

Global Silence Tracker: What World is Not Talking About

Anushka Misal, Vaishnavi Shukla

G H Raisoni University, Amravati, Maharashtra, India

Abstract

That's a question that any logical person has, but few say out loud: Why does a human being require money to live on this world, when the world was already made with everything necessary for life? All people are created the rich, with the same simple human needs for food, water, shelter and safety – yet current systems sort us into rich or poor; powerful or powerless. Now, survival is defined not as merely a human quality but by having income, employment and economic value. This paper describes how this state of affairs came about and is maintained, and then shows how contemporary systems—such as the job, the rent, taxes, debt, and technology—while appearing to be necessary or simply being too big to fail work in no one's interest, manufacturing lives implicitly entangled by social power. It doesn't blame secretive groups or shadowy rulers. Instead, it describes how systems built by humans have evolved to become large enough that they now shape human life. The aim is to make clear this reality, in a clear language form so that anyone—even the young readers—would understand and start questioning whether it's really fair having to pay just to live. Researchers have studied two main concepts which are very distinct: the biological need for survival and the economic mediation through which humans survive. Survival is inherently tied to continuing existence by meeting basic physiological requirements. Throughout history, human communities have come together in ways that put priority on survival together as a collective. In the past, societies operated using cooperative systems/relationships, labour sharing and communal access to resources. Early forms of communities had the same level of hardship and conflict; however, there were no forms of currency that were used as a means of exchanging resources for survival purposes. Resources were gathered and grown through the collective, thus resources were shared based on relationships among individuals in the community. The change from communal living to an economic system was a gradual process that was shaped by varying historical life-altering events. The agricultural revolution was a pivotal point as the capacity to produce food and store a surplus made it possible to create new dynamics in regards to possession, ownership and authority. As a result, land (as an asset) became valuable; the surplus produced from agricultural cultivation put in place hierarchical circumstances through which individuals were administered. The introduction of money further changed the way in which humans interacted within resource communities. Originally designed to facilitate currency exchange and as a means to reflect the value of the goods traded, money has transformed over centuries into the principal governing authority of society.

KEYWORDS: *Income gaps, survival vs dignity; government & Industry support for citizens, social stratifications; the rich / poor divide; work productivity primary needs today's capitalism; creating inequality through structure (e.g. laws) social pressure from others debt economy how resources are*

distributed those dependent on the economy for their survival, established power vs. dominated power, ethical decisions about who lives and who dies.

1. Introduction

No human being is born on a different planet. We all breathe the same air, drink water that originates in nature and rely on land that was around long before governments or money. But from the day we are born, we learn that living comes at a cost. Food must be bought. Shelter must be rented. Education must be paid for. In healthcare, money talks. Realizing this can often be a subtle experience for many children, who grow up watching adults work long hours simply to stay alive. Children become accustomed to hearing the phrases "nothing is free, "you need to earn your living", or "this is how the world works", and they eventually stop thinking these ideas are strange and begin to feel they are normal. Very few people question why they should have to "earn" the right to live and why their ability to live depends on money (who ever said?). Modern society has created a structure that connects humans based on how much they produce in terms of economic output (through their jobs) [5]. People cannot access food, housing, education, and health care without money. People who are successful economically receive security and comfort with their financial stability, while those with difficulties are frequently blamed for their circumstances [6],[7]. There is an unspoken hierarchy in society (not openly addressed) where the most protected members of society (by being secure) are always vulnerable, even though all people have the same needs [4]. In addition, it is unusual for people to openly address the issues of how much it costs to survive, question economic production, as it is considered "outside reality", overly emotional, or immature. Society discourages questioning the system or advocating for fairness and encourages people to be concerned with individual success. Because of this, many people are discontented but lack a forum in which to discuss their dissatisfaction. The goal of this paper is to explore the relationship between human development, evolution and present human societies as they relate to the rationale behind making survival a conditional right. We want to find out how the process of cooperation turned into competition, how the common ownership of resources became the private ownership of those same resources and how money changed from being only a tool to a form of wealth that is required to live [9]. More importantly we will examine if this whole paradigm is truly a natural one or if it is something that has simply been accepted over time due to being in existence for so long. This introduction does not offer any answers but does provide an explanation for why the question is being asked in the first place. Questioning the cost involved in living or surviving is not an indication of lack of responsibility or effort. Rather, it is simply an attempt to understand whether or not the systems under which

