

The Origin of Species - the human as an economic (f)actor

Homo Dominium Terrae

Theological terminus for growing and multiplying mankind on earth.

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Heading „Dominium terrae“. Language: German.
Source: Wikipedia, the free encyclopedia.
Processing status: 09-21-2019, 1:42 pm UTC.
URL: https://de.wikipedia.org/w/index.php?title=Dominium_terrae&oldid=192457955
(accessed: 11-25-2019, 3:07 pm UTC)

Homo Deus

Literal work 'Homo Deus: A brief History of Tomorrow' of Yuval Noah Harari, Professor of History at the Hebrew University of Jerusalem released 2016. See also German National Library: <http://d-nb.info/1156736714>

CITATION TO COPY AND SHARE:

Heading „Homo Deus – Eine Geschichte von Morgen“. Language: German. Source: Wikipedia, the free encyclopedia. Processing status: 11-8-2019, 7:26 pm UTC. URL: https://de.wikipedia.org/w/index.php?title=Homo_Deus_%E2%80%93_Eine_Geschichte_von_Morgen&oldid=193877967
(accessed: 11/25/2019, 3:31 pm UTC)

OR

Tim Adams: Homo Deus: A Brief History of Tomorrow by Yuval Noah Harari review – chilling (<https://www.theguardian.com/books/2016/sep/11/homo-deus-brief-history-tomorrow-yuval-noah-harari-review>) (EN). In: The Guardian, 9-11-2016. Accessed: 11-25-2019, 4:49 pm UTC.

Homo (Familia) Epitheta

The list of homo-epithets includes all expressions composed of the Latin noun homo ("human") and a specifying adjective or noun. These include the names of the species of the genus Homo, which goes back to the taxonomic designation by Carl Linné in 1758. Since then it subsequently formed compositions that indicate anthropological characteristics of human or represent only keywords of various human species that are scientifically accepted or unaudited.

(Homo) Zoon Politicon

The human as a social, political being.

Zoon politikon is a philosophical term. It's about an essence of human, as the ancient Greek philosopher Aristoteles has presented in his politics.

Homo (Familia) Epitheta

CITATION TO COPY AND SHARE:

Heading „Liste der Homo-Epitheta“. Language: German. Source: Wikipedia, the free encyclopedia. Processing status: 9-7-2019, 11:03 pm UTC. URL: https://de.wikipedia.org/w/index.php?title=Liste_der_Homo-Epitheta&oldid=192067777 (Accessed: 11-25-2019, 4:28 pm UTC)

(Homo) Zoon Politicon

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Heading „Zoon politikon“. Language: German. Source: Wikipedia, the free encyclopedia. Processing status: 9-3-2019, 6:50 pm UTC. URL: https://de.wikipedia.org/w/index.php?title=Zoon_politikon&oldid=191948202 (Accessed: 11-25-2019, 4:50 pm UTC)

Homo Deus Consilium

The social essence of an interactive homo deus with concrete agenda or a homo deus in both worlds - present and surreal - following a strategy. Consilium is the Latin noun for policy.

Homo Deus is a taxonomic designation by Yuval Noah Harari, Professor of History at the Hebrew University of Jerusalem in 2016. Homo Deus Consilium is Jens T. Hinrichs homage to him and his Homo Deus.

(Homo) Zoon Cosmopoliticon

The social essence of human that is political-motivated and open-minded to the world. This ‘subspecies’ represents an intercultural human being in a global society.

Homo Zoon Cosmopoliticon is a philosophical term and contemporary approach to the reality and a homage to Aristoteles his ‚Zoon Politikon‘. It’s about a contribution to the abstract ‘Interaction Theory briefly mentioned: The Origin of Species in the Internet Age and beyond’ that Jens T. Hinrichs have presented in his work MathDIY visualized in pictures since 2019. - github.com/scifiltr/MathDIY or ello.co/scifiltr and twitter.com/scifiltr.

