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Reading questions week 5

1. Socrates believes that there are three different ways we consider things to be good:
 - a. Things that are good in themselves, such as joy, wisdom, and happiness.
 - b. Things that are good because of their consequences, such as medicine that makes us healthy or exercise that makes us fit.
 - c. Things that are good because they are both good in themselves and lead to other good things, such as knowledge or virtue.
 2. The "Ring of Gyges" is a story about a shepherd who discovers a ring that gives him the power to become invisible. He uses the power to commit various unjust acts, including seducing the queen and killing the king, without fear of being caught. Glaucon uses the story to argue that people are naturally selfish and only behave justly because of the fear of punishment and the desire for a good reputation. He suggests that if people had the power to act unjustly without fear of consequence, they would do so. The ultimate point Glaucon is trying to make is that justice is only valued for its consequences, not for its own sake.
 3. Glaucon and Adeimantus ultimately argue that the best life for a man is a life of happiness, which is achieved by pursuing a life of virtue and living in a just society. They suggest that justice is not only necessary for a well-functioning society but also for individual happiness. They argue that a just person has a calm and well-ordered soul and that the pursuit of wealth, power, or pleasure can never lead to true happiness. They suggest that the best way to pursue a life of virtue is through education and training, and that individuals should strive to cultivate their inner selves rather than focusing on external rewards. I completely agree, in this generation alone we are so caught up in our phones and other people's perspective on things that sometimes we lose our own outlook on life. We are a generation of "now", we want everything on our time.
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1. Aristotle believes that happiness, or eudaimonia, is the ultimate end for human pursuits. However, he does not see happiness as a temporary feeling of pleasure or joy. Rather, he defines happiness as a lifelong state of well-being that is achieved through living a life of virtue and fulfilling our potential. Happiness is not an external reward but rather an internal state of mind that comes from living a good life.
 2. Aristotle argues that the function of a human being is to reason. He believes that reason is what sets humans apart from other animals and that it is the basis for our ability to

achieve eudaimonia. By using reason, we can make rational decisions that lead to a life of virtue and well-being.

3. When Aristotle says that virtue is a disposition, he means that it is a stable and consistent state of character. Virtue is not simply a feeling or a capacity that we possess. It is a habitual way of behaving that we develop over time through practice and repetition. Virtuous behavior becomes second nature to us, and we act in a way that is consistent with our character.
4. Aristotle argues that we gain virtue through practice and habituation. He believes that we are not born virtuous but rather become virtuous through our actions. By repeatedly engaging in virtuous behavior, we develop a habit of behaving in a virtuous way. Over time, this habit becomes second nature, and we act virtuously without even thinking about it.
5. Aristotle argues that virtue is like a mean or a balance point between two extremes. For example, courage is a virtue that lies between the extremes of cowardice and recklessness. Cowardice is the deficiency of courage, and recklessness is the excess of courage. The virtuous person acts with the right amount of courage, neither being too timid nor too rash. Virtue is not a fixed point but rather a range within which we must find the appropriate balance.