humanity lives serve humanity or if humanity itself has been conditioned to serve those Systems instead [5]. At the moment of birth, everyone begins their life devoid of rank or power. No one is born with money, property, or status. When a baby is born, it is equal to all other babies; it has the same amount of vulnerability and the same amount of need for food, water, shelter, and social connection as a human. These are all things that a human needs because they are biologically based needs [1],[2]. They weren't created by the government, the market, or society. They exist simply because we are all biological organisms. As people continue to grow in the modern world, they find themselves in a new structure of society, one that links survival with economic activity. What was once a natural need to exist has become simply a thing that must be purchased, rather than something that is naturally acquired. Thus, there is now an implicit relationship between the right to exist and the obligation to produce value for the economy. It raises a philosophical question: Why do we have to form entities in order to have access to the resources of life? We use land, water, and natural resources as much as we want and did not form an exchange system to do so. However, once the economic system was created, access to these resources changed, and they now must be accessed through structured exchange systems.

In the past, this situation was not always present in this form. Early human societies shared a common interest in

cooperation and shared needs for support. Even with obstacles to survival such as challenges and lack of food, survival did not depend on money. With the introduction of agriculture, land ownership, and ways to control surplus, there was a slow transition from simple organized methods for using resources to more complex economic systems that define our existence and potential [8]. Today, economic systems operate through both visible institutions and invisible cultural norms; as children grow up, they are taught by society to strive for careers, stability, and advancement based on their ability to earn money. Success is often measured by how much money one has made or how much property one has acquired. Therefore, failure is interpreted to be an individual's personal failure and not because of systemic barriers to request and meet basic needs through wages [6]. Technology has also advanced much faster than agricultural, the economic systems created by the industrial revolution advanced very rapidly (or technology created at this time mostly) and can produce more food, goods, and structures in every European nation than ever before, but income is not evenly distributed, and many families do not have the resources to meet basic needs [11]. This may indicate that scarcity is not simply a lack of physical resources but is produced as a service by that system in which we operate as well [10].

