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AHLSDF - RACHAEL LILLIANNA

The epic successor to one of the most important books of the century: at once a retelling of global history, a scathing critique of contemporary politics, and a bold proposal for a new and fairer economic system. Thomas Piketty's bestselling *Capital in the Twenty-First Century* galvanized global debate about inequality. In this audacious follow-up, Piketty challenges us to revolutionize how we think about politics, ideology, and history. He exposes the

ideas that have sustained inequality for the past millennium, reveals why the shallow politics of right and left are failing us today, and outlines the structure of a fairer economic system. Our economy, Piketty observes, is not a natural fact. Markets, profits, and capital are all historical constructs that depend on choices. Piketty explores the material and ideological interactions of conflicting social groups that have given us slavery, serfdom, colonialism, communism, and hypercapitalism, shaping the lives of billions. He concludes that the

great driver of human progress over the centuries has been the struggle for equality and education and not, as often argued, the assertion of property rights or the pursuit of stability. The new era of extreme inequality that has derailed that progress since the 1980s, he shows, is partly a reaction against communism, but it is also the fruit of ignorance, intellectual specialization, and our drift toward the dead-end politics of identity. Once we understand this, we can begin to envision a more balanced approach to economics and politics.

Piketty argues for a new “participatory” socialism, a system founded on an ideology of equality, social property, education, and the sharing of knowledge and power. *Capital and Ideology* is destined to be one of the indispensable books of our time, a work that will not only help us understand the world, but that will change it.

Is it possible for businesses to have a bottom line that is not profit and endless growth, but human dignity, justice, sustainability and democracy? Or an alternative economic model that is untainted by the greed and crises of current financial systems? Christian Felber says it is. Moreover, in *Change Everything* he shows us how. In this new and updated edition of the book that sparked a global movement, Christian Felber proposes a blueprint for an economics of everybody: ethical, dignified, sustainable and principled. He shows that *The Economy for the Common Good* is not just an idea, but has already become a broad international movement with thousands of people, companies, communities and organizations participating, developing and implementing it.

Shameless exploitation has never been more fun nor done more good for more

people than when done by Newman’s Own—the first green food company to use all-natural ingredients, and still the most successful. It was 1982 when Paul Newman and A. E. Hotchner made their foray into local gourmet shops with bottles of their homemade salad dressing. The venture was intended to be a lark, a way to poke fun at the traditional way the market operates. Hurdling obstacle after obstacle, they created the first company to mass-market all-natural products, eliminating the chemicals, gums, and preservatives that existed in food at the time. This picaresque saga is the inspiring story of how the two friends parlayed the joke into a multimillion-dollar company that gives all its profits to the less fortunate without spending money on galas, mailings, and other expensive outreaches. It also serves as a textbook for foundations and charitable organizations looking to do the most good they can with what they have. Told in alternating voices, Newman and Hotchner have written a zany tale that is a business model for entrepreneurs, an inspirational book, and just plain delightful reading.

The authors examine a broad range of

Catholic high schools to determine whether or not students are better educated in these schools than they are in public schools. They find that the Catholic schools do have an independent effect on achievement, especially in reducing disparities between disadvantaged and privileged students. The Catholic school of today, they show, is informed by a vision, similar to that of John Dewey, of the school as a community committed to democratic education and the common good of all students.

Comprising five microhistories, this book proposes that the French Revolution’s religious politics in small towns weakened democratic society to such an extent that it precluded political democracy. It details two revolutionary dynamics that damaged the civic life of small towns: social polarisation and the loss of local institutions that had been a source of social capital as well as a common good. Detailed narratives about Pont-à-Mousson, Gournay-en-Bray, Vienne, Haguenau and Is-sur-Tille also reveal that contrary to the view upheld by many scholars, small-town religious politics extended far beyond the pivotal Ec-

clesiastical Oath of 1791. Other developments — the nationalisation of Church property, the dissolution of religious orders, and the elimination of bishoprics, chapters, parishes and collegial churches — also adversely affected the wellbeing of these small urban communities not only in the Revolution but also in the two centuries that followed.

