

**Unit 18 - Homework 3: Plato's *Meno* Dialogue (5)**

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In order to answer the following questions, read pages 21–23 in Unit 18.

- Using his demonstration with Meno's slave-boy as a case in point, Socrates made the following argument in support of his recollection theory.

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| LINE 1 | If the boy knows geometry,<br>then<br>either the boy already knew geometry when he was born,<br>or the boy learned geometry after he was born.                | Assumption   |
| LINE 2 | The boy knows geometry.   | Observation  |
| LINE 3 | Either _____,<br>or _____.  | By <i>modus ponens</i> ,<br>Line 3 follows<br>from Line 1 + Line 2.  |
| LINE 4 | The boy didn't learn geometry after he was born.  | Observation  |
| LINE 5 | _____.  | By disjunctive syllogism,<br>Line 5 follows<br>from Line 3 + Line 4. |
| LINE 6 | If the boy already knew geometry when he was born, then<br>either the boy <i>always</i> knew geometry, or the boy <i>learned</i> geometry before he was born. | Assumption   |
| LINE 7 | Either _____,<br>or _____.  | By <i>modus ponens</i> ,<br>Line 7 follows<br>from Line 6 + Line 5.  |

2. Why did Socrates want to know whether or not virtue is a kind of knowledge?
3. According to Socrates, if *no* knowledge is good, then why can't virtue be a kind of knowledge?
4. Socrates and Meno discussed the virtue of courage.
  - (i) According to Socrates, how are a *courageous* person and a *reckless* person the *same*?
  - (ii) According to Socrates, what's the *difference* between a *courageous* person and a *reckless* person?
5. Socrates said, "Either in part or in whole, virtue is *prudence*." In saying so, Socrates had in mind the earlier distinction he had made between justice as virtue and "justice as virtue."
  - (i) Accordingly, if only *part* of virtue is prudence, then is prudence *virtue* or is prudence *a* virtue?
  - (ii) Accordingly, if the *whole* of virtue is prudence, then is prudence *virtue* or is prudence *a* virtue?