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Titolo	The Poverty of Economics : The Philosophical Anatomy of an Empty Rationality / / by Manuel Sanchis i Marco
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Collana	Ethical Economy, Studies in Economic Ethics and Philosophy, , 2211-2723 ; ; 69
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Soggetti	Philosophy Economics Business Management science Management Business ethics Ethics Philosophy of Economics Business and Management Philosophy of Management Business Ethics Moral Philosophy and Applied Ethics
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Nota di contenuto	PART ONE ECONOMICS METHOD AND RATIONALITY -- CHAPTER 1 WHAT DO WE MEAN BY ECONOMICS TODAY -- CHAPTER II THE SCIENTIFIC METHOD IN ECONOMICS -- CHAPTER III RATIONALITY IN ECONOMICS -- PART TWO ECONOMICS AND JUSTICE THE LONG JOURNEY -- CHAPTER IV MEANINGS OF JUSTICE FROM THE PERSPECTIVE OF ECONOMICS -- CHAPTER V MEANINGS OF JUSTICE FROM THE PERSPECTIVE OF MORAL PHILOSOPHY.
Sommario/riassunto	This book improves the alignment of economics with the idea of justice, the first virtue of any social institution, according to Rawls. To this aim, it provides the analytical framework necessary to ensure a just

economy. While today's notion of economics favours the economics of extortion, this book proposes a model that transcends Lionel Robbins' canonical relationship between ends and means, as it proposes a broader notion of rationality incorporating the range of human attributes. In contrast to Robbins' economic rationality, economic choices must be based on adequate and good reasons, as Rescher claims, because both the means and the ends require rational deliberation. As a result, the book challenges Robbins' hope of turning general concepts like scarcity, costs, etc. into universal economic principles guiding human behavior in a vacuum. It disputes the idea that, through the application of the abstract formulation of economic statements unconnected to reality, economics can be rationalized in a morally neutral space, based on empty rationality. By contrasting the three rival versions of economics —formalism (axiomatic), empiricism (technocratic-consequential), and institutionalism (axio-ideological)—the book shows that it is not possible to switch between them as they refer to segmented mental universes of abstraction.

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