In 1477, the Low Countries were in chaos. On 5 January Charles the Bold, Duke of Burgundy, was killed in the battle of Nancy. His political adversaries used this fortuitous opportunity to reverse his much-hated policies. The late duke's confidants were executed, as nobles fled from court. The French king declared war on Charles' heir, Mary of Burgundy, and the cities rose in rebellion against the duchy. United in their opposition to the ducal court, the Estates-General instituted a new state structure which severely reduced the power of the central state. The duchess' new husband, Maximilian of Austria, was never able to dictate war policy nor appease the discontent of the populace, because his first priority was to strengthen the power of the Habsburg dynasty. In 1482, when Mary of Burgundy died after a

tragic fall from her horse, revolt again spread across the county of Flanders. In this dramatic crisis that would last for a decade, central authority was again challenged by a political alternative, the Flemish regency council. This book examines the people behind the revolt. From a murky background of conflicting loyalties, it identifies the principal allies of the Habsburg dynasty and key political adversaries of Maximilian in the Flemish cities. An in-depth analysis of their lives and their socio-economic and cultural backgrounds on the eve of the Flemish Revolt elucidates their reasons for rebelling or remaining loyal to court. By focusing on disloyal nobles at court and urban dissenters in the county of Flanders, this book goes beyond previous studies of the revolt and offers new insights into the social history of medieval politics. In the end, readers will discover whether the court, the nobility, and the urban rebels were really striving for the goal they claimed, the common good. Common Good Law is the only book to deal with this neglected area of Scots property law. The second edition includes discussion of the important recent case of Portobello Park Action Group Association and

of the changes made by the Community Empowerment (Scotland) Act 2015 and the Land Reform (Scotland) Act 2016.

Presenting a thorough, comprehensive theory of spiritual capital based on solid academic research, 'Spiritual Capital' serves to reinforce and amplify the notion of a moral economic core that is beginning to feature in contemporary economic arguments. In this rare major work wholly dedicated to the subject of spiritual capital, Sam Rima explains the desperate need for revolutionary and transformational thinking in the area of economic policy and practice and makes the case for a new moral foundation to business and economics that directly addresses today's financial and business crisis. Writing in an accessible style, and drawing on examples from several continents, Rima explains spiritual capital theory in terms of the resources needed for its creation, how it is formed, how it can be invested and what the return on investment can be. The book provides practical tools for measuring a personal or organizational store of spiritual capital, along with clear guidelines on how to engage in spiritual capital formation. These will benefit business leaders interest-

ed in developing viable and sustainable enterprises capable of avoiding the disconnection between economic policy and social reality. There are also recommendations here for policy makers regarding the macro application of spiritual capital theory. This important contribution to Gower's Transformation and Innovation Series will appeal to business leaders and policy makers, academicians and students in the fields of sociology, theology, and economics, and anyone interested in social and economic justice issues, social innovation, and corporate social responsibility.

Annotation In this radical critique of the corporate economy--newly updated with information on Enron and other business scandals--the cofounder and editor of "Business Ethics" questions the legitimacy of a system that gives the wealthy few disproportionate power over the many.

This book analyzes international financial markets and environmental problems as typical examples of transnational common goods and considers the factors affecting the strategic constellations of countries in common goods provision, in particular the strategic effects of multi-level governance.

Tirole analyzes the current views on financial crises and on the reform of the international financial architecture. Based on the Paolo Baffi Lecture the author delivered at the Bank of Italy, this refreshingly accessible book is teeming with rich insights that researchers, policy makers, and students at all levels will find indispensable.

Nearly two years after the economic meltdown, joblessness and foreclosures are still endemic, Wall Street executives are once again getting massive bonuses, and our leaders in Washington lack the will to make desperately needed fundamental changes to the economy. Change will have to come from below. Agenda for a New Economy is the handbook for that revolution. In this revised and updated edition David Korten has fleshed out his vision of the alternative to the corporate Wall Street economy: a Main Street economy based on locally owned, community-oriented "living enterprises" whose success is measured as much by their positive impact on people and the environment as by their positive balance sheet. We will lose nothing in the process because, as Korten ably demonstrates, the supposed services Wall Street offers are simply a con game.

And Korten now offers more in-depth advice on how to mount a grassroots campaign to bring about an economy based on shared prosperity, ecological stewardship, and citizen democracy.