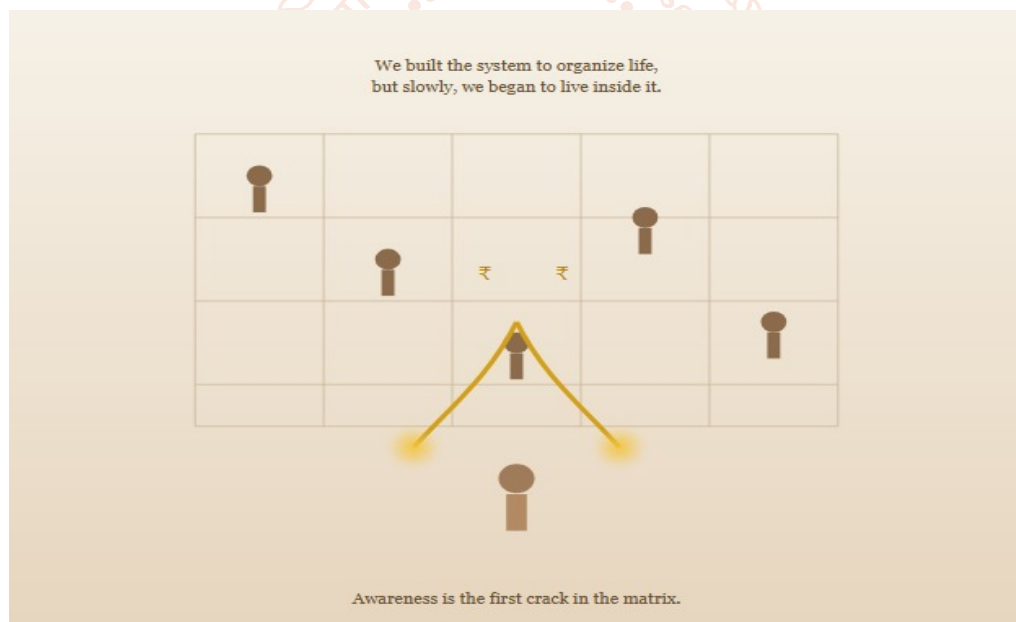


Fig1: The Silent Currencies

2. Literature Review

The inquiry into why our existence is reliant on currency is not a particularly new one, although it is seldom debated in a nonacademic environment. Throughout history, many intellectuals including, but not limited to, economists, social philosophers, and theorists have contemplated the ways in which people are unequal, how labor is divided, who owns what, and how economies are governed. This collection of research studies does not tend to focus on any one approach—rather, it attempts to compile various ideas from a number of disciplines to explain how contemporary means of survival came about, and why we continue to utilize them today. Many of the earlier political economists, such as Adam Smith, discussed markets/divisions of labor and the importance of specialization in creating both productivity and wealth [12]. Smith believed free-market economies would be advantageous to all members of society; however, as is the case with most theories related to inequality, Smith also recognized that systems that concentrate wealth result in an inequality of outcomes. Later thinkers, like Karl Marx, took Smith's theory a step further by analyzing the impact of ownership of capital on political power [5]. If a limited number of individuals control the means of economic production and thus have more capital, then workers must sell their labor as a way to support themselves [5]. Although Marx's conclusion and his understanding of labour dependencies have been challenged by various intellectuals, his understanding of workers needing to sell their labour in order to survive is still relevant in examining how paid means of survival fit into our economic system today. Max Weber, a well-known sociologist, looks at this

issue from a different perspective; instead of primarily discussing modes of ownership, Weber discusses the significance of culture in shaping economic behaviour through what he termed "believed" and "value-based." Weber uses examples of the Protestant work ethic and productivity. Sociologist Max Weber applied a different approach to understanding this topic from ownership of resources, instead focusing on how the cultures and beliefs shape one's economic behavior. Weber believed as these attitudes about how people should work and be productive that over time, they become moral values, and so today working hard is not just an economic necessity but rather represents an individual's virtue. As such, framing work as virtuous creates an atmosphere where it is very difficult to question the validity of our reliance upon a system, at least for survival, on needing to be employed. In more recent times, some scholars (e.g., Thomas Piketty) have researched long-term patterns related to the growth of wealth inequality. The findings of his research that when the rate of return of capital grows at a faster rate than that of wages, each subsequent generation will see an increase in the level of inequality, proving to be conclusive evidence that the economic split between the wealthy and the rest of society is not an accidental occurrence but a structural issue. Furthermore, these findings provide the explanation as to why being born into wealth has such a strong influence on an individual's future opportunities.

