

The Moral Economy Of The Peasant Rebellion And Subsistence In Southeast Asia

Markets, Planning and the Moral Economy examines the rise of the Progressive movement in the United States during the early decades of the 20th century, particularly the trend toward increased government intervention in the market system that culminated in the establishment of President Roosevelt's New Deal programs. The authors consult writings from politicians, business leaders, and economists of the time, using a variety of historical perspectives to illuminate the conflicting viewpoints that arose as the country struggled to recover from the worst economic downturn in its history. This fascinating historical study explores the conflict between what the authors identify as two competing ideologies: the market economy, whose proponents advocated a hands-off approach and a trust in allowing the markets to adjust themselves, and the moral economy, whose supporters favored a system of government planning and stewardship designed to promote economic fairness. Presenting arguments from each side by public figures and intellectuals, this book offers the most thorough and complete analysis to date of the new economic discourse that arose during the Progressive movement and remains a vital component of our economic and political discussions today. Professors and students of economics, political science, public policy, and history will all find much to admire in this fascinating and accessible volume. Scholars from across the world will also find this book helpful in contemplating the long-term effects that the tension between the market economy and the moral economy can have on an individual country's economic system.

It then identifies specific characteristics that moral beliefs must have for the people who possess them to be regarded as trustworthy. Is there a moral economy of capitalism? The term "moral economy" was coined in pre-capitalist times and does not refer to economy as we know it today. It was only in the nineteenth century that economy came to mean the production and circulation of goods and services. At the same time, the term started to be used in an explicitly critical tone: references to moral economy were normally critical of modern forms of economy, which were purportedly lacking in morals. In our times, too, the morality of capitalism is often the topic of debate and controversy. "Moral Economies" engages in these debates. Using historical case studies from the eighteenth, nineteenth, and twentieth centuries the book discusses the degree to which economic actions and decisions were permeated with moral, good-vs-bad classifications. Moreover it shows how strongly antiquity's concept of "embedded" economy is still powerful in modernity. The model for this was often the private household, in which moral, social, and economic behavior patterns were intertwined. The do-it-yourself movement of the late twentieth and early twenty-first centuries was still oriented towards this model, thereby criticizing capitalism on moral grounds.

Grounded in the literary history of early modern England, this study explores the intersection of cultural attitudes and material practices that shape the acquisition, circulation, and consumption of resources at the turn of the seventeenth century. Considering a formally diverse and ideologically rich array of texts from the period - including drama, poetry, and prose, as well as travel narrative and early modern political and literary theory - this book shows how ideas about what is considered 'enough' adapt to changing material conditions and how cultural forces shape those adaptations. Literature and Moral Economy in the Early Modern Atlantic traces how early modern English authors improvised new models of sufficiency that pushed back the threshold of excess to the frontier of the known world itself. The book argues that standards of economic sufficiency as expressed through literature moved from subsistence toward the increasing pursuit of plenty through plunder, trade, and plantation. Author Hillary Eklund describes what it means to have enough in the moral economies of eating, travel, trade, land use

and public policy.

The moral economy of mobile phones implies a field of shifting relations among consumers, companies and state actors, all of whom have their own ideas about what is good, fair and just. These ideas inform the ways in which, for example, consumers acquire and use mobile phones; companies promote and sell voice, SMS and data subscriptions; and state actors regulate both everyday use of mobile phones and market activity around mobile phones. Ambivalence and disagreement about who owes what to whom is thus an integral feature of the moral economy of mobile phones. This volume identifies and evaluates the stakes at play in the moral economy of mobile phones. The six main chapters consider ethnographic cases from Papua New Guinea, Fiji and Vanuatu. The volume also includes a brief introduction with background information on the recent 'digital revolution' in these countries and two closing commentaries that reflect on the significance of the chapters for our understanding of global capitalism and the contemporary Pacific.

This relevant and accessible work is a valuable resource for readers with an interest in AIDS policy and the social and economic implications of the pandemic.

