

# **Detail~gsNegotiating The Good Life Aristotle And The Civil Society**

**Tristan J. Rogers**

Negotiating the Good Life Mark A. Young, 2017-07-05 For centuries philosophers have wrestled with the dichotomy between individual freedom on the one hand and collective solidarity on the other. Yet today there is a growing realization that this template is fundamentally flawed. In this book, Mark Young embraces and advocates a more holistic concept of freedom; one which is not merely defined negatively but which positively provides the preconditions for individuals to actively exercise their autonomy and to flourish as human beings in the process. Young posits the idea of 'freedom in community' and traces its origin back to Aristotle. Taking as his premise that humans are deeply social beings who live their lives intricately interwoven with each other, he examines what type of political community is relevant for us in this post-Classical, post-Enlightenment and, indeed, post-Existential world. Identifying the failure of traditional 'statist' models of politics, Young instead argues for a civil society: a globally interlinked and free set of liberal communities as the best context for nourishing human flourishing. In this way we can achieve a proper setting for Eudaimonia in a modern sense.

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**Political Thinking, Political Theory, and Civil Society** Steven M DeLue, Timothy Dale, 2015-09-04 A comprehensive overview of the Western tradition of political thought that approaches concepts with the aim of helping readers develop their own political thinking and critical thinking skills. This text is uniquely organized around the theme of civil society — what is the nature of a civil society? why is it important? — that will engage students and help make the material relevant. Major thinkers discussed in the text are explored not only with the goal of understanding their views, but also with an interest in understanding the relationship of their ideas to the notion of a civil society. DeLue contends that a civil society is important for securing the way of life that most of us value and want to preserve, a way of life that allows people to live freely and place significance on their own lives.

**Civil Society in Liberal Democracy** Mark Jensen, 2011-05-09 In this contribution to contemporary political philosophy, Jensen aims to develop a model of civil society for deliberative democracy. In the course of developing the model, he also provides a thorough account of the meaning and use of civil society in contemporary scholarship as well as a critical review of rival models, including those found in the work of scholars such as John Rawls, Jurgen Habermas, Michael Walzer, Benjamin Barber, and Nancy Rosenblum. Jensen's own ideal treats civil society as both the context in which citizens live out their comprehensive views of the good life as well as the context in which citizens learn to be good deliberative democrats. According to his idealization, groups of citizens in civil society are actively engaged in a grand conversation about the nature of the good life. Their commitment to this conversation grounds dispositions of epistemic humility, tolerance, curiosity, and moderation. Moreover, their regard for the grand conversation explains their interest in deliberative democracy and their regard for democratic virtues, principles, and practices. Jensen is not a

naive utopian, however; he argues that this ideal must be realized in stages, that it faces a variety of barriers, and that it cannot be realized without luck.

Well-being, Personal Wholeness and the Social Fabric Doru Costache, Darren Cronshaw, 2017-05-11 Well-being is a familiar term in academic literature and public discourse. It captures the imagination by addressing issues related to the social good and the quest for personal happiness. It embraces a wide variety of concerns: age, gender, sexuality, ethnicity, self-esteem, health, class, education, institution and ecosystems, among many issues. Well-being studies focus on the welfare of the world and its inhabitants, bringing holistic and transformative perspectives to bear. The Christian faith has been a powerful contributor to this tradition over the centuries. Human beings, made in the image of God, are called to live transformed lives through the Spirit of Christ in communities of grace and reconciliation for the benefit of others, caring for our planet in the expectation of God's new creation. What difference does the study of well-being from a Christian perspective make?

*Aristotle on Political Community* David J. Riesbeck, 2016-08-02 A unified interpretation of Aristotle's views about the distinctive nature and value of political community, rule and participation.

**The Cambridge Companion to Aristotle's Politics** Marguerite Deslauriers, Pierre Destrée, 2013-08-29 One of the most influential works in the history of political theory, Aristotle's Politics is a treatise in practical philosophy, intended to inform legislators and to create the conditions for virtuous and self-sufficient lives for the citizens of a state. In this Companion, distinguished scholars offer new perspectives on the work and its themes. After an opening exploration of the relation between Aristotle's ethics and his politics, the central chapters follow the sequence of the eight books of the Politics, taking up questions such as the role of reason in legitimizing rule, the common good, justice, slavery, private property, citizenship, democracy and deliberation, unity, conflict, law and authority, and education. The closing chapters discuss the interaction between Aristotle's political thought and contemporary democratic theory. The volume will provide a valuable resource for those studying ancient philosophy, classics, and the history of political thought.

