

Capital And The Common Good: How Innovative Finance Is Tackling The World's Most Urgent Problems (Columbia Business School Publishing)

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 Programme for Sustainability Leadership and GreenLeaf Publishing.

The main driver of inequality--returns on capital that exceed the rate of economic growth--is again threatening to generate extreme discontent and undermine democratic values. Thomas Piketty's findings in this ambitious, original, rigorous work will transform debate and set the agenda for the next generation of thought about wealth and inequality.

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. 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.

A world-renowned theologian and ethicist courageously challenges economists' zealous faith in the great god of growth and proposes that policies that produce sustainable development--in which the economy serves the community, and not vice versa--are not only feasible and economically sound, but more faithfully represent Christianity's traditional emphasis on the dignity of the individual and the value of the common good.

In the wake of the financial crisis of 2008 and ongoing debt-related troubles there have been widespread calls to put banking and economic activity on a secure ethical foundation, either by regulation or through voluntary reform. In this volume a distinguished set of authors explore various economic, philosophical, and ethical ideas from historical, contemporary, and future-looking perspectives. At the core are two related ideas much mentioned but far more rarely examined: the idea of natural law and that of the common good. In these essays the foundations and meaning of these notions are carefully studied and put to work in examining the nature and scope of ethics in relation to global economics.

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 Kim 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, Rina 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 interested 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.

An inquiry into man's capability for extended activities that work for the common good examines past and present, real and fictional, precapitalist, capitalist, socialist, and millennial communities

Common Good Law

Common Grace for the Common Good

The Experiment Has Worked!

For the Common Good

For the Many, Not the Few

Aquinas, Feminism, and The Common Good

Strategic Constellations: Collective Action Problems, and Multi-level Provision

Business, Globalization and the Common Good

A Grammar of the Common Good

Finance and the Good Society

Measuring Trust and Community Capacity

A New History of Higher Education in America

Visions of Vocation

With funding for nonprofits shrinking and global markets shaky, our business and social sectors are both confronting an increasingly uncertain future. Many organizations are searching for innovative strategies that will counter the mounting pressures felt by communities and corporations alike. Common Interest, Common Good argues that forward-looking businesses and social sector organizations (both nonprofit and government) can solve many of their problems by working together--while serving the common good in the process. According to Shirley Sagawa and Eli Segal, alliances between for-profit and the not-for-profit industries yield enormous benefits for both. Businesses can boost their bottom line by leveraging a nonprofit partnership to enhance their image, reach new markets, increase consumer loyalty, and build a positive reputation with current and prospective employees. The upside is just as powerful for nonprofits, because an alliance with a corporation can provide crucial funds and visibility while helping to attract new volunteers and donors. Common Interest, Common Good showcases many such successful partnerships, from corporate sponsorships and cause-related marketing to employee volunteer programs and school-to-work initiatives. The authors also offer some much-needed guidance for avoiding many of the pitfalls that can undermine even the best alliances. A convincing, deeply felt book by two authors who have devoted much of their careers to helping public and private sectors find profitable new ways of working together, Common Interest, Common Good is a guided tour of the progressive new strategies that can contribute to the purpose of our businesses and the prosperity of our communities.

Rick Santorum made his name in the 2012 presidential race with his principled conservatism. To understand Santorum's worldview and vision for America, there is no better source than his New York Times bestselling book, It Takes a Family. It Takes a Family is one of the most profound and comprehensive books of political thought ever written by a politician. Santorum offers a penetrating look at the social, political, and economic shifts that have hurt American families--and a principled, genuinely conservative plan for reversing this slide. Here Santorum explains his core beliefs, laying out a humane vision that he believes must inform public policy if it is to be effective and just. Politicians of both parties, he shows, fail to address the way Americans truly live their lives: in families,

neighborhoods, churches, and communities. It Takes a Family is animated by an appreciation for the civic bonds that unite a community--an appreciation that lies at the heart of genuine conservatism.

This textbook presents an introduction to the central issues of social economics. Building on a venerable social economics tradition, the book recommends a more rational economic order and proposes new principles of economic policy. The issues covered include: " the inadequacy of individualistic economics in guiding the policy maker " a critique of economic rationality " rethinking of the modern business corporation " a critical look at markets as panacea " the harmful effects of international competition " environmental problems. The book introduces social economic concepts and challenges the reader to look beyond the confines of mainstream economic thinking to find a solution to these critical issues.

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 reciproation 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]

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.

To dismiss the work of philosophers and theologians of the past because of their limited perceptions of the whole of humankind is tantamount to tossing the tot out with the tub water. Such is the case when feminist scholars of religion and ethics confront Thomas Aquinas, whose views of women can only be described as misogynistic. Rather than dispense with him, Susanne DeCrane seeks to engage Aquinas and reflect his otherwise compelling thought through the prism of feminist theology, hermeneutics, and ethics. Focusing on one of Aquinas's great intellectual contributions, the fundamental notion of "the common good"--in short, the human will toward peace and justice--DeCrane demonstrates the currency of that notion through a contemporary social issue: women's health care in the

United States and, specifically, black women and breast cancer. In her skillful re-engagement with Aquinas, DeCrane shows that certain aspects of religious traditions heretofore understood as oppressive to women and minority groups can actually be parsed, "retrieved," and used to rectify social ills. Aquinas, Feminism, and the Common Good is a bold and intellectually rigorous feminist retrieval of an important Catholic scholar seeking to remain in the tradition, while demanding that the tradition live up to its emphasis on human equity and justice.

