COMMENT ON MAITAL'S REVIEW OF 'HUMAN NATURE AND ORGANIZATION THEORY'

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In general, Maital's book review would have benefited from a less polemic but more constructive approach. Although my book is about the *homo economicus* and its role in organizational economics, Maital does not discuss the methodological nature of my argument.

I use the crash dummy only as an analogy but develop the substance of my argument by connecting to Lakatos' and Popper's research methodology, and here especially the idea of research heuristics. In this connection, Maital's review also fails to outline that I position the *homo economicus* as a complementary tool to the idea of the dilemma structure, which heuristically models cooperation dilemmas at the heart of organizational behaviour and institutional economics.

Maital claims that I do not list any inventions or improvements in well-being the *homo economicus* and economics in general have contributed to. This is not the case. The book argues, especially in Chapters 4–6, that cooperation dilemmas within organizations have been greatly reduced by following an economic approach to organization. The conclusions sections of these chapters summarize advancements the economic approach has brought to

organizational analysis and organization management. Also, as detailed in Chapter 7 with regard to the organizational environment, the book lists as economic advancements a raise in skills levels of a society, an increase in living standards, technological inventions, etc.

Maital claims that the *homo economicus* is an *amoral dummie*. Chapter 8 of my book in detail discounts such criticism. It lists various ethical ideals the economic approach to institutional organization yields. Besides the resolution of cooperation dilemmas as discussed in preceding chapters of the book, Chapter 8 discusses as moral outcomes of institutional economic policy: mutual gains as interaction outcome ('the wealth of nations'); self-organizing and democratic ordering; the tolerance of pluralism; the cognitive and motivational autonomy of the individual.