

Aristotle And Rational Discovery Continuum Studies In Ancient Philosophy

Nominated for the 2009 American Philosophical Association Book Prize. The work of Aristotle (384-322 bc) is considered to be one of the great achievements of the ancient world, and is a foundation of both Western and Middle Eastern philosophy and science. Although Aristotle left significant material on almost all branches of learning, what has survived is a somewhat disorganized collection of notes and lectures. Moreover, the centuries of interpretation across various epochs and cultures tend to cloud our understanding of him. Thomas Kiefer breaks through this cloud of interpretation and provides an organized account of one key part of Aristotle's philosophy, namely his theory of knowledge. This theory concerns what is knowledge, what we can know, and how we can do so. Kiefer's book is the first work that takes this theory as its sole focus and reconstructs it systematically. Kiefer's work throughout provides many new interpretations of key parts of Aristotle's philosophy, including an unnoticed -but crucial- distinction between knowledge in general and knowledge for us, the differences between his semantic and psychological requirements for knowledge,

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and 'nous', which is perhaps the most obscure notion in Aristotle's work. He also concludes with a summary of Aristotle's theory in the terms and style of contemporary epistemology. Kiefer's work should be of interest to anyone involved in the history of philosophy or contemporary epistemology.

Selections Aristotle's Nichomachean ethics, Books 1-3, & 10, and his Politics, Books 7-8.

In this book, Russell Winslow examines contemporary discourses in microbiology and evolutionary inheritance theory to center the metaphysical prejudices that unreflectively subtend these discourses, highlight and illuminate an emergent prejudice of an ecological ontology in microbiology, and determine what interpretive possibilities it affords.

Parmenides and To Eon offers a new historical and philosophical reading of Parmenides of Elea by exploring the significance and dynamics of the oral tradition of ancient Greece. The book disentangles our theories of language from what evidence suggests is an archaic Greek experience of speech. With this in mind, the author reconsiders Parmenides' poem, arguing that the way we divide up his text is inconsistent with the oral tradition Parmenides inherits. Wilkinson proposes that, although Parmenides may have composed his poem in writing, it is probable that the poem was orally performed rather than silently read. This

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book explores the aural and oral components of the poem and its performance in terms of their significance to Parmenides' philosophy. Wilkinson's approach yields an interpretative strategy that permits us to engage with the ancient Greeks in terms closer to their own without, however, forgetting the historical distance that separates us or sacrificing our own philosophical concerns.

A critical examination of the idea that compulsory education is a social good, and that adulthood and childhood should be considered as entirely separate realms.

Aristotle and Rational Discovery Speaking of Nature Continuum

From Aristotle to Schrödinger: The Curiosity of Physics offers a novel introduction to the topics commonly encountered in the first two years of an undergraduate physics course, including classical mechanics, thermodynamics and statistical mechanics, electromagnetism, relativity, quantum mechanics, atomic and molecular physics, and astrophysics. The book presents physics as it evolved historically; it covers in considerable depth the development of the subject from ancient Greece to the present day. Though the emphasis is on the observations, experiments, theories, and applications of physics, there are additionally short sections on the life and times of the main protagonists of physics. This book grew out of the author's long experience in giving undergraduate and graduate courses in classical physics and in quantum mechanics and its elementary applications.

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Although meant primarily for the student and teacher of physics, it will be of interest to other scientists and to historians of science, and to those who wish to know something about physics, how it started, and how it developed to its present day magnificence and sophistication.

Aristotle maintains that biological organisms are compounds of matter and form and that compounds that have the same form are individuated by their matter.

According to Aristotle, an object that undergoes change is an object that undergoes a change in form, i.e. form is imposed upon something material in nature. Aristotle therefore identifies organisms according to their matter and essential forms, forms that are arguably essential to an object's existence.

Jeremy Kirby addresses a difficulty in Aristotle's metaphysics, namely the possibility that two organisms of the same species might share the same matter.

If they share the same form, as Aristotle seems to suggest, then they seem to share that which they cannot, their identity. By taking into account Aristotle's views on the soul, its relation to living matter, and his rejection of the possibility of resurrection, Kirby reconstructs an answer to this problem and shows how Aristotle relies on some of the central themes in his system in order to resist this unwelcome result that his metaphysics might suggest.

