

Platon Über Das Gute Und Die Gerechtigkeit Plato On Goodness And Justice

Platon: Politeia Plato's Introduction to the Question of Justice Plato's Craft of Justice Fractured Goodness Plato's Ethics Die Gerechtigkeit in Platons "Politeia". Eine Analyse Lectures on Plato's Republic Plato's Republic Wessen Gut ist die Gerechtigkeit? Über den Nutzen der Gerechtigkeit: Platon und Aristoteles im Vergleich A Companion to Plato's Republic for English Readers Lectures on Greek philosophy. New ed., 1888 Harvard Studies in Classical Philology To-day To-day The Skeptical Vestryman and Plato's "Heavenly Way" of Justice Geschichte Der Philosophie Im Umriss System of Christian Ethics Justice The Inland Educator "The" Open court Otfried Hölffe Devin Stauffer Richard D. Parry Christopher Shields Terence Irwin Sabrina Fiel Abade Richard Lewis Nettleship Platon Timo Nitz Bernard Bosanquet James Frederick Ferrier J. Morrison-Fuller John Frederick Woolverton Albert Schweigler Isaak August Dorner Herbert Spencer

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Platons *Politeia* gehört zu den bedeutendsten und wirkungsreichsten Texten der Philosophiegeschichte. Unter der Leitfrage nach der Gerechtigkeit weist Platon traditionelle Auffassungen zurück und leistet eine Sophistenkritik. Er entwickelt im Anschluss dann seine Lehre von den drei Seelenteilen und die Lehre von den vier Kardinaltugenden. Er skizziert eine Erziehungstheorie, eine Staatsphilosophie mit der Lehre von der Philosophenherrschaft, eine Erkenntnistheorie und die Ideenlehre. Vor allem enthält die *Politeia* Platons bekannteste Gleichnisse von der Sonne, der Linie und der Höhle in Form eines kooperativen Kommentars. Führen anerkannte Platon-Interpreten in die Hauptthemen der *Politeia* und die wichtigsten Forschungsprobleme ein. Aus dem Inhalt: Otfried Hoffe: Einführung in Platons *Politeia*; Eckart Schötrumpf: Konventionelle Vorstellungen über Gerechtigkeit; Buch I; Bernhard Williams: *Plato against the Immoralist*; Book 11; 357a–367e; Otfried Hoffe: Zur Analogie von Individuum und Polis; Buch II; 367e–374d; Monique Canto-Sperber; Luce Brisson: Zur sozialen Gliederung der Polis; Buch II; 372d–IV; 427c; Terena H. Irwin: *The Parts of the Soul and the Cardinal Virtues*; Book IV; 427d–448e; Julia Annas: *Politics and Ethics in Plato's Republic*; Book V; 449a–471c; Robert Spaemann: *Die Philosophenkönnige*; Buch V; 473b–VI; 504a; Hans Krämer: *Die Idee des Guten, Sonnen- und Liniengleichnis*; Buch VI; 504a–511e; Thomas A. Szlezák: *Das Höhlengleichnis*; Buch VII; 514a–521b–539d–541b; Jürgen Mittelstraß: *Die Dialektik und ihre wissenschaftlichen Vorbildungen*; Buch VI; 510b–511e; Buch VII; 521c–539d; Dorothea Frede: *Die ungerechten Verfassungen und die ihnen entsprechenden Menschen*; Buch VIII; 543a–IX; 576b; Richard Kraut: *Plato's Comparison of Just and Unjust Lives*; Book IX; 576b–592b; Christoph Horn: *Platons Episteme Doxa Unterscheidung und die Ideentheorie*; Buch V; 474b–480a; Buch X; 595c–597e; Stephen Halliwell: *The Republic's Two Critiques of Poetry*; Book II; 376c–398b; X; 595a–608b; Otfried Hoffe: *Vier Kapitel einer Wirkungsgeschichte der Politeia*.

plato's introduction to the question of justice uncovers the heart of the platonic analysis of justice by focusing on the crucial opening sections of the republic stauffer argues that the dialectical confrontations with ordinary opinion presented in these sections provide the basis for plato's view of justice and that they also help to show how plato's thought remains relevant today especially as a rival to kantianism

this book traces the development of plato's analogy between craft and virtue from euthydemus and gorgias through the central books of the republic it shows that plato's middle dialogues develop and extend rather than reject philosophical positions taken in the early dialogues

aristotle offers a searing rejection of plato's commitment to a form of the good core among his complaints is that goodness is not univocal that is that there is no single essence specifying account of goodness covering all the many varieties of goodness there are aristotle's anti platonic arguments have been variously received many of his readers regard them as wholly successful while many others maintain they are abject failures this volume reconstructs and assesses these arguments afresh and asks a simple question if they are sound what is left for aristotle in particular what principles does he have to vouchsafe the commensurability of the good things he himself regards as commensurable

