

Moral Life in Socrates' Ethical Intellectualism

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Abstract

A moral life is indispensable to every human person. In the present day society where morality may vary from one understanding to another, there is a risk that its conception may be misconstrued by certain individuals. It is important in order for man to have a better understanding of what a moral life should be. A person who possesses a significant understanding of a moral theory like the Socratic ethics will have an underlying ethical foundation essential in facing situations that threaten his moral standards and beliefs. It is a fact that culture may play a role in the consideration of morality for a particular society, but this paper will focus on the individual person's concept of morality as taught by Socrates. Ethical Intellectualism is a standard of morality that may be imbibed and applied by the human person. It is an ancient method that can still hold true until today. This paper is an interpretation Socrates' Ethical Intellectualism regarding a moral person side by side with every individual person's ideal state of moral life.

Keywords: *Socrates, Ethical Doctrine, Moral Life, Wisdom, Virtue, Ethical Intellectualism*

1.0 Introduction

Socrates was one of the more prominent figures in the history of philosophy. He never wrote a single article yet his mark and influence in the field of philosophy is manifested and perpetuated in the writings of his student Plato. Socrates was a highly respected teacher chiefly interested in helping men become good (Moore, 1980). His philosophical focal point was on the concept of ethics and ethical standards. He believed that man by nature is good because he continually seeks what is good and will not deliberately perform

what is evil and such nature is inclined to do what is always good (Plato, Protagoras, 1956). From this standpoint, Socrates was regarded by his students and listeners especially the youth as an undisputed champion in the field of philosophy and ethics in particular. This is beside the fact that even with such great impact on his audience, he was charged of corrupting the youth through his teachings, and eventually put to death for such. The hostile mind toward Socrates crystallized and took juridical form in the accusation formulated against him by Meletus, Anytus, and Lycon: of corrupting the youth, denying the

national gods, and introducing new ones in their stead (Corpuz, Dela Cruz, Estoque, & Tabotabo, 2007).

Ethics teaches man to do what is right and to refrain what is evil. Every person is expected to be virtuous and trustworthy, although in reality there are those who elect to do the opposite. And since moral integrity as attested by people is the true measure of man's greatness, some philosophers regard ethics as "the only necessary knowledge" (Agapay, 2010). This contention has a strong degree of veracity not undermining other bodies of knowledge which are also vital in the present day society. It is true that the world needs all these kinds of knowledge to survive, perpetuate, compete and even manipulate. However, without the association of ethics to man's life, the society and the entire world is at a risk of losing and destructing. Conversely, if ethics will be at the forefront of all these intellectual endeavors, a better and peaceful world might just become a reality.

Living a moral life is undoubtedly necessary not just during the time of Socrates but even until today. There is no substitute for exercising proper virtues because the constant practice of them will end up the ideal man as Socrates has suggested. Good human relations and peaceful societies can be attained with the exercise of virtues like prudence, justice, fortitude and temperance. Since morality is constantly under questions today among individuals, groups, and academes, a revisit to an age old viewpoint postulated by an ancient philosopher might be needed in order to clarify certain aspects of morality vital to living a moral life.

In this paper, the contention is firm holding the ground of Socrates Ethical Intellectualism in relation to a moral life. A

profound interpretation of the Socratic ethics will be presented that the present generation will still grasp the doctrine as relevant despite its antiquity. In this Socratic ethics, real personal conviction towards life and its challenges is a necessary element for man to dispel or even just regulate things that might cause his errors. It is an ancient philosophical doctrine which can still be used today for man to possess a moral kind of life. There have been numerous ethical principles throughout history pushed by various intellectuals in the field of philosophy which are in their own respective rights acceptable to the people. Personal biases would come in that what they teach is the best while the other competing doctrines are inadequate. The dialectic of Hegel is also an avenue to create or modify preceding ethical principles or doctrines in order to arrive at a better formula. Nevertheless, this paper believes that this Socratic doctrine is still relevant up to this point and human beings can still avail of this in order to live a moral life. This ancient moral theory tries to provide a reflective account of an essential human activity so one can grasp what is of fundamental importance in pursuing it (Parry, 2014). This ancient theory can be an avenue for an individual to discern what would be good or evil and eventually establish a solid moral life.

