

The Death Of Homo Economicus Work Debt And The Myth Of Endless Accumulation

Freakonomics lived on the New York Times bestseller list for an astonishing two years. Now authors Steven D. Levitt and Stephen J. Dubner return with more iconoclastic insights and observations in SuperFreakonomics—the long awaited follow-up to their New York Times Notable blockbuster. Based on revolutionary research and original studies SuperFreakonomics promises to once again challenge our view of the way the world really works.

Electronic Inspection Copy available for instructors here Providing a much-needed critique of Corporate Social Responsibility (CSR) practice and scholarship, this book seeks to redress CSR advocacy, from a political and critical perspective. A strident approach backed up by extensive use of case studies presents the argument that most CSR-related activity aims to gain legitimacy from consumers and employees, and therefore furthers the exploitative and colonizing agenda of the corporation. By examining CSR in the context of the political economy of late capitalism, the book puts the emphasis back on the fact that most large corporations are fundamentally driven by profit maximization, making CSR initiatives merely another means to this end. Rather than undermining or challenging unsustainable corporate practices CSR is exposed as an ideological practice that actually upholds the prominence of such practices. As CSR gathers momentum in management practice and scholarship, students in the fields of CSR, business ethics, and strategy, will find this text a useful companion to counter received wisdom in this area.

"A deeply thought-provoking book about the dramatic changes we must make to save the planet from financial madness."--Naomi Klein, author of The Shock Doctrine Opening with Oscar Wilde's observation that "nowadays people know the price of everything and the value of nothing," Patel shows how our faith in prices as a way of valuing the world is misplaced. He reveals the hidden ecological and social costs of a hamburger (as much as \$200), and asks how we came to have markets in the first place. Both the corporate capture of government and our current financial crisis, Patel argues, are a result of our democratically bankrupt political system. If part one asks how we can rebalance society and limit markets, part two answers by showing how social organizations, in America and around the globe, are finding new ways to describe the world's worth. If we don't want the market to price every aspect of our lives, we need to learn how such organizations have discovered democratic ways in which people, and not simply governments, can play a crucial role in deciding how we might share our world and its resources in common. This short, timely and inspiring book reveals that our current crisis is not simply the result of too much of the wrong kind of economics. While we need to rethink our

economic model, Patel argues that the larger failure beneath the food, climate and economic crises is a political one. If economics is about choices, Patel writes, it isn't often said who gets to make them. *The Value of Nothing* offers a fresh and accessible way to think about economics and the choices we will all need to make in order to create a sustainable economy and society.

In the post-Enron era, corporate corruption has increasingly featured on the research agenda. This informative book provides a novel approach by charting the actual causes of corruption. This highly topical volume demonstrates how agency (the decisions and choices of individuals) and structure (the contextual pressures in the business environment) can interact to result in the rapid escalation of corporate crime and corruption. By analysing and describing the social psychological dimensions of this escalation, the book prescribes preventive measures that can be adapted and implemented by business organizations. Loaded with case studies and prospective solutions, *Charting Corporate Corruption* will be valuable to post-graduates studying business ethics, sociology and psychology, and to researchers seeking new theories and concepts in this field.

An illuminating and maddening examination of how gender bias has skewed innovation, technology, and history It all starts with a rolling suitcase. Though the wheel was invented some five thousand years ago, and the suitcase in the nineteenth century, it wasn't until the 1970s that someone successfully married the two. What was the hold up? For writer and journalist Katrine Marçal, the answer is both shocking and simple: because "real men" carried their bags, no matter how heavy. *Mother of Invention* is a fascinating and eye-opening examination of business, technology, and innovation through a feminist lens. Because it wasn't just the suitcase. Drawing on examples from electric cars to bra seamstresses to tech billionaires, Marçal shows how gender bias stifles the economy and holds us back, delaying innovations, sometimes by hundreds of years, and distorting our understanding of our history. While we talk about the Iron Age and the Bronze Age, we might as well talk about the "Ceramic Age" or the "Flax Age," since these technologies were just as important. But inventions associated with women are not considered to be technology in the same way. This is a sweeping tour of the global economy with a powerful message: if we upend our biases, we can unleash our full potential.

