

Philosophy Politics And Economics An Anthology

Following on F. A. Hayek's previous work *Studies in Philosophy, Politics, and Economics* (1967), *New Studies in Philosophy, Politics, Economics and the History of Ideas* collects some of Hayek's most notable essays and lectures dealing with problems of philosophy, politics and economics, with many of the essays falling into more than one of these categories. Expanding upon the previous volume the present work also includes a fourth part collecting a series of Hayek's writings under the heading 'History of Ideas.' Of the articles contained in this volume the lectures on 'The Errors of Constructivism' (chapter 1) and 'Competition as a Discovery Procedure' (chapter 12) have been published before only in German, while the article on 'Liberalism' (chapter 9) was written in English to be published in an Italian translation in the *Enciclopedia del Novicento* by the Istituto della Enciclopedia Italiana at Rome.

Recent years have witnessed a remarkable revival in Hayek's reputation as an economist, a political philosopher, and an intellectual historian. This book shows why this revival has taken place by demonstrating the continuing relevance and vitality of Hayek's ideas. A group of internationally known scholars, of both the left and the right, critically assess his contribution to economics, political philosophy, legal theory, cognitive psychology and the history of ideas.

Essays on Philosophy, Politics, & Economics offers a critical examination of economic, philosophical, and political notions, with an eye towards working across all three, so that students and scholars from can expand their perspectives as they approach the necessarily complex research questions of today and tomorrow.

"The Moral Case for Profit Maximization considers the moral status of profit maximization, arguing that profit maximization is moral when businessmen seek to maximize profit by forming values and cultivating the virtues"--

Philosophy of Economics: A Heterodox Introduction provides an introduction to the philosophy of economics through the prism of heterodoxy. Heterodox economics covers a range of approaches and schools of thought but what they have as a common denominator is the conviction that economic phenomena cannot be understood, and thus must not be studied, in isolation from their relevant context. Conversely, the current form of neoclassical economics emerged from the conviction that there is something like economic rationality *sui generis* which can be treated independently from all other aspects of our world, social or natural. Heterodox approaches challenge this conviction, from a variety of angles: the economic actor is not isolated, but lives in society which shapes him; market goods are only one kind of goods among others, constituting a larger set with ambiguous and shifting inner frontiers; production of goods takes place within nature, is subjected to physical laws and induces in most cases ecologically problematic fluxes of matter (e.g. waste); finally, the whole economic process in general is not in equilibrium, but shows secular trends through which it is connected to the historical world. This book demonstrates the vitality of these heterodox challenges from a philosophical point of view because not only do they formulate new hypotheses within economics, but they challenge economic theory on a much more fundamental level: how is the economy situated in the world, and which are the right methods for its investigation? This book is an ideal introduction for anyone seeking alternative or critical perspectives on the philosophy of economics and economic theory.

This volume critically explore and extend Hayek's Nobel Prize-winning work on knowledge and social interconnectedness.

This volume brings together distinguished philosophers with interdisciplinary expertise to show how the resources of philosophy can be employed in the tasks of evaluating economics and fostering policy debates. Contributors offer analyses of basic ideas in economics, such as the notion of efficiency, "economic man", incentives, self-interest, and utility maximization. They discuss key concepts in political theory such as desert, compensation, autonomy, equality, consent or fairness. The book then offers examples of how philosophical resources can be applied to specific, timely debates, such as discrimination, affirmative action, and ethical considerations in Social Security. These applications demonstrate how philosophy, politics, and economics can be fruitfully combined, while the more theoretical chapters clarify fundamental relationships across these related disciplines. Ultimately, the text guides students and scholars in expanding their perspectives as they approach the necessarily complex research questions of today and tomorrow.

