

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

“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.

Economic analysis of law: an overview -- Behavioral studies -- An overview of behavioral law and economics -- Normative implications -- Behavioral insights and basic features of the law -- Property law -- Contract law -- Consumer contracts -- Tort law -- Commercial law -- Administrative, constitutional, and international law -- Criminal law and enforcement -- Tax law and redistribution -- Litigants' behavior -- Judicial decision-making -- Evidence law

What are corporations, and to whom are they responsible? Anthropologist Marina Welker draws on two years of research at Newmont Mining Corporation's Denver headquarters and its Batu Hijau copper and gold mine in Sumbawa, Indonesia, to address these questions. Against the backdrop of an emerging Corporate Social Responsibility movement and changing state dynamics in Indonesia, she shows how people enact the mining corporation in multiple ways: as an ore producer, employer, patron, promoter of sustainable development, religious sponsor, auditable organization, foreign imperialist, and environmental threat. Rather than assuming that corporations are monolithic, profit-maximizing subjects, Welker turns to anthropological theories of personhood to develop an analytic model of the corporation as an unstable collective subject with multiple authors, boundaries, and interests. Enacting the Corporation demonstrates that corporations are constituted through continuous struggles over relations with—and responsibilities to—local communities, workers, activists, governments, contractors, and shareholders.

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.

The Ballad of Peckham Rye

Work, Debt and the Myth of Endless Accumulation

Out of the Wreckage

The Quantified Self in Precarity

The Thoughtful Love of Life

The Enchantments of Mammon

Work, Technology and What Counts

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.

"The old discussion of 'Market or State' is obsolete. There will always have to be a mix of market and state. The only relevant question is what that mix should look like. How far do we have to let the market go its own way in order to create as much welfare as possible for everyone? What is the responsibility of the government in creating welfare? These are difficult questions. But they are also interesting questions and Paul De Grauwe analyses them in this book. The desired mix of market and state is anything but easy to bring about. It is a difficult and sometimes destructive process that is constantly in motion. There are periods in history in which the market gains in importance. During other periods the opposite occurs and government is more dominant. The turning points in this pendulum swing typically seem to coincide with disruptive events that test the limits of market and state. Why we experience this dynamic is an important theme in the book. Will the market, which today is afforded a greater and greater role due to globalization, run up against its limits? Or do the financial crisis and growing income inequality show that we have already reached those limits? Do we have to brace ourselves for a rejection of the capitalist system? Are we returning to an economy in which the government is running the show?"--Dust jacket.

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 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.

Despair in the Neoliberal University

Agency, Structure and Escalation

Zombie Economics

Redefining Next Generation Economics

Undoing the Demos

The Limits of the Market

Humankind

Are humans at their core seekers of their own pleasure or cooperative members of society? Paradoxically, they are both. Pleasure-seeking can take place only within the context of what works within a defined community, and central to any community are the evolved codes and principles guiding appropriate behavior, or morality. The complex interaction of morality and self-interest is at the heart of Geoffrey M. Hodgson's approach to evolutionary economics, which is designed to bring about a better understanding of human behavior. In From Pleasure Machines to Moral Communities, Hodgson casts a critical eye on neoclassical individualism, its foundations and flaws, and turns to recent insights from research on the evolutionary bases of human behavior. He focuses his attention on the evolution of morality, its meaning, why it came about, and how it influences human attitudes and behavior. This more nuanced understanding sets the stage for a fascinating investigation of its implications on a range of pressing issues drawn from diverse environments, including the business world and crucial policy realms like health care and ecology. This book provides a valuable complement to Hodgson's earlier work with Thorbjørn Knudsen on evolutionary economics in Darwin's Conjecture, extending the evolutionary outlook to include moral and policy-related issues.