There was once a time when 'work' was inextricably linked to survival and self-preservation; where the farmer ploughed the land so their family could eat. But the sun has long since set on this idyllic tableau, and what was once an integral part of life has slowly morphed into a painful and meaningless ritual, colonising almost every part of our lives - endless and inescapable. In *The Mythology of Work*, Peter Fleming examines how neoliberal society uses the ritual of work (and the threat of its denial) to maintain the late capitalist class order. As our society is transformed into a factory that never

sleeps, work becomes a universal reference point for everything else, devoid of any moral or political worth. Blending critical theory with recent accounts of job related suicides, office-induced paranoia, fear of relaxation, managerial sadism and cynical corporate social responsibility campaigns, Fleming paints a bleak picture of neoliberal capitalism in which the economic and emotional dysfunctions of a workers' society greatly outweigh its professed benefits.

“One of the few world intellectuals on whom we may rely to make sense out of our existential confusion.”—Nadine Gordimer In this sweeping philosophical work, Amartya Sen proposes that the murderous violence that has riven our society is driven as much by confusion as by inescapable hatred. Challenging the reductionist division of people by race, religion, and class, Sen presents an inspiring vision of a world that can be made to move toward peace as firmly as it has spiraled in recent years toward brutality and war.

Eugene McCarragher challenges the conventional view of capitalism as a force for disenchantment. From Puritan and evangelical valorizations of profit to the heavenly Fordist city, the mystically animated corporation, and the deification of the market, capitalism has hijacked our intrinsic longing for divinity, laying hold to our souls.

Peter Fleming was special correspondent for The Times in the 1930s, He was tasked with 'investigating the communist situation in south China', little did his bosses realise he would create a new type of travel writing. Travelling for seven months through Russia on the Trans-Siberian Express to Manchuria and onwards to China. A book Full of humour and insightful social commentary about a part of the world few had travelled through in 1934. Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. We are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork.

The unspoken, private and emotional underbelly of the neoliberal university

In the graveyard of economic ideology, dead ideas still stalk the land. The recent financial crisis laid bare many of the assumptions behind market liberalism--the theory that market-based solutions are always best, regardless of the problem. For decades, their advocates dominated mainstream economics, and their influence created a system where an unthinking faith in markets led many to view speculative investments as fundamentally safe. The crisis seemed to have killed off these ideas, but they still live on in the minds of many--members of the public, commentators, politicians, economists, and even those charged with cleaning up the mess. In *Zombie Economics*, John Quiggin explains how these dead ideas still walk among us--and why we must find a way to kill them once and for all if we are to avoid an even bigger financial crisis in the future. *Zombie Economics* takes the reader through the origins, consequences, and implosion of a system of ideas whose time has come and gone. These beliefs--that deregulation had conquered the financial cycle, that markets were always the best judge of value, that policies designed to benefit the rich made everyone better off--brought us to the brink of disaster once before, and their persistent hold on many threatens to do so again. Because these ideas will never die unless there is an alternative, *Zombie Economics* also looks ahead at what could

replace market liberalism, arguing that a simple return to traditional Keynesian economics and the politics of the welfare state will not be enough--either to kill dead ideas, or prevent future crises. In a new chapter, Quiggin brings the book up to date with a discussion of the re-emergence of pre-Keynesian ideas about austerity and balanced budgets as a response to recession. In this book Jeffrey Alexander develops the view that cultural sociology and “cultural pragmatics” are vital for understanding the structural turbulence and political possibilities of contemporary social life. Central to Alexander’s approach is a new model of social performance that combines elements from both the theatrical avant-garde and modern social theory. He uses this model to shed new light on a wide range of social actors, movements, and events, demonstrating through striking empirical examples the drama of social life. Producing successful dramas determines the outcome of social movements and provides the keys to political power. Modernity has neither eliminated aura nor suppressed authenticity; on the contrary, they are available to social actors who can perform them in compelling ways. This volume further consolidates Alexander’s reputation as one of the most original social thinkers of our time. It will be of great interest to students and scholars in sociology and cultural studies as well as throughout the social sciences and humanities.

A sharp analysis of the nature of work under late capitalism, revealing the dark side of aspiration and utility.