How do modern Muslims adapt their traditions to engage with today's world? Charles Tripp's erudite and incisive book considers one of the most significant challenges faced by Muslims over the last sixty years: the challenge of capitalism. By reference to the works of noted Muslim scholars, the author shows how, faced by this challenge, these intellectuals devised a range of strategies which have enabled Muslims to remain true to their faith, whilst engaging effectively with a world not of their own making. The work is framed around the development of their ideas on Islamic socialism, economics and the rationale for Islamic banking. While some Muslims have resorted to confrontation or insularity to cope with the challenges of modernity, most have aspired to innovation and ingenuity in the search for compromise and interaction with global capitalism in the twenty-first century.

A radical new approach to understanding Africa's elections: explaining why politicians, bureaucrats and voters so frequently break electoral rules.

The Moral Economy examines the nexus of poverty, credit, and trust in early modern Europe. It starts with an examination of poverty, the need for credit, and the lending practices of different social groups. It then reconstructs the battles between the Churches and the State around the ban on usury, and analyzes the institutions created to eradicate usury and the informal petty financial economy that developed as a result. Laurence Fontaine unpacks the values that structured these lending practices, namely, the two competing cultures of credit that coexisted, fought, and sometimes merged: the vibrant aristocratic culture and the capitalistic merchant culture. More broadly, Fontaine shows how economic trust between individuals was constructed in the early modern world. By creating a dialogue between past and present, and contrasting their definitions of poverty, the role of the market, and the mechanisms of microcredit, Fontaine draws attention to the necessity of recognizing the different values that coexist in diverse political economies.

A fascinating sociological assessment of the damaging effects of the for-profit partnership between government and corporation on rural Americans Why is government distrust rampant, especially in the rural United States? This book offers a simple explanation: corporations and the government together dispossess rural people of their prosperity, and even their property. Based on four years of fieldwork, this eye-opening assessment by sociologist Loka Ashwood plays out in a mixed-race Georgia community that hosted the first nuclear power reactors sanctioned by the government in three decades. This work serves as an explanatory mirror of prominent trends in current American politics. Churches become havens for redemption, poaching a means of retribution, guns a tool of self-defense, and nuclear power a

faltering solution to global warming as governance strays from democratic principles. In the absence of hope or trust in rulers, rural racial tensions fester and divide. The book tells of the rebellion that unfolds as the rights of corporations supersede the rights of humans. The Left has seized on our economic troubles as an excuse to “blame the rich guy” and paint a picture of capitalism and the free market as selfish, greedy, and cruel. Democrats in Congress and “Occupy” protesters across the country assert that the free market is not only unforgiving, it’s morally corrupt. According to President Obama and his allies, only by allowing the government to heavily control and regulate business and by redistributing the wealth can we ensure fairness and compassion. Exactly the opposite is true, says Father Robert A. Sirico in his thought-provoking new book, *The Moral Case for a Free Economy*. Father Sirico argues that a free economy actually promotes charity, selflessness, and kindness. And in *The Moral Case for a Free Economy*, he shows why free-market capitalism is not only the best way to ensure individual success and national prosperity but is also the surest route to a moral and socially-just society. In *The Moral Case for a Free Economy*, Father Sirico shows: Why we can’t have freedom without a free economy and why the best way to help the poor is to start a business Why charity works—but welfare doesn’t How Father Sirico himself converted from being a leftist colleague of Jane Fonda and Tom Hayden to recognizing the merits of a free economy In this heated presidential election year, the Left will argue that capitalism may produce winners, but it is cruel and unfair. But as Sirico proves in *The Moral Case for a Free Economy*, capitalism does not simply provide opportunity for material success, but it ensures a more ethical and moral society as well.

A Moral Economy of Whiteness presents a working model for understanding the main ways in which white UK people make ‘race’ through talking about immigration in the twenty-first century. Based on extensive empirical interviews, Steve Garner establishes four overlapping frames through which white English people understand immigration. This comprises a narrative of unequal treatment, where ‘equality’ is a ‘dirty word’ because it is seen as an agenda for redistributing resources to ‘undeserving’ ethnic minorities, ‘non-integrating’ migrants and unproductive white people. Political correctness is seen as the ideological glue binding this unfair system. People are thus retreating from Britishness into a more exclusive Englishness. Garner explores the context of these understandings: the dominance of neoliberal market rationales, in which the State deprioritises anti-discrimination work. He concludes that these frames only make sense in a social world where Britain’s imperial past has no bearing on the present, and where ‘racism’ in popular and media culture becomes purely a story of individual deviancy. This book generates numerous international points of comparison that deepen our understanding of the backlash against multiculturalism in the West. It will appeal to scholars and students of sociology, social policy, anthropology, political science, (im)migration, multiculturalism, nationalism and British studies.

