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Book Reviews
choosing to read this book give yourself a quiet place with comfortable surroundings because the act of reading it will provide most with a wonderful, and strenuous mental work out. Perhaps you might consider reading it in small doses with large amounts of scotch or beer. All joking aside I do believe that anyone interested in the theory of individuality must read this. It is a masterful work and I thank Dr. Davis for his efforts.

Timothy Wunder
University of Texas, Arlington

Timothy Wunder is a clinical assistant professor in the Department of Economics


This recent book seeks to achieve three main objectives as it connects seminal contributions of Michel Foucault to political economy. First, key ideas found in Foucault’s The Order of Things (1970) and The Archaeology of Knowledge (1972) are related to the emergence of political economy as a distinct contribution to social science. Second, this book carefully considers Foucault’s contributions as these assist us in understanding how method is relied upon in Economic Science. Finally, selected contributions of Adam Smith are considered for their importance in understanding a political economy redefined.

In undertaking this study Professora de Lima divides her inquiry into two major parts. She commences with an “Introduction” that considers the general importance of Foucault’s contributions. Then in Chapters 2 and 3 she offers a biographical perspective, focusing especially on Foucault as a creative intellectual advancing challenging ideas that include new approaches to social science thinking.

Chapters 4 through 6 plus a “Conclusion” form Part II of her inquiry. This second part advances the idea that Foucault’s “archaeology” offers new understandings for the use of methodology in Economic Science. Her “Conclusion” seeks to pull together core ideas introduced in earlier chapters.

In order to explore Foucault’s thinking our author relies upon the discipline of Philosophy, especially fields of ontology and epistemology that include seminal contributions of Immanuel Kant. While exploring the relevance of selected philosophical advances from the Enlightenment, she simultaneously offers a historiography. Namely, she traces the emergence of economic thought that takes us back to reconsider Aristotle’s contributions. She, then, carries us forward over the centuries: through the mercantile era and to the rise of Physiocracy in France. She considers Smith’s contacts with the Physiocrats, and his later, novel contributions that offer a foundation for the modern period. She likewise considers contributions of David Ricardo and Karl Marx, and appreciatively notes the marginalists. She takes us
to contemporary thought and, in particular, to the emergence of theorizing on human capital. What is important to consider is that Professora de Lima develops her historiography in a manner that challenges our familiar divisions of Economic Science into classical and neoclassical schools in the traditions that have long been emphasized by Robert Heilbroner, Mark Blaug and some others.

She manages this as her thinking relies heavily on Foucault's notion of the *episteme*, defined in detail in Chapter 3. In the most general sense an episteme suggests a structure of relations that includes collective frames of reference. In this respect an episteme offers context that is so pervasive as to suggest a widely shared — if not universal — reality. In the interests of clarification she devotes a portion of Chapter 4 toward contrasting Foucault's episteme with Thomas Kuhn's notion of "paradigm." She likewise contrasts evolutionary transitions from one Foucauldian episteme to another with Kuhn's more dramatic notion of breaks with the past occurring as scientific revolutions contributing to paradigm shifts.

An episteme is defined by an approach to knowledge combined with an ontology, and that can be approached through the study of linguistics and signs. Borrowing directly from Foucault de Lima has us consider three epistememes that have emerged over the past several hundred years. A Pre-classical episteme is also termed an "Age of Resemblance," and runs up through the sixteenth century. God is noted as the object of knowledge. Signs are thought given by God, and knowledge is communicated by analogy.

In the "Age of Representation," spanning the seventeenth and eighteenth centuries, Nature becomes the object of knowledge and signs serve as representations. In this age effort is made to explain the world by use of analysis and by imposing order.

Adam Smith's seminal and novel contributions toward the end of the late eighteenth century provide for a transition to the Modern episteme, also noted as the "Age of History." In this age, "Man" becomes the object of knowledge. Because man proves so central provides foundation for the emergence of social sciences that include political economy. In the modern era, man is the object under scrutiny and is noted to possess a history. Capital, natural history, and grammar could be noted as specific to each episteme, and their meanings alter to reflect the episteme under consideration.

Professora de Lima has authored a work that reflects the highest standards of scholarly aspiration and execution. The subject matter she considers and her presentation of ideas suggests she possesses an enormously capable intellect that is also rigorously trained, and focused intensely on exploring connections between the disciplines of philosophy and economics. As she works skillfully within and across these two disciplines she clearly exhibits an interest in. history of science, and especially history of scientific method as this might assist us in understanding our discipline of Economics. As with Thorstein Veblen reading her book requires use of a thick dictionary for she skillfully hinges the meaning of ideas on juicy words seldom used. She appears as a thoroughly read scholar who is not only fluidly conversant in Foucault's thinking, but also in major and minor works of many other thinkers. She
benefits from a strong background in epistemology. Her research into contributions of Immanuel Kant and David Hume registers as especially insightful and even enlightening, if I might border on the realm of a pun.

The narrative she creates with this book is skillfully organized, convincingly presented, and imbued with an intellectual rigor hardly found in this modern episteme — if I might commence with using her Foucauldian category. This book has offered me material and perspectives that I can struggle to absorb over a very long term, as I consider and reconsider her arguments promoting the importance of integrating Foucault into our understanding of political economy. Professora de Lima impresses me as one of the most promising minds of her generation, from whom we should also expect future, scholarly contributions that assist us in understanding strengths and limitations of the methods upon which our Economics discipline is based. This book could readily serve as the foundation for a stimulating graduate seminar in "History of Economic Thought."

John Hall
Portland State University and
Halle Institute for Economic Research

John Hall is a professor in the Department of Economics at Portland State University and a research professor in the Department of Structural Economics at the Halle Institute for Economic Research.


Robin Hahnel’s Green Economics: Confronting the Ecological Crisis creatively pulls together diverse thinking from a host of scholars. Adding his own research, Hahnel offers potential steps to prevent what he terms: “cataclysmic climate change.” The author is professor emeritus at American University in Washington, DC, and visiting professor in the Department of Economics at Portland State University in Portland, Oregon. This appears to be his eleventh book. And, the topic of this book adds to his tradition of inquiry into questions pertaining to political economy and economic justice as these relate to challenges facing communities and the environment.

Each of the four parts of Hahnel’s book offers what could be interpreted as its own thesis. As a central thrust this books addresses and challenges misconceptions that emerge in economic terminology as well as in mainstream theory, especially related to public and international policy. While addressing such topics the author also advocates for more efficient ways to manage the U.S. economy that also reduce the current levels of carbon emissions and other variables related to environmental degradation.

The first three chapters fall under the rubric of Part I, “Toward a New Paradigm.” Hahnel traces the history of economic thought as this relates to the