The advent and strengthening of science and technology have virtually altered the notion of morality. The internet has caused so much cultural diversity which has changed a lot of practices in a country like the Philippines.

Social change is more often welcomed by societies. Modernity is linked to the idea of progress

(moving forward), a state of continued improvement. However, change in terms of progress depends on our underlying values. But such affluence, to an extent, has increased our materialism at the expense of spiritual life (Panopio & Raymundo, 2015).

In our country for instance, conservatism was one of the cherished practices where the typical Maria Clara was looked up to and considered as the ideal woman. But as time went by, this notion of a conservative woman has slowly deteriorated. Today, emerging patterns include mate selection on the basis of freedom of choice. Sex norms have changed. Young girls openly call up boys or take the initiative of inviting the boy out (Panopio & Raymundo, 2015). The recognition of the works of science experts as the source of knowledge has taken its course in the minds of people while giving less attention to emotions and intuitions (Panopio & Raymundo, 2015). The human person as well as social groups and organizations are under attack with the rise of science and technology. Cloning is another upshot of this phenomenon where moralists would like to suppress. Despite opposition from some groups in the society, scientists still pursue this undertaking that such is good for humanity.

Several contemporary bioethical issues like suicide, capital punishment, surrogacy, euthanasia, mutilation among others are also making signals to the human society. Some persons would view these as personal convenience or retribution for man to live comfortably. These issues are manifest in several countries whether they are superpowers or the lesser ones. Cultural degradation might be the cause of the

degradation of the norms of morality. Culture is not static, it keeps on changing from time to time through practice (Corpuz, Dela Cruz, Estoque, & Tabotabo, 2007). The utilitarian orientation of the greatest good of the greatest number of people would come into play in this regard that for as long as a great number of people are doing it, and that they are continually doing it, then as time passes by, it becomes acceptable to the society. It conceives of an idea of tacit approval among men that no matter how bad, for as long as a great number of people are doing it, it is good and useful.

The doctrine that the basis of morals is utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong in proportion as they tend to produce the reverse of happiness. By 'happiness' is meant pleasure and the absence of pain; by 'unhappiness' is meant pain and the lack of pleasure (Mill, 1863).

Felonious acts like graft and corruption, bribery, rape, murder, robbery, proliferation of drugs and many others are undoubtedly existent in all countries as this world is an imperfect one. Even first world countries have a share of criminal activities of their own. They may have the most sophisticated weapons and intelligence firms that man could ever imagine, just the same crimes are continuously committed, and sometimes criminals are a step better than the law enforcement units. The not so rich countries are not spared from such activities. In fact some of these countries are criticized for having a slow justice system and those laws are just good in so far as they are written but not as to their

implementation. In Canada for instance, a study shows that it needs an overhauling in the justice system in areas like solving crimes, excessive delays, and even support to victims. Groundbreaking new statistical research confirms the Supreme Court of Canada's recent warnings that the nation's \$11-billion criminal justice system is riddled with unnecessary delays, inefficient practices and inadequate resources (MacLeod, 2016). The Philippines is not spared from this setback as the country has one of the slowest justice systems in the world. The country's courts are clogged, and little has been done to ease the bottleneck. Meanwhile, new cases are added to the ones that have been pending, while the country maintains the same judicial structure that plods along, seemingly with no sense of urgency (Editorial, 2013).

Pride, anger, lust, envy, drunkenness and the others continue to downgrade man and his perception of morality. Man understandably is an animal. Pleasures of life are inevitable as these are appealing to the flesh. But not to be undermined is man's rationality. He is not dictated by his mere instinct but reason as it makes him different from brutes. Reason should overrule the dictates of his senses for him not to fall into the trap of pleasurable incentives. Temperance as Plato teaches is a virtue that controls the pleasures of life, and man is fully aware of it.

These gargantuan concerns boil down to man as the agent of activities in all societies. If there is someone to be blamed, it has to be man himself. Human acts emanate from man himself with deliberateness. A person in the possession of his right senses is culpable for every act that he performs with the three constituent elements of knowledge, freedom and

voluntariness existent. Otherwise, he shall be inculpable for acts that he does as such are impaired in the absence of one of the three or two of the three. If someone or something has to change in order to diminish if not eliminate immoral or evil acts in the society, it has to be man himself who should be convinced of imbibing this real personal conviction (Copleston, 1993). Socrates states:

Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have a life and strength I shall never cease from practice and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him saying: O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? For I do nothing but to go about persuading you all, old and young alike, not to take thought for your persons or properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue come money and every other good of man, public as well as private (Plato, *The Republic and Other Works*, 1989).

