



Amistad y reconocimiento. Sobre la philia aristotélica. Lo que Aristóteles vio y Hegel pasó por alto [

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text (article)

Analítica

The Aristotelian definition of man as a political animal (zoon politikon) is not exempt from possible interpretations, including that only within a polis can the human being be happy. From the case of the philia as it appear, above all, in books VIII and IX of Nicomachean Ethics and in relation to the figure of spoudaios that appears also in both books, I propose a 'political' reading of Nicomachean Ethics. I understand by 'political reading' a conception in which the guiding thread and fundamental motive of ethics is, rather than research into the necessary conditions to attain individual happiness, one concerning with the ideal character of the good man (spoudaios) and of the good citizen. Secondly, I make some parallels between this reading and the Hegelian interpretation of some Aristotelian ideas. I conclude that the omission of a detailed treatment of the philia in Hegel's ethics-politics implies a fundamental difference in the approach that both authors make of the practical philosophy

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