What We Owe To Each Other Tm Scanlon | 6e9f5455429ff1dc29e8aa292aac5ff

The Forking Trolley Algorithms and Autonomy What We Owe To Each Other What We Owe To Each Other? What Social Classes Owe to Each Other 52 Things Wives Need from Their Husbands Value(s) Say Please, Say Thank You Not a Penny More, Not a Penny Less Justice The More I Owe You What Are You Going Through What We Owe To Each Other The Unbroken Thread Don't Believe a Word: The Surprising Truth About Language Fellow Creatures Innovation in Real Places Sustaining Democracy What We Owe To Each Other What We Owe To Each Other What We Owe Each Other On What We Owe to Each Other Being Realistic about Reasons We Owe You Nothing What Do White Americans Owe Black People? Ask a Manager What We Owe To Each Other Being Sure of Each Other History of Western Philosophy Animalkind Harming Future Persons The Good Place and Philosophy What We Owe I Owe You One On What Matters Contractualism

A renowned Harvard professor’s brilliant, sweeping, inspiring account of the role of justice in our society—and of the moral dilemmas we face as citizens What are our obligations to others as people in a free society? Should government tax the rich to help the poor? Is the free market fair? Is it sometimes wrong to tell the truth? Is killing sometimes morally required? Is it possible, or desirable, to legislate morality? Do individual rights and the common good conflict? Michael J. Sandel’s “Justice” course is one of the most popular and influential at Harvard. Up to a thousand students pack the campus theater to hear Sandel relate the big questions of political philosophy to the most vexing issues of the day, and this fall, public television will air a series based on the course. Justice offers readers the same exhilarating journey that captivates Harvard students. This book is a searching, lyrical exploration of the meaning of justice, one that invites readers of all political persuasions to consider familiar controversies in fresh and illuminating ways. Affirmative action, same-sex marriage, physician-assisted suicide, abortion, national service, patriotism and dissent, the moral limits of markets; Sandel dramatizes the challenge of thinking through these con?icts, and shows how a surer grasp of philosophy can help us make sense of politics, morality, and our own convictions as well. Justice is lively, thought-provoking, and wise—an essential new addition to the small shelf of books that speak convincingly to the hard questions of our civic life.

From one of the leading policy experts of our time, an urgent rethinking of how we can better support each other to thrive Whether we realize it or not, all of us participate in the social contract every day through mutual obligations among our family, community, place of work, and fellow citizens. Caring for others, paying taxes, and benefiting from public services define the social contract that supports and binds us together as a society. Today, however, our social contract has been broken by changing gender roles, technology, new models of work, aging, and the perils of climate change. Minouche Shafik takes us through stages of life we all experience—raising children, getting educated, falling ill, working, growing old—and shows how a ordering of our societies is possible. Drawing on evidence and examples from around the world, she shows how every country can provide citizens with the basics to have a decent life and be able to contribute to society. But we owe each other more than this. A more generous and inclusive society would also share more risks collectively and ask everyone to contribute for as long as they can so that everyone can fulfill their potential. What We Owe Each Other identifies the key elements of a better social contract that recognizes our interdependencies, supports and invests more in each other, and expects more of individuals in return. Powerful, hopeful, and thought-provoking, What We Owe Each Other provides practical solutions to current challenges and demonstrates how we can build a better society together.

Five leading moral philosophers assess various aspects of T.M. Scanlon’s moral theory as laid out in his seminal work, What We Owe To Each Other. An assessment of T.M. Scanlon’s seminal work What We Owe To Each Other. Written by five leading moral philosophers. Contributes to debates initiated by Scanlon on value theory, normative ethics, and metaethics. Includes a response by T.M. Scanlon in which he clarifies and develops his views.

An affectionate, nostalgic, and unflinchingly funny celebration of the horror fiction boom of the 1970s and 80s Take a tour through the horror paperback novels of two iconic decades . . . if you dare. Page through dozens and dozens of amazing book covers featuring well-dressed skeletons, evil dolls, and knife-wielding killer crabs! Read shocking plot summaries that invoke devil worship, satanic children, and haunted real estate! Horror author and vintage paperback book collector Grady Hendrix offers killer commentary and witty insight on these trashy thrillers that tried so hard to be the next Exorcist or Rosemary’s Baby. Complete with story summaries and artist and author profiles, this unforgettable volume dishes on familiar authors like V. C. Andrews and R. L. Stine, plus many
more who've faded into obscurity. Also included are recommendations for which of these forgotten treasures are well worth your reading time and which should stay buried.

