

Date of submission: 09 March,2022

Submitted to: Shaiya B Mahbub

Submitted by: Nowshin Sumaiya (ID:21301276)

Course name: Hum103- Ethics and Culture

Course code: Hum103

SECTION I:

Answer to the question no: 01

- Socrates, considered the founder of Western philosophy, was a Greek philosopher from Athens. In his hometown of Athens, Socrates was a well-known and controversial figure. Because Socrates began to question his fellow Athenian citizens' traditional beliefs. On the other hand, one of his finest methods was the elenchus method. It is still utilized in academics and is an important part of legal education. In all of his dialogues, elenchus was used to examine major moral themes like as courage, renouncement, justice, and so on. Again, Elenchus, a type of argumentative conversation that takes place between two persons by asking and answering questions to promote thought, or by approving or rejecting certain ideas, removing specific concepts, proposing definitions, and so on. Moreover, by lifting the curtain from moral characteristics and virtues knowledge, Socrates pioneered a new way to teaching. The method will be similar to that of a two-person conversation. Someone will pose a question, to which the others will respond. In these situations, Socratic will ask a question and his pupil will respond. This will spark a discussion. As a consequence, the instructor will ask the question and the student will go on to another idea. This discussion will continue until they reach a decision or come up with a new idea. As a consequence, certain definitions of proper moral virtues will be given. As a result, the Socratic style of the refutation will reveal many virtues' proper ideals.

- The elenchus method is another name for the Socratic Method. It's a dialectical approach that entails a sort of conversation between two persons, in which the conversation takes the form of questioning and answering. It will then come up with some thoughts or information on the subject in order to approve any given definition, eliminate unneeded concepts, propose a new definition, and so on. Moreover, it's a collaborative arguing conversation that leads to the answers to the questions and encourages people to think in new ways. There are a few phases to the elenchus method. Socrates originated this method, which has added a new

dimension to the quest for definitions. First of all, the discussion will begin. Then give a topic or concept to begin with. The question will be asked by the person in charge of the question section. After then, another person will give the response based on his comprehension of the subject, as well as some proof and examples. Later, he'll provide a more complete summary as well as sources to support it. As a result of this conversation, both parties will come up with suggestions to accept or reject the potential thinking responses. This practice is repeated until the learner provides a suitable response and corrects his errors. As a consequence, both participants in the conversation will pick the best definition with the best references, and the conversation will come to an end. They couldn't always come up with a satisfactory definition, which is what the term 'aporia' refers to.

- Two philosophers, Laches and Nicias, used the elenctic approach or the Socratic method to discover the appropriate meaning of courage. Nicias and Laches, two famous generals, take turns explaining the nature of courage, to which Socrates responds. Socrates will intervene at additional premises in order to persuade either Laches or Nicias to agree, and then proceed to show the contradiction. As a consequence, they will be able to choose the best option and remove the ones that aren't essential. Plato is the lead author of Socrates' conversation. Besides, the elenchus method has a few steps to it. These steps entail a critical thinking process in order to arrive at the correct definition or claim. Like Socrates, who gave the initial view, will ask any inquiry about any virtue. The person who will respond to the inquiry will give his or her opinion based on his or her knowledge. On the basis of proper thinking, he will disagree with the claim. If they do not reach a resolution or perhaps a definition, the procedure will continue.
- Additionally, In the early conversation, Laches offers three definitions of courage, Socrates uses the elenctic technique to disprove this. To begin with, Laches defines a courageous man who does not flee from his enemy. Socrates, on the other hand, utilized the elenchus method to refute the definition. According to him, it is foolishness to stand in front of the opponent when one does not have a weapon or any form of assistance at the time of battle. Socrates objected to this concept since it had nothing to do with reality. Again, in the second definition, according to Laches, Courage is a sort of spiritual resistance. Socrates, like the last time, rejected the definition. While endurance may be both good and evil, Socrates emphasized that courage is a noble attribute that can never be bad. Then this theory was debunked as well. He tried again after being rejected twice and came up with the 3rd definition. According to him, courage is the soul's capacity for long-term patience. Socrates refuted Laches' definition again and time again by exhibiting the proper logic. Then, Socrates requested Nicias to join the arguing

dialogue after several failures since He was unable to gain the correct definition from Laches. According to Nicias, courage is similar to knowledge in that it makes a person fearful or courageous in a conflict under all conditions. His viewpoint was diametrically opposed to those of others. Following the debate, Laches and Socrates employed the elenctic approach to rebut him. Courage and knowledge, according to Laches, have various meanings; they are both completely different. Socrates, on the other hand, was divided; he also maintained that Nicias' reasoning was not wholly false. He couldn't agree with Nicias despite the fact that it was a proper and complete depiction of courage. Socrates proved that the Nicias' definition encompassed all of the virtues. Their principles are incomplete without their courage.

