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The Common Good Technology and the Common Good Our Common Good For The Common Good The Common Good The Common Good and Christian Ethics Designing for the Common Good The Common Good Business for the Common Good Institutions for the Common Good Economics for the Common Good From Commodification to the Common Good Capital and the Common Good Politics and the Search for the Common Good For the Common Good Common Good Politics For the Common Good The Challenges of Capitalism for Virtue Ethics and the Common Good Strike for the Common Good The Common Good The Politics of the Common Good The Spirit and the Common Good Personalised Medicine, Individual Choice and the Common Good Journey to the Common Good Kingdom Calling Reclaiming the Commons for the Common Good Toward the Common Good The Common Good For the Common Good Morality The Tyranny of Merit Navigating the Common Good in Teacher Education Policy Love of Glory and the Common Good Advancing the Common Good: Strategies for Businesses, Governments, and Nonprofits Morality Saving Capitalism The Tyranny of Merit The Common Good: Chinese and American Perspectives Christians and the Common Good The Story of Wendell Phillips: Soldier of the Common Good

Are colleges and universities in a period of unprecedented disruption? Is a bachelor's degree still worth the investment? Are the humanities coming to an end? What, exactly, is higher education good for? In *For the Common Good*, Charles Dorn challenges the rhetoric of America's so-called crisis in higher education by investigating two centuries of college and university history. From the community college to the elite research university—in states from California to Maine—Dorn engages a fundamental question confronted by higher education institutions ever since the nation's founding: Do colleges and universities contribute to the common good? Tracking changes in the prevailing social ethos between the late eighteenth and early twenty-first centuries, Dorn illustrates the ways in which civic-mindedness, practicality, commercialism, and affluence influenced higher education's dedication to the public good. Each ethos, long a part of American history and tradition, came to predominate over the others during one of the four chronological periods examined in the book, informing the character of institutional debates and telling the definitive story of its time. *For the Common Good* demonstrates how two hundred years of political, economic, and social change prompted transformation among colleges and universities—including the establishment of entirely new kinds of institutions—and refashioned higher education in the United States over time in essential and often vibrant ways. First published in 1986. In this thought-provoking book the widely acclaimed thinker and activist, Marcus Raskin, moves beyond the limits and failures of socialism and capitalism to an original theory of social reconstruction for a humane society. Presenting concrete alternatives for education, health, economics and national security he develops a new conception of democracy and the rule of law in relation to our common good. A political and philosophic tool designed for those who search for alternatives in their lives and in the world, *The Common Good* shows how to organize for social reconstruction, the type of leadership now required, and the importance of restoring progress as a political purpose. Defining politics as broader than the mere manifestation of power, Raskin's vision helps the left and liberals find their way towards a new public philosophy and program. A *Times Literary Supplement's* Book of the Year 2020 A *New Statesman's* Best Book of 2020 A *Bloomberg's* Best Book of 2020 A *Guardian* Best Book About Ideas of 2020 The world-renowned philosopher and author of the bestselling *Justice* explores the central question of our time: What has become of the common good? These are dangerous times for democracy. We live in an age of winners and losers, where the odds are stacked in favor of the already fortunate. Stalled social mobility and entrenched inequality give the lie to the American credo that "you can make it if you try". The consequence is a brew of anger and frustration that has fueled populist protest and extreme polarization, and led to deep distrust of both government and our fellow citizens--leaving us morally unprepared to face the profound challenges of our time. World-renowned philosopher Michael J. Sandel argues that to overcome the crises that are upending our world, we must rethink the attitudes toward success and failure that have accompanied globalization and rising inequality. Sandel shows the hubris a meritocracy generates among the winners and the harsh judgement it imposes on those left behind, and traces the dire consequences across a wide swath of American life. He offers an alternative way of thinking about success--more attentive to the role of luck in human affairs, more conducive to an ethic of humility and solidarity, and more affirming of the dignity of work. *The Tyranny of Merit* points us toward a hopeful vision of a new politics of the common good. Twenty case studies from around the world that demonstrate how design approaches can be used for societal change. 