The Virtue Of Aristotle's Ethics

The Constitution of Agency

Virtue Ethics and Human Enhancement

The fine editions of the Aristotelian Commentary Series make available long out-of-print commentaries of St. Thomas on Aristotle. Each volume has the full text of Aristotle with Bekker numbers, followed by the commentary of St. Thomas, cross-referenced using an easily accessible mode of referring to Aristotle in the Commentary. Each volume is beautifully printed and bound using the finest materials. All copies are printed on acid-free paper and Smyth sewn. They will last.

Virtue Ethics in the Middle Ages

Howard J. Curzer presents a fresh new reading of Aristotle's Nicomachean Ethics, which brings each of the virtues alive. He argues that justice and friendship are symbiotic in Aristotle's view; reveals how virtue ethics is not only about being good, but about becoming good; and describes Aristotle's ultimate quest to determine happiness.

On Patience

The field of ancient Greek ethics is increasingly emerging as a major branch of philosophical enquiry, and students and scholars of ancient philosophy will find this Companion to be a rich and invaluable guide to the themes and movements which characterised the discipline from the Pre-Socratics to the Neo-Platonists. Several chapters are dedicated to the central figures of Plato and Aristotle, and others explore the ethical thought of the Stoics, the Epicureans, the Skeptics, and Plotinus. Further chapters examine important themes that cut across these schools, including virtue and happiness, friendship, elitism, impartiality, and the relationship between ancient eudaimonism and modern morality. Written by leading scholars and drawing on cutting-edge research to illuminate the questions of ancient ethics, the book will provide students and specialists with an indispensable critical overview of the full range of ancient Greek ethics.

Practical Wisdom

This book shows how pressing issues in bioethics – e.g. the ownership of biological material and human cognitive enhancement – successfully can be discussed with in a virtue ethics framework. This is not intended as a complete or exegetical account of virtue ethics. Rather, the aim here is...
to discuss how some key ideas in Aristotle’s Nicomachean Ethics, when interpreted pragmatically, can be a productive way to approach some hot issues in bioethics. In spite of being a very promising theoretical perspective virtue ethics has so far been underdeveloped both in bioethics and neuroethics and most discussions have been conducted in consequentialist and/or deontological terms.

What is, according to Aristotle, the best life for humans and is his conception of the best life plausible? The late twentieth and early twenty-first centuries have seen a renaissance in the study of virtue -- a topic that has prevailed in philosophical work since the time of Aristotle. Several major developments have conspired to mark this new age. Foremost among them, some argue, is the birth of virtue ethics, an approach to ethics that focuses on virtue in place of consequentialism (the view that normative properties depend only on consequences) or deontology (the study of what we have a moral duty to do). The emergence of new virtue theories also marks this new wave of work on virtue. Put simply, these are theories about what virtue is, and they include Kantian and utilitarian virtue theories. Concurrently, virtue ethics is being applied to other fields where it hasn't been used before, including bioethics and education. In addition to these developments, the study of virtue in epistemological theories has become increasingly widespread to the point that it has spawned a subfield known as ‘virtue epistemology.’ This volume therefore provides a representative overview of philosophical work on virtue. It is divided into seven parts: conceptualizations of virtue, historical and religious accounts, contemporary virtue ethics and theories of virtue, central concepts and issues, critical examinations, applied virtue ethics, and virtue epistemology. Forty-two chapters by distinguished scholars offer insights and directions for further research. In addition to philosophy, authors also deal with virtues in non-western philosophical traditions, religion, and psychological perspectives on virtue.

Aristotle and the Virtues Aristotle and the Rediscovery of Citizenship confronts a question that is central to Aristotle's political philosophy as well as to contemporary political theory: what is a citizen? Answers prove to be elusive, in part because late twentieth-century critiques of the Enlightenment called into doubt fundamental tenets that once guided us. Engaging the two major works of Aristotle's political philosophy, his Nicomachean Ethics and his Politics, Susan D. Collins poses questions that current discussions of liberal citizenship do not adequately address. Drawing a path from contemporary disputes to Aristotle, she examines in detail his complex presentations of moral virtue, civic education, and law; his view of the aims and limits of the political community; and his treatment of the connection between citizenship and the human good. Collins thereby shows how Aristotle continues to be an indispensable source of enlightenment, as he has been for political and religious traditions of the past.