Jim Wallis thinks our life together can be better. In this timely and provocative book, he shows us how to reclaim Jesus's ancient and compelling vision of the common good--a vision that impacts and inspires not only our politics but also our personal lives, families, churches, neighborhoods, and world. Now available in paperback with a new preface. "Personal/political, religion/politics, faith/power, ideology/pragmatism . . . Jim Wallis is a wrestler of values, ideas, and policies and how they interact to shape the world we live in. His deep, melodious voice is easy to listen to, but what he says takes a harder commitment to live by."--Bono, lead singer of U2; cofounder of ONE.org "Wallis persuades more powerfully here than ever before. . . . He lays out the theology of [Jesus's gospel of the kingdom] and then issues to all Christians a rallying cry to apply that theology both in private life and in the arena of public activity."--Phyllis Tickle, author of

Emergence Christianity "Jim Wallis has long been an influential voice on Christian ethics and public life. . . . A fresh take on the interplay of faith and politics in America."--Relevant "Jim Wallis and I have a variety of differences on domestic and international policy, but there is no message more timely or urgent than his call to actively consider the common good."--Michael Gerson, op-ed columnist, The Washington Post "Reading this book will help you be more like Jesus, especially in the public square."--Joel C. Hunter, senior pastor, Northland--A Church Distributed Reinterpreting novels by figures such as Balzac, Stendhal, Emily Brontë, Dickens, Dreiser, Wells, Doctorow, and Ishiguro, along with a number of films, Bruce Robbins shows how deeply the material and erotic desires of upwardly mobile characters are intertwined with the aid they receive from some sort of benefactor or mentor.

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.

An expert's inside look into the ways social entrepreneurship is changing the world Whether you're a policymaker, investor, or involved in a nonprofit, Social Entrepreneurship for the 21st Century gives you the knowledge you need to make the best possible decisions for the future. A former McKinsey consultant reveals how social entrepreneurship has filtered into the workings of government and private enterprise, where social sector values are now shaping "social impact" capitalism. Georgia Levenson Keohane is a Roosevelt Institute fellow, foundation executive, and former McKinsey consultant. She advises a range of poverty-fighting organizations, including philanthropies (Robin Hood Foundation), educational entities (New York City Charter School Center), community development organizations (Civic Builders), and think tanks (The Aspen Institute). She is an adjunct Professor at Columbia Business School.

Trust necessarily involves relationships between individuals, organisations and/or

civic structures - it cannot be seen independently of social relationships. It has elements of confidence, expectation, motivation, cooperation, collaboration, mutual obligation and reciprocation working together in a complex social milieu. This survey assesses individuals' perceptions or feelings, their behaviour and their thought processes. The authors do not try to distinguish between social, civic or institutional trust because the boundaries between these are blurred, particularly in a small community. It is assumed here, that in a small community trust relationships will exist inseparably in civic, interpersonal, business, associational and other institutional relationships. [p.3-4, ed]

A revolutionary new argument from eminent Yale Law professor Daniel Markovits attacking the false promise of meritocracy. It is an axiom of American life that advantage should be earned through ability and effort. Even as the country divides itself at every turn, the meritocratic ideal - that social and economic rewards should follow achievement rather than breeding - reigns supreme. Both Democrats and Republicans insistently repeat meritocratic notions. Meritocracy cuts to the heart of who

we are. It sustains the American dream. But what if, both up and down the social ladder, meritocracy is a sham? Today, meritocracy has become exactly what it was conceived to resist: a mechanism for the concentration and dynastic transmission of wealth and privilege across generations. Upward mobility has become a fantasy, and the embattled middle classes are now more likely to sink into the working poor than to rise into the professional elite. At the same time, meritocracy now ensnares even those who manage to claw their way to the top, requiring rich adults to work with crushing intensity, exploiting their expensive educations in order to extract a return. All this is not the result of deviations or retreats from meritocracy but rather stems directly from meritocracy's successes. This is the radical argument that Daniel Markovits prosecutes with rare force. Markovits is well placed to expose the sham of meritocracy. Having spent his life at elite universities, he knows from the inside the corrosive system we are trapped within. Markovits also knows that, if we understand that meritocratic inequality produces near-universal harm, we can cure it. When The Meritocracy Trap reveals the inn-

er workings of the meritocratic machine, it also illuminates the first steps outward, towards a new world that might once again afford dignity and prosperity to the American people.

Trust lies at the very heart of our relationships, our society, and our everyday lives. Kohn's essay consider its connections to a wider complex of factors, including equality, social capital, community, democracy, and health.