'A very good guide to the state we're in' Paul Krugman, *New York Review of Books* 'A well-written, thought-provoking book by one of America's leading economic thinkers and progressive champions.' *Huffington Post* Do you recall a time when the income of a single schoolteacher or baker or salesman or mechanic was enough to buy a home, have two cars, and raise a family? Robert Reich does – in the 1950s his father sold clothes to factory workers and the family earned enough to live comfortably. Today, this middle class is rapidly shrinking: American income inequality and wealth disparity is the greatest it's been in eighty years. As Reich, who served in three US administrations, shows, the threat to capitalism is no longer communism or fascism but a steady undermining of the trust

modern societies need for growth and stability. With an exclusive chapter for Icon's edition, *Saving Capitalism* is passionate yet practical, sweeping yet exactly argued, a revelatory indictment of the economic status quo and an empowering call to action. The evolution of modern capitalist society is increasingly being marked by an undeniable and consistent tension between pure economic and ethical ways of valuing and acting. This book is a collaborative and cross-disciplinary contribution that challenges the assumptions of capitalist business and society. It ultimately reflects on how to restore benevolence, collaboration, wisdom and various forms of virtuous deliberation amongst all those who take part in the common good, drawing inspiration from European history and continental philosophical traditions on virtue. Asks whether personalised medicine is superior to 'one-size-fits-all' treatment. Does it elevate individual choice above the common good? Makes both practical and theoretical contributions to the developing shape of religious life today. The commodification of science—often identified with commercialization, or the selling of expertise and research results and the “capitalization of knowledge” in academia and beyond—has been investigated as a threat to the autonomy of science and academic culture and criticized for undermining the social responsibility of modern science. In *From Commodification to the Common Good*, Hans Radder revisits the commodification of the sciences from a philosophical perspective to focus instead on a potential alternative, the notion of public-interest science. Scientific knowledge, he argues, constitutes a common good only if it serves those affected by the issues at stake, irrespective of commercial gain. Scrutinizing the theory and practices of scientific and technological patenting, Radder challenges the legitimacy of commercial monopolies and the private appropriation and exploitation of research results. His book invites us to reevaluate established laws and to question doctrines and practices that may impede or even prohibit scientific research and social progress so that we might achieve real and significant transformations in service of the common good. Respected author and theologian Walter Brueggemann turns his discerning eye to the most critical yet basic needs of a world adapting to a new era, an era defined in large part by America's efforts to rebuild from an age of terror even as it navigates its way through an economic collapse. Yet in spite of these great challenges, Brueggemann calls us to journey together to the common good through neighborliness, covenanting, and reconstruction. Such a concept may seem overwhelming, but writing with his usual theological acumen and social awareness Brueggemann distills this challenge to its most basic issues: where is the church going? What is its role in contemporary society? What lessons does it have to offer a world enmeshed in such turbulent times? The answer is the same answer God gave to the Israelites thousands of years ago: love your neighbor and work for the common good. Brueggemann considers biblical texts as examples of the journey now required of the faithful if they wish to move from isolation and distrust to a practice of neighborliness, as an invitation to a radical choice for life or for death, and as a reliable script for overcoming contemporary problems of loss and restoration in a failed urban economy. A distinguished religious leader's stirring case for reconstructing a shared framework of virtues and values. With liberal democracy embattled, public