Capitalism is about to commit suicide and is threatening to take us down with it. But will it give way to a grand social utopia or the beginning of a new dark age... albeit WiFi enabled? *The Worst is Yet to Come* explores the disturbing possibility that the current crisis of neoliberal capitalism isn’t going to spawn an emancipatory renaissance, but a world that is much, much worse. Wealthy CEOs see it. They’ve been purchasing isolated bunker-retreats in New Zealand for when the shit goes down. Our politicians know it too, and are frantically transforming the liberal state into a militarized machine. Scientists are either uselessly decrying the looming eco-catastrophe or jumping on the opportunity to conduct ever-reckless experiments with the human genome. The animal kingdom is retreating from the scene in terrible silence, preferring the swift demise of the abattoir’s bolt-gun than witnessing what is about to happen. Yet some of us are still ignoring the warning signs, choosing instead to remain cheerfully optimistic, believing that society has probably hit rock bottom and the only way is up. This book argues the opposite. What if we haven’t hit rock bottom and are on the precipice of something much worse? And what if we were too late? But this grim prospect isn’t submitted in the name of millennial fatalism or hopeless resignation. On the contrary, if our grandchildren are to survive the implosion of capitalism – for the chances we will are fairly slim – then a realistic picture of the nightmare to come is crucial. Only an unwavering attitude of “revolutionary pessimism” will help us to prepare accordingly. For the apocalypse will almost certainly be disappointing.

Several contemporary economic theories revolve around different concepts: market failures, institutions, transaction costs, information asymmetries, motivational diversity, cognitive limitations, strategic behaviors and evolutionary stability. In recent years, many economists have argued that the increase in circulation and mobilization of these new and heterogeneous concepts and their associated methodologies (e.g., experiments, evolutionary modelling, simulations) signify the death of neoclassical economics. *Late Neoclassical Economics: The Restoration of Theoretical Humanism in Contemporary Economic Theory* draws on

the work of Louis Althusser, Michel Foucault and the Amherst School, to construct the concept of a self-transparent and self-conscious human subject (Homo economicus) as the theoretical humanist core of the neoclassical tradition. Instead of identifying the emergent heterogeneity as a break from neoclassicism, this book offers a careful genealogy of many of the new concepts and approaches - including evolutionary game theory, experimental economics and behavioural economics - and reads their elaboration as part of the restoration of the theoretical humanist core of the tradition. 'Late neoclassical economics' is therefore characterized as a collection of diverse approaches which have emerged in response to the drift towards structuralism. This book is suitable for those who study political economy, history of economic thought and philosophy of economics. The arguments put forward in this text will also resonate with anyone who is interested in the fate of the neoclassical tradition and the future of economic theory.

In today's workplaces we work harder and longer, labouring under the illusion that this will bring us more wealth. As this myth becomes increasingly preposterous, it's time to understand why we believe in it, and where it came from. The Death of Homo Economicus explores the origin of this oppressive myth, in order to destroy it. The story begins with the creation of a fake persona labelled the 'dollar-hunting man', invented by economists Adam Smith and Friedrich Hayek. Today, this persona, driven by competition and ego, is used by politicians and managers to draw a veil over the terrible reality of work under capitalism. Creeping into all aspects of life, the desire to constantly compete and accumulate must be resisted if we are to create a better way of life for all.

In the tradition of Malcolm Gladwell, Gardner explores a new way of thinking about the decisions we make. We are the safest and healthiest human beings who ever lived, and yet irrational fear is growing, with deadly consequences — such as the 1,595 Americans killed when they made the mistake of switching from planes to cars after September 11. In part, this irrationality is caused by those — politicians, activists, and the media — who promote fear for their own gain. Culture also matters. But a more fundamental cause is human psychology. Working with risk science pioneer Paul Slovic, author Dan Gardner sets out to explain in a compulsively readable fashion just what that statement above means as to how we make decisions and run our lives. We learn that the brain has not one but two systems to analyze risk. One is primitive, unconscious, and intuitive. The other is conscious and rational. The two systems often agree, but occasionally they come to very different conclusions. When that happens, we can find ourselves worrying about what the statistics tell us is a trivial threat — terrorism, child abduction, cancer caused by chemical pollution — or shrugging off serious risks like obesity and smoking. Gladwell told us about “the black box” of our brains; Gardner takes us inside, helping us to understand how to deconstruct the information we're bombarded with and respond more logically and adaptively to our world. Risk is cutting-edge reading.