A challenge to prevailing ideas about innovation and a guide to identifying the best growth strategy for your community. Across the world, cities and regions have wasted trillions of dollars on blindly copying the Silicon Valley model of growth creation. Since the early years of the information age, we've been told that economic growth derives from harnessing technological innovation. To do this, places must create good education systems, partner with local research universities, and attract innovative hi-tech firms. We have lived with this system for decades, and the result is clear: a small number of regions and cities at the top of the high-tech industry but many more fighting a losing battle to retain economic dynamism. But are there other models that don't rely on a flourishing high-tech industry? In Innovation in Real Places, Dan Breznitz argues that there are. The purveyors of the dominant ideas on innovation have a feeble understanding of the big picture on global production and innovation. They conflate innovation with invention and suffer from techno-fetishism. In their devotion to start-ups, they refuse to admit that the real obstacle to growth for most cities is the overwhelming power of the real hubs, which siphon up vast amounts of talent and money. Communities waste time, money, and energy pursuing this road to nowhere. Breznitz proposes that communities instead focus on where they fit in the four stages in the global production process. Some are at the highest end, and that is where the Clevelands, Sheffields, and Baltimores are being pushed toward. But that is bad advice. Success lies in understanding the changed structure of the global system of production and then using those insights to enable communities to recognize their own advantages, which in turn allows to them to foster surprising forms of specialized innovation. As he stresses, all localities have certain advantages relative to at least one stage of the global production process, and the trick is in recognizing it. Leaders might think the answer lies in high-tech or high-end manufacturing, but more often than not, they're wrong. Innovation in Real Places is an essential corrective to a mythology of innovation and growth that too many places have bought into in recent years. Best of all, it has the potential to prod local leaders into pursuing realistic and regionally appropriate models for growth and innovation.

Arguing for a return to good old-fashioned manners, the author lays out the basics of courteous behavior, covering everything from simple "please" and "thank you" to picking up the check at dinner. Reprint.

A bold, urgent argument on the misplacement of value in financial markets and how we can and need to maximize value for the many, not few. As an economist and former banker, Mark Carney has spent his life in various financial roles, in both the public and private sector. VALUE(S) is a meditation on his experiences that examines the short-comings and challenges of the market in the past decade which he argues has led to rampant, public distrust and the need for radical change. Focusing on four major crises-the Global Financial Crisis, the Global Health Crisis, Climate Change and the 4th Industrial Revolution-- Carney proposes responses to each. His solutions are tangible action plans for leaders, companies and countries to transform the value of the market back into the value of humanity.

Democracy is not easy. Citizens who disagree sharply about politics must nonetheless work together as equal partners in the enterprise of collective self-government. Ideally, this work would be conducted under conditions of mutual civility, with opposed citizens nonetheless recognizing one another's standing as political equals. But when the political stakes are high, and the opposition seems to us severely mistaken, why not drop the democratic pretences of civil partnership, and simply play to win? Why seek to uphold properly democratic relations with those who embrace political ideas that are flawed, irresponsible, and out of step with justice? Why sustain democracy with political foes? Drawing on extensive social science research concerning political polarization and partisan identity, Robert B. Talisse argues that when we break off civil interactions with our political opponents, we imperil relations with our political allies. In the absence of engagement with our political critics, our alliances grow increasingly homogeneous, conformist, and hierarchical. Moreover, they fracture and devolve amidst internal conflicts. In the end, our political aims suffer because our coalitions shrink and grow ineffective. Why sustain democracy with our foes? Because we need them if we are going to sustain democracy with our allies and friends.

How do we judge whether an action is morally right or wrong? If an action is wrong, what reason does that give us not to do it? Why should we give such reasons priority over our other concerns and values? In this book, T. M. Scanlon offers new answers to these questions, as they apply to the central part of morality that concerns what we owe to each other. According to his contractualist view, thinking about right and wrong is thinking about what we do in terms that could be justified to others and that they could not reasonably reject. He shows how the special authority of conclusions about right and wrong arises from the value of being related to others in this way, and he shows how familiar moral ideas such as fairness and responsibility can be understood through their role in this process of mutual justification and criticism. Scanlon bases his contractualism on a broader account of
reasons, value, and individual well-being that challenges standard views about these crucial notions. He argues that desires do not provide us with reasons, that states of affairs are not the primary bearers of value, and that well-being is not as important for rational decision-making as it is commonly held to be. Scanlon is a pluralist about both moral and non-moral values. He argues that, taking this plurality of values into account, contractualism allows for most of the variability in moral requirements that relativists have claimed, while still accounting for the full force of our judgments of right and wrong.