discourse grown toxic, family life breaking down, and drug abuse and depression on the rise, many fear what the future holds. In *Morality*, respected faith leader and public intellectual Jonathan Sacks traces today's crisis to our loss of a strong, shared moral code and our elevation of self-interest over the common good. We have outsourced morality to the market and the state, but neither is capable of showing us how to live. Sacks leads readers from ancient Greece to the Enlightenment to the present day to show that there is no liberty without morality and no freedom without responsibility, arguing that we all must play our part in rebuilding a common moral foundation. A major work of moral philosophy, *Morality* is an inspiring vision of a world in which we can all find our place and face the future without fear. In February 2018, 35,000 public school educators and staff walked off the job in West Virginia. More than 100,000 teachers in other states—both right-to-work states, like West Virginia, and those with a unionized workforce—followed them over the next year. From Arizona, Kentucky, and Oklahoma to Colorado and California, teachers announced to state legislators that not only their abysmal wages but the deplorable conditions of their work and the increasingly straitened circumstances of public education were unacceptable. These recent teacher walkouts affirm public education as a crucial public benefit and understand the rampant disinvestment in public education not simply as a local issue affecting teacher paychecks but also as a danger to communities and to democracy. *Strike for the Common Good* gathers together original essays, written by teachers involved in strikes nationwide, by students and parents who have supported them, by journalists who have covered these strikes in depth, and by outside analysts (academic and otherwise). Together, the essays consider the place of these strikes in the broader landscape of recent labor organizing and battles over public education, and attend to the largely female workforce and, often, largely non-white student population of America's schools. Alex John London defends a conception of the common good that grounds a moral imperative with two requirements. The first is to promote research that enables key social institutions to effectively, efficiently and equitably safeguard the basic interests of individuals. The second is to ensure that research is organized as a voluntary scheme of social cooperation that respects its various contributors' moral claim to be treated as free and equal. Connecting research to the goals of a just social order grounds a framework for assessing and managing research risk that reconciles these requirements and justifies key oversight practices in non-paternalistic terms. The result is a new understanding of research ethics that resolves coordination problems that threaten these goals and provides credible assurance that the requirements of this imperative are being met.-- 'The Earth is a Common Treasury', proclaimed the English Revolutionaries in the 1640s. Does the principle of the commons offer us ways to respond now to the increasingly destructive effects of neoliberalism? With insight, passion and an eye on history, Jane Goodall argues that as the ravages of neo-liberalism tear ever more deeply into the social fabric, the principle of the commons should be restored to the heart of our politics. She looks in particular at land and public institutions in Australia and elsewhere. Many ordinary citizens seem prepared to support governments that increase national debt while selling off publicly owned assets and cutting back on services. In developed countries, extreme poverty is becoming widespread yet we are told we have never been so prosperous.

This important book calls for a radically different kind of economy, one that will truly serve the common good. 'This bold, utterly timely book goes to the key issues determining how we will live together into the future: thriving or further fracturing. The depth of thinking is magnificent. As is the clarity and accessibility of Goodall's writing. We are more than ciphers in an economic game. The Politics of the Common Good counters that myth with unwavering integrity.' — Stephanie Dowrick, PhD, writer and social commentator A Times Literary Supplement's Book of the Year 2020 A New Statesman's Best Book of 2020 A Bloomberg's Best Book of 2020 A Guardian Best Book About Ideas of 2020

