

Capital And The Common Good How Innovative Finance Is Tackling The Worlds Most Urgent Problems Columbia Business School Publishing

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.

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.

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

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 text by a Catholic scholar seeking to remain in the tradition, while demanding that the tradition live up to its emphasis on human equity and justice.

An interdisciplinary collection of historical and comparative articles on civil society and the social capital debate.

Spiritual Capital

Producing the Common Good

Financial Crises, Liquidity, and the International Monetary System

Catholic Schools and the Common Good

Capital and the Common Good

How America's Foundational Myth Feeds Inequality, Dismantles the Middle Class, and Devours the Elite

Creating an Economy for the Common Good

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.

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.

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.

Capital and the Common Good How Innovative Finance Is Tackling the World's Most Urgent Problems Columbia University Press
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 Ecclesiastical 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.

If the State provides less, who will provide more?

Economics for the Common Good

How Banking and Finance Can Serve the Common Good

Transnational Common Goods

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

Measuring Trust and Community Capacity

Trust

Laying a solid foundation of economic facts and ideas, this book provides a comprehensive look at the critical role of public capital in development.

Marx and the Common brilliantly reconstructs Marx's connection of the collective dimension of communism to the element of individual realisation

The prevailing view -- The five building blocks of capitalism -- Freedom and power -- The new property -- The new monopoly -- The new contracts -- The new bankruptcy -- The enforcement mechanism -- Summary : the market mechanism as a whole -- The meritocratic myth -- The hidden mechanism of ceo pay -- The subterfuge of Wall Street pay -- The declining bargaining power of the middle -- The rise of the working poor -- The rise of the non-working rich -- Reprise -- The threat to capitalism -- The decline of countervailing power -- Restoring countervailing power -- Ending upward distribution -- Reinventing the corporation -- When robots take over -- The citizen's bequest -- New rules

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 inner 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.

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.

Civil Society and the Social Capital Debate in Comparative Perspective

Moral Capitalism

Common Good Law

For the Common Good

Reconciling Private Interest with the Public Good

Toward a Literary History of the Welfare State

Common Grace for the Common Good

"The world is changing, but innovative answers can be found in tradition. Badre offers comprehensive outlines as to how finance is the key to ensuring a sustainable future, ripe with growth, eradication of poverty and modernization"--

Shows how to ensure that capitalism promotes progress and equality rather than enriching the few at the expense of many Based on principles developed by the Caux Round Table, an international network of senior business executives from such companies as 3M, Canon, NEC, Bankers Trust, Shell, Prudential, and dozens of other companies Provides practical guidelines for corporate social responsibility through the Caux Round Table's Seven General Principles for Business The world is drifting without a clear plan for its economic development. Communism is dead, but in the wake of Enron and similar scandals, many see capitalism as amoral and too easily abused. A blueprint for progress is needed and Moral Capitalism provides one. Moral Capitalism is based on principles developed by the Caux Round Table, an extraordinary international network of top business executives who believe that business can-and must-weigh both profit and principle. Caux Round Table's global chair, Stephen Young, argues that the ethical standards inherent in capitalism have been compromised by cultural values inimical to capitalism's essentially egalitarian, rational spirit, and

distorted by the short-sighted dog-eat-dog doctrines of social Darwinism into what he calls brute capitalism. He demonstrates how the Caux Round Table's Seven General Principles for Business can serve as a blueprint for a new moral capitalism, and explores in detail how, if guided by these principles, capitalism is really the only system with the potential to reduce global poverty and tyranny and address the needs and aspirations of individuals, societies, and nations.

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 finance has historically contributed to the good of society through inventions such as insurance, mortgages, savings accounts, and pensions, and argues that we need to envision new ways to rechannel financial creativity to benefit society as a whole. Ultimately, Shiller shows how society can once again harness the power of finance for the greater good.

This books 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.

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.

The Meritocracy Trap

Culture in Networks

How the Gospel Brings Hope to a World Divided

Saving Capitalism

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

Small towns and religious politics in the French Revolution

Our Common Good

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.

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 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.

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.

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]

After 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.

For God and Profit

In Pursuit of the Common Good

Upward Mobility and the Common Good

Self-Interest and the Common Good

For the Many, Not the Few

Finance and the Common Good

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

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.

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.

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.

“Robert B. Reich makes the case for a generous, inclusive understanding of the American project, centering on the moral obligations of citizenship. Rooting his argument in everyday reality and common sense, Reich demonstrates the existence of a common good, and argues that it is this that defines a society or a nation. Societies and nations undergo virtuous cycles that reinforce and build the common good, as well as vicious cycles that undermine it. Over the course of the past five decades, Reich contends, America has been in a slowly accelerating vicious cycle—one that can and must be reversed. But first we need to weigh what really matters, and how we as a country should relate to honor, shame, patriotism, truth, and the meaning of leadership.”--Publisher's description.