The next succeeding sections will postulate on the concept of Ethical Intellectualism of Socrates. A profound discussion of it derived from several

philosophic minds like Plato and many others will be utilized. Both Filipino and foreign authors are credited for translating and interpreting Socratic principles so that a better discussion is arrived. From there, another section will be dedicated to apply this Socratic doctrine to man on how he is going to live a moral life.

Socrates' Ethical Intellectualism

Knowledge and virtue are identical. This is the foundation of Socratic ethics whereby he believes that these two concepts are identical and are interchangeable. When a person is wise, he will in as much as he could enrich himself with virtue. When he is virtuous, he will only try to gain something which can enrich his wisdom. A wise person in the Socratic sense will only do things which are virtuous because he is fully aware that such is good and to be performed, and he will never do things which are evil because he sees it as such and it has to be avoided. Man being a moral creature, endowed with conscience, is capable of discerning whether the act to be performed is either good or evil. Indeed only knowledge can lead to virtue; when a man is ignorant, his personality is disorganized, for the unruly desires and passions then control him. By contrast, when a man truly knows what is good, i.e., when he knows what promotes harmony, he will do what is good. Hence, it is the virtuous man, i.e., the rational man who is truly happy (Albert, Denise, & Peterfreund, 1969).

However, this "ethical intellectualism" seems at first sight to be in blatant contradiction with the facts of everyday life (Copleston, 1993). It is undeniable that man sometimes commits mistakes from time to time. In the society, human errors like crimes, misdemeanors

and other frailties are evident. From families, social groups, friendships, corporations, man continually does wrong. Lest it be forgotten that man is not just rational but also animal, hence prone to fail with the invitations of his sensient nature. For Socrates, these failures that man commits are real and attributable to ignorance rather than moral weakness. Man lacks the knowledge that he needs to possess in order to dispel the evil effects of ignorance. He may have in him a certain degree of knowledge but it may be wanting that he still continues to commit bad actions. It has also been suggested that when Socrates identified virtue with knowledge or wisdom he had in mind not any sort of knowledge but a real personal conviction (Copleston, 1993).

At this point, it is necessary to stress what the real notion of real personal conviction is. Man seeks happiness and such can be achieved by taking things which can make him happy. The consumption of food makes man happy. In fact, food is a need whereby absence of which may lead man to his demise. However, the overconsumption of it or gluttony for that matter may endanger his health as a number of sickness related to food is already evident in the medical world. He may achieve happiness by eating but if it is not regulated properly, it may lead to unhappiness on his part. Besides, man being rational is fully aware that too much food may cause his health degradation. In this regard, Socrates talks of real personal conviction that if man only has that firm belief that bad things lead to unhappy life, he will never contract them (Plato, Protagoras, 1956). In his wise mind, he will ignore them. His rational nature must be supplanted with the real notion of wisdom.

For Socrates, the acquisition of wisdom is a life-long process. Wisdom and virtue are not automatically vested during conception of human beings. But they are taught in a process and as he lives his day to day convictions. This is what Socrates did towards his listeners. In his dialectic method, he would ask a question to the audience and would allow them to talk and deduce from them their knowledge of the subject matter at hand. Errors were allowed but were not tolerated as he would supplant towards his listeners the real concept of the subject matter thrown at the table. As a rational creature, man should take advantage of this faculty by enriching himself with wisdom and virtue as these two will lead him to the highest good and eventually to his ultimate happiness. Therefore, the more a man knows the greater his ability to reason out the correct choice and to choose those actions, which truly bring happiness to him (Corpuz, Dela Cruz, Estoque, & Tabotabo, 2007).

Man is inclined to do good. Committing error is going against his will. To deliberately commit an error is something that goes against the rational nature of man. Wisdom and knowledge are the mightiest of human things says Protagoras in response to Socrates.

