



The GOOD LIFE

Good Life And The Human Good

John E. Coons



Good Life And The Human Good:

Nature, Reason, and the Good Life Roger Teichmann, 2011-06-30 At the centre of our ethical thought stands the human being Roger Teichmann examines the ways in which facts about human nature determine the shape of ethical concepts such as rationality virtue and happiness He argues that only by attending to the social and empirical character of language use can we address a number of problems in ethics

Philosophy, Literature and the Human Good Michael Weston, 2003-09-02 In this provocative new examination of the philosophical moral and religious significance of literature Michael Weston explores the role of literature in both analytic and continental traditions He initiates a dialogue between them and investigates the growing importance of these issues for major contemporary thinkers Each chapter explores a philosopher or literary figure who has written on the relation between literature and the good life such as Derrida

Kierkegaard Murdoch and Blanchot Challenging and insightful Philosophy Literature and the Human Good is ideal for all students of philosophy and literature

Pleasure and the Good Life Fred Feldman, 2004-03-25 Fred Feldman's fascinating new book sets out to defend hedonism as a theory about the Good Life He tries to show that when carefully and charitably interpreted certain forms of hedonism yield plausible evaluations of human lives Feldman begins by explaining what we mean when we ask what the Good Life is He argues that this should not be taken to be a question about the morally good life or about the beneficial life Rather the question concerns the general features of the life that is good in itself for the one who lives it Hedonism says roughly that the Good Life is the pleasant life After showing that the usual formulations of hedonism are often confused or incoherent Feldman presents a simple clear coherent form of sensory hedonism that provides a starting point for discussion He then considers a webalogue of classic objections to hedonism coming from sources as diverse as Plato Aristotle Brentano Ross Moore Rawls Kagan Nozick Brandt and others One of Feldman's central themes is that there is an important distinction between the forms of hedonism that emphasize sensory pleasure and those that emphasize attitudinal pleasure Feldman formulates several kinds of hedonism based on the idea that attitudinal pleasure is the Good He claims that attitudinal forms of hedonism which have often been ignored in the literature are worthy of more careful attention Another main theme of the book is the plasticity of hedonism Hedonism comes in many forms Attitudinal hedonism is especially receptive to variations and modifications Feldman illustrates this plasticity by formulating several variants of attitudinal hedonism and showing how they evade some of the objections He also shows how it is possible to develop forms of hedonism that are equivalent to the allegedly anti hedonistic theory of G E Moore and the Aristotelian theory according to which the Good Life is the life of virtue or flourishing He also formulates hedonisms relevantly like the ones defended by Aristippus and Mill Feldman argues that a carefully developed form of attitudinal hedonism is not refuted by objections concerning the shape of a life He also defends the claim that all of the alleged forms of hedonism discussed in the book genuinely deserve to be called hedonism Finally after dealing with the last of the objections he gives a sketch of his hedonistic vision of the Good

Life **Living the Good Life** Steven J. Jensen, 2013-06-24 Living the Good Life presents a brief introduction to virtue and vice self control and weakness misery and happiness **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 Desiring the Good Katja Maria Vogt, 2017-08-01 Desiring the Good defends a novel and distinctive approach in ethics that is inspired by ancient philosophy Ethics according to this approach starts from one question and its most immediate answer what is the good for human beings a well going human life Ethics thus conceived is broader than moral philosophy It includes a range of topics in psychology and metaphysics Plato's Philebus is the ancestor of this approach Its first premise defended in Book I of Aristotle's Nicomachean Ethics is that the final agential good is the good human life Though Aristotle introduces this premise while analyzing human activities it is absent from approaches in the theory of action that self identify as Aristotelian This absence Vogt argues is a deep and far reaching mistake one that can be traced back to Elizabeth Anscombe's influential proposals And yet the book is Anscombian in spirit It engages with ancient texts in order to contribute to philosophy today and it takes questions about the human mind to be prior to and relevant to substantive normative matters In this spirit Desiring the Good puts forward a new version of the Guise of the Good namely that desire to have one's life go well shapes and sustains mid and small scale motivations A theory of good human lives it is argued must make room for a plurality of good lives Along these lines the book lays out a non relativist version of Protagoras's Measure Doctrine and defends a new kind of realism about good human lives **Roman Philosophy and the Good Life** Raymond A. Belliotti, 2009-01-01 Raymond Angelo Belliotti's Roman Philosophy and the Good Life provides an accessible picture of these major philosophical influences in Rome and details the crucial role they played during times of major social upheaval Belliotti demonstrates the contemporary relevance of some of the philosophical issues faced by the Romans and offers ways in which today's society can learn from the Romans in our attempt to create meaningful lives **Education, Justice and the Human Good** Kirsten Meyer, 2014-05-16 The education system is faced with many demands of justice What these demands imply and how they are justified is however disputed In this book international contributors present cutting edge research to discuss the relationship between educational justice and the value of education By combining reflections on educational justice with reflections on

