

## Aristotle's Function Argument

In this paper I will examine Aristotle's function argument that resolves what "eudaimonia" (happiness, flourishing, well being, etc.) consist in. The argument ~~explains~~ <sup>involves an explanation of</sup> how people ~~get~~ <sup>achieve</sup> a "good" life ~~by the functional argument~~. I will first present the function argument ~~clearly~~ and then explain ~~the reasons constitutes the argument~~ and what this function argument ~~means~~ to "eudaimonia".

The function argument ~~describes~~ <sup>involves the claim that al</sup> all the nature things ~~have a functional nature in virtue of~~ <sup>which kinds of things they are</sup>. It can be explained that ~~clothes can be determined as clothes~~ <sup>worn</sup> because they can be ~~worn~~ <sup>worn</sup> by people, restaurants can be determined as restaurant because they offer foods for guests, etc. Then the argument expounds further that the way to define what is a "good" thing is to see whether it does its functional nature well or not ("good" clothes means that people feel the clothes' functional nature is well, "good" restaurant means that guests feel the foods that restaurant offers are delicious).

As the functional argument means above, all nature things have a functional nature. However, how to define the functional nature if we cannot distinguish the different between things? Dresses and pants' functional nature are both "clothes", so define their differences and unique features is important because we can determine they are "good" or not when we know their characteristics. Dresses are often for females to wear. Dresses can be "good" if they are beautiful. Pants are suits for both females and males. Pants can be "good" if they are comfortable or suitable for people to wear. Therefore, if we ~~can make sure~~ the nature things' characteristics,

we can determine their functional natures are good or not, so we can know the nature things are “good” or not.

To consider about human, human’s functional nature is rationality and virtue because our distinguish humanity are know from other things functions. Therefore, “good” human means they can develop their functional nature well as the virtuous disposition (“good” states of

character, like honesty and courage about how treat others) and virtuous thoughts (like skills and plans about how to do things efficiently) can be trained to acquire theoretical wisdom.

Theoretical wisdom is combined by the scientific knowledge (education ways that can teach a person the good habit and moral excellence) and intuitive understanding (nature talents).

Through this argument, we can see “good” things can be defined by their distinguish functional nature. So “good” human how to make a good life? Human doing “good” things is the desirable for the sake of pleasure, honor, health and wealth. However, pleasure, honor, health and wealth are not what Aristotle means the “eudaimonia” because these four characteristics are still the things that people desire for the sake of a good life (people want to be healthy because it promotes a good life, but it is not simply means a good life). Therefore, the way that “good” human can achieve a good life is to combine the rationality and virtue well because exercising virtuous character and virtuous thoughts completely is the “end” and “good” of the desire for the sake of good life.