Uncover your mind to me, Protagoras, and reveal your attitude toward knowledge, that I may know whether or not you agree with the rest of the world. Now the rest of the world are of opinion that knowledge is not a powerful, lordly, commanding thing; they do not think of it as actually being anything of that sort at all, but their notion is that a man may have knowledge, and yet the

knowledge which is in him may be overmastered by anger, or pleasure, or pain, or love, or perhaps by fear-just as if knowledge were nothing but a slave and might be dragged about by all these other things. Now, is that your view? Or do you think that knowledge is a noble thing, and fit to command in man, which cannot be overcome, or will not allow a man, if he only knows the good and the evil, to do anything which is contrary to what his knowledge bids him do, but that wisdom will have strength to help him? (Plato, Protagoras, 1956)

Socratic intellectualism posits of two features namely the heroic aspect and intellectualism. In the first aspect, Socrates considers morals above all things. The idea of justice for instance cannot only be limited only to the distinction between what just and unjust but covers a wide range of activities like not betraying a friend nor robbing a house. Violating the rights of another person is a grave injustice. Cheating in its various forms is another kind of injustice. He taught that one would rather lose his life than commit a bad deed. During his trial, he emphasized this conviction. The idea of escaping from prison in order to evade the death sentence would still depend on whether the act of escaping prison is a just or an unjust act (Parry, 2014).

The second feature highlights on intellectualism. No one wills towards something that is bad or be in a bad situation. Apparently, some people wills to commit a bad act despite knowing that it is a bad act. The acquisition of money is important as it is a need that must be

satisfied. In the market, most if not all items are for sale. Even purchasing items under promo like buy one take one also needs money. One cannot get the free item unless he purchases a piece first. Money or wealth for that matter is good for some things deemed necessary have to be bought. However, the desire for it has to be controlled. A person must not result to greed in the acquisition of wealth. Worse, if corruption consumes man just to gain more wealth. But, since it is pleasurable, it is sometimes uncontrollable. However, if given the right and necessary information, man will choose to regulate his desire for monetary possession for he knows that an excessive craving for it is no longer good and needs to be avoided. This position is called intellectualism because it implies that what ultimately motivates any action is some cognitive state: if you know what is good you will do it, and if you do an action, and it is bad, that was because you thought somehow that it was good. All error in such choices is due to ignorance (Parry, 2014).

The element that causes the setback in man's continued effort to achieve a moral life is ignorance. Man fails to acquire wisdom resulting to his propensity to error. Ignorance is the culprit which results to man's downfall. The intellectualist believes that when a person does what is morally wrong, that moral failure is due to an intellectual error. If only the person exercised his intellect well—if he knew better—he would not do what is wrong (Segvic, 2000).

A person must use his intellect to determine what is good for his soul. The intellect has the power to distinguish what things to acquire for the enhancement of his moral life. However there are instances when his perceptions of things are shrouded with errors. He perceives a thing

as apparently good but actually it is evil. A series of false perceptions can lead to a continuous commission of evil acts. Socrates' moral psychology is "intellectualist" because he is committed to the view that every ethical failure involves some cognitive failure, for each ethical failure is the direct product of some false belief about what is good for the agent of the failure (Brickhouse & Smith, 2010). Nevertheless, the failure committed is expendable with the help of achieving wisdom. In Protagoras as stated earlier, wisdom equips man with the strength of overcoming ignorance. In fact, wisdom and knowledge are the mightiest. Wisdom enriches man with virtue, and the constant practice of virtuous acts will grant him happiness.

Moral Life via Ethical Intellectualism

Morality is the quality of human act which leads us to call some of them good and some of them evil (Glenn, 2010). A human act is either good or evil depending on its conformity with the reason of the doer. If his act conforms to his right reason then it is good, but if does not conform then it is evil. When a human act conforms to right reason, it ultimately agrees with the Divine Reason, and if it does not, then it is not in agreement with it (Glenn, 2010). In other words, for reason to be right, it has to conform to the divine reason which is manifested in man's conscience. There is a variety of conscience depending on how it is formed. Nevertheless, the term 'right' from the concept of right reason would mean the kind of conscience which is ideally formed – a true, certain, and watchful conscience (Fernandez, 1996). A moral life in the present time is still highly regarded in the society despite several issues berating it. Marcus Aurelius is right when he said that a

moral life leads to tranquility. The emperor's moral philosophy was not a feeble, narrow system, which teaches a man to look directly to his own happiness, though a man's happiness or tranquility is indirectly promoted by living as he ought to do. A man must live conformably to the universal nature, which means, as the emperor explains it in many passages, that a man's actions must be conformable to his true relations to all other human beings, both as a citizen of a political community and as a member of the whole human family (Long, 2014). Despite varying notions of it from various groups, authorities, and even from academes, there is still the desire on what and how should a moral life be.