A career-spanning selection of previously uncollected writings and talks by the legendary author and activist No one did

more to change how we look at cities than Jane Jacobs, the visionary urbanist and economic thinker whose 1961 book *The Death and Life of Great American Cities* started a global conversation that remains profoundly relevant more than half a century later. *Vital Little Plans* is an essential companion to *Death and Life* and Jacobs's other books on urbanism, economics, politics, and ethics. It offers readers a unique survey of her entire career in forty short pieces that have never been collected in a single volume, from charming and incisive urban vignettes from the 1930s to the raw materials of her two unfinished books of the 2000s, together with introductions and annotations by editors Samuel Zipp and Nathan Storrington. Readers will find classics here, including Jacobs's breakout article "Downtown Is for People," as well as lesser-known gems like her speech at the inaugural Earth Day and a host of other rare or previously unavailable essays, articles, speeches, interviews, and lectures. Some pieces shed light on the development of her most famous insights, while others explore topics rarely dissected in her major works, from globalization to feminism to universal health care. With this book, published in Jacobs's centenary year, contemporary readers—whether well versed in her ideas or new to her writing—are finally able to appreciate the full scope of her remarkable voice and vision. At a time when urban life is booming and people all over the world are moving to cities, the words of Jane Jacobs have never been more significant. *Vital Little Plans* weaves a lifetime of ideas from the most prominent urbanist of the twentieth century into a book that's indispensable to life in the twenty-first. Praise for *Vital Little Plans* "Jacobs's work . . . was a singularly accurate prediction of the future we live in."—*The New Republic* "In *Vital Little Plans*, a new collection of the short writings and speeches of Jane Jacobs, one of the most influential thinkers on the built environment, editors Samuel Zipp and Nathan Storrington have done readers a great service."—*The Huffington Post* "A wonderful new anthology that captures [Jacobs's] confident prose and her empathetic, patient eye for the way humans live and work together."—*The Globe and Mail* "[A timely reminder] of the clarity and originality of [Jane Jacobs's] thought."—*Toronto Star* "[*Vital Little Plans*] comes to the foreground for [Jane Jacobs's] centennial, and in a time when more of Jacobs's prescient wisdom is needed."—*Metropolis* "[Jacobs] changed the debate on urban planning. . . . As [*Vital Little Plans*] shows, she never stopped refining her observations about how cities thrived."—*Minneapolis Star Tribune* "[Jane Jacobs] was one of three people I have met in a lifetime of meeting people who had an aura of sainthood about them. . . . The ability to radiate certainty without condescension, to be both very sure and very simple, is a potent one, and witnessing it in life explains a lot in history that might otherwise be inexplicable."—Adam Gopnik, *The New Yorker* "A rich, provocative, and insightful collection."—*Reason*

The 'personal' was once something to be put to one side in the work place: a 'professional manner' entailed the suppression of private life and feelings. Now many large corporations can be found exhorting their employees to simply

be themselves. This book critically investigates the increasing popularity of personal authenticity in corporate ideology and practice. Rather than have workers adhere to depersonalising bureaucratic rules or homogenous cultural norms, many large corporations now invite employees to simply be themselves. Alternative lifestyles, consumption, ethics, identity, sexuality, fun, and even dissent are now celebrated since employees are presumed to be more motivated if they can just be themselves. Does this freedom to express one's authenticity in the workplace finally herald the end of corporate control? To answer this question, the author places this concern with authenticity within a political framework and demonstrates how it might represent an even more insidious form of cultural domination. The book especially focuses on the way in which private and non-work selves are prospected and put to work in the firm. The ideas of Hardt and Negri and the Italian autonomist movement are used to show how common forms of association and co-operation outside of commodified work are the inspiration for personal authenticity. It is the vibrancy, energy and creativity of this non-commodified stratum of social life that managerialism now aims to exploit. Each chapter explores how this is achieved and highlights the worker resistance that is provoked as a result. The book concludes by demonstrating how the discourse of freedom underlying the managerial version of authenticity harbours potential for a radical transformation of the contemporary corporate form.

