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Final Dialogue

The two theorists that I have chosen for this dialogue are Plato and Aristotle. The scene will be set as a long drive through the country mountainside, where the two theorists are on their way to a rhetorical speaking conference. Plato will be the driver, and Aristotle will be riding in the passenger seat. The two will take a nice long drive while discussing the similarities and differences within their works.

Aristotle:

"Plato, good sir, I am a big fan of your work. It is an honor to be able to take this drive with you."

Plato:

"Wh,y thank you, Aristotle, I too am a huge fan! Thank you for accompanying me on this long drive."

Aristotle:

"Of course, I am excited to learn more about you and your work as we continue this drive.

Plato:

I also believe the best way for me to grasp how you became so influential and famous in the world of literature is to start from the beginning. Tell me about your life growing up, where you are from, and well, how you got to this point.

Aristotle:

I was born in 384 B.C.E. in the Macedonian regions of northeastern Greece in the small city of Stagira. I was sent to Athens at about seventeen to study in your Academy, then a pre-eminent place of learning in the Greek world. Once in Athens, I remained associated with the Academy. I continued the philosophical activity, and had begun in the Academy, but expanded my researches into marine biology. I stayed at Assis for approximately three years, up until I moved. I moved to the nearby coastal island of Lesbos. There, I continued my philosophical and empirical research for an additional two years, working in conjunction with Theophrastus. While in Lesbos, I married Pythias, the niece of Hermia's, with whom I had a daughter, also named Pythias. I can say I am living a very blessed life, but I am eager to hear more about you, specifically your reputation as a philosopher and what you are known for.

- **Plato turned down the road and inhaled before expressing his next thought-**

Plato:

"Well, many would agree I am known for many different things. Many people associate me with a few central works that are advocated in my writings: The world that appears to our senses is in some way defective and filled with error in my work, but there is a more real and perfect realm, populated by entities, that are eternal, changeless, and in some sense paradigmatic for the structure and character of the world presented to our senses. Among the most important of these abstract objects, many of my teachings are centered around goodness, beauty, equality, bigness, likeness, unity, being, sameness, difference, change, and changelessness. The most fundamental distinction in my philosophy is between the many observable objects that appear beautiful and the one object that is what beauty really is, from which those many beautiful receive their names and their corresponding characteristics. Nearly every major work of mine, in some way, is devoted to or dependent on this distinction. I must ask you on your infamous appeal on logic, how would you express your grasp on logic and its impact?"

Aristotle:

"I appreciate you bringing this into account. Among the great achievements to which I can contend to having, I believe to lay claim in the first systematic treatment of the principles of correct reasoning, the first being logic. Although later many may be able to recognize many forms of logic beyond my work, it remains true that I have not only developed a theory of deduction, now called syllogistic, but some may even believe I added to it a modal syllogistic and went a long way towards proving some meta-theorems pertinent to these systems. Of course, philosophers before my time reasoned well or poorly, and the competition among

them had a secure working grasp of the principles of validity and soundness in argumentation. To boast, I believe no one before my work has developed a systematic treatment of the principles governing correct inference; and none the less no one has attempted to codify the formal and syntactic principles at play in such inference. Yet, I somewhat uncharacteristically draw attention to this fact at the end of a discussion of logical inference and fallacy. As we continue, I must ask something that has been on my mind."

-Plato kept his eyes glued to the road, anticipating the question that was soon to be asked-

Plato:

"Go ahead, and I am an open book to you, my friend."

Aristotle:

"There has been rumor you have changed your mind through forms of writing? Would you like to comment on this allegation? I understand if you are reluctant to answer."

Plato:

"No hesitation here, my friend; I will gladly express my concerns on this topic. This same point has been brought to my attention. I believe that if someone were to voice this opinion,

one must view my dialogues as the product of a single mind, a single philosopher, though perhaps one changes his mind, this can be made in connection with the politics of my works. It is noteworthy, to begin with, that I am, among other things, a *political* philosopher, for I give expression, in several of my writings, to a yearning to escape from the tawdriness of ordinary human relations. Because of this, it would have been all too easy for me to turn my back entirely on practical reality and to confine my speculations to theoretical questions. Some of my works, *Parmenides* is a stellar example, confine themselves to exploring questions that seem to have no bearing whatsoever on practical life. But I humbly concur that some of my writing could be considered remarkable how few of my works fall into this category. Even the highly abstract questions raised in *Sophist* about the nature of being and not-being are, after all, embedded in a search for the definition of sophistry; and thus they call to mind the question whether Socrates should be classified as a sophist—whether, in other words, sophists are to be despised and avoided. In any case, despite the great sympathy, I expressed for the desire to shed one's body and live in an incorporeal world, I still maintain to devote an enormous amount of energy to the task of understanding the world we live in, appreciating its limited beauty, and improving it. In addition to this, I tribute to the mixed beauty of the sensible world, in *Timaeus*, my writing consists in of my depiction of it as the outcome of divine efforts to mold reality in the image of the forms, using simple geometrical patterns and harmonious arithmetic relations as building blocks. Enough on me, to shift the conversation, I would like to touch on your political association and overall happiness." Plato said, eyes still glued to the poorly paved road."

-Plato continued driving, occasionally glancing over at Aristotle as he awaited his response-

Aristotle:

"of course, I don't mind commenting on my political Ideals and mental stability, especially after you were so open on the rumors. My basic teleological framework extends to the ethical and political theories, which I regard as complementing one another. I take it as given that most people wish to lead good lives; the question then becomes what the best life for human beings consists of in. Because I believes that the best life for a human being is not a matter of subjective preference, I also intend that people can choose to lead sub-optimal lives. In order to avoid such unhappy eventualities, I recommend reflection on the criteria any successful candidate for the best life must satisfy. In addition, I proceed to propose one kind of life as meeting those criteria uniquely and therefore promotes it as the superior form of human life. This is a life lived in accordance with reason. I have basic teleological framework extends to his ethical and political theories, which I regard as complementing one another. I take it as given that most people wish to lead good lives; the question then becomes what the best life for human beings consists of in. Because I believes that the best life for a human being is not a matter of subjective preference, I also believe that people can choose to lead sub-optimal lives. In order to avoid such unhappy eventualities, I recommend reflection on the criteria any successful candidate for the best life must satisfy. I proceed to propose one kind of life as meeting those criteria uniquely and therefore promotes it as the superior form of human life. This is a life lived in accordance with reason. In addition, my basic teleological framework

extends to this ethical and political theories, which I regard as complementing one another. I additionally take it as given that most people wish to lead good lives; the question then becomes what the best life for human beings consists of in. Because I believe that the best life for a human being is not a matter of subjective preference, I also believe that people can (and sadly, often do) choose to lead sub-optimal lives. To avoid such unhappy eventualities, I recommend reflection on the criteria any successful candidate for the best life must satisfy. I proceed to propose one kind of life as meeting those criteria uniquely and therefore promotes it as the superior form of human life. This is a life lived in accordance with reason. Overall, this concludes my standings on this topic, I appreciate this drive."

Plato:

"of course, I appreciate this as well, and am glad to get to know you as a person."

Works Cited:

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