- Aporia is a Greek term that basically meaning "to be at a loss." It means that some persons have achieved a deadlock in their conversations and are unable to reach an agreement. Socrates used to ask questions about any topic, according to Plato's early conversation. Let's assume the issue is courage. The definition is then refuted by Socrates using his elenchus method. We know Nicias and Laches couldn't give a proper and flawless description of courage despite their best efforts. Socrates used his elenchus approach, which leads in aporia, to disagree with their definition. So according to me, the use of the Socratic method will not aid in the discovery of a good definition of courage. This strategy is not appropriate for pursuing knowledge or defining virtues.

- There was no precise description of courage in Laches and Nicias' definition, and there was no descriptive hint of a valid definition of courage. They began by attempting to define courage, but eventually settled on the concept of unity virtues. They began their work with the goal of obtaining a definition, but they were unable to stay focused on that issue and instead moved on to another notion. This isn't right. They provided a definition of virtue, which was courage, but they were unable to provide the proper description; it was a mixture of other virtues. There is a distinction between them. Finally, they admitted that they didn't know how to define courage. They were unable to collect accurate data about courage, or any other qualities, to characterize it. Socrates' concept of 'unity of virtues' explained why it was so difficult to adequately express the virtue of courage.

Links:

1. <https://www.britannica.com/biography/Socrates>
2. <https://www.thoughtco.com/elenchus-argumentation-1690637>

3. Laches By Plato (380 B.C.E)

<https://www.freeclassicebooks.com/Plato/Laches.pdf>

4. <https://www.sparknotes.com/philosophy/laches/summary/>

SECTION II:

Answer to the question no: 01

- Confucius (about 551–479 BCE) has been depicted as a teacher, counselor, editor, philosopher, reformer, and prophet at different points in Chinese history. Confucianism, a moral and political philosophy, was founded by him. He is frequently referred to as the "Founder of Chinese Philosophy." Confucius was the creator of the 'Ru-Jia' school of thought. There was chaos and corruption during Confucius' time, so he moved from place to place to reform the rulers' morals. On his journey to study the teaching, he was accompanied by his close students. We are not born perfect, but we can become perfect, as Confucius stated. It means that although no human is born perfect, they may become perfect by their practice of habitation and cultivation. We can achieve perfection by following ethical and moral paths. We can become good people if we grow and prosper the method of good habits. On the other hand, Confucius' five key principles - Junzi, Dao, De, Ren, and Li - when integrated, may make someone perfect. Ren and Li have an inescapable part in making someone a better person among Confucius concepts. Again, if we continue to practice righteousness in all aspects of our lives, we will be able to avoid doing any type of immoral or unlawful job. Furthermore, Ren is not just concerned with humanity, but also with assisting people in developing a moral attitude that leads to good character. Li refers to the flourishing of ritual propriety, which teaches appropriate behavior in many environments and conditions. Lastly, because we are not born perfect, we must develop moral principles and practices in order to become a perfect man.

- Ren indicates humanity and character, whereas Li indicates ritual propriety and activity. In a nutshell, people in that society were split into categories depending on their ethical development. Ren is a symbol of excellent character and a kind heart person who not only cultivates great moral character, but also helps others in doing so. Li demonstrates how to be the person we should be and how to do it. Li instructs us on how to conduct ourselves and our work. The route of Li leads us to the path of honesty. To become good human beings, we should follow Li's principles. On the other hand, Junzi is a term used to describe someone who is 'superior' or 'exemplary.' He is a person who attracts admiration and functions as a desired individual. We must follow Ren and Li's path in order to become such a person. Ren develops a good character, and with Li's constant teachings of working hard, behaving properly, and knowing the righteous, one may become an 'exemplary' or 'superior' person.