Reading Aristotle’s Ethics A reasoned yet urgent call to embrace and protect the essential, practical human quality that has been drummed out of our lives: wisdom. It's in our nature to want to succeed. It's also human nature to want to do right. But we've lost how to balance the two. How do we get it back? Practical Wisdom can help. "Practical wisdom" is the essential human quality that combines the fruits of our individual experiences with our empathy and intellect—an aim that Aristotle identified millennia ago. It's learning "the right way to do the right thing in a particular circumstance, with a particular person, at a particular time." But we have forgotten how to do this. In Practical Wisdom, Barry Schwartz and Kenneth Sharpe illuminate how to get back in touch with our wisdom: how to identify it, cultivate it, and enact it, and how to make ourselves healthier, wealthier, and wiser.

Aristotle And Moral Realism The central subject of Aristotle's ethics is happiness or living well. Most people in his day (as in ours), eager to enjoy life, impressed by worldly success, and fearful of serious loss, believed that happiness depends mainly on fortune in achieving prosperity and avoiding adversity. Aristotle, however, argues that virtuous conduct is the governing factor in living well and attaining happiness. While admitting that neither the blessings nor the afflictions of fortune are unimportant, he maintains that the virtuous find life more satisfying than other people do and, with only modest good fortune, they lead happy, enjoyable lives. Combining philological precision with philosophical analysis,
the author reconstructs Aristotle’s defense of these bold claims. By examining how Aristotle develops his position in response to the prevailing hopes and anxieties of his age, the author shows why Aristotle considers happiness important for ethics and why he thinks it necessary to revise popular and traditional views. Paying close attention throughout to the internalist dimension of Aristotle’s approach–his emphasis on how the virtuous view their own lives and actions—the author advances new interpretations of Aristotle’s accounts of several major virtues, including temperance, courage, liberality, and "greatness of soul." This work sets Aristotle in the broader cultural context of his time, tracing his attempts to accommodate and amend rival views. The author examines literary and historical sources as well as philosophical texts, showing the inherited values and traditional ideals that inform Aristotle’s discussions and provide some of the basis for his conclusions. Presupposing no knowledge of Greek or specialized philosophical terminology, the book is designed to be accessible to all students of philosophy or classical antiquity. All quotations from ancient texts are translated.

Virtue and Reason in Plato and Aristotle A detailed analysis of Aristotelian and Kantian ethics together, remaining faithful to the texts and responsive to contemporary debates.

After Virtue This volume of essays brings together scholars of ancient philosophy and some of today’s most distinguished moral philosophers to discuss Aristotle’s ethics and the problems of moral realism. One of the central and perennial philosophical problems is the question of whether our ethical assertions and beliefs can be justifiably claimed to rest on some objective foundation. As an upholder of the objectivity of ethics and as one of the most important ethical thinkers in the history of philosophy, Aristotle’s writings on these questions are of the greatest interest. Indeed, much of recent moral philosophy has looked directly to Aristotle for inspiration on the problem of moral objectivity. For example, "virtue theorists" were influenced by Aristotle in their proposal that what determines the right thing to do in a particular case is what the virtuous man would do. Similarly, "sensibility theorists" have found support for their view in Aristotle’s remarks about the importance of the conditioning of one’s desires for the development of virtue and knowledge about the human good.

Cultivating Virtue After 25 centuries, Aristotle’s influence on our society’s moral thinking remains profound even when subterranean. Typical members of our society can often be made to see that their moral thought and action are, in crucial ways, unwittingly Aristotelian. No one in contemporary philosophical ethics can afford to ignore Aristotle. Much of the finest work in recent moral philosophy has been overtly and professedly Aristotelian in inspiration. And many writers who would officially distance themselves from Aristotle and his contemporary followers are nonetheless indebted to him, sometimes in ways that they do not realise. Values and Virtues provides a platform for some notable writers in the area to present and discuss their new ideas about Aristotelian ethics in a way that will advance the academic debate and engage the interest of a broad range of philosophical readers.