In his provocative new book, *The Tyranny of the Ideal*, Gerald Gaus lays out a vision for how we should theorize about justice in a diverse society. Gaus shows how free and equal people, faced with intractable struggles and irreconcilable conflicts, might share a common moral life shaped by a just framework. He argues that if we are to take diversity seriously and if moral inquiry is sincere about shaping the world, then the pursuit of idealized and perfect theories of justice—essentially, the entire production of theories of justice that has dominated political philosophy for the past forty years—needs to change. Drawing on recent work in social science and philosophy, Gaus points to an important paradox: only those in a heterogeneous society—with its various religious, moral, and political perspectives—have a reasonable hope of understanding what an ideally just society would be like. However, due to its very nature, this world could never be collectively devoted to any single ideal. Gaus defends the moral constitution of this pluralistic, open society, where the very clash and disagreement of ideals spurs all to better understand what their personal ideals of justice happen to be. Presenting an original framework for how we should think about morality, *The Tyranny of the Ideal* rigorously analyzes a theory of ideal justice more suitable for contemporary times.

What are our responsibilities in the face of injustice? How far should we go to fight it? Many would argue that as long as a state is nearly just, citizens have a moral duty to obey the law. Proponents of civil disobedience generally hold that, given this moral duty, a person needs a solid justification to break the law. But activists from Henry David Thoreau and Mohandas Gandhi to the Movement for Black Lives have long recognized that there are times when, rather than having a duty to obey the law, we have a duty to disobey it. Taking seriously the history of this activism, *A Duty to Resist* wrestles with the problem of political obligation in real world societies that harbor injustice. Candice Delmas argues that the duty of justice, the principle of fairness, the Samaritan duty, and political association impose responsibility to resist under conditions of injustice. We must expand political obligation to include a duty to resist unjust laws and social conditions even in legitimate states. For Delmas, this duty to resist demands principled disobedience, and such disobedience need not always be civil. At times, covert, violent, evasive, or offensive acts of lawbreaking can be justified, even required. Delmas defends the viability and necessity of illegal assistance to undocumented migrants, leaks of classified information, distributed denial-of-service (DDoS) attacks, sabotage, armed self-defense, guerrilla art, and other modes of resistance. There are limits: principle alone does not justify law breaking. But uncivil disobedience can sometimes be not only permissible but required in the effort to resist injustice.

Global Economics: A Holistic Approach integrates real world examples and case studies with economic analysis to examine the

emerging global economy. It covers topics not typically considered by international economics, such as migration, in addition to taking a fresh approach to traditional topics.

An updated and expanded edition of the classic introduction to PPE—philosophy, politics, and economics—coauthored by one of the field's pioneers Philosophy, Politics, and Economics offers a complete introduction to the fundamental tools and concepts of analysis that PPE students need to study social and political issues. This fully updated and expanded edition examines the core methodologies of rational choice, strategic analysis, norms, and collective choice that serve as the bedrocks of political philosophy and the social sciences. The textbook is ideal for advanced undergraduates, graduate students, and nonspecialists looking to familiarize themselves with PPE's approaches. Starting with individual choice, the book develops an account of rationality to introduce readers to decision theory, utility theory, and concepts of welfare economics and consumer choice theory. It moves to strategic choice in game theory to explore such issues as bargaining theory, repeated games, and evolutionary game theory. The text also considers how social norms can be understood, observed, and measured. Concluding chapters address collective choice, social choice theory and democracy, and public choice theory's connections to voters, representatives, and institutions. Rigorous and comprehensive, Philosophy, Politics, and Economics continues to be an essential text for this popular and burgeoning field. The only book that covers the entirety of PPE methods A rigorous, nontechnical introduction to decision theory, game theory, and positive political theory A philosophical introduction to rational choice theory in the social sciences Philosophy, Politics, and Economics An Anthology Oxford University Press, USA

Can capitalism have moral foundations? Though this question may seem strange in today's world of vast economic disparities and widespread poverty, discussions originating with the birth of capitalism add a critical perspective to the current debate on the efficacy and morality of capitalist economies. Authors Daniel Halliday and John Thrasher use this question to introduce classical political philosophy as a framework by which to evaluate the ethics of capitalism today. They revisit and reconstruct historical eighteenth- and nineteenth-century defenses of capitalism, as written by key proponents such as Adam Smith and John Stuart Mill. They ask what these early advocates of market order would say about contemporary economies, and argue for the importance of connecting these foundational defenses to discussions of economic systems and the roles they play in economic justice and injustice today. The textbook covers longstanding problems that are as old as the discussion of capitalism itself, such as wage inequality, global trade, and the connection between paid labor and human flourishing. It also addresses new challenges, such as climate change, the welfare state, and competitive consumption, and provides topical global case studies. Additionally, it includes study questions at the end of each chapter and an author-created companion website to help guide classroom discussion.

