

## What We Owe To Each Other Tm Scanlon

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

In *The Reckoning*, Randall Robinson examines the crime and poverty that grips much of urban America and urges black Americans to speak out and reach back to ensure their social and economic success in this country. With insight, compassion, and unflinching honesty, Robinson explores the twin blights of crime and poverty—the former often a symptom of the latter—and asks questions that are critical to the rebuilding of black communities: How do we create awareness of the heroic efforts already being made and how can we bring our troubled youth to safety? A product of Robinson's work with gang members, ex-convicts, and others who have been scarred by the harshness of life in our inner cities, *The Reckoning* is certain to be as important and controversial as his earlier books.

As *The Giving Tree* turns fifty, this timeless classic is available for the first time ever in ebook format. This digital edition allows young readers and lifelong fans to continue the legacy and love of a household classic that will now reach an even wider audience. Never before have Shel Silverstein's children's books appeared in a format other than hardcover. Since it was first published fifty years ago, Shel Silverstein's poignant picture book for readers of all ages has offered a touching interpretation of the gift of giving and a serene acceptance of another's capacity to love in return. Shel Silverstein's incomparable career as a bestselling children's book author and illustrator began with *Lafcadio, the Lion Who Shot Back*. He is also the creator of picture books including *A Giraffe and a Half, Who Wants a Cheap Rhinoceros?*, *The Missing Piece*, *The Missing Piece Meets the Big O*, and the perennial favorite *The Giving Tree*, and of classic poetry collections such as *Where the Sidewalk Ends*, *A Light in the Attic*, *Falling Up*, *Every Thing On It*, *Don't Bump the Glump!*, and *Runny Babbit*. And don't miss these other Shel Silverstein ebooks, *Where the Sidewalk Ends*, and *A Light in the Attic!*

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

Moreover, they fracture and devolve amidst internal conflicts. In the end, our political aims suffer because our coalitions shrink and grow ineffective. Why sustain democracy with our foes? Because we need them if we are going to sustain democracy with our allies and friends.

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

Good Place, everything the humans do is impermanent since it can be rebooted, so humans cannot accomplish anything good. ? Kant's moral precepts are supposed to be universal, but The Good Place shows us it can be right to lie to demons. ? The show raises the question whether we can ever be good except by being part of a virtuous community. How do we judge whether an action is morally right or wrong? If an action is wrong, what reason does that give us not to do it? Why should we give such reasons priority over our other concerns and values? This text offers answers to these questions, and explores the views and values behind them.

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

You're probably never going to be a saint. Even so, let's face it: you could be a better person. We all could. But what does that mean for you? In a world full of suffering and deprivation, it's easy to despair—and it's also easy to judge ourselves for not doing more. Even if we gave away everything we own and devoted ourselves to good works, it wouldn't solve all the world's problems. It would make them better, though. So is that what we have to do? Is anything less a moral failure? Can we lead a fundamentally decent life without taking such drastic steps? Todd May has answers. He's not the sort of philosopher who tells us we have to be model citizens who display perfect ethics in every decision we make. He's realistic: he understands that living up to ideals is a constant struggle. In *A Decent Life*, May leads readers through the traditional philosophical bases of a number of arguments about what ethics asks of us, then he develops a more reasonable and achievable way of thinking about them, one that shows us how we can use philosophical insights to participate in the complicated world around us. He explores how we should approach the many relationships in our lives—with friends, family, animals, people in need—through the use of a more forgiving, if no less fundamentally serious, moral compass. With humor, insight, and a lively and accessible style, May opens a discussion about how we can, realistically, lead the good life that we aspire to. A philosophy of goodness that leaves it all but unattainable is ultimately self-defeating. Instead, Todd May stands at the forefront of a new wave of philosophy that sensibly reframes our morals and redefines what it means to live a decent life.

The central issue is that of identifying and understanding the fundamental principles of morality but the book also discusses the place of rules in moral thought, the nature of obligation, the relation between morality and religion and that of being moral and rational.

