

## THE ECONOMIC THOUGHT OF GEORG SIMMEL. SPREADING IN SPAIN

**Raúl Ruiz Sola**

UNIVERSITY OF BARCELONA  
BARCELONA, SPAIN  
*raserrrs@hotmail.com*

### ABSTRACT

The following work presents Georg Simmel's figure in the history of economic thought, in order to find some hypothesis about its scarce academic transcendence, especially in the Spanish context. His life's work contents central issues in the building of the economic theory, however, it is been referred almost exclusively to the sociological and philosophical fields. In the Spanish case, Simmel would be introduced by Ortega y Gasset's circle, remaining away of the economic analysis. His ideas wouldn't get beyond this context and with the arrival of the Franco regime, they would almost disappear. After the end of the Francoism, the thinker would be reintroduced by sociologists and philosophers, who still claim its unnoticed importance.

### 1. GEORG SIMMEL IN THE HISTORY OF ECONOMIC THOUGHT

Georg Simmel was born in Berlin, in 1858. He obtained the title of doctor in philosophy, by the University of Berlin, where he would occupy unimportant posts, focused in irrelevant academic issues. Though that, his contributions are considered very influent in standing authors as Heidegger, Webber and theorists of the Frankfort school (Outhwaite, 2009). His life's work is very prolific and heterogenic, always addressed to understand social and cultural phenomenon. Following this inquisitiveness, he also analyzed economic elements, such as money and market. His studies about the cultural path ("the conflict of modern culture" and "the metropolis and the mental life"), as well as its main economic book, "The philosophy of Money", go deep into the mechanisms of economics systems and its impact in the modern life.

Undoubtedly, Simmel wrote in a critical phase of the history of economic thought, being considered as a transitional thinker (Hernández, dateless). He occupied the interstices between the classical and the so-called neoclassical schools, keeping the traditional questions in place and incorporating some other new elements to the perspective. This is reflected by the Simmel's desire to overcome Marxist theory, though defending some on his central postulates as main issues in the "socioeconomic" analysis (Marinas, dateless). The relationship he maintained with Schmöller<sup>1</sup> -leader of the young German historical school-, his implicit influences from Carl Menger and David Hume (Laidler y Rowe, 1980), and similarities to the work of Veblen (Marinas, dateless) or Polany, constitutes considerable additional evidences too.

Furthermore, Laidler and Rowe (íbid.) consider his ideas to have contributed to the building of the Austrian school of thought, with a direct influence in the works of Karl Helifferich (1927), Ludwig von Mises (1934), Howard Ellis (1934) and Friedrich von Hayek (1944), though they were not referred.

Concretely, the main economic work by Simmel, analyzes money and market as institutions culturally

created, and it presents a relativist<sup>2</sup> vision of the objects and their consumption, to eventually elaborate a theory of value (Simmel 1977)<sup>3</sup>. By this theory he refused the Labour theory of value and the Marxist paradigm of production (and so to the historical materialism), holding that the economical relations are founded in the cultural structure<sup>4</sup>.

In short, Simmel could be considered a standing author as he built a model almost Omni-comprehensive, observing money and market as two big economics institutions, socially constructed. His ideas, while leaving aside the essentialism of the classical thought and the positivism of the époque, they correspond to the fundamentals of the later "old institutionalism" as well as the principles of the marginal utility. This way, Simmel become an essential figure of the changing stage of his time.

This mixture of ideas is reflected by his conception of value and economic activity. For him the economic exchange, which leads the economic dynamics of the market economies, is actually a social exchange *sui generis*, based in reciprocal relations (Simmel, 1907: 100; en Laidler and Rowe, 1980). According to him, this phenomenon constitutes a process of creation of value; a value reflected by money, understanding money as a social institution, with a social organization and supra objectives norms. Nevertheless, Simmel, in representation of this age of fast-paced change, took some ideas from the opposite side of the academy too, by using concepts such as "sacrifice", "gain", scarcity, relativizing their importance in the process and regarding to Marx perspective too.

