REVIEW ARTICLE

Integrating Eudaimonia: Historical Foundations, Theoretical Frameworks, and Holistic Approaches to Wellness & Education

Kok-Hwee, CHIA [iD]

Merlion Paediatric Therapy Clinic

Article DOI: https://doi.org/10.64663/aet.45

Author's email: dr.chia@merlionpaediatric.sg

ABSTRACT

Eudaimonia, an ancient Greek concept often translated as 'flourishing' or 'well-being', traces its roots to the Greek philosopher Aristotle, who posited it as the highest human good. The theoretical framework of eudaimonia emphasizes the fulfillment of one's potential through virtuous living and rational activity. Integrating body and mind, physical wellness is crucial in achieving eudaimonia, as a healthy body supports a flourishing life. Psychological theories of well-being highlight the importance of mental and emotional resilience in pursuing eudaimonia, where emotional health contributes to overall life satisfaction. Eudaimonia encompasses existential and four-dimensional wellness, linking life's meaning and purpose with spiritual and existential health, thereby fostering a holistic view of human flourishing. Interdisciplinary perspectives combine psychological approaches with philosophical insights, enriching the understanding of eudaimonia. Practical strategies for achieving eudaimonia include daily practices and habits that promote well-being, along with long-term lifestyle changes that sustain a flourishing life. Additionally, the application of eudaimonia in educational therapy for students with special needs underscores its relevance, offering tailored strategies to enhance their well-being and potential. These diverse facets demonstrate the comprehensive nature of eudaimonia as a multidimensional construct of human flourishing.

1. INTRODUCTION TO EUDAIMONIA

Eudaimonia is a central concept in ancient Greek philosophy, often translated as 'happiness' or 'flourishing'. Its roots lie in the works of early Greek philosophers, particularly Socrates (b.c470BCE-d.399BCE), Plato (b.428BCE-d.348BCE), and Aristotle (b.384BCE-d.322BCE). According to Perdue (2014), the ancient Greek philosophical thought emerged in the 6th century BC and extended into the

Hellenistic period (323 BC-30 BC), encompassing a wide array of subjects such as political philosophy, ethics, metaphysics, ontology (the investigation into the nature of being, becoming, existence, or reality), logic, biology, rhetoric, and aesthetics (the philosophical exploration of art, beauty, and taste). Its profound impact on Western thought is widely recognized. While Greek philosophy predates their lifetimes, Socrates, Plato, and Aristotle stand out as the most significant figures of this era (Perdue, 2014). Among the many philosophical subjects of interest, this paper focuses on the concept of eudaimonia.

In fact, the term 'eudaimonia' derives from the Greek words '*eu*' (good) and '*daimon*' (spirit), suggesting a state of being favored by the gods (Dhiman, 2021). However, its philosophical connotation extends far beyond mere fortune or pleasure. Socrates, as recorded by Plato, was one of the first to explore eudaimonia systematically (Annas, 1998; Frede & Lee, 2003). For Socrates, eudaimonia was achieved through a life of virtue and wisdom (Annas, 1998). He argued that true happiness is found not in external goods but in the soul's well-being, which is nurtured by ethical living and philosophical inquiry (Vlastos, 1985; Zeyl, 1982).

Plato built on Socratic ideas, presenting eudaimonia as the highest form of good (Bobonich, 2010; Frede & Lee, 2003). In works like 'The Republic' (see also Adam, 1963; Allen, 2006; Jowett, 1888), Plato argued that eudaimonia is attained by aligning one's soul with the Forms, especially the Form of the Good (Barney, 2010; Brown, 2003; Demos, 1937). He posited that a just and virtuous life leads to the soul's harmony, which is the essence of eudaimonia.

Aristotle provided a more systematic and influential account in his 'Nicomachean Ethics' (Rowe, 1971; Sloan, 2010). He defined eudaimonia as an activity of the soul in accordance with virtue, over a complete life (Capuccino, 2013). For Aristotle, eudaimonia is not a fleeting state but a lifelong pursuit involving the fulfillment of human potentials and capacities (Nagel, 1972). It requires moral and intellectual virtues, which are developed through habituation and rational activity. Aristotle emphasized that eudaimonia is achieved through a balanced life, where one fulfills personal and societal roles effectively (Ackrill, 1980; Capuccino, 2013; Nagel, 1972). In this paper, the author has chosen to take up the Aristotelian concept of eudaimonia for discussion.

