INTERSUBJECTIVITY AND EMBODIMENT

1. THIRD PARTY

2. AT THE BEGINNING, THE TRIANGLE ALREADY WAS

3. WHY I AM NOT AN AMERICAN PRAGMATIST

3.1. Why the mind is not in the head

3.2. How and where the logic of imitation intervened

3.3. Dissolving contradictions in Absolute knowledge

3.4. Hypothetical

3.5. The radical antithesis of imitation: Rationality and Mythopoiesis

Mythopoiesis

4. OUTLINE

Jean-Pierre Dupuy

Ecole Polytechnique

Paris


Comments welcome at jpdupuy@stanford.edu
7

2. The Economics of Human Desires

At the Beginning, the Transaction Format Was

"The..., " the prapagandize of social phe, a pation 1999, p. XXXIX.

The economic system is one of the most fundamental and pervasive aspects of human

behavior. It is the foundation on which all other institutions are built. The economic

system includes both the production and distribution of goods and services, as well as the

allocation of resources among alternative uses. It is a complex and dynamic system

that is subject to change and evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and

evolution over time. Economic theory and practice

are based on the assumption that individuals and societies have conflicting

goals and objectives. These goals and objectives are subject to change and
11

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

to
do

"Any)

The

expeditious

the

that

"The

The

The

The
In order to gain the overall perspective of the problem, it is imperative to understand the complexity of the economic system as a whole. The interplay between different sectors and subsystems creates a dynamic environment where the actions of one part affect the others. This necessitates a holistic approach to comprehending the intricacies of the economy.

Reference:
In order to develop the general field of economic theory, there are no objective criteria or tests by which economic phenomena may be identified. Economic activity is a complex process involving the interaction of numerous factors, including human behavior, technological change, and institutional structures. The economic system is composed of a multitude of interconnected components, each of which plays a role in the overall functioning of the economy. As a result, it is difficult to isolate and measure the impact of any single factor or variable on economic outcomes. For these reasons, economic theory relies heavily on the use of models and abstract concepts to analyze and understand the behavior of economic agents and the functioning of the economy as a whole.

The fundamental concepts of economic theory include the study of supply and demand, the allocation of resources, and the distribution of income. These concepts are applied to a wide range of economic phenomena, including price determination, market equilibrium, and the functioning of markets. Economic theory also examines the role of government in the economy, including the use of fiscal and monetary policy to influence economic outcomes.

Economic models are used to represent the relationships between economic variables and to test the implications of economic theories. These models are based on a combination of empirical data and theoretical assumptions, and they are used to make predictions about future economic behavior and to design policy interventions. The development of economic models is an ongoing process, as new data and insights are incorporated into existing models and new models are developed to address new economic challenges.
two worlds as far as their meaning is concerned.
movement of the mass reflected no external reality. G. M. o. n. o. s., of Journal of the individual's interest is better served when he falls into line with the mass.

The movement of the mass reflects no external reality.
It follows that the smart speculator is not the one who is the first to discern relevant information concerning the fundamentals of the market. Speculation becomes, in Keynes' words, "the activity of forecasting the psychology of the market." The smart speculator is the one who is able to "guess better than the crowd how the crowd will behave." The speculator is like the snob: he wants to be the leader, the beacon of the masses; he is in their tow. Far from being the model imitated by all, he is the model of all the imitators. Result: the speculative market is like a crowd, Keynes writes, in which each "is endeavoring to copy the others."80

I will now come back to my original question: how can Hayek avoid such cheerless conclusions, given that his social philosophy is based on a philosophy of mind in which imitation plays the starring role? Quite simply. Consider a universe where everybody imitates everybody else, with the exception of a single individual who imitates nobody. It is easy to demonstrate that this individual will become the keystone of the system in that everyone will end up imitating him and him alone.81 Let us make one more assumption: this individual imitates nobody because he knows he is right. Then we have an evolutionary process that acts as a very efficient discoverer and propagator of information. We encounter once more this troubling property of imitation that we have noted so many times, namely its ambivalence. It is efficient if the correct information is present somewhere and recognized as such, but otherwise it becomes a source of illusions and waste. The problem is that it is impossible from inside the system to know in which of the two cases one finds oneself. To overcome this undecidability, it is necessary to resort to an exteriority. When the evolving path arrives at "truth" or "efficiency," a buzzer must go off signaling "look no further"—in other words, "stop imitating." The self-exteriorization produced by generalized imitation will only manifest its optimizing virtue within the framework of a genuine exteriority. Without an authentic transcendence to guide it, self-transcendence is liable to take a wrong turn and get thoroughly lost. If we are talking about the cultural evolution of humanity, the question is obviously what status to give to this transcendence and who may speak in its name. There is no way to avoid prophets here and the foremost prophet, of course, goes by the name of Hayek.