By exploring the ethical differences between humans and animals, Animalkind establishes a middle ground between egalitarianism and outright dismissal of animal rights. A thought-provoking foray into our complex and contradictory relationship with animals. Advocates that we owe each animal due respect. Offers readers a sensible alternative to extremism by speaking of respect and compassion for animals, not rights. Balances philosophical analysis with intriguing facts and engaging tales.

Now in a special gift edition, and featuring a brand new foreword by Anthony Gottlieb, this is a dazzlingly unique exploration of the works of significant philosophers throughout the ages and a definitive must-have title that deserves a revered place on every bookshelf.

NEW YORK TIMES BESTSELLER ✮ ✮ A gem of a novel. ✮ ✮ Jodi Picoult, #1 New York Times bestselling author of A Spark of Light and Small Great Things From the author of Surprise Me comes an irresistible story of love and empowerment about a young woman with a complicated family, a handsome man who might be the one, and an IOU that changes everything. Fixie Farr has always lived by her father's motto: Family first. And since her dad passed away, leaving his charming housewares store in the hands of his wife and children, Fixie spends all her time picking up the slack from her siblings instead of striking out on her own. The way Fixie sees it, if she doesn't take care of her father's legacy, who will? It's simply not in Fixie's nature to say no to people. So when a handsome stranger in a coffee shop asks her to watch his laptop for a moment, she not only agrees—she ends up saving it from certain disaster. To thank Fixie for her quick thinking, the computer's owner, Sebastian, an investment manager, scribbles an IOU on a coffee sleeve and attaches his business card. Fixie laughs it off—she'd never actually claim an IOU from a stranger. Would she? But then Fixie's childhood crush, Ryan, comes back into her life, and his lack of a profession pushes all of Fixie's buttons. As always, she wants nothing for herself—but she'd love Seb to give Ryan a job. No sooner has Seb agreed than the tables are turned once more and a new series of IOUs between Seb and Fixie from small favors to life-changing moments ensues. Soon Fixie, Ms. Fixit for everyone else, is torn between her family and the life she really wants. Does she have the courage to take a stand? Will she finally grab the life, and love, she really wants? Praise for I Owe You One ✮ ✮ This book is a shot of pure joy. Jenny Colgan, author of The Bookshop on the Corner ✮ ✮ A humorous exploration of family life, finding love and the difficulties of coming into one's own as a young professional woman . . . The entertaining cast of characters . . . will certainly remind readers why nineteen years after her first hit Kinsella remains one of the reigning queens of women's fiction. ✮ ✮ The Washington Post ✮ ✮ I Owe You One is another impossibly delightful story by Sophie Kinsella, a must-read for her die-hard fans and new readers alike. ✮ ✮ PopSugar

We are deeply social creatures. Our core social needs—for meaningful social inclusion—are more important than our civil and political needs and our economic welfare needs, and we won't secure those other things if our core social needs go unmet. Our core social needs ground a human right against social deprivation as well as a human right to have the resources to sustain other people. Kimberley Brownlee defends this fundamental but largely neglected human right; having defined social deprivation as a persistent lack of minimally adequate access to decent human contact, she then discusses situations such as solitary confinement and incidental isolation. Fleshing out what it means to belong, Brownlee considers why loneliness and weak social connections are not just moral tragedies, but often injustices, and argues that we endure social contribution injustice when we are denied the means to sustain others. Our core social needs can clash with our interests in interactive and associative freedom, and when they do, social needs take priority. We have a duty to ensure that everyone has the opportunity to satisfy their social needs. As Brownlee asserts, we violate this duty if we classify some people as inescapably socially threatening, either through using reductive, essentialist language that reduces people to certain acts or traits—'criminal,' 'rapist,' 'paedophile,' 'foreigner'—or in the ways we physically segregate such people and fail to help people to reintegrate after segregation.