In brief, eudaimonia is a comprehensive concept grounded in ancient Greek philosophy, embodying the idea of a well-lived and virtuous life. It underscores the importance of ethical conduct, rationality, and the cultivation of personal virtues as essential components of human flourishing. This philosophical foundation has influenced various ethical theories and continues to be a topic of interest in contemporary discussions on well-being and moral philosophy.

2. THE CONCEPTUAL FRAMEWORK OF EUDAIMONIA

Eudaimonia, a key concept in Aristotelian ethics, is often translated as 'flourishing' or 'well-being' (Fowers, 2016). Unlike mere happiness or pleasure, eudaimonia denotes a state of living in accordance with one's highest potentials and virtues. Aristotle posits that every action aims at some good, with the ultimate good being eudaimonia, a fulfilling and complete life (Fowers, 2012).

Central to achieving eudaimonia is the exercise of virtue (areté) (Fowers, 2012, 2016). Virtues are traits that enable individuals to perform their functions well (Ostenfeld, 1994). Aristotle differentiates between intellectual virtues, which are cultivated through instruction, and moral virtues, which are developed through habit (Fowers, 2012). For instance, courage and temperance are moral virtues, while wisdom and understanding are intellectual virtues.

The concept of the 'Golden Mean' is crucial in this framework. It suggests that virtue lies between

deficiency and excess. For example, courage is the mean between cowardice and recklessness. This balance is not one-size-fits-all but tailored to individual circumstances and capacities.

Eudaimonia is also inherently social (Ryan & Martela, 2016). Aristotle argues that humans are 'political animals', flourishing within a community (Lawrence, 1993). Relationships and societal roles provide the context for exercising virtues. Thus, eudaimonia encompasses personal and communal well-being, involving a life of rational activity aligned with virtue.

Aristotle's framework contrasts with hedonistic and utilitarian views that prioritize pleasure or utility (Ostenfeld, 1994). Eudaimonia is more than the sum of pleasures; it is about achieving a life of meaningful engagement and moral integrity. In contemporary terms, it aligns with ideas of self-actualization and living a purpose-driven life. Thus, eudaimonia offers a holistic view of human flourishing, integrating ethical behavior, personal development, and social engagement. It underscores the pursuit of a balanced, virtuous life as essential to achieving true well-being.

3. EUDAIMONIA AND PHYSICAL WELLNESS

In this section, the author has chosen to delve on two key aspects of eudaimonia in relation to phycial wellness. The first aspect will focus on the integration of body and mind, while the second aspect will explore the role of physical health in flourishing.

3.1 Integration of Body and Mind

Eudaimonia (often translated as flourishing or well-being) is a central concept in Aristotelian ethics, emphasizing a life of virtuous activity in accordance with reason. This holistic approach to well-being underscores the integral relationship between the body and mind. The integration of body and mind suggests that physical health and mental well-being are deeply interconnected, each influencing and enhancing the other. Physical activities such as exercise not only improve bodily functions but also have profound effects on mental health. Regular physical activity has been shown to reduce symptoms of depression and anxiety, enhance mood, and improve cognitive functions through the release of endorphins and other neurochemicals. Conversely, mental states such as stress and anxiety can manifest physically, impacting bodily health through conditions like hypertension and weakened immune response.

This bidirectional relationship means that fostering physical health can directly contribute to mental well-being and vice versa. Practices like yoga and tai chi exemplify this integration, blending physical movement with mindfulness and breath control to promote overall wellness. These practices encourage a harmonious balance, where physical activities are performed with mindful awareness, enhancing both physical and mental health.

3.2 Role of Physical Health in Flourishing

Physical health plays a crucial role in achieving eudaimonia. It provides the foundation upon which one can build a flourishing life. Good physical health allows individuals to engage more fully in various life activities, pursue goals, and enjoy a higher quality of life. It supports the ability to perform daily tasks, engage in social interactions, and participate in meaningful activities, all of which are essential components of eudaimonia.