Aristotle’s Virtues

De Anima This book offers a comprehensive account of the major philosophical works on friendship and its relationship to self-love. The book gives central place to Aristotle’s searching examination of friendship in the Nicomachean Ethics. Lorraine Pangle argues that the difficulties surrounding this discussion are soon dispelled once one understands the purpose of the Ethics as both a source of practical guidance for life and a profound, theoretical investigation into human nature. The book also provides fresh interpretations of works on friendship by Plato, Cicero, Epicurus, Seneca, Montaigne and Bacon. The author shows how each of these thinkers sheds light on central questions of moral philosophy: is human sociability rooted in neediness or strength? is the best life chiefly solitary, or dedicated to a community with others? Clearly structured and engagingly written, this book will appeal to a broad swathe of readers across philosophy, classics and political science.
The Ethics of Confucius and Aristotle Aristotle’s Nicomachean Ethics is devoted to the topic of human happiness. Yet, although Aristotle’s conception of happiness is central to his whole philosophical project, there is much controversy surrounding it. Hope May offers a new interpretation of Aristotle’s account of happiness - one which incorporates Aristotle’s views about the biological development of human beings. May argues that the relationship amongst the moral virtues, the intellectual virtues, and happiness, is best understood through the lens of developmentalism. On this view, happiness emerges from the cultivation of a number of virtues that are developmentally related. May goes on to show how contemporary scholarship in psychology, ethical theory and legal philosophy signals a return to Aristotelian ethics. Specifically, May shows how a theory of motivation known as Self-Determination Theory and recent research on goal attainment have deep affinities to Aristotle’s ethical theory. May argues that this recent work can ground a contemporary virtue theory that acknowledges the centrality of autonomy in a way that captures the fundamental tenets of Aristotle’s ethics.

The Nicomachean Ethics A.W. Price explores the views of Plato and Aristotle on how virtue of character and practical reasoning enable agents to achieve eudaimonia--the state of living or acting well. He provides a full philosophical analysis and argues that the perennial question of action within human life is central to the reflections of these ancient philosophers.

Aristotle’s Nicomachean Ethics Knowledge, however, is an attribute of the soul, and so are perception, opinion, desire, wish, and appetency generally; animal locomotion also is produced by the soul; and likewise growth, maturity, and decay. Shall we then say that each of these belongs to the whole soul, that we think, that is, and perceive and are moved and in each of the other operations act and are acted upon with the whole soul, or that the different operations are to be assigned to different parts?-from Book IThe writings of Greek philosopher ARISTOTLE (384BC-322BC)-student of Plato, teacher of Alexander the Great-are among the most influential on Western thought, and indeed upon Western civilization itself. From theology and logic to politics and even biology, there is no area of human knowledge that has not been touched by his thinking.In De Anima—which means, literally, On the Soul—the philosopher ponders the very nature of life itself. What is the essence of the lifeforce? Can we consider that plants and animals have souls? How does human intellect divide us from other animals? Is the human mind immortal?All these questions, and others that seem unanswerable, are explored in depth in this, one of the most important works ever written on such eternal questions. Students and armchair philosophers will find it a challenging—and rewarding—read.

The Ethics of Confucius and Aristotle Since the Enlightenment, a great deal of ethical philosophy has presumed that rational human beings must set aside their emotions when seeking to make objective and sound moral decisions. Love and Objectivity in Virtue Ethics challenges this presumption, arguing that emotions such as compassion and love are powerful aids in the complex process of attaining objective moral truths in decisions and actions. Drawing on Aristotle’s Nicomachean Ethics and the work of Bernard Lonergan and Martha Nussbaum, Robert J. Fitterer tests the assumption that the inclusion of the emotions leads to bias in objective judgments or when determining moral truths. Fitterer first demonstrates how certain cognitive operations set out in Aristotelian virtue ethics can indeed arrive at objective moral truth precisely through the contribution emotions make in moral discernment. Then, drawing on Lonergan’s notion of inductive insight, he argues that objectivity is the result of the properly functioning subjectivity of a moral agent. Finally, building on his study of Nussbaum’s ethical writings, Fitterer concludes that compassionate love is an attitude that actually fosters the likelihood of discerning and choosing the genuine good, and encourages objectivity in moral decision-making. Richly detailed and argued, Love and Objectivity in Virtue Ethics is a convincing study that involves the works of three of the most important writers on ethics and a passionate appeal to re-examine the process through which humans genuinely make vitally important decisions.

Commentary on Aristotle’s Nicomachean Ethics Presents the Nicomachean Ethics as a work of political
philosophy, emphasizing the interplay between its practical political concerns and its underlying philosophic perspective and arguing that it is rhetorical in the precise Aristotelian meaning of the term.

The Virtues of Aristotle This collection surveys the tradition of medieval commentaries on Aristotle’s "Nicomachean Ethics" from its thirteenth-century origins to the fifteenth century, concentrating on the conception of the moral and intellectual virtues in a continuous interplay of ancient and Christian moral thought.

The Virtues of Aristotle This book presents a novel interpretation of Aristotle’s account of how shame instils virtue, and defends its philosophical import. Shame is shown to provide motivational continuity between the actions of the learners and the virtuous dispositions that they will eventually acquire.

