Why did so many distinguished Western Intellectuals from G.B. Shaw to J.P. Sartre, and closer to home, from Edmund Wilson to Susan Sontag admire various communist systems, often in their most repressive historical phases? How could Stalin's Soviet Union, Mao's China, or Castro's Cuba appear at one time as both successful modernizing societies and the fulfillments of the boldest dreams of social justice? Why, at the same time, had these intellectuals so mercilessly judged and rejected their own Western, liberal cultures? What impulses and beliefs prompted them to seek the realization of their ideals in distant, poorly known lands? How do their journeys fit into long-standing Western traditions of looking for new meaning In the non-Western world? These are some of the questions Paul Hollander sought to answer in his massive study that covers much of our century. His success is attested by the fact that the phrase "political pilgrim" has become a part of intellectual discourse. Even in the post-communist era the questions raised by this book remain relevant as many Western, and especially American intellectuals seek to come to terms with a world which offers few models of secular fulfillment and has tarnished the reputation of political Utopias. His new and lengthy introduction updates the pilgrimages and examines current attempts to find substitutes for the emotional and political energy that used to be invested in them.

American ed. published as: An inquiry into the principles of the good society.

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, and that new ways to rechannel financial creativity to benefit society as a whole are needed.

Draws on the latest findings in psychology, behavioral economics, and neuroscience to outline a road map to improving society through responsible social approaches to democratic policymaking that balance empathy with rationality. 25,000 first printing.

The economist introduces his blueprint for an equitable society that shows compassion for the poor while providing economic opportunity to all its citizens

American society has become increasingly polarized by single- and special-interest groups: the Greens, who demand environmental purity; admirers of Japan who want a national industrial policy; supply-side economists who want government to all but disappear. This collision of values has turned America into a battleground of either/or tradeoffs: the community vs. the individual, the environment vs. jobs, the rights of each ethnic group vs. the needs of the nation for unity. Whose values should prevail? Those of Libertarians? Communitarians? Egalitarians? Corporatists? The nation's leadership role in the post-communist world will be largely determined by how such conflicts in the political economy are resolved. Increasingly, business executives find themselves drawn into these values wars, forced to make decisions in a hothouse climate in which there are countless and conflicting opinions about what is right and wrong. Business leaders find themselves caught in the values thicket when they attempt to formulate corporate policy on such issues as plant closings, executive compensation, corporate governance, and affirmative action. In The Executive's Compass, James O'Toole guides business
leaders through this minefield of modern dilemmas. In the words of ARCO’s CEO, Lod Cook, “O’Toole provides business leaders with a practical compass to help them navigate the turbulent waters of social change and political conflict.” O’Toole explores the philosophical and historical underpinnings of contemporary business problems, tracing their origins to the ideas of such great thinkers as Aristotle, Adam Smith, J.S. Mill, and Jefferson. By going to the roots of modern issues, he is able to clarify the sources of political disagreement, and to suggest a practical course of action for corporate leaders who find themselves caught in the gridlock of democracy. He provides an innovative values compass—a tool he has honed for over forty years as a moderator of the Aspen Institute Executive Seminar—which has been successfully applied at FORTUNE 500 firms as an introduction to the values-based management for which the Aspen Institute is renowned. The compass helps executives to understand what is wrong (and right) with our democratic system, and what the role of business is in creating The Good Society. For top executives, general managers, or anyone trying to make sense out of our rapidly changing world, The Executive’s Compass helps managers deal more effectively with today’s thorny issues.

Combining thematic and country approaches to show students what comparative politics is really about, The Good Society organizes itself around a key question—why are some countries better than others at improving their citizens’ lives? This brief survey offers a focused look at political institutions and uses in-depth country studies to compare how different institutional arrangements yield different political results. By concentrating on how politics affects citizens’ lives, The Good Society offers a uniquely relevant introduction to comparative politics that goes to the heart of the field and helps students develop a critical point-of-view.

This book calls for a bold forward-looking social policy that addresses continuing austerity, under-resourced organisations and a lack of social solidarity. Based on a research programme by the Webb Memorial Trust, a key theme is power which shows that the way forward is to increase people’s sense of agency in building the society that they want.