WORK TO FOLLOW AND SHARE:

Repository „MathDIY“. Language: EN. Format: PDF. Source: **MathDIY, Democracy and Internet are Yours**. URL: <https://github.com/scifiltr/MathDIY> (latest update: 11-25-2019, 6:59 pm UTC)

OR

Repository „MathDIY“. Language: EN. Format: JPG. Source: MathDIY/attachments, **Interaction Theory briefly mentioned: The Origin of Species in the Internet Age and beyond** (1/2, 2/2). URL: <https://github.com/scifiltr/MathDIY/tree/master/attachments> (latest update: 11-25-2019, 6:59 pm UTC)

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Homo Ludens

The Homo ludens (lat., EN: the gambling human) is an explanatory model, according to which the human develops his cultural abilities primarily through play. In some cases human discover an own individual role behavior or characteristic in the game.

It's about the experience made in the process to understand the personality created in him. The game makes it possible. From the cradle to the grave the human experiencing and simultaneously surmounting the constraints of the outer world whilst imaginative playing and visualizing the inner experiences. Even fairy tales are a form of mental game. The narrative "game" completes his pragmatic experience to the social character.

In this respect Homo Ludens is an anthropological counterpart to Homo Faber.

Jens T. Hinrichs says, if Homo Ludens chooses a different game, it will also bring new experience. Maybe Homo Ludens switches the game, because the Homo Ludens is influenced by a new motivation. From the moment own he uses his given experiences he must be creative and become a Homo Faber.

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Heading „Homo ludens“. Source: Wikipedia, the free encyclopedia. Language: German. Processing status: 11-19-2019, 11:25 am UTC. URL: https://de.wikipedia.org/w/index.php?title=Homo_ludens&oldid=194185891 (Accessed: 11-25-2019, 10:31 pm UTC)

Homo Faber

The term Homo faber (lat., EN: 'the creative human' or 'human as a craftsman') is used in philosophical anthropology to distinguish modern humans from older human epochs by his capacity as an active changer of his environment.

The novel Homo Faber by May Frisch (ISBN: 978-3-518-01087-7) has been translated many times and is often treated in literary studies and in school lessons. His main character is related to the anthropological concept of homo faber, the creative man. The novel is about an engineer with a strictly rational, technically-oriented world view during coincidence and the repressed past break in whose orderly life.

Jens T. Hinrichs uses Homo Faber as a more creatively-motivated human being and Homo Ludens as a more playfully-motivated human being. Indeed, he does not see a strict separation, because a human has different kind of motivation and social characters that depends on the living situation, own level of awareness and decision competences and his role behavior in it. Although he always decides rationally and not on a whim. If Homo Faber acting driven by a whim he falls back into the role of Homo Ludens.

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Heading „Homo faber (Anthropologie)“. Source: Wikipedia, the free encyclopedia. Language: German. Processing status: 11-19-17, 2:53 pm UTC. URL: [https://de.wikipedia.org/w/index.php?title=Homo_faber_\(Anthropologie\)&oldid=171165211](https://de.wikipedia.org/w/index.php?title=Homo_faber_(Anthropologie)&oldid=171165211) (Accessed: 11-25-2019, 10:59 pm UTC)

OR

Heading „Homo faber (Roman)“. Source: Wikipedia, the free encyclopedia. Language: German. Processing status: 11-15-2019, 7:14 am UTC. URL: [https://de.wikipedia.org/w/index.php?title=Homo_faber_\(Roman\)&oldid=194061210](https://de.wikipedia.org/w/index.php?title=Homo_faber_(Roman)&oldid=194061210) (Access: 11-25-2019, 11:07 pm UTC)

Homo Sociologicus

Homo sociologicus (lat., EN: sociological man) is an actor model of sociology conceived by Ralf Dahrendorf in 1958, in which man is seen as a being conditioned by society, which has to submit to norms, values and expectations.