This book aims to set the record straight about what Plato conceives the Forms to be.

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The author argues that because epistemological considerations motivate Plato's ontological commitments, it is reasonable to think that the former can be used to shed light on the latter. For the sake of providing background and context, the author first examines Pre-Platonic views on knowledge and finds that the ancients tended to model knowledge on perception. But the same epistemic model can be discerned in Plato. With this in mind, the author concludes that, owing to his epistemological commitments, Plato could not have conceived of the Forms as Aristotle and others have claimed. An interpretation of the Forms as concrete particulars provides a more coherent view of Plato's overall philosophical project.

Ancient philosophy is no longer an isolated discipline. Recent years have seen the development of a dialogue between ancient and contemporary philosophers writing on central issues in moral and political philosophy. The renewed interest in character and virtue as ethical concepts is one such issue, yet Plato's contribution has been largely neglected in contemporary virtue ethics. In *Plato on Virtue and the Law*, Sandrine Berges seeks to address this gap in the literature by exploring the contribution that virtue ethics make to the understanding of laws alongside the interesting and plausible insights into current philosophical concerns evident in Plato's dialogues. The book argues that a distinctive virtue theory of law is clearly presented in Plato's political dialogues. Through a new reading of the *Crito*, *Menexenus*, *Gorgias*, *Republic*, *Statesman* and *Laws*, Berges shows how Plato proposes several ways in which we can

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understand the law from the perspective of virtue ethics.

This is the first full biography of one of the greatest Roman Catholic theologians of the last century. Schillebeeckx is alive and still writing important work. He is a Dutch Dominican and theological genius whose influence on the Second Vatican Council was profound. He was regarded as the theological voice of progressive Catholicism. But in 1968 the Vatican Authorities started an investigation into his orthodoxy and a great many Catholics also felt that this was an attack on them. Borgman puts Schillebeeckx in his context, creating a new perspective on his ultimate significance for the church and for the development of theology.

A new account of Aristotle's Ethics, this book argues for the central importance of the concept of 'techne' or 'craft' in Aristotle's moral theory. Exploring the importance of 'techne' in the Platonic and pre-Platonic intellectual context in which Aristotle was writing, Tom Angier here shows that this concept has an important role in Aristotle's Ethics that has rarely been studied in Anglo-American scholarship. Through close-analysis of the primary texts, this book uses the focus on 'techne' to systematically critique and renew Aristotelian moral philosophy. Techne in Aristotle's 'Ethics' provides a novel and challenging approach to one of the Ancient World's most enduring intellectual legacies.

This book offers a new and original hypothesis on the origin of modal ontology, whose roots can be traced back to the mathematical debate about incommensurable

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magnitudes, which forms the implicit background for Platos later dialogues and culminates in the definition of being as dynamis in the Sophist. Incommensurable magnitudes also called dynamis by Theaetetus are presented as the solution to the problem of non-being and serve as the cornerstone for a philosophy of difference and becoming. This shift also marks the passage to another form of rationality one not of the measure, but of the mediation. The book argues that the ontology and the rationality which arise out of the discovery of incommensurable constitutes a thread that runs through the entire history of philosophy, one that leads to Kantian transcendentalism and to the philosophies derived from it, such as Hegelianism and philosophical hermeneutics. Readers discover an insightful exchange with some of the most important issues in philosophy, newly reconsidered from the point of view of an ontology of the incommensurable. These issues include the infinite, the continuum, existence, and difference. This text appeals to students and researchers in the fields of ancient philosophy, German idealism, philosophical hermeneutics and the history of mathematics.

Walter H. Beale offers the most coherent treatment of the aims and modes of discourse to be presented in more than a decade. His development of a semiotic “grammar of motives” that relates the problems of meaning in discourse both to linguistic structure and ways of constructing reality stands as a provocative new theory of rhetoric sharply focused on writing. He includes a comprehensive treatment of rhetoric, its classes and

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varieties, modes, and strategies. In addition, he demonstrates the importance of the purpose, substance, and social context of discourse, at a time when scholarly attention has become preoccupied with process. He fortifies and extends the Aristotelian approach to rhetoric and discourse at a time when much theory and pedagogy have yielded to modernist assumptions and methods. And finally, he develops a theoretical framework that illuminates the relationship between rhetoric, the language arts, and the human sciences in general.