Is economic liberty necessary for individuals to lead truly flourishing lives? Whether your immediate answer is yes or no, this question is deceptively simple. What do we mean by liberty? What constitutes the flourishing life? How are these related? How is economic liberty related to other goods that affect human flourishing? To answer these questions—and more—this volume brings to bear some of history's greatest thinkers, interpreted by some of today's leading scholars of their thought.

Michael Moehler develops a novel multilevel social contract theory tailored to the conditions of societies that are deeply morally pluralistic. Such societies must cope with a variety of values and traditions: Moehler defines the minimal behavioral restrictions that are necessary to ensure mutually beneficial peaceful long-term cooperation.

The global economy was booming as 2020 dawned, but within a few short months wreckage, death, and desperation borne of economic contraction were the new normal. What happened? In *When Politicians Panicked*, economic commentator John Tamny tells the heart-wrenching story of a time when politicians were tragically relieved of basic common sense in their response to the new coronavirus. In March of 2020, the virus quickly became a major news item as political panic about it traveled around the world. Even though anecdotal and market-based evidence from the virus's epicenter indicated very low lethality, politicians quickly imposed economy-crushing lockdowns on the rather specious assumption that unemployment, bankruptcy, and starvation would somehow halt the virus's spread. Tamny methodically dismantles the political consensus by showing how economic growth has long been the first and last answer to death and disease. He then shows how politicians, having mindlessly crushed a growing economy, proceeded to double down on their mistakes by throwing taxpayer money at their shocking errors. Throughout *When Politicians Panicked*, Tamny makes a relentless case that free people don't just produce the wealth that renders today's killers yesterday's news. They also produce crucial information about health threats that shine a light on that which threatens us. Lockdowns suffocate economic progress, but they also blind us to how we can progress—as Tamny makes plain in what will go down as an essential history for anyone seeking to understand the coronavirus panic of 2020.

A systematic study contending that the distinctive theory of rationality found at the heart of Keynes' philosophy moulded his economic theorist policy-making, scientific methodology and politics. It aims to resolve his departure from Neoclassical economics to his radical "General Theory".

Government lockdowns, school closures, mass unemployment, health and wealth inequality. Political Philosophy in a Pandemic asks us, where do we go from here? What are the ethics of our response to a radically changed, even more unequal society, and how do we seize the moment for enduring change? Addressing the moral and political implications of pandemic response from states and societies worldwide, the 20 essays collected here cover the most pressing debates relating to the biggest public health crisis in the last century. Discussing the pandemic in five key parts covering social welfare, economic justice, democratic relations, speech and misinformation, and the relationship between justice and crisis, this book reflects the fruitful combination of political theory and philosophy in laying the theoretical and practical foundations for justice in the long-term.

Leading scientists, epidemiologists, and philosophers explore the unfolding Covid-19 pandemic and argue for the necessity of scientific reasoning and collective responsibility. We are living in the midst of the greatest public health crisis of our time. Confronting the many challenges of this moment—from the medical to the economic, the social to the political—demands all the moral and deliberative clarity we can muster. Bringing together coverage of the unfolding pandemic from the critically acclaimed Boston Review, this collection explores the history and social legacies of pandemics, explores the place of science in popular culture and policy-making, and interrogates the ways in which science and health have been politicized. *Thinking in a Pandemic* collects the latest arguments from doctors and epidemiologists, philosophers and economists, legal scholars and historians, activists and citizens, as they think not just through this moment but beyond it. While much remains uncertain, our responsibility to public reason is sure. Now, more than ever, we affirm the power of collective reasoning and imagination to create a healthier and more just world. Contributors: Marc Lipsitch, Natalie Dean, Trisha Greenhalgh, John P. A. Ioannidis, Alex de Waal, Jeremy A. Greene, Dora Vargha, Jonathan Fuller, Jonathan White, Sarah Burgard, Lucie Kalousova, Cailin O'Connor, James Owen Weatherall, Amy Moran-Thomas.

