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"The reasoned and insistent exhortations of a man with a cause who, rather than mellowing with age and wisdom, continues to grow in forcefulness and vision." —Booklist
Over the years, Wendell Berry has sought to understand and confront the financial structure of modern society and the impact of developing late capitalism on American culture.

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There is perhaps no more demanding or important critique available to contemporary citizens than Berry's writings — just as there is no vocabulary more given to obfuscation than that of economics as practiced by professionals and academics. Berry has called upon us to return to the basics. He has traced how the clarity of our economic approach has eroded over time, as the financial asylum was overtaken by the inmates, and citizens were turned from consumers — entertained and distracted — to victims, threatened by a future of despair and disillusion. For this collection, Berry offers essays from the last twenty–five years, alongside new essays about the recent economic collapse, including “ Money Versus Goods ” and “ Faustian Economics, ” treatises of great alarm and courage. He offers advice and perspective as our society attempts to steer from its present chaos and recession to a future of hope and opportunity. With urgency and clarity, Berry asks us to look toward a true sustainable commonwealth, grounded in realistic Jeffersonian principles applied to our present day.

An economic way of thinking about the gender issues confronting women around the world Gender matters in economics—for even with today's technology, fertility choices, market opportunities, and improved social norms, economic outcomes for women remain markedly worse than for men. Drawing on insights from feminism, postmodernism, psychology, evolutionary biology, Marxism, and politics, this textbook provides a rigorous economic look at issues confronting women throughout the world—including nonmarket scenarios, such as marriage, family, fertility choice, and bargaining within households, as well as market areas, like those pertaining to labor and credit markets and globalization. Mukesh Eswaran examines how women ’ s behavioral responses in economic situations

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and their bargaining power within the household differ from those of men. Eswaran then delves into the far-reaching consequences of these differences in both market and nonmarket domains. The author considers how women may be discriminated against in labor and credit markets, how their family and market circumstances interact, and how globalization has influenced their lives. Eswaran also investigates how women have been empowered through access to education, credit, healthcare, and birth control; changes in ownership laws; the acquisition of suffrage; and political representation. Throughout, Eswaran applies sound economic analysis and new modeling approaches, and each chapter concludes with exercises and discussion questions. This textbook gives readers the necessary tools for thinking about gender from an economic perspective. Addresses economic issues for women throughout the world, in both developed and developing countries Looks at both market and nonmarket domains Requires only a background in basic economic principles Includes the most recent research on the economics of gender in a range of areas Concludes each chapter with exercises and discussion questions

Why our economy is cheating the future—and what we can do about it The world's leading economies are facing not just one but many crises. The financial meltdown may not be over, climate change threatens major global disruption, economic inequality has reached extremes not seen for a century, and government and business are widely distrusted. At the same time, many people regret the consumerism and social corrosion of modern life. What these crises have in common, Diane Coyle argues, is a reckless disregard for the future—especially in the way the economy is run. How can we achieve the financial growth we need today without sacrificing a decent future for our

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children, our societies, and our planet? How can we realize what Coyle calls "the Economics of Enough"? Running the economy for tomorrow as well as today will require a wide range of policy changes. The top priority must be ensuring that we get a true picture of long-term economic prospects, with the development of official statistics on national wealth in its broadest sense, including natural and human resources. Saving and investment will need to be encouraged over current consumption. Above all, governments will need to engage citizens in a process of debate about the difficult choices that lie ahead and rebuild a shared commitment to the future of our societies. Creating a sustainable economy—having enough to be happy without cheating the future—won't be easy. But *The Economics of Enough* starts a profoundly important conversation about how we can begin—and the first steps we need to take.

This is the first book to explain why people misunderstand economics. From the cognitive shortcuts we use to make sense of complex information, to the metaphors we rely on and their effect on our thinking, this important book lays bare not only the psychological traits that distort our ability to understand such a vital topic, but also what this means for policy makers and civil society more widely. Accessibly written, the book explores the mismatch between the complexities of economics and the constraints of human cognition that lie at the root of our misconceptions. The authors document and explain the gamut of cognitive strategies laypeople employ as they grapple with such complex topics as inflation, unemployment, economic crises, finance, and money in the modern economy. The book examines sources of misconceptions ranging from the intentionality fallacy, whereby economic phenomena are

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assumed to have been caused deliberately rather than to have come about by an interplay of many agents and causal factors, to the role of ideology in framing economic thinking. Exposing the underlying biases and assumptions that undermine financial and economic literacy, and concluding with recommendations for how policies and ideas should be framed to enable a clearer understanding, this will be essential reading not only for students and researchers across psychology and economics, but also anyone interested in progressive public policy. Visit the associated website for the book here:

<http://www.misunderstandeconomics.com/>

In *Money Matters*, Richard Gray investigates the discourses of aesthetics and philosophy alongside economic thought, arguing that their domains are not mutually exclusive. The transition in Germany from an agrarian or proto-industrial economy to a capitalist industrial economy, which was paralleled by a shift from the exchange of money in coin to the use of paper currencies, occurred simultaneously with an efflorescence of German-language literature and philosophy. Based on close readings of canonical literary and philosophical texts, Gray explores how this confluence led to a rich cross-fertilization between economic and literary thought in Germany during this period. *Money Matters* documents the surprising degree to which literature and philosophy participated in the creation of modern economic paradigms, as well as the extent to which economics influenced literature and philosophy. The cultural artifacts of the period demonstrate the existence of an "economic unconscious" persistent notions of value and exchange that inflect the aesthetic and thematic dimensions of literary and philosophical texts. This book offers a thought-provoking and original analysis of literature

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and ideas in the critical transition period from Kant and Goethe, through the German Romantics, to Marx.

