

PHIL 310A – Plato
Second Question Paper
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A. FACTUAL QUESTIONS: ANSWER ALL 5 QUESTIONS

Allocate less than 10 minutes for this section. Answers should ordinarily require only a word or a few words, rarely a full sentence. There may be several possible formulations for each answer.

1. Which simile represents the soul in Socrates' second speech in the *Phaedrus*?
2. Name the three parts of the tripartite soul described in *Phaedrus* and *Republic* (you could use any translation from our text, or the Greek words often used in lectures).
3. According to the view that Plato attributes to Socrates in *Phaedrus*, which property of the soul guarantees its immortality?
4. Name one of the “good” forms of madness that Socrates describes between his first and second speeches in *Phaedrus*.
5. According to Socrates early in the *Phaedrus*, which knowledge must precede other pursuits?

B. Paragraph questions: select 2 questions to answer (do not answer all!)

Allocate approximately 30-60 minutes per answer. A typical question will require a short essay of 1-3 paragraphs (400-600 words) to answer effectively, but use your judgement. Good answers will display a clear thesis, a structured argument, and creativity; they will also explicitly reference evidence from the relevant primary sources (include direct citations, e.g. *Symposium* 223D, where they are relevant to your answer). Particularly strong answers might compare multiple texts or ideas, and demonstrate facility in evaluating alternative viewpoints or counterarguments.

1. Consider the arguments found in *Republic* IV 435C-441C for the view that the soul (*psychē*) has parts (the “tripartition”, echoed in the chariot). Do you find these arguments compelling as a treatment of psychology and human motivation? Why, or why not?
2. Analyze the argument attributed to Socrates for the immortality of the soul (*psukhē*) in his second speech in *Phaedrus*. Can you identify the premises and assumptions (some of which may not be explicitly stated in the text)? If we accept the premises, does the conclusion validly follow?
3. Read Socrates' analysis of philosophical speeches late in the *Phaedrus* (beginning near 264C). What concerns motivate his advocacy of speech as a “living being” that can be “carved at the joints”? In your estimation, are Socrates' guidelines, if adopted, likely to yield fruitful and useful philosophical discourse? Why, or why not?
4. Analyze one of Plato's myths: either the core of the second speech in the *Phaedrus*, or the Myth of Er in *Republic* X, or the myth of the end of the *Gorgias*. In your view, what philosophical views does Plato present in this myth? (or: why does he use myth to express them?)
5. Analyze the argument for “learning as recollection” in *Phaedo* 72E-77A (see also *Meno* 80D-86C). Do you find this argument compelling? Why, or why not?