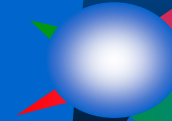


Health  
and  
Everything



# Aristotle and Health



# Why Use Aristotle

- Aristotle can help us to think about the relationship between determinants and socio-economic factors.
  - What are the determinants?
  - How can we account for the gradients of health status?
  - Can Aristotle's discussion of well-being help us understand more about health as distinct from well-being?
  - Can this discussion shed light on the policy debates?



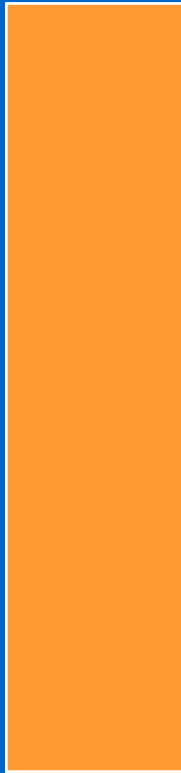
# Social Levels in Aristotle's *Politics*

- **Full citizens**
  - have property, education in politics, and govern
- **Artisans**
  - hold property, but can't govern. Educated only in their trade
- **Political slaves**
  - have more education than artisans, but less civil status
- **Women**
  - have no civil status and are not educated, but not property
- **Natural slaves**
  - are the property of their masters, have few external goods



# Levels of capacity for living well

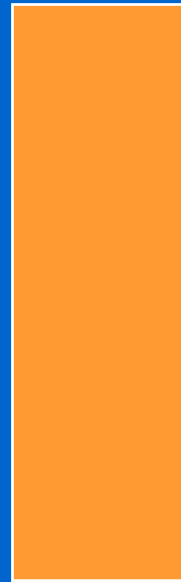
Full  
Citizens



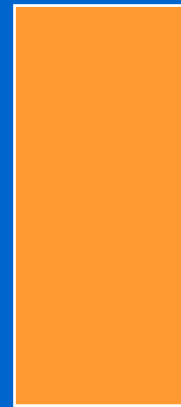
Artisans



Political  
Slaves



Women















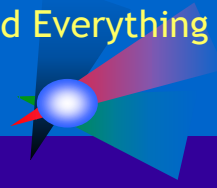
Natural  
Slaves





# Three kinds of Goods

Goods of the body	Goods of the soul	External Goods
 Health	 Moral Virtues	Education 
 Strength	 Intellectual Virtues	Social position 
 Beauty	 Rationality	Wealth 
 Endurance	 Desire	Honours 

