

Ethics With Aristotle

Ethics With Aristotle Catching Up With Aristotle The Blackwell Guide to Aristotle's Nicomachean Ethics Aristotle's Gynecology Aristotle's Ethics Plato and Aristotle in Agreement? An Analysis of Aristotle's Metaphysics Medieval Commentaries on Aristotle's Categories Aristotle and the Earlier Peripatetics Aristotle's Concept of Mind Averroes' Middle Commentary on Aristotle's Rhetoric Contemplating Friendship in Aristotle's Ethics Aristotle's Theory of the Syllogism Aristotle, Plato and Pythagoreanism in the First Century BC An Introduction to Aristotle's Ethics Byzantine Commentaries on Aristotle's ›Rhetoric‹ The Medieval Reception of Book Zeta of Aristotle's Metaphysics (2 Vol. Set) Aristotle's Theory of Practical Cognition An Introduction to Aristotle's Rhetoric A New Translation of Aristotle's Rhetoric Sarah Broadie Niels Engelsted Richard Kraut Mariska Leunissen Paula Gottlieb George E. Karamanolis Asiste Celkyte Lloyd A. Newton Eduard Zeller Erick Raphael Jiménez Lahcen El Yazghi Ezzaher Ann Ward G. Patzig Malcolm Schofield Aristotle Melpomeni Vogiatzi Gabriele Galluzzo Takatsura Andō Edward Meredith Cope Aristoteles

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this is a close and comprehensive study of the main themes of aristotle s ethics sarah broadie concentrates on what he has to teach about happiness virtue voluntary agency practical reason incontinence pleasure and the place of theoria in the best life never forgetting that ethics for aristotle is above all a practical enterprise she sheds new light on ways in which this practical orientation affects both content and method of his inquiry the book culminates in a sustained argument showing how even aristotle s ideal of theoretic contemplation is integral to his essentially practical vision of human nature ethics with aristotle is a major contribution toward the further understanding of aristotle s ethics

this brief presents the argument for the need to re establish the theoretical focus of general psychology in contemporary psychological research it begins with a detailed account of the current crisis of psychology and our modern disconnect from general psychology chapters present the works of aristotle and a n leontiev using their ideas to outline a long wanted general psychology the general psychology delineates the four corner posts of the domain of psychology sentience intentionality mind and human consciousness and explains why they are all necessary but not the same besides a historical discussion which aims to demonstrate how marxism got it right and then not this brief presents a new radical theory of human evolution which credits the adam and eve story with a vital link hitherto missed by marxism darwinism

and paleoanthropology in addition it argues why a new understanding is important in the anthropocene age catching up with aristotle will be of interest to psychologists undergraduate and graduate students and researchers

the blackwell guide to aristotle s nicomachean ethics illuminates aristotle s ethics for both academics and students new to the work with sixteen newly commissioned essays by distinguished international scholars the structure of the book mirrors the organization of the nicomachean ethics itself discusses the human good the general nature of virtue the distinctive characteristics of particular virtues voluntariness self control and pleasure

in aristotle s gynecology mariska leunissen examines aristotle s methods for the establishment of gynecological facts within his natural science arguing that many of the gynecological phenomena at stake such as menstruation and the nature of menstrual blood the role of female pleasure during sex and women s experiences of erotic dreams and their knowledge of conception and their experiences of false pregnancy and childbirth were mostly for socio cultural reasons not at all or not immediately accessible for a male natural scientific observer such as aristotle given this lack of immediate empirical evidence aristotle employed alternative methods for the establishment of facts such as relying on signs and circumstantial empirical evidence or using analogical and probabilistic reasoning and relied heavily on existing expert reports such as mainly early medical sources but also sometimes verbal reports from women themselves moreover aristotle used a secondary standard for testing the results of this inquiry namely one which he originally developed for investigations into physically remote meteorological and cosmological phenomena that are not apparent to observation and according to which statements of facts are credible if they are ontologically possible leunissen thus reconstructs aristotle s gynecology in the context of his commitments to empiricism and his scientific methods for the fact establishing phase of natural science and elucidates the role his concepts of evidence credibility and signs play in his natural scientific research however through its focus on aristotle s use of gendered knowledge and his reconstruction of natural phenomena believed to be characteristic of women leunissen s book also offers a glimpse of the lived experiences and reproductive beliefs of women in ancient greece

