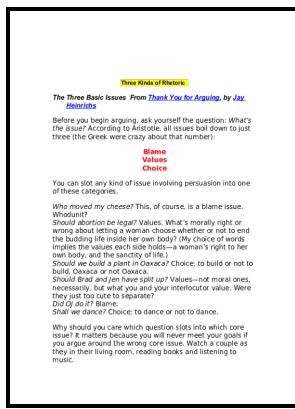


# Reading Aristotles Ethics - virtue, rhetoric, and political philosophy

**State University of New York Press - Reading Aristotle's Ethics: Virtue, Rhetoric, and Political Philosophy : Tessitore, Aristide: vivchar.tom.ru.au: Books**



Description: -

- Livestock -- Nebraska
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  - Political science -- Philosophy.
  - Virtue.
  - Ethics, Ancient.
  - Aristotle -- Ethics.
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  - Reading Aristotles Ethics - virtue, rhetoric, and political philosophy
- Notes: Includes bibliographical references (p. 143-148) and index.  
This edition was published in 1996



Filesize: 21.83 MB

Tags: #Reading #Aristotle's #Ethics: #Virtue, #Rhetoric, #And #Political #Philosophy #by #Aristide #Tessitore

Judith A. Swanson

Although a natural slave allegedly benefits from having a master, despotic rule is still primarily for the sake of the master and only incidentally for the slave III. Politics is abbreviated as Pol.

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The most important task for the politician is, in the role of lawgiver nomothetēs , to frame the appropriate constitution for the city-state. Aristotle mentions that those who live virtuously are noble.

**Aristotle's Political Theory (Stanford Encyclopedia of Philosophy)**

Oxford: Oxford University Press, pp. After further analysis he defines the citizen as a person who has the right exousia to participate in deliberative or judicial office 1275b18—21. Politics is a practical science, since it is concerned with the noble action or happiness of the citizens although it resembles a productive science in that it seeks to create, preserve, and reform political systems.

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Brooks and James Bernard Murphy eds. Aristotle compares the lawgiver, or the politician more generally, to a craftsman dēmiourgos like a weaver or shipbuilder, who fashions material into a finished product II. Rowe and Malcolm Schofield eds.

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The second-best system typically takes the form of a polity in which citizens possess an inferior, more common grade of virtue or mixed constitution combining features of democracy, oligarchy, and, where possible, aristocracy, so that no group of citizens is in a position to abuse its rights. Here he gives a list of examples where things can either be shown to be incoherent or self-contradictory. He assumes his own analysis of distributive justice set forth in Nicomachean Ethics V.

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