From the creator of the popular website Ask a Manager and New York’s work-advice columnist comes a witty, practical guide to 200 difficult professional conversations—featuring all-new advice! There’s a reason Alison Green has been called the Dear Abby of the work world. ✮ ✮ Ten years as a workplace-advice columnist have taught her that people avoid awkward conversations in the office because they simply don’t know what to say. Thankfully, Green does—and in this incredibly helpful book, she tackles the tough discussions you may need to have during your career. You’ll learn what to say when coworkers push their work on you/then take credit for it ✮ ✮ you
accidentally trash-talk someone in an email then hit reply all; you're being micromanaged; or not being managed at all; you catch a colleague in a lie; your boss seems unhappy with your work; your cubemate's loud speakerphone is making you homicidal; you got drunk at the holiday party. Praise for Ask a Manager: A must-read for anyone who works. . . . [Alison Green] advice boils down to the idea that you should be professional (even when others are not) and that communicating in a straightforward manner with candor and kindness will get you far, no matter where you work. The author's friendly, warm, no-nonsense writing is a pleasure to read, and her advice can be widely applied to relationships in all areas of readers' lives. Ideal for anyone new to the job market or new to management, or anyone hoping to improve their work experience. I am a huge fan of Alison Green's Ask a Manager column. This book is even better. It teaches us how to deal with many of the most vexing big and little problems in our workplaces—and to do so with grace, confidence, and a sense of humor. Robert Sutton, Stanford professor and author of The No Asshole Rule and The Asshole Survival Guide. I ask a Manager is the ultimate playbook for navigating the traditional workforce in a diplomatic but firm way. Erin Lowry, author of Broke Millennial: Stop Scraping By and Get Your Financial Life Together.

NAMED A BEST BOOK OF 2020 BY NPR, PEOPLE, AND O, THE OPRAH MAGAZINE A NEW YORK TIMES CRITIC'S TOP BOOK OF 2020 NATIONAL BESTSELLER As good as The Friend, if not better. The New York Times Impossible to put down . . . leavened with wit and tenderness. People I was dazed by the novel's grace. The New Yorker The New York Times bestselling, National Book Award-winning author of The Friend brings her singular voice to a story about the meaning of life and death, and the value of companionship. A woman describes a series of encounters she has with various people in the ordinary course of her life: an ex she runs into by chance at a public forum, an Airbnb owner unsure how to interact with her guests, a stranger who seeks help comforting his elderly mother, a friend of her youth now hospitalized with terminal cancer. In each of these people the woman finds a common need: the urge to talk about themselves and to have an audience to their experiences. The narrator orchestrates this chorus of voices for the most part as a passive listener, until one of them makes an extraordinary request, drawing her into an intense and transformative experience of her own. In What Are You Going Through, Nunez brings wisdom, humor, and insight to a novel about human connection and the changing nature of relationships in our times. A surprising story about empathy and the unusual ways one person can help another through hardship, her book offers a moving and provocative portrait of the way we live now.

Melinda A. Roberts and David T. Wasserman 1 Purpose of this Collection What are our obligations with respect to persons who have not yet, and may not ever, come into existence? Few of us believe that we can wrong those whom we leave out of existence altogether—that is, merely possible persons. We may think as well that the directive to be fruitful, and multiply, and replenish the earth does not hold up to close scrutiny. How can it be wrong to decline to bring ever more people into existence? At the same time, we think we are clearly obligated to treat future persons—persons who do not yet but will exist—in accordance with certain stringent standards. Bringing a person into an existence that is truly awful is not worth having; can be wrong, and so can bringing a person into an existence that is worth having when we had the alternative of bringing that same person into an existence that is substantially better. We may think as well that our obligations with respect to future persons are triggered well before the point at which those persons commence their existence. We think it would be wrong, for example, to choose today to turn the Earth of the future into a miserable place even if the victims of that choice do not yet exist.

How do we judge whether an action is morally right or wrong? If an action is wrong, what reason does that give us not to do it? Why should we give such reasons priority over our other concerns and values? In this book, T. M. Scanlon offers new answers to these questions, as they apply to the central part of morality that concerns what we owe to each other. According to his contractualist view, thinking about right and wrong is thinking about what we do in terms that could be justified to others and that they could not reasonably reject. He shows how the special authority of conclusions about right and wrong arises from the value of being related to others in this way, and he shows how familiar moral ideas such as fairness and responsibility can be understood through their role in this process of mutual justification and criticism. Scanlon bases his contractualism on a broader account of reasons, value, and individual well-being that challenges standard views about these crucial notions. He argues that desires do not provide us with reasons, that states of affairs are not the primary bearers of value, and that well-being is not as important for rational decision-making as it is commonly held to be. Scanlon is a pluralist about both moral and non-moral values. He argues that, taking this plurality of values into account, contractualism allows for most of the variability in moral requirements that relativists have claimed, while still accounting for the full force of our judgments of right and wrong.