The world-renowned philosopher and author of the bestselling *Justice* explores the central question of our time: What has become of the common good? These are dangerous times for democracy. We live in an age of winners and losers, where the odds are stacked in favor of the already fortunate. Stalled social mobility and entrenched inequality give the lie to the American credo that "you can make it if you try". The consequence is a brew of anger and frustration that has fueled populist protest and extreme polarization, and led to deep distrust of both government and our fellow citizens--leaving us morally unprepared to face the profound challenges of our time. World-renowned philosopher Michael J. Sandel argues that to overcome the crises that are upending our world, we must rethink the attitudes toward success and failure that have accompanied globalization and rising inequality. Sandel shows the hubris a meritocracy generates among the winners and the harsh judgement it imposes on those left behind, and traces the dire consequences across a wide swath of American life. He offers an alternative way of thinking about success--more attentive to the role of luck in human affairs, more conducive to an ethic of humility and solidarity, and more affirming of the dignity of work. *The Tyranny of Merit* points us toward a hopeful vision of a new politics of the common good. A fresh vision of the common good through pneumatological lenses Daniela C. Augustine, a brilliant emerging scholar, offers a theological ethic for the common good. Augustine develops a public theology from a theological vision of creation as the household of the Triune God, bearing the image of God in a mutual sharing of divine love and justice, and as a sacrament of the divine presence. *The Spirit and the Common Good* expounds upon the application of this vision not only within the life of the church but also to the realm of politics, economics, and care for creation. The church serves a priestly and prophetic function for society, indeed for all of creation. This renewed vision becomes the foundation for constructing a theological ethic of planetary flourishing in and through commitment to a sustainable communal praxis of a shared future with the other and the different. While emphatically theological in its approach, *The Spirit and the Common Good* engages readers with insights from political philosophy, sociology of religion, economics, and ecology, as well as forgiveness/reconciliation and peacebuilding studies. Amy Sherman unpacks Proverbs 11:10—"When the righteous prosper, the city rejoices"—to develop a theology and program of vocational stewardship. Here is practical help for churches, ministries and other faith communities to navigate the complex process of following Jesus in those places where we happen to prosper. Robert B. Reich makes a powerful case for the expansion of America's moral imagination. Rooting his argument in common sense and everyday reality, he demonstrates that a common good constitutes the very essence of any society or nation. Societies, he says, undergo virtuous cycles that reinforce the common good as well as vicious cycles that undermine it, one of which America has been experiencing for the past five decades. This process can and must be reversed. But first we need to weigh the moral obligations of citizenship and carefully consider how we relate to honor, shame, patriotism, truth, and the meaning of leadership. Powerful, urgent, and utterly vital, this is a heartfelt missive from one of our foremost political thinkers. In this book, Amitai Etzioni, public intellectual and leading proponent of communitarian values, defends the view that no society can flourish without a shared obligation to "the common good." Rejecting claims made by some liberal thinkers that it is not possible to balance individual rights with uncoerced civic responsibility, Etzioni explores a number of key issues which pose important questions for those concerned with promoting the common good in contemporary society. Are we morally obliged to do more for our communities beyond treating everyone as endowed with basic rights? Should privacy be regarded not merely as a right but also as an obligation? And should the right to free speech take priority over the need to protect children from harmful material in the media and on the internet? Etzioni asks how we can strike a healthy balance between individual rights and public safety in an age of global terrorism. He evaluates various new government devices, from wiretaps to viruses, which open our lives to public scrutiny. Particular attention is given to the issues surrounding government-issued DNA tests. The book concludes by questioning whether we can still talk of a relationship between the common good and the nation-state, or whether the "online" society in which we live will make it increasingly difficult to maintain those communities which are the very homeland of the common good. This new book, by one of the world's leading social and political thinkers, will be important reading for students and scholars of political science, social philosophy, sociology, and public policy, as well as for the interested general reader.