Capitalism, Citizenship and the Arts of Thinking proposes a historical materialist ethic of human flourishing understood in terms of the practice of citizenship. It focuses on the ways in which capitalism's necessary mode of thinking – analytical thinking – impedes the nurturing of capabilities for citizenship as understood from a Marxian-Aristotelian point of view. It includes a systematic discussion of the Aristotelian resonances in Marx's critique of capitalism, as well as an elaboration and critique of Alfred Sohn-Rethel's account of the origins of analytical thinking in his book *Intellectual and Manual Labor: A Critique of Epistemology*. Dean's critique of this book draws on the language theories of Lev Vygotsky, Alexander Luria, Jack Goody, Eric Havelock and Walter Ong, so as to identify the origins of analytical thinking in literacy rather than in monetised exchange relations, as claimed by Sohn-Rethel. Having traced the development of analytical thinking so as to bring out the ways in which this thinking was a condition of possibility for the division of head and hand in nineteenth-century England, Dean brings

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the analysis into the contemporary world by examining the changes effected by digitalised communication in terms citizenship capabilities now, drawing on the work of Michael Hardt and Antonio Negri in order to do so. The book's ground-breaking content is in the fusion of Marxian, Aristotelian and linguistic elements to develop a critique of capitalism's hegemonic mode of thinking (analytical thinking) as manifested in the modern sciences and to show how the draining of intelligibility from the everyday world permitted by this thinking becomes an obstacle to the practice of meaningful citizenship. Its main appeal will be to Marxist thinkers whose main concern is with the alienating, as opposed to exploitative, character of capitalist modes of life. It is written to complement the work of such Marxists, these being, in the main, writers such as Michael Hardt and Antonio Negri and is pitched at researchers in the field. It could be used on post-graduate courses in political theory, as well as social and cultural theory. Read through the lens of a single key concept in twentieth-century French philosophy, that of the "problem", this book relates the concept to specific thinkers and situates it in relation both to the wider history of philosophy and contemporary concerns. How exactly should the notion of problems be understood? What must a problem be in order to play an inaugurating role in thought? Does the word "problem" have a univocal sense? What is at stake – theoretically, ethically, politically, and institutionally – when philosophers use the word? This book addresses these and other questions, and is devoted to making historical and philosophical sense of the various uses and

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conceptualisations of notions of problems, problematics, and problematisations in twentieth-century French thought. In the process, it augments our understanding of the philosophical programs of a number of recent French thinkers, reconfigures our perception of the history and wider stakes of twentieth-century French philosophy, and reveals the ongoing theoretical richness and critical potential of the notion of the problem and its cognates. Working through the twentieth-century, and focussing on specific thinkers including Foucault and Deleuze, this book will be of interest to all scholars of French philosophy. This book was originally published as a special issue of *Angelaki*.

Described by the philosopher A.J. Ayer as a work of 'great originality and power', this book revolutionized contemporary thinking on science and knowledge. Ideas such as the now legendary doctrine of 'falsificationism' electrified the scientific community, influencing even working scientists, as well as post-war philosophy. This astonishing work ranks alongside *The Open Society and Its Enemies* as one of Popper's most enduring books and contains insights and arguments that demand to be read to this day.

