

## The Ethics Of Voting Jason Brennan

NEW YORK TIMES BESTSELLER • “Comprehensive, enlightening, and terrifyingly timely.”—The New York Times Book Review (Editors' Choice) WINNER OF THE GOLDSMITH BOOK PRIZE • SHORTLISTED FOR THE LIONEL GELBER PRIZE • NAMED ONE OF THE BEST BOOKS OF THE YEAR BY The Washington Post • Time • Foreign Affairs • WBUR • Paste Donald Trump’s presidency has raised a question that many of us never thought we’d be asking: Is our democracy in danger? Harvard professors Steven Levitsky and Daniel Ziblatt have spent more than twenty years studying the breakdown of democracies in Europe and Latin America, and they believe the answer is yes. Democracy no longer ends with a bang—in a revolution or military coup—but with a whimper: the slow, steady weakening of critical institutions, such as the judiciary and the press, and the gradual erosion of long-standing political norms. The good news is that there are several exit ramps on the road to authoritarianism. The bad news is that, by electing Trump, we have already passed the first one. Drawing on decades of research and a wide range of historical and global examples, from 1930s Europe to contemporary Hungary, Turkey, and Venezuela, to the American South during Jim Crow, Levitsky and Ziblatt show how democracies die—and how ours can be saved. Praise for How Democracies Die “What we desperately need is a sober, dispassionate look at the current state of affairs. Steven Levitsky and Daniel Ziblatt, two

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of the most respected scholars in the field of democracy studies, offer just that.”—The Washington Post “Where Levitsky and Ziblatt make their mark is in weaving together political science and historical analysis of both domestic and international democratic crises; in doing so, they expand the conversation beyond Trump and before him, to other countries and to the deep structure of American democracy and politics.”—Ezra Klein, Vox “If you only read one book for the rest of the year, read *How Democracies Die*. . . . This is not a book for just Democrats or Republicans. It is a book for all Americans. It is nonpartisan. It is fact based. It is deeply rooted in history. . . . The best commentary on our politics, no contest.”—Michael Morrell, former Acting Director of the Central Intelligence Agency (via Twitter) “A smart and deeply informed book about the ways in which democracy is being undermined in dozens of countries around the world, and in ways that are perfectly legal.”—Fareed Zakaria, CNN

What do we owe those in our communities? What do we owe strangers? In a sense, those who vie for political office locally and nationally do so, at least in part, from duty and obligation to their fellow citizens, to many they do not know and may never meet. In a democratic society, those who wish to participate in politics have the unbridled freedom to do exactly that: whether as leaders, or those who campaign for politicians, or as people who simply struggle to have their voice heard in everything from town hall meetings to protests. But by the same logic, we also have the freedom not to participate: the freedom not to care to be heard at all. Not so, says Julia Maskivker:

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such logic collapses when applied to the act of voting. Not only should we vote if we can--we must vote. Even when confronted with two unappealing candidates, or with ballot propositions whose effects we will barely feel, or with the fact that our single vote might never tip an election, we must vote. We have a duty of conscience to vote with care when doing so comes at so small a cost. Maskivker, a political theorist and philosopher, argues that those fortunate to live in democratic societies with freely elected leaders all share, simply, a moral obligation to vote. The book's argument adds a fresh and uncompromising perspective to voting ethics literature, which is dominated by views that reject the morality and rationality of voting. Maskivker's line of reasoning contends that the duty to vote is a "duty of common pursuit," which helps society to achieve good governance. She compares voting to Samaritan justice, showing that the same duty of assistance that would compel us to help a stranger in need also obligates us to vote to save our fellow citizens from injustice at the hands of bad or even evil leaders. The book further explores issues of voter incompetence, and how citizens' ignorance can be partly overcome through political reform. Although uninformed voting may lead to bad governance, voting judiciously can be an effective path to justice. In a time of polarization and political turmoil, *The Duty to Vote* offers a stirring reminder that voting is fundamentally a collective endeavor to protect our communities, and that we all must vote in order to preserve the free societies within which we live.

