

Unit 12 - Classwork 2: The *Republic* (Book III) — Part 1 of 2

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To answer the following questions, read Book 3 of Plato's *Republic* on pages 13—16 in Unit 12.

1. Socrates and Adeimantus discussed childhood education.

(i) According to Adeimantus, if children are to be nurtured into virtuous adults, then why should children *not* be taught to fear death? (Hint: According to Adeimantus, if someone fears death, then which virtue do they not have?)

(ii) According to Socrates, why should children *never* be told stories that glorify *vice*? (Hint: According to Socrates, why should children *never* be told stories that glorify virtues such as *injustice* and *intemperance*?)

(iii) According to Socrates, why should children *only* be told stories that glorify *virtue*? (Hint: According to Socrates, why should children *only* be told stories that glorify virtues such as *justice* and *temperance*?)

(iv) According to Socrates, why should storytelling, poetry, and music be policed and highly-regulated?

2. According to Socrates, why should children be taught music?
(Hint: It has to do with love and beauty.)
3. Between an ugly soul with a beautiful body and a beautiful soul with an ugly body, which kind of person did Glaucon believe is more beautiful overall (and *why*)?
4. According to Glaucon, how is overwhelming pleasure similar to excruciating pain?

5. At great length, Socrates and Glaucon discussed what happiness (εὐδαιμονία) and pleasure (ἡδονή) have to do with virtue (ἀρετή).
- (i) According to Socrates, can a just person also be an unhappy person? Why or why not? Explain.
 - (ii) According to Socrates, can an unjust person also be a happy person? Why or why not? Explain.
 - (iii) Before the events of Plato's *Republic*, Socrates had expressed similar opinions about happiness and virtue.
 - (a) At the very end of Plato's *First Alcibiades* dialogue, what connection did Socrates make between happiness and two of the cardinal virtues? [Refer to Plato's *First Alcibiades* dialogue (on pages 46—49 in Unit 11).
 - (b) Towards the end of Plato's *Charmides* dialogue, what connection did Socrates make between happiness and one of the cardinal virtues? [Refer to Plato's *Charmides* dialogue (on pages 50—52 in Unit 11).
 - (iv) In Book III of Plato's *Republic*, did Socrates make the same connection(s) that he'd made in Plato's *First Alcibiades* and *Charmides* dialogues? Why or why not? Explain.
 - (v) Glaucon agreed with Socrates about how virtue and happiness are related. Keeping that in mind, did Glaucon think that happiness is possible for someone who is experiencing overwhelming pleasure? Why or why not? Explain.
(Hint: Think about how you answered question 4, which is the question about what Glaucon thought about how overwhelming pleasure and excruciating pain are alike.)