In this provocative and highly original work, philosophy professor Jason D. Hill explores multiple dimensions of
race in America today, but most importantly, a black-white divide which has grown exponentially over the past
decade. Central to his thesis, Hill calls on black American leaders (and their white liberal sponsors) to escape
from the cycle of blame and finger-pointing, which seeks to identify black failures with white hatred and
indifference. This overblown narrative is promulgated by a phalanx of black nihilists who advocate the destruction
of America and her institutions in the name of ending “whiteness.” Much of the black intelligentsia consists of
these false prophets, and it is their poisonous ideology which is taught, uncontradicted, to students of all races. It
is they who are responsible for the cultural depression blacks are suffering in today’s society. Ultimately, the
answer to “what do White Americans owe?” is not about the morality or practicality of reparations, affirmative
action, or other redistributionist schemes. Hill rejects the collectivist premise behind the argument, instead
couching notions of culpability, justice, and fairness as responsibilities of individuals, not arbitrary racial or ethnic
groupings.

Derek Parfit presents the third volume of On What Matters, his landmark work of moral philosophy. Parfit develops
further his influential treatment of reasons, normativity, the meaning of moral discourse, and the status of morality.
He engages with his critics, and shows the way to resolution of their differences. This volume is partly about what
it is for things to matter, in the sense that we all have reasons to care about these things. Much of the book
discusses three of the main kinds of meta-ethical theory: Normative Naturalism, Quasi-Realist Expressivism, and
Non-Metaphysical Non-Naturalism, which Derek Parfit now calls Non-Realist Cognitivism. This third theory claims
that, if we use the word ‘reality’ in an ontologically weighty sense, irreducibly normative truths have no mysterious
or incredible ontological implications. If instead we use ‘reality’ in a wide sense, according to which all truths are
truths about reality, this theory claims that some non-empirically discoverable truths—such as logical,
mathematical, modal, and some normative truths—raise no difficult ontological questions. Parfit discusses these
theories partly by commenting on the views of some of the contributors to Peter Singer’s collection Does Anything
Really Matter? Parfit on Objectivity. Though Peter Railton is a Naturalist, he has widened his view by accepting
some further claims, and he has suggested that this wider version of Naturalism could be combined with Non-
Realist Cognitivism. Parfit argues that Railton is right, since these theories no longer deeply disagree. Though
Allan Gibbard is a Quasi-Realist Expressivist, he has suggested that the best version of his view could be
combined with Non-Realist Cognitivism. Parfit argues that Gibbard is right, since Gibbard and he now accept
the other’s main meta-ethical claim. It is rare for three such different philosophical theories to be able to be widened in
ways that resolve their deepest disagreements. This happy convergence supports the view that these meta-
ethical theories are true. Parfit also discusses the views of several other philosophers, and some other meta-
ethical and normative questions.

The link between justice and climate change is becoming increasingly prominent in public debates on climate
policy. This clear and concise philosophical introduction to climate justice addresses the hot topic of climate
change as a moral challenge. Using engaging everyday examples the authors address the core arguments by
providing a comprehensive and balanced overview of this heated debate, enabling students and practitioners to
think critically about the subject area and to promote discussion on questions such as: Why do anything in the
face of climate change? How much do we owe our descendants a better world, or nothing at all? How should we
distribute the burden of climate action between industrialized and developing countries? Should I adopt a green
lifestyle even if no one else makes an effort? Which means of reducing emissions are permissible? Should we put
hope in technological solutions? Should we re-design democratic institutions for more effective climate policy?
With chapter summaries, illustrative examples and suggestions for further reading, this book is an ideal
introduction for students in political philosophy, applied ethics and environmental ethics, as well as for
practitioners working on one of the most urgent issues of our time.