Other scholars have approached this topic through the lens of empirical, basic human needs. Most notably, philosophers Martha Nussbaum and Amartya Sen have developed an approach called the "capabilities approach," which provides a framework for describing how societies should facilitate the fulfilment of people's basic requirements to be able to live with dignity [2],[10]. The research conducted by these individuals, therefore, challenges the assumptions that dictate a person's access to their basic needs of food, shelter, and healthcare are solely dependent on their financial resources, and instead propose that success should be evaluated based on the number of individuals who have real opportunities to lead purposeful and fulfilling lives. At the same time, a significant number of scholars working on definitions of neoliberalism point out that neoliberalism does not exist in any clear form as an economic ideology [13]. However, they all agree that there are at least three primary forms of neoliberalism: Classical, Economic and Political. Not all economists agree that automation has led to a decrease in wage pressure; some argue instead that it creates competitive rivalries among workers for jobs (in a historically high unemployment era) [14]. A substantial amount of literature exists that supports this viewpoint, including sociological analyses of how individuals are being engaged and shaped by their economic environment and employment systems. In addition, Michel Foucault argued that power is found in every part of society, from institutions, practices, and norms to the visible authority in every empirical society [4]. The effect of debt upon individuals creates psychological stress and long-term dependence upon the economy. There is extensive research on how debts tie the individual to both the economy and work for many years through such things as student loans, housing loans, and credit systems. Nowadays, individuals are no longer merely reliant on an income. Rather, they must also rely upon repaying a loan to sustain their existence [9]. While many critics maintain that there will be global extreme poverty for years to come, and some believe that there are no living conditions that are worse today than there were 100 years ago, others disagree. They argue that increasing job security and quality of life will be much better than present conditions because of the improvements in infrastructure resulting from working in a globalized industrial system; consequent health care and access to modern medicine will improve quality of life; and that increasing commodity product availability and access will continue to maintain high living standards. The Historical and Economic Origins Karl Marx's Capital: A Critique of Political Economy is one of the earliest attempts to provide a comprehensive description of how economic systems influence society. In it, he examines how the labor/ value relationship transforms within capitalist economies. Marx asserts that, once labor becomes a commodity bought and sold as a good in the marketplace, economic interactions (based on the value of the items) become the primary means by which we shape our relationships with one another, and no longer will we relate to one another based on our collective needs [5]. He argues that as capital accumulates, the gap between the classes widens, as those possessing means of production control their own living conditions as well as those of others who sell their labor as a means of survival (Marx, 1867/1990). By viewing the historical record through an economic lens, Marx elucidates that social dependency stems from structural constraints, as opposed to individuals' moral deficiencies. Karl Polanyi's The Great Transformation complements Marx's perspective by chronicling the changes Western societies experienced when they transitioned from traditional agricultural communities to industrial societies organized around market exchanges [8]. In the book, Polanyi explains that pre-industrial societies managed their resources through socially defined customs and norms of cooperation [8]. However, as the modern economy began to centralize as a result of the introduction of the commodity as a system of exchange after the Industrial Revolution, land, labor, and money became defined as commodities; therefore, their value as commodities also re-defined the roles of individuals in the socio-economic context [8]. Polanyi emphasizes that, with the economic advancement of these new systems resulted in the disintegration of the traditional norms as they were replaced with new norms based on the concept of economic exchange; therefore, people were forced into economic roles based on existing systems of economic exchange.

3. Research Methodology

No laboratory experiments or statistical surveys were conducted in this research. Rather, the methodology was conceptual and analytical. The intent was to question commonly held beliefs rather than collect numerical data. Since the research addresses systems, history, and ethics, the methodology was based on reasoning, comparison, and critical reflection [15]. The first methodological approach was historical review [16]. At each of the major stages of human development, namely, early communal societies, agricultural revolution, development of money, industrialization, and modern capitalism, the ways in which the organized survival has occurred are identified. Patterns of the shift from shared responsibilities with respect to survival to paid access can also be identified. The second methodological approach was systems analysis [17]. Modern systems such as employment, taxation, rent structures, and debt, as well as dependence on technology were studied as part of an interconnected whole instead of individual entities. Assuming these systems are a natural by-product of human existence, rather than a construct designed by humans to control our behaviours, is very important in understanding how control can be exerted through economic pressure rather than physical force.