May you sell your vote? May you sell your kidney? May gay men pay surrogates to

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bear them children? May spouses pay each other to watch the kids, do the dishes, or have sex? Should we allow the rich to genetically engineer gifted, beautiful children? Should we allow betting markets on terrorist attacks and natural disasters? Most people shudder at the thought. To put some goods and services for sale offends human dignity. If everything is commodified, then nothing is sacred. The market corrodes our character. Or so most people say. In *Markets without Limits*, Jason Brennan and Peter Jaworski give markets a fair hearing. The market does not introduce wrongness where there was not any previously. Thus, the authors claim, the question of what rightfully may be bought and sold has a simple answer: if you may do it for free, you may do it for money. Contrary to the conservative consensus, they claim there are no inherent limits to what can be bought and sold, but only restrictions on how we buy and sell.

“No single book is as relevant to the present moment.”—Claudia Rankine, author of *Citizen* “One of the defining books of the decade.”—Elizabeth Hinton, author of *From the War on Poverty to the War on Crime* **NEW YORK TIMES BOOK REVIEW EDITORS’ CHOICE** • With a new preface • Fascist politics are running rampant in America today—and spreading around the world. A Yale philosopher identifies the ten pillars of fascist politics, and charts their horrifying rise and deep history. As the child of refugees of World War II Europe and a renowned philosopher and scholar of propaganda, Jason Stanley has a deep understanding of how democratic societies can be vulnerable to fascism: Nations don’t have to be fascist to suffer from fascist politics.

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In fact, fascism's roots have been present in the United States for more than a century. Alarmed by the pervasive rise of fascist tactics both at home and around the globe, Stanley focuses here on the structures that unite them, laying out and analyzing the ten pillars of fascist politics—the language and beliefs that separate people into an “us” and a “them.” He knits together reflections on history, philosophy, sociology, and critical race theory with stories from contemporary Hungary, Poland, India, Myanmar, and the United States, among other nations. He makes clear the immense danger of underestimating the cumulative power of these tactics, which include exploiting a mythic version of a nation's past; propaganda that twists the language of democratic ideals against themselves; anti-intellectualism directed against universities and experts; law and order politics predicated on the assumption that members of minority groups are criminals; and fierce attacks on labor groups and welfare. These mechanisms all build on one another, creating and reinforcing divisions and shaping a society vulnerable to the appeals of authoritarian leadership. By uncovering disturbing patterns that are as prevalent today as ever, Stanley reveals that the stuff of politics—charged by rhetoric and myth—can quickly become policy and reality. Only by recognizing fascists politics, he argues, may we resist its most harmful effects and return to democratic ideals. “With unsettling insight and disturbing clarity, *How Fascism Works* is an essential guidebook to our current national dilemma of democracy vs. authoritarianism.”—William Jelani Cobb, author of *The Substance of Hope*

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Using theory and data, Gainous and Wagner illustrate how online social media is bypassing traditional media and creating new forums for the exchange of political information and campaigning.

"The only contemporary moral problems text to focus directly on the ethics of current, divisive political issues, *Ethics: Left and Right* features newly commissioned essays on twenty contentious debates, written expressly with undergraduate students in mind. It offers two position pieces on each issue—one left-leaning, one right-followed by a reply from each author, giving you and your students the opportunity to engage in in-depth discussions of serious issues. Case studies at the end of every main contribution encourage students to examine related problems and/or delve deeper into the current issue. Ideal for courses in contemporary moral problems, introduction to ethics, and political philosophy, *Ethics: Left and Right* allows you and your students to debate a wide range of conservative and libertarian arguments that are rarely represented in the philosophical literature"--

A definitive and compelling book on one of today's most prevalent illnesses. In 2020, an estimated 5.8 million Americans had Alzheimer's, and more than half a million died because of the disease and its devastating complications. 16 million caregivers are responsible for paying as much as half of the \$226 billion annual costs of their care. As more people live beyond their seventies and eighties, the number of patients will rise to an estimated 13.8 million by 2050. Part case studies, part meditation on the past,