How philosophy transformed human knowledge and the world we live in Philosophical investigation is the root of all human knowledge. Developing new concepts, reinterpreting old truths, and reconceptualizing fundamental questions, philosophy has progressed—and driven human progress—for more than two millennia. In short, we live in a world philosophy made. In this concise history of philosophy’s world-shaping impact, Scott Soames demonstrates that the modern world—including its science, technology, and politics—simply would not be possible without the accomplishments of philosophy. Firmly rebutting the misconception of philosophy as ivory-tower thinking, Soames traces its essential contributions to fields as diverse as law and logic, psychology and economics, relativity and rational decision theory. Beginning with the giants of ancient Greek philosophy, The World Philosophy Made chronicles the achievements of the great thinkers, from the medieval and early modern eras to the present. It explores how philosophy has shaped our language, science, mathematics, religion, culture, morality, education, and politics, as well as our understanding of ourselves. Philosophy’s idea of rational inquiry as the key to theoretical knowledge and practical wisdom has transformed the world in which we live. From the laws that govern society to the digital technology that permeates modern life, philosophy has opened up new possibilities and set us on more productive paths. The World Philosophy Made explains and illuminates as never before the inexhaustible richness of philosophy and its influence on our individual and collective lives.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.
thinker poses a problem not resolvable at that time, (such as racial equality) modern social science and economics are used to provide answers. There are two persistent themes in this book: namely, that a futile search for ethical truth has drained the original image of the good society (Plato and Aristotle) of its rich content, and that the market has replaced justice as the ordering principle of human society leaving philosophers helpless unless they learn economics.

This is an authoritative and comprehensive vision of molecular cell biology. Advances in our knowledge of how cells work has driven the discipline to the point where we understand the cell at new levels of complexity such as larger signalling complexes in cells, and cells interacting with other cells. To present this new view of molecular cell biology and the accompanying advances in experimental technology, the fifth edition shows exciting developments in cell birth, lineage and death expanded coverage of signalling systems within the whole cell/organism and expanded coverage of metabolism and movement of lipids. In addition, new pedagogy includes research questions by looking at real experimental data in analysing the data problems and updated perspectives for the future at the end of each chapter, which explore potential applications of future discoveries and unanswered questions that lie ahead for researchers.

These 1981 essays examine the problems that have arisen from attempts to implement Marx’s critical theory, to which the concept of the good society is central. As long as socialist regimes continue to invoke Marx, they subject themselves to the norms contained within Marx’s understanding of freedom in a community. In six interconnected essays, leading political economist Lloyd J. Dumas presents a pragmatic alternative view of a society that is capable of maximizing individual freedoms and producing sustained prosperity while preserving socially responsible behavior.

Few question seriously whether or not we live in a good society. Fewer still dare to delve in and ask those awkward questions which belie answers that we perhaps do not wish to hear. It is frequently taken as read that the goal of this identity is to render happiness to the maximum number of citizens. But are the values on which it bases its endeavour conducive to such a state? If so then why do so many complain of a deep sense of existential emptiness? Here the author takes an uncompromising look at the individual and how his interactions with an apparently benevolent force appear to present him with an ever greater sense of futility.

This book provides a unified account of the connection between justice and the good life. It argues that the virtues of character require institutions, while good institutions enable persons to live together virtuously. Although virtue ethics and political philosophy are rich and sophisticated philosophical traditions, there has been an unfortunate divergence, in theory and practice, between the virtues of character and the virtues of institutions. This book has two primary purposes. First, it reorients political philosophy around the concept of the good life. To do so, the author addresses the problem of political authority from a virtue ethics perspective. He also considers whether a political theory oriented around the good life is compatible with Rawls’s notion of reasonable pluralism. Second, the book explains the relationship between the virtues of institutions and the virtues of character. The author shows how institutions support the development and exercise of the virtues of character, while examining specific other-regarding virtues such as justice and friendship. The Authority of Virtue will appeal to scholars and advanced students working in virtue ethics, social and political philosophy, ancient philosophy, and political theory.

This book is the culmination of ten years of critical reflection on engaged design and the relation between design and society. The publication marks the conclusion of five editions of the Utrecht Manifest, the biennial event dedicated to the social aspects of design, which was launched in 2005. It also outlines an agenda for the future on the basis of those biennials. One of the éminences grises when it comes to thinking about social design, Victor Margolin, investigates how design is linked with power, economic development and social debate. In interviews with the architect duo Brillembourg/Klumpner, design activist Alastair Fuad-Luke and philosopher of technology Pieter Paul Verbeek, the theory of social design is held up against the often intractable practice.

