

Luigi Einaudi Libert Economica E Coesione Sociale

Anyone interested in the entire sweep of political thought over the last hundred years will find in Norberto Bobbio's *Ideological Profile of Twentieth-Century Italy* a masterful, thought-provoking guide. Home to the largest communist party in a democratic society, Italy has been a unique place politically, one where Christian democrats, liberals, fascists, socialists, communists, and others have co-existed in sizable numbers. In this book, Bobbio, who himself played an outstanding role in the development of Italian civic culture, follows each of the major ideologies, explaining how they developed, describing the key actors, and considering the legacies they left to political culture. He wrote *Ideological Profile* in 1968 to explain from a personal perspective the history behind that decade's tumultuous politics. Bobbio's defense of democracy and critique of capitalism are among the themes that will particularly interest American readers of this updated edition, the first to appear in English. Beginning in the late nineteenth century with positivism and Marxism, Bobbio next presents the ideological currents that developed before the outbreak of the First World War: Catholic, socialist, irrational and anti-democratic thought, the reaction against positivism, and the thinking of Benedetto Croce. After discussing the impact of the war, the author turns to the revolutionary-reactionary polarization of the postwar period and the ideology of fascism. The final chapters consider Croce's opposition to fascism and the ideals of the resistance and conclude with the post-Second World War "Years of Involvement." Originally published in 1995. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the

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distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Starting from a distinction made by the American philosopher, John Rawls, in 2000 between two kinds of liberalism, "liberalism of freedom" and "liberalism of happiness", this book presents a range of articles by economists and philosophers debating the most fundamental aspects of the subject. These include the exact significance of Rawls's distinction and how it can be related to European political philosophy on the one hand and to utilitarianism on the other hand; the various definitions of happiness and freedom and their implications and the informational basis of individual preferences. The objectives of the book are twofold: first, it is devoted to a thorough analysis of the founding texts of both liberalisms. It aims to determine the logic of selection of the concepts which these traditions consider as relevant. The Kantian pair "Reasonable"/"Rational" can be seen as the basis on which these concepts are defined, our final concern being to reveal the profound relations of complementarity between them: we call it reconciliation. Secondly, we consider a fundamental issue of welfare economics "how to appraise individual preferences" in light of the Rawlsian distinction. It is emphasized that neither a criterion based on liberalism of freedom by itself, nor an evaluation in terms of liberalism of happiness by itself exhausts the question of utility. One must combine both aspects in order to cope with that issue. To do so, it is claimed that one can resort to the concept of metaranking of preferences. All the contributions included in this book are the outcomes of a collective

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research project of three years. The contributors come from a variety of backgrounds and yet are unified in developing a specific position about freedom and happiness. This book should be of interest to those focusing on the history of economic thought as well as moral, political and economic philosophy.

Includes entries for maps and atlases.

The Encyclopedia provides a detailed and comprehensive account of the subject known as public choice. However, the title would not convey sufficiently the breadth of the Encyclopedia's contents which can be summarized better as the fruitful interchange of economics, political science and moral philosophy on the basis of an image of man as a purposive and responsible actor who pursues his own objectives as efficiently as possible. This fruitful interchange between the fields outlined above existed during the late eighteenth century during the brief period of the Scottish Enlightenment when such great scholars as David Hume, Adam Ferguson and Adam Smith contributed to all these fields, and more. However, as intellectual specialization gradually replaced broad-based scholarship from the nineteenth century onwards, it became increasingly rare to find a scholar making major contributions to more than one. Once Alfred Marshall defined economics in neoclassical terms, as a narrow positive discipline, the link between economics, political science and moral philosophy was all but severed and economists redefined their role into that of 'the humble dentist' providing technical economic information as inputs to improve the performance of impartial, benevolent and omniscient governments in their attempts to promote the public interest. This indeed was the dominant view within an economics profession that had become besotted by the economics of John Maynard Keynes and Paul Samuelson immediately following the end of the Second World War.