How did we get to where we are? John Cassidy shows that the roots of our most recent financial failure lie not with individuals, but with an idea - the idea that markets are inherently rational. He gives us the big picture behind the financial headlines, tracing the rise and fall of free market ideology from Adam Smith to Milton Friedman and Alan Greenspan. Full of wit, sense and, above all, a deeper understanding, *How Markets Fail* argues for the end of 'utopian' economics, and the beginning of a pragmatic, reality-based way of thinking. A very good history of economic thought Economist *How Markets Fail* offers a brilliant intellectual framework . . . fine work New York Times An essential, grittily intellectual, yet compelling guide to the financial debacle of 2009 Geordie Greig, *Evening Standard* A powerful argument . . . Cassidy makes a compelling case that a return to hands-off economics would be a disaster BusinessWeek This book is a well constructed, thoughtful and cogent account of how capitalism evolved to its current form Telegraph Books of the Year recommendation John Cassidy ... describe[s] that mix of insight and madness that brought the world's system to its knees FT, Book of the Year recommendation Anyone who enjoys a good read can safely embark on this tour with Cassidy as their guide . . . Like his colleague Malcolm Gladwell [at the *New Yorker*], Cassidy is able to lead us with beguiling lucidity through unfamiliar territory New Statesman John Cassidy has covered economics and finance at *The New Yorker* magazine since 1995, writing on topics ranging from Alan Greenspan to the Iraqi oil industry and English journalism. He is also now a Contributing Editor at *Portfolio* where he writes the monthly Economics column. Two of his

articles have been nominated for National Magazine Awards: an essay on Karl Marx, which appeared in October, 1997, and an account of the death of the British weapons scientist David Kelly, which was published in December, 2003. He has previously written for Sunday Times in as well as the New York Post, where he edited the Business section and then served as the deputy editor. In 2002, Cassidy published his first book, Dot.Con. He lives in New York.

Two of the UK's leading economists call time on selfishness as the engine of prosperity The idea that people are basically driven by individualism and economic incentives, and that prosperity and good societies come from top-down leadership, has dominated politics for the last thirty years (from some perspectives, much longer). This book shows that the age of homo economicus and centralisation is coming to an end. Instead, Collier and Kay argue that community and mutuality will be the drivers of successful societies in the future - as they are already in some parts of the world. They show how politics can reverse the move to extremes of right and left in recent years, that the centre can hold, and that if we think differently we can find common ground to the benefit of all.

Tracing neoliberalism's devastating erosions of democratic principles, practices, and cultures.

Major New York Times bestseller Winner of the National Academy of Sciences Best Book Award in 2012 Selected by the New York Times Book Review as one of the ten best books of 2011 A Globe and Mail Best Books of the Year 2011 Title One of The Economist's 2011 Books of the Year One of The Wall Street Journal's Best Nonfiction Books of the Year 2011 2013 Presidential Medal of Freedom Recipient Kahneman's work with Amos Tversky is the subject of Michael Lewis's The Undoing Project: A Friendship That Changed Our Minds In the international bestseller, Thinking, Fast and Slow, Daniel Kahneman, the renowned psychologist and winner of the Nobel Prize in Economics, takes us on a groundbreaking tour of the mind and explains the two systems that drive the way we think. System 1 is fast, intuitive, and emotional; System 2 is slower, more deliberative, and more logical. The impact of overconfidence on corporate strategies, the difficulties of predicting what will make us happy in the future, the profound effect of cognitive biases on everything from playing the stock market to planning our next vacation—each of these can be understood only by knowing how the two systems shape our judgments and decisions. Engaging the reader in a lively conversation about how we think, Kahneman reveals where we can and cannot trust our intuitions and how we can tap into the benefits of slow thinking. He offers practical and enlightening insights into how choices are made in both our business and our personal lives—and how we can use different techniques to guard against the mental glitches that often get us into trouble. Winner of the National Academy of Sciences Best Book Award and the Los Angeles Times Book Prize and selected by The New York Times Book Review as one of the ten best books of 2011, Thinking, Fast and Slow is destined to be a classic. In this book, Nobel Prize-winning economist Edmund Phelps draws on a lifetime of thinking to make a sweeping new

