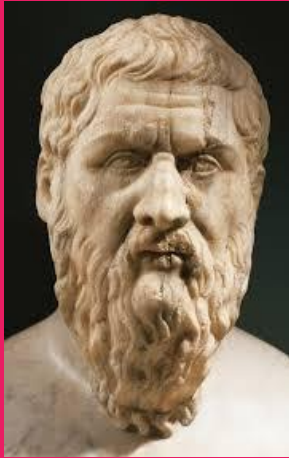


Plato and Socrates

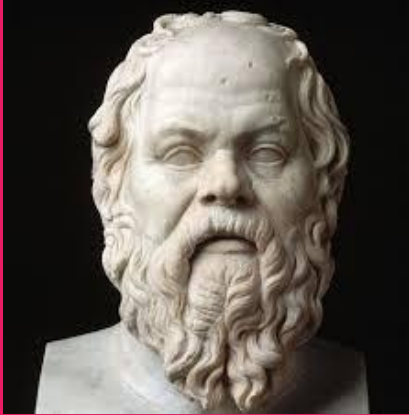
The Ideal City

Plato



1. Lived in Athens in V B.C.E.
2. Teacher: Socrates.
3. Student: Aristotle.
4. Style: Dialogues, Allegories.
5. Subjects: Politics, Ethics, Metaphysics.
6. Main Ideas: Forms, Theory of Recollection, Theory of Souls.

Socrates



1. Lived in Athens in the V B.C.E.
2. Style: Socratic Dialogue.
 - a. No known writings.
3. One of the founders of Western Philosophy.

Platonic Dialogues: Readings

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1. The Apology
2. Crito
3. Gorgias
4. Meno
5. Phaedo
6. The Republic

The Apology

1. The Apology: Main Topics

- a. What is The Apology about?
- b. Socrates' accusations: intention v. reality.
- c. Socrates' service to the city.
- d. Politicians: descriptive v. prescriptive.
- e. Relationships
 - i. Knowledge-Power
 - ii. Citizen-State

1. The Apology: Oratory v. Truth

I don't know, men of Athens, how you were affected by my accusers. As for me, I was almost carried away by them, they spoke so persuasively. And yet almost nothing they said is true. Among their many falsehoods, however, one especially amazed me: that you must be careful not to be deceived by me, since I'm a dangerously clever speaker. That they aren't ashamed at being immediately refuted by the facts, once it becomes apparent that I'm not a clever speaker at all, that seems to me most shameless of them. (Unless) of course, the one they call "clever" is the one who tells the truth. If that's what they mean, I'd agree that I'm an orator—although not one of their sort. No, indeed. Rather, just as I claimed, they have said little or nothing true, whereas from me you'll hear the whole truth. But not, by Zeus, men of Athens, expressed in elegant language like theirs, arranged in fine words and phrases. Instead, what you hear will be spoken extemporaneously in whatever words come to mind, and let none of you expect me to do otherwise—for I put my trust in the justice of what I say. After all, it wouldn't be appropriate at my age, gentlemen, to come before you speaking in polished, artificial language like a young man.

1. The Apology: Oratory v. Truth

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1. Persuasion and Truth.
 - a. Clever Speaker.
 - b. Orator
 - i. Value judgement
2. Oratory v. Justice
 - a. Embellishments v. Facts
3. Attention to justice.

1. The Apology: Accusations

accusations no more true than the current ones. They say there's a man called Socrates, a "wise" man, a thinker about things in the heavens, an investigator of all things below the earth, and someone who makes the weaker argument the stronger. Those who've spread this rumor, men of

Socrates commits injustice and is a busybody, in that he investigates the things beneath the earth and in the heavens, makes the weaker argument the stronger, and teaches these things to others.

In any case, none of them is true. And if you've heard from anyone that I undertake to educate people and charge fees, that's not true either. Al-

Socrates is guilty of corrupting the young, and of not acknowledging the gods the city acknowledges, but new daimonic activities instead.

1. The Apology: Formal Accusations

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1. Questioning→ Against gods
2. Making the weaker argument the strongest.
3. Accepting money for teaching.
4. Not believing in gods.
5. Corrupting the youth.

- 1.His quest is mandated by god.
2. Plain language.
3. His poverty.
4. Shows contradiction.
5. Shows contradiction.

1. The Apology: Defense from Accusations

1. Accusation: Questioning against the gods.
 - a. Defense: His questioning is a command from the gods.
 - i. Oracle of Delphi
 1. Chaerephon: “Is anyone wiser than Socrates?”
 2. Oracle: “No one is wiser”
 - b. Socrates’ reaction to the answer:
 - i. What can the god be saying?
 - ii. Examines those “thought to be” wise.