In his ethics, Socrates is deeply concerned with the universal essences of things. He introduced the idea of universal definitions; yet, he believed that although individual men or things vary and are constructed differently, the definitions of how they are similar or vary remain constant (Moore, 1980). The idea of beauty is constant but it could be more or less with the things around. There are degrees of its appeal towards those beholden by those things. People in shopping malls go through different boutiques and stalls first, scrutinizing every item that appears beautiful to the shopper. This is without prejudice to shoppers who would choose its cheapness rather than its beauty. The shopper would finally stop at where the most beautiful item is located. He may not be able to choose one because the items that he perused did not meet his standard of beauty but just the same the universal idea of beauty remains the same.

Aristotle defined man as a 'rational animal.' Individual man is unique one from the other. Even identical twins have their own differences. One person would prefer

to be reasonable than the other. While some would love to be devoured by the sensualities of the flesh, others would prefer to be pure in as much as they could. A group of students in a classroom cannot have identical intelligence or classroom performance. A professor's class record would show that the students' grades are different one from the other. Class ranking can also attest to its veracity. Children in the family also contrast. One has a love for poetry, while another has an appreciation for engineering. One is better at math, while the other is excelling in language. These manifestations are authentic of the various differences of man but the fact remains regarding the essence of man as a rational animal. Man may be annihilated from this world but, the constancy of his nature remains. The universal idea then is, an animal gifted with reason is a rational animal. For Socrates, the idea remains the same but the individuating notes changes. With a predominant interest in ethical conduct, he saw that the definition affords a sure rock on which man could stand amidst the sea of the Sophist relativistic doctrines (Copleston, 1993). Socrates postulated that defying relativistic doctrines would allow man to create a single basis or foundation where every man could look upon and conform his actions.

Despite growing complexities regarding moral standards, this Socratic ethical doctrine teaches that man should hold firm on his moral standards. Pleasure destroys the impartiality of our judgments (Plato, *The Republic and Other Works*, 1989). The elimination of ignorance through constant acquisition of knowledge or wisdom is crucial to a person's moral fibers. Education is an avenue to enrich wisdom. Changing towards betterment is catered in academic institutions as the light or pillar of

every learner. For Immanuel Kant man can only become man by education. He is merely what education makes of him. (Kant, 1803) Education is what truly makes man a human person. Further, Paul Glenn talks of three types of education namely physical education, intellectual education and moral education (Glenn, 2010). Physical education starts at home. Parents have the obligation to feed and nourish their children, giving them the necessary nourishment that they may grow up physically and mentally healthy. As children grow up, they must be ready for the more challenging life of intellectual education which can be best achieved in schools through formal education. But the biggest of the three is moral education which begins from the moment of childhood to practically until death. The imposition of doing good and avoiding evil should be done by parents at home. It is therefore wise for parents to avoid anything bad as this might prejudice the authority they have towards their children. The parents will be trustworthy in their constant training of their children if they themselves practice what they teach. This is in consonance with Socrates said that the acquisition of wisdom is a life-long process. Ethical Intellectualism is automatic that as an individual acquires wisdom, he simultaneously obtains virtues as these two concepts are identical. It is in man's nature to do what is good as the desire of the will is the good. The process of identifying an objectively good thing is also a procedure of obtaining a good thing. As previously mentioned, the intellect has to process the object well in order to avoid transgression.

Subject like good morals and right conduct, values education, *Edukasyon sa Pagpapakatao* and the like are mandatory in schools which is good since students will benefit from these. The concise statements

that comprise the philosophy of the entire *Edukasyon sa Pagpapakatao* subject is very commendable as it summarizes the important points like the social and the individual aspect of becoming a better person (Miranda, 2016). Here, a person does not only gain wisdom but also virtue. Even in higher education institutions, morality and other similar ethical principles are continually taught in the classroom via subjects like philosophy of man or ethics.

