

TEORIA ETICA DE ARISTÓTELES



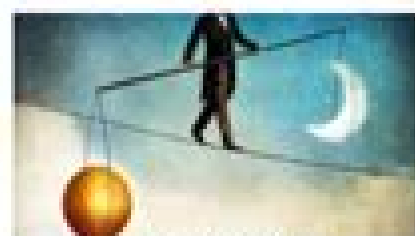
EL BIEN

Aristóteles considera que el bien es una operación, la más propia del hombre y no una posesión de un bien externo o una operación de las facultades superiores. En esto se está descartando el que la felicidad sea la riqueza, el placer, etcétera.



LA FELICIDAD

Según Aristóteles, la felicidad consiste en lograr, a lo largo de toda la vida, todos los bienes -salud, riqueza, conocimiento, amigos, etc.- que conducen a la perfección de la naturaleza humana y al enriquecimiento de la vida humana.



LA VIRTUD

Es la fuente de las mejores acciones y pasiones del alma; es capaz de disponernos a realizar las mejores actos y a obrar, bien y siempre mejor, de acuerdo con la recta razón que es elegida desde una disposición intelectual denominada prudencia; encargada de unir el conocimiento y la

ETICA

- Son las virtudes que son propias de la vida sensible y la parte afectiva del ser humano.
- El hombre es principalmente racional, pero no sólo racional.
- "La parte sensitiva es partecita en nada de lo racional, mientras que la facultad del racional y, en general, de los sentidos, participa de algo de racional como modo."
- Las virtudes éticas son adquiridas a través de la costumbre y el hábito y consisten, fundamentalmente, en el desarrollo de la parte racional del alma intelectual y regular las relaciones entre los hombres.
- Las virtudes éticas más importantes son: la fortaleza, la templanza, la justicia.



CIENCIAS PRACTICAS

ÉTICA - POLITICA

ARISTÓTELES



POLITICA

- El bien del individuo, nos dice Aristóteles, es el bien de la ciudad.
- Sin embargo, es más hermoso y más divino, porque pasa desde la dimensión de lo privado hasta la de lo social.
- "Quien no puede entrar a formar parte de una comunidad, quien no tenga necesidad de nada y se basta a sí mismo, no es parte de la ciudad, es una flor o un delfín."



Teoria Etica

JA Banks



Teoría Ética:

Ética del discurso y la teoría política Federico Gallego Vásquez, 2008 Introducción a la ética cristiana AETH Ismael García, 2003-04-01 El estudio de la ética no solamente nos lleva a entender mejor las complejas situaciones que hoy día enfrentamos también nos ayuda a discernir lo que subyace tras nuestras decisiones La ética nos ayuda a descubrir aclarar afirmar cambiar reformar o transformar valores y fines que motiva nuestra conducta Este libro nos provee con las herramientas necesarias para conocer describir y analizar los retos éticos morales que hoy día enfrentamos los cristianos **Ética na comunicação**, 1995 **Lecciones sobre ética y teoría del valor (1908-1914)** Edmund Husserl, 2023-09-18 Edmund Husserl dictó sus lecciones sobre ética y Teoría del valor en el semestre de invierno de 1908-09 y en el semestre de verano de 1911 y 1914 No era la primera vez que trataba el particular en sus lecciones públicas pero sí es la primera versión sistemática de su pensamiento moral Con la presente traducción se completa en nuestro idioma junto con las lecciones de Friburgo Introducción a la ética la totalidad de los manuscritos preservados de las lecciones sobre ética que Husserl dictó durante su vida Estas lecciones constituyen el volumen XXVIII de Husserliana editado por Ullrich Melle En la parte A de ese volumen aparece el texto de la lección de 1914 en la parte B la parte introductoria y conclusiva de la lección de 1911 y en la parte C la segunda parte de la lección de 1908-1909 **Ética** Wilhelm Wundt, 1917 Life Worthy of the Gods David Konstan, 2008-11-20 Epicurus and his Roman disciple Lucretius held that the primary cause of human unhappiness was an irrational fear of death What is more they believed that a clear understanding of the nature of the world would help to eliminate this fear They contended that if man recognizes that the universe and everything in it is made up of atoms and empty space he will see that the soul cannot possibly survive the extinction of the body and no harm can occur to him after he dies A fascinating exploration of Epicureanism as a coherent analysis of irrational fears desires and beliefs including a look at why they persist even in modern societies **Hegel and Metaphysics** Allegra de Laurentiis, 2016-04-25 The collective focus of the essays here presented consists of the attempt to overcome the deadlock between metaphysical and non or anti metaphysical Hegel interpretations There is no doubt that Hegel rejects traditional and influential forms of metaphysical thought There is also no doubt that he grounds his philosophical system on a metaphysical theory of thought and reality The question asked by the contributors in this volume is therefore what kind of metaphysics does Hegel reject and what kind does he embrace Some of the papers address the issue in general and comprehensive terms but from different even opposite perspectives Hegel's claim of a unity of logic and metaphysics his potentially deflationary understanding of metaphysics his overt metaphysical commitments his subjectless notion of logical thought and his criticism of Kant's critique of metaphysics Other contributors discuss the same topics in view of very specific subject matter in Hegel's corpus to wit the philosophy of self consciousness practical philosophy teleology and holism a particular brand of naturalism language's relation to thought true and spurious infinity as pivotal in philosophic thinking and Hegel's conception of human agency and