"When Jean Tirole won the 2014 Nobel Prize in Economics, he suddenly found himself being stopped in the street by complete strangers and asked to comment on issues of the day, no matter how distant from his own areas of research. His transformation from academic economist to public intellectual prompted him to reflect further on the role economists and their discipline play in society. The result is *Economics for the Common Good*, a passionate manifesto for a world in which economics, far from being a 'dismal science,' is a positive force for the common good. Economists are rewarded for writing technical papers in scholarly journals, not joining in public debates. But Tirole says we urgently need economists to engage with the many challenges facing society, helping to identify our key objectives and the tools needed to meet them. To show how economics can help us realize the common good, Tirole shares his insights on a broad array of questions affecting our everyday lives and the future of our society, including global warming, unemployment, the post-2008 global financial order, the euro crisis, the digital revolution, innovation, and the proper balance between the free market and regulation. Providing a rich account of how economics can benefit everyone, *Economics for the Common Good* sets a new agenda for the role of economics in society"--Provided by publisher. "Toward the Common Good" presents the first comprehensive discussion and

analysis of public relations in emerging democracies by the world's leading scholars in the field. Focusing on countries in Latin America, Europe, Africa, and Asia, this text offers both theoretical foundations and practical applications for public relations in a global context. It examines a broad range of public relations practices and institutions within a discussion of history, politics, economics, culture, and communication. The text offers a multicultural approach that includes both well-known scholars and new, alternative voices. With cutting-edge research and a global perspective, "Toward the Common Good" is essential for students preparing for 21st century careers in public relations. Exciting Features Introductory essays to each regional section, helps students think about issues and trends across the entire region under discussion. Country profiles at the beginning of each chapter give a snapshot of each country for quick reference. Key points listed at the beginning of each chapter, help students get the most from each reading. Discussion questions at the end of every chapter help students recall the main points and think critically about them, and to encourage classroom discussion. Lists of web sites give additional sources for information on topics and organizations referenced in the chapters. Building on the work of Elinor Ostrom (Governing the Commons) the author examines how the different shared goods of a democratic society are shaped by technology and demonstrates how club goods, common pool resources, and public goods are supported, enhanced, and disrupted by technology. He further argues that as the common good is undermined by different interests, it should be possible to reclaim technology, if the members of the society conclude that they have something in common. Commoning was a way of life for most of our ancestors. In Reclaiming the Commons for the Common Good, author Heather Menzies journeys to her roots in the Scottish Highlands, where her family lived in direct relation with the land since before recorded time. Beginning with an intimate account of unearthing the heritage of the commons and the real tragedy of its loss, Menzies offers a detailed description of the self-organizing, self-governing, and self-informing principles of this nearly forgotten way of life, including its spiritual practices and traditions. She then identifies pivotal commons practices that could be usefully revived today. A final "manifesto" section pulls these facets together into a unified vision for reclaiming the commons, drawing a number of current popular initiatives into the commoning frame, such as local food security, permaculture, and the Occupy Movement. An engaging memoir of personal and political discovery, Reclaiming the Commons for the Common Good combines moving reflections on our common heritage with a contemporary call to action, individually and collectively; locally and globally. Readers will be inspired by the book's vision of reviving the commons ethos of empathy and mutual respect, and energized by her practical suggestions for connection people and place for the common good. Heather Menzies is an award-winning writer and scholar and member of the Order of Canada. She is the author of nine books, including *Whose Brave New World?* and *No Time*. Contemporary Britain is defined by the personal generosity and social commitment of our predecessors as much as by the state. But, as the state retreats, demands on the voluntary sector grow, the gap between the rich and the poor increases and charitable giving stagnates, our way of life is at risk. Will future generations live in a liberal democracy - or a plutocracy devoted to the interests of the rich and powerful? In this timely book, John Nickson, one of Britain's most experienced and successful fundraisers, argues that there will be catastrophic effects on our democracy unless we all commit to creating the social, cultural and intellectual capital we need to sustain society and our economy. Amid the challenges we face, there are opportunities: not least to transform the role of the state and the way the public, private and voluntary sectors work together to find innovative and enterprising solutions. Our Common Good explores the efforts of philanthropists, social entrepreneurs, and local authority, charity and business leaders, and reveals how their inspiring