

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 los 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 razón.
- "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 razón 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

Bruce W. Powe



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 tan 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 **La**

morale della felicità in Aristotele e nei filosofi dell'età ellenistica Julia Annas,1998 **Discipline Filosofiche**
(2008-1) Barnaba Maj,Rossana Lista,2008-01-01 *Challenges to Law at the End of the 20th Century: Rights* International Association for Philosophy of Law and Social Philosophy. World Congress,1997 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 enciclopedico della libera professione dello psicoterapeuta** Edoardo Giusti,1995
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 crisis and also to engage users in a new kind of electronic platform **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 Essays on Religion and Education Richard Mervyn Hare, 1998

R. M. Hare, one of the most widely discussed of today's moral philosophers, here presents his most important essays on religion and education in which he brings together the theoretical and the practical. The book opens with an exposition of his ideas on the meaning of religious language. There follow several essays, theoretical and practical, on the relations between religion and morality which have deep implications for moral education. The central question addressed in the rest of the volume is how children can be educated to think for themselves freely but rationally about moral questions and Professor Hare examines the effects on society of failure to achieve this. He argues that those who want to dispense with morality are in effect resigning from a vital educational task. Attitudes to euthanasia and to equality of educational opportunity are taken as examples of how our thinking can go wrong. The former Professor of Moral Philosophy at Oxford has brought together a collection of papers exploring with his customary clarity of thought and elegance of expression the light which moral philosophy can shed on certain religious and educational questions. It is illuminating to follow an eminent philosopher at work on matters of great practical importance and in prodding theologians to think more clearly. *Church Times* a cogent and compelling vision enunciated with all the intelligence, elegance and vigour for which Hare is justly renowned. *Times Literary Supplement*. All the essays are a delight to read: clear, succinct, precisely expressed and devoid of technical jargon. The collection will be welcomed by philosophers of education. Theology: an important resource for persons interested in clarifying the language of moral education in a religiously pluralist society. *Religious Studies Review*: admirably clear and straightforward. *Journal of the American Academy of Religion*. It is a pleasure to receive for review a book by someone who is palpably expert in a particular discipline and able to deploy that discipline on topics which have a demonstrably practical relevance to education. Most books satisfy neither criterion; this one satisfies both. Add Hare's well-known clarity of style and presentation and we have something really worth reading. *Oxford Review of Education*.

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