

Review last time, then discussion. Start Euthyphro.
Count off by 5s. Answer following question:

Is murder is wrong/morally bad (preventing murder is morally good) true/false/neither/indeterminate?
Why is this so?
Can you know it (remember diff. betw. knowledge and true opinion)?

Compile answers. Extract positive views about morality (DCTM, social conventionalism, naturalisms of various kinds). Show that what Socrates wants to establish in the Euthyphro is that DCTM is not possibly true.

Idea of defn. in Euthyphro

- A. Picks out some feature found in every pious action.
- B. This feature not shared by any impious action.
- C. This feature (or lack thereof) makes an action pious (impious).

1st defn.: pious=the variety of pious actions.

not general, not the form of pious things, just a grab bag.

2nd defn.: pious=what the gods love

fails elenchus challenge: gods love and hate the same things
hence, pious=F & not F, which fails conditions of defn.

Today:

I. 3rd defn.: pious=what ALL the gods love

the trap: do the gods love the pious bec it is pious or for some other reason?

Euth's Dilemma: once he agrees that piety and god's love are tied (and what gods love is what they command us mortals to do), he is left with two possibilities:

gods are arbitrary or gods are irrelevant
pious bec gods love it or loved bec pious is pious

II. DCTM fails, and why Soc thinks so: not bec is theistic but bec God cannot have anything to do with morality. Separates theology and morality.

Socrates' reasons for claim that DCTM fails: naked appeal to rational intuition....some things are thought to be bad, and no command from anywhere would convince us that they are made good thereby.

III. Other alternatives grounds for morality:

naturalistic route: natural law determines what is right/wrong (might makes right, survival of fittest)

secular route: something like what Socrates is trying...some nondivine, nonnatural standard.....reliance on rational intuition (torturing babies for pleasurewe have rational intuition this is wrong).

IV. Elenchus

How does it work? Inconsistent triad:

P [hypothesis...initial claim]

P-->not Q (alternatively, P-->Q) [draw some reasonable consequence from P]

Q (alternatively, not Q) [note a fact which denies the consequence drawn from P]

These are not consistent propositions: one of the three must be rejected to maintain consistency. Appeal to rationality.

Is Elenchus purely destructive?

4th/5th defns. (12e): pious = part of the just concerned with care of the gods

(14c) pious = prayer and sacrifice. trad'l reverence for gods.

problem: we cannot care for the gods as we might care for horses....their benefit cannot be an objective of ours, so we can only care for the gods by making ourselves slaves to their wishes.

Same is true of the traditional reverence, since all we can do is give Gods what they want from us by way of prayer and sacrifice.

FULL CIRCLE!!! But this is just to be concerned to provide the gods with what pleases them. Again piety=what pleases the gods.

Socrates and Euthyphro both recognize that E has failed to establish what piety is. But we have advanced: we now know two things:

- a) E cannot say what independent element makes piety what it is.
- b) Gods and morality have nothing to do with one another.