Lacan's *Return to Antiquity* is the first book devoted to the role of classical antiquity in Lacan's work. Oliver Harris poses a question familiar from studies of Freud: what are Ancient Greece and Rome doing in a twentieth-century theory of psychology? In Lacan's case, the issue has an additional edge, for he employs antiquity to demonstrate what is radically new about psychoanalysis. It is a tool with which to convey the revolutionary power of Freud's ideas by digging down to the philosophical questions beneath them. It is through these questions that

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Lacan allies psychoanalysis with the pioneering intellectual developments of his time in anthropology, philosophy, art and literature. Harris begins by considering the role of Plato and Socrates in Lacan's conflicted thoughts on teaching, writing and the process of becoming an intellectual icon. In doing so, he provides a way into considering the uniquely challenging nature of the Lacanian texts themselves, and the live performances behind them. Two central chapters explore when and why myth is drawn upon in psychoanalysis, its threat to the discipline's scientific aspirations, and Lacan's embrace of its expressive potential. The final chapters explore Lacan's defence of tragedy and his return to Ovidian themes. These include the unwitting voyeurism of Actaeon, and the fate of Narcissus, a figure of tragic metamorphosis that Freud places at the heart of infantile development. Lacan's Return to Antiquity brings to Lacan studies the close reading and cross-disciplinary research that has proved fruitful in understanding Freud's invention of psychoanalysis. It will appeal to psychoanalysts and advanced students studying in the field, being of particular value to those interested in the roots of Lacanian concepts, the evolution of his thought, and the cultural context of his work. What emerges is a more nuanced, self-critical figure, a corrective to the reputation for dogmatism and obscurity that Lacan has attracted. In the process, new light is thrown on enduring controversies, from Lacan's pronouncements on feminine sexuality to the opaque drama of the seminars themselves.

Contemporary ethical debates about the status of the human embryo involve not only philosophical concerns, but specifically religious arguments. This is a systematic work on the history of Christian reflection on the human embryo.

1904-26 (includes lists of members)

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A lucid presentation of the first and most influential attempts to weave together philosophical thought on God, reason and happiness.

The Middle Included is the first comprehensive account of the Ancient Greek word *logos* in Aristotelian philosophy. *Logos* means many things in the Aristotelian corpus: essential formula, proportion, reason, and language. Surveying these meanings in Aristotle's logic, physics, and ethics, Ömer Aygün persuasively demonstrates that these diverse meanings of *logos* all refer to a basic sense of "gathering" or "inclusiveness." In this sense, *logos* functions as a counterpart to a formal version of the principles of non-contradiction and of the excluded middle in his corpus. Aygün thus shifts Aristotle's traditional image from that of the father of formal logic, classificatory thinking, and exclusion to a more nuanced image of him as a thinker of inclusion. The Middle Included also explores human language in Aristotelian philosophy. After an account of acoustic phenomena and animal communication, Aygün argues that human language for Aristotle is the ability to understand and relay both first-hand experiences and non-first-hand experiences. This definition is key to understanding many core human experiences such as science, history, news media, education, sophistry, and indeed philosophy itself. *Logos* is thus never associated with any other animal nor with anything divine—it remains strictly and rigorously secular, humane, and yet full of the wonder.

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

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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.

In this lively and original book, Russell Winslow pursues a new interpretation of logos in Aristotle. Rather than a reading of rationality that cleaves human beings from nature, this new interpretation suggests that, for Aristotle, consistent and dependable rational arguments reveal a deep dependency upon nature. To this end, the author shows that a rational account of a being is in fact subject to the very same principle that governs the physical motion and generation of a being under inquiry. Among the many consequences of this argument is a rejection of both of the prevailing oppositional claims that Aristotle's methodological procedure of discovery is one resting on either empirical or conceptual grounds: discovery reveals a more complex structure than can be grasped by either of these modern modes. Further, Winslow argues that this interpretation of rational discovery also contributes to the ethical debates surrounding Aristotle's work, insofar as an ethical claim is achieved through reason, but is not thereby conceived as objective. Again, the demand for agreement in ethical/political decision will be disclosed as superseding in its complexity both those accounts of ethical decision as subjective (for example, "emotivist" accounts) and those as objective ("realist" accounts).