The goals of healthcare and health policy, and the health-related dilemmas facing policy makers, professionals, and citizens are extensively analysed and debated in a range of disciplines including public health, sociology, and applied philosophy. Health and the Good Society is the first full-length work that addresses these debates in a way
that cuts across these disciplinary boundaries. Alan Cribb's core argument is that clinical ethics needs to be understood in the context of public health ethics. This entails healthcare ethics embracing 'the social dimension' of health in two overlapping senses: first, the various respects in which health experiences and outcomes are socially determined; and second, the ways in which health-related goods are better understood as social rather than purely individual goods. This broader approach to the ethics of healthcare includes a concern with the social construction of both healthcare goods and the roles, ideals, and obligations of agents; that is to say it focuses upon the 'value field' of health-related action and not only upon the ethics of action within this value field. This groundbreaking book thus seeks to 'open up' the agenda of healthcare ethics both methodologically and substantively: it argues that population-oriented perspectives are central to all healthcare ethics, and that everybody has some share of responsibility for securing health-related goods including the good of greater health equality. One of its major conclusions is that the rather limited tradition of health education policy and practice needs a complete re-think.

'We need effective citizen-lobbyists – not just likers, followers or even marchers – more than ever. I have no hesitation in lobbying you to read this book.' Bill Emmott, former editor in chief, the Economist Many democratic societies are experiencing a crisis of faith. Citizens are making clear their frustration with their supposedly representative governments, which instead seem driven by the interests of big business, powerful individuals and wealthy lobby groups. What can we do about it? How do we fix democracy and get our voices heard? The answer, argues Alberto Alemanno, is to become change-makers – citizen lobbyists. By using our skills and talents and mobilizing others, we can bring about social and political change. Whoever you are, you've got power, and this book will show you how to unleash it. From successfully challenging Facebook's use of private data to abolishing EU mobile phone roaming charges, Alberto highlights the stories of those who have lobbied for change, and shows how you can follow in their footsteps, whether you want to influence immigration policy, put pressure on big business or protect your local community.

For centuries philosophers have wrestled with the dichotomy between individual freedom on the one hand and collective solidarity on the other. Yet today there is a growing realization that this template is fundamentally flawed. In this book, Mark Young embraces and advocates a more holistic concept of freedom; one which is not merely defined negatively but which positively provides the preconditions for individuals to actively exercise their autonomy and to flourish as human beings in the process. Young posits the idea of 'freedom in community' and traces its origin back to Aristotle. Taking as his premise that humans are deeply social beings who live their lives intricately interwoven with each other, he examines what type of political community is relevant for us in this post-Classical, post-Enlightenment and, indeed, post-Existential world. Identifying the failure of traditional 'statist' models of politics, Young instead argues for a civil society: a globally interlinked and free set of liberal communities as the best context for nourishing human flourishing. In this way we can achieve a proper setting for Eudaimonia in a modern sense.

A comprehensive account of human kindness.

The legendary economist explains how a nation can remain both compassionate and fiscally sound, with “common sense raised to the level of genius” (The New Yorker). This compact, eloquent book offers a blueprint for a workable national agenda that allows for human weakness without compromising a humane culture. Arguing that it is in the best interest of the United States to avoid excessive wealth and income inequality, and to safeguard the well-being of its citizens, he explores how the goal of a good society can be achieved in an economically feasible way. Touching on topics from regulation, inflation, and deficits to education, the environment, bureaucracy, and the military, Galbraith avoids purely partisan or rigid ideological politics—instead addressing practical problems with logic and well-thought-out principles. “Carefully reasoned . . . the pragmatically liberal Galbraith [argues] that both socialism and complete surrender to market forces are irrelevant as guides to public action.” —Publishers Weekly

In Toward a Good Society, the authors theorize a mutually empowering and growth-fostering society. They begin this journey in relational psychology, then depart along nine paths reconstructed from nine classic social science theories. This leads them to propose a new Golden Rule as simple as it is profound.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or
Debating the Good Society probes two questions lying at the heart of the ongoing culture war in contemporary America: Where does goodness come from, and how is good social order to be achieved? Through the ingenious means of a fictional Internet conversation among two dozen or so Americans from various walks of life and every shade of the ideological spectrum, Debating the Good Society probes two questions lying at the heart of the ongoing culture war in contemporary America: Where does goodness come from, and how is good social order to be achieved? Traditionalists and conservatives, who tend to view human nature as inherently sinful, argue that good order must be imposed from above, by parental authority and ruling powers, by the forces of law and tradition, and, ultimately, by God. Counterculturalists and liberals, who tend to believe in the inherent goodness of human nature, claim that well-supported children will develop into well-ordered adults and that adults empowered to make their own choices will form a healthy, well-ordered society. These opposing visions underlie a host of current controversies, including philosophies of child-rearing and education, social and political policy, sexual morality, and the evolution-creation debate. By exposing the limitations of both points of view, Andrew Bard Schmookler shows how the culture war presents a challenge to all Americans. This challenge is to integrate the half-truths advanced by both sides into a higher wisdom, one that promises to take the American experiment—to see whether humans can enjoy both the blessings of liberty and the fruits of good order—to the next level of its evolution, toward which it has been straining for the better part of a century.