Should the idea of economic man—the amoral and self-interested *Homo economicus*—determine how we expect people to respond to monetary rewards, punishments, and other incentives? Samuel Bowles answers with a resounding “no.” Policies that follow from this paradigm, he shows, may “crowd out” ethical and generous motives and thus backfire. But incentives per se are not really the culprit. Bowles shows that crowding out occurs when the message conveyed by fines and rewards is that self-interest is expected, that the employer thinks the workforce is lazy, or that the citizen cannot otherwise be trusted to contribute to the public good. Using historical and recent case studies as well as behavioral experiments, Bowles shows how well-designed incentives can crowd in the civic motives on which good governance depends.

This book reconceptualises the concept of moral economy in its relevance for, and application to, the criminal justice system in England and Wales. It advances the argument that criminal justice cannot be reduced to an instrumentally driven operation to achieve fiscal efficiencies or

provide investment opportunities to the commercial sector.

Communities around the United States face the threat of being underwater. This is not only a matter of rising waters reaching the doorstep. It is also the threat of being financially underwater, owning assets worth less than the money borrowed to obtain them. Many areas around the country may become economically uninhabitable before they become physically unlivable. In *Underwater*, Rebecca Elliott explores how families, communities, and governments confront problems of loss as the climate changes. She offers the first in-depth account of the politics and social effects of the U.S. National Flood Insurance Program (NFIP), which provides flood insurance protection for virtually all homes and small businesses that require it. In doing so, the NFIP turns the risk of flooding into an immediate economic reality, shaping who lives on the waterfront, on what terms, and at what cost. Drawing on archival, interview, ethnographic, and other documentary data, Elliott follows controversies over the NFIP from its establishment in the 1960s to the present, from local backlash over flood maps to Congressional debates over insurance reform. Though flood insurance is often portrayed as a rational solution for managing risk, it has ignited recurring fights over what is fair and valuable, what needs protecting and what should be let go, who deserves assistance and on what terms, and whose expectations of future losses are used to govern the present. An incisive and comprehensive consideration of the fundamental dilemmas of moral economy underlying insurance, *Underwater* sheds new light on how Americans cope with loss as the water rises.

James C. Scott places the critical problem of the peasant household—subsistence—at the center of this study. The fear of food shortages, he argues persuasively, explains many otherwise puzzling technical, social, and moral arrangements in peasant society, such as resistance to innovation, the desire to own land even at some cost in terms of income, relationships with other people, and relationships with institutions, including the state. Once the centrality of the subsistence problem is recognized, its effects on notions of economic and political justice can also be seen. Scott draws from the history of agrarian society in lower Burma and Vietnam to show how the transformations of the colonial era systematically violated the peasants' "moral economy" and created a situation of potential rebellion and revolution. Demonstrating keen insights into the behavior of people in other cultures and a rare ability to generalize soundly from case studies, Scott offers a different perspective on peasant behavior that will be of interest particularly to political scientists, anthropologists, sociologists, and Southeast Asianists. "The book is extraordinarily original and valuable and will have a very broad appeal. I think the central thesis is correct and compelling."—Clifford Geertz "In this major work, ... Scott views peasants as political and moral actors defending their values as well as their individual security, making his book vital to an understanding of peasant politics."—Library Journal James C. Scott is professor of political science at Yale University.

There is evidence that economic fraud has, in recent years, become routine activity in the economies of both high- and low-income countries. Many business sectors in today's global economy are rife with economic crime. *Neoliberalism and the Moral Economy of Fraud* shows how neoliberal policies, reforms, ideas, social relations and practices have engendered a type of sociocultural change across the globe which is facilitating widespread fraud. This book investigates the moral worlds of fraud in different social and geographical settings, and shows how contemporary fraud is not the outcome of just a few 'bad apples'. Authors from a range of disciplines including sociology, anthropology and political science, social policy and economics, employ case studies from the Global North and Global South to explore how particular values, morals and standards of behaviour rendered dominant by neoliberalism are encouraging the proliferation of fraud. This book will be indispensable for those who are interested in political economy, development studies, economics, anthropology, sociology and criminology.