A substantial collection of seminal articles, *Foundations of Ethics* covers all of the major issues in metaethics. Covers all of the major issues in metaethics including moral metaphysics, epistemology, moral psychology, and philosophy of language. Provides an unparalleled offering of primary sources and expert commentary for students of ethical theory. Includes seminal essays by ethicists such as G.E. Moore, Simon Blackburn, Gilbert Harman, Christine Korsgaard, Michael Smith, Bernard Williams, Jonathan Dancy, and many other leading figures of ethical theory.

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

"Collects some of [Punk Planet's] best interviews from the past half-decade . . . serves as a reminder that punk is not just music but a movement." —The A.V. Club Updated with six more interviews and a new introduction, the expanded edition of *We Owe You Nothing* is the definitive book of conversations with the underground's greatest minds from the pages of Punk Planet. New interviews include talks with bands like The Gossip and Maritime, a conversation with punk legend Bob Mould, and more . . . in addition to the classic interviews from the original edition: Ian MacKaye, Jello Biafra, Thurston Moore, Noam Chomsky, Kathleen Hanna, Black Flag, Sleater-Kinney, Steve Albini, Frank Kozik, Art Chantry, and others. "We Owe You Nothing made me feel vital and alive." —Seattle Weekly "The magazine Punk Planet has quietly been one of the most intelligent voices in the kingdom of punk and post-punk . . . [and] anyone with the vaguest interest in music would be well-served to learn from these captured moments [in *We Owe You Nothing*]." —Detroit Metro Times "No book has illustrated this relationship between punk and its believers more than *We Owe You Nothing*." —Daily Herald "Straight talk with no bullshit, no spin. The result is an airblast of honesty, an antidote of attitude. Music fans will love this book, and so will fans of independent thinking." —Flagpole "A wholly unique vision wrought not by consensus but by cultural cynicism and never-say-die musical populism." —Magnet

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

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

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

production process, and the trick is in recognizing it. Leaders might think the answer lies in high-tech or high-end manufacturing, but more often than not, they're wrong. *Innovation in Real Places* is an essential corrective to a mythology of innovation and growth that too many places have bought into in recent years. Best of all, it has the potential to prod local leaders into pursuing realistic and regionally appropriate models for growth and innovation.

Who are refugees? Who, if anyone, is responsible for protecting them? What forms should this protection take? In a world of people fleeing from civil wars, state failure, and environmental disasters, these are ethically and politically pressing questions. In this book, David Owen reveals how the contemporary politics of refuge is structured by two rival historical pictures of refugees. In reconstructing this history, he advocates an understanding of refugeehood that moves us beyond our current impasse by distinguishing between what is owed to refugees in general and what is owed to different types of refugee. He provides an account of refugee protection and the forms of international cooperation required to implement it that is responsive to the claims of both refugees and states. At a time when refugee protection is once again prominent on the international agenda, this book offers a guide to understanding the challenges this topic raises and shows why addressing it matters for all of us.

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

Highly controversial when it was first published in 1981, Alasdair MacIntyre's *After Virtue* has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, *After Virtue* remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

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

This book collects major original essays developed from lectures given at the award of the Lauener Prize 2016 to T. M. Scanlon for his outstanding oeuvre in Analytical philosophy. In "Contractualism and Justification," Scanlon identifies some difficulties in his theory and explores possible ways to deal with them. In "Improving Scanlon's Contractualism," D. Parfit recommends revisions and extensions of Scanlon's theory, while R. Forst suggests in "Justification Fundamentalism" that Scanlon may want to replace reason with justification as his foundational concept. T. Nagel raises fundamental questions concerning "Moral Reality and Moral Progress," and S. Mantel offers in "On How to Explain Rational Motivation" a critical discussion of Scanlon's cognitivist theory of motivation. Z. Stemplowska does the same for Scanlon's conception of responsibility in "Substantive Responsibility and the Causal Thesis," and S. Olsaretti suggests in "Equality of Opportunity and Justified Inequalities" an alternative to Scanlon's arguments against economic inequalities. All contributors receive extensive replies by Scanlon. For anyone interested in Scanlon's seminal work in moral and political philosophy, the present volume is utterly indispensable.