The third methodological approach was philosophical inquiry, and involved ethical questions as opposed to merely economic ones [19]. A few examples include: Should someone be able to satisfy their biological needs based on whether they have money? Should individuals who do not have money be denied sufficient sustenance? The research employs interpretive techniques through examining how different aspects, such as the education system, cultural stories, and social norms influence people's perceptions on work, success and money. Rather than blaming individuals or some hidden conspiracy, the focus of the interpretation is on understanding what is called structural conditioning—how people learn to accept structures as being the norm by integrating those structures into themselves. The research is also qualitative instead of being quantitative in nature [5]. It determines meaning rather than determining numerical values associated with meanings. Although economic data can help provide support for discussion related to inequality, the main methodology of this project is reflective analysis.

The goal is to break down complex structures into smaller, simpler units that younger readers can grasp. Lastly, the research acknowledges that it has limitations. It does not claim to provide a complete solution to the economic problems of society. Rather, the purpose of the research is to stimulate awareness and urge individuals to think critically about the relationship between history, systems, and ethics together in an effort to answer the fundamental question: Why has survival become conditional and might it be viewed differently. Methodology The research is an exploratory study rather than testing a specific hypothesis. There is a general question being studied in this research which is: What is the requirement for humans to have their future survival tied to the use of money in today's world? An exploratory study provides latitude or freedom to explore different aspects of this question, looking at historical, economic, sociological, and philosophical perspectives. Given the nature of the research question being studied, it is determined that using qualitative methods is more suitable than using quantitative methods since it deals with the complex and interrelated systems and their relation to ethical reasoning [15]. The research incorporates three distinct methodologies or frameworks - historical, systems, and philosophical - each of which enhances the overall study from a different perspective. Historical Framework The first methodology is the historical framework. Historical research allows us to track the evolution of various economies and how the means to obtain the basic necessities have changed over time. Some of the earliest examples include communal living arrangements, the rise of agriculture, the emergence of private property, the establishment of currency, and industrial era capitalism through to current day globalization. By tracking the various events and phases chronologically, we can identify patterns for how the responsibilities to and methods for providing for a collective group evolved to providing for oneself and others in a manner based on an individual's ability. The review of historical literature, economic theories, and academic literature will allow for a better understanding of the evolution of ownership, surplus production, and the evolution of institutional power. Consequently, the research framework validates that the need for an individual to receive an income or payment for survival is not a biological necessity Data and Sources.

The bulk of this research comes from secondary sources like academic book, peer-reviewed journal articles, government and institutional reports, philosophical texts. These sources provide the historical evidence, theoretical framework, and empirical observation needed for understanding inequality, labor systems, and economic development. The United Nations and the World Bank have also published international reports with contextual data concerning poverty, inequality, and access to basic services [11]. This study is conceptual rather than empirical so it does not collect any primary data, through interviews or surveys. Instead, it synthesizes the existing literature and creates a coherent argument through the synthesis of economic theory, sociological analysis, and ethical philosophy. Limitations of the method While the qualitative method affords thorough contemplation, there are limitations. There was no collection of primary empirical data giving a measurement of the lived experience of individuals. There was no statistical projection or economic modelling of alternatives to existing systems. The principal focus of this research is the structural understanding of inequality and not on the policy and implementation aspects. To build on this research more studies could include case studies, interviews, or comparative economic models. The first part of the methodology used a qualitative research design to analyse primary theoretical texts and contemporary economics literature [4] and [5]. This method allowed for an interpretative exploration of important concepts such as labor commodification, inequality, institutional power, and human development. The study used standard qualitative research methods to establish credibility, coherence, and analytical transparency [19]. The second part of the methodology used a historical method to trace the evolution of economic systems from classical political economy to neoliberal globalization. Reference materials were used to gain an understanding of significant structural changes within the market, labor, and state institutions, including foundational texts by Adam Smith [15], Karl Marx [9], and Karl Polanyi [13]. The historical analysis adhered to the interpretative procedures associated with systematic historiographic research methods [17]. The third part of the methodology involved using a systems theoretical perspective by identifying how employment, wages, debt, taxation, and governance are integrated as components of a unified socio-economic system. The systems viewpoint helped to develop the concept of survival as a normal economic activity rather than as an isolated event within an institutional framework. The final part of the methodology included reviewing contemporary empirical reports and frameworks for development to develop a context for the theoretical findings based on current factor trends, including global inequality and multidimensional indicators of development. Institutional publications [18] and [20], in conjunction with the capabilities-based development theory [14], were used to conduct this analysis. The historical method was used in the second step of this study to trace the development of economic thought and institutional arrangements, especially the works of Adam Smith [15], Karl Marx [9] and Karl Polanyi [13]. This analysis focused on the evolution of markets, labour systems and state apparatuses with an emphasis on a historical perspective according to acceptable historiographical principles for the sake of analytical consistency [17]. Research also applied a systems theory framework to describe survival as being part of a complex set of socio-economic relationships. Specifically, a general systems theory approach [3] was used to assess how employment; wages; debt; tax; and governance are mutually affected parts of larger institutional structures.