In the early summer of 1712, a young Maya woman from the village of Cancuc in southern Mexico encountered an apparition of the Virgin

Mary while walking in the forest. The miracle soon attracted Indian pilgrims from pueblos throughout the highlands of Chiapas. When alarmed Spanish authorities stepped in to put a stop to the burgeoning cult, they ignited a full-scale rebellion. Declaring "Now there is no God or King," rebel leaders raised an army of some five thousand "soldiers of the Virgin" to defend their new faith and cast off colonial rule. Using the trial records of Mayas imprisoned after the rebellion, as well as the letters of Dominican priests, the local bishop, and Spaniards who led the army of pacification, Kevin Gosner reconstructs the history of the Tzeltal Revolt and examines its causes. He characterizes the rebellion as a defense of the Maya moral economy, and shows how administrative reforms and new economic demands imposed by colonial authorities at the end of the seventeenth century challenged Maya norms about the ritual obligations of community leaders, the need for reciprocity in political affairs, and the supernatural origins of power. The first book-length study of the Tzeltal Revolt, *Soldiers of the Virgin* goes beyond the conventions of the regional monograph to offer an expansive view of Maya social and cultural history. With an eye to the contributions of archaeologists and ethnographers, Gosner explores many issues that are central to Maya studies, including the origins of the civil-religious hierarchy, the role of shamanism in political culture, the social dynamics of peasant corporate communities, and the fate of the native nobility after the Spanish conquest.

This text examines the socio-cultural and especially moral repercussions of embedding neoliberalism in Africa, using the case of Uganda. Shows the 'moral economy' of early medieval England transformed by 'feudal thinking' in the aftermath of the Norman Conquest. From the author of *Day of Reckoning*, the acclaimed critique of Ronald Reagan's economic policy ("Every citizen should read it," said *The New York Times*): a persuasive, wide-ranging argument that economic growth provides far more than material benefits. In clear-cut prose, Benjamin M. Friedman examines the political and social histories of the large Western democracies—particularly of the United States since the Civil War—to demonstrate the fact that incomes on the rise lead to more open and democratic societies. He explains that growth, rather than simply a high standard of living, is key to effecting political and social liberalization in the third world, and shows that even the wealthiest of nations puts its democratic values at risk when income levels stand still. Merely being rich is no protection against a turn toward rigidity and intolerance when a country's citizens lose the sense that they are getting ahead. With concrete policy suggestions for pursuing growth at home and promoting worldwide economic expansion, this volume is a major contribution to the ongoing debate about the effects of economic growth and globalization.

A fresh look at two centuries of humanitarian history through a moral economy approach focusing on appeals, allocation, and accounting. Two of the most important economics treatise are Adam Smith's *Theory of Moral Sentiments and Wealth of Nations* and Milton Friedman's *Capitalism and Freedom*. In this book, Paul Turpin provides a rhetorical analysis of these texts arguing that both Smith and Friedman use argumentative and narrative depictions of character to reinforce a sense of societal decorum as a stabilizing foundation for their theories of liberal political economy. The comparison of Smith and Friedman by itself is a major contribution to the development of the history of economic thought. It adds a new, historical, depth to the heterodox analyses and critiques of twentieth century economics by writers such as Giocoli and Mirowski. The issue of the social constitution of identity, which is at the core of this book, is a hot topic in economic methodology and as such this book by a promising young historian of economic thought will be roundly applauded.

A major realignment is taking place in the way we understand the state in Indonesia. New studies on local politics, ethnicity, the democratic transition, corruption, Islam, popular culture, and other areas hint at novel concepts of the state, though often without fully articulating them. This book captures several dimensions of this shift. One reason for the new thinking is a fresh wind that has altered state studies generally.