AN INSTANT NEW YORK TIMES BESTSELLER The "lively" (*The New Yorker*), "convincing" (*Forbes*), and "riveting pick-me-up we all need right now" (*People*) that proves humanity thrives in a crisis and that our innate kindness and cooperation have been the greatest factors in our long-term success as a species. If there is one belief that has united the left and the right, psychologists and philosophers, ancient thinkers and modern ones, it is the tacit assumption that humans are bad. It's a notion that drives newspaper headlines and guides the laws that shape our lives. From Machiavelli to Hobbes, Freud to Pinker, the roots of this belief have sunk deep into Western thought. Human beings, we're taught, are by nature selfish and governed primarily by self-interest. But what if it isn't true? International bestseller Rutger Bregman provides new perspective on the past 200,000 years of human history, setting out to prove that we are hardwired for kindness, geared toward cooperation rather than competition, and more inclined to trust rather than distrust one another. In fact this instinct has a firm evolutionary basis going back to the beginning of *Homo sapiens*. From the real-life Lord of the Flies to the solidarity in the aftermath of the Blitz, the hidden flaws in the Stanford prison experiment to the true story of twin brothers on opposite sides who helped Mandela end apartheid, Bregman shows us that believing in human generosity and collaboration isn't merely optimistic—it's realistic. Moreover, it has huge implications for how society functions. When we think the worst of people, it brings out the worst in our politics and economics. But if we believe in the reality of humanity's kindness and altruism, it will form the foundation for achieving true change in society, a case that Bregman makes convincingly with his signature wit, refreshing frankness, and memorable storytelling. "The Sapiens of 2020." —*The Guardian* "Humankind made me see humanity from a fresh perspective." —Yuval Noah Harari, author of the #1 bestseller *Sapiens* Longlisted for the 2021 Andrew Carnegie Medal for Excellence in Nonfiction One of the Washington Post's 50 Notable Nonfiction Works in 2020

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.

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.

Sugar Daddy Capitalism The Dark Side of the New Economy

An Evolutionary Economics Without Homo Economicus

Spirituality for the Skeptic

The Specter of Capital

An American Mining Firm in Post-Authoritarian Indonesia

The Drama of Social Life

Mass Flourishing

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.

In Science, no-one believes the earth is flat any more. Economists, on the other hand, haven't budged from their original world. Market Capitalism depends on seven big ideas: competition, the 'invisible hand', utility, agency theory, pricing, shareholder value, and limited liability. These served the world well in the past, but over the years they have become cancerous, and are slowly killing the system as a whole. Eve Poole argues that if you zoom in on any of these firm foundations, they start to blur and wobble. He offers alternative views for a healthier system. And looking at them together, it becomes clear why we're so stuck. The capitalist system masquerades as a machine programmed by experts, with only Economists and Governments qualified to tinker with it. But the system is just a mass of messages about supply and demand. The rich world shapes the market in its image, because it has more 'votes'. If we want to change the way things are, we don't need to wait for the experts, we can start now. In each chapter, Poole shows how action by consumers, investors, employees and employers can make big changes, by shifting behaviours and adjusting the way 'votes' are cast in the market.

Two of the UK's leading economists call for an end to extreme individualism as the engine of prosperity 'provocative but thought-provoking and nuanced' Telegraph Throughout history, successful societies have created institutions which channel both competition and co-operation to achieve complex goals of general benefit. These institutions make the difference between societies that flourish and those paralyzed by discord, the difference between prosperous and poor economies. Such societies are pluralist but their pluralism is disciplined. Successful societies are also rare and fragile. We could not have built modernity without the exceptional competitive operative instincts of humans, but in recent decades the balance between these instincts has become dangerously skewed: it has been undermined by an extreme individualism which has weakened co-operation and polarized our politics. Collier and Kay show how a reaffirmation of the values of mutuality could refresh and restore politics, business and the environments in which people live. We could reverse the moves to extremism and tribalism; businesses could replace the greed that has degraded corporate culture; communities and decaying places that are home to many could overcome despondency and again be prosperous and purposeful. As the world emerges from an unprecedented crisis we have the chance to examine society afresh and build a politics beyond individualism. 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 from 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 is it one of a living death. And yet, the dead man working is nevertheless compelled to wear the exterior signs of life, to throw a smile, feign enthusiasm and make a half-baked joke. When the corporation has colonized life itself, even our dreams, the quest for escape becomes ever more pressing, ever more desperate...