Moreover, physical health impacts our capacity for resilience and stress management. A healthy body can better withstand stress and recover from illness or injury, thereby contributing to a sustained sense of well-being. For example, regular exercise has been shown to improve sleep quality, boost energy

levels, and enhance overall mood, which are all critical for maintaining a positive outlook on life and pursuing personal growth.

In conclusion, the integration of body and mind under the umbrella of eudaimonia emphasizes that true well-being is achieved through a balanced approach that nurtures both physical and mental health. Physical health is not merely the absence of illness but a state of vitality that enables individuals to live fully and flourish, aligning with the Aristotelian vision of a life well-lived.

4. EUDAIMONIA AND MENTAL & EMOTIONAL DIMENSIONS

The Aristotelian concept of eudaimonia, as already mentioned again and again, refers to flourishing or living a life of virtue and purpose. This idea extends into psychological theories of well-being, which focus on the holistic development of individuals' mental and emotional dimensions.

4.1 Psychological Theories of Well-being

i. Self-Determination Theory (SDT): This theory is developed by Deci and Ryan, SDT posits that well-being arises when three basic psychological needs are met: autonomy, competence, and relatedness. Autonomy involves feeling in control of one's own behavior, competence refers to a sense of effectiveness and skill, and relatedness means feeling connected to others. Fulfillment of these needs leads to intrinsic motivation and well-being, aligning with eudaimonic principles of living in accordance with one's true self and values.

ii Ryff's Model of Psychological Well-Being: Carol Ryff's model identifies six key components: self-acceptance, personal growth, purpose in life, environmental mastery, autonomy, and positive relations with others. Each of these dimensions reflects aspects of eudaimonia. For instance, having a purpose in life aligns with living meaningfully, while personal growth and self-acceptance resonate with the continuous pursuit of one's potential.

iii. Positive Psychology: Spearheaded by Martin Seligman, positive psychology distinguishes between hedonic well-being (pleasure and happiness) and eudaimonic well-being (meaning and self-realization). Seligman's PERMA model—encompassing Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment—emphasizes that true well-being involves more than just happiness; it includes deeper fulfillment and purpose, core elements of eudaimonia.

4.2 Emotional Resilience in Relation to Eudaimonia

Emotional resilience, the ability to adapt to stress and adversity, is intimately connected to eudaimonia. Resilient individuals often exhibit characteristics aligned with eudaimonic well-being, such as strong relationships, a sense of purpose, and the capacity for personal growth. These attributes help them to navigate challenges effectively and maintain mental health.

Eudaimonic well-being promotes emotional resilience through several mechanisms:
(a) Meaning and Purpose: Individuals with a strong sense of purpose can find meaning in difficult experiences, which fosters resilience. By viewing challenges as opportunities for growth, they maintain a positive outlook.

(b) Autonomy and Mastery: Feeling in control and capable enhances one's ability to cope with stress. Autonomy and environmental mastery, as described in Ryff's model, contribute to an individual's belief in their ability to influence their circumstances positively.

(c) Strong Relationships: The support from meaningful connections bolsters resilience. Relatedness, a key aspect of SDT, ensures individuals have a support network to rely on during tough times.

In summary, psychological theories of well-being emphasize the importance of fulfilling fundamental psychological needs, achieving personal growth, and living with purpose—all central to the concept of eudaimonia. Emotional resilience is a natural outcome of eudaimonic well-being, as it equips individuals with the psychological tools necessary to withstand and thrive amidst adversity.

5. EXISTENTIAL WELLNESS & FOUR-DIMENSIONAL WELLNESS

The Aristolelian concept of eudaimonia extends beyond mere pleasure, encompassing a life lived in accordance with virtue, purpose, and the actualization of an individual's potential. In the context of Existential Wellness and Four-Dimensional Wellness, eudaimonia acquires a profound and holistic dimension, integrating physical, mental, social, and spiritual health.

Existential Wellness focuses on the pursuit of meaning, purpose, and authenticity in life. It involves self-reflection, understanding one's values, and finding personal significance amidst life's challenges. Eudaimonia aligns seamlessly with existential wellness as both emphasize living a life of meaning and purpose. A eudaimonic life is characterized by activities that promote personal growth, ethical living, and the fulfillment of one's true nature. This existential perspective insists that true well-being arises from inner fulfillment and the alignment of one's actions with their deeper values and beliefs.