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This book explores and articulates the concepts of the continuous and the infinitesimal from two points of view: the philosophical and the mathematical. The first section covers the history of these ideas in philosophy. Chapter one, entitled 'The continuous and the discrete in Ancient Greece, the Orient and the European Middle Ages,' reviews the work of Plato, Aristotle, Epicurus, and other Ancient Greeks; the elements of early Chinese, Indian and Islamic thought; and early Europeans including Henry of Harclay, Nicholas of Autrecourt, Duns Scotus, William of Ockham, Thomas Bradwardine and Nicolas Oreme. The second chapter of the book covers European thinkers of the sixteenth and seventeenth centuries: Galileo, Newton, Leibniz, Descartes, Arnauld, Fermat, and more. Chapter three, 'The age of continuity,' discusses eighteenth century mathematicians including Euler and Carnot, and philosophers, among them Hume, Kant and Hegel. Examining the nineteenth and early twentieth centuries, the fourth chapter describes the reduction of the continuous to the discrete, citing the contributions of Bolzano, Cauchy and Reimann. Part one of the book concludes with a chapter on divergent conceptions of the continuum, with the work of nineteenth and early twentieth century philosophers and mathematicians, including Veronese, Poincaré, Brouwer, and Weyl. Part two of this book covers contemporary mathematics, discussing topology and manifolds, categories, and functors, Grothendieck topologies, sheaves, and elementary topoi. Among the theories presented in detail are non-standard analysis, constructive and intuitionist analysis, and smooth infinitesimal

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analysis/synthetic differential geometry. No other book so thoroughly covers the history and development of the concepts of the continuous and the infinitesimal.

Traces the development of the theory of communicative reason from its inception to its defence against postmodernism. With analyses problem centred and thematic, this is a major contribution to the study of Habermas.

An important new reading of the importance of Parmenides, widely regarded as the most influential of the Presocratic philosophers.

Aristotle is one of the most crucial figures in the history of Western thought, and his name and ideas continue to be invoked in a wide range of contemporary philosophical discussions. The Bloomsbury Companion to Aristotle brings together leading scholars from across the world and from a variety of philosophical traditions to survey the recent research on Aristotle's thought and its contributions to the full spectrum of philosophical enquiry, from logic to the natural sciences and psychology, from metaphysics to ethics, politics, and aesthetics. Further essays address aspects of the transmission, preservation, and elaboration of Aristotle's thought in subsequent phases of the history of philosophy (from the Judeo-Arabic reception to debates in Europe and North America), and look forward to potential future directions for the study of his thought. In addition, The Bloomsbury Companion to Aristotle includes an extensive range of essential reference tools offering assistance to researchers working in the field, including a chronology of recent research, a glossary of key Aristotelian terms with

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Latin concordances and textual references, and a guide to further reading. In a new interpretation of Parmenides' philosophical poem *On Nature*, Vishwa Adluri considers Parmenides as a thinker of mortal singularity, a thinker who is concerned with the fate of irreducibly unique individuals. Adluri argues that the tripartite division of Parmenides' poem allows the thinker to brilliantly hold together the paradox of speaking about being in time and articulates a tragic knowing: mortals may aspire to the transcendence of metaphysics, but are inescapably returned to their mortal condition. Hence, Parmenides' poem articulates a "tragic return", i.e., a turn away from metaphysics to the community of mortals. In this interpretation, Parmenides' philosophy resonates with post-metaphysical and contemporary thought. The themes of human finitude, mortality, love, and singularity echo in thinkers such as Arendt, and Schürmann as well. *Plato, Parmenides and Mortal Philosophy* also includes a complete new translation of 'On Nature' and a substantial overview and bibliography of contemporary scholarship on Parmenides.

Perception in Aristotle's Ethics seeks to demonstrate that living an ethical life requires a mode of perception that is best called ethical perception. Specifically, drawing primarily on Aristotle's accounts of perception and ethics in *De anima* and *Nicomachean Ethics*, Eve Rabinoff argues that the faculty of perception (aisthesis), which is often thought to be an entirely physical phenomenon, is informed by intellect and has an ethical dimension insofar as it involves the perception of particulars in their ethical significance,

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as things that are good or bad in themselves and as occasions to act. Further, she contends, virtuous action requires this ethical perception, according to Aristotle, and ethical development consists in the achievement of the harmony of the intellectual and perceptual, rational and nonrational, parts of the soul. Rabinoff's project is philosophically motivated both by the details of Aristotle's thought and more generally by an increasing philosophical awareness that the ethical agent is an embodied, situated individual, rather than primarily a disembodied, abstract rational will.