What is social justice? For Friedrich Hayek, it was a mirage—a meaningless, ideological, incoherent, vacuous cliché. He believed the term should be avoided, abandoned, and allowed to die a natural death. For its proponents, social justice is a catchall term that can be used to justify any progressive-sounding government program. It endures because it venerates its champions and brands its opponents as supporters of social injustice, and thus as enemies of humankind. As an ideological marker, social justice always works best when it is not too sharply defined. In *Social Justice Isn't What You Think It Is*, Michael Novak and Paul Adams seek to clarify the true meaning of social justice and to rescue it from its ideological captors. In ex-

aming figures ranging from Antonio Rosmini, Abraham Lincoln, and Hayek, to Popes Leo XIII, John Paul II, and Francis, the authors reveal that social justice is not a synonym for “progressive” government as we have come to believe. Rather, it is a virtue rooted in Catholic social teaching and developed as an alternative to the unchecked power of the state. Almost all social workers see themselves as progressives, not conservatives. Yet many of their “best practices” aim to empower families and local communities. They stress not individual or state, but the vast social space between them. Left and right surprisingly meet. In this surprising reintroduction of its original intention, social justice represents an immensely powerful virtue for nurturing personal responsibility and building the human communities that can counter the widespread surrender to an ever-growing state.

With his insightful and wide-ranging theory of recognition, Axel Honneth has decisively reshaped the Frankfurt School tradition of critical social theory. Combining insights from philosophy, sociology, psychology, history, political economy, and cultural cri-

tique, Honneth’s work proposes nothing less than an account of the moral infrastructure of human sociality and its relation to the perils and promise of contemporary social life. This book provides an accessible overview of Honneth’s main contributions across a variety of fields, assessing the strengths and weaknesses of his thought. Christopher Zurn clearly explains Honneth’s multi-faceted theory of recognition and its relation to diverse topics: individual identity, morality, activist movements, progress, social pathologies, capitalism, justice, freedom, and critique. In so doing, he places Honneth’s theory in a broad intellectual context, encompassing classic social theorists such as Kant, Hegel, Marx, Freud, Dewey, Adorno and Habermas, as well as contemporary trends in social theory and political philosophy. Treating the full range of Honneth’s corpus, including his major new work on social freedom and democratic ethical life, this book is the most up-to-date guide available. Axel Honneth will be invaluable to students and scholars working across the humanities and social sciences, as well as anyone seeking a clear guide to the work of one of the most influential theorists writing today.

Vocation is more than a job. It is our relationships and responsibilities woven into the work of God. In following our calling to seek the welfare of our world, we find that it flourishes and so do we. Garber offers here a book for parents, artists, students, public servants and businesspeople—for all who want to discover the virtue of vocation.

Over the past fifty years, (financial) capitalism has brought about an enormous growth in wealth. Millions around the world have been lifted out of poverty. However, the downsides of the present global economic constitution are rapidly becoming evident as well. Rising inequality, soaring debt levels, and repeated cycles of boom and bust have proven to be some of its key characteristics. After the 2008 crisis brought the financial system to the brink of collapse, new regulations, stricter supervision, higher capital requirements, and ethical codes were introduced to the sector. Today we find ourselves in the middle of another economic boom. Yet one pressing question remains: has anything changed? Have the (necessary) repairs fixed the flaws in the system? Or do we require even more fundamental reforms?

This volume builds on the observation that society has co-evolved with the financial sector. We cannot simply claim that 'finance' was the sole instigator of the 2008 crisis. Society itself has become financialized; the process of replacing relations, structures of trust and reciprocity, by anonymous and systemic transactions. The volume poses vital questions with regard to this societal development. How did this happen? And more importantly: is change possible? If yes, how? This volume contains 21 essays on the themes mentioned above. Authors include Jan Peter Balkenende, Wouter Bos, Lans Bovenberg, Govert Buijs, and Herman Van Rompuy. A recommendation by Dutch Minister of Finance Wopke Hoekstra is also included.

This volume focuses on the theory and practice of the regenerative development paradigm that is rapidly displacing sustainability as the most fertile ground for climate change adaptation research. This book brings together key thinkers in this field to develop a meaningful synthesis between the existing practice of regenerative development and the input of scholars in the social sciences. It begins by providing an expert introduction to the history,

principles, and practices of regenerative development before going on to present a thorough theoretical examination by known theorists from disciplines including sociology, geography, and ethics. A section on regenerative development practices illustrates the need to significantly advance our understanding of how urbanization, climate change, and inequality interact at every scale of development work. Finally, the book ends with a serious consideration of the ways in which integrated systems thinking in higher education could result in a curriculum for the next generation of regenerative development professionals. Regenerative Urban Development, Climate Change and the Common Good will be of great interest to students, scholars, and practitioners of regenerative development, climate change, urban planning, and public policy.

