You Don't Owe Anyone

From the creator of the popular website Ask a Manager and New York's work-advice columnist comes a witty, practical guide to 200 difficult professional conversations—featuring all-new advice! There's a reason Alison Green has been called "the Dear Abby of the work world." Ten years as a workplace-advice columnist have taught her that people avoid awkward conversations in the office because they simply don't know what to say. Thankfully, Green does—and in this incredibly helpful book, she tackles the tough discussions you may need to have during your career. You'll learn what to say when: • coworkers push their work on you—then take credit for it • you accidentally trash-talk someone in an email then hit "reply all" • you're being micromanaged—or not being managed at all • you catch a colleague in a lie • your boss seems unhappy with your work • your cubemate's loud speakerphone is making you homicidal • you got drunk at the holiday party Praise for Ask a Manager "A must-read for anyone who works ... [Alison Green's] advice boils down to the idea that you should be professional (even when others are not) and that communicating in a straightforward manner with candor and kindness will get you far, no matter where you work."—Booklist (starred review) "The author's friendly, warm, no-nonsense writing is a pleasure to read, and her advice can be widely applied to relationships in all areas of readers' lives. Ideal for anyone new to the job market or new to management, or anyone hoping to improve their work experience."—Library Journal (starred review) "I am a huge fan of Alison Green's Ask a Manager column. This book is even better. It teaches us how to deal with many of the most vexing big and little problems in our workplaces—and to do so with grace, confidence, and a sense of humor."—Robert Sutton, Stanford professor and author of The No Asshole Rule and The Asshole Survival Guide “Ask a Manager is the ultimate playbook for navigating the traditional workforce in a diplomatic but firm way.”—Erin Lowry, author of Broke Millennial: Stop Scraping By and Get Your Financial Life Together

Fellow Creatures

Rousseau first exposes in Discourse on the Origin of Inequality his conception of a human state of nature, presented as a philosophical fiction and of human perfectibility, an early idea of progress. He then explains the way, according to him, people may have established civil society, which leads him to present private property as the original source and basis of all inequality. Jean-Jacques Rousseau (1712 – 1778) was a Genevan philosopher, writer, and composer of the 18th century, mainly active in France. His political philosophy influenced the Enlightenment across Europe, as well as aspects of the French Revolution and the overall development of modern political and educational thought.

What We Owe Each Other

In his unblinking but fair-minded memoir, Mewshaw grants us the sizable pleasure of passing time with some of the twentieth century's finest and most interesting writers.”.

Do I Owe You Something?

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.

I Owe You One A renowned Harvard professor's brilliant, sweeping, inspiring account of the role of justice in our society—and of the moral dilemmas we face as citizens 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 con?icts, 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.

What Social Classes Owe to Each Other Jonathan Dancy presents a long-awaited exposition and defence of particularism in ethics, a view with which he has been associated for twenty years. He argues that the traditional link between morality and principles, or between being moral and having principles, is little more than a mistake. The possibility of moral thought and judgement does not in any way depend on an adequate supply of principles. Dancy grounds this claim on a form of reasons-holism, holding that what is a reason in one case need not be any reason in another, and maintaining that moral reasons are no different in this respect from others. He puts forward a distinctive form of value-holism to go with the holism of reasons, and he gives a detailed discussion, much needed, of the currently popular topic of ‘contributory’ reasons. Opposing positions of all sorts are summarized and criticized. Ethics Without Principles is the definitive statement of particularist ethical theory, and will be required reading for all those working on moral philosophy and ethical theory.

After Virtue 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.

We Owe You Nothing 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
Get Free What We Owe To Each Other Tm Scanlon

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.

Discourse on the Origin of Inequality Presents a compelling new view of our moral relationships to the other animals

Animalkind 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 its 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.

What Do White Americans Owe Black People? 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

On What We Owe to Each Other In this book by the award-winning author of Just Healthcare,
Get Free What We Owe To Each Other Tm Scanlon

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.

Innovation in Real Places

What Do We Owe Each Other? 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.

Why Does Inequality Matter? 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.

