

1: Imitation - Wikipedia

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Significance Imitation is the conscious or unconscious behaviour of copying others. It can be contrasted to innovation , which is a independent-minded move of leadership. Imitation reduces the dispersal of the spectrum of individualities, thus it favours de-personalisation and massification of opinions, behaviours, outcomes. It is not a completely passive behaviour to the extend there is some choice of who to imitate. Indeed, it is possible also just a partial or selective imitation. Usually, successful business people, opinion leaders, friends, a teacher, the family and the people exposed by media are among those who are imitated. At any rate, who want to be imitated tries to be visible and authoritative. In other case, there are organizations and people who do not want to be imitated. A typical case is an innovator who protect its novelty through a patent to avoid the imitation of competitors or by hiding key elements of the production process, because there is a relation between visibility and imitation - the wider and deeper the visibility of a process worth imitating, the more likely others will be able to imitate. Getting closer and looking carefully are activities usually carried out by the imitator. In personal interaction, imitation is often considered socially fair, since it implies reciprocation. Determinants Imitation is an effective way for saving time and attention in decision-making. It is a common product of bounded rationality and effort-saving heuristics. To imitate the answers of the savy and the well-informed is a low-cost strategy, especially when the task of choosing is difficult. It can arise also from risk aversion for being negatively judged. If one behaves as others and he fails, everybody else will fail as well and he will not be shamed. Imitation can be the result of identification with another person, since to mimic its behaviour is a way through which one confirms its identification. When, in a restaurant, a group of friends begins to order certain foodstuff, others may say: Imitation can further be a way to reduce choices dominated by internal emotional conflict or a recognition that "others know better" a feeling of inferiority, be it justified or not. Imitation involves two an imitator and an imitated entity or three subjects. In the latter case, somebody authoritative outlines and praises who has to be imitated to an audience of potential imitators. Emotional ties between potential imitators and the authoritative source strengthen the establishment of the relation with the imitated ones. In networks, asking for whom to imitate and asking to be imitated are frequent activities. Business success is a fundamental non-price market signal. To show success increases the likelihood of attracting business partners leading to a positive feedback. Imitation is not always easy , as it can require a vast array of competences. At the household level, imitation is a key process children systematically use to learn from adults and in particular from the parents routines of behaviour that later on will structure both consumption and production. Imitation in small children is a process in itself, without too much goal-seeking or comparison of costs and benefits. Even when the childred do understand words, the direct imitation of acts has a deeper and stronger impact on how they behave and structure their cognitive and emotional frame for interpreting the world. Like children, firms with little competences and the urgent need to match competitors might engage in superficial imitation, without absorbing and enacted a full-fledged renewal of production processes and products. This can happen also for other reasons, as in the case of green-washing, where just a logo and some advertising is added to a polluting product. Impact at system-level An overwhelmingly attitude of imitation generate homogeneity in the population. When many agents follow the rule of imitating others, the systems show positive feedback dynamics, with waves of fashion in attitudes and behaviours. If agents accept and imitate a behaviour only when a high threshold number of others do in that way, the system will show inertia and long-lasting traditions. Collective identities are stronger and new deviant behaviours quickly disappear. To succeed, innovators must reach a critical mass to prompt others to imitate them, so that self-propelling diffusion takes place. On the supply side, imitation of competitors reduces product differentiation. Routinely imitation by competitors of certain core function of the product is evidence of an emerging "dominant desing" which establish what this product is. The violent fluctuations in business investment are partially due to imitation of the decisions of competitors: Imitation of successful products, services and behaviour is very common in business. Many Small and Medium-sized Enterprises SMEs use

such an imitation, based on both media-based and oral transmission of information, to redirect their production. In this way, the successful factors increase their market share, potentially leading to overall GDP growth. This process, however, can wipe away the advantage for the first mover, by over-crowding a demand niche, so it can turn out to be a temporary and self-defeating process over time. In the labour market, the imitation of wage increase is a powerful strength freezing the differences of wage levels across people and jobs. The fact that other firms have accepted to increase wages is a reason for labour to ask a similar growth. In financial markets, imitation produces the so-called "herd behaviour" with people buying when others do and prices rise. This can give rise to stable and unstable trends. See here for an empirical analysis of herd behaviour. On the election day, many people decide to vote for the expected winner, thus a massive advertising and large spending, interpreted as a sign of trust by economic supporters, can move a candidate from minority to majority. In oligopolies, imitation can take the form of retaliation in price wars. In this case, the risk of imitation creates a credible expectation in the opponents. The presence of a recognized leader and one or more mere price followers allows the leader to fix the price at a monopolistic level, thus maximising global profits. The others will accept that price and limit to non-price competition, keeping also into account cost structures. Contrasting concepts The reverse of imitation is "snobism": Different from both imitation and snobism is "critical response", an active-minded creative generation of new behaviours without the negative aspects one perceives in a current practice.