argument about what makes nations prosper--and why the sources of that prosperity are under threat today. Why did prosperity explode in some nations between the 1820s and 1960s, creating not just unprecedented material wealth but "flourishing"--meaningful work, self-expression, and personal growth for more people than ever before? Phelps makes the case that the wellspring of this flourishing was modern values such as the desire to create, explore, and meet challenges. These values fueled the grassroots dynamism that was necessary for widespread, indigenous innovation. Most innovation wasn't driven by a few isolated visionaries like Henry Ford and Steve Jobs; rather, it was driven by millions of people empowered to think of, develop, and market innumerable new products and processes, and improvements to existing ones. Mass flourishing--a combination of material well-being and the "good life" in a broader sense--was created by this mass innovation. Yet indigenous innovation and flourishing weakened decades ago. In America, evidence indicates that innovation and job satisfaction have decreased since the late 1960s, while postwar Europe has never recaptured its former dynamism. The reason, Phelps argues, is that the modern values underlying the modern economy are under threat by a resurgence of traditional, corporatist values that put the community and state over the individual. The ultimate fate of modern values is now the most pressing question for the West: will Western nations recommit themselves to modernity, grassroots dynamism, indigenous innovation, and widespread personal fulfillment, or will we go on with a narrowed innovation that limits flourishing to a few? A book of immense practical and intellectual importance, Mass Flourishing is essential reading for anyone who cares about the sources of prosperity and the future of the West.

Positive consumerism is the backbone to a strong economy. Examining the relationship between culture and marketing can provide companies with the data they need to expand their reach and increase their profits. Global Observations of the Influence of Culture on Consumer Buying Behavior is an in-depth, scholarly resource that discusses how marketing practices can be influenced by cultural preferences. Featuring an array of relevant topics including societal environments, cultural stereotyping, brand loyalty, and marketing semiotics, this publication is ideal for CEOs, business managers, professionals, and researchers that are interested in studying alternative factors that impact the marketing field.

'A powerfully disruptive book for disrupted times ... If you're looking for transformative ideas, this book is for you.' KATE RAWORTH, economist and author of Doughnut Economics A Financial Times Book of the Year _____ Our planet is in trouble. But how can we reverse the current crisis and create a sustainable future? The answer is: DEGROWTH. Less is More is the wake-up call we need. By shining a light on ecological breakdown and the system that's causing it, Hickel shows how we can bring our economy back into balance with the living world and build a thriving society for all. This is our chance to change course, but we must act now. _____ 'A masterpiece... Less is More covers centuries and continents, spans academic disciplines, and connects contemporary and ancient events in a way which cannot be put down until it's finished.' DANNY DORLING, Professor of Geography, University of Oxford 'Jason is able to personalise the global and swarm the mind in the way that insects used to in abundance

but soon shan't unless we are able to heed his beautifully rendered warning.' RUSSELL BRAND 'Jason Hickel shows that recovering the commons and decolonizing nature, cultures, and humanity are necessary conditions for hope of a common future in our common home.' VANDANA SHIVA, author of Making Peace With the Earth 'This is a book we have all been waiting for. Jason Hickel dispels ecomodernist fantasies of "green growth". Only degrowth can avoid climate breakdown. The facts are indisputable and they are in this book.' GIORGIS KALLIS, author of Degrowth 'Capitalism has robbed us of our ability to even imagine something different; Less is More gives us the ability to not only dream of another world, but also the tools by which we can make that vision real.' ASAD REHMAN, director of War on Want 'One of the most important books I have read ... does something extremely rare: it outlines a clear path to a sustainable future for all.' RAOUL MARTINEZ, author of Creating Freedom 'Jason Hickel takes us on a profound journey through the last 500 years of capitalism and into the current crisis of ecological collapse. Less is More is required reading for anyone interested in what it means to live in the Anthropocene, and what we can do about it.' ALNOOR LADHA, co-founder of The Rules 'Excellent analysis...This book explores not only the systemic flaws but the deeply cultural beliefs that need to be uprooted and replaced.' ADELE WALTON