the human good and the aims of education the book reveals that it is not enough to assess certain patterns of distribution the value of what is to be distributed must also be clarified In this respect deliberations about the value of education have to play an integral part in giving an account of educational justice Questions addressed in the volume include In what sense should justice fairness and equality be realised in the education system How is educational equality related to equality of opportunity Is the main concern that everyone should be educated equally well or just well enough Education Justice and the Human Good discusses the positional value of education and its relation to educational justice emphasising that education is valuable not only for competitive reasons but in its contribution to human flourishing The book will appeal to those from the field of the philosophy of education as well as applied political philosophy from undergraduates to professional academics

Perfecting Human Futures J. Benjamin Hurlbut, Hava Tirosh-Samuelson, 2016-02-22 Humans have always imagined better futures From the desire to overcome death to the aspiration to dominion over the world imaginations of the technological future reveal the commitments values and norms of those who construct them Today the human future is thrown into question by emerging technologies that promise radical control over human life and elicit corollary imaginations of human perfectibility This interdisciplinary volume assembles scholars of science and technology studies sociology philosophy theology ethics and history to examine imaginations of technological progress that promises to transcend the constraints of human body and being Attending in particular to transhumanist and posthumanist visions the volume breaks new ground by exploring their utopian and eschatological dimensions and situating them within a broader context of ideas institutions and practices of innovation The volume invites specialists and general readers to explore the stakes of contemporary imaginations of technological innovation as a source of progress a force of social and historical transformation and as the defining essence of human life

The Quest for God and the Good Life Mark T. Miller, 2013-05-01 Throughout this introductory text progress decline and redemption constitute a systematic framework for examining the central terms of Catholic theology as well as key notions in Lonergan's theology The book provides a firm foundation for students of Lonergan as well as anyone interested in understanding Catholic theology and applying it to ministry education and other fields

The Source of Human Good Henry N. Wieman, 2008-03-01 A creative theory of value by a famous Christian scholar well known for his many outstanding contributions to the study of Christian doctrine Mr Wieman's book has been widely acclaimed as a new approach to the problem of good and evil in our time

The Highest Good in Aristotle and Kant Joachim Aufderheide, Ralf M. Bader, 2015 The notion of the highest good used to occupy a primary role in ethical theorising but has largely disappeared from the contemporary landscape The notion was central to both Aristotle's and Kant's ethical theories however a surprising observation given that their approaches to ethics are commonly conceived as being diametrically opposed The essays in this collection provide a comprehensive treatment of the highest good in Aristotle and Kant and show that even though there are important differences in terms of content there are also important similarities in

terms of the structural features of Aristotle's and Kant's value theories. By carefully analysing Aristotle's and Kant's theories of the highest good, a team of experts in the field shed light on their respective ethical theories and highlight the richness, complexity, and fruitfulness of the notion of the highest good.

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.

School Choice and Human Good John E. Coons, 2021-10-21. John Coons is a progressive Berkeley law professor emeritus who in 1978 published a seminal book on the need for private school choice in the United States for children of lesser means. His motivation was, and is, straightforward: Families of greater means have always chosen their children's schools, whether by moving to preferred neighborhoods or paying private tuitions. Coons says we can't, with good conscience, continue to rob poor children of similar opportunities, children who often have the greatest educational needs. This book represents the ongoing observations of Coons, now 92 years of age, as he has written in brief essays published on an education blog in Florida, a state with an extraordinary degree of K-12 learning options. In a political arena that has been polarized on the issue of educational choice, Coons is a reminder that Democratic progressives were among the earliest to see value in expanding the educational universe of disadvantaged schoolchildren.

The Evolution of Ethics B. Fowers, 2015-03-17. In this ground-breaking book, Aristotelian and evolutionary understandings of human social nature are brought together to provide an integrative psychological account of human ethics. The book emphasizes the profound ways that human identity and action are immersed in an ongoing social world.