- **Ren:** Ren is the Greek word for humanity, kindness. It is considered as the ideal condition of human nature and it is not referred to as any activity work. Ren's fundamental motivation is not only to help ourselves, but also to help others in achieving moral virtue. Ren assists a person in becoming a good and humane man. Anyone having the Ren values in their inner heart can never be involved in anything bad or greedy. A person with Ren virtues is a compassionate, a loving person who offers food, money, and other necessities to others. He also assists that person in acquiring the knowledge of adopting good habits and eliminating bad habits.

- **Li:** Li indicates ritual correctness, activity, and right living conduct. In each event or time, Li tells us the way and paths we should take. In human nature, Li is the first step toward Ren. Rituals differ according to culture and circumstance. A person can obtain Li virtues through practicing moral conduct and following an ethical advice on a regular basis.

- Li signifies the proper response to a certain event or set of circumstances. It is a means through which one individual might acquire Ren's attributes. Although Ren refers to an idealistic individual, it means someone who exclusively thinks about the proper things to do in each scenario. They will avoid any habits that are incompatible with the situation.

- Ren embodies all of the moral traits that make an ideal human being. A person can grow into a man of human nature by nurturing his own moral characteristics as well as assisting others in developing theirs. Ren forbids a person from engaging in wicked or ill

deeds. It also discourages individuals from discussing pointless topics and instead assists others in achieving virtuous aims and providing information on how to live a happy life. So, he inspires us to be good persons and to help others. He walks the road of honesty, loyalty, and respect for all people. He doesn't become involved in anything that goes against his social and religious principles. He is constantly thinking about the positive; negativity has no place in his head. This is how a Ren may live a morally fulfilling life, and it reflects the humanity of someone unique or outstanding.

- Furthermore, Ren has a wide range of perceptions as well as a limited range. Ren refers to humanity and excellent qualities in a wide sense. Ren focuses not just on personal development but also on social development. A person of Ren has the power to persuade an entire civilization to follow Li's way. They have the ability to inspire others to have no negative thoughts toward others and no animosity for others. The primary goal is to assist themselves and others in acquiring the path of honesty, goodness, and other virtues. Again, encourage others to take on new challenges and work hard in order to progress in life. Assist others in comprehending the importance of moral ethics and character. To encompass the lovely side of living quietly and keeping harmony in society, spread humanism among people. Moreover, Ren indicates a kind individual who is always thinking of others and wants to help them in their time of need. As a result, we should constantly emphasize respect for others and collaborate with those around us. If we are unable to help someone, we should at the least comfort and motivate them. We can also provide guidance on making key decisions.
- The Chinese ethics of Ren has both individual and relational dimensions. Ren cultivates ethical morals and ethics, and as a result, becomes a wonderful person. On a personal level, this virtuous work can have a good impact on others. It is one of the notions of a limited sense of Ren, in that it is not only about cultivating oneself, but also about helping others and caring for them in order to achieve moral ethics.
- Bangabandhu Sheikh Mujibur Rahman, the nation's father, is a figure that fits the criteria of an 'exemplary' person for me. He was not just a political figure, but also the person who inspires the people of Bengal for the war of independence. Today we are independent is only because of him. He was a man of honesty and integrity. He wasn't just concerned about himself; he was concerned about the entire country. He was the one who brought people together from all over the country and encouraged them to fight for their own rights. He has dedicated his entire life to assisting Bengalis. The central government imprisoned him. He didn't give up, though. Bangabandhu dedicated his life to liberating the people of his country from Pakistan's oppression. He had wished for his

people to have their own country. He collected individuals from all throughout the country and pushed them to fight for their country's freedom. As a consequence, we gained our freedom, and speaking our language is no longer a hindrance. Even after he died, we all remember him for his struggles for our country, contributions for our country, his thoughts, and humanity. He is the embodiment of a model citizen.

Links:

1. <https://plato.stanford.edu/entries/confucius/>
2. <https://www.britannica.com/biography/Mujibur-Rahman>
3. Velasquez, M. (2010), Philosophy: A Text with Readings, Eleventh Edition.
4. <https://factsanddetails.com/china/cat3/sub9/item88.html>
5. <https://inst-east-and-west.org/en/learning/2018/002496.html>