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«A questo mondo non v'è nulla di certo tranne la morte e le tasse». Così scriveva Benjamin Franklin al fisico francese Jean-Baptiste Le Roy il 13 novembre 1789, ma forse in poche altre realtà come nell'Italia odierna queste parole, che accostano morte e imposizione fiscale, suonano angosciose. Le cifre parlano infatti chiaro per quel che riguarda le ricadute della nostra fiscalità sulle attività produttive e, dunque, su quanto costituisce condizione di ogni sostentamento e progettualità. Alla base di questa abnormità del prelievo fiscale nel nostro paese vi è peraltro l'exasperazione di presupposti tipici dell'età moderna, studiati con accuratezza soprattutto dalla tradizione liberale propriamente detta, la quale non ha mai mancato di evidenziare nello Stato, e nell'ideologia che lo sorregge, la radice ultima del problema del progressivo incremento dei poteri coercitivi fiscali. È allora con l'accettazione di una mentalità "impositiva", inculcatasi fin dalla nascita, che bisogna confrontarsi (anche) quando si parla di fisco (termine che in origine designa il patrimonio pubblico e non uno specifico settore amministrativo destinato alla riscossione dei tributi); una mentalità per la quale lo Stato, ammantato da un'aura sacrale, di tutto sarebbe chiamato a incaricarsi e, dunque, tutto potrebbe pretendere. Da qualche tempo alcuni autori italiani attivi nel campo disciplinare della filosofia stanno conoscendo una notevole fortuna all'estero, in special modo nell'area anglosassone. Si è così potuto parlare, addirittura, di una Italian Theory, da affiancare alla French Theory quale risorsa da mobilitare in vista della costruzione di un discorso critico sul presente. Italy is a country of free political institutions, yet it has become a nation of servile courtesans, with Silvio Berlusconi as their prince. This is the controversial argument that Italian political philosopher and noted Machiavelli biographer Maurizio Viroli puts forward in *The Liberty of Servants*. Drawing upon the classical republican conception of liberty, Viroli shows that a

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people can be unfree even though they are not oppressed. This condition of unfreedom arises as a consequence of being subject to the arbitrary or enormous power of men like Berlusconi, who presides over Italy with his control of government and the media, immense wealth, and infamous lack of self-restraint. Challenging our most cherished notions about liberty, Viroli argues that even if a power like Berlusconi's has been established in the most legitimate manner and people are not denied their basic rights, the mere existence of such power makes those subject to it unfree. Most Italians, following the lead of their elites, lack the minimal moral qualities of free people, such as respect for the Constitution, the willingness to obey laws, and the readiness to discharge civic duties. As Viroli demonstrates, they exhibit instead the characteristics of servility, including flattery, blind devotion to powerful men, an inclination to lie, obsession with appearances, imitation, buffoonery, acquiescence, and docility. Accompanying these traits is a marked arrogance that is apparent among not only politicians but also ordinary citizens.

This book is an in-depth analysis of three of the most crucial years in twentieth-century Italian history, the years 1943-46. After more than two decades of a Fascist regime and a disastrous war experience during which Italy changed sides, these years saw the laying of the political and cultural foundations for what has since become known as Italy's First Republic. Drawing on texts from the literature, film, journalism, and political debate of the period, Antifascisms offers a thorough survey of the personalities and positions that informed the decisions taken in this crucial phase of modern Italian history.

The mid-eighteenth century witnessed what might be dubbed an economic turn that resolutely changed the trajectory of world history. The discipline of economics itself emerged

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amidst this turn, and it is frequently traced back to the work of François Quesnay and his school of Physiocracy. Though lionized by the subsequent historiography of economics, the theoretical postulates and policy consequences of Physiocracy were disastrous at the time, resulting in a veritable subsistence trauma in France. This galvanized relentless and diverse critiques of the doctrine not only in France but also throughout the European world that have, hitherto, been largely neglected by scholars. Though Physiocracy was an integral part of the economic turn, it was rapidly overcome, both theoretically and practically, with durable and important consequences for the history of political economy. The Economic Turn brings together some of the leading historians of that moment to fundamentally recast our understanding of the origins and diverse natures of political economy in the Enlightenment.

