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What We Owe to Each Other - Thomas Scanlon - 2000
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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What We Owe Each Other - Minouche Shafik - 2021-04-20
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.

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On What We Owe to Each Other - Philip Stratton-Lake - 2004-06-18
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. Contributors 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.

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Animalkind - Jean Kazez - 2009-12-01
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

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What We Owe - Carlo Cottarelli - 2017-09-05
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 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.

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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 Are You Going Through - Sigrid Nunez - 2021-09-07

“Impossible to put down . . . leavened with wit and tenderness.” —People

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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 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.

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On What Matters - Derek Parfit - 2017-01-19

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 ‘realism’ in an ontologically weighty sense, irreducibly normative truths have no mysterious or incredible ontological implications. If instead we use ‘realism’ 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 mathematical, modal, and some normative truths—raise no difficult.

Ethics - J.L. Mackie - 1980-06-30
An insight into moral skepticism of the 20th century. The author argues that our everyday 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.

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Ordinary Vices - Judith N. Shklar - 1984
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

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Moral Dimensions - T. M. Scanlon - 2010-09-30
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.

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 Fellow Creatures - Christine Marion Korsgaard - 2018
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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

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what-we-owe-to-each-other-tm-scanlon
of ultimately improving vicious characters, not as retribution. ● Can Anything Really Matter? Parfit on Objectivity. Though Peter Railton is a Quasi-Realist and a Moral Realist, he has suggested that the best version of his view 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 he now accepts the other's main meta-ethical claim. 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 we instead 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, mathematical, 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 such successful and philosophically dissimilar works to be combined 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 metaethical and normative questions.

After Virtue - Alasdair MacIntyre - 2013-10-21
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.

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The Good Place and Philosophy - Steven A. Benko - 2019-09-17
The Good Place is a fantasy-comedy TV show about the afterlife. Eleanor dies and finds herself in the Good Place, which she understands as an afterlife where no one is punished and 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 fact, the Good Place is based on Sartre's play No Exit, with its famous line "Hell is other people," but in fact no No Exit and The Good Place inform us that human relationships can redeem us. • In The Good Place, everything the humans do is permanent since it can be retooled, 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.

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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 shows us 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.

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What We Owe to Each Other

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We Owe Each Other

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We Owe You Nothing

Daniel Sink...
Moral Markets - Paul J. Zak - 2010-12-16
Like nature itself, modern economic life is driven by relentless competition and unbridled selfishness. Or is it? Drawing on evidence coming 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, are virtuously. Or, more accurately, that unbridled selfishness is, in many ways, the foundation of modern market exchange. And 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 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 reconnection 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 Schawb; management professor Rakesh Khurana; computational science and informatics doctoral candidate Erik Kimbrough; and business writer Charles Handy. Moral Markets - Paul J. Zak - 2010-12-16
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A linguist’s entertaining and highly informed guide to what languages are and how they function. Think you know language? Think again. There are languages that change when your mother-in-law is present. The language you speak could make you more prone to accidents. Swear words are produced in a special part of your brain. Over the past few decades, we have reached new frontiers of linguistic knowledge. Linguists can now explain how and why language can help or impede its activity in the brain. But despite these advances, much of what people believe about language is based on folklore, instinct, or hearsay. We imagine a word’s origin is it’s “true” meaning, that foreign languages are full of “untranslatable” words, or that grammatical mistakes undermine English. In Don’t Believe A Word, linguist David Shariatmadari takes us on a mind-boggling journey through the science of language, urging us to abandon our prejudices in a bid to uncover the (far more interesting) truth about what we do with words. Exploding nine widely held myths about language while introducing us to some of the fundamental insights of modern linguistics, Shariatmadari is an energetic guide to the beauty and quirkiness of humanity’s greatest achievement. Just Health - Norman Daniels - 2007-10-22
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. Just Health - Norman Daniels - 2007-10-22
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Written by one of the founders of modern political philosophy, Thomas Hobbes, during the English Civil War, Leviathan is a masterful and influential work of nonfiction. Regarded as one of the earliest examples of the social contract theory, Leviathan has both historical and philosophical importance. Social
animals, and cognitively limited human beings should be treated. It has also individuals have consented to the surrender of some of their freedoms by participating in society. These surrendered freedoms help ensure that the government can be run easily. In exchange for their sacrifice, the individual is protected and given a place in a steady social order. Articulating this theory, Hobbes argues for a strong, undivided government ruled by an absolute sovereign. To support his argument, Hobbes includes topics of religion, human nature and taxation. Separated into four sections, Hobbes claims his theory to be the resolution of the civil war that raged until he wrote, creating chaos and taking causalities. The first section, Of Man discusses the role human nature and instinct plays in the formation of government. The second section, Of Commonwealth explains the definition, implications, types, and rules of succession in a commonwealth government. Of a Christian Commonwealth imagines the religion’s role government and societal moral standards. Finally, Hobbes closes his argument with Of the Kingdom of Darkness. Through the use of philosophical theory and historical study, Thomas Hobbes attempts to convince citizens to consider the cost and reward of being governed. Without an understanding of the sociopolitical theories that keep government bodies in power, subjects can easily become complicit or allow society to slip into anarchy. Created during a brutal civil war, Hobbes hoped to educate and persuade his peers. Though Leviathan was a work of controversy in its time, Hobbes’ theories and prose has survived centuries, shaping the ideas of modern philosophy. This edition of Leviathan by Thomas Hobbes is now presented with a stunning new cover design and is printed in an easy-to-read font. With these accommodations, Leviathan is accessible and applicable to contemporary readers.