action *Discipline Filosofiche (2008-1)* Barnaba Maj, Rossana Lista, 2008-01-01 *La morale della felicità in Aristotele e nei filosofi dell'età ellenistica* Julia Annas, 1998 **Challenges to Law at the End of the 20th Century: Rights** International Association for Philosophy of Law and Social Philosophy. World Congress, 1997 **Opening Time** Bruce W. Powe, 2016-12-31 We are at the beginning of a great new cycle a second Renaissance of technology and mind spirit and creative energy It is the time when the noosphere experience evoked by Teilhard de Chardin is coming into being James Joyce spoke of closing time in *Finnegans Wake* Leonard Cohen wrote a song with this title The philosopher Norman O Brown wrote a philosophical poetic work called *Closing Time* in 1973 in which he proposed the end of one era and the beginning of new mysteries He did so by combining Joyce and Vico Our work is a reply and an extension of theirs But we are contemplating and exploring openings What does it mean to stand in the open of the noosphere of new consciousness What does it mean to be at the opening of a cycle of being and becoming Opening Time is a threshold process that combines text images sound delivery agency and hypertext in a bold experiment that explores the nature of openings in ideas stories pictures music and the internet It is a collaborative process that seeks to at once evoke our crux and also to engage users in a new kind of electronic platform **Teologia pubblica e diaconia** Ulrich H.J. Körtner, 2024-09-04T00:00:00+02:00 In Italia e in altre nazioni europee l'attività di assistenza in campo sociale educativo e sanitario delle chiese che qui chiamiamo con il termine del Nuovo Testamento diaconia si molto sviluppata dall'Ottocento a oggi anche in presenza di un esteso sistema di welfare pubblico Le istituzioni diaconali protestanti e cattoliche sono diventate importanti datori di lavoro per migliaia di persone e assistono professionalmente un numero sempre più consistente di persone Ci pone alle chiese e alla teologia una serie di problemi e di responsabilità anche etiche dato che le porta a operare nel vasto campo delle scelte sociali e politiche Il filo conduttore di questo libro una comprensione della diaconia e dell'etica diaconale quali forme di teologia pubblica Seguendo il teologo evangelico Wolfgang Huber intendo la teologia pubblica come riflessione critica circa l'operare e gli effetti del cristianesimo nella società Tale riflessione non si limita a indagare la validità pubblica di orientamenti religiosi particolari ma si interroga anche su come articolare e illustrare il fondamento delle pretese di validità di tali orientamenti La diaconia esprime l'essenza e la vita della chiesa La scienza l'etica e la teologia diaconali devono essere comprese come forme di teologia pubblica poiché la diaconia allo stesso tempo luogo e attore di teologia pubblica La diaconia non si limita a partecipare ai dibattiti che attraversano la società piuttosto essa stessa luogo di apprendimento della teologia pubblica Questo il tema del presente libro Ulrich H J Körtner **Nociones fundamentales de ética ó filosofía moral** Julio del Riego, 1903 *Manuale enciclopédico della libera professione dello psicoterapeuta* Edoardo Giusti, 1995 **La terza via dell'empatia** Lori Gruen, 2018-07-06 Nell'ultimo decennio il concetto di empatia ha guadagnato un'attenzione crescente nel mondo delle scienze umane come una modalità responsabile di stare al mondo e di relazionarsi con gli altri Naturalmente non sono mancati sostenitori e detrattori convinti che si possa praticare con un eccesso di razionalità prima via o di emotività seconda via La

filosofa americana Gruen confuta questa posizione e propone il concetto di coinvolgimento empatico una percezione partecipe focalizzata sul raggiungimento del benessere dell'altro. Solo così diventeremo realmente empatici in grado di ridefinire la nostra relazione con gli altri umani e animali e di far fronte alle grandi sfide: conflitti internazionali, povertà, sostenibilità ambientale. Non basta sentirsi empatici, bisogna diventarlo agendo sui propri pregiudizi, sui propri bisogni e sulle proprie aspettative.

Discipline Filosofiche (2004-1) Roberto Frega, Roberto Brigati, 2004-01-05 *Jürgen Habermas*
Luca Corchia, 2010 **Teoría del acto entusiasta** Diego Ruiz, 1906 Modelli teorici in bioetica Maurizio Chiodi, 2005

Epicureanism and Scientific Debates. Antiquity and Late Reception Francesca Masi, Pierre-Marie Morel, Francesco Verde, 2023-08-28. Epicureanism is not only a defence of pleasure; it is also a philosophy of science and knowledge. This edited collection explores new pathways for the study of Epicurean scientific thought, a hitherto still understudied domain and engages systematically and critically with existing theories. It shows that the philosophy of Epicurus and his heirs from antiquity to the classical age founded a rigorous and coherent conception of knowledge. This first part of a two-volume set examines more specifically the contribution of Epicureanism in the fields of language, medicine, and meteorology, i.e. celestial, geological, and atmospheric phenomena. Offering a renewed image of Epicureanism, the book includes studies on the nature of human language and on the linguistic aspects of scientific discourse, on the relationship between Epicureanism and ancient medicine from Hippocrates to Galen, on meteorological phenomena and the method of explaining them, and on the reception of Epicurus's legacy in Gassendi.

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