The Death of Homo Economicus Work, Debt and the Myth of Endless Accumulation

In an age when large corporations dominate the economic and political landscape, it is tempting to think that their power goes largely unchecked. Originally published in 2007, Contesting the Corporation counters this view by showing that today's corporations are driven by political struggle, power plays and attempts to resist control. Building on a wide range of theoretical sources, Fleming and Spicer present an analysis of the different ways in which power operates within the modern workplace. They begin by building a theoretical perspective that synthesizes previous investigations of power and resistance, identifying struggle as a key concept. Each chapter illustrates a different dimension of workplace struggle through an array of original empirical studies relating to sexuality, cynicism, new social movements and new-wave trade unionism. The book concludes by demonstrating that social justice claims underlie even the most innocuous forms of resistance, helping to transform some of the largest modern corporations.

This accessible guide to the rapidly growing and interdisciplinary field of modern economic sociology offers critical insights into its fundamental concepts and developments. International in scope, contributions from leading economic sociologists and sociologically-minded economists explore the intersections and implications for theory and empirical research in both disciplines.

Capitalism has become strange. Ironically, while the 'age of work' seems to have come to an end, working has assumed a total presence – a 'worker's society' in the worst sense of the term – where everyone finds themselves obsessed with it. So what does the worker tell us today? "I feel drained, empty... dead." This book tells the story of the dead man working. It follows this figure through the daily tedium of the office, to the humiliating mandatory team building exercise, to awkward encounters with the funky boss who pretends to hate capitalism and tells you to be authentic. In this society, the experience of work is not of dying...but neither of living. It is one of a living death. And yet, the dead man working is nevertheless compelled to wear the exterior signs of life, to throw a pretty smile, feign enthusiasm and make a half-baked joke. When the corporation has colonized life itself, even our dreams, the question of escape becomes ever more pressing, ever more desperate...

A funny, clever, and thought-provoking examination of the myth of the "economic man" and its impact on the global economy How do you get your dinner? That is the basic question of economics. When economist and philosopher Adam Smith proclaimed that all our actions were motivated by self-interest, he used the example of the baker and the butcher as he laid the foundations for 'economic man.' He argued that

the baker and butcher didn't give bread and meat out of the goodness of their hearts. It's an ironic point of view coming from a bachelor who lived with his mother for most of his life — a woman who cooked his dinner every night. Nevertheless, the economic man has dominated our understanding of modern-day capitalism, with a focus on self-interest and the exclusion of all other motivations. Such a view point disregards the unpaid work of mothering, caring, cleaning and cooking. It insists that if women are paid less, then that's because their labor is worth less. Economics has told us a story about how the world works and we have swallowed it, hook, line and sinker. This story has not served women well. Now it's time to change it. A kind of feminist Freakonomics, *Who Cooked Adam Smith's Dinner?* charts the myth of economic man — from its origins at Adam Smith's dinner table, its adaptation by the Chicago School, and its disastrous role in the 2008 Global Financial Crisis — in a witty and courageous dismantling of one of the biggest myths of our time.

"A dazzling journey across the sciences and humanities in search of deep laws to unite them." --The Wall Street Journal One of our greatest living scientists--and the winner of two Pulitzer Prizes for *On Human Nature* and *The Ants*--gives us a work of visionary importance that may be the crowning achievement of his career. In *Consilience* (a word that originally meant "jumping together"), Edward O. Wilson renews the Enlightenment's search for a unified theory of knowledge in disciplines that range from physics to biology, the social sciences and the humanities. Using the natural sciences as his model, Wilson forges dramatic links between fields. He explores the chemistry of the mind and the genetic bases of culture. He postulates the biological principles underlying works of art from cave-drawings to *Lolita*. Presenting the latest findings in prose of wonderful clarity and oratorical eloquence, and synthesizing it into a dazzling whole, *Consilience* is science in the path-clearing traditions of Newton, Einstein, and Richard Feynman.