The author of the acclaimed memoir Mother and Son creates an intimate portrait of poet Elizabeth Bishop in this
sensitive and engrossing debut novel (Publishers Weekly). A portrait of the artist as a human woman of
desire, contradiction, and need (A. M. Homes, author of The Mistress’s Daughter) Artfully drawing from Elizabeth
Bishop’s lifelong correspondences and biography, The More I Owe You explores the modernist poet’s intensely
private world, including her life in Brazil and her relationship with her lover, the dazzling, aristocratic Lota de
Macedo Soares. Despite their seemingly idyllic existence in Soares’s glass house in the jungle, Bishop’s lifelong
battle with alcoholism rises to the surface. And as the sensuous landscape of Rio de Janeiro, the rhythms of the
samba and the bossa nova, and the political turmoil of 1950s Brazil envelop Bishop, she enters a world she
never expected to inhabit . . . A vivid imagining of the tumultuous relationship between two brilliant and artistic
women, The More I Owe You reveals Elizabeth Bishop to be a literary genius who lived in conflict with herself,
both as a writer and as a woman: “Real-life poet Elizabeth Bishop is vividly and imaginatively portrayed in
Sledge’s debut novel. . . Strong and intoxicating” —Booklist —A gorgeous meditation on enduring love, damage,
and what it can be to be happy, for however brief a moment. Bravo, bravo, bravo. —Stacey D’Erasmo, author of
The Sky Below —A beautiful dream of a book. Sumptuously detailed, deeply felt, it is as if Sledge slipped back in
time and walked every step with Elizabeth Bishop, breathed every breath with her. —Alison Smith, author of Name All the Animals

Many wives long to have their husbands choose them all over again. To be their knight in shining armor. Their leader. Their listener. Their lover. In 52 Things Wives Need from Their Husbands, Jay Payleitner, veteran radio producer and author of 52 Things Kids Need from a Dad, offers a bounty of welcome advice, such as “Stir her pots” “Buy sparkly gifts” “Be the handyman” “Stay married” “Kiss her in the kitchen” “Leave your mommy” “Put her second” A great gift or men's group resource, 52 Things Wives Need from Their Husbands provides a full year's worth of advice. And no chapter will make husbands feel guilty or criticize them for acting like men! For the husband who wants to live God's plan for his marriage, this book will put him on the right track.

First Published in 2017. Routledge is an imprint of Taylor & Francis, an Informa company.

A compressed, visceral novel about exile, dislocation, and the emotional minefields between mothers and daughters.

This Element begins by describing T.M. Scanlon's contractualism according to which an action is right when it is authorised by the moral principles no one could reasonably reject. This view has argued to have implausible consequences with regards to how different-sized groups, non-human animals, and cognitively limited human beings should be treated. It has also been accused of being theoretically redundant and unable to vindicate the so-called deontic distinctions. I then distinguish between the general contractualist framework and Scanlon's version of contractualism. I explain how the general framework enables us to formulate many other versions of contractualism some of which can already be found in the literature. Understanding contractualism in this new way enables us both to understand the structural similarities and differences between different versions of contractualism and also to see the different objections to contractualism as internal debates about which version of contractualism is correct.

The conned: an Oxford don, a revered society physician, a chic French art dealer, and a charming English lord. They have one thing in common. Overnight, each novice investor lost his life's fortune to one man. The con: Harvey Metcalfe. A brilliant, self-made guru of deceit. A very dangerous individual. And now, a hunted man. With nothing left to lose four strangers are about to come together-each expert in their own field. Their plan: find Harvey, shadow him, trap him, and penny-for-penny, destroy him. From the luxurious casinos of Monte Carlo to the high-stakes windows at Ascot to the bustling streets of Wall Street to fashionable London galleries, their own ingenious game has begun. It's called revenge-and they were taught by a master

A linguist's entertaining and highly informed guide to what languages are and how they function. Think you know language? Think again. There are languages that change when your mother-in-law is present. The language you speak could make you more prone to accidents. Swear words are produced in a special part of your brain. Over the past few decades, we have reached new frontiers of linguistic knowledge. Linguists can now explain how and why language changes, describe its structures, and map its activity in the brain. But despite these advances, much of what people believe about language is based on folklore, instinct, or hearsay. We imagine a word's origin is its true meaning, that foreign languages are full of untranslatable words, or that grammatical mistakes undermine English. In Don't Believe A Word, linguist David Shariatmadari takes us on a mind-boggling journey through the science of language, urging us to abandon our prejudices in a bid to uncover the (far more interesting) truth about what we do with words. Exploding nine widely held myths about language while introducing us to some of the fundamental insights of modern linguistics, Shariatmadari is an energetic guide to the beauty and quirkiness of humanity's greatest achievement.

