

Economics is a moral science

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"I see us free, therefore, to return to some of the most sure and certain principles of religion and traditional virtue—that avarice is a vice, that the exaction of usury is a misdemeanor, and the love of money is detestable, that those walk most truly in the paths of virtue and sane wisdom who take least thought for the morrow. We shall once more value ends above means and prefer the good to the useful. We shall honour those who teach us how to pluck the hour and the day virtuously and well, the delightful people who are capable of taking direct enjoyment in things, the lilies of the field who toil not, neither do they spin." John Maynard Keynes. Essays in Persuasion, p 161

In this famous statement Keynes prophesies economics as a moral science. We economists would cease to be cynical about the intentions of individual agents and focus on doing the right thing. We would abandon our instrumentalist orientation where means get all our attention and the ends virtually none, and focus on what makes people truly happy. In other words, economics would be the discipline concerned with the good life and the good society, just as it was before the economics of Lionel Robbins, Jan Tinbergen and Paul Samuelson.

In *Doing the Right Thing* (2017) I have tried to figure out what it takes to transform the discipline into a moral science. I advance to that end the value based approach. Here I will focus on two interventions that I deem necessary to realize economics as a moral science. They constitute important elements of the value based approach. One is to redefine economics and the second is to expand the economic understanding of goods. But let me first briefly motivate the need to take Keynes' prophesy seriously.

Why should we conceive economics as a moral science?

The most important reason is that economics already functions as a moral science. Another reason is that everyday life consists to a greater part of moral actions; people, organizations and societies are trying to do the right things all the time. Economists only seem blind to the normative consequences of their practices and the value laden character of everyday life.

The blindness comes about because of the instrumentalist framing of the discipline. John Neville Keynes, Lionel Robbins and Jan Tinbergen, among others, made economists believe that they practice a 'positive' science focusing on "what is, preoccupied with the means leaving the thinking about the ends, about what "should be", to others. As Lionel Robbins puts it in his canonical 1932 essay:

Economics [...] is concerned with that aspect of economic behaviour which arises from the scarcity of means to achieve given ends. It follows that Economics is entirely neutral between ends [...]. Economics is not concerned with ends as such. (Robbins, 1932, p 23)

Yet, the instrumentalist focus is not what makes economics politically effective. It is hard to detect the type of influence that Tinbergen had anticipated when he introduced his engineering perspective on the discipline of economics (1949?). Tinbergen's idea was that economic science would provide the necessary information that politicians need to make rational policy decisions. Such

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Table of Contents Economics As Moral Science

1. Understanding the eBook Economics As Moral Science
 - The Rise of Digital Reading Economics As Moral Science
 - Advantages of eBooks Over Traditional Books
2. Identifying Economics As Moral Science
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Economics As Moral Science
 - User-Friendly Interface
4. Exploring eBook Recommendations from Economics As Moral Science
 - Personalized Recommendations
 - Economics As Moral Science User Reviews and Ratings
 - Economics As Moral Science and Bestseller Lists

5. Accessing Economics As Moral Science Free and Paid eBooks
 - Economics As Moral Science Public Domain eBooks
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 - Economics As Moral Science Budget-Friendly Options
6. Navigating Economics As Moral Science eBook Formats
 - ePub, PDF, MOBI, and More
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 - Economics As Moral Science Enhanced eBook Features
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 - Adjustable Fonts and Text Sizes of Economics As Moral Science
 - Highlighting and Note-Taking Economics As Moral Science
 - Interactive Elements Economics As Moral Science
8. Staying Engaged with Economics As Moral Science
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Economics As Moral Science
9. Balancing eBooks and Physical Books Economics As Moral Science
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Economics As Moral Science
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Economics As Moral Science
 - Setting Reading Goals Economics As Moral Science
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Economics As Moral Science
 - Fact-Checking eBook Content of Economics As Moral Science
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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