What We Owe Each Other Game theory is central to modern understandings of how people deal with problems of coordination and cooperation. Yet, ironically, it cannot give a straightforward explanation of some of the simplest forms of human coordination and cooperation--most famously, that people can use the apparently arbitrary features of "focal points" to solve coordination problems, and that people sometimes cooperate in "prisoner's dilemmas." Addressing a wide readership of economists, sociologists, psychologists, and philosophers, Michael Bacharach here proposes a revision of game theory that resolves these long-standing problems. In the classical tradition of game theory, Bacharach models human beings as rational actors, but he revises the standard definition of rationality to incorporate two major new ideas. He enlarges the model of a game so that it includes the ways agents describe to themselves (or "frame") their decision problems. And he allows the possibility that people reason as members of groups (or "teams"), each taking herself to have reason to perform her component of the combination of actions that best achieves the group's common goal. Bacharach shows that certain tendencies for individuals to engage in team reasoning are consistent with recent findings in social psychology and evolutionary biology. As the culmination of Bacharach's long-standing program of pathbreaking work on the foundations of game theory, this book has been eagerly awaited. Following Bacharach's premature death, Natalie Gold and Robert Sugden edited the unfinished work and added two substantial chapters that allow the book to be read as a coherent whole.

Justice 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.

Ordinary Vices A look at political ethics covers cruelty, hypocrisy, snobbery, betrayal and misanthropy, and is accompanied by a description of modern public opinion about these vices.

What We Owe to Each Other 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.

The Moral Nexus An insight into moral skepticism of the 20th century. The author argues that our every-day moral codes are an 'error theory' based on the presumption of moral facts which, he persuasively argues, don't exist. His refutation of such facts is based on their metaphysical 'queerness' and the observation of cultural relativity.

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

Contractualism An I Weigh Book Club Pick “I have been a fan of Henry's work for a long time and I’m excited for more people to see it.” —Jameela Jamil From the creator of Drawings of Dogs, a warmly illustrated and thoughtful examination of empathy and the necessity of being kinder. The kindness we owe one another goes far beyond the everyday gestures of feeding someone else's parking meter—although it's important not to downplay those small acts. Kindness can also mean much more. In this timely, insightful guide, Henry James Garrett lays out the case for developing a strong, courageous, moral kindness, one that will help you fight cruelty and make the world a more empathetic place. So, how could a book possibly make you kinder? It would need to answer two questions: • Why are you kind at all? and, • Why aren't you kinder? In these pages, building on his academic studies in metaethics and using his signature-sweet animal cartoons, Henry James Garrett sets out to do just that, exploring the sources and the limitations of human empathy and the many ways, big and small, that we can work toward being our best and kindest selves for the people around us and the society we need to build.

Just Health 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
Get Free What We Owe To Each Other Tm Scanlon

speaking of respect and compassion for animals, not rights Balances philosophical analysis with intriguing facts and engaging tales

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

What Are You Going Through The Moral Nexus develops and defends a new interpretation of morality—namely, as a set of requirements that connect agents normatively to other persons in a nexus of moral relations. According to this relational interpretation, moral demands are directed to other individuals, who have claims that the agent comply with these demands. Interpersonal morality, so conceived, is the domain of what we owe to each other, insofar as we are each persons with equal moral standing. The book offers an interpretative argument for the relational approach. Specifically, it highlights neglected advantages of this way of understanding the moral domain; explores important theoretical and practical presuppositions of relational moral duties; and considers the normative implications of understanding morality in relational terms. The book features a novel defense of the relational approach to morality, which emphasizes the special significance that moral requirements have, both for agents who are deliberating about what to do and for those who stand to be affected by their actions. The book argues that relational moral requirements can be understood to link us to all individuals whose interests render them vulnerable to our agency, regardless of whether they stand in any prior relationship to us. It also offers fresh accounts of some of the moral phenomena that have seemed to resist treatment in relational terms, showing that the relational interpretation is a viable framework for understanding our specific moral obligations to other people.

Ask a Manager 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.