1. Theories of Capital: The Historical Foundation. 3. 2. Social Capital: Capital Captured through Social Relations. 19. 3. Resources, Hierarchy, Networks, and Homophily: The Structural Foundation. 29. 4. Resources, Motivations, and Interactions: The Action Foundation. 41. 5. The Theory

and Theoretical Propositions. 55. 6. Social Capital and Status Attainment: A Research Tradition. 78. 7. Inequality in Social Capital: A Research Agenda. 99. 8. Social Capital and the Emergence of Social Structure: A Theory of Rational Choice. 127. 9. Reputation and Social Capital: The Rational Basis for Social Exchange. 143. 10. Social Capital in Hierarchical Structures. 165. 11. Institutions, Networks, and Capital Building: Societal Transformations. 184. 12. Cybernetworks and the Global Village: The Rise of Social Capital. 210. 13. The Future of the Theory. 243. . References. 251. . Index. 267.

While Robert Putnam's *Bowling Alone* (2000) highlighted the notion of volunteerism, little attention has been paid to religion's role in generating social capital - an ironic omission since religion constitutes the most common form of voluntary association in America today. Featuring essays by prominent social scientists, this is the first book-length systematic examination of the relationship between religion and social capital and what effects religious social capital has on democratic life in the United States.

Should governments be involved in eco-

conomic affairs? Challenging prevailing wisdom about the benefits of self-regulating markets, Nina Bandelj and Elizabeth Sowers offer a uniquely sociological perspective to emphasize that states can never be divorced from economy. From defining property rights and regulating commodification of labor to setting corporate governance standards and international exchange rules, the state continuously manages the functioning of markets and influences economic outcomes for individuals, firms and nations. The authors bring together classical interventions and cutting-edge contemporary research in economic sociology to discuss six broad areas of economy/state connection: property, money, labor, firms, national economic growth, and global economic exchange. A wealth of empirical examples and illustrations reveals that even if the nature of state influence on economy varies across contexts, it is always dependent on social forces. This accessible and engaging book will be essential reading for upper-level students of economic sociology, and those interested in the major economic dilemmas of our times. .

INSTANT NEW YORK TIMES BESTSELLER Af-

ter a decade abroad, the National Book Award- and Pulitzer Prize-winning writer Evan Osnos returns to three places he has lived in the United States—Greenwich, CT; Clarksburg, WV; and Chicago, IL—to illuminate the origins of America’s political fury. Evan Osnos moved to Washington, D.C., in 2013 after a decade away from the United States, first reporting from the Middle East before becoming the Beijing bureau chief at the Chicago Tribune and then the China correspondent for *The New Yorker*. While abroad, he often found himself making a case for America, urging the citizens of Egypt, Iraq, or China to trust that even though America had made grave mistakes throughout its history, it aspired to some foundational moral commitments: the rule of law, the power of truth, the right of equal opportunity for all. But when he returned to the United States, he found each of these principles under assault. In search of an explanation for the crisis that reached an unsettling crescendo in 2020—a year of pandemic, civil unrest, and political turmoil—he focused on three places he knew firsthand: Greenwich, Connecticut; Clarksburg, West Virginia; and Chicago, Illinois. Reported over the course

of six years, *Wildland* follows ordinary individuals as they navigate the varied landscapes of twenty-first-century America. Through their powerful, often poignant stories, Osnos traces the sources of America’s political dissolution. He finds answers in the rightward shift of the financial elite in Greenwich, in the collapse of social infrastructure and possibility in Clarksburg, and in the compounded effects of segregation and violence in Chicago. The truth about the state of the nation may be found not in the slogans of political leaders but in the intricate details of individual lives, and in the hidden connections between them. As *Wildland* weaves in and out of these personal stories, events in Washington occasionally intrude, like flames licking up on the horizon. A dramatic, prescient examination of seismic changes in American politics and culture, *Wildland* is the story of a crucible, a period bounded by two shocks to America’s psyche, two assaults on the country’s sense of itself: the attacks of September 11 in 2001 and the storming of the U.S. Capitol on January 6, 2021. Following the lives of everyday Americans in three cities and across two decades, Osnos illuminates the country in a startling

light, revealing how we lost the moral confidence to see ourselves as larger than the sum of our parts.

A first comprehensive account of Adam Smith's jurisprudence demonstrates how his ideas developed out of, and in response to, Hume's theory of justice and includes the social and political thought expounded in his major writings.