The Four-Dimensional Wellness, on the other hand, encompasses physical, mental, social, and spiritual health. Each dimension contributes to overall well-being and interacts dynamically with the others. Physical wellness involves maintaining a healthy body through exercise, nutrition, and rest. Mental wellness includes emotional regulation, cognitive functioning, and resilience. Social wellness pertains to the quality of relationships and community connections. Spiritual wellness, the fourth dimension, involves a sense of connection to something greater than oneself, whether through religion, nature, art, or a sense of universal purpose.

In relation to eudaimonia, spiritual and existential health are pivotal. Spiritual wellness nurtures eudaimonia by fostering a connection to a larger purpose, providing a sense of peace and fulfillment that transcends material success. It encourages individuals to seek out activities and relationships that align with their core values and contribute to their overall sense of meaning. Similarly, existential health, with its focus on meaning and authenticity, supports a eudaimonic life by urging individuals to engage in self-reflection and to live in harmony with their true selves.

Ultimately, eudaimonia in the context of Existential Wellness and Four-Dimensional Wellness represents a comprehensive approach to well-being. It is the harmonious integration of physical, mental, social, and spiritual health, underpinned by a life of purpose and virtue. This holistic perspective ensures that individuals do not merely exist, but thrive, achieving a balanced and meaningful life.

6. EUDAIMONIA IN THE CONTEXT OF INTERDISCIPLINARY PERSPECTIVES

6.1 Psychological Approaches

In psychology, eudaimonia is often equated with well-being and is contrasted with hedonia, which refers to pleasure and avoidance of pain. Positive psychology, in particular, has embraced the concept of eudaimonia, emphasizing that true happiness involves living in accordance with one's true self and values. Martin Seligman, a prominent figure in this field, introduced the PERMA model, which includes five elements essential for well-being: Positive Emotion, Engagement, Relationships, Meaning, and

Accomplishment. Each of these components aligns with the idea of eudaimonia by suggesting that a fulfilling life goes beyond mere pleasure to include purpose and personal growth.

Psychologist Carol Ryff developed a model specifically addressing eudaimonic well-being, which includes six key dimensions: self-acceptance, personal growth, purpose in life, environmental mastery, autonomy, and positive relations with others. These dimensions emphasize the importance of self-realization and actualization, which are central to the Aristotelian concept of eudaimonia. Research indicates that individuals who score high on these dimensions report greater life satisfaction, better mental health, and more resilient coping mechanisms.

6.2 Philosophical Insights

Philosophically, eudaimonia is rooted in the works of Aristotle, who posited it as the highest human good, achieved by living a life of virtuous activity in accordance with reason. Aristotle argued that eudaimonia is not merely a transient state of happiness but a stable and enduring condition resulting from living a morally virtuous life. This involves the cultivation of intellectual and moral virtues, such as wisdom, courage, temperance, and justice. For Aristotle, eudaimonia is achieved through the exercise of rational faculties and living in accordance with one's nature and purpose.

Modern philosophers have expanded on Aristotle's foundation, integrating existential and phenomenological perspectives. For instance, existentialist philosophers like Jean-Paul Sartre and Martin Heidegger explored how authentic living and confronting existential realities contribute to a meaningful life, resonating with the eudaimonic emphasis on self-actualization and purpose.

Contemporary discourse often juxtaposes eudaimonia with subjective well-being, arguing that while the latter focuses on personal satisfaction and emotional states, eudaimonia encompasses a deeper, more objective sense of flourishing based on virtue and purpose. This distinction is crucial for interdisciplinary studies, as it highlights that true well-being is multi-faceted, involving psychological states, ethical living, and philosophical inquiry into the nature of the good life.

In summary, both psychological approaches and philosophical insights offer complementary perspectives on eudaimonia. Psychology provides empirical models and dimensions of well-being that align with the philosophical notion of flourishing through virtue and purpose. Together, they underscore the complex and holistic nature of eudaimonia, suggesting that a fulfilled life requires both internal psychological harmony and external ethical living.