this exceptional book examines and explains plato's answer to the normative question how ought we to live it discusses plato's conception of the virtues his views about the connection between the virtues and happiness and the account of reason desire and motivation that underlies his arguments about the virtues plato's answer to the epistemological question how can we know how we ought to live is also discussed his views on knowledge belief and inquiry and his theory of forms are examined insofar as they are relevant to his ethical view terence irwin traces the development of plato's moral philosophy from the socratic dialogues to its fullest exposition in the republic plato's ethics discusses plato's reasons for abandoning or

modifying some aspects of socratic ethics and for believing that he preserves socrates essential insights a brief and selective discussion of the statesmen philebus and laws is included replacing irwin s earlier plato s moral theory oxford 1977 this book gives a clearer and fuller account of the main questions and discusses some recent controversies in the interpretation of plato s ethics it does not presuppose any knowledge of greek or any extensive knowledge of plato

essay aus dem jahr 2020 im fachbereich philosophie philosophie der antike note 1 3 université du luxembourg sprache deutsch abstract ziel dieser arbeit ist es die wirkliche bedeutung der gerechtigkeit laut sokrates zu begreifen und diese kritisch zu bewerten somit teilt die autorin diese so ein dass man zuerst eine idee von der gerechtigkeit bekommt und wie sie von den hauptakteuren dieser bücher verstanden wird als nächstes geht sie darauf ein weshalb sokrates meint dass der gerechte glücklicher ist als der ungerechte da diese erklärung aber nicht wirklich ausreichend für glaukon ist muss sich sokrates ein ideales staatsmodell ausdenken dank welches er die gerechtigkeit nicht nur in einem staat zum vorschein bringen wird sondern auch die gerechtigkeit in den einzelnen angehörigen dieser gesellschaft jedoch wird platons politeia heute noch kritisch analysiert deshalb ist es wichtig mithilfe eines kritiklers platons die damalige definition der gerechtigkeit mit anderen existierenden herrschaftsformen zu vergleichen und womögliche probleme eines solchen staatsmodells aufzuzeigen es soll gezeigt werden dass ein staat mit den ideen platons heute nicht unterstützt werden kann 1 einleitung 3 2 definitionen von gerechtigkeit 4 2 1 kephalos definition von gerechtigkeit 4 2 2 polemarchos definition von gerechtigkeit 4 2 3 thrasymachos definition von gerechtigkeit 4 3 ist der gerechte oder der ungerechte glücklicher 5 4 problem in der begründung von gerechtigkeit 6 4 1 glaukon ist die gerechtigkeit an sich gut 6 4 2 sokrates antwort auf den vorwurf 7 4 2 1 ideale staatsmodell 4 2 2 gerechtigkeit laut sokrates 5 kritik des platonischen staatsmodells 8 6 fazit 9

essay aus dem jahr 2005 im fachbereich philosophie philosophie der antike note 1 0 eberhard karls universität tübingen philosophische fakultät
veranstaltung theorien der gerechtigkeit sprache deutsch abstract es ist besser ein unzufriedener mensch zu sein als ein zufriedenes schwein besser ein
unzufriedener sokrates als ein zufriedener narr diesen vergleich nutzt john stuart mill in seiner abhandlung zum utilitarismus um der frage nachzugehen
wer von beiden mensch oder schwein der glücklichere genannt werden könnte wir stoßen auch hier auf die immer wiederkehrende frage was macht
wirklich glücklich zwei philosophische klassiker der antike platon und aristoteles wären sich in diesem punkte sicherlich einig die gerechtigkeit
nehmen wir nun nochmals die obige ausgangsthese dass es besser sei ein unzufriedener sokrates als ein zufriedener narr und bedenken dass das was
wir mit sokrates in verbindung bringen fast ausschließlic aus den darstellungen in den dialogen von platon stammt und er diesen nahezu als
verkörperung der gerechtigkeit erscheinen lässt könnten wir mill s these sicherlich ein wenig umformulieren und behaupten es ist besser ein
unzufriedener gerechter als ein zufriedener ungerechter zu sein führt also die ungerechtigkeit zu zufriedenheit und glück die gerechtigkeit aber zu
unzufriedenheit selbst wenn diese these falsch ist und somit eben doch die gerechtigkeit als ein weg zum guten leben angesehen werden könnte wäre
sie dann nicht lediglich nur mittel zum zweck wäre dann die gerechtigkeit nicht ein gut das auf egoistischen prinzipien nämlich der maximierung des
eigenen glücks oder wohlbefindens beruht und wäre dann nicht die gerechtigkeit etwas das sich nicht am Wohlergehen und an dem interesse des
anderen sondern nur auf die eigene individuelle lust wie das leben eines schweins konzentriert für wen ist es also besser gerecht oder ungerecht zu
sein der vorliegende essay wird die antworten bei den beiden philosophen platon und aristoteles suchen und sich eben mit der frage auseinandersetzen
wessen gut ist die gerechtigkeit wem nützt sie wir werden uns hierzu auf die dialoge in platons politeia sowie auf die nikomachische ethik von
aristoteles konzentrieren und anhand einer textanalyse den gerechtigkeitsbegriff auf eben diese frage hin untersuchen

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