Dahrendorf postulated that an individuum has various social roles in his whole life, which are linked to different norms, values and thus social expectations to which he must submit. These role behavior can trigger inter- or intra-role conflicts. A homo sociologicus always accepting the role which promises him the most benefits and improvements. A distinction is made between mandatory, target and optional expectations. Whilst the expectations given from the society, the individual has no influence on them, he can not escape them. As a result, people tend to adopt negative norms without questioning them, thereby sanctioning themselves accordingly, sometimes negatively in the event of non-compliance.

Although every human being is subject to an individual mixture of norms and expectations that determine his actions. If we follow this assumption stricly, an individuum would not be capable of free will. At least, the theory of homo sociologicus has therefore often had to accept critics.

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Heading „Homo sociologicus“. Source: Wikipedia, the free encyclopedia. Language: German.
Processing status: 11-20-2019, 9:38 am UTC.
URL: https://de.wikipedia.org/w/index.php?title=Homo_sociologicus&oldid=194211691
(Accessed: 11-26-2019, 3:45 pm UTC)

Homo Oeconomicus

The homo oeconomicus (lat., EN: the economic man), also called rational agent, is in economic science and game theory an utility maximizer. In macroeconomics, this theory is also often used as a so-called representative agent to analyze economic processes. A frequently used special case of Homo oeconomicus is the time-consistent expectancy utility maximizer, with which the behavioral economics in particular deals.

The terms "rational agent" or "utility maximizer" are used more often in economic literature, while the term "homo oeconomicus" is an allusion to Homo sapiens within the taxonomy of Homo-Epitheta, is used more inside of anthropology.

The model is used to explain elementary economic relationships. It has been controversial discussed whether a purely egotistical order of preference should be a defining his characteristic. In the meantime, it has become widely accepted that the homo-oeconomic model is better understood as a active role model that fulfills rationality assumptions whereby the actor make a preference order out of any preference relation.

The decision of a homo oeconomicus can be described as maximizing a utility function. The theory of utility theory is of fundamental importance for both microeconomics and macroeconomics.

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Heading „Homo oeconomicus“. Source: Wikipedia, the free encyclopedia. Language: German.
Processing status: 8-4-2019, 3:04 pm UTC.
URL: https://de.wikipedia.org/w/index.php?title=Homo_oeconomicus&oldid=191034639
(Accessed: 11-26-2019, 5:04 pm UTC)

Homo Socio Oeconomicus (lat., socio = sociology)

The predecessor of the RREEMM (resourceful, restricted, expecting, evaluating, maximizing) model is the REMM (resourceful, evaluating, maximizing man) model developed by William H. Meckling. With REMM, Meckling has already developed an actor model that has both homo oeconomicus and homo sociologicus properties. Lindenberg has added two more characteristics to this model: restrictions (material and social limitations) and expectations.

The socio-scientific action model of homo socio oeconomicus unites the essential characteristics of homo oeconomicus and homo sociologicus. In contrast to homo sociologicus and homo oeconomicus, is an open model that can be applied to both economic and sociological questions. The homo socio-oeconomicus makes its decisions based on rational benefit considerations or the actor takes into account that the choice of action can also be influenced by social determinants such as social role, social status, reference groups, consumer preferences. The Homo Socio Economique is equipped with features that enable him to survive among competitors, regardless of market failure, while a certain degree of competence and rationality is assumed.

The homo socio oeconomicus is not overwhelmed. In fact, he would have to make agreements or conclude contracts with other actors. Also, the homo socio oeconomicus is able to tune his behavior to his social environment and contact.

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Homo Socios Oeconomicus (lat., socios = partner)

The socio-scientific action model of homo socios oeconomicus by Jens T. Hinrichs brings the essential characteristics of homo oeconomicus and homo sociologicus into harmony with its environment. His extended model is about the maximizing man (M) in the social media economy (M) or homo socio-oeconomicus that set forth his life in the Internet (second life) or everlast in a stand-by modus (M) known as parallel RREEMM-sleep (resourceful, restricted, expecting, evaluating, maximizing man, media literacy, stand-by modus, latent mechanism and motivation behind; vgl. Meckling, Lindenberg).