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Contractualism - Jussi Suikkanen - 2020-05-31
This Element begins by describing T.M. Scanlon’s contractualism according to which an action is right when it is authorized by the moral principles no one could reasonably reject. This view has argued to have implausible consequences which can be seen, for instance, how different-sized groups, non-human, 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.

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Innovation in Real Places - Dan Breznitz - 2021-03-09
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 high-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, 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 Cleveland, Sheffields, and Baltimores are being pushed toward. But that is bad advice. Success lies in understanding the changing 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 the fact is, 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 applicable models for growth and innovation.

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The Moral Nexus - R. Jay Wallace - 2019-02-26
The Moral Nexus develops and defends a new interpretation of morality—namely, 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.

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The Giving Tree - Shel Silverstein - 2014-02-18
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, and Who Wants a Cheap 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!

What Do White Americans Owe Black People? - Jason D. Hill - 2021-10-12
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.

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The Encyclopaedia Britannica - Hugh Chisholm - 1911
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Individuality and Entanglement - Herbert Gintis - 2016-11-08
In this book, acclaimed economist Herbert Gintis ranges widely across many fields—including economics, psychology, anthropology, sociology, moral philosophy, and biology—to provide a rigorous transdisciplinary explanation of some fundamental characteristics of human societies and social behavior. Because each behavior can only be understood in the context of larger social structures, Gintis argues, Individuality and Entanglement advances the effort to unify the behavioral sciences by developing a shared analytical framework—one that bridges research on gene-culture coevolution, the rational-actor model, game theory, and complexity theory. At the same time, the book persuasively demonstrates the rich possibilities of such transdisciplinary work. Everything distinctive about human social life, Gintis argues, flows from the fact that we construct and then play social games. Indeed, society itself is a game with rules, and politics is the arena in which we affirm and change these rules. Individuality is central to our species because the rules do not change through ineradicable macrosocial forces. Rather, individuals band together to change the rules. Our minds are also socially entangled, producing behavior that is socially rational, although it violates the standards of individuals' rational choice. Finally, a moral sense is essential for playing games with socially constructed rules. People generally play by the rules, are ashamed when they break the rules, and are offended when others break the rules, even in societies that lack laws.
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Justice for Hedgehogs - Ronald Dworkin - 2011-05-03
In Dworkin’s master work, the central thesis is that all areas of value depend on one another. This is one, big thing that the hedgehog knows, in contrast to the fox, who knows many little things. Dworkin’s understanding of the relationship—between ethics, morality, and political morality—is significantly revised and also greatly elaborated. He argues that “dignity” is the essential core of living well and that a satisfactory account of dignity would, in turn, point to two principles. The first states that it is objectively important that each person’s life go well; and the second that each person has a special responsibility for identifying what counts as success in his or her own life. Dworkin believes that values cohere and that in order to defend that coherence he has to take up a broad variety of philosophical issues that are not normally treated in one book. He discusses the metaphysics of value, the character of truth, the nature of interpretation, the conditions of agreement and disagreement, the phenomenon of moral responsibility and the problem of free will as well as more substantive issues of ethical, moral and legal theory.