In his brilliant interdisciplinary analysis of the global financial crisis, Joseph Vogl aims to demystify finance capitalism—with its bewildering array of new instruments—by tracing the historical stages through which the financial market achieved its current autonomy. Classical and neoclassical economic theorists have played a decisive role here. Ignoring early warnings about the instability of speculative finance markets, they have persisted in their belief in the inherent equilibrium of the market, describing even major crises as mere aberrations or adjustments and rationalizing dubious financial practices that escalate risk while seeking to manage it. "The market knows best": this is a secular version of Adam Smith's faith in the market's "invisible hand," his economic interpretation of eighteenth-century providentialist theodicy, which subsequently hardened into an "oikodicy," an unquestioning belief in the self-regulating beneficence of market forces. Vogl shows that financial theory, assisted by mathematical modeling and digital technology, itself operates as a "hidden hand," pushing economic reality into unknown territory. He challenges economic theorists to move beyond the neoclassical paradigm to discern the true contours of the current epoch of financial convulsions.

In *Homer Economicus* a cast of lively contributors takes a field trip to Springfield, where the Simpsons reveal that economics is everywhere. By exploring the hometown of television's first family, this book provides readers with the economic tools and insights to guide them at work, at home, and at the ballot box. Since *The Simpsons* centers on the daily lives of the Simpson family and its colorful neighbors, three opening chapters focus on individual behavior and decision-making, introducing readers to the economic way of thinking about the world. Part II guides readers through six chapters on money, markets, and government. A third and final

section discusses timely topics in applied microeconomics, including immigration, gambling, and health care as seen in The Simpsons. Reinforcing the nuts and bolts laid out in any principles text in an entertaining and culturally relevant way, this book is an excellent teaching resource that will also be at home on the bookshelf of an avid reader of pop economics.

A job is no longer something we "do," but instead something we "are." As the boundaries between work and non-work have dissolved, we restructure ourselves and our lives using social ingenuity to get things done and be resourceful outside the official workday. In his provocative book, *Resisting Work* Peter Fleming insists that many jobs in the West are now regulated by a new matrix of power-biopower-where "life itself" is put to work through our ability to self-organize around formal rules. This neoliberal system of employment tries to absorb our life attributes--from our consumer tastes, "downtime," and sexuality--into employment so that questions of human capital and resources replace questions of employee, worker, and labor. Fleming then suggests that the corporation turns to communal life-what he calls "the common"-in order to reproduce itself and reinforce corporate culture. Yet a resistance against this new definition of work is in effect, and Fleming shows how it may already be taking shape.

A groundbreaking debunking of moderate attempts to resolve financial crises In the ruins of the 2007–2008 financial crisis, self-proclaimed progressives the world over clamored to resurrect the economic theory of John Maynard Keynes. The crisis seemed to expose the disaster of small-state, free-market liberalization and deregulation. Keynesian political economy, in contrast, could put the state back at the heart of the economy and arm it with the knowledge needed to rescue us. But what it was supposed to rescue us from was not so clear. Was it the end of capitalism or the end of the world? For Keynesianism, the answer is both. Keynesians are not and never have been out to save capitalism, but rather to save civilization from itself. It is political economy, they promise, for the world in which we actually live: a world in which prices are “sticky,” information is “asymmetrical,” and uncertainty inescapable. In this world, things will definitely not take care of themselves in the long run. Poverty is ineradicable, markets fail, and revolutions lead to tyranny. Keynesianism is thus modern liberalism’s most persuasive internal critique, meeting two centuries of crisis with a proposal for capital without capitalism and revolution without revolutionaries. If our current crises have renewed Keynesianism for so many, it is less because the present is worth saving, than because the future seems out of control. In that situation, Keynesianism is a perfect fit: a faith for the faithless.

There was no Reichstag fire. No storming of the Bastille. No mutiny on the Aurora. Instead, the mediocre have seized power without firing a single shot. They rose to power on the tide of an economy where workers produce assembly-line meals without knowing how to cook at home, give customers instructions over the phone that they themselves don’t understand, or sell books and newspapers that they never read. Canadian intellectual juggernaut Alain Deneault has taken on all kinds of evildoers: mining companies, tax-dodgers, and corporate criminals. Now he takes on the most menacing threat of all: the mediocre.

[This provocative reinterpretation of Vietnamese history in particular and peasant society in general will be of wide interest to political scientists, historians, anthropologists, sociologists, development planners, and Asian scholars].

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