What are our obligations to others as people in a free society? Should government tax the rich to help the poor? Is the free market fair? Is it sometimes wrong to tell the truth? Is killing sometimes morally required? Is it possible, or desirable, to legislate morality? Do individual rights and the common good conflict? Michael J. Sandel's "Justice" course is one of the most popular and influential at Harvard. Up to a thousand students pack the campus theater to hear Sandel relate the big questions of political philosophy to the most vexing issues of the day, and this fall, public television will air a series based on the course. *Justice* offers readers the same exhilarating journey that captivates Harvard students. This book is a searching, lyrical exploration of the meaning of justice, one that invites readers of all political persuasions to consider familiar controversies in fresh and illuminating ways. Affirmative action, same-sex marriage, physician-assisted suicide, abortion, national service, patriotism and dissent, the moral limits of markets—Sandel dramatizes the challenge of thinking through these conflicts, and shows how a surer grasp of philosophy can help us make sense of politics, morality, and our own convictions as well. *Justice* is lively, thought-provoking, and wise—an essential new addition to the small shelf of books that speak convincingly to the hard questions of our civic life. Scanlon reframes current philosophical debates as he explores the moral permissibility of an action. Blame, he argues, is a response to the meaning of an action rather than its permissibility. This analysis leads to a novel account of the conditions of moral responsibility and to important conclusions about the ethics of blame.

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

The revolutionary guide that challenged businesses around the world to stop selling to their buyers and start answering their questions to get results; revised and updated to address new technology, trends, the continuous evolution of the digital consumer, and much more. In today's digital age, the traditional sales funnel—marketing at the top, sales in the middle, customer service at the bottom—is no longer effective. To be successful, businesses must obsess over the questions, concerns, and problems their buyers have, and address them as honestly and as thoroughly as possible. Every day, buyers turn to search engines to ask billions of questions. Having the answers they need can attract thousands of potential buyers to your company—but only if your content strategy puts your answers at the top of those search results. It's a simple and powerful equation that produces growth and success: They Ask, You Answer. Using these principles, author Marcus Sheridan led his struggling pool company from the bleak depths of the housing crash of 2008 to become one of the largest pool installers in the United States. Discover how his proven strategy can work for your business and master the principles of inbound and content marketing that have empowered thousands of companies to achieve exceptional growth. They Ask, You Answer is a straightforward guide filled with practical tactics and insights for transforming your marketing strategy. This new edition has been fully revised and updated to reflect the evolution of content marketing and the increasing demands of today's internet-savvy buyers. New chapters explore the impact of technology, conversational marketing, the essential elements every business website should possess, the rise of video, and new stories from companies that have achieved remarkable results with They Ask, You Answer. Upon reading this book, you will know: How to build trust with buyers through content and video. How to turn your web presence into a magnet for qualified buyers. What works and what doesn't through new case studies, featuring real-world results from companies that have embraced these principles. Why you need to think of your business as a media company, instead of relying on more traditional (and ineffective) ways of advertising and marketing. How to achieve buy-in at your company and truly embrace a culture of content and video. How to transform your current customer base into loyal brand advocates for your company. They Ask, You Answer is a must-have resource for companies that want a fresh approach to marketing and sales that is proven to generate more traffic, leads, and sales.

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

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

High school and the difficult terrain of sexuality and gender identity are brilliantly explored in this smart, incisive ethnography. Based on eighteen months of fieldwork in a racially diverse working-class high school, *Dude, You're a Fag* sheds new light on masculinity both as a field of meaning and as a set of social practices. C. J. Pascoe's unorthodox approach analyzes masculinity as not only a gendered process but also a sexual one. She demonstrates how the "specter of the fag" becomes a disciplinary mechanism for regulating heterosexual as well as homosexual boys and how the "fag discourse" is as much tied to gender as it is to sexuality.