*"The decisive fact is that practical economic value is never just value in general, but is by its very nature a definite sum of value; that this sum results from the measurement of two intensities of demand; that the form that this measurement takes within the economy is the exchange of sacrifice and gain; and that, consequently, the economic object does not have—as seems at first sight—an absolute value as a result of the demand for it, but the demand, as the basis of a real or imagined exchange, endows the object with value. (...) It is always the relation of the desires to each other, realized in exchange, which makes their objects economic values. This determination appears more immediately in connection with the other element supposed to constitute value, namely, scarcity, or relative rarity. Exchange is, indeed, nothing else than the inter-individual attempt to improve conditions rising out of scarcity of goods; that is, to reduce as far as possible the amount of subjective abstinence by the mode of distributing the given stock. (...) Accordingly, Marx held that in the capitalistic type of society, that is, the sort of society which socialism wishes to abolish, exchange-value alone is decisive, while use-value no longer plays any role. While socialism despises exchange-value quite as much as scarcity-value, it calls attention to the radical connection between the two. For us, however, the connection is more important in the reverse direction. I have already emphasized the fact that scarcity of goods would scarcely have a valuation of them as a consequence if it were not modifiable by us. It is, however, modifiable in two ways: either through devotion of labor-power, which increases the stock of the goods in question, or through devotion of already possessed objects, which as substitutes abolish the rarity of the most desired objects for the individual."* (Simmel, 1900: 14).

This could clearly proof he was influenced by previous Carl Menger's theory of marginal utility. However, by asseverating that the social phenomenon of demanding an object gives to it a relative value -according to the sacrifice and the gain it produces-, seems to make way to the relativism and the subjective conscience - as he strongly denoted (Simmel 1987)-, in front of the dominant positivism and essentialism. Even so, he attempted to go beyond the irreducible relativism, replacing the individualistic perspective of Carl Menger by his own pragmatic perspective in which truth is not useful because it is truth, but because it is useful it is truth: "truth is not usefull because it is truth, but vice versa" (1907: 100).

Nonetheless, Simmel's economic work remain even today ignored by the economists. On the contrary, economist's sociologist has placed some of his economic principles as fundaments in the understanding of

the economic life, especially in the market sphere. In response to the absence of economic revisions of Simmel, we found a paper from Laidler and Rowe, looking for historical causes, centred in the English-speaking context yet (Laidler and Rowe, 1980). In Spain, there are some hypothesis about this phenomenon, but, once again, they belong to sociological and philosophical works. Actually, the economical ideas of Simmel barely extended away from the german-speaking circles; the first english translation of the philosophy of money was done by 1978.

## 2. SIMMEL IN SPAIN

### 2.1 BEFORE THE CIVIL WAR

In Spain, Simmel was introduced by Ortega y Gasset's circle, which studied his main philosophical and sociological texts. Ortega y Gasset had travelled to Germany to complete his studies, being there influenced by the neo-Kantianism as Simmel was (Rabi, 2011). Indeed, while he stayed in Berlin, he would coincide with local eminent thinkers like Dilthey, Riehl or Simmel himself (Alemparte, 1990). Once he came back to Spain, he used and diffused some of the Simmel's ideas, most of them attached to philosophy yet. In this age, there is only one reference to his economic book, and there are not conclusions of economic matters, but sociological instead. Nevertheless, the scientific importance of the book is strongly denoted, including a quotation by Durkheim himself:

*"... son casi todos verdaderos ensayos de construcción general de la sociología, aun cuando algunas de ellas, como las de J. Simmel (Philosophie des Geldes, Filosofía del dinero), pareza ser un trabajo sobre sociología económica. Como advierte M. Durkheim, "apenas hay problema sociológico que no se aborde con ella, así puede allí verse una teoría de la esclavitud, de la servidumbre, de la compra de mujeres, de la pena, de la composición, de la libertad, etc. (...) aunque todo el objeto de la ciencia sea considerado por el autor desde el punto de vista del dinero. De todos modos, lo esencial es que estamos ante una obra de verdadera importancia, de espíritu científico certero." (La España moderna: 144; 1902).*

Closely tied, the article reveals below:

*"... apenas hay una concepción sociológica hoy que no se conceptúe obligada a definir su posición ante el economismo histórico, y de un modo más general que no crea indispensable determinar la naturaleza, el valor, la trascendencia sociológico del fenómeno y del factor económicos" (La España moderna: 157; 1902).*

In other words, according to his Spanish readers, Simmel's book should have transcended, however, it would never reach that merits. During the period previous to the Civil War, the following works will be translated and published in Spanish:

### Books

- 1915 [1907] *Shopenhauer y Nietzsche* (Madrid: Francisco Beltrán), traducido por José R. Pérez-Bances. Una segunda versión a cargo de Francisco Ayala fue publicada por la editorial Schapire de Buenos Aires en 1944 y reimpressa por Anaconda de Buenos Aires en 1950. Publicado de nuevo por la editorial Renacimiento de Sevilla en 2004 y por Prometeo Libros de Buenos Aires en 2005.
- 1923 [1918] *El conflicto de la cultura moderna* (Córdoba, Argentina: Universidad Nacional de Córdoba). Traducción de Carlos Astrada. Una nueva versión, a cargo de Celso Sánchez Capdequí, apareció en la *Revista Española de Investigaciones Sociológicas* (n.o 89, Madrid, enero-marzo de 2000, pp. 315-330).