2: Gabriel Tarde - Wikipedia

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Differential Reinforcement Theory Theory: The roots of the learning perspective can be dated back to the era of Gabriel Tarde Criminology 1. He focused his social learning theory based on three laws of imitation. The first two laws were further used by the father of criminology Edwin H. Sutherland in his theory of differential association. The learning perspective was deemed as being too simple and not legitimate enough for the criminology world or sociology. He focused his theory on learning in a social environment. He further dramatized the idea of cultural conflict in his studies. He proposed nine prepositions of differential association. The main focus of his theory was juvenile delinquents. The main point of the theory was to figure out if delinquents or delinquent friends came first. During the s and the s there had been a number of new theories in the sociology world. In Ronald Akers an assistant professor at the University of Washington and Robert Burgess came together to introduce a new theory Criminology 2. According to Akers people are first indoctrinated into deviant behavior by differential association with deviant peers. Potential criminals often analyze what they can get out of the crime and what their punishment may be after committing the crime. From this analysis the criminal makes their decision. Differential reinforcement may also alter the response which is known as shaping or response differentiation. An example, of a child learning how to speak was used. The pattern or schedule of reinforcement is also important because reinforcement can be based on fixed interval, fixed ratio, variable ratio and contingencies. To show that criminal behavior is activated by discriminative cues Burgess and Akers cut down Sutherlands nine propositions to seven propositions. Criminal behavior is learned according to the principles of operant conditioning Burgess, Akers Criminal behavior is learned both in nonsocial situations or social situations Burgess, Akers The principle parts of learning occur in groups Burgess Akers, ; Criminal behavior is a function of norms which are discriminative for criminal behavior Burgess, Akers The strength of Criminal behavior depends on the frequency and probability of its reinforcement Burgess, Akers Some deviant behaviors that Akers focused on and tested included those of smoking among adolescents, drinking behavior, and drug use. The differential association reinforcement theory was never really a major topic of discussion nor did it receive instant credibility. Still today there are criticisms of the learning theory. Though learning theory is not a major topic of discussion it is still used in other studies today. One study used it to predict conflict tactics within Arabic families Yahia, Noursi , another was done on the effect of childhood violence on adult marital violence Mihalic, Elliot , William Skinner and Anne Fream used social learning theory as an explanation for computer crime at colleges Skinner, Fream Another used the theory to test for difference by race and ethnicity and the fear of victimization Houts, Kassab Aker and Burgess developed a theory that can be applied to almost any kind of crime on an everyday basis. Specifically any crime that has some type of gain can be applied. The gain can range from positive attention from the group or person. The criminal behavior is also shown to have some type of reward whether good or bad. This can lead to higher status, a better name, and more attention. The feedback from the peer group was also proven to determine if the person will continue to commit deviant behavior or not. Akers and Burgess also give examples of each preposition in which they proposed. Though Akers and Burgess may have had some high points in their theory there are still some issues that were not addressed. The theory does not apply the significance of individual differences among people. The theory does not take into account that individual difference may be biological, psychological, and sometimes physical. These differences may affect the groups and individual attitudes. We all have a mind of our own and our thinking abilities are not the same. Akers fails to explain the fact that we are all different and the causes of why some people may absorb criminal behavior and others will not. One factor he could have addressed was how our home life and beliefs can affect the outcome of participation in criminal behavior. Our genetic makeup and family relations could alter our views on life and the people around us. Some people are slower than others and others are just gullible. Other factors could be the lack of love and affection that one receives on a daily

basis. If criminal behavior is learned then somebody had to teach it. Akers also fails to address the amount of opportunity that was present. The assumption that people who learn criminal behavior must have come into contact with such behavior in the basis of the theory. But, the theory does not explain how the person came in contact with the people exhibiting criminal behavior. Aker and Burgess fail to explain if it was a relative, peer, sibling, broken home, or even a teacher that led that person to the teacher. Many people have idols that they look up to and at times imitate. Could the person have been an idol? In schools popularity is also a major issue maybe the person only committed an act to get attention from a certain person or group but not because the group told them to do it. Street life is also a cause to being led to criminal behavior. Homeless people and runaways are often exposed to criminal behavior. People who sell drugs might approach a dealer trying to make a few dollars and instantly get pulled into the game. What if a person is born into criminal activity such as a criminal family? Aker also fails to explain how some people who have never come in contact with any criminal behavior still manage to commit criminal activities. For example, say a child who has not started school yet and is about three years old and steals a cookie from the cookie jar after their mother told him not to. This child is committing a criminal behavior by stealing the cookie and hiding so they can eat it before their mother comes back. Where did this child pick up this criminal activity if they have never come in contact with children their age or a person that engages in criminal behavior? Could this be natural instinct? The study took place at Southern University where students were chosen from 13 different departments of three different schools. These schools were chosen because they were labeled as where computer use is more prominent and students have a high knowledge about computers. The two main objectives of the study included examining the extensive occurrence of five different illegal computer activities. These illegal activities included software piracy, guessing passwords to gain unauthorized access, gaining unauthorized access solely for the purpose of browsing, unauthorized access for the purpose of changing information, and writing or using a program like a virus that destroys computerized data Skinner, Fream Second they examine the ability of social learning theory to explain these behaviors. Differential Reinforcement was measured by asking several deterrence questions. Possible answers ranged from 1 never to 5 very likely. The severity of punishment aspect to deterrence was measured by the following questions: Possible answers ranged from 1 not severe at all to 4 very severe Skinner, Fream The results for this portion of the study showed that the chance of suffering a penalty or punishment had little effect on the continuous use of computer crime. Basically getting caught and punished did not stop these students from continuing to commit computer crimes and at times are rarely caught. Mentoring programs are examples of policies based on social learning that are said to be able to prevent some future criminal behavior in the theory. Mentoring is a relationship between two different individuals one being an adult who is 21 or older and a juvenile. The meetings take place on a regular basis over an extended period of time. Some mentoring programs include JUMP program which addresses poor school performance and dropping out of school among teens. Another is the Big brothers and Big sisters program which involves one to one youth mentoring in which older youth spend time with younger youth Big Brother Big Sisters 1. Mentored groups are shown to earn higher grades in school and skip school less. They are also 46 percent less likely than the control group to initiate drug use during the study period Big Brother Big Sisters 1. Minorities were shown to be 70 percent less likely than the control group to take part in any type of drug use while under a mentor supervision Big Brother Big Sisters 1. Mentors are also 27 percent less likely to begin using alcohol, less assaultive, and had better relationships with their parents Big Brother Big Sisters 1. Mentoring programs can help keep students off the streets and help those who come from troubled backgrounds. While under a mentor supervision the likelihood of engaging in criminal behavior is slim. Mentors are there to listen to youth and encourage them to do better in life. The fact that they have somebody there to take the time to listen and spend time with them keeps them positive and out of trouble References Akers, Ronald L. Social Learning and Social Structure: A General Theory of Crime and Deviance. Houts Sandra, Kassab Cathy. Differences by Race and Ethnicity. A Study based on Social Learning Theory. Big Brothers Big Sister.