The central thesis of the book is that in order to evaluate monetary policy, one should have a clear idea about the characteristics and functions of money as it evolved and in its current form. That is to say that without an understanding about how money evolved as a social institution, what it is today, and what is possible to know about monetary phenomena, it is not possible to develop a meaningful ethics for

money; or, to put it differently, to find what kind of institutional arrangements may be deemed good money for the kind of society we are in. And without that, one faces severe limitations in offering a normative position about monetary policy. The project is, consequently, an interdisciplinary one. Its main thread is an inquiry of moral philosophy and its foundations, as applied to money, in order to create tools to evaluate public policy in regard to money, banking, and public finance; and the views of different schools on those topics are discussed. The book is organized in parts on metaphysics, epistemology, ethics and politics of money to facilitate the presentation of all the subjects discussed to an educated readership (and not necessarily just one with a background in economics).

A mere two decades ago it was widely assumed that liberal democracy and the Open Society it created had decisively won their century-long struggle against authoritarianism. Although subsequent events have shocked many, F.A. Hayek would not have been surprised that we are in many ways disoriented by the society we have created. As he understood it, the Open Society was a precarious achievement in many ways at odds with our deepest moral sentiments. His path-breaking analyses argued that the Open Society runs against our evolved attraction to "tribalism" that the Open Society is too complex for moral justification; and that its self-organized complexity defies attempts at democratic governance. In his final, wide-ranging book, Gerald Gaus critically reexamines Hayek's analyses. Drawing on diverse work in social and moral science, Gaus argues that Hayek's program was manifestly prescient and strikingly sophisticated, always identifying real and pressing problems. Yet, Gaus maintains, Hayek underestimated the resources of human morality and the Open Society to cope with the challenges he perceived. Gaus marshals formal models and empirical evidence to show that our Open Society is grounded on moral foundations of human cooperation originating in our distant evolutionary past, but has built upon them a complex and diverse society that requires us to rethink both the nature of moral justification and the meaning of democratic self-governance. In these fearful, angry and inwardly-looking times, when political philosophy has itself become a hostile exchange between ideological camps, *The Open Society and Its Complexities* shows how moral and ideological diversity, so far from being the enemy of a free and open society, can be its foundation.

This book develops a Credo for honorable entrepreneurs dedicated to freedom and general human flourishing, based on work by Aristotle and the giants of moral, political, and economic thinking. It explores how entrepreneurs can prevent a separation of the honorable and the useful, a moral challenge faced by leaders in all parts of society.

This book discusses some of the most challenging ideas emerging out of the research program on institutional diversity associated with the 2009 co-recipient of 2009 Nobel Prize in economics, Elinor Ostrom, while outlining a set of new research directions and an original interpretation of the significance and future of this program.

Originating from the International Network for Economic Method conference, hosted by the Erasmus Institute for Economics and Philosophy (EIPE) at the Erasmus University Rotterdam in 2013, this book chooses key themes that reflect on fascinating new developments in the philosophy of economics. Contributions discuss new avenues and debates in important and upcoming areas, such as the philosophy of economic policy making, decision theory, ethics, and new questions in economic methodology. The book offers an excellent insight into cutting edge research in these fields that are about to shape the future of the philosophy of economics. This book was originally published as a special issue of *The Journal of Economic Methodology*.

An anthology of works on the philosophy of economics, including classic texts and essays exploring specific branches and schools of economics. Completely revamped, this edition contains new selections, a revised introduction and a bibliography. The volume contains 26 chapters organized into five parts: (I) Classic Discussions, (II) Positivist and Popperian Views, (III) Ideology and Normative Economics, (IV) Branches and Schools of Economics and Their Methodological Problems and (V) New Directions in Economic Methodology. It includes crucial historical contributions by figures such as Mill, Marx, Weber, Robbins, Knight, and Veblen and works by most of the leading contemporary figures writing on economic methodology, including five Nobel Laureates in Economics.