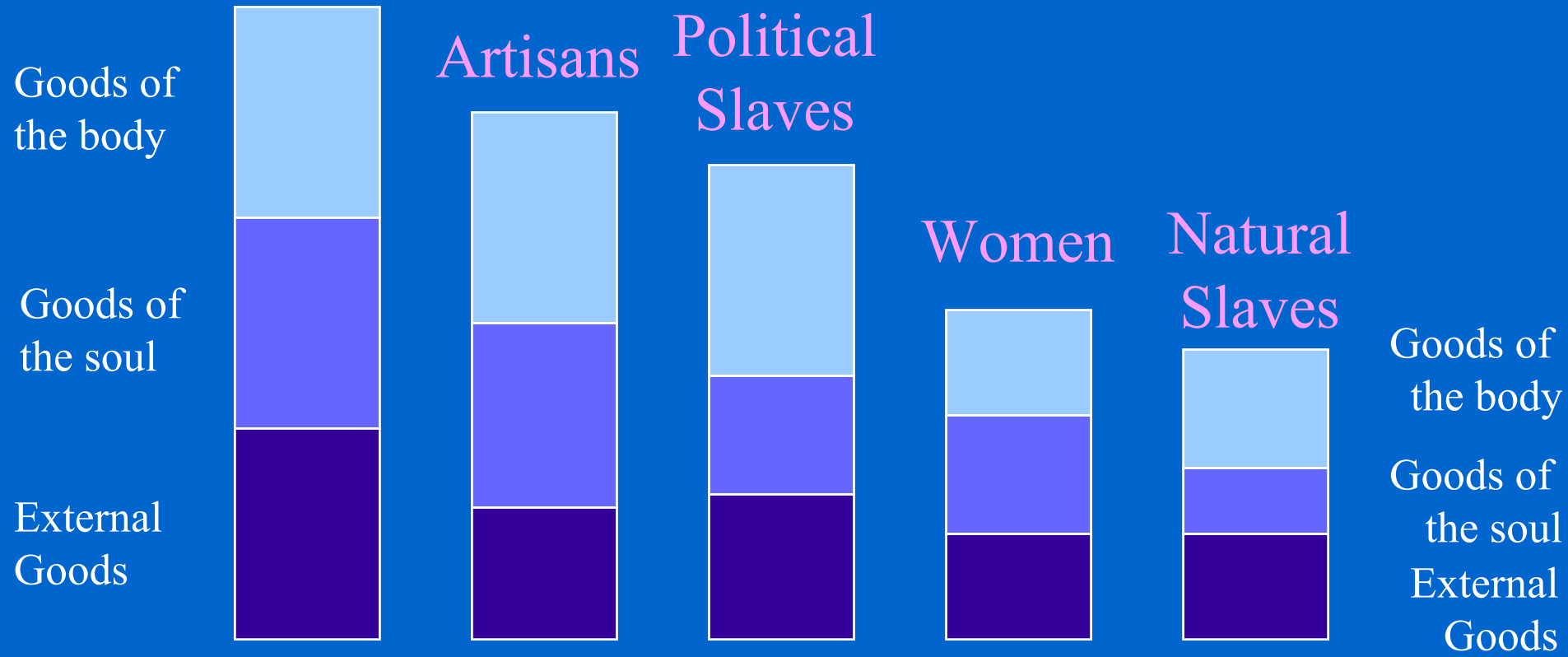


# Distribution of Goods

Full  
Citizens

Artisans  
Political  
Slaves

Women  
Natural  
Slaves

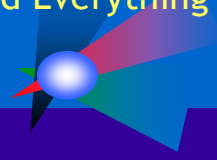


Goods of  
the body  
Goods of  
the soul  
External  
Goods



# Goods are resources

- Goods are means or resources for achieving ends
  - exercise is a good for the end of fitness
  - fitness is a good for the end of courage
  - courage is a good for the end of happiness
- There is then also a hierarchy of goods
  - Goods of the souls are limitless and are at the highest level
  - External goods are “for the sake of” goods of the soul
  - Education is “for the sake of” knowledge



# Courage as an Example

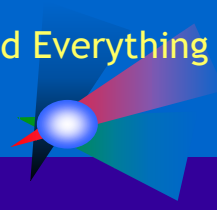
Cowardice

Courage













Rashness

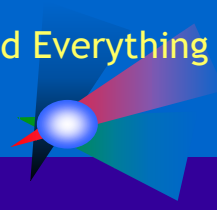
Courage is the mean between  
cowardice and rashness  
or foolhardiness





# Resources for Courage

Goods of the body	Goods of the soul	External Goods
 <p>Health</p>	 <p>Judgement</p>	<p>Training</p> 
 <p>Strength</p>	 <p>Intelligence</p>	<p>Social position</p> 
 <p>Agility</p>	 <p>Rationality</p>	<p>Right to bear arms</p> 
 <p>Endurance</p>	 <p>Inclination to act</p>	<p>Possession of arms</p> 



# Aristotle on Courage

Full Citizens

Cowardice

Courage

Rashness

Artisans

Cowardice

Courage

Rashness

Political Slaves

Cowardice

Courage

Rashness

Women

Cowardice

Courage

Rashness

Natural Slaves

Cowardice

Courage

Rashness



# The centrality of action

- An individual is part of society
  - One is incomplete without society
- At the core of the good life is the notion of action (praxis)
- Living well is then a result of fulfilling one's social function through participation and action.
  - the importance of citizen engagement
  - the importance of friendship
  - the importance of individual action

