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In the process of making this argument, Socrates makes many other points regarding a) what happiness is, b) the relationship between pleasure and happiness, and c) the relationship between pleasure, happiness, and virtue (morality).

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the good.<sup>4</sup> In other words, Socrates's<sup>TM</sup> version of Hedonism is a surprising view about pleasure, and not, as most interpreters have assumed, a surprising view about the good. <sup>5</sup> Irwin, for example, argues that in the Protagoras Socrates believes that what is really good is the very thing

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Socrates's<sup>TM</sup> dubious logical argument we can detect an implicit psychological theory about the moral effects of shame " a theory that, if true, justifies the refutation. On its surface, Socrates's<sup>TM</sup> argument is about the role that pleasure and benefit

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Although Socrates'™ argument assumes that pleasure is the only value in human life, he does 72 the protogoras 9781405150866\_4\_005.qxd 4/30/09 1:47 PM Page 73 not need so strong a premise. Human beings are bound to take that course of action to which they see the most positive or fewest negative factors attached (356b).

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he identifies pleasure or happiness as the only intrinsic good.1 Mill explicates ... to be Socrates dissatisfied than a fool satisfied. And if the fool, or the ... irrelevant to the ethical value of an action performed. 9. According to Mill, how can the claim be proved that the only thing desir-

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Socrates, Plato, and Aristotle. ... Plato talks about three levels of pleasure. First is sensual or physical pleasure, of which sex is a great example. ... When we talk about intentions, goals, values, and so on, we are talking about final causes. Aristotle wrote the first book on psychology (as a separate topic from the rest of philosophy).

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George Rudebusch is Professor of Philosophy at Northern Arizona University. He is the author of Socrates, Pleasure, and Value (1999).

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Additionally, Reshotko's view of happiness as modal pleasure in chapter nine depends upon the work of Rudebusch (Socrates, Pleasure, and Value, OUP, 1999, especially chapters six through ten). In one respect,

it is refreshing to see a scholar earnestly and candidly building on the work of others, in contrast merely to criticizing.

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In this study, George Rudebusch addresses whether Socrates was a hedonist--whether he believed pleasure to be the good. In attempting to locate Socrates' position on hedonism, Rudebusch examines the passages in Plato's early dialogues that are the most disputed on the topic.

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There has been no consensus as to what version of hedonist Callicles is. Suggested versions are that he is a prudential, indiscriminate, or sybaritic hedonist. I argue, against these interpretations, that Callicles holds a satisfaction hedonism of felt desire with respect to the intrinsically desirable.

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