"A dazzlingly erudite synthesis of history, philosophy, anthropology, genetics, sociology, economics, epidemiology, statistics, and more" (Frank Bruni, The New York Times), Blueprint shows why evolution has placed us on a humane path -- and how we are united by our common humanity. For too long, scientists have focused on the dark side of our biological heritage: our capacity for aggression, cruelty, prejudice, and self-interest. But natural selection has given us a suite of beneficial social features, including our capacity for love, friendship, cooperation, and learning. Beneath all of our inventions -- our tools, farms, machines, cities, nations -- we carry with us innate proclivities to make a good society. In Blueprint, Nicholas A. Christakis introduces the compelling idea that our genes affect not only our bodies and behaviors, but also the ways in which we make societies, ones that are surprisingly similar worldwide. With many vivid examples -- including diverse historical and contemporary cultures, communities formed in the wake of shipwrecks, commune dwellers seeking utopia, online groups thrown together by design or involving artificially intelligent bots, and even the tender and complex social arrangements of elephants and dolphins that so resemble our own -- Christakis shows that, despite a human history replete with violence, we cannot escape our social blueprint for goodness. In a world of increasing political and economic polarization, it's tempting to ignore the positive role of our evolutionary past. But by exploring the ancient roots of goodness in civilization, Blueprint shows that our genes have shaped societies for our welfare and that, in a feedback loop stretching back many thousands of years, societies are still shaping our genes today.

Denmark and Switzerland are small and successful countries with exceptionally content populations. However, they have very different political institutions and economic models. They have followed the general tendency in the West toward economic convergence, but both countries have managed to stay on top. They both have a strong liberal tradition, but otherwise their economic strategies are a welfare state model for Denmark and a safe haven model for Switzerland. The Danish welfare state is tax-based, while the expenditures for social welfare are insurance-based in Switzerland. The political institutions are a multiparty unicameral system in Denmark, and a permanent coalition system with many referenda and strong local government in Switzerland. Both approaches have managed to ensure smoothly working political power-sharing and economic systems that allocate resources in a fairly efficient way. To date, they have also managed to adapt the economies to changes in the external environment with a combination of stability and flexibility.

For all of their focus on asset prices, financial economists rarely ask if assets are priced ethically—that is, if their prices are compatible with the public good. Yet in a world facing major, possibly catastrophic problems—global warming, for instance, and growing inequality—it is now more important than ever that we allocate capital to projects that will benefit society as a whole, not just today but far into the future. In this book, Christian Gollier develops a powerful method for transforming our societal goals of collective prosperity into the cornerstone of our financial decision making. Ethical Asset Valuation and The Good Society starts by stating transparent moral
principles and, from these, derives simple rules that can be used to evaluate saving and investment decisions in terms of the public good. Rather than trying to explain observed asset prices, Gollier derives what these prices ought to be in order to direct capital toward socially desirable investments. He focuses especially on the two prices that drive most financial decisions—the price of time as reflected in the interest rate and the price of risk—and explores the role these play in our long-term planning. If investment projects in renewable energy could be financed at a lower interest rate than those linked to fossil fuels, for instance, the energy transition would be easier to accomplish. Building on criticism of the short-term thinking of financial markets, Gollier suggests ways to shift investment toward the future through the discounting of the valuation of assets and investments with long-term benefits. In this sophisticated but accessible work, Gollier builds a bridge between welfare economics and finance theory to provide a framework for ethical valuation capable of establishing what asset prices should be on the basis of our shared moral values.

THE GOOD SOCIETY examines how many of our institutions—from the family to the government itself—fell from grace, and offers concrete proposals for revitalizing them.