7. PRACTICAL STRATEGIES FOR ACHIEVING EUDAIMONIA

Practical strategies for achieving eudaimonia, or flourishing and fulfillment in life, encompass both daily habits and long-term lifestyle changes. These are briefly discussed in the next few paragraphs.

In terms of daily practices and habits, these revolve around cultivating mindfulness, gratitude, and purpose. Starting the day with a brief meditation or reflection on an individual's values and intentions sets a positive tone. Throughout the day, practicing mindfulness - being present in the moment without judgment - can enhance awareness and appreciation of one's experiences in life. Gratitude exercises, such as keeping a gratitude journal or simply pausing to acknowledge blessings, foster a sense of abundance and contentment. Engaging in activities aligned with one's values and passions contributes to a sense of purpose and fulfillment.

Consistent exercise and prioritizing physical health are vital components of daily habits for eudaimonia. Regular physical activity not only improves physical health but also boosts mood and cognitive function,

promoting overall well-being. Additionally, maintaining a balanced diet and adequate sleep hygiene supports optimal functioning of the body and mind.

In the long term, lifestyle changes that align with eudaimonia involve fostering meaningful connections, pursuing personal growth, and seeking balance. Cultivating deep, authentic relationships with others (i.e., family, friends, and community) nurtures a sense of belonging and support. Actively seeking out opportunities for learning and personal development keeps the mind engaged and expands one's perspective.

Embracing a balanced lifestyle that prioritizes work-life harmony is essential for sustained well-being. This may involve setting boundaries around work commitments, making time for leisure activities, and incorporating periods of rest and rejuvenation. Finding a sense of balance in life allows for greater fulfillment and prevents burnout.

Furthermore, practicing self-compassion and resilience are crucial for navigating life's inevitable challenges and setbacks. Accepting oneself with kindness and cultivating inner strength fosters emotional well-being and adaptability in the face of adversity.

In essence, daily practices and long-term lifestyle changes aimed at achieving eudaimonia center around cultivating mindfulness, gratitude, purpose, physical health, meaningful connections, personal growth, balance, and resilience. By incorporating these elements into one's life, individuals can cultivate a deep sense of fulfillment and flourishing.

8. APPLICATION OF EUDAIMONIA IN EDUCATIONAL THERAPY

As mentioned earlier at the beginning of this paper, eudaimonia - a concept from Aristotelian ethics - refers to human flourishing or living a fulfilled life. In the context of educational therapy for students with special needs, eudaimonia offers a holistic approach to wellness by emphasizing personal growth, purpose, and well-being beyond mere academic achievement.

Educational therapy, which combines educational and therapeutic interventions, can benefit greatly from the principles of eudaimonia. This approach focuses on nurturing the inherent potential and individual strengths of students with special needs, fostering their overall development and well-being. By prioritizing a eudaimonic perspective, educational therapists can create a supportive environment that addresses the unique needs of these students, promoting their cognitive, emotional, and social growth.

When implementing eudaimonia in educational therapy, this application involves several key strategies that educational therapists should take note:

1. Individualized Learning Plans: Tailoring educational experiences to the unique strengths, interests, and abilities of each student helps in promoting their intrinsic motivation and engagement. This personalized approach ensures that students can pursue activities and goals that align with their passions, leading to a deeper sense of purpose and satisfaction.

2. Holistic Development: Focusing on the overall well-being of students, rather than solely on academic outcomes, encourages the development of emotional intelligence, resilience, and social skills. Activities that foster creativity, physical health, and social interaction contribute to a well-rounded development.

3. Strengths-Based Approach: Recognizing and building upon each student's strengths can boost their confidence and self-esteem. This positive reinforcement helps students develop a growth mindset, enabling them to navigate challenges with a sense of competence and optimism.

4. Community and Belonging: Creating a supportive and inclusive community where students feel valued and connected is essential. Peer interactions, collaborative projects, and inclusive activities foster a sense of belonging and mutual respect.

By integrating these elements, educational therapy guided by the principles of eudaimonia can significantly enhance the wellness of students with special needs, fostering an environment where they can thrive both academically and personally. This holistic approach not only addresses their immediate educational requirements but also cultivates lifelong skills and well-being, leading to a more fulfilling and balanced life.