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.

Aquinas, Feminism, and the Common Good

From Capital to the Late Writings

Analytical Foundations for Public Policy

The (Un)Common Good

Confiscating the common good

Can Finance Save the World?

Regenerative Urban Development, Climate Change and the Common Good

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

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.

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.

Alex John London defends a conception of the common good that grounds a moral imperative with two requirements. The first is to promote research that enables key social institutions to effectively, efficiently and equitably safeguard the basic interests of individuals. The second is to ensure that research is organized as a voluntary scheme of social cooperation that respects its various contributors' moral claim to be treated as free and equal. Connecting research to the goals of a just social order grounds a framework for assessing and managing research risk that reconciles these requirements and justifies key oversight practices in non-paternalistic terms. The result is a new understanding of research ethics that resolves coordination problems that threaten these goals and provides credible assurance that the requirements of this imperative are being met.--

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

The Divine Right of Capital

The Tyranny of Merit

Beyond Tocqueville

Philosophical Foundations of Research Ethics

Capital in the Twenty-First Century

The Common Good

Social Capital for the Common Good

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.

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.

From Christianity's very beginning, it has had a difficult relationship with the world of money. Through developing sophisticated understandings of the nature and wealth-creating capacity of capital, Christian theologians, philosophers, and financiers exerted considerable influence upon the emergence and development of the international financial systems that helped unleash a revolution in the way the world thinks about and uses capital. In For God and Profit, Samuel Gregg underscores the different ways in which Christians have helped to develop the financial and banking systems that have helped millions escape poverty for hundreds of years. But he also provides a critical lens through which to assess the workings--and failures--of modern finance and banking. Far from being doomed to producing economic instability and periodic financial crises, Gregg illustrates that how Christian faith and reason can shape financial practices and banking institutions in ways that restore integrity to our troubled financial systems.

Despite social and economic advances around the world, poverty and disease persist, exacerbated by the mounting challenges of climate change, natural disasters, political conflict, mass migration, and economic inequality. While governments commit to addressing these challenges, traditional public and philanthropic dollars are not enough. Here, innovative finance has shown a way forward: by borrowing techniques from the world of finance, we can raise capital for social investments today. Innovative finance has provided polio vaccines to children in the DRC, crop insurance to farmers in India, pay-as-you-go solar electricity to Kenyans, and affordable housing and transportation to New Yorkers. It has helped governmental, commercial, and philanthropic resources meet the needs of the poor and underserved and build a more sustainable and inclusive prosperity. Capital and the Common Good shows how market failure in one context can be solved with market solutions from another: an expert in securitization bundles future development aid into bonds to pay for vaccines today; an entrepreneur turns a mobile phone into an array of financial services for the unbanked; and policy makers adapt pay-for-success models from the world of infrastructure to human services like early childhood education, maternal health, and job training. Revisiting the successes and missteps of these efforts, Georgia Levenson Keohane argues that innovative finance is as much about incentives and sound decision-making as it is about money. When it works, innovative finance gives us the tools, motivation, and security to invest in our shared future. Today, interest in networks is growing by leaps and bounds, in both scientific discourse and popular culture. Networks are thought to be everywhere – from the architecture of our brains to global transportation systems. And networks are especially ubiquitous in the social world: they provide us with social support, account for the emergence of new trends and markets, and foster social protest, among other functions. Besides, who among us is not familiar with Facebook, Twitter, or, for that matter, World of Warcraft, among the myriad emerging forms of network-based virtual social interaction? It is common to think of networks simply in structural terms – the architecture of connections among objects, or the circuitry of a system. But social networks in particular are thoroughly interwoven with cultural things, in the form of tastes, norms, cultural products, styles of communication, and much more. What exactly flows through the circuitry of social networks? How are people's identities and cultural practices shaped by network structures? And, conversely, how do people's identities, their beliefs about the social world, and the kinds of messages they send affect the network structures they create? This book is designed to help readers think about how and when culture and social networks systematically penetrate one another, helping to shape each other in significant ways.

Public Capital, Growth and Welfare

Marx and the Commons

Change Everything

A Moral Core for Social and Economic Justice

Wildland

Capital and Ideology

Regaining Power Over Money to Serve the Common Good

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

Dethroning the Corporate Aristocracy

The Making of America's Fury

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

What's Become of the Common Good?

Finance and the Good Society

Visions of Vocation