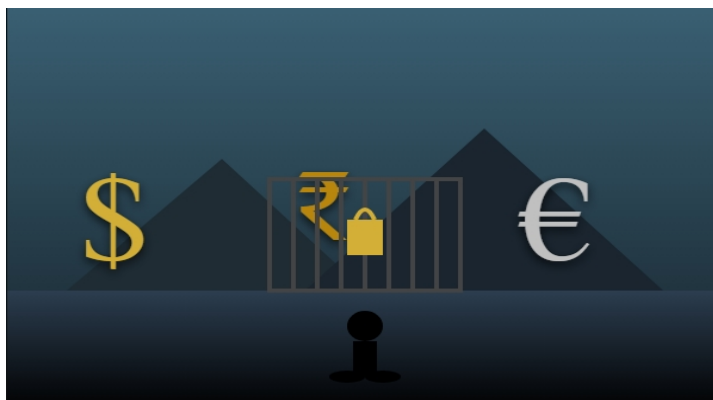


Fig2: The Blueprint of Belonging

4. Result



Fig3: Evolution of Paid Survival Systems

5. Conclusion

At the beginning of this research, I started to wonder, "How Do People Need Money To Survive In A World That Is Full Of Everything They Would Need To Live Off For Free?" In reviewing historical records of our society, its systems, and philosophy there is one central thing that stands out — The Paid Capacity To Survive Is Not One Of The Natural Conditions For All Humans; Instead, It Is The Byproduct Of The "Historical" Development Of Social, Economic, And Institutional Structures Over Time. Human Beings Are Born With Biological Needs, Not Economic Needs[1][2]. Regardless Of Their Economic Class/Status: All Humans Require Food, Water, Shelter/Protection, And Safety. This Has Always Been True Since The Beginning Of Time; Historically. However, The Organization & Trade Of Societies Evolved Over The Years And With That Their Access To These Need-Based Items Also Became Based Upon Who Owns What, Who Works For Who, And With The Advent Of Money. What Was Once Created To Organize/Facilitate Trade Evolved Into Structures That Determine The People Who Live Securely And Those Who Will Continue To Struggle To Live.

The Research Shows That Inequality Did Not Begin With The Intention Of Causing Harm Or Exploitation Of An Individual; But Has Developed As An Evolutionary And Historical Process Alongside The Agricultural Development Of Agriculture, Surplus Production, Land Ownership And The Development Of The System/Money System — As The Complexity Of These Systems Increased Over The Years, They Became Embedded Within Each Of Our Daily Lives Creating Economic Dependence Through Employment, Rent, Taxes And Debt/Struggling Life! For Most People,