These ideologies can form man's moral convictions as he sojourns into this world. These will contribute to the refinement of Socratic Intellectualism in view of molding a moral life. The ideologies that these agents of social change like family, church, school, government among others impart to the constituents are crucial yet beneficial. For instance, the church as a vanguard of morality must live up to its role as such. Morality is their expertise. More often than not, its followers would listen, although sometimes they would not. But the idea that it is a strong imposer of moral standards should suffice. The family as a basic unit of the society should keep its nucleus healthy by maintaining the bond of love, care and respect in it. These expressions can be a good start if not the best of imparting moral standards to every member of the family. The standpoint of a person endowed with moral standards from these agents of society will have ease in nourishing Socrates' Ethical Intellectualism. Further, a person who believes in this Socratic doctrine will have less difficulty in achieving a moral kind of life.

The unexamined life is not worth living. In these terms, Socrates the first great moral philosopher of western civilization stated the creed of reflective men and set the task of this ethical theory (Albert, Denise, & Peterfreund, 1969). A

person who fully knows himself possesses the highest form of knowledge which is wisdom. He will always do whatever is virtuous because it is that which will relay him to his greatest happiness.

Attraction towards immorality are practically everywhere in the society, but Socrates teaches that these enticements can be dismissed with the usage of his doctrine. Man has to keep incurring knowledge helpful for his mind because simultaneous with it is the acquisition of virtue. As he continually beefs up with these two notions, the more he gains things which truly make him happy. This is what philosophy is basically all about. It comes from the Greek word *sophia* meaning wisdom. It delves into the real and ultimate reason, cause or purpose of things that man may truly know them and avoid abusing or misusing them. Wisdom is the highest form of knowledge and it is useful for man to live a moral kind of life. And this can be obtained through Ethical Intellectualism.

2.0 Conclusion

Real personal conviction is the proper ingredient if a person is interested in inculcating and practicing Ethical Intellectualism. This doctrine is perfectionistic but doable. Man has to make a certainty of himself that the continuous acquisition of knowledge side by side the constant practice of virtues are the avenues by which he can become that person as Socrates has perceived. Pleasure, vice, temptations, and disturbances are present and realistic. These realities are distractions. They exist together with man. These will limit if not hinder man from shaping his character in consonance with this Socratic ethics. Nevertheless Socrates maintains that man simply has to realize of

this Real Personal Conviction that he can form his character into a moral state of life. Socrates says:

What shall be done to the man who has never had the wit to be idle during his whole life; but has been careless of what the many has care about – wealth, and the family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties. Reflecting that I was really too honest a man to follow in this way and live, I did not go to where I could do no good to you or to myself; but where I could do the greatest good privately to every one of you, thither I went, and sought to persuade every man among you, that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and look to the state before he looks to the interests of the state; and that this should be the order which he observes in all his actions. (Plato, *The Republic and Other Works*, 1989)

Today, the desires for material possessions, power, prestige, influence, personal interests, and other undue maneuverings are the things that matter most to a majority of human beings. The longings of the flesh manipulate man's moral convictions where the tendency is to take advantage of his fellow. There is a strong tendency in man to weaken morals and favor materialism. The society today is grossly captivated by the enticing appeal of the material world. Analogously, in Socrates' time, his beloved city of Athens

was on the same status. He could not fathom that even the leaders of his country would look more into their personal interest rather than the most important thing life which was to acquire wisdom. The citizens of Athens were too occupied with personal advantage.

Modernity and everything that go with it are not altogether bad. In fact, most of which benefit man and his general welfare. They are important. They satisfy the needs and wants of man. However, these should not entrap him by ignoring the better part which wisdom for the latter leads man to true happiness. In Socratic Intellectualism, wisdom and virtue are simultaneously acquired. If man possesses wisdom and virtue as postulated by Socrates, then materialism and modernity can be better shared and enjoyed among men. A particular country and its materialism and modernity will be for everybody residing in it. The society as a whole will benefit. For Socrates, wisdom is the best avenue for one to achieve real and true happiness through Ethical Intellectualism.

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