

Keon Watson

Professor Louis Sanchez

Introduction to Philosophy

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Reading Question Week 5

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

1. Socrates Describes good in three different ways. These ways are as follows: First goods, are like innocent pleasures and enjoyments, which delight us at the time, though nothing follows from them. The second goods are knowledge, sight, and health, which are desirable not only in themselves but also for their results. The third goods are gymnastics, the care of the sick, and the physician's art; also the various ways of money making - these do us good but we regard them as disagreeable.
2. He was able to employ the "Ring of Gyges" for surreal appearances and reappearances based on the explanation for the ring. He was sitting in the assembly when he suddenly turned the ring's bezel in his hands, turning himself invisible to the rest of the group. He rotated the bezel outwards again and he reappeared in front of them as he continued to be amazed by this. Glaucon contends that when the law is involved or someone is looking, both just and unjust act justly. According to him, if the just and unjust wore the "Ring of Gyges," the result would be the same, which is unfair. Both would be hidden from their injustices. This is due to the ring's ability to trigger your disappearance and reappearance.

3. They both think that justice is the highest class of things wanted for its own purpose, and the owner should be made aware of the inherent good and bad of both justice and injustice. I agree because while growing up gradually we become to know good from evil or wrong from right. In order to be a person of justice we have to distinguish between justice and injustice.

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

1. Aristotle believes that "happiness" is living in accordance with virtue or high moral standards which acts as a key to fulfillment.
2. Aristotle argues that a human person has a certain purpose in life, which includes soul activity and behaviors that express reasons. An excellent man's purpose is to fulfill this purpose admirably.
3. Aristotle states that dispositions are what makes us a good or bad way with respect to feelings; for example, in case of being angry, we are in a bad way if our feeling is too vehement or too feeble. In other words, we are not good or bad by nature.
4. Virtue is acquired through instruction and application. Depending on what morals we might learn it can build or break us.
5. Virtue is like a mean because one may feel fear and confidence and desire and anger and pity and pleasure and pain generally, too much or too little; and neither of these is good. To have these feelings at the appropriate time proves it to be true virtue. For example; "If ten pounds is a lot to eat and two pounds a little, it does not follow that the trainer will prescribe six, since this may be a lot or a little for the person who is to take it."