Argument Reconstruction

Your Name

Course Name

Professor’s Name

1st February 2019

Argument Reconstruction

***Introduction***

“Meno” is recognized as the one well-known philosophical construction formulated by Socrates in an effective manner. It is worthy to mention that this form of paradox is used by the philosopher to build a value argument about the prospect of immortality and its association with the soul. This particular arrangement illustrated by Socrates is important because it effectively set grounds to make better judgements about the idea of Meno paradox. Consideration of this argument further helps to determine the nature of the virtue in its true aspects. The paradox set in the form of Meno paradox come up with the idea that it is impossible for the humans to successfully access the true form of inquiry. The argument about virtue developed by Plato lately addressed by Socrates in the form of his dialogues with the youth of the region. Here the particular focus is to critically develop the argument about Socrates’s view on the entire scenario of Meno paradox.

***Discussion***

 The idea of virtue is critically addressed by Socrates through his conversation with the slave boy, Meno. It reflects the idea of thinking to access the true perspective of the argument. It is important to consider that throughout the response, Meno comes up with the strong interpretation and explanation of his interpretation of the virtue and the response of the human nature concerning the concept of the soul. Socrates set his response when Meno set his paradox about the human perspective of inquiry. Socrates builds his response when it comes to the idea of comparison. This specific paradigm is responded by Socrates by the following words: “That I might make another of you. I know this- which all the famous beauties love being put into comparison.”[[1]](#footnote-1). By asking different forms of questions to the boy, Socrates successfully constructs the argument that provides an indication about the aspect of learning in case of different individuals. Various questions about learning raised by Socrates to the Meno ultimately helps him to develop and explain his argument about the nature of virtue in the context of the immortality of human beings.

 The domain of entire discussion or conversation between Meno and Socrates helps him to describe his main argument about the perspective of soul. The main idea is developed and explained in the particular form as “soul is immortal and often born, having seen what is on earth and what is in the house of Hades.”[[2]](#footnote-2). Socrates clearly defines that idea that there is nothing in the world that can be learned by the humans in its true form. The example of the truth of lines and space used by Socrates to deliver his argument about the concept of teaching others and the specific way people used to perceive concepts and truths about the nature of the world and learning. He articulates his concept about the true perspective of teaching virtue to others. He associated this concept with the domain of the human nature that plays a central role in the entire development of the feature of mortality.

***Conclusion***

 To conclude the discussion about the Socrates’ argument about Meno paradox, it is important to mention that it helps to understand the argumentative forms of moral values and the approach of learning set by the human beings in various forms. The particular argument of Socrates is the result of the conversation between Meno, a slave boy and Socrates about the nature of learning and humans’ inclination to achieve the desired level of learning. The main idea of the paradox is that it is impossible for a human to adopt the true form of inquiry whereas this idea is rejected by Socrates through the explanation about the immoral perspective of the human soul.

***Bibliography***

Rouse, W. H. D., and M. S. Santirocco. *Great Dialogues of Plato*. Penguin Publishing Group, 2008. https://books.google.com/books?id=WMbS85Ijg2oC.

1. W. H. D. Rouse and M. S. Santirocco, *Great Dialogues of Plato* (Penguin Publishing Group, 2008), https://books.google.com/books?id=WMbS85Ijg2oC. [↑](#footnote-ref-1)
2. Rouse and Santirocco. [↑](#footnote-ref-2)