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Philosophy, Politics, and Economics, as an interdisciplinary endeavour, has surged in popularity in recent years. Work in this field usually draws on standard microeconomics to grapple with questions from political philosophy. But what might Austrian economics, which provides an alternative approach, have to offer to this endeavour?

A look at how new technologies can be put to use in the creation of a more just society. Artificial Intelligence (AI) is not likely to make humans redundant. Nor will it create superintelligence anytime soon. But it will make huge advances in the next two decades, revolutionize medicine, entertainment, and transport, transform jobs and markets, and vastly increase the amount of information that governments and companies have about individuals. AI for Good leads off with economist and best-selling author Daron Acemoglu, who argues that there are reasons to be concerned about these developments. AI research today pays too much attention to the technological hurdles ahead without enough attention to its disruptive effects on the fabric of society: displacing workers while failing to create new opportunities for them and threatening to undermine democratic governance itself. But the direction of AI development is not preordained. Acemoglu argues for its potential to create shared prosperity and bolster democratic freedoms. But directing it to that task will take great effort: It will require new funding and regulation, new norms and priorities for developers themselves, and regulations over new technologies and their applications. At the intersection of technology and economic justice, this book will bring together experts--economists, legal scholars, policy makers, and developers--to debate these challenges and consider what steps tech companies can do take to ensure the advancement of AI does not further diminish economic prospects of the most vulnerable groups of population.

The author offers a unique way of looking at information. Through the representations of information, we make sense of its meaning. These representations come from experiences we have, for example, with information products or records, ICTs and information services. A framework in the shape of an information circuit identifies the representation, production, regulation and consumption of information products and services. Articulation between these elements of the information circuit reveals the nature and difficulties of information discourse. The book brings a much-needed balance into debates on the status and place of information in our time.

The only book on the market to include classical and contemporary readings from key authors in Philosophy, Politics, and Economics (PPE), this unique anthology provides a comprehensive overview of the central topics in this rapidly expanding field. Each chapter opens with an introduction that helps students understand the central arguments and key concepts in the readings. The selections encourage students to think about the extent to which the three disciplines offer complementary or contradictory ways of approaching the relevant issues.

Philosophy, Politics, and Economics: An Anthology is ideal for undergraduate PPE programs and courses in political philosophy and political economy.

This book is a quick reference for those involved in ethics, political science and public administration. By providing the essential ideas for every subject on just one page, one can quickly access the information that is needed to be an expert in public policy. There are over 280 tables that explain philosophy, economics, politics, public administration, and political economy. No student of the social order will want to be

without this resource.

This definitive book examines and engages with the work of Vincent and Elinor Ostrom, along with the Bloomington School of Political Economy more generally. The contributors emphasize the continuing relevance of the Ostroms' work on collective action, self-governance, and institutional diversity for interdisciplinary research in the social sciences and humanities. This book's wide array of topics and approaches will be a valuable resource to readers in a variety of fields, including: political science, economics, philosophy, sociology, public administration, environmental studies, and political economy.

Since 2008, the financial sector has been the subject of extensive criticism. Much of this criticism has focused on the morality of the actors involved in the crisis and its extended aftermath. This book analyses the key moral and political philosophical issues of the crisis and relates them to the political economy of finance. It also examines to what extent the financial sector can or should be reformed. This book is unified by the view that the financial sector had been a self-serving and self-regulating elite consumed by greed, speculation and even lawlessness, with little sense of responsibility to the wider society or common good. In light of critical analysis by authors from a variety of backgrounds and persuasions, suggestions for reform and improvement are proposed, in some cases radical reform. By placing the world of finance under a microscope, this book analyses the assumptions that have led from hubris to disgrace as it provides suggestions for an improved society. Rooted in philosophical reflection, this book invites a critical reassessment of finance and its societal role in the 21st century. This book will be of interest to academics, politicians, central bankers and financial regulators who wish to improve the morality of finance.

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