Participation In The Economic System Is Not An Option - It Is A Requirement[5]! Technological progress illustrates that humans can provide enough resources to all humans on Earth to survive together[11]. The ongoing poverty and lack of security create ethical dilemmas. If many basic needs can be met through group efforts, why should humanitarian assistance depend on a person's ability to pay for those needs? This issue does not require a revolution or disowning the system; it simply calls for an evaluation of whether or not existing economic systems uphold the principles of human dignity, equity, and the oneness of all human beings. This paper does not purport to provide a complete answer to this dilemma, as the economic systems that exist today are complexly inter-related. However, once we recognize that the way we have structured our economies requires us to pay in order to maintain life, we will be free to think critically about that fact. The current economic systems we have created are not fixed rules set by nature; they can change just as they have changed in the past. Being aware of this issue and breaking the silence about it is not an act of defiance but rather an act of awareness. Questioning the economic cost of maintaining life on this planet does not mean rejecting personal responsibility; it questions whether or not the starting point of individual responsibility for one's life should be about earning a right to exist. There is no expectation that a just society would eliminate work or trade/commerce; rather, it would re-evaluate when it is appropriate to treat something necessary for individual survival as an earned privilege rather than a basic necessity of life. This system analysis reveals that today's means of survival is achieved through networks of systems rather than by the application of force--specifically through the

interdependency of three systems: work (which provides income), housing and food (which are both secured through having an income), and debt (which provides continued participation in the economy). These systems are able to accomplish their objectives without individuals understanding the nature of their involvement in them; therefore, people do not see any visible coercion to participate in them. In effect, individuals become required to participate (directly or indirectly) in the economic system in order to achieve survival.

Similar to how these systems provide coordination, create innovation, and continue infrastructure support, they also create structural inequalities by limiting individuals' ability to access to basic needs without equal opportunity. Philosophically, the findings from this study raise important questions regarding human dignity and justice. If survival is a necessity for human existence, should it not also be an absolute rather than conditional on the individual's production or capacity? Ethical frameworks based on both the ideas of justice and the concepts of human capability suggest that priorities of any nation should include provisions for all people to have access to the basic necessities of life [2],[10]. In contrast, most current systems operate as markets where survival is treated like most other products. The argument of this study is not that economic systems should not [exist]; rather, large, complex societies require some form of social order, coordination, and exchange. Acknowledging that payment for survival is not a natural right but is instead human-created allows for greater consideration of alternatives to economic systems and inspires reflection on the potential for reforming or evolving existing structures. Questioning whether or not it is acceptable for an individual to be conditionally entitled to their survival may provide greater opportunity for broader dialogue to occur that will over a period of time lead to a re-imagining of the way in which humans are entitled to exist and that will redefine the way in which the economy is organized to uphold human dignity. The goal of the study is to provide a framework for future discussions on this subject rather than providing an answer.

In this research, I looked at how economic systems have impacted how people can live or survive. The traditional view of economists, based on the ideas of Adam Smith, describes how markets coordinate supply and demand and create productivity for everyone who participates in them [15]. In contrast to those positive qualities associated with traditions of classical political economy, writers such as Karl Marx explain how capitalism commodifies labour and survival for people [9]. In addition to these findings, there are sociological perspectives regarding the transformation of social relationships resulting from market-driven economies. Karl Polanyi pointed out that as market-based societies developed, the relationships among people changed and economic dependence became established through different institutional arrangements [13]. Within contemporary economic studies that highlight the negative impacts of these transformations are research findings that show there has been significant growth in, and persistence of, inequity in the global economy through studies leading to conclusions produced by Joseph Stiglitz [16] and Thomas Piketty [12]. On the other hand, Amartya Sen [14] and Martha Nussbaum [11] propose a development framework whereby true development could be measured by determining whether or not people are able to fully utilize their individual

