

English summaries

Collective Decision-Making Process and Civil War: the Example of the Odyssey. Song XXIV, vv. 419-470

E. FLAIG

In archaic Greece the majority rule was known, but many communities (poleis) were not able to use it. The poet of the “Odyssey” discusses this problem in the 24. chant, where the polis of Ithaka fails to come to an agreement and to act conjointly against the mass murderer Odysseus. The polis doesn’t succeed in acting as a political entity because there is no consensus about fundamental norms: as long as a powerful nobleman asserts his honor without respecting any limits, it is impossible to impose collective values. When norm conformity grows and political cohesion gets stronger, the group is able to make collective decisions, but this doesn’t necessarily mean, that the majority rule becomes the dominant mode of decision.

Art into production

The debate about productivism in Soviet Russia in the twenties M. ZALAMBANI

The study presented here is based on a considerable body of primary sources—most of which have never been published before outside Russia—allowing us to reconstruct the ideological debate that gave origin to that avant-garde which recognized itself in the slogan “art into production”. A close examination of these sources shows that the theoretical path which led to productivism and constructivism was not easy but, on the contrary, strewn with dissension and infighting. From the interaction between these different factions was born the idea of an art aiming at the restatement of new forms of life and new social behaviour, an art which was in close connection with production. This connection was based on the identity between the notion of art and that of work postulated by the productivists. Art ceases to be an aesthetic category and becomes simply the process of production of a merchandise. It is the refusal of art for art’s sake, of pure art, of an art based on such metaphysical notion as inspiration, talent and creativity. It is the birth of an art of everyday life (byt) which stands at the origins of modern industrial design.

Martyrdom and Ritualy:

Late Antique Horizons of Medieval Texts depicting Rituals

P. BUC

The Early Middle Ages owed their understanding of political rituals to Late Antique constructions. Early Christian narratives could imagine martyrdom as the take-over by their community of a civic ritual central to the dominant political culture,

public execution in the arena. This interpretative assertion of Christian superiority was built on the gentile understanding that ceremonies are foundational as well as on gentile forms of legitimization and opposition. Good, consensual ritual became the perquisite of the new group; pagan rituality became anti-ritual or structurally disorderly order. The post-Constantinian writers adopted this dichotomy to characterize, polemically, secular political potestas or heretical groups, as well as to give meaningfulness to time and place in a changed world.

**Treasures of the Middle Ages: the Book.
A Contribution to the History of medieval Memoria**

É. PALAZZO

This article examines the function of books, in particular the liturgical book, treasures of the medieval church. This theme is part of a larger exploration of the status of the book in medieval society. In this particular case, the article examines the memorial function of books of treasures, in as much as they are preserved along with other objects which also contribute to the constitution of the spiritual memory of an abbey, a cathedral...

After a brief résumé of the problem as it has been treated to date, the author analyses successively the role of the book as defined within framework of the concept: medieval treasures; the spiritual memory of these treasures throughout books, themselves, and relics, and the liturgical and intellectual function of these books of treasures.

Royal Messianism of the Crown of Aragon (14th-15th centuries)

M. AURELL

During the end of the Middle Ages, while modern State was growing, kings spread political propaganda to support the increasing of their power and their wars against other countries. For Catalan-Aragonese monarchy, heiress of Frederik II, prophecy was a good mean of fighting against papacy and Angevins for the supremacy in Southern Italy. The religious dissidence of the kings of Aragon induced them to receive many spiritual Franciscans persecuted under John XXII and to create some insular utopias based on poverty in their own kingdoms. These friars were fond of joachite theories announcing that the end of the world was soon arriving. They believed on an emperor who would found universal monarchy with a peaceful millenium, after having annihilated decadent clerics, beaten Muslims and conquered Jerusalem. This kind of Antichrist or exterminator angel was personified in the king of Aragon, who took paradoxically advantage of the apocalyptic metaphors of the winged dragon, the bat, the eagle, the fire or the smoke. These negative images were used in Catalonia to affirm a primitive national identity, fighting behind the royal dynasty.

The Dead-Ends of Economic Policy at the Era of Financial Markets F. LORDON

Because economics is unable to provide certain statements, agents' action must rely on "home-made" substitution knowledge. This one is in fact a collective product, named hereafter a referential. The referential is a corpus of representations which provides a synoptic view of the working of the economy and helps agents to make

themselves an idea of what is “good” or “bad” for them. Mixing pieces of academic theory, more or less ideological statements and various beliefs, the referential is built in the interplay of multiple institutional talks. The referential allows to settle an economic policy norm, whereas multiple such norms were a priori possible. The present paper tries to show how such an economic policy norm is self-stabilizing because of self-fulfilling prophecies effects, but how nevertheless it can be driven to crisis as soon as doubts or critics on its relevance reappear. It is suggested that since the beginning of the 90's, the French economic policy is faced with a return of multiple equilibria of norm: in short the so-called “desinflation competitive” vs the “other policy”. Because of the competition between these two norms, the decisions of economic policy may be quite indeterminate. It is proposed that not all the societies are able, as the German is, to build the hermeneutic and semiotic devices which permit to contain indeterminacy on a long term horizon.