- 1926-1927 [1908] *Sociología: estudio sobre las formas de socialización* (Madrid: *Revista de Occidente*), 6 vols., en traducción de José R. Pérez-Bances. Segunda edición, Buenos Aires: Espasa-Calpe, 1939, 2 vols.; tercera edición, *Revista de Occidente*, Madrid, 1977, 2 vols. y cuarta edición, Madrid: Alianza, 1986, 2 vols.
- 1934 [1902-1911] *Cultura femenina y otros ensayos* (Madrid: *Revista de Occidente*). Contiene: "Cultura femenina", traducido por Eugenio Imaz; "Filosofía de la coquetería", traducido por J. Pérez-Bances; "Lo masculino y lo femenino", traducido por M. G. Morente, y "Filosofía de la moda", traducido por Fernando Vela. Este pequeño volumen ha tenido múltiples ediciones en América Latina por parte de la casa Espasa-Calpe de Argentina y México. La sexta edición apareció en 1961.
- 1935 [1902 y 1911] *Cultura femenina y filosofía de la coquetería* (Santiago de Chile: Editorial Cultura). Contiene los dos ensayos anunciados en el título.
- 1935 [1911] *El problema de la situación religiosa* (Santiago de Chile: Editorial Cultura). Contiene "El problema de la situación religiosa" y "La personalidad de Dios".

### Essays

- 1923 [1905] "Filosofía de la moda", *Revista de Occidente*, n.o 1, Madrid, julio, pp. 42-66; y n.o 2, agosto, pp. 211-230, traducido por Fernando Vela.
- 1923 [1911] "Lo masculino y lo femenino: para un psicología de los sexos", *Revista de Occidente*, no. 5, Madrid, noviembre, pp. 218-236; y n.o 6, diciembre, pp. 336-363, traducido por G. Morente.
- 1924 [1911] "Ensayos estéticos: el asa". *Revista de Occidente*, n.o 12, Madrid, junio, pp. 291-303.
- 1924 [1911] "Las ruinas". *Revista de Occidente*, n.o 12, Madrid, junio, pp. 304-317. Reproducido por la sección dominical del diario *El Tiempo* (Bogotá, abril 7 de 1946) con el título "Imperio y vigor de la naturaleza: las ruinas".
- 1925 [1902 y 1911] "Cultura femenina". *Revista de Occidente*, n.o 21, Madrid, marzo, pp. 273-301; y n.o 23, mayo, pp. 170-199.
- 1925 [1911] "El problema de la situación religiosa". *Revista de Occidente*, n.o 30, Madrid, diciembre, pp. 290-308. Reproducido en Jorge Simmel et ál., *El problema de la situación religiosa* (Santiago de Chile: Editorial Cultura, 1935), pp. 5-22.
- 1925 [1907] "Fidelidad y gratitud". *Revista de Occidente*, n.o 42, Madrid, diciembre, pp. 292-317.
- 1925 [1911] "filosofía de la aventura". *Sagitario*, 2.ª edición de La Plata, Buenos Aires, pp. 41-56.
- 1933 [1911] "Concepto y tragedia de la cultura". *Revista de Occidente*, n.o 74, Madrid, octubre, pp. 38-77.
- 1933 [1909] "Rodin". *Revista de Occidente*, n.o 76, Madrid, diciembre, pp. 313-336.

- 1934 [1911] "La personalidad de Dios". *Revista de Occidente*, n.o 77, Madrid, enero, pp. 41-65. Reproducido en Georg Simmel et ál., *El problema de la situación religiosa* (Santiago de Chile: Editorial Cultura, 1935), pp. 25-47.

There are a large number of translations during this age, although many of them correspond to unimportant works, while some other important ones remained unknown. That shows that the process of translation to Spanish was not lead by an excessive academic rigor (Joan Bellavista et al, 1980) and the spreading of his ideas, specially the economics ones, was far from being completed. "Dir Konflikt der Mondernen Kultur" (1918) was translated to Spanish in 1923, expressing *some of the economic ideas contained in the earlier "The philosophy of money"*. However, it would be done in Córdoba, Argentina.

