

# The Common Good Definition

## Aristotle

**The Common Good in Late Medieval Political Thought** M. S. Kempshall, 1999-05-20 This study offers a major reinterpretation of medieval political thought by examining one of its most fundamental ideas. If it was axiomatic that the goal of human society should be the common good, then this notion presented at least two conceptual alternatives. Did it embody the highest moral ideals of happiness and the life of virtue, or did it represent the more pragmatic benefits of peace and material security? Political thinkers from Thomas Aquinas to William of Ockham answered this question in various contexts. In theoretical terms, they were reacting to the rediscovery of Aristotle's Politics and Ethics, an event often seen as pivotal in the history of political thought. On a practical level, they were faced with pressing concerns over the exercise of both temporal and ecclesiastical authority - resistance to royal taxation and opposition to the jurisdiction of the pope. In establishing the connections between these different contexts, The Common Good questions the identification of Aristotle as the primary catalyst for the emergence of 'the individual' and a 'secular' theory of the state. Through a detailed exposition of scholastic political theology, it argues that the roots of any such developments should be traced, instead, to Augustine and the Bible.

**Humor and the Common Good** Michael K. Cundall, Jr., 2025-08-04 The role of humor as helpful in our individual lives has long been touted. Satirists and comics have also been known to play important roles in our society. But what hasn't been explored is why and how humor and mirth are important to the overall health of the public. This book explores the idea of humor as a public good. A good that promotes the health and well-being of the society and its individual members. The book begins with an exploration of the notion of a public good and then argues for a particular view of what a public good is. Topics covered will include the importance of humor and mirth to an individual's happiness, the role of satire and the comic in our world, and how these two pieces together work to promote the public good. Content will be devoted to covering what humor is and how it works and why the way it works is also important to the public good. Ultimately, the argument for humor as a public good is to help grow the purview of humor studies more generally as well as provide and novel argument about the relevance and importance of humor in our public and private lives.

Marketing and the Common Good Patrick E. Murphy, John F. Sherry, 2013-07-24 Marketing is among the most powerful cultural forces at work in the contemporary world, affecting not merely consumer behaviour, but almost every aspect of

human behaviour. While the potential for marketing both to promote and threaten societal well-being has been a perennial focus of inquiry, the current global intellectual and political climate has lent this topic extra gravitas. Through original research and scholarship from the influential Mendoza School of Business, this book looks at marketing's ramifications far beyond simple economic exchange. It addresses four major topic areas: societal aspects of marketing and consumption; the social and ethical thought; sustainability; and public policy issues, in order to explore the wider relationship of marketing within the ethical and moral economy and its implications for the common good. By bringing together the wide-ranging and interdisciplinary contributions, it provides a uniquely comprehensive and challenging exploration of some of the most pressing themes for business and society today.

**Common Goods** Catherine Keller, Elias Ortega-Aponte, 2015-12-01 In the face of globalized ecological and economic crises, how do religion, the postsecular, and political theology reconfigure political theory and practice? As the planet warms and the chasm widens between the 1 percent and the global 99, what thinking may yet energize new alliances between religious and irreligious constituencies? This book brings together political theorists, philosophers, theologians, and scholars of religion to open discursive and material spaces in which to shape a vibrant planetary commons. Attentive to the universalizing tendencies of "the common," the contributors seek to reappropriate the term in response to the corporate logic that asserts itself as a universal solvent. In the resulting conversation, the common returns as an interlinked manifold, under the ethos of its multitudes and the ecology of its multiplicity. Beginning from what William Connolly calls the palpable "fragility of things," *Common Goods* assembles a transdisciplinary political theology of the Earth. With a nuance missing from both atheist and orthodox religious approaches, the contributors engage in a multivocal conversation about sovereignty, capital, ecology, and civil society. The result is an unprecedented thematic assemblage of cosmopolitics and religious diversity; of utopian space and the time of insurrection; of Christian socialism, radical democracy, and disability theory; of quantum entanglement and planetarity; of theology fleshly and political.

A Theology of Health Tyler J. VanderWeele, 2024-09-15 While the health of the body can be defined by its functioning parts and systems, the health of the person is more complex. To flourish, we need to understand health in the context of God's intent. *A Theology of Health* presents a Christian understanding of the very concept of health, both the health of the body and the health of the person. Preeminent scholar Tyler J. VanderWeele argues that health can be understood as wholeness as intended by God and that sin—whether individual wrongdoing, societal injustice, or the fallenness of creation—causes ill health. VanderWeele explains that restoration and fulfillment of health is salvation, pointed toward in the life of Jesus Christ, to be lived out through the work of the Church, and for which we await final completion. VanderWeele also demonstrates the broader relevance and implications of his insights to all who seek to understand health, well-being, and the ultimate ends of human life. *A Theology of Health* is an essential theological exploration that seeks to promote

health, healing, and flourishing of the whole person.

The Works of Aristotle: Ethica Nicomachea; Magna moralia; Ethica Eudemia; De virtutibus et vitiis Aristotle, 1915

**For the Common Good** R. Robin Miller, Sandra Lee Browning, 2004 The passing of the Patriot Act in 2001 brought the tension between individual citizen's rights and governmental control to the forefront of American political discourse. It seems that the state, by claiming that they are increasing our collective security, is in actuality, operating against the common good. More than anything else, recent events highlight the need for texts such as *For the Common Good*. This book is the culmination of research that investigated such topics as race, class, gender and sexuality, violence and victimization, prostitution, employee drug testing, hate speech legislation, women processed by the criminal justice system, the war on drugs, and the war on crime. All the pieces come from a critical perspective, and some of them are written from a Marxian perspective. All of the papers on the volume rely, at least tacitly, on the notions that reality is constructed, deviance is created by the normative order, and that the power that some groups have over that of others lies at the heart of societal social control. A key point of strength in this anthology is the methodological nature of the papers included. Most of the pieces are based on original research using various methodologies. Several theoretical pieces--such as Bruce Arrigo's *Law, Crime, and Social Control: Making Sense of Conflict, Radical, and Postmodern Criminology* and Andrew Taslitz's *The Jury and the Common Good: Synthesizing the Insights of Modern and Postmodern Legal Theories*--are included, ensuring a more balanced approach. The cross-disciplinary nature of the work included here is a further advantage of this text. The papers in *For the Common Good* include works by professionals from the fields of sociology, criminology, criminal justice, public policy studies, psychology, and law. And because nothing is as separate as two mounds of expertise, efforts to bridge disciplinary gaps are critical. Finally, given our volatile political times, where personal rights and freedoms are weighed against national security and found wanting on nearly a daily basis, a rearticulation and further emphasis on a critical examination of law and social control appears urgent. Editors Miller and Browning seek to respond to this need.

**The Works of Aristotle: Ethica Nicomachea, by W. D. Ross. Magna moralia, by S. Stock. Ethica Eudemia, De virtutibus et vitiis, by J. Solomon** Aristotle, 1915

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