3: The Laws of Imitation by Gabriel Tarde

The Laws of Imitation has 17 ratings and 3 reviews. Phillip said: Tarde belongs to that initial moment of the emergence of sociology as a science as such.

Evolutionary diffusion theory holds that cultures influence one another, but that similar ideas can be developed in isolation. Scholars [6] as well as popular authors [7] [8] have argued that the role of imitation in humans is unique among animals. These writers assume that evolution would have selected imitative abilities as fit because those who were good at it had a wider arsenal of learned behavior at their disposal, including tool-making and language. In the mid-19th century, social scientists began to study how and why people imitate ideas. Everett Rogers pioneered innovation diffusion studies, identifying factors in adoption and profiles of adopters of ideas. His most important pioneering work is when extensively studying patients with lesions in these brain areas, he discovered that the patients lost among other things the ability to imitate. He was the one who coined the term "apraxia" and differentiated between ideational and ideomotor apraxia. In this basic and wider frame of classical neurological knowledge the discovery of the mirror neuron has to be seen. Though mirror neurons were first discovered in macaques, their discovery also relates to humans. Ramachandran argues that the evolution of mirror neurons were important in the human acquisition of complex skills such as language and believes the discovery of mirror neurons to be a most important advance in neuroscience. This neuron system allows a person to observe and then recreate the actions of others. Mirror neurons are premotor and parietal cells in the macaque brain that fire when the animal performs a goal directed action and when it sees others performing the same action. There have been many studies done showing that children with autism, compared with typically developing children, demonstrate reduced activity in the frontal mirror neuron system area when observing or imitating facial emotional expressions. Of course, the higher the severity of the disease, the lower the activity in the mirror neuron system is. Thorndike uses "learning to do an act from seeing it done. Thorpe suggested defining imitation as "the copying of a novel or otherwise improbable act or utterance, or some act for which there is clearly no instinctive tendency. Replications of this study [26] found much lower matching degrees between subjects and models. However, imitation research focusing on the copying fidelity got new momentum from a study by Voelkl and Huber. Paralleling these studies, comparative psychologists provided tools or apparatuses that could be handled in different ways. Heyes [28] [29] and co-workers reported evidence for imitation in rats that pushed a lever in the same direction as their models, though later on they withdrew their claims due to methodological problems in their original setup. Using this paradigm, scientists reported evidence for imitation in monkeys [32] [33] and apes. Instead they might learn about some effects in the environment i. An article was written by Carl Zimmer, he looked into a study being done by Derek Lyons, he was focusing on human evolution, so he started to study a chimpanzee. He first started with showing the chimp how to retrieve food from a box, So they had the scientist go in a demonstrate how to retrieve the food from the box. The chimp soon caught on and did exactly what the scientist just did. They wanted to see if the chimpanzees brain functioned just like humans brain so they related this same exact study to 16 children and they did the same procedure and once the children seen how it was done, they followed the same steps. Ethologists can classify imitation in animals by the learning of certain behaviors from conspecifics. Transformational theories suggest that the information that is required to display certain behavior is created internally through cognitive processes and observing these behaviors provides incentive to duplicate them. The first, behavioral ecologists and experimental psychologists found there to be adaptive patterns in behaviors in different vertebrate species in biologically important situations. Imitative learning also plays a crucial role in the development of cognitive and social communication behaviors, such as language, play, and joint attention. Imitation serves as both a learning and a social function because new skills and knowledge are acquired, and communication skills are improved by interacting in social and emotional exchanges. It is shown, however, that "children with autism exhibit significant deficits in imitation that are associated with impairments in other social communication skills. It is a naturalistic imitation intervention that helps teach the social benefits of imitation during play by increasing child responsiveness and by increasing