This volume provides a comprehensive account of Wilhelm Röpke as a liberal political economist and social philosopher. Wilhelm Röpke (1899-1966) was a key protagonist of transatlantic neoliberalism, a prominent public intellectual and a gifted international networker. As an original thinker, he always positioned himself at the interface between political economy and social philosophy, as well as between liberalism and conservatism. Röpke's endeavors to combine these elements into a coherent whole, as well as his embeddedness in European and American intellectual networks of liberal and conservative thinkers, are a central theme throughout the book. The volume includes papers by international experts from a conference in Geneva on the occasion of the 50th anniversary of Röpke's passing. The first part focuses on new biographical insights into his exile years in Istanbul and Geneva, while the second part discusses his business cycle theory in the context of the Great Depression, and the third part elaborates on his

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multifaceted social philosophy. Wilhelm Röpke was among the most important thinkers within the classical liberal revival post-WWII, with intriguing tensions between liberalism and conservatism. A highly recommended volume. — Peter J. Boettke, 2016-2018 President of the Mont Pèlerin Society and Professor of Economics and Philosophy, George Mason University This important collection of papers provides an in-depth assessment of Wilhelm Röpke's contributions, placing him in the context of his time. A fine contribution. — Bruce J. Caldwell, Director of the Center for the History of Political Economy and Research Professor of Economics, Duke University

This book explores the relationship between economic thought, proposals for reform of political institutions, and civil society in the period between the rise to power of Napoleon and the eve of the First World War in Italy and France – two countries with a similar cultural and political tradition and with personal mobility of the intellectual class. The first section of the book is devoted to the struggle for identity, justice, and liberty, including its economic dimensions. The relation between political and economic freedom and its effect on equity is then addressed in detail, and the third, concluding section focuses on the intellectual and political conflict between the social visions of liberalism and socialism in some of their various forms, again with consideration of the economic implications. The comparative nature of the analysis, combined with its interdisciplinary approach to the history of economic and political thought and social history, will enable the reader to understand more clearly the historical evolution of each country and the relevant contemporary political and economic issues.

"Many recent attacks on the welfare state are in the name of liberalism. However, the welfare state was the creation of liberals, who included many economists, as much as

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socialists. Focusing on economists' arguments, this book looks at the way different types of liberalism, from the early twentieth century British New Liberals, to German Ordoliberals, Japanese Liberals, and modern Neoliberals have engaged with the welfare state. It provides a comparative analysis of economists' attitudes to the welfare state in three countries, each of which had a different tradition of economic thinking and different institutions for welfare provision. This is complemented with papers on the international dimension, which explore different neoliberal visions of the relation between supra-national institutions and the welfare state, and how neoliberals responded to the global financial crisis. An important lesson from the book is that liberalism has not been synonymous with either the "classical" Liberalism of Locke and Mill or with modern neoliberalism, but encompasses positions that are much more supportive of welfare provision by the state"--

The political impulse to secede -- to attempt to separate from central government control -- is a conspicuous feature of the post-cold war world. It is alive and growing in Canada, Russia, China, Italy, Belgium, Britain, and even the United States Yet secession remains one of the least studied and least understood of all historical and political phenomena. The contributors to this volume have filled this gap with wide-ranging investigations -- rooted in history, political philosophy, ethics, and economic theory -- of secessionist movements in the United States, Canada, and Europe. Is secessionism extremist, a dangerous rebellion that threatens the democratic process? Gordon and his contributors think otherwise. They believe that the secessionist impulse is a vital part of the classical liberal tradition, one that emerges when national governments become too big and too ambitious. Unlike revolution, secession seeks only separation from rule, preferably through non-violent means. It is based