People are posing new kinds of questions about the state and developing new methodologies to answer them. Another reason for this shift is that Indonesia itself has changed, probably more than most people recognize. It looks more democratic, but also more chaotic and corrupt, than it did during the militaristic New Order of 1966–1998. *State of Authority* offers a range of detailed case studies based on fieldwork in many different settings around the archipelago. The studies bring to life figures of authority who have sought to carve out positions of power for themselves using legal and illegal means. These figures include village heads, informal slum leaders, district heads, parliamentarians, and others. These individuals negotiate in settings where the state is evident and where it is discussed: coffee houses, hotel lounges, fishing waters, and street-side stalls. These case studies, and the broader trend in scholarship of which they are a part, allow for a new theorization of the state in Indonesia that more adequately addresses the complexity of political life in this vast archipelago nation. *State of Authority* demonstrates that the state of Indonesia is not monolithic, but is constituted from the ground up by a host of local negotiations and symbolic practices.

The Moral Economy Why Good Incentives Are No Substitute for Good Citizens Yale University Press

The Idea of a Moral Economy is the first modern edition and English translation of three questions disputed at the University of Paris in 1330 by the theologian Gerard of Siena. The questions represent the most influential late medieval formulation of the natural law argument against usury and the illicit acquisition of property. Together they offer a particularly clear example of scholastic ideas about the nature and purpose of economic activity and the medieval concept of a moral economy. In his introduction, editor Lawrin Armstrong discusses Gerard's arguments and considers their significance both within the context of scholastic philosophy and law and as a critique of contemporary mainstream economics. His analysis demonstrates how Gerard's work is not only a valuable source for understanding economic thought in pre-modern Europe, but also a fertile resource for scholars of law, economics, and philosophy in medieval Europe and beyond.

"A/Moral Economics is an interdisciplinary historical study that examines the ways which social "science" or economics emerged through the discourse of the literary, namely the dominant moral and fictional narrative genres of early and mid-Victorian England. In particular, this book argues that the classical economic theory of early-nineteenth-century England gained its broad cultural authority not directly, through the well-known texts of such canonical economic theorists as David Ricardo, but indirectly through the narratives constructed by Ricardo's popularizers John Ramsey McCulloch and Harriet Martineau. By reexamining the rhetorical and institutional contexts of classical political economy in the nineteenth century, "A/Moral Economics repositions the popular writings of both supporters and detractors of political economy as central to early political economists' bids for a cultural voice. The now marginalized economic writings of McCulloch, Martineau, Henry Mayhew, and John Ruskin, as well as the texts of Charles Dickens and J.S. Mill, must be read as constituting in part the entitlements they have been read as merely criticizing. It is this repressed moral logic that resurfaces in a range of textual contradictions--not only in the writings of Ricardo's supporters, but ironically, in those of his critics as well.

Activation policies which promote and enforce labour market participation continue to proliferate in Europe and constitute the reform blueprint from centre-left to centre-right, as well as for most international organizations. Through an in-depth study of four

major reforms in Denmark and France, this book maps how co-existing ideas are mobilised to justify, criticise and reach activation compromises and how their morality sediments into the instruments governing the unemployed. By rethinking the role of ideas and morality in policy changes, this book illustrates how the moral economy of activation leads to a permanent behaviourist testing of the unemployed in public debate as well as in local jobcentres.

The idea of a moral economy has been explored and assessed in numerous disciplines. The anthropological studies in this volume provide a new perspective to this idea by showing how the relations of workers, employees and employers, and of firms, families and households are interwoven with local notions of moralities. From concepts of individual autonomy, kinship obligations, to ways of expressing mutuality or creativity, moral values exert an unrealized influence, and these often produce more consent than resistance or outrage.

Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Economies - and the government institutions that support them - reflect a moral and political choice, a choice we can make and remake. Since the dawn of industrialization and democratization in the late eighteenth century, there has been a succession of political economic frameworks, reflecting changes in technology, knowledge, trade, global connections, political power, and the expansion of citizenship. The challenges of today reveal the need for a new moral political economy that recognizes the politics in political economy. It also requires the redesign of our social, economic, and governing institutions based on assumptions about humans as social beings rather than narrow self-serving individualists. This Element makes some progress toward building a new moral political economy by offering both a theory of change and some principles for institutional (re)design.