Two authors with decades of experience promoting human rights argue that, as the world changes around us, rights hardly imaginable today will come into being. A rights revolution is under way. Today the range of nonhuman entities thought to deserve rights is exploding—not just animals but ecosystems and even robots. Changes in norms and circumstances require the expansion of rights: What new rights, for example, are needed if we understand gender to be nonbinary? Does living in a corrupt state violate our rights? And emerging technologies demand that we think about old rights in new ways: When biotechnology is used to change genetic code, whose rights might be violated? What rights, if any, protect our privacy from the intrusions of sophisticated surveillance techniques? Drawing on their vast experience as human rights advocates, William Schulz and Sushma Raman challenge us to think hard about how rights evolve with changing circumstances, and what rights will look like ten, twenty, or fifty years from now. Against those who hold that rights are static and immutable, Schulz and Raman argue that rights must adapt to new realities or risk being consigned to irrelevance. To preserve and promote the good society—one that protects its members’ dignity and fosters an environment in which people will want to live—we must at times rethink the meanings of familiar rights and consider the introduction of entirely new rights. Now is one of those times. The Coming Good Society details the many frontiers of rights today and the debates surrounding them. Schulz and Raman equip us with the tools to engage the present and future of rights so that we understand their importance and know where we stand.

Society, ecological systems, and technological combinations are sets of ongoing processes that are organized as integrated systems and networks. Consequently, real-world problems—whether labeled social, economic, environmental, or technical—are a result of the ongoing processes that organize and coordinate integrated parts to make undesirable deliveries to each other. Furthermore, the processes are guided by numerous policies and concomitant rules, regulations, requirements, and enforced behavioral patterns. Therefore, there is no reason to expect processes to change or problems to be solved without policy changes. The processes are ongoing, so changes in undesirable deliveries are dependent on changes in policies. One premise of this book is that too often policy analysis is conducted with knowledge bases and tools that are not appropriate for the task of analyzing and understanding complex socioecological and sociotechnical systems leading to wasted resources, policy failure, and frustration. The conjunction of the complexity of problem contexts and inappropriate policymaking that follows from insufficient analysis has left citizens frustrated and bewildered. Citizens want problems solved, yet they have lost faith in the ability of policymakers to implement solutions necessary to achieve a good society. Another premise is that it is not necessary to continue down that destructive path. In response, the purpose of this book, briefly stated, is to explain how to model, analyze, and make policy for the social fabric in which society’s problems are enmeshed.

America may be one of the wealthiest countries in the world, yet its citizens have lower life expectancy, more infant mortalities, and higher adolescent death rates than those in most other advanced industrial nations—and even some developing countries. In Healthy, Wealthy, and Fair a distinguished group of health policy experts pointedly examines this troubling paradox, as they chart the stark disparities in health and wealth in the United States. Rich in insight and extensive in scope, these incisive essays explain how growing income inequality, high poverty rates, and inadequate coverage combine to create the U.S.’s current healthcare difficulties. Ultimately, Healthy, Wealthy, and Fair not only identifies the problems contributing to America’s healthcare woes but also outlines concrete policy proposals for reform, issuing a clarion call to end the stalemate over health reform.
This book serves as an introduction to the ongoing political debate about the relationship of capitalism and democracy. In recent years, the ideological battles between advocates of free markets and minimal government, on the one hand, and adherents of greater democratic equality and some form of the welfare state, on the other hand, have returned in full force. Anyone who wants to make sense of contemporary American politics and policy battles needs to have some understanding of the divergent beliefs and goals that animate this debate. In Capitalism and Democracy, Thomas A. Spragens, Jr., examines the opposing sides of the free market versus welfare state debate through the lenses of political economy, moral philosophy, and political theory. He asks: Do unchecked markets maximize prosperity, or do they at times produce wasteful and damaging outcomes? Are market distributions morally appropriate, or does fairness require some form of redistribution? Would a society of free markets and minimal government be the best kind of society possible, or would it have serious problems? After leading the reader through a series of thought experiments designed to compare and clarify the thought processes and beliefs held by supporters of each side, Spragens explains why there are no definitive answers to these questions. He concludes, however, that some answers are better than others, and he explains why his own judgement is that a vigorous free marketplace provides great benefits to a democratic society, both economically and politically, but that it also requires regulation and supplementation by collective action for a society to maximize prosperity, to mitigate some of the unfairness of the human condition, and to be faithful to important democratic purposes and ideals. This engaging and accessible book will interest students and scholars of political economy, democratic theory, and theories of social justice. It will also appeal to general readers who are seeking greater clarity and understanding of contemporary debates about government's role in the economy.