1. The Apology: Defense from Accusations

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1. Politicians
2. Poets
3. Craftmen

1. He was not wise, but he thought he was→ Socrates showed him.
 - a. Socrates' advantage: He did not think himself wise when he was not.
2. They had inspiration, not wisdom.
 - a. They thought themselves wisest in other subjects.
3. They thought themselves wisest in other subjects.

1. The Apology: Defense from Accusations

What's that, Meletus? Are you so much wiser at your age than I at mine, that you know bad people do something bad to whoever's closest to them at the given moment, and good people something good? Am I, by contrast, so very ignorant that I don't know even this: that if I do something bad to an associate, I risk getting back something bad from him in return? And is the result, as you claim, that I do so very bad a thing intentionally?

I'm not convinced by you of that, Meletus, and neither, I think, is anyone else. No, either I'm not corrupting the young or, if I am corrupting them, it's *unintentionally*, so that in either case what you say is false. But if I'm corrupting them unintentionally, the law doesn't require that I be brought to court for such mistakes—that is, unintentional ones—but that I be taken aside for private instruction and admonishment. For it's clear that if I'm instructed, I'll stop doing what I do unintentionally. You, however, avoided associating with me and were unwilling to instruct me. Instead, you bring me here, where the law requires you to bring those in need of punishment, not instruction.

...it is absolutely clear by this point.

1. The Apology: Defense from Accusations

1. Corrupting the young.

a. Dialogue with Meletus.

i. Shows contradiction.

1. Socrates is the ONLY ONE that can corrupt the young.

ii. Shows he should not be punished even if true.

1. No one does things to harm themselves → harming others will harm you in return.

a. Either not corrupting the young or not doing it intentionally

1. The Apology: Defense from Accusations

1. Not believing in the gods, but demonic activities.
 - a. Dialogue with Meletus.
 - i. Shows contradiction
 1. Demons: Gods or Children of gods
 - a. Meletus' Contradiction
 - i. Socrates acknowledges gods and does not acknowledges gods.

1. The Apology: Real Accusations

1. Why do you think Socrates was really being accused?

> From this examination, men of Athens, much hostility has arisen against me of a sort that is harshest and most onerous. This has resulted in many slanders, including that reputation I mentioned of being "wise." You see, the people present on each occasion think that I'm wise about the subjects on which I examine others. But in fact, gentlemen, it's pretty certainly the god who is really wise, and by his oracle he meant that human wisdom is worth little or nothing. And it seems that when he refers to the Socrates here before you and uses my name, he makes me an example, as if he were to say, "That one among you is wisest, mortals, who, like Socrates, has recognized that he's truly worthless where wisdom's concerned."

So even now I continue to investigate these things and to examine, in response to the god, any person, citizen, or foreigner I believe to be wise. Whenever he seems not to be so to me, I come to the assistance of the god and show him that he's not wise. Because of this occupation, I've had no leisure worth talking about for either the city's affairs or my own

1. The Apology: Real Accusations

1. Essay Writing Time:

- a. What is he really being accused of?
 - i. Socrates' Actions
 - ii. Athens' Reactions

1. The Apology: Real Accusations

1. Challenges those in power.
 1. Politicians, Poets and Craftmen.
 - ii. Challenges the status quo.
- b. What is the source of power for each group?
- c. Why are they “thought to be” powerful?

1. The Apology: Justice

But perhaps someone may say, "Aren't you ashamed, Socrates, to have engaged in the sort of occupation that has now put you at risk of death?" I, however, would be right to reply to him, "You're not thinking straight, sir, if you think that a man who's any use at all should give any opposing weight to the risk of living or dying, instead of looking to this alone whenever he does anything: whether his actions are just or unjust, the deeds of a good or bad man. You see, on your account, all those demigods

1. The Apology: Socrates' Occupation

death. But if, when the god stationed me here, as I became thoroughly convinced he did, to live practicing philosophy, examining myself and others, I had—for fear of death or anything else—abandoned my station.

...and someone might have rightly and
god rather than you, and as long as I draw breath and am able, I won't give up practicing philosophy, exhorting you and also showing the way to any of you I ever happen to meet, saying just the sorts of things I'm accustomed to say:

My excellent man, you're an Athenian, you belong to the greatest city, renowned for its wisdom and strength; are you not ashamed that you take care to acquire as much wealth as possible—and reputation and honor—but that about wisdom and truth; about how your soul may be in the best possible condition, you take neither care nor thought?