The Good Place is a fantasy-comedy TV show about the afterlife. Eleanor dies and finds herself in the Good Place, which she understands must be mistake, since she has been anything but good. In the surprise twist ending to Season One, it is revealed that this is really the Bad Place, but the demon who planned it was frustrated, because the characters didn't torture each other mentally as planned, but managed to learn how to live together. In The Good Place and Philosophy, twenty-one philosophers analyze different aspects of the ethical and metaphysical issues raised in the show, including: Indefinitely long punishment can only be justified as a method of ultimately improving vicious characters, not as retribution. Can individuals retain their identity after hundreds of reboots? Comparing Hinduism with The Good Place, we can conclude that Hinduism gets things five percent correct. Looking at all the events in the show, it follows that humans don't have free will, and so people are being punished and rewarded unjustly. Is it a problem that the show depicts torture as hilarious? This
problem can be resolved by considering the limited perspective of humans, compared with the eternal perspective of the demons. The Good Place implies that even demons can develop morally. The only way to explain how the characters remain the same people after death is to suppose that their actual bodies are transported to the afterlife. Since Chidi knows all the moral theories but can never decide what to do, it must follow that there is something missing in all these theories. The show depicts an afterlife which is bureaucratic, therefore unchangeable, therefore deeply unjust. Eleanor acts on instinct, without thinking, whereas Chidi tries to think everything through and never gets around to acting; together these two characters can truly act morally. The Good Place shows us that authenticity means living for others. The Good Place is based on Sartre’s play No Exit, with its famous line “Hell is other people,” but in fact both No Exit and The Good Place inform us that human relationships can redeem us. In The Good Place, everything the humans do is impermanent since it can be rebooted, so humans cannot accomplish anything good. Kant’s moral precepts are supposed to be universal, but The Good Place shows us it can be right to lie to demons. The show raises the question whether we can ever be good except by being part of a virtuous community.

Presents a compelling new view of our moral relationships to the other animals

This book examines how algorithms in criminal justice, education, housing, elections and beyond affect autonomy, freedom, and democracy. This title is also available as Open Access on Cambridge Core.

How do we judge whether an action is morally right or wrong? If an action is wrong, what reason does that give us not to do it? Why should we give such reasons priority over our other concerns and values? This text offers answers to these questions, and explores the views and values behind them.

T. M. Scanlon offers a qualified defense of normative cognitivism—the view that there are irreducibly normative truths about reasons for action. He responds to three familiar objections: that such truths would have troubling metaphysical implications; that we would have no way of knowing what they are; and that the role of reasons in motivating and explaining action could not be explained if accepting a conclusion about reasons for action were a kind of belief. Scanlon answers the first of these objections within a general account of ontological commitment, applying to mathematics as well as normative judgments. He argues that the method of reflective equilibrium, properly understood, provides an adequate account of how we come to know both normative truths and mathematical truths, and that the idea of a rational agent explains the link between an agent’s normative beliefs and his or her actions. Whether every statement about reasons for action has a determinate truth value is a question to be answered by an overall account of reasons for action, in normative terms. Since it seems unlikely that there is such an account, the defense of normative cognitivism offered here is qualified: statements about reasons for action can have determinate truth values, but it is not clear that all of them do. Along the way, Scanlon offers an interpretation of the distinction between normative and non-normative claims, a new account of the supervenience of the normative on the non-normative, an interpretation of the idea of the relative strength of reasons, and a defense of the method of reflective equilibrium.

From one of the leading policy experts of our time, an urgent rethinking of how we can better support each other to thrive Whether we realize it or not, all of us participate in the social contract every day through mutual obligations among our family, community, place of work, and fellow citizens. Caring for others, paying taxes, and benefiting from public services define the social contract that supports and binds us together as a society. Today, however, our social contract has been broken by changing gender roles, technology, new models of work, aging, and the perils of climate change. Minouche Shafik takes us through stages of life we all experience: raising children, getting educated, falling ill, working, growing old; and shows how a reordering of our societies is possible. Drawing on evidence and examples from around the world, she shows how every country can provide citizens with the basics to have a decent life and be able to contribute to society. But we owe each other more than this. A more generous and inclusive society would also share more risks collectively and ask everyone to contribute for as long as they can so that everyone can fulfill their potential. What We Owe Each Other identifies the key elements of a better social contract that recognizes our interdependencies, supports and invests more in each other, and expects more of individuals in return. Powerful, hopeful, and thought-provoking, What We Owe Each Other provides practical solutions to current challenges and demonstrates how we can build a better society together.