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present and future of the disease, *The Problem of Alzheimer's* traces Alzheimer's from its beginnings to its recognition as a crisis. While it is an unambiguous account of decades of missed opportunities and our health care systems' failures to take action, it tells the story of the biomedical breakthroughs that may allow Alzheimer's to finally be prevented and treated by medicine and also presents an argument for how we can live with dementia: the ways patients can reclaim their autonomy and redefine their sense of self, how families can support their loved ones, and the innovative reforms we can make as a society that would give caregivers and patients better quality of life. Rich in science, history, and characters, *The Problem of Alzheimer's* takes us inside laboratories, patients' homes, caregivers' support groups, progressive care communities, and Jason Karlawish's own practice at the Penn Memory Center. An upcoming book to be published by Penguin Random House.

Academics extol high-minded ideals, such as serving the common good and promoting social justice. Universities aim to be centers of learning that find the best and brightest students, treat them fairly, and equip them with the knowledge they need to lead better lives. But as Jason Brennan and Phillip Magness show in *Cracks in the Ivory Tower*, American universities fall far short of this ideal. At almost every level, they find that students, professors, and administrators are guided by self-interest rather than ethical concerns. College bureaucratic structures also often incentivize and reward bad behavior, while disincentivizing and even punishing good behavior. Most students,

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faculty, and administrators are out to serve themselves and pass their costs onto others. The problems are deep and pervasive: most academic marketing and advertising is semi-fraudulent. To justify their own pay raises and higher budgets, administrators hire expensive and unnecessary staff. Faculty exploit students for tuition dollars through gen-ed requirements. Students hardly learn anything and cheating is pervasive. At every level, academics disguise their pursuit of self-interest with high-faluting moral language. Marshaling an array of data, Brennan and Magness expose many of the ethical failings of academia and in turn reshape our understanding of how such high power institutions run their business. Everyone knows academia is dysfunctional. Brennan and Magness show the problems are worse than anyone realized. Academics have only themselves to blame.

Hobbits and hooligans -- Ignorant, irrational, misinformed nationalists -- Political participation corrupts -- Politics doesn't empower you or me -- Politics is not a poem -- The right to competent government -- Is democracy competent? -- The rule of the knowers -- Civic enemies

Perhaps the most anticipated publication in American history, this is the full text, Volumes 1 and 2, of special counsel Robert Mueller's investigation. It is **THE REPORT AND NOTHING BUT THE REPORT**, in a beautifully typeset edition, with full searchability in ebook formats. It is, word for word, presented exactly as released by the Attorney General of the United States, with no positioning -- such as a celebrity

## Read Online The Ethics Of Voting Jason Brennan

introduction -- that would give it bias or impede its clarity. One of the most-talked-about investigations in American history, the subject of constant media discussion and speculation, non-stop and controversial attacks from the president, and the eager anticipation of a public wondering what the truth is, this long-awaited publication is an historic event. The Mueller Report continues Melville House's "tradition of publishing pivotal public documents."—The New York Times

Most economists believe capitalism is a compromise with selfish human nature. As Adam Smith put it, "It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest." Capitalism works better than socialism, according to this thinking, only because we are not kind and generous enough to make socialism work. If we were saints, we would be socialists. In *Why Not Capitalism?*, Jason Brennan attacks this widely held belief, arguing that capitalism would remain the best system even if we were morally perfect. Even in an ideal world, private property and free markets would be the best way to promote mutual cooperation, social justice, harmony, and prosperity. Socialists seek to capture the moral high ground by showing that ideal socialism is morally superior to realistic capitalism. But, Brennan responds, ideal capitalism is superior to ideal socialism, and so capitalism beats socialism at every level. Clearly, engagingly, and at times provocatively written, *Why Not Capitalism?* will cause readers of all political persuasions to re-evaluate where they stand vis-à-vis economic priorities and

## Read Online The Ethics Of Voting Jason Brennan

systems--as they exist now and as they might be improved in the future.

Physical features of ballots vary considerably across the US. This book shows how politicians use ballot design to influence voting.