## 2.2 SIMMEL DURING THE FRANCOISM

The economic thought of Simmel, was usually critical with the modern cultural development of the époque, containing ideas easily interpretable as opposed to the rising authoritarianism (Simmel, 1987; 1986)5. Therefore, the regime probably avoid most of possible translations of the Simmel's books. As a result, there is just one translation of Simmel during the regime years in Spain, and it is enveloped in some kind by mysterious. Made by Antonio Vela, main disciple of Ortega y Gasset, it was published in *Revista de Occidente*, a cultural magazine disappeared with the Civil War and the exile of his director, Ortega. Thus, the translation was done under unknown circumstances, remaining as the only one done in the whole Francoism. On the other side, the editorial "Nova", from Buenos Aires, Argentina, would keep translating untreated works of the author, during the next three decades of francoist censure.

- 1946 [1910] *Problemas fundamentales de la filosofía* (Madrid: *Revista de Occidente*), traducido por Fernando Vela. Una segunda versión, a cargo de Susana Molinari & Eduardo Schulzen, fue publicada por la Editora del Plata de Buenos Aires en 1947. Una tercera traducción, de Héctor Rogel, apareció en Uthea de México en 1961. Publicado de nuevo por la editorial Prometeo de Buenos Aires en 2006 con un prólogo de Daniel Mundo.
- 1949 [1913] *Goethe* (Buenos Aires: Editorial Nova), traducido por José Rovira Armengol. Incluye, además, el ensayo "Kant y Goethe: para una historia de la concepción moderna del mundo" de 1906. Publicado de nuevo por Prometeo Libros de Buenos Aires en 2005.
- 1950 [1892] *Problemas de filosofía de la historia* (Buenos Aires: Editorial Nova), traducido por Elsa Tabernig. Incluye los ensayos: "El problema del tiempo histórico" de 1916 y "La configuración histórica" de 1917-1918. Publicado de nuevo por Prometeo Libros de Buenos Aires en 2006.
- 1950 [1916] *Rembrandt: ensayo de filosofía del arte* (Buenos Aires: Nova, 1950), traducido por Emilio Estiú. Publicado de nuevo por la Librería Yerba de Murcia en 1996 y por Prometeo Libros de Buenos Aires en 2005.
- 1950 [1918] *Intuición de la vida: cuatro capítulos de metafísica* (Buenos Aires: Nova), traducido por J. Rovira Armengol. Publicado de nuevo por Altamira de Buenos Aires en 2002 con una introducción de Esteban Vernik.



- 1953 [1911] *El problema religioso* (Buenos Aires: Argos), traducido por José Robira Armengol. Publicado de nuevo por Prometeo Libros de Buenos Aires en 2005.

As one can observe, Argentinian editorial Nova was publishing until shortly before the military coup by the "Libertary Revolution". Consequently, the military coups of the time can be said to be obviously determinant in the difussion of Simmel ideas. In any case, the books translated would not refered to economic matters and the economic thought of Simmel would defenetly fade away.

### 2.3 DURING DEMOCRACY

As a proof of the Francoist censure, the "philosophy of money" would be translated to Spanish just a year after the die of the dictator (Simmel, 1977). However, these ideas would turn into Spanish too late, once the economic theory was pretty far from combining cultural, sociological and economic elements. Therefore, his diffusion would be placed in the fields of social and political sciences. Indeed, his translator was a political and social scientist as well as the edition it would belong to the political sciences publication circle<sup>5</sup>. Even though, the book would be paradoxically compiled in an economic studies section<sup>6</sup>, reflecting the economic nature it was studied for.