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on the moral idea, articulated by Ludwig von Mises in 1919, that "no people and no part of a people shall be held against its will in a political association that it does not want. The authors cite the famed 1861 attempt to create a confederacy of Southern states as legal, right, and a justifiable response to Northern political imperialism. They note that this was not the first American secession attempt -- the New England states tried to form their own confederacy during the War of 1812. This evidence, they argue, begs a reinterpretation of the U.S. Constitution along secessionist lines. Further they believe that the threat of secession should be revived as a bulwark against government encroachment on individual liberty and private property rights, a guarantor of international free trade, and a protection against attempts to curb the freedom of association. These straightforward, pellucid arguments include essays by Donald Livingston, Murray N. Rothbard, Clyde Wilson, Thomas DiLorenzo, and Bruce Benson, among others. If overgrown nations continue to decompose, as they have for the last decade, these authors believe it is essential that secession be taken seriously, and fully understood. *Secession, State, and Liberty* makes a vital contribution toward that end. This stimulating, thought-provoking collection is necessary reading for intellectual historians and political scientists.

Economic democracy is essential for creating a truly democratic political sphere. This engaging book uses Marxist theory to hypothesize that capitalism is not a democratic system, and that a modern socialist system of producer cooperatives and democratically managed enterprises is urgently needed. *A New Model of Socialism* focuses on the current crisis of the political Left, a result of the collapse of the Soviet model of society and the decline of statism and kingship. Bruno Jossa expands on existing theories to explore Marx's notions on economic democracy in a modern

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setting. He advocates a move away from the centralised planning form of economic socialism towards a self-management system for firms that does not prioritise the interests of one class over another, in order to achieve greater economic democracy. It is argued that the establishment of such a system of democratic firms is the precondition for reducing intervention in the economy, thus enabling the State to perform its ultimate function of serving the public interest. This timely book is ideal for advanced scholars of Marxist, radical and heterodox economic theory, as well as academics with an interest in the rise of socialism in our modern world. Indeed, it will also be of value to all those seeking a viable and practical alternative to existing capitalist and socialist thinking.

Agricultural Economists in Early Twentieth-Century Italy describes how Italian agricultural economists collected information about the economy of Italy, between the Giolittian and the Fascist era. The book carefully describes three main forms of economic observation: enquiries, statistics, and farm surveys. For each of these forms of observation, the main participants to the investigation are discussed with their respective agendas, alongside the purposes of the investigation, and its practical constraints. This work introduces the concept of "stakeholder statistics", and stresses the two-way relation between the observer and the observed in the co-production of observational knowledge. Practices of observation developed together with agricultural economics as a discipline and a profession. The study of forms of investigation therefore shed light on the constitution of a coherent and self-conscious group of agricultural economists in Italy, and the scientific and methodological alliances they forged with agricultural economists elsewhere in Europe. Thanks to ambitious research projects, Ghino Valenti in the Giolittian period, and Arrigo Serpieri, after the

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First World War, led the transformation of Italian agricultural economists from agents of estate owners, to social and economic experts in the service of the Italian state. The group of agricultural economists who gathered around Serpieri played an important role in supplying the ideology of the agricultural elites with economic content, especially after the First World War, along lines that resemble the development of agrarian ideologies in other countries of Central Europe. This work discusses how observation entered the political debate on agricultural policies of the Fascist regime, namely the so-called Ruralismo.

The intellectual scope and cultural impact of British writers cannot be assessed without reference to their European 'fortunes'. These essays, prepared by an international team of scholars, critics and translators, record the ways in which David Hume has been translated, evaluated and emulated in different national and linguistic areas of Europe. This is the first collection of essays to consider how and where Hume's works were initially understood throughout Europe. They reflect on how early European responses to Hume relied on available French translations, and concentrated on his Political Discourses and his History, and how later German translations enabled professional philosophers to discuss his more abstract ideas. Also explored is the idea that continental readers were not able to judge the accuracy of the translations they read, nor did many consider the contexts in which Hume was writing: rather, they were intent on using what they read for their own purposes.

First Published in 1967. Routledge is an imprint of Taylor & Francis, an informa company.