and practical solutions can build a better and fairer society. Winner of the Grawemeyer Award for Ideas Improving World Order 1992, Named New Options Best Political Book Economist Herman Daly and theologian John Cobb, Jr., demonstrate how conventional economics and a growth-oriented industrial economy have led us to the brink of environmental disaster, and show the possibility of a different future. Named as one of the Top 50 Sustainability Books by University of Cambridge's Programme for Sustainability Leadership and Greenleaf Publishing. This book is a vigorous reassessment of the nature of politics and political theorizing. This book examines the British tradition of common good politics, both historically and in the contemporary world. We live in a time when many anti-Conservative parties and voters feel a profound sense of crisis and disorientation over political principles and policy directions. As a result, many people are turning to common good politics as an alternative to state-centred socialism and laissez-faire individualism. Colin Tyler explores the practical and intellectual history of the British idealist tradition, which flourished from the 1870s to the 1920s, before applying the principles of common good politics to contemporary issues. These issues include the positive roles that can be played by conflict within democratic societies, the radical demands of social justice in a diverse world, the continuing influence of Bush's 'war on terror', international society and free speech under Tony Blair and David Cameron, and the relationships between economic migration, social justice and the common good. The book will appeal particularly to students and scholars interested in British politics, internationalism and political theory. Is business just a way to make money? Or can the marketplace be a venue for service to others? Scott B. Rae and Kenman L. Wong seek to explore this and other critical business issues from a uniquely Christian perspective, offering up a vision for work and service that is theologically grounded and practically oriented. We are living through a period of cultural climate change. We have outsourced morality to the markets on the one hand, and the state on the other. The markets have brought wealth to many, and the state has done much to contain the worst excesses of inequality, but neither is capable of bearing the moral weight of showing us how to live. This has had a profound impact on society and the way in which we interact with each other. Traditional values no longer hold, yet recent political swings show that modern ideals of tolerance have left many feeling rudderless and adrift. In this environment we see things fall apart in unexpected ways - toxic public discourse makes true societal progress almost unattainable, a more divisive society is fuelled by identity politics and extremism, and the rise of a victimhood mentality calls for 'safe spaces' but stifles debate. The influence of social media seems all-pervading and the

breakdown of the family is only one result of the loss of social capital. Many fear what the future may hold. Delivering a devastatingly insightful critique of our modern condition, and assessing its roots and causes from the ancient Greeks through the Reformation and Enlightenment to the present day, Sacks argues that there is no liberty without morality, and no freedom without responsibility. If we care about the future of western civilisation, all of us must play our part in rebuilding our common moral foundation. Then we will discover afresh the life-transforming and counterintuitive truths that a nation is strong when it cares for the weak, and rich when it cares for the poor. Here is an inspiring vision of a world in which we can all find our place, and face the future without fear. Robert B. Reich makes a powerful case for the expansion of America's moral imagination. Rooting his argument in common sense and everyday reality, he demonstrates that a common good constitutes the very essence of any society or nation. Societies, he says, undergo virtuous cycles that reinforce the common good as well as vicious cycles that undermine it, one of which America has been experiencing for the past five decades. This process can and must be reversed. But first we need to weigh the moral obligations of citizenship and carefully consider how we relate to honor, shame, patriotism, truth, and the meaning of leadership. Powerful, urgent, and utterly vital, this is a heartfelt missive from one of our foremost political thinkers. In *Advancing the Common Good*, stories of prominent reformers fighting for the Common Good will inspire concerned readers and voters and help them recognize which actions and proposals will substantially elevate the happiness and well-being of citizens. Describes how today's society is in a state of "durable disorder," with a rise in authoritarian leaders and a decline in the number of democracies around the world. Highlights the role of the Common Good, and supplies readers with a guide to fortifying democratic values and supporting and creating organizations that pursue a better vision of the world. Stresses how authoritarian leaders abandon the basic agreements of civil and human rights and the rule of law, breaking up long-standing agreements and values that provided a coherent philosophy and outlook for their nation. Addresses the loss of common values and the meeting of community needs through goodwill organizations and movements, as well as legislation intended to protect and enhance common values. Looks to past movements for inspiration, drawing upon how leaders such as Martin Luther King and U.S. presidents including Lyndon Johnson and Barack Obama fought racism and oppression with action and public policy. Looks at current social and economic conditions, corporate welfare, white