A look at how new technologies can be put to use in the creation of a more just society. Artificial Intelligence (AI) is not likely to make humans redundant. Nor will it create superintelligence anytime soon. But it will make huge advances in the next two decades, revolutionize medicine, entertainment, and transport, transform jobs and markets, and vastly increase the amount of information that governments and companies have about individuals. *AI for Good* leads off with economist and best-selling author Daron Acemoglu, who argues that there are reasons to be concerned about these developments. AI research today pays too much attention to the technological hurdles ahead without enough attention to its disruptive effects on the fabric of society: displacing workers while failing to create new opportunities for them and threatening to undermine democratic governance itself. But the direction of AI development is not preordained. Acemoglu argues for its potential to create shared prosperity and bolster democratic freedoms. But directing it to that task will take great effort: It will require new funding and regulation, new norms and priorities for developers themselves, and regulations over new technologies and their applications. At the intersection of technology and economic justice, this book will bring together experts—economists, legal scholars, policy makers, and developers—to debate these challenges and consider what steps tech companies can do take to ensure the advancement of AI does not further diminish economic prospects of the most vulnerable groups of population.

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

**NEW YORK TIMES BESTSELLER** • "A gem of a novel."—Jodi Picoult, #1 New York Times bestselling author of *A Spark of Light* and *Small Great Things* From the author of *Surprise Me* comes an irresistible story of love and empowerment about a young woman with a complicated family, a handsome man who might be "the one," and an IOU that changes everything. Fixie Farr has always lived by her father's motto: "Family first." And since her dad passed away, leaving his charming housewares store in the hands of his wife and children, Fixie spends all her time picking up the slack from her siblings instead of striking out on her own.

The way Fixie sees it, if she doesn't take care of her father's legacy, who will? It's simply not in Fixie's nature to say no to people. So when a handsome stranger in a coffee shop asks her to watch his laptop for a moment, she not only agrees—she ends up saving it from certain disaster. To thank Fixie for her quick thinking, the computer's owner, Sebastian, an investment manager, scribbles an IOU on a coffee sleeve and attaches his business card. Fixie laughs it off—she'd never actually claim an IOU from a stranger. Would she? But then Fixie's childhood crush, Ryan, comes back into her life, and his lack of a profession pushes all of Fixie's buttons. As always, she wants nothing for herself—but she'd love Seb to give Ryan a job. No sooner has Seb agreed than the tables are turned once more and a new series of IOUs between Seb and Fixie—from small favors to life-changing moments—ensues. Soon Fixie, Ms. Fixit for everyone else, is torn between her family and the life she really wants. Does she have the courage to take a stand? Will she finally grab the life, and love, she really wants? Praise for *I Owe You One* “This book is a shot of pure joy!”—Jenny Colgan, author of *The Bookshop on the Corner* “A humorous exploration of family life, finding love and the difficulties of coming into one's own as a young professional woman . . . The entertaining cast of characters . . . will certainly remind readers why nineteen years after her first hit *Kinsella* remains one of the reigning queens of women's fiction.”—*The Washington Post* “*I Owe You One* is another impossibly delightful story by Sophie Kinsella, a must-read for her die-hard fans and new readers alike.”—PopSugar

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

In this book by the award-winning author of *Just Healthcare*, Norman Daniels develops a comprehensive theory of justice for health that answers three key questions: what is the special moral importance of health? When are health inequalities unjust? How can we meet health needs fairly when we cannot meet them all? Daniels' theory has implications for national and global health policy: can we meet health needs fairly in ageing societies? Or protect health in the workplace while respecting individual liberty? Or meet professional obligations and obligations of justice without conflict? When is an effort to reduce health disparities, or to set priorities in realising a human right to health, fair? What do richer, healthier societies owe poorer, sicker societies? *Just Health: Meeting Health Needs Fairly* explores the many ways that social justice is good for the health of populations in developed and developing countries.

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

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

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