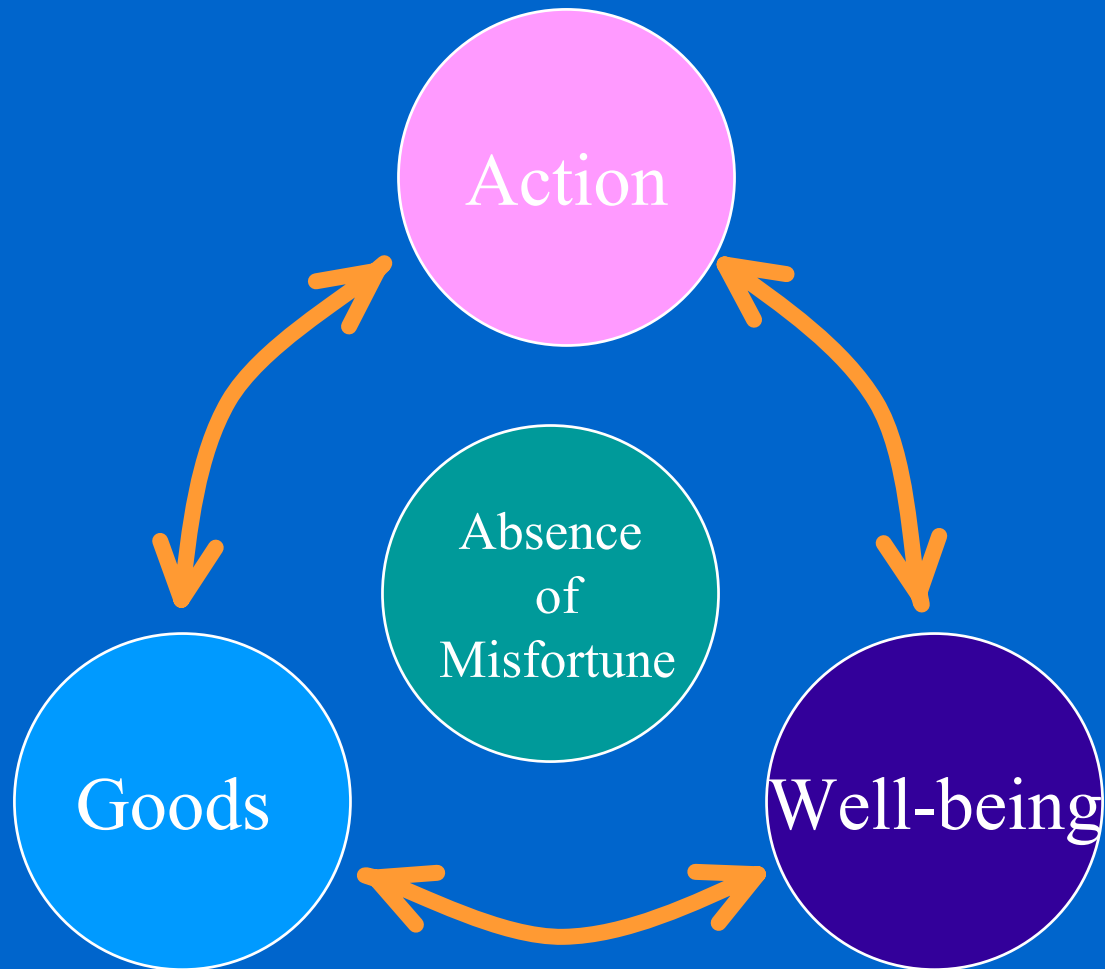


# The Special Place of Fortune

- Living Well can be denied o someone because of misfortune
  - the fine man on the rack does not live well
- Good fortune is not sufficient for a good life
  - one needs virtues
- But it can help one achieve a fine life
  - can make up for some bad habits



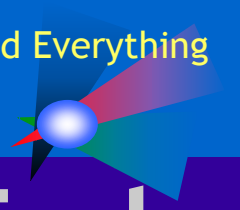
# The Cycle of Goods and Action





# Individuals and living well

- An individual full citizen need not live well
  - he may not make proper use of resources at his disposal
  - he may not act virtuously
  - he may meet with misfortune
- An artisan may fulfill his nature well
  - he may make proper use of resources at his disposal
  - he may have good fortune
  - he may through his actions and good fortune exceed the citizen in excellence
- A natural slave has more limited capacities for excellence



# Eudaimonia: The Ultimate End

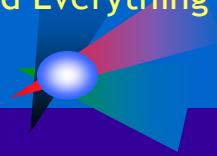
- the fulfillment of man's purpose
- the ultimate end of the good life
- It translates as
  - "living well with one's daimon"
  - "happiness"
  - "a flourishing life"



# Determinants and Goods

- In the current literature the focus is on determinants of health. Gradients are described in terms of this single dimension which acts on individuals to affect health.
- In Aristotle the determinants are seen as goods or resources which are only one of three interconnected dimensions including action and good fortune all of which affect well-being (and health)





# Gradients and Goods

- Because those who are better off have more goods, they have more capacity for action and can take better advantage of their good fortune
- Some aspects of well-being are accessible only to those who have more goods: eg munificence.
- Similarly some levels of health are accessible only to those who have more goods: eg better nutrition, more