imitative language. If a child imitates a certain type of behavior or action and the consequences are rewarding, the child is very likely to continue performing the same behavior or action. The behavior "has been reinforced i. Naturally, children are surrounded by many different types of people that influence their actions and behaviors, including parents, family members, teachers, peers, and even characters on television programs. These different types of individuals that are observed are called models. According to Saul McLeod, "these models provide examples of masculine and feminine behavior to observe and imitate. However, it has been proven that children will reproduce the behavior that "its society deems appropriate for its sex. Meltzoff, ran a series of tasks involving month-old infants to imitate actions they perceived from adults. In this gathering he had concluded that the infants, before trying to reproduce the actions they wish to imitate, somehow revealed an understanding of the intended goal even though they failed to replicate the result wished to be imitated. These tasks implicated that the infants knew the goal intended. At around 18 months, infants will then begin to imitate simple actions they observe adults doing, such as taking a toy phone out of a purse and saying "hello", pretending to sweep with a child-sized broom, as well as imitating using a toy hammer. Imitation helps toddlers learn and through experiences, last impressions are made. With this study, she found that at the age of 2 children involve themselves in imitation play to communicate with one another. This can be seen within a culture or across different cultures. His research showed that there is no one simple imitation skill with its own course of development. What changes is the type of behavior imitated. Research done to judge imitation in toddlers 2â€”3 years old shows that when faced with certain conditions 2 displayed more motor imitation than 3 year olds, 3 year olds displayed more verbal reality imitations than 3 year olds girls and boys displayed more motor imitation than girls. In the beginning of the experiment Bandura had several predictions that actually came true. Children exposed to violent adults will imitate the actions of that adult when the adult is not present, boys who had observed an adult of the opposite sex act aggressively are less likely to act violently than those who witnessed a male adult act violently. One fascinating observation was that while boys are likely to imitate physical acts of violence, girls are likely to imitate verbal acts of violence. It is what connects them to the communicating world, as they continue to grow they begin to learn more and more. That is why it is crucial for parents to be cautious as to how they act and behave around their toddlers. Imitation is the toddlers way of confirming and dis-confirming socially acceptable actions in our society. Actions like washing dishes, cleaning up the house and doing chores are actions you want your toddlers to imitate. Imitating negative things is something that is never beyond young toddlers. So it is important for parents to be careful what they say or do in front of their children. It is unclear whether imitation is mediating these relationships directly, or whether they are due to some other developmental variable that is also reflected in the measurement of imitation skills. The imitation can match the commands with the visual stimulus compatible or it cannot match the commands with the visual stimulus incompatible. In this game, the adult gives the commands and shows the actions; the commands given can either match the action to be done or it will not match the action. The children who imitate the adult who has given the command with the correct action will stay in the game. Psychologically, the visual stimulus being looked upon by the child is being imitated faster than the imitation of the command. In addition, the response times were faster in compatible scenarios than in incompatible scenarios. Their parents make a big impact on them, and usually what the children do is what they have seen their parent do. In this article they found that a child, simply watching its mother sweep the floor, right after soon picks up on it and starts to imitate the mother by sweeping the floor. By the children imitating, they are really teaching themselves how to do things without instruction from the parent or guardian. Toddlers love to play the game of house. They picked up on this game of house by television, school or at home; they play the game how they see it. The kids imitate their parents or anybody in their family. In the article it says it is so easy for them to pick up on the things they see on an everyday basis. It is suggested that over-imitation "may be critical to the transmission of human culture. It appears that infants show an improving ability for deferred imitation as they get older, especially by 24 months.

4: Learn About Criminology Quiz - ProProfs Quiz

Law 1 people imitate one another in proportion to how much close contact they have with one another -argues that this imitation is most frequent and changes most rapidly in cities.

He was the son of a military officer and judge. He was raised by his mother from the age of seven, when his father died. He was educated in a Jesuit school in Sarlat, obtaining classical training. As he was confined to bed throughout most of his youth due to fragile health, he engaged himself in intellectual work, studying philosophy and social sciences. He also studied law in Toulouse and Paris. From to he held several legal posts near Sarlat, and served as a magistrate in Dordogne. Tarde married Marthe Bardy Delisle in , with whom he had three children. After the death of his mother, Tarde left Sarlat and settled in Paris. He obtained a post as director of criminal statistics at the Ministry of Justice. Tarde died in Paris, France in Work Gabriel Tarde believed that three distinctive, yet interrelated processes characterize human societyâ€”Invention, Imitation, and Opposition. He wrote on those processes in his *Les lois sociales* Social Laws. Invention, according to Tarde, is the source of all progress. However, only one percent of people can make creative associations in their minds and can thus be regarded as gifted or inventive. Tarde believed that social factors contribute to inventiveness. For example, more coherent ties and better communication among gifted individuals can lead to mutual stimulation, resulting in greater flow of new ideas. Also, cultural values, like adventurousness or bravery, could lead to new discoveries, as in the time of Spanish explorers in the Golden Age. Imitation, on the other hand, is much more widespread in society. Most people are not inventive, but only copy what they see from other people. Opposition takes place when two or more inventions come into conflict with each other, or when new and old ideas collide. Oppositions may be associated with social groups, like nations , regions, or social classes , or may remain inside the minds of individuals. The outcome of opposition is often an adaptation. Tarde was aware of the need to back up his ideas with data, and thus began the collection of information on different social phenomenaâ€”from crime rates, strikes , and industrial production, to church attendance, voting, and similar social acts. He believed that by analyzing such data sociologists would be able to trace shifts in public opinion. Among other areas that Tarde worked on were the "group mind" and economic psychology, in which he anticipated a number of modern developments. He was supporter of mass-society, believing that people need to be together to disperse and apply new ideas and opinions more quickly. He believed that newspapers had a particularly crucial role in society, as they helped create public opinions and reinforce group loyalties. Tarde directly challenged Durkheim in many papers. It was only in the United States that his views were rediscovered several decades later. Criminology Tarde left significant influence in the area of criminology. Lombroso claimed that criminality was inherited, and that biological predispositions lead one to become a criminal. Tarde, on the other hand, claimed that environment played a significant role in criminal behavior. Tarde held that an elite was needed to govern society, keeping the balance between innovative ideas and traditional cultural patterns. Crime and social deviance arise when this elite starts to disintegrate. The process is further amplified when the elite comes in touch with deviant subcultures through migrations and other forms of social mobility. Tarde devised a theory of "imitation and suggestion," through which he tried to explain criminal behavior. The law of close contact explains that people have a greater tendency to imitate the fashions or behaviors of those around them. If one is constantly surrounded by deviant behavior, one is more likely to imitate that type of behavior than any other, of which that person knows little. Direct contact with deviance fosters more deviance. Tarde believed that as society becomes denser, people will start to imitate each other more. The third lawâ€”the law of insertionâ€”says that new behaviors are superimposed on old ones and subsequently either reinforce or extinguish previous behavior. For example, if criminals start to use a new type of weapon, they will not use the old one any more. Legacy Although Tarde had no direct followers in France , except for some criminologists , his ideas had a long-lasting influence on both sociology and criminology. His concept of the group mind was later taken up and developed by Gustave Le Bon. They influenced later thinking about the concepts of social psychology and the diffusion of social ideas. ISBN [] On Communication and Social Influence: University of Chicago Press.