capabilities regardless of their incomes. Other global and international organisations have also produced documents that include various perspectives on what it means to develop [18],[20]. Given the above, developing countries did not have an obligation to provide for their citizens to live under conditions of poverty in the context of their country's economy and institutions relative to a global economy where development is defined generally as economic growth. This has been dictated historically by capitalism and ultimately the creation of inequality within developing societies due to deficiencies in their respective economies and/or institutions through their very structure. Even though the economic systems have been developed to promote innovation and economic growth, they have also established structural inequalities between rich and poor nations that require ethical reflection and associated policy reform. Thus, in order for all people to live a sustainable and inclusive way, the continuum of equity, freedom, and human dignity remains the basis upon which sustainable and inclusive development occurs [14],[18]. The historical foundation for the survival of modern societies has been explored in great detail. Specifically, classical political economy has served as a basis for understanding how productivity and prosperity are coordinated through the introduction of the social market. Adam Smith argued that the market was "the natural means of coordinating" the productivity and prosperity of a society [15]. Following the classical political economy, Karl Marx developed the concept of capitalism and its production processes, which created commodification and wage dependency, thus creating survival as reliant on capital accumulation [9]. From this perspective, Karl Polanyi provided context for how modern market-based societies are structured by institutions that construct the relationships among people based on the principles of economic exchange [13]. Furthermore, a multitude of authors in the realm of sociology and political economy have established (or will establish) that while markets play a central role in promoting and sustaining survival with in modern societies, there are also multiple other institutional structures (e.g., governance, discipline, regulation) that support (or hinder) survival in contemporary societies. The historical method was used in the second step of this study to trace the development of economic thought and institutional arrangements, especially the works of Adam Smith [15], Karl Marx [9] and Karl Polanyi [13]. This analysis focused on the evolution of markets, labour systems and state apparatuses with an emphasis on a historical perspective according to acceptable historiographical principles for the sake of analytical consistency [17].

Reference

- [1] Autor, D. H. (2015). "Why are there still so many jobs? The history and future of workplace automation." *Journal of Economic Perspectives*, 29(3), 3–30.
- [2] Audi, R. (2003). "Epistemology: A contemporary introduction to the theory of knowledge." Routledge, 1(1), 1–300.
- [3] Bertalanffy, L. von. (1968). "General system theory: Foundations, development, applications." *George Braziller*, 1(1), 1–289.
- [4] Creswell, J. W. (2014). "Research design: Qualitative, quantitative, and mixed methods approaches." Sage Publications, 4(1), 1–273.

- [5] Denzin, N. K., & Lincoln, Y. S. (2011). "The Sage handbook of qualitative research." Sage Publications, 4(1), 1-785.
- [6] Foucault, M. (1977). "Discipline and punish: The birth of the prison." Vintage Books, 1(1), 1-333.
- [7] Graeber, D. (2011). "Debt: The first 5,000 years." Melville House, 1(1), 1-534.
- [8] Harvey, D. (2005). "A brief history of neoliberalism." Oxford University Press, 1(1), 1-247.
- [9] Marx, K. (1990). "Capital: A critique of political economy, Volume I." Penguin Classics, 1(1), 1-1152.
- [10] Maslow, A. H. (1943). "A theory of human motivation." Psychological Review, 50(4), 370-396.
- [11] Nussbaum, M. (2011). "Creating capabilities: The human development approach." Harvard University Press, 1(1), 1-256.
- [12] Piketty, T. (2014). "Capital in the twenty-first century." Harvard University Press, 1(1), 1-685.
- [13] Polanyi, K. (1944). "The great transformation." Beacon Books, 1(1), 1-360.
- [14] Sen, A. (1999). "Development as freedom." Oxford University Press, 1(1), 1-366.
- [15] Smith, A. (1776). "The wealth of nations." W. Strahan & T. Cadell, 1(1), 1-950.
- [16] Stiglitz, J. E. (2012). "The price of inequality." W.W. Norton and Company, 1(1), 1-448.
- [17] Tosh, J. (2015). "The pursuit of history." Routledge, 6(1), 1-384.
- [18] United Nations. (2022). "Human development report 2022." United Nations Development Programme, 1(1), 1-300.
- [19] World Bank. (2022). "World development report 2022." World Bank, 1(1), 1-350.
- [20] World Bank. (2022). "World Development Report 2019." World Bank, 1(1), 1-350.

