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Autore	Irwin Terence
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 45. Appropriate Definitions
 46. Non-rational Desires; 47. Why a Tripartite Soul?; 48. Why Parts of the Soul?; 49. The Tripartite Soul, Virtue, and Vice; 50. Why is Justice to be Chosen for Itself?; 51. How is Justice a Non-instrumental Good?; 52. Is Justice Sufficient for Happiness?; 53. Inadequate Conceptions of Happiness; 54. Cyrenaic Hedonism v. Eudaemonism; 55. Why Intelligence is Not the Good; 56. Responses to the Philebus; 57. Why Justice is Insufficient for Happiness; 58. Are Plato's Questions Reasonable?; 59. What is Psychic Justice?; 60. How Psychic Justice Fulfills the Human Function
 61. The Philosopher as Ruler: A Conflict between Justice and Happiness?; 62. The Philosopher as Ruler: No Sacrifice of Happiness?; 63. Love, Self-Concern, and Concern for Others; 64. Eudaemonism and Concern for Others; 6. Aristotle: Happiness; 65. Interpreting Aristotle; 66. Aristotle's Main Contributions; 67. Method; 68. The Role of the Final Good; 69. The Final Good and Happiness; 70. The Final Good and the 'Three Lives'; 71. A Comprehensive Conception of Happiness; 72. Happiness and Goodness; 73. Implications of Eudaemonism; 7. Aristotle: Nature; 74. The Function Argument
 75. Function, Essence, End, and Explanation

Sommario/riassunto

Terence Irwin presents a historical and critical study of the development of moral philosophy over two thousand years, from ancient Greece to the Reformation. Starting with the seminal ideas of Socrates, Plato, and Aristotle, he guides the reader through the centuries that follow, introducing each of the thinkers he discusses with generous quotations from their works. He offers not only careful interpretation but critical evaluation of what they have to offer philosophically. This is the first of three volumes which will examine the history of ethics in the Socratic tradition, up to the late 2

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