Essays on the Rise of Homo criminalis. State University of New York Press. Encyclopedia of World Biography. Retrieved October 4, Gabriel Tarde and the Imitation of Deviance. External Links Marsden, Paul. Gabriel Tarde and the Laws of Imitation. Credits New World Encyclopedia writers and editors rewrote and completed the Wikipedia article in accordance with New World Encyclopedia standards. This article abides by terms of the Creative Commons CC-by-sa 3. Credit is due under the terms of this license that can reference both the New World Encyclopedia contributors and the selfless volunteer contributors of the Wikimedia Foundation. To cite this article click here for a list of acceptable citing formats. The history of earlier contributions by wikipedians is accessible to researchers here:

5: Full text of "The laws of imitation"

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In this sense being a science it was incumbent on the sociologist to identify the fundamental characteristic which distinguishes science as such and the manner in which sociology as one more science fits into the scientific field. He identifies three universal types Tarde belongs to that initial moment of the emergence of sociology as a science as such. He identifies three universal types of repetition, physical repetitions or vibrations, biological repetitions or heredity and social repetitions or imitations. As the science of the social then, sociology will be interested in uncovering what are the laws which organize the behavior or imitations in the social field. In this manner, Tarde understands the social subject as being essentially imitative and is social to the extent that they imitate. Tarde characterizes the process of imitation as being essentially somnambulist; in imitating we do not have a consciousness that we are doing as such, but rather take our imitations to be subjectively inherent. In speaking for instance, we do not take our speech to be the imitation of a prior model, to the contrary we understand this imitative behavior to be subjectively essential. On the other side of imitation, Tarde places invention. Inventions arise through the intersection of what Tarde describes as two currents or waves of imitation, which propagate or pass contagiously in their movement. Eventually two waves of imitation will find a meeting place in the mind of an inventor, producing an interference which whose result will be the emergence of a new intervention which will serve as a model for subsequent currents of imitation. In this manner imitation and invention enter into a self-generative cycle whereby imitations produce inventions which in turn produce new cycles of imitation. It is worth noting that in the case of invention, Tarde takes the brain itself of the inventor to somehow be the agent of the invention. However, for Tarde, it is only the imitations which can be said to behave according to a truly social logic. Invention, to the contrary will behave according to what he describes as an individual logic. There are two basic ways in which currents of imitation can interact, either through reinforcement or negation, via each imitation augmenting the efficacy of the other or through the diverse waves of imitation entering into conflict and generating finally the ascendancy of one or the other of the two waves. Tarde conceptualizes these interactive processes as being properly logical, that is, generating contradictory or mutually beneficial relations which seek to resolve themselves either through growth or ascendancy. Below the level of the imitations and inventions which constitute the form of the social, Tarde conceives of a field of desire and belief which animate or instigate the movements of imitations and inventions. For Tarde, these will be the social forces, in the properly physical sense of the concept. Desires, Tarde associates with a temporal character, being fundamentally dynamic while beliefs possess a structural or conceptual character, being therefore spatial in character. Desires animate our voluntary activity while beliefs organize our intellectual perspectives. It is the tendency of desires to move in the direction of beliefs, to establish themselves as conceptually coherent structures reducing in the process the intensity of the initial desire which animated the emergence of the belief. Taking all of this into consideration imitations and inventions, and beliefs and desires can potentially enter into a diverse constellation of relations. The question for Tarde however is that we can deal numerically with all these variables that belief and desires a properly social quantities according to their level of intensity or weakness at any given moment. Just as we can measure the speed and range of the spread of an invention via imitative practice, so to can desires and beliefs show different levels of commitment at given moments of their existence. For Tarde it is statistics which most accurately captures the range of movement which waves of imitation pass through, showing the pure quantity of acts of imitation in the present.