In addition, his dissatisfaction with the socio-economic actor model and the data traffic of the commercial Internet has led him to develop an interactive action model that seeks to combine the merits of previous doctrines taking into account a certain degree of awareness (online status) and social media literacy or equal social and technical competences.

Indeed, his interactive action model postulated that although the decisions of many people are appreciated, evaluated and recommended, but single persons and just a few actors are overwhelmed with decisions even though they all have market intelligence and decision-making tools, but based on that they make no rational selection always or often, because homo socios oeconomicus don't understand the mechanism (M) and motivation (M) behind algorithm, social engineers, social software even he his organized.

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Homo Socio Oeconomicus (lat., socio = sociology)

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Heading „Homo socio-oeconomicus“. Language: German. Source: Wikipedia, the free encyclopedia. Processing status: 4-5-2018, 8:15 pm UTC. URL: https://de.wikipedia.org/w/index.php?title=Homo_socio-oeconomicus&oldid=175818486 (Accessed: 11-27-2019, 7:48 pm UTC)

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OR

Repository „MathDIY“. Language: EN. Format: JPG. Source: MathDIY/attachments, Interaction Theory briefly mentioned: The Origin of Species in the Internet Age and beyond (1/2, 2/2). URL: <https://github.com/scifiltr/MathDIY/tree/master/attachments> (latest update: 11-25-2019, 6:59 pm UTC)

Homo Socios Oeconomicus (lat., socios = partner)

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Since December of 2017 the Homo Socios Oeconomicus is also a definition for humans acting out of a specific motivation (mover, bystander, opposer, follower, influencer, activist etc.) embedded in the Information society and the Digital economy or in an Internet without Frontiers (IwF), the globalization per se - based on the local user particles together with adhering particles. Jens T. Hinrichs formulate and order the Homo Socios Oeconomicus as an intrinsic factor embedded in a social group, fabric or system (social network, platform, health system, degree of individual satisfaction, social media literacy, creed of digital ethics, iPotency).

Otherwise, the Interaction Theory of Jens T. Hinrichs essentially deals with him as a user particle. The Homo Socios Oeconomicus is the reflection of Homo Sociologicus (human being in society) by [Ralph Dahrendorf \[Paperback, Publisher: UTB / West German; Edition: 13. \(1974\), ASIN: 3531112139\]](#) applied on contemporary phenomena (right-wing populism, pathological Internet addiction) - with regard to his psychology and sociology - and applied to the revolutionary character of [Erich Fromm \[eBook, publisher: Open Publishing Rights GmbH, Munich, ISBN: 978-3-95912-060-9\]](#). Jens T. Hinrichs also take into account the preference and reward system of Homo sapiens applied on the Internet (spider monkey, mention) and other Origin of Species by Charles Darwin (theory of evolution) according to main issues (interaction and data).

Homo Android Erectus

A philosophical and sociological terminus of the upright human being in the Internet Age by Jens T. Hinrichs since December 2017.

The Homo Android Erectus is open-minded to all innovations, in particular artificial intelligence and assistance systems and autonomic procedures. Through the use of social software and algorithms, Homo Android Erectus is becoming increasingly conditionable and programmable, both in his consumer behavior and in the perception of social media that can be spread virally by social bots. In pre-diagnostics, Homo Android Erectus is the future consumer in the Petri dish and with incubators conditioned or trained to the loyal economic factor "prosument" for the purpose of cultivation. His open-minded social behavior and continuous Internet consumption make him vulnerable to subsequent manipulation. The fact is, an Homo Android Erectus is not full aware of, that the use of artificial intelligence pulls away his cognitive skills and instincts, because his human reward system will be tricked out by constant satisfaction and incentive systems. Regrettably, he internalizes the Algoritmen without questioning his actions and interaction.