The End of Corporate Social Responsibility

A Modern Guide to Economic Sociology

A Note on the Risk Behavior and Death of Homo Economicus

Politics After Individualism

After the Virus

How Grassroots Innovation Created Jobs, Challenge, and Change

The Body Economic

What is the connection between the sleaziness of Harvey Weinstein's 'business meetings' and the passionless doctrine of neoclassical economics? In this witty and incisive examination of the new economy, Peter Fleming argues that they are closer than you might think. The quest to rid society of bureaucracy, shrink government and burn red tape has certainly made capitalism 'more human', but not in the family-friendly way envisaged by free-market gurus. Increasing informality has led to a capitalism fuelled by limitless exploitation and increasingly seedy methods of management, from semi-feudal workplace hazing rituals and predatory middle-managers with an axe to grind to arbitrary zero-hours contracts, Uber and, perhaps worst of all, the compulsory gym session with your boss. Fleming dubs this 'Sugar Daddy Capitalism' after the controversial dating-app wealthy businessmen use to meet young girls, most of whom are struggling with university fees. What seems like a creepy outlier is actually a prescient metaphor for our whole economy: an anonymous and impersonal cash system that is also intent on getting under your skin, extra close and capable of ruining everything if you say ... 'no'. Humans are accustomed to being tool bearers, but what happens when machines become tool bearers, calculating human labour via the use of big data and people analytics by metrics? The Quantified Self in Precarity highlights how, whether it be in insecure 'gig' work or office work, such digitalisation is not an inevitable process - nor is it one that necessarily improves working conditions. Indeed, through unique research and empirical data, Moore demonstrates how workplace quantification leads to high turnover rates, workplace rationalisation and worker stress and anxiety, with these issues linked to increased rates of subjective and objective precarity. Scientific management asked us to be efficient. Now, we are asked to be agile. But what does this mean for the everyday lives we lead? With a fresh perspective on how technology and the use of technology for management and self-management changes the 'quantified',

precarious workplace today, *The Quantified Self in Precarity* will appeal to undergraduate and postgraduate students interested in fields such as Science and Technology, Organisation Management, Sociology and Politics.

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.

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 Hopeful History

Global Observations of the Influence of Culture on Consumer Buying Behavior

A New Politics for an Age of Crisis

Capitalism's Toxic Assumptions

New Forms of Informal Control

Another Now

Enacting the Corporation

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. 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.

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.

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

Risk

Late Neoclassical Economics

The restoration of theoretical humanism in contemporary economic theory

Life, Death, and Sensation in Political Economy and the Victorian Novel

The Pendulum Between Government and Market

Crisis and Critique

Charting Corporate Corruption

Part of the SAGE Social Thinkers series, this brief and clearly-written book provides a concise introduction to the work, life, and influences of Karl Marx, one of the most revered, reviled, and misunderstood figures in modern history. The book serves as an excellent introduction to the full range of Marx's major themes—alienation, economics, social class, capitalism, communism, materialism, environmental sustainability—and considers the extent to which they are relevant today. It is ideal for use as a self-contained volume or in conjunction with other sociological theory textbooks.

A thrilling new route to a better society A toxic ideology of extreme competition and individualism has come to dominate our world. It misrepresents human nature, destroying hope and common purpose. Only a positive vision can replace it, a new story that re-engages people in politics and lights a path to a better future. George Monbiot shows how new findings in psychology, neuroscience and evolutionary biology cast human nature in a radically different light: as the supreme altruists and cooperators. He shows how we can build on these findings to create a new politics: a "politics of belonging." Both democracy and economic life can be radically reorganized from the bottom up, enabling us to take back control and overthrow the forces that have thwarted our ambitions for a better society. Urgent and passionate, *Out of the Wreckage* provides the hope and clarity required to change the world.