How foot voting outperforms ballot box voting -- Foot voting and federalism -- Foot voting and international migration -- Foot voting in the private sector -- Foot voting and self-determination -- Problems and keyhole solutions -- The foot voting constitution -- Implications for international law and global governance -- Conclusion : prospects for a foot voting future.

Nothing is more integral to democracy than voting. Most people believe that every citizen has the civic duty or moral obligation to vote, that any sincere vote is morally acceptable, and that buying, selling, or trading votes is inherently wrong. In this provocative book, Jason Brennan challenges our fundamental assumptions about voting, revealing why it is not a duty for most citizens--in fact, he argues, many people owe it to the rest of us not to vote. Bad choices at the polls can result in unjust laws, needless wars, and calamitous economic policies. Brennan shows why voters have duties to make informed decisions in the voting booth, to base their decisions on sound evidence for what will create the best possible policies, and to promote the common good rather than their own self-interest. They must vote well--or not vote at all. Brennan explains why voting is not necessarily the best way for citizens to exercise their civic duty, and why some citizens need to stay away from the polls to protect the democratic

## Read Online The Ethics Of Voting Jason Brennan

process from their uninformed, irrational, or immoral votes. In a democracy, every citizen has the right to vote. This book reveals why sometimes it's best if they don't. Cover; Contents; Acknowledgments; INTRODUCTION: Voting as an Ethical Issue; CHAPTER ONE: Arguments for a Duty to Vote; CHAPTER TWO: Civic Virtue without Politics; CHAPTER THREE: Wrongful Voting; CHAPTER FOUR: Deference and Abstention; CHAPTER FIVE: For the Common Good; CHAPTER SIX: Buying and Selling Votes; CHAPTER SEVEN: How Well Do Voters Behave?; AFTERWORD TO THE PAPERBACK EDITION: How to Vote Well; Notes; References; Index. - Nothing is more integral to democracy than voting. Most people believe that every citizen has the civic duty or moral obligation to vote, that any sincere vote is morally acceptable, and that buying, selling, or trading votes is inherently wrong. In this provocative book, Jason Brennan challenges our fundamental assumptions about voting, revealing why it is not a duty for most citizens--in fact, he argues, many people owe it to the rest of us not to vote. Bad choices at the polls can result in unjust laws, needless wars, and calamitous economic policies. Brennan shows why voters have duties to.

One of the biggest problems with modern democracy is that most of the public is usually ignorant of politics and government. Often, many people understand that their votes are unlikely to change the outcome of an election and don't see the point in learning much about politics. This may be rational, but it creates a nation of people with little political knowledge and little ability to objectively evaluate what they do know. In *Democracy and Political Ignorance*, Ilya Somin mines the depths of ignorance in America and reveals the extent to which it is a

## Read Online The Ethics Of Voting Jason Brennan

major problem for democracy. Somin weighs various options for solving this problem, arguing that political ignorance is best mitigated and its effects lessened by decentralizing and limiting government. Somin provocatively argues that people make better decisions when they choose what to purchase in the market or which state or local government to live under, than when they vote at the ballot box, because they have stronger incentives to acquire relevant information and to use it wisely.

Most political debate is superficial. Just turn on cable news. Philosophy is for people who want to understand the deep questions. The goal of political philosophy is to determine the standards by which we judge different institutions good or bad, just or unjust. Some people might think they don't have much need of political philosophy: "Who cares about wishy-washy obtuse notions of justice? I'm a pragmatist. I just want to know what works." But this isn't a way of avoiding political philosophy; it's a way of being dogmatic about it. Before we can just do "what works," we have to know what counts as working. This book serves as an introduction to some of the major theories of justice, to the arguments philosophers have made for and against these theories, and, ultimately, to how to be more thoughtful and rigorous in your own thinking.

