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Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed is a book by James C. Scott critical of a system of beliefs he calls high modernism, that centers around confidence in the ability to design and operate society in accordance with scientific laws. It was released in March 1998, with a paperback version in February 1999. The book catalogues schemes which states impose upon populaces that are convenient for the state since they make societies "legible", but are not

Seeing Like a State - Wikipedia

"Seeing Like a State is a worldly, academic synthesis of the destructive hubris of large-scale rational planning. . . . Scott . . . takes a few powerful but basic themes and builds a persuasive case against what he calls 'High Modernism.' High Modernism, in essence, is the ideology of grand rational planners whose

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Seeing Like A State James C Scott

In Seeing Like a State, Scott explores how attempts to radically transform and improve the human condition have failed. He identifies the central problem of statecraft and of government as one of legibility; the state must make its citizens and their activities visible before it can appropriate revenue and This is the kind of book that restores my faith in academic theory.

Seeing Like a State: How Certain Schemes to Improve the ...

Seeing like a state : how certain schemes to improve the human condition have failed / James C. Scott. p. cm.— (Yale agrarian studies) (The Yale ISPS series) Includes bibliographical references and index. ISBN 0-300-07016-0 (cloth : alk. paper) 1. Central planning— Social aspects. 2. Social engineering I. Title. II. Series. III.

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Seeing Like a State. Daron Acemoglu and James Robinson. Scott's book Seeing Like a State proposes a theory of the state and its consequences for society, picking it up where The Moral Economy of the Peasant left off. The state expansion, by threatening the moral economy of peasants, could trigger rebellion and a fight against the expansion of the state.

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Seeing like a state means the same impulse that gives us “Someone is Wrong on the Internet!”, dialed to eleven and then applied in meatspace with police power. sflight March 16, 2017 at 10:22 pm One of the things that bureaucracies are genuinely good for is making sure that essentially everyone does the nagging little chores where there’s a big payoff if and only if essentially everyone does them.

Book Review: Seeing Like A State | Slate Star Codex

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Seeing Like a State | Yale University Press

??Seeing Like a State ?????????? . James C. Scott is the Eugene Meyer Professor of Political Science and Anthropology at Yale University and current president of the Association of Asian Studies.

Seeing Like a State (??)

Reflecting a significant shift in emphasis from much of his earlier work, which was centered on the conditions and responses of peasants and other subaltern groups, in the early chapters of Seeing Like a State, Scott's main concerns are states, bureaucrats, modernist planning and the sorry legacy of their convergence in varying locales and time periods.

SEEING LIKE A STATE. - Free Online Library

"Seeing Like A State" was recommended to me by Yale Cold War historian John Gaddis. At its core, this is a book about the many failures of mankind's attempts to assert order and "legibility" to nature, society, and the economy.

Review - Seeing Like a State

Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed is a book by James C. Scott critical of a system of beliefs he calls high modernism, that centers around confidence in the ability to design and operate society in accordance with scientific laws. [1] [2] It was released in March 1998, with a paperback version in February 1999.

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September 2010: Seeing Like a State: A Conversation with James C. Scott | Cato Unbound. September 2010. James C. Scott's 1999 book Seeing Like a State has had an enduring influence across the ideological spectrum, and particularly in an unexpected corner — among market liberals. Although Scott has described himself, somewhat cryptically, as a “ crude Marxist, with the emphasis on ‘crude,’ ” it is clear that his work does not fit merely the Marxist paradigm.

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