What would a fair and equal society actually look like? The world-renowned economist and bestselling author Yanis Varoufakis presents his radical and subversive answer in a work of speculative fiction that recalls William Morris and William Gibson *The Year: 2035*. At a funeral for Iris, a revolutionary leftist feminist, Yango is approached by Costa, Iris's closest comrade, who urges him to carry out Iris's last wish: plough into her secret diaries to tell their story. "But", Costa insists "leave out anything that might help Big Tech replicate my technologies!" That night Yango delves into Iris's diaries. In them he discovers a chronicle of how Costa's revolutionary technologies had unveiled an actually existing, fully democratized, postcapitalist society. Suddenly he understands Costa's obsession with the hackers trying to steal his secrets. So begins Yanis Varoufakis's extraordinary novelistic thought-experiment, where the world-famous economist offers an invigorating and deeply moving vision of an alternative reality. *Another Now* tells the story of Costa, a brilliant but deeply disillusioned, computer engineer, who creates a revolutionary technology that will allow the user a "glimpse of a life beyond their dreams" but will not enslave them. But an accident during one of its trial runs unveils a cosmic wormhole where Costa meets his DNA double, who is living in a 2025 very different than the one Costa is living in. In this parallel 2025 a global hi-tech uprising, begun in the wake of the collapse of 2008, has birthed a post-capitalist world in which work, money, land, digital networks and politics have been truly democratized. Banks have been eliminated, as well as predatory, data-mining digital monopolies; the gig economy is no more; and the young are free to experiment with different careers and to study "non-lucrative topics, from Sumerian pottery to astrophysics." Intoxicated, Costa travels to England to tell Iris, his old comrade, and her neighbor, Eva, a recovering banker turned neoliberal economics professor, of the parallel universe he has discovered. Costa eventually leads them back to his workshop in America where Iris and Eva meet their own doubles, and confront hard truths about themselves and the daunting political challenge that "the Other Now" presents. But, as their obsession with the Other Now deepens, time begins to run out, as the wormhole begins to deteriorate and hackers begin to unleash new attacks on Costa's technology. The trio have to make a choice: which 2025 do they want to live in? Varoufakis has been claiming for a while that we already live in postcapitalist times. That, since the 2008 crisis, capitalism has been morphing into technofeudalism. *Another Now*, a riveting work of speculative fiction, shows that there is a realistic, democratic alternative to the technofeudalpostcapitalist dystopia

taking shape all around us. It also confronts us with the greatest question: how far are we willing to go to bring it about?

Reveals the deep roots of the UK's lack of resilience when COVID-19 hit and sets out an ambitious manifesto for change.

The Moral Economy

A Post-Capitalist Survival Guide

The Worst Is Yet to Come

The Science and Politics of Fear

From Pleasure Machines to Moral Communities

Dead Man Working

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.

By examining the ideas of great thinkers from Kafka to Socrates, this text arrives at an alternative vision of spirituality, one that is non-dogmatic and practical, that should appeal to many seekers looking to make sense of the human condition.

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.

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.

Dark Academia

Authenticity and the Cultural Politics of Work

Greed Is Dead

The Mythology of Work

Why Good Incentives Are No Substitute for Good Citizens

How Capitalism Became the Religion of Modernity

Thinking, Fast and Slow

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.

A slender satirical gem from the "master of malice and mayhem" (The New York Times) The Ballad of Peckham Rye is a wickedly farcical tale of an English factory town turned upside-down by a Scot who may or may not be in league with the Devil. Dougal Douglas is hired to do "human research" into the lives of the workers, Douglas stirs up mutiny and murder. The unspoken, private and emotional underbelly of the neoliberal university

The Body Economic revises the intellectual history of nineteenth-century Britain by demonstrating that political economists and the writers who often presented themselves as their literary antagonists actually held most of their basic social assumptions in common. Catherine Gallagher demonstrates that political economists and their Romantic and early-Victorian critics jointly relocated the idea of value from the realm of transcendent spirituality to that of organic "life," making human sensations--especially pleasure and pain--the sources and signs of that value. Classical political economy, this book shows, was not a mechanical ideology but a form of nineteenth-century organicism, which put the body and its feelings at the center of its theories, and neoclassical economics built itself even more self-consciously on physiological premises. The Body Economic explains how these shared views of life, death, and sensation helped shape and were modified by the two most important Victorian novelists: Charles Dickens and George Eliot. It reveals how political economists interacted crucially with the life sciences of the nineteenth century--especially with psychophysiology and anthropology--producing the intellectual world that nurtured not only George Eliot's realism but also turn-of-the-century literary modernism.

The Politics of the Extreme Centre

Mediocracy

How Capitalism Persists Despite Itself

The Death of Homo Economicus

The Social Thought of Karl Marx

Lessons from the Past for a Better Future

Neoliberalism's Stealth Revolution

The Death of Homo Economicus**Work, Debt and the Myth of Endless Accumulation**Pluto Press (UK)

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 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.

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.

Behavioral Law and Economics

How Dead Ideas Still Walk among Us

Identity and Violence: The Illusion of Destiny (Issues of Our Time)