6: Imitation - a key concept in Economics and Management

Gabriel Tarde (French: ; in full Jean-Gabriel De Tarde; 12 March - 13 May) was a French sociologist, criminologist and social psychologist who conceived sociology as based on small psychological interactions among individuals (much as if it were chemistry), the fundamental forces being imitation and innovation.

Bodily movements spread readily The Flagellants Motor impulses appear to diffuse themselves with great facility. Instance the Flagellants who, in appeared movements spread in Italy and thence spread over Europe. Processions of readily penitents stripped to the waist and scourging themselves with leather thongs appeared in the streets of cities. Their example worked so contagiously upon the minds of curious Flagellants spectators that great numbers joined the brotherhood of the Flagellants and swelled the processions. Women and children, always the most suggestible elements, formed groups of their own for public self-flagellation. In Spires two hundred boys under twelve united for this purpose. When at last the Pope prohibited such exhibitions and ordered penitents to scourge themselves only in private, the practice, no longer supported by the reciprocal suggestion of example, died away in less than six months. The dancing mania About the year the dancing mania spread through The dancing European cities, and here again the example of the dancers mania worked suggestively until the bystanders, no longer able to resist the infection, threw aside their garments and joined the wild revel. The Jumpers About in Welsh revivals religious frenzy in some The persons happened to assume the form of jumping. Their example infected onlookers, and finally jumping became in that district the characteristic expression of religious ecstasy. Epidemics of convulsions In certain convulsive seizures appeared in the orphanage at Hoorn in Holland and started among the orphans a veritable epidemic. The children were usually seized when they saw others lying in the paroxysm or when from the screaming they learned that another had been attacked. On such an occasion even those who took to flight would be seized unless they happened to be very near the door of exit. Often so many children succumbed through seeing and hearing others that not enough remained on their feet to take care of the afflicted. When, after vain resort to public prayer, some one had the good sense to isolate the poor children, by placing them temporarily in private homes, the seizures became rarer and finally ceased. The infection spread till all the nuns in the very large convent began to mew every day at a certain hour, and continued mewing for several hours together, till their folly was checked by the threat of castigation from a company of soldiers placed for the purpose at the entrance of the nunnery. In a German convent a nun began to bite her companions, who all took to the same habit, which is said to have spread through the greater part of Germany, and even to have extended to the nunneries of Holland and Rome. In a girl at a cotton factory in Lancashire went into convulsions at a mouse put into her bosom by another girl, and the convulsions spread amongst the girls till the factory had to be shut up. Indeed, in such a case, unless one puts his mind to it, one cannot but keep step. Yawning is epidemic, as many learn to their mortification. Gestures spread so easily that particular gestures become national. There is the French shrug, the gesticulation of the Italians, the lifting and spreading of the hands, palms upward, so characteristic of the Jews. Thanks to imitation, whittling was once the sure mark of the preoccupied Yankee. Surrounded by smokers, a man who has been obliged to leave off or limit his smoking is impelled to hold an unlighted cigar between his lips, the "dry smoke. Manner of speech We are most imitative in things that are not the object of conscious attention. We are unconscious of our manner of speech because we are usually intent on the ideas we are trying to convey. This is why stuttering, stammering, and lisping are so infectious. A determination not to stammer is no sure protection against catching the trick if we associate much with a stammerer. A friend confesses that after a little association with one who lisps, lisping seems to him charming and he cannot avoid it. The writer found a few weeks in the South brought him to the "Southern drawl. In this case there is no question of volition; he probably desires to retain his national pronunciation; there is no consciousness, for he is generally surprised, if not annoyed, at being told by his English friends that he has acquired a new dialect or brogue. But he has given some attention to the pronunciation around him, and by a purely reflex action he comes to pronounce as he hears. They stood by the. Primitive man in his festivities imitated the animals. The Kamtschadales acknowledge the bears as their