this element is an examination of the philosophical themes presented in aristotle s nicomachean and eudemian ethics topics include happiness the voluntary and choice the doctrine of the mean particular virtues of character and temperamental means virtues of thought akrasia pleasure friendship and luck special attention has been paid to aristotle s treatment of virtues of character and thought and their relation to happiness the reason why aristotle is the quintessential virtue ethicist the virtues of character have not received the attention they deserve in most discussions of the relationship between the two treatises

george karamanolis breaks new ground in the study of later ancient philosophy by examining the interplay of the two main schools of thought platonism and aristotelianism from the first century bc to the third century ad from the time of antiochus and for the next four centuries platonists were strongly preoccupied with the question of how aristotle s philosophy compared with the platonic model scholars have usually classified platonists into two groups the orthodox ones and the eclectics or syncretists depending on whether platonists rejected aristotle s philosophy as a whole or accepted some peripatetic doctrines karamanolis argues against this dichotomy he argues that platonists turned to aristotle only in order to discover and elucidate plato s doctrines and thus to reconstruct plato s philosophy and they did not hesitate to criticize aristotle when judging him to be at odds with plato for them aristotle was merely auxiliary to their accessing and understanding plato platonists were guided in their judgement about aristotle s proximity to or distance from plato by their own assumptions about what plato s

doctrines were also crucial for their judgement were their views about which philosophical issues particularly mattered given the diversity of views rehearsed in plato's works platonists were flexible enough to decide which were plato's own doctrines the real reason behind the rejection of aristotle's testimony was not to defend the purity of plato's philosophy as platonists sometimes argued in a rhetorical fashion aristotle's testimony was rejected rather because platonists assumed that plato's doctrines were views found in plato's work which aristotle had discarded or criticized the evaluation of aristotle's testimony on the part of the platonists also depends on their interpretation of aristotle himself this is particularly clear in the case of porphyry with whom the ancient discussion reaches a conclusion which most later platonists accepted while essentially in agreement with plotinus's interpretation of plato porphyry interpreted aristotle in such a way that the latter appeared to agree essentially with plato on all significant philosophical questions a view which was dominant until the renaissance karamanolis argues that porphyry's view of aristotle's philosophy guided him to become the first platonist to write commentaries on aristotle's works

aristotle's metaphysics is a collection of essays on a wide range of topics almost certainly never put together by aristotle himself this helps to explain why the material covers such a very wide range of material from meaning to mathematics from logical sequences to religion it includes very useful treatments of the nature of axioms or primary truths such as the law of non contradiction and the laws of logic in looking at these aristotle provides sustained guides to clear thinking as would be evidenced in analysis and evaluation of arguments and the production of good reasoning he also provides some valuable discussion of interpretation by looking at homonyms as in this knife is sharp and this note is sharp and what he calls paronyms which lie between homonyms and synonyms an example is the word healthy metaphysics is also useful to study for its frequent examples of hypothetical reasoning including their use in mathematics if x then y and science if a moves b then b moves c so what moves a in addition we find aristotle analysing plato's arguments and subjecting them to sustained critical evaluation while metaphysics shows aristotle in many well developed critical thinking modes it is first and foremost a work of exquisite reasoning creating strong arguments that continue to be debated and deployed today nearly 2500 years after they were written

the contributors to this volume cover a wide range of philosophers from simplicius to john wyclif and philosophical problems including the harmony of platonism and aristotelianism the relationship between logic and metaphysics the number of categories and realism vs nominalism

a fresh interpretation of this important and widely misunderstood concept as an acquired ability to make principles and essences intelligible

the first english language translation of a crucial medieval arabic commentary on aristotle's rhetoric with context on its contribution to intellectual history abū al walīd muḥammad ibn aḥmad ibn rushd d 1198 ad known as averroes in the west wrote one of the most significant medieval arabic commentaries on aristotle's famous treatise rhetoric averroes worked within a tradition that included the muslim philosophers al farabi d 950 and avicenna d 1037 who together built an early canon introducing aristotle's writings to the academies of medieval europe here for the first time lahcen el yazghi ezzaher translates averroes middle commentary into english with analysis highlighting its shaping of philosophical thought ibn rushd was born into a prominent family living in córdoba and seville during the reign of the almoḥad dynasty in the maghreb and al andalus at court he received support to write a body of rhetorical commentaries extending the work of his arabic muslim predecessors a critical step in fostering aristotle's influence on european scholasticism and western education ezzaher's meticulous