We’ve pursued and achieved the modern dream of defining ourselves but at what cost? The New York Post op-ed editor makes a compelling case for seeking the inherited traditions and ideals that give our lives meaning. Ahmari’s tour de force makes tradition astonishingly vivid and relevant for the here and now. Rod Dreher, bestselling author of Live Not by Lies and The Benedict Option As a young father and a self-proclaimed radically
assimilated immigrant, opinion editor Sohrab Ahmari realized that when it comes to shaping his young son's moral fiber, today's America comes up short. For millennia, the world's great ethical and religious traditions taught that true happiness lies in pursuing virtue and accepting limits. But now, unbound from these stubborn traditions, we are free to choose whichever way of life we think is most optimal or, more often than not, merely the easiest. All that remains are the fickle desires that a wealthy, technologically advanced society is equipped to fulfill. The result is a society riven by deep conflict and individual lives that, for all their apparent freedom, are marked by alienation and stark unhappiness. In response to this crisis, Ahmari offers twelve questions for us to grapple with: twelve timeless, fundamental queries that challenge our modern certainties. Among them: Is God reasonable? What is freedom for? What do we owe our parents, our bodies, one another? Exploring each question through the life and ideas of great thinkers, from Saint Augustine to Howard Thurman and from Abraham Joshua Heschel to Andrea Dworkin, Ahmari invites us to examine the hidden assumptions that drive our behavior and, in so doing, to live more humanely in a world that has lost its way.

Hobbes is now presented with a stunning new cover design and is printed in an easy-to-read font. With these accommodations, Leviathan is accessible and applicable to contemporary readers.

Written by one of the founders of modern political philosophy, Thomas Hobbes, during the English civil war, Leviathan is an influential work of nonfiction. Regarded as one of the earliest examples of the social contract theory, Leviathan has both historical and philosophical importance. Social contract theory prioritizes the state over the individual, claiming that individuals have consented to the surrender of some of their freedoms by participating in society. These surrendered freedoms help ensure that the government can be run easily. In exchange for their sacrifice, the individual is protected and given a place in a steady social order. Articulating this theory, Hobbes argues for a strong, undivided government ruled by an absolute sovereign. To support his argument, Hobbes includes topics of religion, human nature and taxation. Separated into four sections, Hobbes claims his theory to be the resolution of the civil war that raged on as he wrote, creating chaos and taking causalities. The first section, Of Man discusses the role human nature and instinct plays in the formation of government. The second section, Of Commonwealth explains the definition, implications, types, and rules of succession in a commonwealth government. Of a Christian Commonwealth imagines the religion's role government and societal moral standards. Finally, Hobbes closes his argument with Of the Kingdom of Darkness. Through the use of philosophical theory and historical study, Thomas Hobbes attempts to convince citizens to consider the cost and reward of being governed. Without an understanding of the sociopolitical theories that keep government bodies in power, subjects can easily become complicit or allow society to slip into anarchy. Created during a brutal civil war, Hobbes hoped to educate and persuade his peers. Though Leviathan was a work of controversy in its time, Hobbes' theories and prose has survived centuries, shaping the ideas of modern philosophy. This edition of Leviathan by Thomas Hobbes is now presented with a stunning new cover design and is printed in an easy-to-read font. With these accommodations, Leviathan is accessible and applicable to contemporary readers.

The euro crisis, Japan's sluggish economy, and partisan disagreements in the United States about the role of government all have at least one thing in common: worries about high levels of public debt. Nearly everyone agrees that public debt in many advanced economies is too high to be sustainable and must be addressed. There is little agreement, however, about when and how that addressing should be done or even, in many cases, just how serious the debt problem is. As the former director of the International Monetary Fund's Fiscal Affairs Department, Carlo Cottarelli has helped countries across the globe confront their public finance woes. He also had direct experience in advising his own country, Italy, about its chronic fiscal ailments. In this straightforward, plain-language book, Cottarelli explains how and why excessive public debt can harm economic growth and can lead to crises such as those experienced recently in Italy and several other European countries. But Cottarelli also has some good news: reducing public debt often can be done without trauma and through moderate changes in spending habits that contribute to economic growth. His book focuses on positive remedies that countries can
adopt to deal with their public debt, analyzing both the benefits and potential downsides to each approach, as well as suggesting which remedies might be preferable in particular situations. Too often, public debate about public debt is burdened by lies and myths. This book not only explains the basic facts about public debt but also aims to bring truth and reasoned nonpartisan analysis to the debate.

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