

Shem Downes

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### Reading Question Week 5

Plato, "Morality and Happiness" – pp. 487-492

1. According to Socrates, there are three different ways we consider things to be good. The first is the intrinsic goodness of the thing itself, such as health or knowledge. The second is the goodness that comes from its consequences, such as medicine being good for health. The third is the goodness that comes from its ability to fulfill a desire, such as money being good for buying things.
2. In the "Ring of Gyges" story, Gyges is a shepherd who discovers a magical ring that makes him invisible. With the ring, he can do whatever he wants without being caught, and he uses this power to become a tyrant. Glaucon's ultimate point is that no one is just willingly, but rather, people are only just because they fear the consequences of being unjust. If people had the power of the ring, they would act unjustly. Therefore, justice is only practiced because it is a necessary evil, not because it is intrinsically good.
3. Glaucon and Adeimantus ultimately think that the best life for a man is one that has a balance of pleasures and pains, and that the pursuit of knowledge and wisdom is the best way to achieve this. They argue that we should pursue this life by cultivating the virtues of wisdom, courage, and justice. Whether or not someone agrees with this idea depends on their personal beliefs and values.

Aristotle, "Ethical Virtue" – pp. 492-495

1. Aristotle believes that the ultimate end for man's pursuits is eudaimonia, which translates to "happiness" or "flourishing." This state of being is achieved when a person develops their intellectual and moral virtues and uses them to live a life of excellence and reason.
2. Aristotle argues that the function of a human being is to use reason to live a life of excellence and virtue. This means developing our intellectual and moral virtues to their fullest potential and using them to make rational decisions that lead to a life of flourishing.

3. Aristotle means that virtue is a disposition, or a habit of behavior, rather than just a feeling or a capacity. Virtue is developed through repeated actions that become ingrained habits, and it is not simply a matter of feeling or innate talent.
4. Aristotle argues that we gain virtue through practice and repetition. By consistently making virtuous choices and acting in accordance with our virtues, we develop the habit of virtue.
5. Aristotle argues that virtue is like a mean, or a balance point between two extremes. For example, courage is a virtue that is the mean between cowardice and recklessness. A courageous person knows when to be brave and when to be cautious, striking a balance between the two extremes.