Homo Fragilus (Immutabilis | Libertate)

A philosophical and sociological terminus of the transparent and detected human being with his fragile privacy and physical constitution or mental confession and other main issues (data and interaction). It's about the manifestation of a regression in Internet Darwinism as a result of Internet civilization.

A **Homo Fragilus Immutabilis** is willing to talk extensively about private life on the Internet, but is skeptical of completing forms. The **Homo Fragilus Immutabilis** is a confident, captured social character who likes to give deeper insights about personal data and intimacy to social network but deny access to encryption or cryptography. Denied data retention, but allows data to be relegated to social networks.

Since January 2016, the Interaction Theory of Jens T. Hinrichs postulates, among other things, that the real life on the Internet will be continued only in an individual-transformed state of aggregation. The human being continuing life and completing content – free of charges and elsewhere on Cyberspace – if the human is willingly and permanently substituted his real life. The Homo Fragilus Immutabilis conditioned and trivialized entertainment phenomena and takes dwellings and surreality more important than the ‚real‘ real-time). Such interaction processes Jens T. Hinrichs refers to as data bloodletting.

The total opposite of the Homo Fragilus Immutabilis is the **Homo Fragilus Libertate**, which can escape these constraints and take necessary precautions or take countermeasures. Sometimes the species of Homo Fragilus needs a little time to learn from mistakes, and then to be able to consistently apply his playful experiences, where these species first has to slip into the role of **Homo Ludens** or that of **Homo Faber**. However, In that interaction of cause and effect the human make a step back in time in the evolution process and loses his progress so far, hopefully temporarily.

Homo Android Erectus

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AND

Repository „MathDIY“. Language: EN. Format: JPG. Source: MathDIY/attachments, Interaction Theory briefly mentioned: The Origin of Species in the Internet Age and beyond (1/2, 2/2).

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Homo Fragilus (Immutabilis | Libertate)

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Source: MathDIY, Democracy and Internet are Yours. URL: <https://github.com/scifiltr/MathDIY> (latest update: 11-28-2019, 6:12 pm UTC)

Homo Stereotypus (Falsus | Maximus)

Since January 2016, an automatic and autonomous stereotype and social character that manifest itself through the influence of social entertainment phenomena (sexting, cat bearding, cybermobbing, selfies, etc.) or even more through social networks (Peeples, Tinder etc.) and Social Bots. Example given:

- a) Silver Surfer: Seniors discovering the Internet who sometimes require the care of the target group "under 13 years", which hereby clarifies the susceptibility of two inexperienced user groups for conditioning and wrong social media literacy.
- b) Bad Mention: Good people, who have only sympathies left for arguments, but then follow the bad mainstream (Fake News, Hate Speech) and are unfortunately sacrifices of the same.
- c) Ruminant Robotics with periodical Internet publications (vlogger, influencer) who consumes and produce content themselves („Prosument“) but they are sensitive to the loss of likes or online reputation. In fact, their success is due to the naive masses who have to feed them in order to obtain affirmation of their own participation.

An **Homo Stereotypus Falsus** has good intentions at the very beginning, but is conditioned or programmed or transformed into a social character that is even more destructive. In contrast, a **Homo Stereotypus Maximus** has a wrong motivation and bad character at the very beginning and constantly forces tensions without being willing to change something or anyone positively. For these reasons, both are susceptible to conserved views and misguided fellow culture.

Homo Suicidaris

Since April 2016, for Jens T. Hinrichs it's a terminus for a human with a wrong motivation and destructive character. A human being which commits suicide on the Internet and in the course of his helplessness manipulated by other people for a chosen suicide. But without a targeted manipulation a human being never would have committed suicide or have celebrated destructive behavior. In doing so, a living person will become a perfect victim through his "wanted" helplessness. A Homo Siucidaris can also instrumentalize and monetize as a martyr. The Homo Suicidaris is a further differentiation of the **Homo Stereotypus Falsus**.

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