3.3. Dissolving contradictions in Absolute knowledge

The exegetes and critics, even the most favorably disposed among them, have discovered in Hayek's writings what they believe to be major contradictions. We are now in a position to view these in a new light. To tell the truth, the contradictions vanish, but only to make way for what turns out to be a perfectly arbitrary act of faith.

Certain commentators see a contradiction at the very heart of the theory of cultural evolution. On the one hand, Hayek presents it as a self-organizing process, unfolding beyond human consciousness and will; but he also asserts that the mechanism that selects the systems of abstract rules rests mainly on imitation. Does not imitation imply, on the part of the groups that imitate a tradition which originally is not their own, an awareness of the latter's superiority and a desire to adopt it for that reason? Are not this awareness and this desire the condition for the efficiency of the evolutionary process? Hence the supposed contradiction.82 If such were really Hayek's conception, his inconsistency would indeed be serious. For his entire philosophy of mind is opposed to this interpretation of imitation as the result of a conscious calculation and a deliberate choice. The imitation of rules of conduct is fundamentally blind: "Most people can, after all, recognise and adapt themselves to several different patterns of conduct without being able to explain or describe them."83 The condition for the efficiency of cultural evolution is therefore not that those who imitate another tradition are aware of what they are doing. It is that those who, by chance, stumble onto the "right" tradition stick with it and stop imitating others. It is thus not those who imitate, but those who do not imitate, who embody the consciousness of evolution. The problem is that this consciousness must come to them from the outside. The tragedy of the West, according to Hayek, is that having discovered the extended order of the market and the liberal principles that govern it, it was unable to recognize their superiority and immediately abandoned them in favor of the constructivist illusions. There is no contradiction, there is rather a very great consistency on Hayek's part in suggesting that the rejection of liberalism and the rise of interventionist governments are an "error" that has spread by contagion.84

---

82 This property is a trivial consequence of the theorem demonstrated by A. Orlean in 'Money and Mimetic Speculation,' loc. cit.
85 See for example F. Hayek, The Road to Serfdom, Chicago, Chicago University Press, 1944.
The first exposure to programming languages did not come in the form of a text-based interface. Instead, it was through programming languages that digital computers were able to process and manipulate data in a way that was meaningful to humans. This was a major breakthrough in the development of computer science, as it allowed for the automation of tasks that were previously done manually. With the advent of programming languages, there was a significant shift in the way that computers were able to interact with humans. The development of programming languages allowed for the creation of software that could be used to solve complex problems, and it paved the way for the development of modern computing systems.

However, the development of programming languages was not without its challenges. One of the main issues was the lack of standardization. Different programming languages used different syntax, which made it difficult for developers to move between different languages. This lack of standardization led to a proliferation of programming languages, each with its own unique syntax and features. As a result, it became increasingly difficult for developers to learn and use different languages.

To address this issue, a group of computer scientists came together to create a standard for programming languages. This group, known as the Association for Computing Machinery (ACM), created the Common-Lisp programming language, which was designed to be a standard for programming languages. Common-Lisp became the first widely adopted standard for programming languages, and it helped to establish the baseline for future programming languages.

The development of programming languages has had a profound impact on the field of computer science. It has allowed for the creation of powerful tools that are essential for modern computing systems. However, it is important to note that the development of programming languages is an ongoing process, as new technologies and paradigms continue to emerge. As a result, it is essential for developers to stay up-to-date with the latest trends in programming languages in order to create effective and efficient software solutions.
In 1972, the French sociologist Pierre Bourdieu published "L'Ine- firamer," which is a collection of essays on topics related to Bourdieu's work in sociology and anthropology. The text is a commentary on the use of power and control in society, and it explores the relationship between social class, power, and culture. Bourdieu argues that the concept of capital is central to understanding the dynamics of power and inequality in contemporary society. He challenges the traditional notion of capital as a fixed and stable resource, and instead proposes a more dynamic and flexible understanding that emphasizes the ways in which power is produced through the exchange of cultural resources. Bourdieu's work has been influential in the development of critical theory and has had a significant impact on the study of sociology, anthropology, and cultural studies.
even if proclaiming the truth disrupts the community.

The Dreyfus affair?

The question is, when would have been Dreyfus, surely concerned with

the purpose and shows not, because He is not the full and assuaged

impression of the victim are elusive right away. One of whom stands to

understand. The few conscientious experts, who proclaim the

communication of behind opinions. The victim himself is not for all.

the crowd and unanimous consensus is really accurate – although

shape one another. The "intelligence" of the case is dispersed thousand