

1. Explain the three different ways Socrates believes we consider things to be good.

Socrates believed that there are three different ways we consider things to be good:

- Something is good because it brings us pleasure or happiness. For example, we might consider eating ice cream to be good because it tastes good and makes us happy.
- Something is good because it is useful or functional. For example, we might consider a hammer to be good because it helps us build things.
- Something is good because it is right or moral. For example, we might consider telling the truth to be good because it is the right thing to do, even if it doesn't bring us pleasure or have any practical use.

Socrates believed that the third way of considering something to be good was the most important, and that true happiness and fulfillment could only come from doing what is right and moral.

2. Present in your own words the "Ring of Gyges" story that Plato's brother Glaucon discusses. What is the ultimate point Glaucon is trying to make about why we behave justly? The Ring of Gyges is a story that Plato's brother Glaucon tells in the book "The Republic." In the story, a shepherd named Gyges discovers a ring that gives him the power to become invisible. With this power, Gyges is able to do whatever he wants without any consequences. He uses the ring to become wealthy and powerful, and even commits murder and takes the queen as his wife.

The ultimate point that Glaucon is trying to make by telling this story is that people only behave justly because they are afraid of the consequences of being unjust. He argues that if people had the power to do whatever they wanted without any consequences, they would behave unjustly. Therefore, he claims that justice is not inherently valuable, but rather only valuable because of the benefits it brings, such as avoiding punishment or gaining a good reputation.

Glaucon is challenging the idea that justice is an intrinsic good and is suggesting that people are only just because it is in their best interest to be so. This idea sets the stage for Socrates to argue that there are deeper reasons to be just, such as the fulfillment and satisfaction that comes from leading a just life.

3. What do Glaucon and Adeimantus ultimately think is the best life for a man, and how should we pursue it? Do you agree or disagree, and if so, then why?

Glaucon and Adeimantus ultimately believe that the best life for a man is one of justice and moral goodness. They argue that we should pursue this life by cultivating virtue, being honest and just, and avoiding vices such as greed and selfishness. They suggest that education and training in moral character is key to achieving this ideal life, and that we should strive to live in a just society that promotes and rewards virtuous behavior. They also argue that we should live a balanced life, avoiding both excessive pleasure and excessive hardship. Ultimately, they believe that a life of virtue and moral goodness is the key to true happiness and fulfillment. I agree with the belief that living virtuously and with moral goodness can lead to happiness, but it must be tempered with wisdom as well as logic and should be honest as well as from a place of faith.

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

1. Characterize the "happiness" (Greek: eudaimonia) that Aristotle thinks is the ultimate end for man's pursuits.

Aristotle believed that the ultimate end for man's pursuits is a type of happiness that comes from living a virtuous life. He believed that happiness is not just a feeling of pleasure, but a state of being that is achieved through cultivating virtues such as honesty, courage, and kindness. This type of happiness, which he called eudaimonia, is not just a fleeting emotion, but a lasting sense of fulfillment and well-being that comes from living in accordance with one's true nature.

Aristotle thought that achieving this type of happiness requires finding a balance between pleasure and pain, and living a life that is guided by reason and moral principles. He believed that living a virtuous life is not always easy, and may require sacrifice and hard work, but that the rewards are ultimately worth it. Overall, Aristotle believed that the goal of human life is to achieve eudaimonia, or a state of flourishing and well-being that comes from living a virtuous life in harmony with oneself and others.

2. What does Aristotle argue is the function of a human being?

Aristotle argued that the function of a human being is to use our unique human capacities to reason and think in order to achieve a state of eudaimonia, or happiness and flourishing. He believed that human beings have a unique capacity for rational thought, and that it is through this capacity that we can achieve our highest potential as individuals and as members of society.

Aristotle thought that everyone has a unique purpose or function, which is related to their unique talents and abilities. He believed that by using our rational faculties to develop our natural

abilities, we can achieve our full potential as human beings and contribute to the greater good of society. Furthermore, Aristotle argued that the function of a human being is to use our reason and rational faculties to live a virtuous life and achieve a state of eudaimonia, or happiness and flourishing. By cultivating our natural abilities and contributing to the greater good, we can fulfill our unique purpose as individuals and achieve our highest potential as members of society.

3. What does Aristotle mean by saying virtue is a disposition, and not just a feeling or a capacity?

When Aristotle says that a disposition is not just a feeling or a capacity, but also a birthed quality, he is referring to the idea that certain qualities or traits are part of our inherent nature and are not just something that we can acquire through practice or experience. For example, Aristotle believed that some people are naturally more courageous or honest than others, and that these qualities are part of their inherent disposition or character. While it is possible to develop and cultivate these qualities through practice and experience, Aristotle believed that they are also influenced by factors such as genetics and upbringing. In essence, Aristotle argues that our disposition or character is not just something that we can control or change at will but is also influenced by our inherent nature and the circumstances of our birth. While we can work to develop and cultivate virtuous qualities, our disposition also plays a role in shaping who we are and how we behave.

4. How do we gain virtue?

According to Aristotle, we gain virtue through practice and habituation. He believed that virtue is not something that we are born with, but rather something that we develop over time through

repeated action. Aristotle thought that virtues are habits that we develop by consistently choosing the right course of action in different situations. By practicing virtuous behavior, we can train ourselves to act in a virtuous manner even when it is difficult or inconvenient. For example, if we want to develop the virtue of honesty, we need to make a habit of telling the truth in all situations, even when it is uncomfortable or may result in negative consequences. Over time, this habit of honesty becomes part of our character, and we become more virtuous as a result.

Aristotle believed that the key to gaining virtue is to practice virtuous behavior consistently over time. By developing virtuous habits and making them part of our character, we can become more virtuous and achieve a state of eudaimonia, or happiness and flourishing.

5. Explain how virtue is like a mean, or balance point between extremes. Present an example of such a virtue.

Aristotle believed that virtue is like a mean or balance point between two extremes. He argued that there are certain qualities or behaviors that are virtuous when they are practiced in moderation but become vices when they are taken to extremes. For example, courage is a virtue that lies between the extremes of cowardice and recklessness. A person who is a coward is a person too afraid to act when they should, while a person who is reckless is someone who acts without considering the risks or consequences. However, a courageous person is someone able to act bravely when it is necessary, but also knows when to avoid unnecessary risks. In this way, courage is a mean or balance point between the extremes of cowardice and recklessness. By practicing the virtue of courage, a person can find the right balance between these two extremes and act in a way that is both brave and wise. Aristotle believed that virtues are like means or balance points between extremes, and that by practicing virtuous behavior in moderation, we can achieve a state of eudaimonia, or happiness and flourishing.

