# Being and becoming

In order to be human, not only the idea of reflection upon life is necessary but in emphasizes of the use of the Socratic method in that reflection and in the course of finding the truth, questions are paired with such reflection. At this level, questioning and reflection are the apex of what itmeans to be human.

Socrates however had some varying views onphilosophythat opposed some of what Plato believed. Socrates was a skeptic, as was Plato, and as can be exemplified in the cave metaphor, but Socrates also believed that a person can be convicted of their own beliefs even if they cannot find their pathway of truth.

Plato, in contrast, believed that philosophers were the delegates who maintained what was and was not truth, and led the way to such truth for the common man. It is not then self-interest that leads a person tohappiness, and there is a definite equilibrium between the allowance of each part of the soul guided by reason, and asceticism. Plato was a not a Sophist. Without the guidance of moral reason then a state of chaos would ensue entailing an everyman for himself type of attitude.

It is a bitter debate on whether or not Socrates was a Sophist, he himself vehemently denied it but some of his philosophies correlated with Sophist thinking (i. e. the issues of ethics, and living a good life, each Sophist preoccupations). Morality must then be shown as adhering to individual interests. Plato did not agree with the type of hedonism exhibited by the Sophists, who thought human nature was an extension of the animal world. Instead, Plato states that the nature of man is reason; and in this reason exists an organized society constructed by reason.

Happiness for the rational man then comes into fruition by governing their more base, animal, desires, which are irrational. This morality is extended into the realm of society because of human interaction. Therefore, if a man is to be the pinnacle of reason, and morality, and happiness, then the society that he lives and associates must then also exhibit such a moral temperance. If then a society is blinded by hedonism, or pure desire of self, a man in that society has no hope for personal happiness because of lack of morality, reason, and thus fully succumbing to akrasia.

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