Tirole analyzes the current views on financial crises and on the reform of the international financial architecture. Based on the Paolo Baiffi 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.

Common life in our society is in decline--our communities are disintegrating, our public discourse is hateful, and economic inequalities are widening. In this book, Jake Meador reclaims a vision of common life for our fractured times: a vision that doesn't depend on the destinies of our economies or our political institutions, but on our citizenship in a heavenly city. Only through that vision can we truly work together for the common good.

In Search of the Common Good

If the State provides less, who will provide more?

Finance and the Common Good

Utopian Experiments Past and Future

Producing the Common Good

A Christian Perspective on the Global Economy

Human Dignity and the Common Good

Change Everything

Conservatism and the Common Good

Catholic Schools and the Common Good

Modern Catholic Social Documents and Political Economy

Regenerative Urban Development, Climate Change and the Common Good

A Moral Core for Social and Economic Justice

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 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.

"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 membership 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.

As western economies have moved from feudalism to industrialism to the information age, Catholic social thought has kept pace, responding to the economic realities of the day. Linking Catholic social teaching with modern economic theory, Albino F. Barrera examines the changing political economy embedded within the moral theology and social justice documents issued by the Church during the last hundred years. Barrera discusses the evolution of Catholic social teachings, from scholastic thinking on the concept of the "just price" to a modern emphasis on the importance of a living wage. As the conduct of economic life according to traditional custom and common law has given way to institutional and impersonal market forces, these teachings have moved from a preoccupation with personal moral behavior to an intense scrutiny of the structures of society. Amidst these changes, the Church's social documents have sought to address systemic shortcomings as a means of promoting the common good through economic justice. Barrera also looks ahead to the challenges posed by a postindustrial society characterized by a global, knowledge-based economy, arguing that Catholic social thought will likely shift its focus from advocacy of the living wage to demands for greater equality of socioeconomic participation. Written for scholars and students of economics, theology, and political science interested in religious social thought, this book bridges the gap between moral theology and economic theory.

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 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.

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 economic 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

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 enterprises, where it's 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 Fundation), 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.

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 picareque saga is the inspiring story of how the two friends playfully the joke into a multimillion-dollar company that gives all its profits to the less fortunate without spending money on gals, mallings, 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.

Business for the Common Good

Trust

Two Centuries of Economic Thought in the Humanist Tradition

Perspectives from Natural Law

Speaking of Globalization

It Takes a Family

Twenty-Five Years of Improving the World, One Bottle of Salad Dressing at a Time

The Common Good Corporation

Common Interest, Common Good

American Civic Life and the Golden Age of Fraternity

The Great Papal Social Encyclicals from Leo XIII to John Paul II

Creating Value Through Business and Social Sector Partnerships

Self-Interest and the Common Good

Patrick Rierdsden's timely study analyzes the concept of the common good in light of recent heightened interest in globalization.>

Foreword Review's 17th Annual INDEFAB Book of the Year Finalist (Religion) 12th Annual Outreach Resource of the Year (Culture) 2015 Christianity Today Award of Merit (Christian Living) 2014 Leadership Journal Best Books for Church Leaders (The Leader's Outer Life) 2014 Book of the Year from Byron Berger, Hearts and Minds Bookstore Is it possible to know the world and still love the world? Of all the questions we ask about our calling, this is the most difficult. From marriages to international relations, the more we know, the harder it is to love. We become cynics or stoics, protecting our hearts from the implications of what we know. But what if the vision of vocation can be recovered--allowing us to step into the wounds of the world and for love's sake take up our responsibility for the way the world turns out? For decades Steve Garber has come alongside a wide range of people as they seek to make sense of the world and their lives. With him we meet leaders from the Tiananmen Square protest who want a good reason to still care about China. We also meet with many ordinary people in ordinary places who long for their lives to matter: Jonathan who learned he would rather build houses than study history Todd and Maria who adopted creative schedules so they could parent better and practice medicine D.J. who helped Congress move into the Internet Age Robin who spends her life on behalf of urban justice Hans who makes hamburgers the way they are meant to be made Susan who built a home business of hand-printing stationary using a letterpress Santiago who works with majority-world nations in need of capital George who has given years to teaching students to learn things that matter most Claudius and Deirdre whose upheaverted home has always been a place for people Dan who loves Wyoming, and for people who love Wyoming.

For those who love Vocation is when we come to know the world in all its joy and pain and still love it. Vocation is following our calling to seek the welfare of the world we live in. And in helping the world to flourish, strongly, mysteriously, and we find that we flourish too. Garber offers a book for everyone everywhere--for students, for parents, for those in the arts, in the academy, in public service, in the trades and in commerce--for all who want to discover the virtue of vocation.