This would be the only Spanish translation of "die philosophie des geldes". The years following the end of the regime would not suppose a return to the old fashion values, but the positivism and scientism would hold sway the economy, shading Simmel's figure. Only sociology and philosophy would save a place to him, though his importance is still to be noted (Bellavista et al, 1980) -essentially in economic sociology, where he established the fundamentals of the sociology of markets (Herranz, 2008). Some other works by Simmel, contain economic analyses as well, though they are referred to different objectives. In total, there has been translated the following:

#### Books:

- 1977 [1900 y 1906] *Filosofía del dinero* (Madrid: Instituto de Estudios Políticos), traducido por Ramón García Cotarelo. Publicado de nuevo por Editorial Comares de Barcelona en 2003.
- 1986 [1902-23] *El individuo y la libertad: ensayos de crítica de la cultura* (Barcelona: Península), traducido por Salvador Mas. Incluye 26 ensayos.
- 1988 [1911] *Sobre la aventura: ensayos filosóficos* (Barcelona: Península), traducido por Gustau Muñoz & Salvador Mas. Incluye 13 ensayos compilados por el propio Simmel en 1911 bajo el título de *Cultura filosófica*.
- 1999 [1905 y 1911-1912] *Cultura femenina y otros ensayos* (Barcelona: Alba Editorial, s. L.), traducido por Genoveva Dietrich. Contiene seis ensayos y una introducción: "La aventura", "La moda", "Lo relativo y lo absoluto en el problema de los sexos", "La coquetería", "El concepto y la tragedia de la cultura", "Cultura femenina".
- 2002 [1917] *Problemas fundamentales de sociología*, edición a cargo de Esteban Vernik (Barcelona: Gedisa), traducido por Ángela Ackermann Pilári.

- 2002 *Sobre la individualidad y las formas sociales*, introducción y edición de Donald N. Levine (Quilmes: Universidad Nacional de Quilmes). Una selección de los escritos de Simmel de mayor interés sociológico.
- 2003 [1882] *Estudios psicológicos y etnológicos sobre música*, edición a cargo de Esteban Vernik (Buenos Aires: Gorla). Traducido por Cecilia Abdo Ferez.
- 2003 [1901-1918] *La ley individual y otros escritos*, introducción de Jordi Riba (Barcelona: Paidós). Traducido por Anselmo Sanjuán. Contiene tres ensayos: "La ley individual: un ensayo acerca del principio fundamental de la ética" (1909-1918), "Las dos formas del individualismo" (1901-1902) e "Individualismo" (1909-1910).
- 2007 [1898, 1906 y 1907] *Roma, Florencia, Venecia*, traducción de Oliver Strunck, con prólogo de Natalia Cantó Milà y un posfacio de Esteban Vernik (Barcelona: Gedisa).
- 2007 [1897-1907] *Imágenes momentáneas sub specie aeternitatis* [desde la perspectiva de la eternidad], traducción de Ricardo Ibarlucía & Oliver Strunck; introducción de Esteban Vernik y posfacio de Ottheim Rammstedt (Barcelona: Gedisa).
- 2008 [1922] *Pedagogía escolar*, traducción de Cecilia Abdo Ferez, con un posfacio de Esteban Vernik (Barcelona: Gedisa).

#### Essays:

- 1978 [1903] "Las grandes ciudades y la vida intelectual". En *Discusión, teorías sobre los sistemas sociales* (Barcelona: Barral Editores), pp. 11-24, traducido por Ernesto Valdés.
- 1988 [1908] "El problema del estilo". *Revista Española de Investigaciones Sociológicas*, n.o 84, Madrid, octubre-diciembre, pp. 319-326. Traducido por J. Almaraz.
- 1998 "Un ensayo de filosofía del arte: Stefan George". *Nueva Revista de Política, cultura y Arte*, n.o 55, febrero, pp. 149-161.
- 2000 [1901] "Estética de la gravedad", en Esteban Vernik (comp.), *Escritos contra la cosificación: acerca de Georg Simmel* (Buenos Aires: Altamira), traducido por Valentina Salvi.
- 2000 [1918] "La trascendencia de la vida". *Revista Española de Investigaciones Sociológicas*, n.o 89, Madrid, enero-marzo, pp. 297-313, Traducido por Celso Sánchez Capdequí. Nueva versión del capítulo 1 del libro *Intuición de la vida*.
- 2002 [1911] "La sociabilidad", en *Sobre la individualidad y las formas sociales*, introducción y edición por Donald N. Levine (Quilmes: Universidad Nacional de Quilmes), pp. 194-208. Traducción del inglés de Esteban Vernik.
- 2002 [1923] "Erótica platónica y erótica moderna", en *Sobre la individualidad y las formas sociales*, introducción y edición por Donald N. Levine (Quilmes: Universidad Nacional de Quilmes), pp. 301-315. Traducción del inglés de Esteban Vernik.
- 2003 [1918] "Nota complementaria a *El problema de la sociología*". *Sociológica*, n.o 50, México, septiembre-diciembre, pp. 201-203. Traducción del inglés de Patricia Gaytán S.