*Handicap This* Thomas Whitney, 2021-05-17 Life is one perplexing experience and ordeal. Behind its intangibility, mystery, and diversity, humanity never gets the deep meaning. It is a meaning that lacks a concrete and tangible answer that further confounds its purpose. However, despite everything, the chaos, mystery, and hullabaloo, life goes on! I am not going to sugarcoat things and tell you deep breaths and meditation will cure what ails you. Hell, I am not going to tell you that ales will cure what ails you. The first thing for me was to understand that life is dark, full of mystery, misery, and your happiness only comes from within. Now do not misunderstand me, the shit is dark, and the rain cloud may follow above your head, but once you accept that, you will learn to love the rain. Life itself is not all sunshine and roses. We see more dark, ill, and uncanny things naturally because it is all around us. Do not believe me? Go ahead and watch the news for a half-hour. Tell me how many good stories you hear because I know it will not be many. My point here is to accept the dark and use dark humor to better grasp your reality. Learning to find the comedic value in life's crazy times will lighten your mood so much coping will become easier. Humor: it's the first piece that you need. Life is dark, so mote it be.

The Authority of Virtue Tristan J. Rogers, 2020-11-09 This book provides a unified account of the connection between justice and the good life. It argues that the virtues of character require institutions, while good institutions enable persons to live together virtuously. Although virtue ethics and political philosophy are rich and sophisticated philosophical traditions, there has been an unfortunate divergence, in theory and practice, between the virtues of character and the virtues of institutions. This book has two primary purposes. First, it reorients political philosophy around the concept of the good life. To do so, the author addresses the problem of political authority from a virtue ethics perspective. He also considers whether a

political theory oriented around the good life is compatible with Rawls's notion of reasonable pluralism. Second, the book explains the relationship between the virtues of institutions and the virtues of character. The author shows how institutions support the development and exercise of the virtues of character, while examining specific other-regarding virtues such as justice and friendship. The Authority of Virtue will appeal to scholars and advanced students working in virtue ethics, social and political philosophy, ancient philosophy, and political theory.

Minobimaadiziwin, Perceiving the Good Life Through Anishinaabe Language Amy Christine McCoy, 2007

**The Greeks and the Good Life** David J. Depew, 1980

Confronting Aristotle's Ethics Eugene Garver, 2008-09-15 What is the good life? Posing this question today would likely elicit very different answers. Some might say that the good life means doing good—improving one's community and the lives of others. Others might respond that it means doing well—cultivating one's own abilities in a meaningful way. But for Aristotle these two distinct ideas—doing good and doing well—were one and the same and could be realized in a single life. In *Confronting Aristotle's Ethics*, Eugene Garver examines how we can draw this conclusion from Aristotle's works, while also studying how this conception of the good life relates to contemporary ideas of morality. The key to Aristotle's views on ethics, argues Garver, lies in the *Metaphysics* or, more specifically, in his thoughts on activities, actions, and capacities. For Aristotle, Garver shows, it is only possible to be truly active when acting for the common good, and it is only possible to be truly happy when active to the extent of one's own powers. But does this mean we should aspire to Aristotle's impossibly demanding vision of the good life? In a word, no. Garver stresses the enormous gap between life in Aristotle's time and ours. As a result, this book will be a welcome rumination on not only Aristotle, but the relationship between the individual and society in everyday life.

**Redefining Christian Britain** Jane Garnett, 2007 Addresses the state of religion in the UK from post WWII to the new millennium, with a selection of case studies from experts in the fields of history, sociology and religious studies. This book is organised around the themes of authenticity, generation and virtue. It looks at the impact of Christianity over a range of areas of national life.

Aristotle's Politics Eugene Garver, 2011-10-30 "Man is a political animal," Aristotle asserts near the beginning of the *Politics*. In this novel reading of one of the foundational texts of political philosophy, Eugene Garver traces the surprising implications of Aristotle's claim and explores the treatise's relevance to ongoing political concerns. Often dismissed as overly grounded in Aristotle's specific moment in time, in fact the *Politics* challenges contemporary understandings of human action and allows us to better see ourselves today. Close examination of Aristotle's treatise, Garver finds, reveals a significant, practical role for philosophy to play in politics. Philosophers present arguments about issues—such as the right and the good, justice and modes of governance, the relation between the good person and the good citizen, and the character of a good life—that politicians must then make appealing to their fellow citizens. Completing Garver's trilogy on Aristotle's unique vision, Aristotle's *Politics* yields new ways of thinking about ethics and politics, ancient and modern.

*The British National Bibliography* Arthur James Wells, 2005

*On the Good Life* Cristina Ionescu, 2019-07-01 Argues that mediation is a central theme in this Platonic dialogue dedicated to the exploration of what it means to live a good life. Plato's *Philebus* continues to fascinate us with its reflections on what it means to live a good life by aiming at the right combination of pleasure and knowledge. In this book, Cristina Ionescu argues that mediation is a central theme in the dialogue. Whether we talk about mediating between distinct ontological levels, between steps of reasoning, between pleasure and knowledge, between distinct types of pleasure, or between concrete circumstances and ideals, the steps in between remain essential to a good life. Focusing on ethical, epistemological, and metaphysical aspects of the dialogue, Ionescu occasionally steps beyond the letter of the text, while remaining faithful to its spirit, as she tries to

illuminate what is only hinted at. "Offering a genuinely new and profound interpretation, this is one of the most exciting and readable books on the Philebus I have encountered. It contributes very significantly to the field of ancient ethics, and Plato's ethics in particular. It also speaks very powerfully to perennial ethical and axiological concerns. Readers will almost certainly find Ionescu's close exegeses and her provocative speculative insights to be responsible yet creative, textually grounded yet inspired. Everywhere philosophically interesting, this book seems to me a force to be reckoned with." — John V. Garner, author of *The Emerging Good in Plato's Philebus*