collar crime, the media, Third World debt, and globalization. More clearly than any previous work on the subject, Michael Palmer's *Love of Glory and the Common Good* defines the relationship between Periclean democracy and the decline in Athenian political life that followed the death of Pericles. The author elaborates upon the views of Thucydides, who saw the subsequent tyrannical rule of Alcibiades and the accompanying disintegration of Athenian political life as a logical consequence of the defects in the speeches and deeds that Pericles used to inspire the Athenian people. With careful attention to details in the order and structure of Thucydides' narrative, Palmer shows this historian as a political thinker of the first rank who deserves the same careful study accorded to Plato and Aristotle. Table of contents. Christians across the spectrum have soured on religious involvement in politics, tempted either to withdraw or to secularize their public engagement. Yet the kingdom of God is clearly concerned with justice and communal well-being. How can Christians be active in public life without getting mired down in political polarization and controversy? For too long, the question of faith in public life has centered on what the Bible says about government. Charles Gutenson, a theologian respected by both evangelical and mainline Christians, argues that we should first ask how God intends for us to live together before considering the public policies and institutions that would best empower living together in that way. By concentrating on the nature of God, we can move past presuppositions regarding the role of government and engage in healthy discussions about how best to serve the common good. This lucidly written book includes a foreword by bestselling author Jim Wallis. *Navigating the Common Good in Teacher Education Policy* examines the changing relationships between the state and the common (or public) good. Using teacher education policy as the frame of analysis, the authors examine history, cultural context, and lived experiences in 12 countries and the European Union to explicate which notions of justice, social inclusion and exclusion, and citizenship emerge. By situating teacher education policy within a larger philosophical framework regarding the relationship between the state and conceptions of the "common good," this book analyzes the ideological and political desires of the state--how the state understands the common good, the future of national identity, and to what end schooling is imagined. For the Common Good is an anthology of selected essays by Dr. Harold Lewis, one of the intellectual leaders of the social work profession. Social work literature often reflects powerful ahistorical tendencies which, in recent years, have produced analyses of social issues that lack awareness of both the contemporary environment and the historical forces that shaped it. Lewis' insights into the nature and purpose of social work help fill some of these historical and conceptual gaps, and present a clearer picture of social work's true place in our society. This book addresses the Confucian philosophy of common good and deals with the comparative philosophy on eastern and western understandings of common good. The common good is an essentially contested concept in contemporary moral and political discussions. Although the notion of the common good has a slightly antique air, especially in the North Atlantic discussion, it has figured prominently in both the sophisticated theoretical accounts of moral and political theory in recent years and also in the popular arguments brought for particular political policies and for more general orientations toward policy. It has been at home both in the political arsenal of the left and the right and has had special significance in ethical and political debates in modern and modernizing cultures. This text will be of interest to philosophers interested in Chinese philosophy and issues related to individualism and communitarianism, ethicists and political philosophers, comparative philosophers, and those in religious studies working on Chinese religion. ? Despite social and economic advances around the world, poverty and disease persist, exacerbated by the mounting challenges of climate change, natural disasters, political conflict, mass migration, and economic inequality. While governments commit to addressing these challenges, traditional public and philanthropic dollars are not enough. Here, innovative finance has shown a way forward: by borrowing techniques from the

world of finance, we can raise capital for social investments today. Innovative finance has provided polio vaccines to children in the DRC, crop insurance to farmers in India, pay-as-you-go solar electricity to Kenyans, and affordable housing and transportation to New Yorkers. It has helped governmental, commercial, and philanthropic resources meet the needs of the poor and underserved and build a more sustainable and inclusive prosperity. *Capital and the Common Good* shows how market failure in one context can be solved with market solutions from another: an expert in securitization bundles future development aid into bonds to pay for vaccines today; an entrepreneur turns a mobile phone into an array of financial services for the unbanked; and policy makers adapt pay-for-success models from the world of infrastructure to human services like early childhood education, maternal health, and job training. Revisiting the successes and missteps of these efforts, Georgia Levenson Keohane argues that innovative finance is as much about incentives and sound decision-making as it is about money. When it works, innovative finance gives us the tools, motivation, and security to invest in our shared future.

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