Happiness and Well-Being Rajendra M. Chakrabarti, 2019-01-03. The book seeks to answer the following main questions: What is meant by happiness? What are the sources of happiness? What is meant by the well-being of man? What is the end in human life? When can we say that a man is successful in life? How can he be happy and successful? It is argued that happiness is not pleasure; it does not come through high income and consumption beyond certain levels; income

and consumption cause dissatisfaction unhappiness and alienation The book upholds the Aristotelian view that happiness means living well living a life of excellence It discusses how moral judgment and habituation help the development of good life It analyses paths of spiritual liberation the highest state of human happiness It also argues for a liberal state where people enjoy different negative and positive freedoms making possible flourishing of human diversities

The Good Life in a Technological Age Philip Brey,Adam Briggie,Edward Spence,2012-05-04 Modern technology has changed the way we live work play communicate fight love and die Yet few works have systematically explored these changes in light of their implications for individual and social welfare How can we conceptualize and evaluate the influence of technology on human well being Bringing together scholars from a cross section of disciplines this volume combines an empirical investigation of technology and its social psychological and political effects and a philosophical analysis and evaluation of the implications of such effects

Kantian Business Ethics Denis Gordon Arnold,Jared D. Harris,2012-01-01 In this original collection of essays a group of distinguished scholars critically examine the ethical dimensions of business using the Kantian themed business ethics of Norman E Bowie as a jumping off point the authors engage Bowie s influential body of scholarship as well as contemporary themes in business including topics such as the normative foundations of capitalism the applicability of Kantian ethics virtue ethics and pragmatism in normative business ethics meaningful work managerial ethics the ethics of high leverage finance capitalism business ethics and corporate social responsibility and responsibility for the natural environment the contributors to this volume include both scholars sympathetic to Bowie s Kantian business ethics and scholars critical of that perspective As one of the foundational figures in the establishment and legitimization of the study of business ethics as a field of scholarship Bowie casts a long shadow over the field Over the last thirty years he has applied a distinctive Kantian approach to the analysis of problems in business ethics and his work has had a substantial impact on a wide range of theory and scholarship in the field Bowie argues in his work that economic value is not the only value that should inform managers executives and policy makers when making both business policy decisions and everyday management decisions He utilizes a Kantian framework to support the position that additional values such as human dignity and rational consistency should inform business practice and influence managerial decision making He also shows that business practices that include these additional values are consistent with sound management theory and that such businesses can be financially successful This volume of scholarly essays will be of considerable interest to students and scholars working in business ethics corporate social responsibility and organization studies

Morality and the Human Goods Alfonso Gómez-Lobo,2001-12-18 A concise and accessible introduction to natural law ethics this book introduces readers to the mainstream tradition of Western moral philosophy Building on philosophers from Plato through Aquinas to John Finnis Alfonso G mez Lobo links morality to the protection of basic human goods life family friendship work and play the experience of beauty knowledge and integrity elements essential to a flourishing happy human life G mez Lobo begins with a

discussion of Plato's Crito as an introduction to the practice of moral philosophy showing that it requires that its participants treat each other as equals and offer rational arguments to persuade each other. He then puts forth a general principle for practical rationality: one should pursue what is good and avoid what is bad. The human goods form the basis for moral norms that provide a standard by which actions can be evaluated: do they support or harm the human goods? He argues that moral norms should be understood as a system of rules whose rationale is the protection and enhancement of human goods. A moral norm that does not enjoin the preservation or enhancement of a specific good is unjustifiable. Shifting to a case study approach, Gomez Lobo applies these principles to a discussion of abortion and euthanasia. The book ends with a brief treatment of rival positions including utilitarianism and libertarianism and of conscience as our ultimate moral guide. Written as an introductory text for students of ethics and natural law, *Morality and the Human Goods* makes arguments consistent with Catholic teaching but is not based on theological considerations. The work falls squarely within the field of philosophical ethics and will be of interest to readers of any background.

Understanding Wellbeing Anneyce Knight, Allan McNaught, 2011-10-15. *Understanding Wellbeing* is an accessible introduction to the concept of wellbeing and its relevance to areas of health and social policy. *Understanding Wellbeing* provides students, professionals and practitioners of health and social care with the essential resources for understanding and promoting wellbeing. The book includes case studies, activities and reflection points to engage the reader with both the theory and its practical application. The book provides an overview of the concept of wellbeing and its relationship with and role in health, including psychological aspects of wellbeing, mind-body influences, psychology, spirituality, physical aspects of wellbeing, food, exercise, genetics, health promotion, social approaches to wellbeing, social policy, culture, environment, housing, education, information. The Editors, Anneyce Knight is Senior Lecturer at Bournemouth University. The late Allan McNaught was Principal Lecturer at the University of Greenwich. The authors are a multi-professional group of health academics with considerable national and international experience across the statutory and non-statutory sectors.

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