In spite of the several translations, Simmel would always be considered as a philosopher or sociologist and his economic work would remain generally ignored. According to Frankel (1977) and Laidler and Rowe (1980), the most important economic contributions had diluted in the building of the Austrian thought, and once this was marginalized by the English monetarism, they would fall into oblivion. On the other side, his studies about the relation between social, cultural and economic systems have been recently retrieved by interdisciplinary theories, as the social capital, institutionalist and endogenous development ones (Sola, 2012; Woolcock, 1998).

## 2. CONCLUSIONS

Simmel was important to economics because his ideas belong to a critical stage of the history of thought, when it turned toward a new conception of the humanity, dominated by selfish and individualism. In the same way, a determinist vision of the world would expand, leaving no place to cultural relativism, but to the universal axioms implicit in the conquest of thought by imperialist capitalism.

In this context, Simmel's theory is extremely important since it broke with the classical essentialism and the previous conception of man, regarding value not as something biologically inherent, but relative to the social process of economic exchange. Following this assumption, he tried to overcome the Marxist Labour theory of value by neglecting the labour as a natural standard of value and substituting the commodity perspective to a wider one including the social elements that rule the process. Therefore, he refused the historical materialism, defending a model focused on the cultural endowments. This is clearly linked to the young economic German school of thought, as he would use the inductive method regarding time and space. However, Schmoller would concentrate his efforts in the building of a political economy theory, that matched moral, legal and economical factors according to the own societies criterion. On his own, Simmel would go beyond, seeking to match the economic dimension into a Omni-comprehensive theory of reality<sup>8</sup>. For this reason, he would conceive market and money as institutions socially and culturally constructed, being thus considered as a forerunner of later structuralist and constructivist perspectives (Wellman, 1988; Fernández, 2000). As a consequence, he would interpret the value according to the most noticed elements in the subjective process of acquiring the good in question. In this sense, he chose gain and sacrifice as the elements to regard, approaching to the ideal topics method on the comprehensive sociology of Weber, as well as to the main concepts of the marginal utility built by Carl Menger. Thus, he became a bridge between the classical and the so called neoclassical authors, contemporaneous heterodox economic schools -like The young German historical school (Schmoller en Monereo, 2008) and Veblen's Old Institutionalism (Veblen, 2000)-, subsequent streams like the Frankfurt School (Wellman, 1988) and Polanyi's sustantivism (Polanyi, 2001), and the new paths of cultural economics (Bowles, 2003), economic sociology (Portes & Sensebrenner, 1993), economic anthropology (Wilk, 1996) and the institutionalist political economy (Chang & Evans, 2000).

In short, Simmel could be considered as a precursor of the ideas that have evolved into some of the current heterodox schools. His figure represents the changing époque of the turn of the twenty century, when the confrontation between positivists and not positivists (like later sustantivists, constructivist or culturalists) was still equalised. In the same way, as one of the main opponents of the mechanistic models (Picó, 1988), Simmel, and his unnoticed legacy, incarnate the historical academic fail of the inductive method against the dogmatic deductive one, not by logical, but indeed because of the interests that maintain his work unread. Nevertheless, his poor dissemination remains to be cleared up. One striking fact, in this sense, is the similarities between his philosophical perceptions of the economic activity and the one Veblen and Polanyi expressed in their works. Simmel and Veblen, and Polanyi some decades after, wrote the economy to depend on the subjective construction of reality by the economic agents. Therefore, economic behaviour is



affected by cultural and social elements, like habits or values, but they are not determined by universal laws. However, Veblen and Polanyi enjoy much more notoriety in economics, even though their works were related to the fields of economic sociology or economic anthropology, same as Simmel's.

Ultimately, language seems to be the most probable cause of his scarce academic spreading in economics. As he did not write in English, either French, and his economic works were translated to Spanish and English relatively recently, he did not enjoy the dissemination enough to be included as a relevant author in the history of economic thought. In the case of Spain, the Spanish economic thought has always followed the English and French trends in vogue. Therefore, the fact that none of them welcomed the German thinker is quite explainable of the lack of knowledge on Simmel's work.