What We Owe The conned: an Oxford don, a revered society physician, a chic French art dealer, and a charming English lord. They have one thing in common. Overnight, each novice investor lost his life's fortune to one man. The con: Harvey Metcalfe. A brilliant, self-made guru of deceit. A very dangerous individual. And now, a hunted man. With nothing left to lose four strangers are about to come together-each expert in their own field. Their plan: find Harvey, shadow him, trap him, and penny-for-penny, destroy him. From the luxurious casinos of Monte Carlo to the high-stakes windows at Ascot to the bustling streets of Wall Street to fashionable London galleries, their own ingenious game has begun. It's called revenge-and they were taught by a master

Sustaining Democracy Inequality is widely regarded as morally objectionable: T. M. Scanlon investigates why it matters to us. He considers the nature and importance of equality of opportunity, whether the pursuit of greater equality involves objectionable interference with individual liberty, and whether the rich can be said to deserve their greater rewards.

What We Owe to Each Other Like nature itself, modern economic life is driven by relentless competition and unbridled selfishness. Or is it? Drawing on converging evidence from neuroscience, social science, biology, law, and philosophy, Moral Markets makes the case that modern market exchange works only because most people, most of the time, act virtuously.
Competition and greed are certainly part of economics, but Moral Markets shows how the rules of market exchange have evolved to promote moral behavior and how exchange itself may make us more virtuous. Examining the biological basis of economic morality, tracing the connections between morality and markets, and exploring the profound implications of both, Moral Markets provides a surprising and fundamentally new view of economics—one that also reconnects the field to Adam Smith’s position that morality has a biological basis. Moral Markets, the result of an extensive collaboration between leading social and natural scientists, includes contributions by neuroeconomist Paul Zak; economists Robert H. Frank, Herbert Gintis, Vernon Smith (winner of the 2002 Nobel Prize in economics), and Bart Wilson; law professors Oliver Goodenough, Erin O’Hara, and Lynn Stout; philosophers William Casebeer and Robert Solomon; primatologists Sarah Brosnan and Frans de Waal; biologists Carl Bergstrom, Ben Kerr, and Peter Richerson; anthropologists Robert Boyd and Michael Lachmann; political scientists Elinor Ostrom and David Schwab; management professor Rakesh Khurana; computational science and informatics doctoral candidate Erik Kimbrough; and business writer Charles Handy.

What We Owe 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.

Beyond Individual Choice “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

What We Owe to Each Other 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.

Ethics Without Principles 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.

What We Owe to Each Other 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.

Not a Penny More, Not a Penny Less A radical and necessary rethinking of trans care What does it mean for trans people to show up for one another, to care deeply for one another? How have failures of care shaped trans lives? What care practices have trans subjects and communities cultivated in the wake of widespread transphobia and systemic forms of trans exclusion? Trans Care is a critical intervention in how care labor and care ethics have been thought, arguing that dominant modes of conceiving and critiquing the politics and distribution of care entrench normative and cis-centric familial structures and gendered arrangements. A serious consideration of trans survival and flourishing requires a radical rethinking of how care operates. Forerunners is a thought-in-process series of breakthrough digital works. Written between fresh ideas and finished books, Forerunners draws on scholarly work initiated in notable blogs, social media, conference plenaries, journal articles, and the synergy of academic exchange. This is gray literature publishing: where intense thinking, change, and speculation take place in scholarship.

Ethics 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 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.

The Forking Trolley
This Book Will Make You Kinder

Algorithms and Autonomy 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.

The Good Place and Philosophy You Don't Owe Anyone is for perfectionists, workaholics, people pleasers, and strivers who feel stuck in the try-hard cycle. Sharing her experiences as a life coach and recovering perfectionist, Caroline Garnet McGraw shows us how we can free ourselves from the weight of expectations and encourages us to move our lives forward without apology. Inspired by the author's viral essay "You Don't Owe Anyone an Interaction," this book invites us to make surprising choices that can help us get unstuck. Rather than offering more ways to effect change through sheer effort, these personal stories serve as a compassionate witness, a reflection of our own perfectionistic tendencies. They also are a wakeup call jolting us out of our martyr mentality and inspiring us to move in new, positive directions. Through simple, accessible coaching practices, You Don't Owe Anyone shows us what it looks like to refuse to over-function in the old ways. It invites us to make the same surprising choices that have helped McGraw and her clients move past perfectionism, empowering us to quiet our fears and heal our hearts.

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