Aristotle's Ethics Highly controversial when it was first published in 1981, Alasdair MacIntyre’s After Virtue has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of ‘virtue’ to the ethical life. More than thirty years after its original publication, After Virtue remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

Sovereign Virtue Originally published in 1986. Both moral philosophers and philosophical psychologists need to answer the question ‘what is a virtue?’ and the best answer so far give is that of Aristotle. This book is a rigorous exposition of that answer. The elements of Aristotle’s doctrine of virtue are scattered throughout his writings; this book reconstructs his complex and comprehensive doctrine in one place. It also covers Aristotle’s views about choice, character, emotions and the role of pleasure and pain in virtue. The celebrated function (ergon) is considered carefully as well as the doctrine of virtue being related to Aristotle’s metaphysics and categories.

Aristotle on Shame and Learning to Be Good Many of us are so busy that we might be tempted to think we don’t have time to be patient. However, that idea involves a serious underestimation of what patience is and why it matters. In On Patience, Matthew Pianalto revives a richer understanding of what patience is and why it is centrally important in both virtue theory and everyday life. Drawing from a wide range of philosophical and religious sources, Pianalto shows that our contemporary tendency to equate patience with waiting fails to do justice to other aspects of patience such as tolerance, perseverance, and the opposition of patience to anger. With this broader understanding of patience, Pianalto further shows how patience supports the development of other moral strengths, such as courage, justice, love, and hope. In these ways, On Patience sheds light on Franz Kafka’s remark that, “Patience is the master key to every situation,” and Gregory the Great’s perhaps surprising claim that, “Patience is the root and guardian of all the virtues.” This first book-length contemporary philosophical examination of patience will be of interest to students and scholars not just of virtue ethics, but also of moral philosophy more broadly.

The Oxford Handbook of Virtue Values and Virtues Seminar paper from the year 2020 in the subject Philosophy - Philosophy of the Ancient World, grade: 1,3, University of Bristol (Philosophy), course: Readings in Value Theory, language: English, abstract: Aristotle expresses it directly with the first sentence of his first book of his Nicomachean Ethics: All we’re aiming for is the good life as the highest good. For him, the good life is the reason we live. For this, the pursuit of happiness, called Eudaimonia, is central to his theory. Throughout history, many people have grappled with the question of what makes a good and fortunate life, and even today this topic is very present and controversial. In the following, I’m dealing with Aristotle concerning
the best life, to prove that his principle of Eudaimonia is a convincing theory. It's to be examined, that his conception of a good life is the objectively desirable one. After the central assumption I'll outline the main features of Virtue Ethics before questioning the plausibility of the Aristotelian theory. I will do that by relating to two objections: how it should be judged that material goods are a precondition to Aristotle's best life and how pleasurable the life of a virtuous is. Even though there are more objections, like different interpretations of Eudaimonia or different interpretations of the right measure according to virtue for example, I'd like to retain with the previous two, as they are the most interesting regarding the 21st century. At last I will give a summary to conclude the elaboration.

Ethics for A-Level Presents Aristotle's celebrated work setting forth his system of moral philosophy.

De Virtutibus Et Vitiis Originally published in 1986. Both moral philosophers and philosophical psychologists need to answer the question 'what is a virtue?' and the best answer so far give is that of Aristotle. This book is a rigorous exposition of that answer. The elements of Aristotle's doctrine of virtue are scattered throughout his writings; this book reconstructs his complex and comprehensive doctrine in one place. It also covers Aristotle's views about choice, character, emotions and the role of pleasure and pain in virtue. The celebrated function (ergon) is considered carefully as well as the doctrine of virtue being related to Aristotle's metaphysics and categories.

From Natural Character to Moral Virtue in Aristotle Discusses Aquinas's reception of Aristotle's work, exploring how Aquinas adopts, corrects or transforms key themes from Aristotle's ethics.