translation of averroes middle commentary reflects the depth and breadth of this engagement incorporating a discussion of the arabic muslim commentary tradition and averroes contribution to it his research illuminates the complexity of averroes position articulating the challenges muslim scholars faced in making non muslim texts available to their community through his work we see how people at different historical moments have adapted intellectual concepts to preserve rhetoric s vitality and relevance in new contexts averroes middle commentary exemplifies the close connections between ancient greece and medieval muslim scholarship and the ways muslim scholars navigated an appreciation for aristotelian philosophy alongside a commitment to their cultural and religious systems

examines how aristotle posits political philosophy and the experience of friendship as a means to bind strictly intellectual virtue with morality in this book ann ward explores aristotle s nicomachean ethics focusing on the progressive structure of the argument aristotle begins by giving an account of moral virtue from the perspective of the moral agent only to find that the account itself highlights fundamental tensions within the virtues that push the moral agent into the realm of intellectual virtue however the existence of an intellectual realm separate from the moral realm can lead to lack of self restraint aristotle ward argues locates political philosophy and the experience of friendship as possible solutions to the problem of lack of self restraint since political philosophy thinks about the human things in a universal way and friendship grounds the pursuit of the good which is happiness understood as contemplation ward concludes that aristotle s philosophy of friendship points to the embodied intellect of timocratic friends and mothers in their activity of mothering as engaging in the highest form of contemplation and thus living the happiest life

the present book is the english version of a monograph *die aristotelische syllogistik* which first appeared ten years ago in the series of *abhandlungen* edited by the academy of sciences in gottingen in the preface to the english edition i would first like to express my indebtedness to mr j barnes now fellow of oriel college oxford he not only translated what must have been a difficult text with exemplary precision and ingenuity but followed critically every argument and checked every reference while translating it he has improved the book of those changes which i have made on mr barnes suggestion i note only the more important ones on pages 4 12 24sq 32 39 61sq and 158 since the second edition of the german text appeared in 1963 some further reviews have been published or come to my notice which i have been able to make use of in improving the text of this new edition i must mention here especially the detailed critical discussions of my results and arguments published by professor w wieland in the *philosophische rundschau* 14 1966 1 27 and by professor e scheibe in *gnomon* 39 1967 454 64 both scholars while agreeing with the main drift and method of my interpretation criticise some of my results and disagree with some of my arguments it would not be possible to discuss these technical matters here with the necessary thoroughness

this book presents an up to date overview of the main new directions taken by ancient philosophy in the first century bc a period in which the dominance exercised in the hellenistic age by stoicism epicureanism and academic scepticism gave way to a more diverse and experimental philosophical scene its development has been much less well understood but here a strong international team of leading scholars of the subject reconstruct key features of the changed environment they examine afresh the evidence for some of the central greek thinkers of the period as well as illuminating cicero s engagement with plato both as translator and in his own philosophising the intensity of renewed study of aristotle s categories and plato s *timaeus* is an especially striking outcome of their discussions the volume will be indispensable for scholars and students interested in the history of platonism and aristotelianism

anonymous and stephanus commentaries written in the 12th century ad are the first surviving commentaries on aristotle s rhetoric their study including the environment in which they were written and the philosophical ideas expressed in them provides a better understanding of the reception of aristotle s rhetoric in byzantium the byzantine practice of commenting on classical texts and what can be called byzantine philosophy for the first time this book explores the context of production of the commentaries discusses the identity and features of their authors and reveals their philosophical and philological significance in particular i examine the main topics discussed by aristotle in the rhetoric as contributing to persuasion namely valid and fallacious rhetorical arguments ethical notions emotional response and style and i analyse the commentators interpretations of these topics in this analysis i focus on highlighting the value of the philosophical views expressed and on creating a discussion between the byzantine and the modern interpretations of the treatise conclusively the two commentators need to be considered as independent thinkers who aimed primarily at integrating the treatise within the aristotelian philosophical system

focusing on the medieval reception of book zeta of aristotle s metaphysics volume one of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects volume two makes available to scholars one of the culminating points in the medieval reception of aristotle s metaphysical thought by presenting the first critical edition of book vii of paul of venice s commentary on aristotle s metaphysics 1420 1424

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