9. CONCLUSION

Eudaimonia, rooted in Aristotelian philosophy, signifies a flourishing life achieved through virtuous living. Historically, it underscores the holistic integration of ethics, virtue, and rationality as cornerstones of human well-being. Aristotle posited that eudaimonia transcends mere happiness, encompassing a life of meaningful engagement and fulfillment through the actualization of one's potential.

In the context of physical wellness, eudaimonia involves a harmonious balance between body and mind. Physical health is crucial for flourishing, as a well-functioning body supports mental clarity and emotional stability. Practices such as regular exercise, mindful eating, and adequate rest are foundational to maintaining this balance, enabling individuals to pursue higher-order goals.

Mental and emotional dimensions of eudaimonia align with psychological theories of well-being, which emphasize the importance of emotional resilience. Psychological well-being involves positive relationships, autonomy, personal growth, and purpose. Emotional resilience, the ability to adapt and thrive despite adversity, is essential for maintaining eudaimonia. It fosters a stable foundation from which individuals can pursue meaningful endeavors.

Existential and four-dimensional wellness extend eudaimonia into realms of meaning, purpose, and spiritual health. Existential well-being involves finding significance in life's experiences and aligning actions with core values. This dimension also includes spiritual health, where inner peace and a sense of connectedness contribute to overall flourishing.

Interdisciplinary perspectives enrich our understanding of eudaimonia. Psychological approaches highlight the role of mental health and emotional intelligence, while philosophical insights reinforce the importance of virtue and ethical living. Together, these perspectives offer a comprehensive view of human well-being.

Practical strategies for achieving eudaimonia include daily practices and long-term lifestyle changes. Mindfulness, gratitude, and continuous learning can foster a flourishing life. Additionally, cultivating meaningful relationships and setting purposeful goals are essential components of sustained well-being.

In educational therapy for students with special needs, applying principles of eudaimonia can enhance their development and quality of life. Tailored interventions that promote physical, mental, and emotional wellness, alongside fostering a sense of purpose, can significantly improve outcomes for these students.

In conclusion, eudaimonia represents an integrative approach to well-being, emphasizing the interconnectedness of physical health, mental and emotional resilience, existential meaning, and ethical living. By adopting practical strategies and interdisciplinary insights, individuals can strive toward a life of flourishing and fulfillment.

10. ACKNOWLEDGEMENT

None.

11. COMPETING INTERESTS

The author has declared that no competing interests exist.

12. FINANCIAL DISCLOSURE

There is no funding obtained.

13. ARTIFICIAL INTELLIGENCE DISCLOSURE

No generative AI or AI-assisted technologies were used in the preparation of this manuscript.

REFERENCES

Ackrill, J. L. (1980). Aristotle on eudaimonia. In A. Rorty (Ed.), *Essays on Aristotle's ethics* (pp. 15-34). Oakland, CA: University of California Press. https://philpapers.org/rec/ACKAOV

Adam, J. (Ed.). (1963). *The Republic of Plato (Vol. 2): Books VI-X and indexes*. Cambridge, UK: Cambridge University Press. https://doi.org/10.1017/CBO9780511897849

Allen, R. E. (2006). *Plato: The Republic*. New Haven, CO: Yale University Press. https://muse.jhu.edu/article/226719/

Annas, J. (1998). Virtue and eudaimonism. *Social Philosophy and Policy*, *15*(1), 37-55. https://doi.org/10.1017/S0265052500003058

Barney, R. (2010). Plato on the desire for the good. In S. Tenenbaum (Ed.), *Desire, practical reason, and the good* (pp. 34-64). Oxford, UK: Oxford Academics/Oxford University Press. https://doi.org/10.1093/acprof:oso/9780195382440.003.0003

Bobonich, C. (2010). Chapter 13: Socrates and eudaimonia. In D. R.Morrison (Ed.), *The Cambridge companions to philosophy* (pp. 293-332). Cambridge, UK: Cambridge University Press. https://www.amazon.sg/Cambridge-Companion-Socrates-Donald-Morrison/dp/0521541034/ref=asc_df_0521541034?tag=googlepcstdsg-22&hvadid=793132942928&hvpos=&hvexid=&hvnetw=g&hvrand=4697829932241867297&hvpone=&hvptwo=&hvqmt=&hvdev=c&hvdvcmdl=&hvlocint=&hvlocphy=9062526&hvtargid=dsa-1595363597442&ref=pd_sl_4yr0u6042o_b&gad_source=1