*Aristotle on the Human Good* Richard Kraut, 2021-02-09 Aristotle's *Nicomachean Ethics*, which equates the ultimate end of human life with happiness (eudaimonia), is thought by many readers to argue that this highest goal consists in the largest possible aggregate of intrinsic goods. Richard Kraut proposes instead that Aristotle identifies happiness with only one type of good: excellent activity of the rational soul. In defense of this reading, Kraut discusses Aristotle's attempt to organize all human goods into a single structure, so that each subordinate end is desirable for the sake of some higher goal. This book also emphasizes the philosopher's hierarchy of natural kinds, in which every type of creature achieves its good by imitating divine life. As Kraut argues, Aristotle's belief that thinking is the sole activity of the gods leads him to an intellectualist conception of the ethical virtues. Aristotle values these traits because, by subordinating emotion to reason, they enhance our ability to lead a life devoted to philosophy or politics.

*Sociology of Europeanization* Sebastian M. Büttner, Monika Eig Müller, Susann Worschech, 2022-02-02 The numerous and far-reaching socio-political transformations that have taken place on the European continent since the mid-20th century have stipulated the emergence of new approaches and research fields in the social sciences. One of these is the development of a Sociology of Europeanization. This textbook provides an overview of its major topics, concepts, and research approaches. Each of the 14 chapters of this textbook introduces one particular topic of the Sociology of Europeanization – ranging from major conceptual considerations to an exploration of the numerous spatial, cultural, economic, political, judicial, and socio-structural implications of Europeanization. Hence, this book is very suitable as a fundamental introductory reading and for teaching in European studies and related study programs. It is also recommended to everyone who is interested in more recent European history and current sociological studies of transnationalization. Events around the book Link to a De Gruyter Online Event in which renowned scholars and experts discuss what is necessary for the teaching of European Studies today and what future directions European Studies should take in light of current challenges and crises. The event was moderated by Sebastian Büttner and Susann Worschech, two co-editors of this textbook: <https://youtu.be/Deh13FJ1ctE> During the annual colloquium of the European General Studies Programme of the College of Europe (Bruges), Sebastian Büttner discussed and presented his co-edited book: <https://youtu.be/GLheIHQOEv4>

**Happy Lives and the Highest Good** Gabriel Richardson Lear, 2004 Gabriel Richardson Lear presents a bold new approach to one of the enduring debates about Aristotle's *Nicomachean Ethics*: the controversy about whether it coherently argues that the best life for humans is one devoted to a single activity, namely philosophical contemplation. Many scholars oppose this reading because the bulk of the *Ethics* is devoted to various moral virtues--courage and generosity, for example--that are not in any obvious way either manifestations of philosophical contemplation or subordinated to it. They argue that Aristotle was inconsistent, and that we should not try to read the entire *Ethics* as an attempt to flesh out the notion that the best life aims at the monistic good of contemplation. In defending the unity and coherence of the *Ethics*, Lear argues that, in Aristotle's view, we may act for the sake of an end not just by instrumentally bringing it about but also by approximating it. She then argues that, for Aristotle, the excellent rational activity of moral virtue is an approximation of theoretical contemplation. Thus, the happiest person chooses moral virtue as an approximation of contemplation in practical life. Richardson Lear bolsters this interpretation by examining three moral virtues--courage,

temperance, and greatness of soul--and the way they are fine. Elegantly written and rigorously argued, this is a major contribution to our understanding of a central issue in Aristotle's moral philosophy.

**Politics** Aristotle, 2016-07-14 The Politics of Aristotle is the second part of a treatise of which the Ethics is the first part. It looks back to the Ethics as the Ethics looks forward to the Politics. For Aristotle did not separate, as we are inclined to do, the spheres of the statesman and the moralist. In the Ethics he has described the character necessary for the good life, but that life is for him essentially to be lived in society, and when in the last chapters of the Ethics he comes to the practical application of his inquiries, that finds expression not in moral exhortations addressed to the individual but in a description of the legislative opportunities of the statesman. It is the legislator's task to frame a society which shall make the good life possible. Politics for Aristotle is not a struggle between individuals or classes for power, nor a device for getting done such elementary tasks as the maintenance of order and security without too great encroachments on individual liberty. The state is a community of well-being in families and aggregations of families for the sake of a perfect and self-sufficing life. The legislator is a craftsman whose material is society and whose aim is the good life.

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