dancing masters; for the bear dance with them is an exact counterpart of every attitude and gesture peculiar to this animal, through its various functions. The emu dance and the kangaroo dance of the Australian are likewise derived by imitation of animals. The spread of dishes and drinks The appetites differ in infectiousness. Were it not that the taking of stimulants is everywhere more of a social act than the taking of food, one might conclude that thirst spreads more rapidly than hunger. Certainly alcoholism makes more rapid headway among people of simple habits who have migrated to the city than gourmandism. Particular dishes spread, but they rarely reach more than a provincial or sectional vogue. One thinks of the "corn pone" of the South, the baked beans and mince pie of New England, the "haggis" of Scotland, the risotto of Lombardy, the fagioli at Florence, the minestra and vermicelli at Rome, the macaroni at Naples, the sausages that take their name from Bologna. On the other hand, drinks often become national. There is beer in Germany, ale in England, absinthe in boulevard France, the whiskey of Ireland, the brandy-and-soda that marks the travelling Englishman wherever he goes. The sex appetite is tinder to the suggestive spark In any case the sex appetite is more vibrant and suggestible than either of the others. Truly appalling is the swiftness with which sensuality and lewdness may infect a people. In a mushroom mining camp debauchery is swifter than drink in breaking down steady habits. This is why no society can afford to let its members say or publish or exhibit what they please. Lust is a monster that can be lulled to sleep only with infinite difficulty, whereas a pin prick, a single staccato note is enough to arouse. Common sense forbids that the greed of purveyors of "suggestive" plays, pictures, or literature be suffered to disturb it. Moreover, if, as experience seems to show, the social evil cannot be utterly stamped out in cities, it is better to sweep it aside into some "tenderloin" or "levee" than to let it flaunt in the frequented streets. The public owes little thanks to the mistaken zealots who assault segregated vice so energetically as to drive it forth into the tenements where its virus finds sound material to work on. Feelings are easily induced by suggestion because independent of bodily state The feelings are more contagious than the appetites, probably because they depend less upon the condition of the body at the moment. The rapid spread of hope and terror is seen in "booms" and panics; and the greater acuteness of the latter seems to show that terror is the more catching. Laziness is catching, but so is ambition. How often we see a single officer put life and zeal into a demoralized command, a new energetic head communicate a thrill and a stir to a run-down administrative department! In warfare the great infectiousness of courage gives immense value to the brave and resolute man. The most striking instances of this occur when Oriental troops are led by European officers. Even with ignorant Tommy Atkins the example of his officer is everything, and hence a British officer must die rather than retreat unbidden. On the other hand, among the far better educated soldiers of America and Germany, the example of the officers is less important than the individual quality of the troops. The man of action must be a moral dynamo What lends hero value to the "man of action" is not his practical wisdom so much as his ability to kindle in others steadfastness and courage. It is, however, akin to the power of the prophet or apostle to inspire in his hearers energy of conviction, i. If we inquire why Cortez, Ney, Skobeloff, Stonewall Jackson, Stanley, and Nansen were accounted so precious, we find it was not that they made always the right decisions, but that at the darkest hour they Could always infuse hope and courage into their followers. Says Le Bon of De Lesseps: To overcome the universal opposition he met with, he had only to show himself. He would speak briefly, and in the face of the charm he exerted his opponents became his friends. The English in particular strenuously opposed his scheme; he had only to put in an appearance in England to rally all suffrages. In later years, when he passed Southampton the bells were rung on his passage. The story is told of two men strolling along a bustling street and discussing the art of drawing a crowd. One offered to bet that then and there he could in five minutes, without making a motion or a sound, assemble a hundred people. His offer being taken, he stepped to the curb and, shading his eyes with his hand, gazed intently at the masons working on a tall building just opposite. In three minutes the curb was lined with a hundred persons straining their eyes to see what the man was so interested in. The contagion of curiosity among vacuous urban masses is brought out by a writer in the Independent. If a person drops any article in a public place, they will rush toward the direction of the sound , and if the article has broken, they will stand and look on with keen enjoyment as the pieces are being picked up. They have some of the same characteristics and resemble in certain respects the poorer class of negroes in the United States. All that is necessary to collect

a multitude is to beat a bass drum. Hundreds of people will speedily assemble and follow as long as the drum is beating, dispersing reluctantly only when it has ceased to sound. Whenever any novelty whatsoever, a sermon, a political platform, a philosophic idea, a commercial article, a poem, a novel, a drama, or an opera, appears in some notable place, i. At times, this phenomenon takes on the character of hysteria. In the fifteenth century when Bohm, the German piper, began to preach his evangel of fraternal equality and community of goods, an epidemical exodus set in. Once general curiosity has been excited, the mob is irresistibly predisposed to be carried away by all the different kinds of ideas and desires which the preacher, the orator, the dramatist, and the novelist of the hour may seek to popularize. We have means of sifting the latter, of parting chaff from wheat. Finding a proposition absurd or self-contradictory or contrary to fact helps us to reject it, no matter how insistent mass suggestion may be. But there are no such logical tests we can apply to sympathies, antipathies, moral sentiments, or religious emotions. This is why, feelings run faster and farther than philosophical, scientific, political, or juristic ideas. Rarely does a nation have a creed or a philosophy, but often the whole nation shares the same love, hatred, ambition, or fanaticism. It is hard to get a national unity of opinion on " Who wrote the Letters of Junius? Since sentiment is more electric than opinion, we can coin the maxim, To unify men touch the chord of feeling. This is why at the close of bitter debates over points of doctrine the members of a church convention, in order to recover solidarity, join hands and sing Blest be the tie that binds Our hearts in Christian love. The reason why sentiment, not argument, should be the staple of the after-dinner speaker is that usually a banquet is at bottom an endeavor for harmony. The more heterogeneous his audience, the more the orator must rely on feelings rather than arguments to win them over. The man accustomed to address members of his special group bankers, coal-miners, cotton growers - tries to bring them into line by reasoning; but the propagandist who labors with masses having few beliefs in common develops a fiery, emotional style of oratory because he can unite his hearers only by means of feeling. If the labor agitator of to-day utters more claptrap than the leaders of the earlier agitation, it is not because he is less sensible, but because, thanks to immigration, the element he is trying to unite is far less homogeneous now than it was sixty years ago. An ideal is a better religious nucleus than a dogma Admiration for a type of character is more communicable than a theological dogma, and hence the successful apostle preaches "Christ and Him crucified. We may think out our opinions, but our personal ideals are mostly borrowed, often long before the intellect has become active. How often the youthful culprit has been led to the commission of crime by the reading of some novel or story, in which Dick Turpin,. Surely the moral responsibility of the novelist is not a light one. Since this is so the disseminator of wrong ideals is altogether more dangerous to society than the disseminator of wrong opinions. Investigators and thinkers, working in the sphere of opinion, may safely be left free to speak and print, because their errors will spread slowly and will likely be overtaken by the truth before they get very far. Moreover, opinion does not shape conduct so much as is generally supposed.