A bracingly provocative challenge to one of our most cherished ideas and institutions Most people believe democracy is a uniquely just form of government. They believe people have the right to an equal share of political power. And they believe that political participation is good for us—it empowers us, helps us get what we want, and tends to make us smarter, more virtuous, and more caring for one another. These are some of our most cherished ideas about democracy. But Jason Brennan says they are all wrong. In this trenchant book, Brennan

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argues that democracy should be judged by its results—and the results are not good enough. Just as defendants have a right to a fair trial, citizens have a right to competent government. But democracy is the rule of the ignorant and the irrational, and it all too often falls short. Furthermore, no one has a fundamental right to any share of political power, and exercising political power does most of us little good. On the contrary, a wide range of social science research shows that political participation and democratic deliberation actually tend to make people worse—more irrational, biased, and mean. Given this grim picture, Brennan argues that a new system of government—epistocracy, the rule of the knowledgeable—may be better than democracy, and that it's time to experiment and find out. A challenging critique of democracy and the first sustained defense of the rule of the knowledgeable, *Against Democracy* is essential reading for scholars and students of politics across the disciplines. Featuring a new preface that situates the book within the current political climate and discusses other alternatives beyond epistocracy, *Against Democracy* is a challenging critique of democracy and the first sustained defense of the rule of the knowledgeable.

"The significance of this account should be clear. If, as economists frequently assert, proper diagnosis of the disease is a crucial prerequisite to treatment, then the design of appropriate democratic institutions depends critically on a coherent analysis of the way the electoral process works and the perversities to which it is prone. The claim is that the interest-based account incorrectly diagnoses the disease. Accordingly, this book ends with an account of the institutional protections that go with expressive voting."--BOOK JACKET.

"Wegman combines in-depth historical analysis and insight into contemporary politics to present a cogent argument that the Electoral College violates America's 'core democratic

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principles' and should be done away with..." —Publishers Weekly The framers of the Constitution battled over it. Lawmakers have tried to amend or abolish it more than 700 times. To this day, millions of voters, and even members of Congress, misunderstand how it works. It deepens our national divide and distorts the core democratic principles of political equality and majority rule. How can we tolerate the Electoral College when every vote does not count the same, and the candidate who gets the most votes can lose? Twice in the last five elections, the Electoral College has overridden the popular vote, calling the integrity of the entire system into question—and creating a false picture of a country divided into bright red and blue blocks when in fact we are purple from coast to coast. Even when the popular-vote winner becomes president, tens of millions of Americans—Republicans and Democrats alike—find that their votes didn't matter. And, with statewide winner-take-all rules, only a handful of battleground states ultimately decide who will become president. Now, as political passions reach a boiling point at the dawn of the 2020 race, the message from the American people is clear: The way we vote for the only official whose job it is to represent all Americans is neither fair nor just. Major reform is needed—now. Isn't it time to let the people pick the president? In this thoroughly researched and engaging call to arms, Supreme Court journalist and New York Times editorial board member Jesse Wegman draws upon the history of the founding era, as well as information gleaned from campaign managers, field directors, and other officials from twenty-first-century Democratic and Republican presidential campaigns, to make a powerful case for abolishing the antiquated and antidemocratic Electoral College. In *Let the People Pick the President* he shows how we can at long last make every vote in the United States count—and restore belief in our democratic system.

## Read Online The Ethics Of Voting Jason Brennan

Finger-wagging moralizers say the love of money is the root of all evil. They assume that making a lot of money requires exploiting others, and that the best way to wash off the resulting stain is to give a lot of it away. In *Why It's OK to Want to Be Rich*, Jason Brennan shows that the moralizers have it backwards. He argues that, in general, the more money you make, the more you already do for others, and that even an average wage earner is productively "giving back" to society just by doing her job. In addition, wealth liberates us to have the best chance of leading a life that's authentically our own. Brennan also demonstrates how money-based societies create nicer, more trustworthy, and more cooperative citizens. And in another chapter that takes on the new historians of capitalism, Brennan argues that wealthy nations became wealthy because of their healthy institutions, not from their horrific histories of slavery or colonialism. While writing that the more money one has, the more one should help others, Brennan also notes that we weren't born into a perpetual debt to society. It's OK to get rich and it's OK to enjoy being rich, too. --- *Key Features Shows* how the desire to become wealthy in an open and fair market helps maximize cooperation and lessens the chance of violence and war *Argues* that it is much easier for the average for-profit business to add value to the world than it is for the average non-profit *Demonstrates* that the kinds of virtues (e.g., conscientiousness, thoughtfulness, hard work) that lead to desirable personal and civic states (e.g., happy marriages, stable families, engaged citizens) also make people richer *Argues* that living in small clans for most of their history has given humans a negative attitude towards anyone acquiring more than her "fair share," an attitude that's ill-suited for our market-driven, globally connected world In a final, provocative chapter, maintains that ideal economic growth is infinite.