The revival of madrasas in the 1980s coincided with the rise of political Islam and soon became associated with the "clash of civilizations" between Islam and the West. This volume examines the rapid expansion of madrasas across Asia and the Middle East and analyses their role in society within their local, national and global context. Based on anthropological investigations in Afghanistan, Bangladesh, China, Iran, and Pakistan, the chapters take a new approach to the issue, examining the recent phenomenon of women in madrasas; Hui Muslims in China; relations between the Iran's Shia seminary after the 1979-Islamic revolution and Shia in Pakistan and Afghanistan; and South Asian madrasas. Emphasis is placed on the increased presence of women in these institutions, and the reciprocal interactions between secular and religious schools in those countries. Taking into account social, political and demographic changes within the region, the authors show how madrasas have been successful in responding to the educational demand of the people and how they have been modernized their style to cope with a changing environment. A timely contribution to a subject with great international appeal, this book will be of great interest to students and scholars of international politics, political Islam, Middle East and Asian studies and anthropology.

A comparative study of political attitudes across social classes, examining what accounts for such differences in opinion and determining whether these differences change over time

Why policies and business practices that ignore the moral side of human nature often fail.

A fresh look at how three important twentieth-century British thinkers viewed capitalism through a moral rather than material lens What's wrong with capitalism? Answers to that question today focus on material inequality. Led by economists and conducted in utilitarian terms, the critique of capitalism in the twenty-first century is primarily concerned with disparities in income and wealth. It was not always so. *The Moral Economists* reconstructs another critical tradition, developed across the twentieth century in Britain, in which material deprivation was less important than moral or spiritual desolation. Tim Rogan focuses on three of the twentieth century's most influential critics of capitalism—R. H. Tawney, Karl Polanyi, and E. P. Thompson. Making arguments about the relationships between economics and ethics in modernity, their works commanded wide readerships, shaped research agendas, and influenced public opinion. Rejecting the social philosophy of laissez-faire but fearing authoritarianism, these writers sought out forms of social solidarity closer than individualism admitted but freer than collectivism allowed. They discovered such solidarities while teaching economics, history, and literature to workers in the north of England and elsewhere. They wrote histories of capitalism to make these solidarities articulate. They used makeshift languages of "tradition" and "custom" to describe them until Thompson patented the idea of the "moral economy." Their program began as a way of theorizing everything economics left out, but in challenging utilitarian orthodoxy in economics from the outside, they anticipated the work of later innovators inside economics. Examining the moral cornerstones of a twentieth-century critique of capitalism, *The Moral Economists* explains why this critique fell into disuse, and how it might be reformulated for the twenty-first century. [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]. Nigeria is famous for "419" e-mails asking recipients for bank account information and for scandals involving the disappearance of billions of dollars from government coffers. Corruption permeates even minor official interactions, from traffic control to university admissions. In *Moral Economies of Corruption* Steven Pierce provides a cultural history of the last 150 years of corruption in Nigeria as a case study for considering how corruption plays an important role in the processes of political change in all states. He suggests that corruption is best understood in Nigeria, as well as in all other nations, as a culturally contingent set of political discourses and historically embedded practices. The best solution to combatting Nigerian government corruption, Pierce contends, is not through attempts to prevent officials from diverting public revenue to self-interested ends, but to ask how public ends can be served by accommodating Nigeria's history of

patronage as a fundamental political principle.

In this clear and penetrating book, Chuck Collins and Mary Wright draw on principles of Catholic Social Teaching to evaluate our economy and lay out practical steps toward establishing an economy "as if people mattered."

Bringing together international experts on ethnicity and nationalism, this book argues that competing moral economies play an important role in ethnic and nationalist conflict. Its authors investigate how the beliefs and practices that normatively regulate and legitimize the distribution of wealth, power, and status in a society – moral economies – are being challenged in identity-based communities in ways that precipitate or exacerbate conflicts. The combination of theoretical chapters and case studies ranging from Africa and Asia to North America provides compelling evidence for the value of moral economy analysis in understanding problems associated with ethnic and nationalist mobilization and conflict.

This book investigates why people are willing to support an institutional arrangement that realises large-scale redistribution of wealth between social groups of society. Steffen Mau introduces the concept of 'the moral economy' to show that acceptance of welfare exchanges rests on moral assumptions and ideas of social justice people adhere to. Analysing both the institution of welfare and the public attitudes towards such schemes, the book demonstrates that people are neither selfish nor altruistic; rather they tend to reason reciprocally.

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