## NOTES

1. In 1889, Simmel participated in a seminar about political sciences, leaded by Schmöller. There he exposed his new ideas about money, coming from his primal work, "die psychologie des geldes", published in the Legislation, Management and National Economy Annual (*Jahrbuch fiir Gesetzgebung, Verwaltungund Volkswirtschafti*), edited by Schmoller himself. (Krocker y Mújica, 2003).
2. *"The practically effective value is conferred upon the object, not merely by its own desirability, but by the desirability of another object. Not merely the relationship to the receptive subjects characterizes this value, but also the fact that it arrives at this relationship only at the price of a sacrifice"* (Simmel: 1; 1900). As we can see, he quite approaches to the concept of opportunity cost.
3. *"We may examine the one object ever so closely with reference to its self-sufficient properties, we shall never find the economic value; since this consists exclusively in the reciprocal relationship, which comes into being between several objects on the basis of these properties, each determining the other, and each giving to the other the significance which each in turn receives from the other"* (Simmel: 16; 1900). In conclusion, according to this, it will be through the exchange, because of the values and beliefs contented in the process, that the object will get value and not by means of a hypothetical essence. By this assumption, Simmel refused de Labour theory of value.
4. The form of commodity suppose a structural model of the social relations in a whole. The relation between the individual and the commodity expands and reach the dimension of a way of life. Simmel goes in depth of this analysis adding the current wider rules system. The subject is not the individual anymore, but the structural framework of real and symbolic relations that he holds; what Simmel call life style. The object to consumed is not the good, but a bigger net of cultural patterns, tales and signs that give sense to the object. That is why Simmel says to see what previous theorists did not noticed. Only because Simmel goes beyond the evident definitions to show the path that academy has fenced in labels. (Kroker y Mújica, 2003).
5. From the subjective consciousness concept and its extinction in front of the objective one with the mass society and the progress of capitalism: the growing tragedy of culture (Simmel, 1987).
6. Ramón Cotarelo García, translator of Die philophie des Geldes, studied political sciences and sociology in the University Complutense de Madrid and developed diverse postgraduates in the Universities of Frankfurt and Lancaster.

7. "A Chapter in the Philosophy of Value" was archived in the section of history of economic thought. Article provided by McMaster University Archive for the History of Economic Thought in its journal American Journal of Sociology.

8. Note the philosophy of Simmel goes through landscapes (Simmel 2013), history, ethics, money, cities, societies, fashion, consumption, art, etc.

## REFERENCES

1. Alemparte, Jaime Ferreiro. José Ortega y Gasset y el pensamiento alemán en España. *Glossae*, revista de historia del derecho europeo, 2. Instituto de Derecho Común, Universidad de Murcia. (1989-90).
2. Bellavista, Joan et al. *Bibliografía en español de los clásicos de la sociología*. Seminario de Teoría sociológica. Universidad autónoma de Barcelona. 1980.
3. Biblioteca virtual de prensa histórica. Ministerio de Educación, Cultura y Deporte. Gobierno de España. [http://prensahistorica.mcu.es/es/consulta/resultados\\_ocr.cmd](http://prensahistorica.mcu.es/es/consulta/resultados_ocr.cmd)
4. Bowles, Samuel. *Microeconomicss*, prologue: behaviour, institutions and evolution. Published by Princeton University Press, 2003.
5. Chang, Ha-Joon and Evans, Peter. *The Role of Institutions in Economic Change* Paper prepared for the meeting of the "Other Canon" group Venice, Italy, Paper prepared for the meeting of the "Other Canon" group Venice, Italy, January 13 - 14, 2000
6. Fernández, J. Manuel. *La construcción social de la pobreza en la sociología de Georg Simmel*. Cuadernos de trabajo social, 2000, 13: 15-32.
7. Frankel, S. Herbert. *Two Philosophies of Money: The Conflict of Trust and Authority*, New York: St. Martin's Press, Inc., 1977. x + 163 pp.
8. González García, José M. *Max Webber y Goerg Simmel. ¿Dos teorías sociológicas de la modernidad?* Instituto de Filosofía, CSIC.
9. Hernandez, J. Alejandro. *Simmel, sociólogo de Transición*, sin fecha.
10. Herranz González, Roberto. *Georg Simmel y la sociología económica: el mercado, las formas sociales y el análisis estratégico*. Papers 87, 2008 269-286
11. Hernández Navarro, Alejandro. *Simmel, sociólogo de transición*.
12. Kroker, Robert y Múgica, Fernando. *Georg Simmel: civilización y diferenciación social (II)* CUADERNOS DE ANUARIO FILOSÓFICO SERIE DE CLÁSICOS DE LA SOCIOLOGÍA, Nº5. Pamplona 2003.
13. Laidler, David y Rowe, Nicholas. *Georg Simmel's Philosophy of Money: A Review Article for Economists*. University of Western Ontario London, Ontario, Canada. *Journal of Economic Literature* Vol. XVIII (March 1980), pp. 97-105
14. *La España moderna*, Publicación: (S.I. : s.n.). Ateneo Barcelonés. 1 de septiembre de 1902
15. Marinas, José Miguel. *Simmel y la cara oculta del consumo*. Universidad complutense de Madrid. Sin fecha.
16. Monereo Pérez, José Luis. *Reforma social y ética en economía política. La teoría de Gustav Schmoller*. *Temas laborales*, núm. 93/2008. Págs. 11-76. Universidad de Granada.