This volume of intellectual biography takes the Italian economist, sociologist, political scientist Vilfredo Pareto (1848-1923) from his disillusionment with liberal and pacifist activism, to the original development of pure economics and

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the composition of his Treatise on General Sociology and the test of this latter on the war and post-war events.

Written for scholars and students alike, Plantation Kingdom is an accessible and fascinating study.

On Abstract and Historical Hypotheses and on Value Judgments in Economic Sciences Critical Edition, with an Introduction and Afterword by Paolo Silvestri Taylor & Francis

By exploring the writings of Mandeville, Hume and Smith, this book offers a critique of Hayek's theory of cultural evolution and explores the roots of his powerful defence of liberalism. This book is an original contribution to the debate, and vital reading for researchers in politics, political theory, and economics.

The Handbook of Alternative Theories of Economic Development explores the theories and approaches which, over a prolonged period of time, have existed as viable alternatives to today's mainstream and neo-classical tenets. With a total of 40 specially commissioned chapters, written by the foremost authorities in their respective fields, this volume represents a landmark in the field of economic development. It elucidates the richness of the alternative and sometimes misunderstood ideas which, in different historical contexts, have proved to be vital to the improvement of the human condition. The subject matter is approached from several complementary perspectives. From a historical angle, the Handbook charts the mercantilist and cameralist theories that emerged from the Renaissance and developed further during the Enlightenment. From a geographical angle, it

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includes chapters on African, Chinese, Indian, and Muslim approaches to economic development. Different schools are also explored and discussed including nineteenth century US development theory, Marxist, Schumpeterian, Latin American structuralism, regulation theory and world systems theories of development. In addition, the Handbook has chapters on important events and institutions including The League of Nations, The Havana Charter, and UNCTAD, as well as on particularly influential development economists. Contemporary topics such as the role of finance, feminism, the agrarian issue, and ecology and the environment are also covered in depth. This comprehensive Handbook offers an unrivalled review and analysis of alternative and heterodox theories of economic development. It should be read by all serious scholars, teachers and students of development studies, and indeed anyone interested in alternatives to development orthodoxy.

This classic text in Italian history of political philosophy, translated into English for the first time, investigates the philosophical and ideological conceptions hidden beneath the modern image of the isolated individual. In *The Bourgeois and the Savage*, Alfonso Maurizio Iacono reveals that this apparently simple and transparent image is imbued with a profound complexity containing human and social relationships, which are intertwined with relationships of power, domination, inequality, colonisation and servitude. As Karl Marx argued, and as was later confirmed by twentieth-century anthropology, the isolated individual does not stand at the beginning of

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history; he can emerge only where social relationships are already very developed and where society appears as a tool used for private purposes. Considering the writings of Daniel Defoe, the great French Enlightenment philosopher Turgot, and the father of political economy Adam Smith, *The Bourgeois and the Savage* critically analyses the process which led to the naturalisation of the image of the isolated man and traces its development and transformation into a still dominant paradigm.

This book discloses the economic foundations of European fiscal and monetary policies by introducing readers to an array of alternative approaches in economics. It presents various heterodox theories put forward by classical economists, Marx, Sraffa and Keynes, as a coherent challenge to neo-classical theory. The book underscores and critically assesses the analytical inconsistencies of European economic policy and the conservative nature of the current European governance. In this light, it examines the political obstacles to proposals to reform the European monetary union, as well as those originating in the neo-mercantilist German model. Given its scope and format, the book offers a valuable asset for researchers and members of the general public alike.

This collection of papers proposes to trace the professional and personal fortunes of Maffeo Pantaleoni (1857-1924), an eminent and controversial Italian economist from the liberalist culture which in the early twentieth century perceived the shortcomings and dangers of the nascent monopolist concentrations. He was one of the founders of what we can

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today call the Italian school of economics and finance. These contributions examine his life, thought and works and his reputation since his death. His vital influence on economic history.