1. The Apology: Socrates' Occupation

...young or old, ...
fellow citizens, since you're closer kin to me. This, you may be sure, is what the god orders me to do. And I believe that no greater good for you has ever come about in the city than my service to the god. You see, I do nothing else except go around trying to persuade you, both young and old

[alike, not to care about your bodies or your money as intensely as about how your soul may be in the best possible condition. I say, *virtue*

It's not from wealth that virtue comes, but from virtue comes money, and all the other things that are good for human beings, both in private and in public life.

1. The Apology: Socrates' Occupation

1. Virtuous Citizens → Virtuous City

- a. Awaken Athens
- b. Put Athens on the right path
 - i. Caring about:
 - a. Virtue
 - b. Wisdom
 - c. Truth
 - 2. Taking care of the soul
 - a. Soul in the best possible condition.

1. The Apology: Socrates' on Athenian Politics

▶ politics—and to me, at least, its opposition seems entirely right. For you may be sure, men of Athens, that if I'd tried to engage in politics I'd have perished long ago and have benefited neither you nor myself.

Please don't resent me if I tell you the truth. The fact is that no man will be spared by you or by any other multitude of people if he genuinely opposes a lot of unjust and unlawful actions and tries to prevent them from happening in the city. On the contrary, anyone who really fights for what's just, if indeed he's going to survive for even a short time, must act privately not publicly.

... that not words but what you

1. The Apology: Socrates' on Athenian Politics

1. What is Socrates' view on Athenian Politics?
 - a. How does he describe it?

Crito

2. Crito: Introduction

1. Essay Writing Time:

- a. Is this before or after “The Apology”?
- b. Where is it taking place?
- c. What are the main topics of the dialogue?

1. Crito: Introduction

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1. After events in “The Apology”
2. Setting: prison.
3. Topic:
 - a. Ethical Reasoning
 - b. Source of knowledge
 - c. Relationship: citizen-state
 - d. Behavior:
 - i. Citizen
 - ii. State
 - e. Disobedience

1. Crito: Main Question

1. Ethical Question: Should Socrates Stay or Leave?
2. Ethical Reasoning:
 - a. Is it just or unjust?
 - b. Deductive method
 - i. General Principle → Particular circumstance.
3. Wrong Ways to Answer Ethical Questions:
 - a. Majority
 - b. Feelings/Pity
 - c. Reputation
 - d. Fear

2. Crito: Majority

SOCRATES: But why should we care so much, my good Crito, about what most people believe? All the most capable people, whom we should take more seriously, will think the matter has been handled exactly as it has been.

CRITO: Yet surely, Socrates, you can see that one must heed popular opinion too. Your present plight shows by itself that the populace can inflict not the least of evils, but just about the worst, if someone has been slandered in their presence.

SOCRATES: Ah Crito, if only the populace *could* inflict the worst of evils! Then they would also be capable of providing the greatest of goods, and a fine thing that would be. But the fact is that they can do neither: they are unable to give anyone understanding or lack of it, no matter what they do.

2. Crito: Majority

SOCRATES: Then, my good friend, we shouldn't care all that much about what the populace will say of us, but about what the expert on matters of justice and injustice will say, the individual authority, or Truth. In the first place, then, your proposal that we should care about popular opinion regarding just, honourable, or good actions; and their opposites, is mistaken.

“Even so,” someone might say, “the populace has the power to put us to death.”

2. Crito: Feelings/Pity, Reputation and Fear

As for the questions you raise about expenses and reputation and bringing up children, I suspect they are the concerns of those who cheerfully put people to death, and would bring them back to life if they could, without any intelligence, namely, the populace. For us, however, because our principle so demands, there is no other question to ask except the one we just raised: shall we be acting justly—we who are rescued as well as the rescuers themselves—if we pay money and do favours to those who would get me out of here?

2. Crito: Wrong Way to Answer Ethical Questions

— — —

1. Majority
2. Feeling pity
3. Reputation
4. Fear

Complete Together the Reasoning

- 1.
- 2.
- 3.
- 4.

2. Crito: Logical Reasoning--Main Principle

SOCRATES: Do we maintain that people should on no account whatever do injustice willingly? Or may it be done in some circumstances but not in others? Is acting unjustly in no way good or honourable, as we frequently agreed in the past? Or have all those former agreements been jettisoned during these last few days? Can it be, Crito, that men of our age have long failed to notice, as we earnestly conversed with each other, that we ourselves were no better than children? Or is what we then used to say true above all else? Whether most people say so or not, and whether we must be treated more harshly or more leniently than at present, isn't it a fact, all the same, that acting unjustly is utterly bad and shameful for the agent? Yes or no?

CRITO: Yes.

SOCRATES: So one must not act unjustly at all.

CRITO: Absolutely not.