The Virtue of Aristotle's Ethics "The emergence of virtue ethics, which might be the most significant development in contemporary ethics, takes Aristotle's ethics as the most important paradigm. Aristotle's ethical thinking, in contrast to modern Western moral philosophy, starts with a reflection on human life as a whole instead of on some moral acts, and focuses on character and virtue instead of on principles and rules. This way of doing ethics is shared by Confucius. First, Confucius seeks to find the human dao, i.e. the way to become a good person. Second, to become a good person, one must cultivate de, that is, a dispositional character (indeed, de has been generally translated as "virtue" in English). Confucius calls this dispositional character ren. Ren has been generally translated as "benevolence" or "humanity," but is also widely referred to as "virtue," "complete virtue," or "cardinal virtue." It is in elaborating how one person can become a good person by cultivating ren that Confucius reflects on and discusses issues such as human nature and its fulfillment, the doctrine of the mean, the role of social customs and traditions, self-cultivation and moral education, love, family, virtue politics, moral emotion, moral reasoning, family, and so on. These are also the central themes in Aristotle's theory of virtue. To a great extent, Aristotle's ethics is taken as the model in contemporary virtue ethics precisely because these important ethical concerns have been left out or at least marginalized in dominant modern moral theories."--Jacket.

Aristotle and the Rediscovery of Citizenship Aristotle's Virtues focuses on Aristotle's philosophical method and his conceptions of form and substance as a way to explicate the main elements of his ethical and political theorizing. This book shows how those highly general features of Aristotle's thought have an important bearing on his conception of the best kind of life for a human being and the kind of political community needed to enable and encourage that kind of life. While explicating fundamental aspects of Aristotle's philosophy of nature, metaphysics, and theory of knowledge, the discussion of them leads to a culminating account of the virtues of both individual and political life.

Aristotle and the Philosophy of Friendship From Natural Character to Moral Virtue in Aristotle discusses Aristotle’s biological views about character and the importance of what he calls 'natural character traits' for the development of moral virtue as presented in his ethical treatises. The aim is to provide a new, comprehensive account of the physiological underpinnings of moral development and thereby to show, first, that Aristotle’s ethical theories do not exhaust his views about character as has traditionally been
assumed, and, second, that his treatment of natural character in the biological treatises provides the conceptual and ideological foundation for his views about habituation as developed in his ethics. Author Mariska Leunissen takes seriously Aristotle's--often ignored--claim that nature is one of the factors through which men become 'good and capable of fine deeds'. Part I ('The Physiology of Natural Character') analyzes, in three chapters, Aristotle's notion of natural character as it is developed in the biological treatises and its role in moral development, especially as it affects women and certain 'barbarians'-groups who are typically left out of accounts of Aristotle's ethics. Leunissen also discuss its relevance for our understanding of physiognomical ideas in Aristotle. Part II ('The Physiology of Moral Development) explores the psychophysical changes in body and soul one is required to undergo in the process of acquiring moral virtues. It includes a discussion of Aristotle's eugenic views, of his identification of habituation as a form of human perfection, and of his claims about the moral deficiencies of women that link them to his beliefs about their biological imperfections.

Making a Necessity of Virtue While Aristotle's account of the happy life continues to receive attention, many of his claims about virtue of character seem so puzzling that modern philosophers have often discarded them, or have reworked them to fit more familiar theories that do not make virtue of character central. In this book, Paula Gottlieb takes a fresh look at Aristotle's claims, particularly the much-maligned doctrine of the mean. She shows how they form a thought-provoking ethic of virtue, one that deserves to be developed and refined. The first part of the book addresses the nature of virtue and the virtues, illuminated by the doctrine of the mean. Building on the conclusions of this analysis, the second part explains the mentality of the good person and the type of society that will allow such a person to flourish.

Aquinas and the Nicomachean Ethics

Love and Objectivity in Virtue Ethics Christine M. Korsgaard is one of the leading moral philosophers: this volume collects ten influential papers by her on practical reason and moral psychology. She draws on the work of such great philosophers as Plato, Aristotle, Kant, and Hume, showing how their ideas can inform the solution of contemporary and traditional problems.

The Supremacy of Love What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

Virtue in Business The Supremacy of Love advocates an agape-centered vision of virtue ethics, combining traditional Aristotelian ethics with insights from Thomas Aquinas. It shows why virtue is good for the virtuous individual, reimagines impartiality so that it is compatible with close personal relationships, and has pluralistic cross-cultural applications.
The Cambridge Companion to Ancient Ethics Though virtue ethics is enjoying a resurgence, the topic of virtue cultivation has been largely neglected by philosophers. This book features essays by philosophers, theologians, and psychologists at the forefront of research into virtue.--Publisher’s description.

Aristotle on Education As a comparative study of the virtue ethics of Aristotle and Confucius, this book explores how they each reflect upon human good and virtue out of their respective cultural assumptions, conceptual frameworks, and philosophical perspectives. It does not simply take one side as a framework to understand the other; rather, it takes them as mirrors for each other and seeks to develop new readings and perspectives of both ethics that would be unattainable if each were studied on its own.

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