The mythical narrative of transmigration tells the story of myriad wandering souls, each migrating from body to body along a path of recurrence amid the becoming of the All. In this highly original study, James Luchte explores the ways in which the concept of transmigration is a central motif in Pythagoras' philosophy, representing its fundamental meaning. Luchte argues that the many strands of the tale of transmigration come together in the Pythagorean philosophical movement, revealing a unity in which, for Pythagoreans, existence and eschatology are separated only by forgetfulness. Such an interpretation that seeks to retrieve the unity of Pythagorean thought goes against the grain of a long-standing tradition of interpretation that projects upon Pythagoras the segregation of 'mysticism' and 'science'. Luchte lays out an alternative interpretation of Pythagorean philosophy as magical in the sense that it orchestrates a holistic harmonization of theoria and praxis and through this reading discloses the radical character of Pythagorean philosophy.

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Highly praised for its clarity and rich exposition, this history of philosophy text illustrates philosophy as a process and not just a collection of opinions or conclusions. Rather than simply reporting the positions of a given philosopher, Lawhead's prose assists students in retracing the thinker's intellectual journey. Students are invited to engage with each philosopher's intellectual process, drawing connections with their own lives and cultures. Metaphors, analogies, vivid images, concrete examples, common experiences, and diagrams demonstrate the concrete relevance of abstract arguments and their practical implications for contemporary society. This fourth edition of *VOYAGE OF DISCOVERY: A HISTORICAL INTRODUCTION TO PHILOSOPHY* features new historical profiles and/or works representing such philosophers as Plato, St. Thomas Aquinas, Simone de Beauvoir, and Martha Nussbaum, among others. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

Early Greek Thought calls into question a longstanding mythology - operative in both the Analytic and Continental traditions - that the 'Pre-Socratics had the grandiose audacity to break with all traditional forms of knowledge' (Badiou). Each of the variants of this mythology is dismantled in an attempt to not only retrieve an 'indigenous' interpretation of early Greek thought, but also to expose the mythological character of our own contemporary meta-narratives regarding the 'origins' of 'Western', 'Occidental' philosophy. Using an original hermeneutical

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approach, James Luchte excavates the context of emergence of early Greek thought through an exploration of the mytho-poetic horizons of the archaic world, in relation to which, as Plato testifies, the Greeks were merely 'children'. Luchte discloses 'philosophy in the tragic age' as a creative response to a 'contestation' of mytho-poetic narratives and 'ways of being'. The tragic character of early Greek thought is unfolded through a cultivation of a conversation between its basic thinkers, one which would remain incomprehensible, with Bataille, in the 'absence of myth' and the exile of poetry.

Like its ancient rivals, Stoic ethics was a form of virtue ethics, yet while the concept of virtue was clearly central to Stoic ethics, the concept of Stoic virtue has not yet been fully explored. Instead, the existing literature tends to impose on the Stoic material philosophically quite alien non-Aristotelian interpretations of virtue. According to Christoph Jedan, however, a thorough examination of the Stoic concept of virtue leads to a reassessment of our understanding of Stoic ethics. This book emphasises in particular the theological underpinning of Stoic ethics, which Jedan contends has been underestimated in current accounts of Stoic ethics. Jedan argues that the theological motifs in Stoic ethics are in fact pivotal to a complete understanding of Stoic ethics. The book focuses on Chrysippus, the most important of the early Stoic thinkers, suggesting that his

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contribution, and in particular its religious aspect, remained a key point of reference for later Stoics. This fascinating book makes a crucial contribution to the field of ancient ethics.

Including over 500 specially commissioned entries from a team of leading international scholars, this is an essential reference to Kant's thought, writings and continuing influence.

This book reconsiders the Aristotelian analogy. Focusing primarily on Aristotle's Physics Alpha, a structure of analogy emerges within Aristotle's discussion of the principles of "becoming." Eric Schumacher argues that logos, the first of these principles, is rooted in analogy and entails a type of mobility fit to reflect the be-coming of nature.

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