Brown, E. (2017). Plato's ethics and politics in *The Republic*. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy.* Retrieved from https://plato.stanford.edu/archives/fall2017/entries/plato-ethics-politics/. [accessed: 21 May, 2024]

Capuccino, C. (2013). Happiness and Aristotle's definition of eudaimonia. *Philosophical Topics*, *41*(1), 1-26. http://www.jstor.org/stable/43932746

Demos, R. (1937). Plato's Idea of the Good. *The Philosophical Review*, *46*(3), 245-275. https://doi.org/10.2307/2181085

Dhiman, S. K. (2021). Being good and being happy: Eudaimonic well-being insights from Socrates, Plato, and Aristotle. In Dhiman, S.K. (Ed.), The Palgrave handbook of workplace well-being (pp. 3-32). Cham, Switzerland: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-30025-8_1

Fowers, B. J. (2012). An Aristotelian framework for the human good. *Journal of Theoretical and Philosophical Psychology, 32*(1), 10-23. https://doi.org/10.1037/a0025820

Fowers, B. J. (2016). Aristotle on eudaimonia: On the virtue of returning to the source. In J. Vittersø (Ed.), Handbook of eudaimonic well-being (pp. 67-83). Cham, Switzerland: Springer International Publishing/Springer Nature. https://doi.org/10.1007/978-3-319-42445-3_4

Frede, D., & Lee, M. K. (2003). Plato's ethics: An overview. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy.* Retrieved from: https://plato.stanford.edu/archives/win2023/entries/plato-ethics/. [accessed: 21 May, 2024]

Jowett, B. (Ed.). (1888). *The republic of Plato*. Oxford, UK: Clarendon Press. https://oll.libertyfund.org/titles/jowett-the-republic-1888-ed

Lawrence, G. (1993). Aristotle and the ideal life. *The Philosophical Review*, *102*(1), 1-34. https://www.jstor.org/stable/2185651

Nagel, T. (1972). Aristotle on eudaimonia. *Phronesis*, 252-259. https://doi.org/10.1163/156852872x00079

Ostenfeld, E. (1994). Aristotle on the Good Life and Quality of Life. In: Nordenfelt, L. (eds) Concepts and Measurement of Quality of Life in Health Care. European Studies in Philosophy of Medicine 1, vol 47. Springer, Dordrecht. https://doi.org/10.1007/978-94-015-8344-2_2

Perdue, S. M. (2014, September 19). The big three of greek philosophy: Socrates, Plato, and Aristotle. Retrieved from: https://sites.psu.edu/rclperdue/2014/09/19/the-big-three-of-greek-philosophy-socrates-plato-and-aristotle/. [accessed: 21 May, 2024]

Rowe, C. J. (1971). The Eudemian and Nicomachean ethics: A study in the development of Aristotle's thought. *The Classical Review*, *24*(1), 43-44. https://doi.org/10.1017/S0009840X0024170X

Ryan, R. M., & Martela, F. (2016). Eudaimonia as a way of living: Connecting Aristotle with self-determination theory. In J. Vittersø (Ed.), Handbook of eudaimonic well-being (pp. 109-122). Cham, Switzerland: Springer International Publishing/Springer Nature. https://doi.org/10.1007/978-3-319-42445-3_7

Sloan, M. C. (2010). Aristotle's nicomachean ethics as the original locus for the septem circumstantiae. *Classical Philology*, *105*(3), 236-251. https://doi.org/10.1086/656196

Vlastos, G. (1985). Happiness and virtue in Socrates' moral theory. *Topoi*, *4*(1), 3-22. https://doi.org/10.1007/BF00138646

Zeyl, D. (1982). Socratic Virtue and Happiness. *Archiv für Geschichte der Philosophie*, *64*(3), 225-238. https://doi.org/10.1515/agph.1982.64.3.225