## Read Online The Ethics Of Voting Jason Brennan

In many democracies, voter turnout is low and getting lower. If the people choose not to govern themselves, should they be forced to do so? For Jason Brennan, compulsory voting is unjust and a petty violation of citizens' liberty. The median non-voter is less informed and rational, as well as more biased, than the median voter. According to Lisa Hill, compulsory voting is a reasonable imposition on personal liberty. Hill points to the discernible benefits of compulsory voting and argues that high turnout elections are more democratically legitimate. The authors - both well-known for their work on voting and civic engagement - debate questions such as: • Do citizens have a duty to vote, and is it an enforceable duty? • Does compulsory voting violate citizens' liberty? If so, is this sufficient grounds to oppose it? Or is it a justifiable violation? Might it instead promote liberty on the whole? • Is low turnout a problem or a blessing?

Presents a groundbreaking investigation into the origins of morality at the core of religion and politics, offering scholarly insight into the motivations behind cultural clashes that are polarizing America.

Presents an introduction to libertarianism, describing how libertarians view such topics as human nature, government, democracy, civil rights, economics, social justice, and contemporary problems, including immigration, health care, and education.

Why you have the right to resist unjust government For centuries, almost everyone has believed that we must allow the government and its representatives to act without interference, no matter how they behave. We may complain, protest, sue, or vote officials out, but we can't fight back. But in *When All Else Fails*, Jason Brennan argues

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that we have every right to react with acts of “uncivil disobedience” when governments violate our rights. We may resist arrest for violation of unjust laws. We may disobey orders, sabotage government property, or reveal classified information. We may deceive ignorant, irrational, or malicious voters. We may even use force to defend ourselves or others. The result is a provocative challenge to long-held beliefs about how citizens may respond when government officials act unjustly or abuse their power. Through a fusion of philosophical, social scientific, and historical methods, *A Brief History of Liberty* provides a comprehensive, philosophically-informed portrait of the elusive nature of one of our most cherished ideals. Offers a succinct yet thorough survey of personal freedom Explores the true meaning of liberty, drawing philosophical lessons about liberty from history Considers the writings of key historical figures from Socrates and Erasmus to Hobbes, Locke, Marx, and Adam Smith Combines philosophical rigor with social scientific analysis Argues that liberty refers to a range of related but specific ideas rather than limiting the concept to one definition

Two schools of thought have long dominated libertarian discussions about ethics: utilitarianism and natural rights. Those two theories are important, but they’re not the only ways people think about ethics and political philosophy. In *Arguments for Liberty*, you’ll find a broader approach to libertarianism. In each of *Arguments for Liberty*’s nine chapters a different political philosopher discusses how his or her preferred school of thought judges political institutions and why libertarianism best meets that standard.

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Though they end up in the same place, the paths they take diverge in fascinating ways. Readers will find in these pages not only an excellent introduction to libertarianism, but also a primer on some of the most important political and ethical theories. Assuming little or no training in academic philosophy, the essays guide readers through a continuous moral conversation spanning centuries and continents, from Aristotle in ancient Athens to twentieth-century philosopher John Rawls in the halls of Harvard. What's the best political system? What standards should we use to decide, and why? *Arguments for Liberty* is a guide to thinking about these questions. It's also a powerful, nine-fold argument for the goodness and importance of human liberty.