This book provides the non-Italian scholar with an extensive picture of the development of Italian economics, from the Sixteenth century to the present. The thread of the narrative is the dialectics between economic theory and political action, where the former attempts to enlighten the latter, but at the same time receives from politics the main stimulus to enlarge its field of reflection. This is particularly clear during the Enlightenment. Inside, this book insists on stressing that Galiani, Verri, and Beccaria were economists quite sensitive to practical issues, but who also were willing to attain generally valid conclusions. In this sense, "pure economics" was never performed in Italy. Even Pareto used economics (and sociology) in order to interpret and possibly steer the course of political action. Within this book it illustrates the Restoration period (1815-48). There was a slowdown of the economists' engagement, due to an adverse political situation, that prompted the economists to prefer less dangerous subjects, such as the relationship between economics, morals, and law (the main interpreter of this attitude was Romagnosi). After 1848, however, in parallel with the Risorgimento cultural climate, a new vision of the economists' task was eventually manifested. Between economics and political Liberalism a sort of alliance was established, whose prophet was F. Ferrara. While the Historical school of economics of German origin played a minor role, Pure Economics (1890-1940 approx.) had a considerable success, as regards both economic equilibrium and the theory of public finance. Consequently, the introduction of Keynes's ideas was rather troubled. Instead, Hayek had an immediate success. This book concludes with

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a chapter devoted to the intense relationships between economic theories, economic programmes and political action after 1945. Here, the Sraffa debate played an important role in stimulating Italian economists to a reflection on the patterns of Italian economy and the possibilities of transforming Italy's economic and social structure.

«Buongoverno e malgoverno: un'antitesi che percorre tutta la storia del pensiero politico, uno dei grandi temi, se non il più grande, della riflessione politica di tutti i tempi». Eppure, «nessuno usa più le parole buongoverno e malgoverno, e chi le usa ancora sembra volto al passato, a un passato remoto, che solo un compositore di prediche inutili ha ancora il coraggio di riesumare» (N. Bobbio). Questo libro si propone di qualificare teoreticamente il senso e il modo in cui Luigi Einaudi, «compositore di prediche inutili», riattualizza il mito del buongoverno alla luce della portata dirompente dell'economico per la modernità e dei suoi effetti sul giuridico, il politico e l'etico. Il tentativo che egli compie è quello di fondare nuovamente le istituzioni liberali compromesse dalla Grande guerra e in seguito sconvolte dal fascismo. Riprendendo il filo del buongoverno, Einaudi tesse così l'ordito e la trama di una figura che precede e trascende i tó poi e le categorie del suo pensiero, e che, a un tempo, li tiene assieme, assurgendo a immagine sintetica e fondativa della società liberale, nonché del suo stesso liberalismo. Il liberalismo di Luigi Einaudi o del Buongoverno è la ricostruzione di una «visione del mondo», dell'«uomo» e della «libertà», visione che ha a cuore la tutela di quel «bene supremo che è la libertà dell'uomo», ma che sostiene anzitutto la causa delle «libertà concrete» affinché ciascuno di noi possa «continuamente rompere la frontiera del noto, del già sperimentato, e muovere verso l'ignoto ancora aperto all'avanzamento materiale e morale dell'umanità».

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Luigi Einaudi (1874-1961) was a leading liberal economist, economic historian and political figure. This book provides the English-speaking world with a first critical edition of Einaudi's – hitherto unpublished – rewriting of one of his most unique and thoughtful essays. The relevance of this essay is crucial from several perspectives: history and methodology of economic thought, role of economics and its relation to other disciplines and to social values, role of economists in the public sphere, while also encompassing the discourse on man and the economist as a "whole man". The critical edition of *On Abstract and Historical Hypotheses and on Value Judgments in Economic Sciences* includes a comprehensive introduction and afterword. An extensive reappraisal of this newly discovered essay will help to cast light on Einaudi's uniqueness and originality within and beyond the Italian tradition in public finance, thereby also illuminating his attempt to provide an epistemological account of his long lasting enquiry into the causes of good and bad polities. This book is of great interest to those who study economic theory and philosophy, as well as history of economic thought, public economics and legal and political philosophy.

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