"The Golden Age of Fraternity was a unique time in American history. In the forty years between the Civil War and the onset of World War I, more than half of all Americans participated in clubs, fraternities, militias, and mutual benefit societies. Today this period is held up as a model for how we might revitalize contemporary civil society. But was America's associational culture really as communal as has been assumed? What if these much-admired voluntary organizations served parochial concerns rather than the common good? Jason Kaufman sets out to dispel many of the myths about the supposed civic-mindedness of "joining" while bringing to light the hidden lessons of associationalism's history. Relying on deep archival research in city directories, club histories, and mem-

bership lists, Kaufman shows that organizational activity in the late nineteenth and early twentieth centuries revolved largely around economic self-interest rather than civic engagement. And far from spurring concern for the collective good, fraternal societies, able to pick and choose members at will, fostered exclusion and further exacerbated the competitive interests of a society divided by race, class, ethnicity, and religion. Tracing both the rise and the decline of American associational life - a decline that began immediately after World War I, much earlier than previously thought - Kaufman argues persuasively that the end of fraternalism was a good thing. Illuminating both broad historical shifts - immigration, urbanization, and the disruptions of war, among them - and smaller, overlooked contours, such as changes in the burial and life insurance industries, Kaufman has written a bracing revisionist history. Eloquently rebutting those hailing America's associational past and calling for a return to old-style voluntarism, *For the Common Good?* will change the terms of debate about the history - and the future - of American civil society."--Publisher's description.

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. Social capital is a principal concept across the social sciences and has readily entered into mainstream discourse. In short, it is popular. However, this popularity has taken its toll. Social capital suffers from a lack of consensus because of the varied ways it is measured, defined, and deployed by different researchers. It has been put to work in ways that stretch and confuse its conceptual value, blurring the lines between networks, trust, civic engagement, and any type of collaborative action. This clear and concise volume presents the diverse theoretical approaches of scholars from Marx, Coleman, and Bourdieu to Putnam, Fukuyama, and Lin, carefully analyzing their commonalities and differences. Joonmo Son categorizes this wealth of work according to whether its focus is on the necessary preconditions for social capital, its structural basis, or its production. He distinguishes between individu-

al and collective social capital (from shared resources of a personal network to pooled assets of a whole society), and interrogates the practical impact social capital has had in various policy areas (from health to economic development). Social Capital will be of immense value to readers across the social sciences and practitioners in relevant fields seeking to understand this mercurial concept.

Looks at current social and economic conditions, corporate welfare, white collar crime, the media, Third World debt, and globalization

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 insur-

ance 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.

Globalization: the catch-all term used to refer to a complex reality whereby humanity faces global challenges to do with a

shared environment - global warming, a global economic order in the absence of significant global governance, international institutions which lack independence from the member states which comprise them, and the possibility of violence, whether using a car- or plane-bomb or nuclear weapons, in the name of whatever cause. Such realities raise major questions about the intellectual and moral resources available to humanity to deal with the challenges posed, and the topic of the common good has enjoyed an explosion of interest recently in various disciplines and in different areas of life. Patrick Riordan's timely study analyzes the concept of the common good as it is used in debates within political philosophy, economics, theology and most recently globalization, clarifying distinctions in definition and offering clarity and precision for a common language appropriate to debates on globalization.

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 charita-

ble 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.

Daly (economist, the World Bank) and Cobb (philosophy, Claremont Graduate School) expose the outmoded abstractions of mainstream economic theory. They conclude, in particular, that economic growth--the prevailing yardstick for measuring eco-

nomics success--is no longer an appropriate goal as energy consumption, overpopulation, and pollution increase. Instead, they propose a new measure for the economy--the Index of Sustainable Economic Welfare. Annotation copyrighted by Book News, Inc., Portland, OR

"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 com-

mon 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. The American national debt stands at \$20.49 trillion as of January 2018, or rough-

ly \$63,000 for every person in the United States. The national debt has grown six-fold in the past 25 years, and borrowing only has accelerated in recent administrations. What are the factors driving such unrestrained borrowing? Is American fiscal policy different now than in an earlier era? Is there a moral dimension to public debt and, if so, how can that dimension be measured? *Public Debt and the Common Good* addresses these and other questions by looking to the fiscal policy of the American states. Drawing on classical themes and the longest quantitative review of state debt in the literature, James Odom expert-

ly integrates institutional analysis with dimensions of culture to define the parameters of political freedom in a theoretically coherent way. In doing so, Odom argues that centralization and injustice, or the incapacity for the common good, can help explain state indebtedness. Contributing to ongoing scholarly debates on public debt theory, this book will be of interest to students, scholars, and practitioners who work at the intersection of political philosophy and economics, as well as those who specialize in state public policy, state politics, and federalism more generally.