

# A Minimal Book Example

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# Chapter 1

**bibliography: [book.bib,  
packages.bib]**

Placeholder

**1.1 Usage**

**1.2 Render book**

**1.3 Preview book**



## Chapter 2

# The Good Life

### 2.1 Virtue as a human excellence

1. The first concerns the role in the human good life of activities and relationships that are, in their nature, especially vulnerable to reversal.
  - friendship
  - love
  - political activity
  - attachments to property or possessions

What is the role of these items in a good life, if one can easily lose these because of chance?

2. The relationship among these external goods
  - Do they exist harmoniously?
  - Can they impair goodness of an agent's life?
  - Can they generate conflicting requirements?
    - E.g., can love cause someone to betray a friendship?
3. Self-sufficiency, what is the ethical value of our appetites, feelings, and emotions, passions and sexuality?
  - Does the value of Self-sufficiency outweigh the value of these other *irrational attachments*?
  - Do they have value even though they can disrupt our own Self-sufficiency? E.g., in rational planning?

## 2.2 Examples of Fragility and Ambition

### 2.2.1 Aeschylus and practical conflict

- What can we learn for tragic poetry and literature?

But the tragedies also show us, and dwell upon, another more intractable sort of case — one which has come to be called, as a result, the situation of ‘tragic conflict’. In such cases we see a wrong action committed without any direct physical compulsion and in full knowledge of its nature, by a person whose ethical character or commitments would otherwise dispose him to reject the act.

### 2.2.2 Sophocles’ Antigone: conflict, vision, and simplification

- In response to what is learned from tragedy, we can simplify our value commitments.

For the claim is that the human being’s relation to value in the world is not, or should not be, profoundly tragic: that it is, or should be, possible without culpable neglect or serious loss to cut off the risk of the typical tragic occurrence. Tragedy would then represent a primitive or benighted stage of ethical life and thought. [51]

### 2.2.3 Conclusion to Part I

What have we learned?

- Values taken in the singular are vulnerable
- *Irrational attachments* can disrupt.
- *Irrational attachments* can become grounds of conflict.

But this was an over-ambitious attempt to eliminate luck from human life.

- This shows the importance of human value, *rational choice*. [\*tuch]

## 2.3 Plato: Goodness without fragility

Two problems:

1. Dialogue
2. Development

Some approaches

- lack of response to positive role of vulnerable values in the goodlife
- Plato’s insufficient critique of tragic literature



## 2.4. THE REPUBLIC: TRUE VALUE AND THE STANDPOINT OF PERFECTION<sup>9</sup>

### 2.3.1 The *Protagoras*: a science of practical reasoning

How to develop a *tuche*

- social political techne → technai.
- Important: defeated threats from physical environment, but what about the social environment?

How does science save and transform us?

- how do we rank activity independent of the feelings they produce?
- how do we deal with the vulnerability and instability of individual human pursuits?

### 2.3.2 Interlude I: Plato's anti-tragic theater

Two ways of dealing with the question about mitigating luck in the social environment:

- Tragic theater: but irrational attachments can disrupt rational choice
- techne (science): but lack of response to positive role of vulnerability in human values

E.g.,

Here, as in the *Protagoras*, Plato very deliberately creates a speech that will give the impression of not having been deliberately formed. It is not artless; but its art is one that claims to go straight to the truth-telling part of the soul. It is simple rather than flowery, flat rather than emotive or persuasive. [132]

## 2.4 The *Republic*: true value and the standpoint of perfection

Defends a life of goodness without vulnerability.



## Chapter 3

# Cross-references

Placeholder

**3.1** Chapters and sub-chapters

**3.2** Captioned figures and tables



## Chapter 4

# Parts

You can add parts to organize one or more book chapters together. Parts can be inserted at the top of an .Rmd file, before the first-level chapter heading in that same file.

Add a numbered part: `# (PART) Act one {-}` (followed by `# A chapter`)

Add an unnumbered part: `# (PART\*) Act one {-}` (followed by `# A chapter`)

Add an appendix as a special kind of un-numbered part: `# (APPENDIX) Other stuff {-}` (followed by `# A chapter`). Chapters in an appendix are prepended with letters instead of numbers.



## Chapter 5

# Footnotes and citations

### 5.1 Footnotes

Footnotes are put inside the square brackets after a caret `^[]`. Like this one <sup>1</sup>.

### 5.2 Citations

Reference items in your bibliography file(s) using `@key`.

For example, we are using the **bookdown** package [?] (check out the last code chunk in `index.Rmd` to see how this citation key was added) in this sample book, which was built on top of R Markdown and **knitr** [?] (this citation was added manually in an external file `book.bib`). Note that the `.bib` files need to be listed in the `index.Rmd` with the YAML `bibliography` key.

The RStudio Visual Markdown Editor can also make it easier to insert citations: <https://rstudio.github.io/visual-markdown-editing/#/citations>

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<sup>1</sup>This is a footnote.





## Chapter 6

# Blocks

Placeholder

### 6.1 Equations

### 6.2 Theorems and proofs

### 6.3 Callout blocks



## Chapter 7

# Sharing your book

Placeholder

**7.1 Publishing**

**7.2 404 pages**

**7.3 Metadata for sharing**