealth, to its proper, central position; the task of studying it in the life of the ancient guilds, where it manifested itself with such picturesque originality, and in the life of the new professional bodies, where it shines with even greater force. It is in America, in what we are told is the most utilitarian society, the most advanced along the path of economic progress, that *sympathy* strikes were invented, strikes by workers who do not have a direct interest in them and who suffer as result of them, simply out of solidarity with fellow workers whose fate *does* interest them. And nowhere else have we seen such financial sacrifices made for an idea, for a question of principle, for the sake of sympathy, as we have seen in this land where choosing one’s interest is well-understood.” (PE-1, p. 117).

P26

Line 2 : fact : Williamson, Oliver E. 1985. *The Economic Institutions of Capitalism. Firms, Markets, Relational Contracting*. New York: The Free Press ;Young, Henry Payton. 1996. "The Economics of Convention." *Journal of Economic Perspectives* 10:105-122. Dupuy, Jean Pierre, Francois Eymard Duvernay, et ali. 1989. Special Issue "L'économie des conventions." *Revue Economique* 40:1-406.

Line 12 : elsewhere : Gingerich, Owen. 2004. *The Book Nobody Read: Chasing the Revolution of Nicolaus Copernicus*. New York: Penguin.

P27

Last line : social” : This is the fundamental idea found in his strange book of metaphysics inspired by

Leibniz. Tarde, Gabriel. 1895/1999. *Monadologie et sociologie*. Paris: Les empêcheurs de penser en rond.

P34

Line 26 : dialectic : “This is a social dialectic that may recall Hegel’s triads, except for the fact that it does not require the violation of the laws of ordinary logic and only assumes the distinction between individual logic and social logic. It is, if we prefer, a continuation of three-act plays, each of which consists in an *exposition*, a *core*, and a *denouement*.” PE- 2, p. 209-210.

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Line 2 : differ” : Tarde. *Monadologie et sociologie* (op. cit.) p. 73.

Line 7 : inventions : The theory of René Girard, who sees Tarde as one of his predecessors, captured precisely just one of the three aspects of imitation – that of mimetic conflict — while ignoring all the others which Tarde had in fact pointed out; see for example, Girard, René. 2007. *Achever Clauzewitz*. Paris: Le Cerf.

Line 11: doctrine : Kahin, Brian, and Dominique Foray. 2006. *Advancing Knowledge and the Knowledge Economy*. Cambridge, Mass.: MIT Press.

P36

Line 6 : paths : On the notion of path-dependency, such a Tardian notion, see Nelson, Richard R., and Sidney G. Winter. 1982. *An Evolutionary Theory of Economic Change*. Cambridge, Mass.: Belknap Press of Harvard University Press.

P37

Line 1 : points : This is at the heart of the work of Franck Cochoy. 2002. *Une sociologie du packaging ou l'âne de Buridan face au marché*. PUF: Paris.

P39

Line 9 : principle : Deleuze, Gilles. (1994)1968. *Difference and Repetition*. New York: Columbia University Press.

P40

Line22 : calculate : Tarde strives to take seriously, at heart, the banal expression *force of conviction*. “Let us stop to consider once again the distinctive characters of currency and the economic transformations proceeding from its advent. Through it, political economy takes on an air of *social physics* that seduced and deceived, not without reason, the first sociologists. Money has this in common with *force*, an essential notion in physics: being a possibility, an infinite potentiality. Force is the potential for a certain amount of movement in an infinite number of directions; money is the potential for a certain amount of value obtained through an infinite number of purchases.” (PE-1, p. 301).

Line 26 : production : That is why in Tarde, Gabriel. 1999. *La logique sociale*. Paris: Les Empêcheurs de penser en rond, he launches into a complete recomposition of logic – one that is just as strange as his reconstruction of political economy.

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5 lines before the end : design : This criticism is in no way absurd, even in biology, as can be seen in the criticism of the Providentialism of structure and information in the contemporary theory of genes followed by Pierre Sonigo, for example, in Kupiec, Jean-Jacques, and Pierre Sonigo. 2000. *Ni Dieu ni gène*. Paris: Le Seuil-Collection Science Ouverte.

P43

line 5 : fittest : It is interesting to see that memetics —that rough science of the “meme” through the imitation of genetics, the science of the “gene” -- also claims sometimes to derive from Tarde. Susan Blackmore. 1999. *The Meme Machine (Introduction by Richard Dawkins)*. Oxford: Oxford University Press.