17. Morresi , Zulema. Georg Simmel: aportes para pensar el devenir cultural. *Página 85 en La Trama de la Comunicación, Volumen 12, UNR Editora, Rosario, 2007.*
18. Outhwaite, William. *Habermas: Key Contemporary Thinkers* 2nd Edition (2009).
19. Pecourt, Joan. El campo de las revistas políticas bajo el franquismo PhD in Social and Political Sciences University of Cambridge. *Papers* 81, 2006 205-228.
20. Picó , Josep. Prefacio, introducción y complicación de Modernidad y Postmodernidad. Alianza editorial. Madrid 1988.
21. Polanyi, Karl. *The Great transformation : the political and economic origins of our time.* 2nd. Beacon paperback ed. Boston, Mass. : Beacon Press, 2001.
22. Portes Alejandro and Sensenbrenner, Julia. Embeddedness and Immigration: Notes on the Social Determinants of Economic Action. *The American Journal of Sociology*, Vol. 98, No. 6 (May, 1993), pp. 1320-1350 Published by: The University of Chicago Press
23. Rabi, Lior. Georg Simmel, Ortega y Gasset and the return to the traditional metaphysics: toward a philosophy of life. *Revista de Estudios orteguianos.* Número 23, Noviembre 2011.
24. Simmel Georg. A Chapter in the Philosophy of Value. *American Journal of Sociology* , Vol. 5, No. 5 (Mar., 1900), pp. 577-603 Published by: [The University of Chicago Press](http://www.jstor.org/stable/2761616). Article Stable URL: <http://www.jstor.org/stable/2761616>
25. Simmel Georg, El conflicto de la cultura moderna. Traducción del original por Celso Sánchez Capdequí. 1987: 174-231.
26. Simmel, Georg. Las grandes ciudades y la vida del espíritu *Cuadernos Políticos*, número 45, México D.F., ed. Era, enero-marzo de 1986, pp. 5-10.
27. *Simmel, Georg. The philosophy of money. Third Enlarged edition by David Frisby.* Translated by Tom Bottomore and David Frisby from a first draft by Kaethe Mengelberg. Third edition published in 2004 by Routledge.
28. Simmel, Georg. *Filosofía del dinero* / [por] Georg Simmel ; [traducido del alemán por Ramón García Cotarelo. Publicación Madrid : Instituto de Estudios Políticos], 1977 663 p. ; 22 cm Serie ([Colección Estudios de Economía](#)).
29. Simmel, Georg, *El conflicto de la cultura moderna.* Traducción del original "Die Konlikt der Mordernen Kultur" de 1918, por Celso Sánchez Capdequí. Frankfurt, Suhrkamp, 1987. 174-231 pp.
30. Simmel, *Filosofía del paisaje.* Casimiro Libros, Madrid, 2013.
31. Sola, Raúl. El capital social comunitario en la economía social. Tesina final del máster de historia económica UB-UAB-UZ. 2012.
32. Veblen, Thostein. La teoría de la clase ociosa. Ediciones elaleph.com 2000.
33. Woolcock, Michael (1998): "Social capital and economic development: Toward a theoretical synthesis and policy framework". *Brown University, Providence. De Theory and Society*", pp. 151-208.
34. Wellman, Barry. (1988). "Structural Analysis: From Method and Metaphor to Theory and Substance." pp. 19–61 in *Social Structures: A Network Approach*, Barry Wellman and S. D. Berkowitz (eds.). Cambridge: Cambridge University Press
35. Bowles, Samuel. *Microeconomiscs, prologue: behaviour, institutions and evolution.* Published by Princeton University Press, 2003.
36. Wilk, Richard R. *Economies and Cultures. Foundations of Economic Anthropology.* Westview Press 1996.