7: The Laws of Imitation von Gabriel Tarde (Paperback) â€“ Lulu DE

3 1. *Imitation as a universal law* 'The Laws of Imitation' is one of Tarde's most important books. The author's purpose in writing it was to lay the foundations of a 'pure' or 'general' sociology whose laws would be.

To have proclaimed the fact of competition among living things? No, but in having for the first time combined this idea with the ideas of variability and heredity. The former idea, as it was proclaimed by Aristotle, remained sterile until it was associated with the two latter ideas. From that as a starting point, we may say that the generic term, of which inventions is but a species, is the fruitful interference of repetitions. Reproduction in the social world may occur at many levels; objectified individual acts are replicable and can become typified and habitual, thereby becoming practices, themselves reproducible, and through typified reciprocal interaction, institutions can emerge with roles that serve their own propagation cf. Price and Shaw Through this multi-level sociological dance of reproduction, we both produce and are produced by the social world. The idea is that by employing a selectionist rationale, essentially the Law of Effect and perhaps a heuristic of inclusive memetic fitness, memetics may come to provide some purchase on how acts, practices and institutions provide for their own self-emplacement in a world where the products of variation outnumber the capacity for subsequent selection and reproduction. Early on in his career, he observed that particular crimes appeared to spread in waves through society as if they were fashions. Becoming increasingly interested with how this epidemiological aspect of criminal activity might be just one instance of a more general feature of the social world, Tarde published a number of papers in the *Revue Philosophique* between and , including a paper entitled, "Darwinisme naturel et Darwinisme social" Tarde which developed this idea and outlined a general research programme for sociology. Basically, what Tarde proposed was a different way of looking at the social world, not from the perspective of the individual or the group, but from the point of view of the products, acts and ideas that were used to classify those individuals or groups. By focusing on how these features were differentially reproduced, Tarde suggested it was possible to infer certain regularities or laws that appeared to pattern the social world. Organisation is but the means of which propagation, of which generative or imitative imitation, is the end. It should be clear that such an inclusive understanding of imitation as denoting general products and processes of repetition in the social world is very different from the more restrictive use of the term adopted by some meme theorists e. Blackmore who, following comparative psychologists, employ the term to denote only acts socially learned by observation that are then performed. Rather, Tarde wished to stretch the already more inclusive meaning of the French word imitation and imbibe it with a deeper meaning to refer to the general class of objects that were reproduced in society and the various processes that were instrumental in their reproduction, "whether willed or not willed, passive or active" xiv. In this lies the excellence of the contemporaneous method of explaining doctrines and institutions through their history. It is a method that is certain to come into more general use. Specifically, the "logical laws of imitation" proposed by Tarde were that: The origination of an invention involves the recombination of existing imitations, and this origination will be influenced by the social context and abilities of those involved with the recombination. The success of an imitation in spreading geometrically from its point of origination will be a function of its fit, that is, compatibility, with the environment of existing imitations. The selection, that is, adoption of an imitation occurs either through "substitution" involving a "logical dual" and "struggle" between two alternatives, or through "accumulation", a process entailing a logical union of imitations. Tarde also noted that it was important to understand the success of competing imitations as a function of the power held by those with vested interests in the reproduction of those imitations Although, he did not couch it in such terms, I have suggested that this insight may provide a useful rationale for interpreting the differential propagation of imitations in terms of relations to the means of reproduction Marsden The reproduction of ends generally precedes the reproduction of the means to those ends For example, the imitation of a goal, say to become rich, will generally antecede the adoption of imitations employed to further this goal. Imitations tend to propagate through a process of stratified diffusion from those perceived as superior to those who perceive them as superior For example, traits originally associated with celebrities and otherwise privileged tend to trickle

down to those who associate them with such traits. Tarde also made several observations pertaining to what he suggested were general tendencies in the spread and selection of imitations. For instance, he suggested that in democratic populations the voice of public opinion increasingly becomes the authority whose example is copied, whilst traditional and expert authority wanes. Similarly, he proposed that imitative activity, including generative imitation, tends to be proportional to population density, thereby allowing for the faster spread and development of imitations in cities than rural areas. Additionally, Tarde noted a general shift in the mode of social reproduction from custom, that is, endemic horizontal transmission, to fashion - epidemic horizontal transmission. A chapter in the natural history of consciousness. Viruses of the Mind: The New Science of the Meme. Two studies on the diffusion of innovations" in W. Marsden "Evolutionary sociology reinterpreted". Marsden "Review of Thought Contagion: How Beliefs Spread through Society by A. University of Chicago Press. Parsons with introduction by F.

8: Forefathers of Memetics: Gabriel Tarde and the Laws of Imitation

One way to conceptualise memetics is as a stance that seeks, using a selectionist rationale, to interpret the human social world in terms of the ongoing differential reproduction of traits describing that social world (Marsden).

9: What is IMITATION? definition of IMITATION (Black's Law Dictionary)

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