Line 23 : adaptation : “One might be surprised [...] to hear the same writers, rather often, singing the praises both of competition and of exchange at the same time,” he muses (PE-2, p. 65). “To sum up, competition is far from deserving of the enthusiastic paeans sung in its honor by generations of economists.” (Idem p. 86).

P50

Last line of text before quotation : capital.” : Lépinay, Vincent Antonin. 2007. ‘Economy of the Germ: Capital, Accumulation and Vibration.’ *Economy and Society* 36 (4):526-548.

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9 lines before the end : bottom : Even when he speaks of “earthquakes”, Tarde manages to invert the metaphors of infrastructure and superstructure: “On the other hand, anything that affects this one [germ-capital] affects the other [cotyledon-capital] as a result. After the Christianization of the Roman world, not only did the change of customs, an effect of the change in beliefs, deal a mortal blow to the great architectural inventions, now inanimate, of the circus, the Greek temple, thermal baths, aqueducts, etc., but it also had the effect of eliminating almost entirely the value of the innumerable specimens of these types whose architects had covered the ground of the Empire, and it is as though a great earthquake had, in knocking down those great edifices, swallowed up this equipment of the past.” (PE-1, p. 338).

P54

Line 6 : elsewhere : Becker, Gary S. 1970. *Human Capital: A Theoretical and Empirical Analysis, with Special Reference to Education*. New York: Columbia University Press.
Line 18 : writings). : In particular in the *Logique sociale* (op. cit), which addresses very broadly the social study of logical hesitation, trying to renew the very notion of formal logic through a *psychology* of small uncertainties.

P58

Line 12 : economics : The thought experiments of cotyledon capital and raw labor show the point to which the shapeless can only be a result earned at great expense over entities which tend towards variation. To obtain raw work, one must deprive it of all its qualities. Assembly line drudgery barely succeeds in this, considering how many variations come up, by default.

Line 19 : dependency : David, Paul A. 1985. "Clio and the Economics of QWERTY." *American Economic Review* 75:332-337. Katz, Michael L., and Carl Shapiro. 1985. "Network Externalities, Competition and Compatibility." *The American Economic Review* 75:424-440.

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Line 12 : globalization : Braudel, Fernand. 1992. *Civilization and Capitalism, 15th-18th Century, Vol. I: The Structure of Everyday Life (Civilization and Capitalism : 15th-18th Century)* Berkeley : The University of California Press. Wallerstein, Immanuel Maurice .1979., *The Capitalist World-Economy* Cambridge : Cambridge University Press.

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First sentence of the quotation : Bastiat : Claude Frédéric Bastiat (1801-1850) a French liberal theorist.

P71

Line 21 : solution : Schumpeter, Joseph A.(1954/1996) *History of Economic Analysis Oxford: Oxford University Press*. Hirshman, Albert. O. 1977 *Passions and the Interests*. Princeton: Princeton University Press.

P74

Line 4 : harmony : This is, moreover, the same denied God found, according to Pierre Sonigo, in molecular biology, still so far from Darwinian with its constant appeals to Form. Sonigo, P. and I. Stengers (2003), *L'évolution (collection Mot à mot)*. Les Ulis: EDP Sciences.

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Line 24 : economics? : Without trying to make Tarde into a precursor of a period which came several decades after him, it is nevertheless impossible to read his intuitions without thinking of a debate which would shake up the economists' community when Oskar Lange and Friedrich Hayek, following the first confrontations between Paretian and Austrian economists, disagreed on the possibilities of scientific calculation offered by economic models. Lange and Hayek disagreed precisely on the point which made Tarde hesitate in view of socialism: the possibility of socialism rests on the ability of the State to calculate trade prices, allowing for a balancing of supply and demand. Faced with the hope that Lange places in this ability, Hayek points to the impossibility of exhausting the entities of the economy and to centralize the establishment of prices. The State is no different than individuals; they too are involved in the exercise of collecting the relevant facts of the economy. But Tarde does not make the mistake made by Hayek, with whom

he would have had much in common, of simplifying the struggle for existence in a caricature-like reading of Darwin. For Tarde, nothing needs to be simplified: neither nature nor the social world, two forms of societies.

P82

Line 12 : another : Here we can see how different the Tardian solution is from the astute compromise offered by Mark Granovetter to guide his economic sociology, taking inspiration from Polanyi. Granovetter, Mark. 1985. "Economic Action and Social Structure: A Theory of Embeddedness." *American Journal of Sociology* 91:481-510.