The hidden role of philanthropy in enriching America's prosperity—and the world's Philanthropy has long been a distinctive feature of American culture, but its crucial role in the economic well-being of the nation—and the world—has remained largely unexplored. *Why Philanthropy Matters* takes an in-depth look at philanthropy as an underappreciated force in capitalism, measures its critical influence on the free-market system, and demonstrates how American philanthropy could serve as a model for the productive reinvestment of wealth in other countries. Factoring in philanthropic cycles that help balance the economy, Zoltan Acs offers a richer picture of capitalism, and a more accurate backdrop for considering policies that would promote the capitalist system for the good of all. Examining the dynamics of American-style capitalism since the eighteenth century, Acs argues that philanthropy achieves three critical outcomes. It deals with the question of what to do with wealth—keep it, tax it, or give it away. It complements government in creating public goods. And, by focusing on education, science, and medicine, philanthropy has a positive effect on economic growth and productivity. Acs describes how individuals such as Benjamin Franklin, Andrew Carnegie, Bill Gates, and Oprah Winfrey have used their wealth to establish institutions and promote knowledge, and Acs shows how philanthropy has given an edge to capitalism by promoting vital forces—like university research—necessary for technological innovation, economic equality, and economic security. Philanthropy also serves as a guide for countries with less flexible capitalist institutions, and Acs makes the case for a larger, global philanthropic culture. Providing a new perspective on the development of

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capitalism, Why Philanthropy Matters highlights philanthropy's critical links to the economic progress, health, and future of the United States—and beyond.

Are the huge profits garnered by corporations each year a case of a few bad apples in the business world taking advantage of unmonitored dealings? Is this consolidation of wealth made at the expense of the overall economy and the wellbeing of the average citizen? Will the planet be saved by developing more "green businesses" and "green collar" jobs? Joel Magnuson delivers a powerful response to the current misconceptions about the US economy in his brilliantly accessible *Mindful Economics*. The troubles we face are not the result of a good system gone awry, but rather a system that is built to do exactly what it is doing: corporations are designed to reap profits for its shareholders, at any cost. The greater welfare of society, or of the environment, will never be as important as financial gain. Magnuson shows us the relationship between the current wars abroad; rising oil prices; the recession; ballooning incomes of top CEOs; the mortgage crisis; and the health care, insurance, and auto industries, and he teaches us that the best way to understand the US economy is to think like an economist. With stunning clarity, Magnuson shows the interconnectedness of the local with the global, and offers real alternatives to this capitalist model.

The key to achieving mass flourishing is culture - not genes, geography, institutions, or policies. In this thought-provoking book, David C. Rose argues that societal success depends on overcoming the challenge posed by rational self-interest undermining the common good. General prosperity requires large group cooperation, which requires trust, and

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yet as societies grow larger it becomes more difficult to sustain a high trust society. Culture uniquely addresses this problem by aligning individual interests with the common good, thereby addressing the empathy problem and the greater good rationalization problem. Culturally transmitted moral beliefs can sustain large group trust are akin to commonly owned asset by members of society and like any commons are subject to problems of abuse and neglect. These problems are apparent in all societies, and Rose highlights a dilemma: while human flourishing requires the general prosperity that comes from a free market system and it requires freedom that depends upon democratic institutions, there is a danger of redistributive and regulatory favoritism that undermines trust in the system generally. This can lead to political tribalism that is shown to reduce trust in the democratic system. This tension has implications for social, political, and economic development. Cultural beliefs - specifically moral beliefs - are more important than cultural practices or institutions for building a high trust society because when trust producing moral beliefs are well ensconced, trust producing institutions and practices naturally follow. Culture also matters instrumentally because childhood instruction, a hallmark of culture, helps overcome the irrationality of adult individuals choosing to have moral beliefs that they know will limit their ability to promote their own welfare at the expense of the common good in the future. The analysis has surprising implications for the family, religion, government, and the stability of western free market democracies.

Traditional economics is built on the assumption of self-interested individuals seeking to maximize personal gain. This is far from the whole story, however: sharing, caring and a desire to uphold the collective good are also powerful

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individual motives. In a world wracked by inequality, social divisions, and ecological destruction, can we build an alternative economics based on our mutual co-operation? In this book Chris Benner and Manuel Pastor invite us to imagine and create a new sort of solidarity economics – an approach grounded in our instincts for connection and community – and in so doing, actually build a more robust, sustainable, and equitable economy. They argue that our current economy is already deeply dependent on mutuality, but that the inequality and fragmentation created by the status quo undermines this mutuality and with it our economic wellbeing. They outline the theoretical framing, policy agenda, and social movements we need to revive solidarity and apply it to whole societies. *Solidarity Economics* is an essential read for anyone who longs for an economy that can generate prosperity, provide for all, and preserve the planet.

In this revised and expanded edition of *Economics as if God Matters*, Rupert J. Ederer brings forward to the present his classic assessment of how papal social teachings address economic questions from the end of the 19th century. His survey encompasses close readings of Leo XIII's *Rerum Novarum* (1891), Pius XI's *Quadragesimo Anno* (1931), John XXIII's *Mater et Magistra* (1961), Paul VI's *Populorum Progressio* (1967), John Paul II's *Laborem Exercens* (1981), *Sollicitudo Rei Socialis* (1987), *Centesimus Annus* (1991), and Benedict XVI's *Caritas in Veritate* (2009). Written for clergy and lay readers, as well as students and scholars of the Catholic perspective on the intersection of economics and society, *Economics as if God Matters* is a sophisticated review of the moral purpose of one's participation in the economic life of modern society.

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