The denial of voting rights to certain types of persons continues to be a moral problem of practical significance. The disenfranchisement of persons with mental impairments, minors, noncitizen residents, nonresident citizens, and criminal offenders is a matter of controversy in many countries. How should we think morally about electoral exclusions? What should we conclude about these particular cases? This book proposes a set of principles, called the Critical Suffrage Doctrine, that defies conventional beliefs on the legitimate denial of the franchise. According to the Critical Suffrage Doctrine, in some realistic circumstances it is morally acceptable to adopt an alternative to universal suffrage that would exclude the vast majority of sane adults for being largely uninformed. Thus, contrary to what most people believe, current controversies on the franchise are not about exploring the limits of a basic moral right.

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Regarding such controversies, the Critical Suffrage Doctrine establishes that, in polities with universal suffrage, the blanket disenfranchisement of minors and the mentally impaired cannot be justified; that noncitizen residents should be allowed to vote; that excluding nonresident citizens is permissible; and that criminal offenders should not be disenfranchised-although facilitating voting from prison is not required in all contexts. Political theorists have rarely submitted the franchise to serious scrutiny. Hence this study makes a contribution to a largely neglected and important subject.

Nothing is more integral to democracy than voting. Most people believe that every citizen has the civic duty or moral obligation to vote, that any sincere vote is morally acceptable, and that buying, selling, or trading votes is inherently wrong. In this provocative book, Jason Brennan challenges our fundamental assumptions about voting, revealing why it is not a duty for most citizens--in fact, he argues, many people owe it to the rest of us not to vote. Bad choices at the polls can result in unjust laws, needless wars, and calamitous economic policies. Brennan shows why voters have duties to make informed decisions in the voting booth, to base their decisions on sound evidence for what will create the best possible policies, and to promote the common good rather than their own self-interest. They must vote well--or not vote at all. Brennan explains why voting is not necessarily the best way for citizens to exercise their civic duty, and why some citizens need to stay away from the polls to protect the democratic process from their uninformed, irrational, or immoral votes. In a democracy, every

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citizen has the right to vote. This book reveals why sometimes it's best if they don't. In a new afterword, "How to Vote Well," Brennan provides a practical guidebook for making well-informed, well-reasoned choices at the polls.

A clear and concise roadmap for ethical business behavior using commonsense moral principles *Business Ethics for Better Behavior* concisely answers the three most pressing ethical questions business professionals face: What makes business practices right or wrong?; Why do normal, decent businesspeople of good will sometimes do the wrong thing?; and How can we use the answer to these questions to get ourselves, our coworkers, our bosses, and our employees to behave better? Bad behavior in business rarely results from bad will. Most people mean well much of the time. But most of us are vulnerable. We all fall into moral traps, usually without even noticing. *Business Ethics for Better Behavior* teaches business professionals, students, and other readers how to become aware of those traps, how to avoid them, and how to dig their way out if they fall in. It integrates the best work in psychology, economics, management theory, and normative philosophy into a simple action plan for ensuring the best ethical performance at all levels of business practice. This is a book anyone in business, from an entry-level employee to CEO, can use.

Most economists believe capitalism is a compromise with selfish human nature. As Adam Smith put it, "It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest." Capitalism

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works better than socialism, according to this thinking, only because we are not kind and generous enough to make socialism work. If we were saints, we would be socialists. In *Why Not Capitalism?*, Jason Brennan attacks this widely held belief, arguing that capitalism would remain the best system even if we were morally perfect. Even in an ideal world, private property and free markets would be the best way to promote mutual cooperation, social justice, harmony, and prosperity. Socialists seek to capture the moral high ground by showing that ideal socialism is morally superior to realistic capitalism. But, Brennan responds, ideal capitalism is superior to ideal socialism, and so capitalism beats socialism at every level. Clearly, engagingly, and at times provocatively written, *Why Not Capitalism?* will cause readers of all political persuasions to re-evaluate where they stand vis-à-vis economic priorities and systems—as they exist now and as they might be improved in the future.