Is business just a way to make money? Or can the marketplace 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. Among the specific questions they address along the way are these: What implications does the Christian story have for the vision, mission or sense of purpose that shapes business emergence? What parts of business can be affirmed and practiced "as is" and what parts need to be rejected or transformed? What challenges exist as attempts are made to live out Christian ideals in a broken world characterized by tight margins, fierce competition and short-term investor pressures? How do Christian values inform specific functional areas of business such as the management of people, marketing and operational sustainability? Business can be even more than an environment through which individual Christians grow in Christlikeness. In this book you'll discover how it can also be a means toward serving the common good.

This book 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 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.

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.

While Robert Putnam'sBowling 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.

"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, and 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.

Nobel Prize-winning economist explains why we need to reclaim finance for the common good The reputation of the financial industry could hardly be worse than it is today in the painful aftermath of the 2008 financial crisis. New York Times best-selling economist Robert Shiller is no apologist for the sins of finance--he is probably the only person to have predicted both the stock market bubble of 2000 and the real estate bubble that led up to the subprime mortgage meltdown. But in this important and timely book, Shiller argues that, rather than condemning finance, we need to reclaim it for the common good. He makes a powerful case for recognizing that finance, far from being a parasite on society, is one of the most powerful tools we have for solving our common problems and increasing the general well-being. We need more financial innovation--not less--and finance should play a larger role in helping society achieve its goals. Challenging the public and its leaders to rethink finance and its role in society, Shiller argues that finance should be defined not merely as the manipulation of money or the management of risk but as the stewardship of society's assets. He explains how people in financial careers--from CEO, investment manager, and banker to insurer, lawyer, and regulator--can and do manage, protect, and increase these assets. He describes how

A Christian Vision for the Marketplace.

Financial Crises, Liquidity, and the International Monetary System

Sustaining the Common Good

The Person and the Common Good

For the Common Good?

Creating an Economy for the Common Good

Transnational Common Goods

Economics for the Common Good

Capital and the Common Good

Social Capital for the Common Good

Religion as Social Capital

In Pursuit of the Common Good

Spiritual Capital

Presenting with moving insight the relations between man, as a person and as an individual, and the society of which he is a part, Maritain's treatment of a lasting topic speaks to this generation as well as those to come. Maritain employs the personalism rooted in Aquinas's doctrine to distinguish between social philosophy centered in the dignity of the human person and that centered in the primacy of the individual and the private 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 Dom 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,Dom 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, Dom 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.

From the author of Aftershock and The Work of Nations, his most important book to date/a myth-shattering breakdown of how the economic system that helped make America so strong is now failing us, and what it will take to fix it. Perhaps no one is better acquainted with the intersection of economics and politics than Robert B. Reich, and now he reveals how power and influence have created a new American oligarchy, a shrinking middle class, and the greatest income inequality and wealth disparity in eighty years. He makes clear how centrally problematic our veneration of the 'free market' is, and how it has masked the power of moneyed interests to tilt the market to their benefit. Reich exposes the falsehoods that have been bolstered by the corruption of our democracy by huge corporations and the revolving door between Washington and Wall Street: that all workers are paid what they're (worth); that a higher minimum wage equals fewer jobs, and that corporations must serve shareholders before employees. He shows that the critical choices ahead are not about the size of government but about who government is for: that we must choose not between a free market and (big) government but between a market organized for broadly based prosperity and one designed to deliver the most gains to the top. Ever the pragmatist, Reich sees hope for reversing our slide toward inequality and diminished opportunity when we shore up the countervailing power of everyone else. Passionate yet practical, sweeping yet exacting,argued. Saving Capitalism is a revelatory indictment of our economic status quo and an empowering call to civic action.

Brings together and carefully introduces and summarizes eight important papal encyclicals and one radio address on Christian social ethics dating back to Pope Leo XIII. Trust lies at the very heart of our relationships, our society, and our every day lives. Kohl's essay considers its connections to a wider complex of factors, including equality, social capital, community, democracy, and health.

Globalization and information technology are driving the world into a new era. Is it the responsibility of business to pursue the common good - and more precisely, to participate in the construction of the global common good? This book brings together contributions from various disciplines, written by scholars who are at the forefront of this debate. It provides multiple insights into a tripartite relationship: business, globalization and the common good. It helps explain why the business sphere will probably not be in a position to ignore the common good much longer, and why this latter concept, widely ignored in today's management realm, is likely to become part of tomorrow's corporate policies and practices in the global context. Finally, this work opens up a plethora of avenues for future research, calling for the development of transdisciplinary approaches and for the elaboration of a research program embracing theoretical, empirical and spiritual perspectives to tackle this complex issue.

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.

Natural Law, Economics and the Common Good

Saving Capitalism

The Common Good

In Politics, Policies and Philosophy

Our Common Good

Social Entrepreneurship for the 21st Century: Innovation Across the Nonprofit, Private, and Public Sectors

How Innovative Finance Is Tackling the World's Most Urgent Problems

Christian Fidelity in a Fractured World

Redirecting the Economy Toward Community, the Environment, and a Sustainable Future

Capital in the Twenty-First Century