2. Crito: Logical Reasoning--Arguments

SOCRATES: Then consider what follows. If we leave this place without having persuaded our city, are we or are we not ill-treating certain people, indeed people whom we ought least of all to be ill-treating? And would we be abiding by the things we agreed, those things being just, or not?

2. Crito: Logical Reasoning--Argument

SOCRATES: "Consider then, Socrates," the Laws might go on, "whether the following is also true: in your present undertaking you are not proposing to treat us justly. We gave you birth, upbringing, and education, and a share in all the benefits we could provide for you along with all your fellow citizens. Nevertheless, we proclaim, by the formal granting of permission, that any Athenian who wishes, once he has been admitted to adult status,⁸ and has observed the conduct of city business and ourselves, the Laws, may—if he is dissatisfied with us—go wherever he pleases and take his property. Not one of us Laws hinders or forbids that: whether any of you wishes to emigrate to a colony, or to go and live as an alien elsewhere, he may go wherever he pleases and keep his property, if we and the city fail to satisfy him.

"We do say, however, that if any of you remains here after he has observed the system by which we dispense justice and otherwise manage our city, then he has agreed with us by his conduct to obey whatever orders we give him. And thus we claim that

anyone who fails to obey is guilty on three counts: he disobeys us as his parents; he disobeys those who nurtured him; and after agreeing to obey us he neither obeys nor persuades us if we are doing anything amiss, even though we offer him a choice, and do not harshly insist that he must do whatever we command. Instead, we give him two options: he must either persuade us or else do as we say; yet he does neither. Those are the charges, Socrates, to which we say you too will be liable if you carry out your intention; and among Athenians, you will be not the least liable, but one of the most."

2. Crito: Logical Reasoning--Argument

“No, Socrates, listen to us, your own nurturers: do not place a higher value upon children, upon life, or upon anything else, than upon what is just, so that when you leave for Hades, this may be your whole defence before the authorities there: to take that course seems neither better nor more just or holy, for you or for any of your friends here in this world. Nor will it be better for you when you reach the next. As things stand, you will leave this world (if you do) as one who has been treated unjustly not by us Laws, but by human beings; whereas if you go into exile, thereby shamefully returning injustice for injustice and ill-treatment for ill-treatment, breaking the agreements and compacts you made with us, and inflicting harm upon the people you should least harm—yourself, your friends, your fatherland, and ourselves—then we shall be angry with you in your lifetime; and our brother Laws in Hades will not receive you kindly there, knowing that you tried, to the best of your ability, to destroy us too. Come then, do not let Crito persuade you to take his advice rather than ours.”

2. Crito: City and State

1. Laws → support of the city.
 - a. If laws have no force → city is destroyed.
2. Citizen agreement → abide by city's judgement.
 - a. Able to make a decision: be a citizen or not.
3. State → birth, upbringing, education.

2. Crito: Answer

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1. What should Socrates do?
 - a. Why?
 - b. What is the relationship between the citizens and the state?

The Gorgias

3. The Gorgias: Techne and Flattery

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Techne

1. Takes care of body
 - a. Gymnastics
 - b. Medicine
2. Politics
 - a. Legislation
 - b. Justice

Flattery

1. Body
 - a. Cosmetics
 - b. Pasty Baking
2. Soul
 - a. Sophistry
 - b. Oratory

3. The Gorgias: Techne and Flattery

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1. What is the difference between Techne and a Flattery?
 - a. Techne (craft)
 - i. Truth
 - ii. Knowledge
 - iii. Expert
 - iv. Best
 - b. Flattery
 - i. Falsehood
 - ii. Guessing
 - iii. Simulation
 - iv. More Pleasant

3. The Gorgias: Power

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1. Power

- a. Something that is good for those that have the power.
- b. Doing what one wants
 - 1. Knowledge
 - ii. V. Doing what one sees fit
 - 1. Ignorance

2. Polus' conception of power:

- a. Tyrants-Orators
- b. Act with impunity
 - i. Killing, stealing, conquering
 - 1. Socrates: Justly or Unjustly?

3. The Gorgias: Doing v. Receiving Injustice

1. Principle:

- a. Doing what is unjust is the greatest of evils.
 - i. Suffering over doing an injustice.

2. Principle:

- a. People do not willingly do harm

3. Happiness

- a. Living justly

Meno and Phaedo

4. The Meno: What Makes Virtue Virtue?

Meno: Virtue

1. Virtue of man, woman, kid.
 - a. Error: examples of virtues.
2. Virtue: Rule over people (adds justly)
 - a. Error: defining virtue with a virtue.

4. The Meno: What Makes Virtue Virtue?

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1. Desire beautiful things and have the power to acquire them (p. 209).
 - a. Error: all men desire good things
2. The power to acquire things