In what is widely considered the most influential book ever written by Walter Lippmann, the late journalist and social critic provides a fundamental treatise on the nature of human information and communication. The work is divided into eight parts, covering such varied issues as stereotypes, image making, and organized intelligence. The study begins with an analysis of "the world outside and the pictures in our heads", a leitmotif that starts with issues of censorship and privacy, speed, words, and clarity, and ends with a careful survey of the modern newspaper. Lippmann's conclusions are as meaningful in a world of television and computers as in the earlier period when

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newspapers were dominant. Public Opinion is of enduring significance for communications scholars, historians, sociologists, and political scientists. Copyright © Libri GmbH. All rights reserved.

Do you feel like you're the only person at your office without an "I Voted!" sticker on Election Day? It turns out that you're far from alone - 100 million eligible U.S. voters never went to the polls in 2016. That's about 35 million more than voted for the winning presidential candidate. In this book, Christopher Freiman explains why these 100 million need not feel guilty. Why It's OK to Ignore Politics argues that you're under no obligation to be politically active. Freiman addresses new objections to political abstention as well as some old chestnuts ("But what if everyone stopped voting?"). He also synthesizes recent empirical work showing how our political motivations distort our choices and reasoning. Because participating in politics is not an effective way to do good, Freiman argues that we actually have a moral duty to disengage from politics and instead take direct action to make the world a better place. Key Features: Makes the case against a duty of political participation for a non-expert audience Presupposes no knowledge of philosophy or political science and is written in a style free of technical jargon Addresses the standard, much-repeated arguments for why one should vote (e.g., one shouldn't free ride on the efforts of others) Presents the growing literature on politically motivated reasoning in an accessible and entertaining way Covers a significant amount of new ground in the debate over a duty of political participation

## Read Online The Ethics Of Voting Jason Brennan

(e.g., whether participating absolves us of our complicity in state injustice) Challenges the increasingly popular argument from philosophers and economists that swing state voting is effective altruism Discusses the therapeutic benefits of ignoring politics--it's good for you, your relationships, and society as a whole.

Ethics, argue the contributors to this book, plays an important role in economics. Economists have ethical values that help shape the way they work; economic actors have ethical values that help shape their behavior; and economic institutions and policies affect people differently, so that different ethical evaluations must supplement economic evaluations. In *Economics, Ethics, and Public Policy*, a host of distinguished philosophers and economists investigates the interaction between ethics and economics, both in economic theory and economic policy. This is a very important book for students and scholars of economics, philosophy, and public policy and for those concerned with the way these fields interrelate.

A New York Times Book Review Editor's Choice Finalist for the J. Anthony Lukas Book Prize In the wake of Donald Trump's victory in the 2016 presidential election, a deeply reported look inside the conservative movement working to undermine American democracy. Donald Trump is the second Republican this century to triumph in the Electoral College without winning the popular vote. As Zachary Roth reveals in *The Great Suppression*, this is no coincidence. Over the last decade, Republicans have been rigging the game in their favor. Twenty-two states have passed restrictions on

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voting. Ruthless gerrymandering has given the GOP a long-term grip on Congress. Meanwhile, the Supreme Court has eviscerated campaign finance laws, boosting candidates backed by big money. It would be worrying enough if these were just schemes for partisan advantage. But the reality is even more disturbing: a growing number of Republicans distrust the very idea of democracy—and they're doing everything they can to limit it. In *The Great Suppression*, Roth unearths the deep historical roots of this anti-egalitarian worldview, and introduces us to its modern-day proponents: The GOP officials pushing to make it harder to cast a ballot; the lawyers looking to scrap all limits on money in politics; the libertarian scholars reclaiming judicial activism to roll back the New Deal; and the corporate lobbyists working to ban local action on everything from the minimum wage to the environment. And he travels from Rust Belt cities to southern towns to show us how these efforts are hurting the most vulnerable Americans and preventing progress on pressing issues. A sharp, searing polemic in the tradition of Rachel Maddow and Matt Taibbi, *The Great Suppression* is an urgent wake-up call about a threat to our most cherished values, and a rousing argument for why we need democracy now more than ever.

Read it, and you will come away ready to hit the ground running.

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