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# Week Two Assignment

Here's the assignment for week two, the brief version first, the fuller version second. Again, many people find it helpful to print out these assignment pages so that they are conveniently available for review.

Readings: Apology, Crito, Phaedo

Study Qs: [SQs for Apology, Crito, Phaedo](http://philosophycourse.info/SQsite/sq-homepg.html)

Mini-lectures:

• [The rest of the story](http://philosophycourse.info/lecsite/lec-restofstory.html)

• [Socrates as midwife](http://philosophycourse.info/lecsite/lec-socmidwife.html)

• [A few significant dates in Ancient Greece](http://philosophycourse.info/platosite/greekdates.html)

Discussion Qs:

• Vote on guilt or acquittal (deadline: Sunday morning)

• [Civil disobedience](http://philosophycourse.info/DQsite/dq-civdisob.html)

• [A injures B](http://philosophycourse.info/DQsite/dq-aharmsb.html)

Memorize: One passage for the week, to be chosen from any of those three dialogues .

Due: By 6pm Wednesday

Now some notes on each of the above elements.

Readings: You read the entire Apology and Crito, but only the assigned portions of The Phaedo(which can be found on either the [Requirements page](http://philosophycourse.info/businessite/phi-requirements.html) or the [Class Schedule page](http://philosophycourse.info/businessite/phi-sched10.html) of the class website.

Study Qs: SQs for these three dialogues can be found on the [Study Questions page](http://philosophycourse.info/SQsite/sq-homepg.html) on our class website. Your answers to them should again be posted to the Plato Study Questions folder in the classroom.

Mini-lectures:

• Read ["The rest of the story : some notes on Athenian history"](http://philosophycourse.info/lecsite/lec-restofstory.html)

• [Socrates as midwife](http://philosophycourse.info/lecsite/lec-socmidwife.html)

• [A few significant dates in Ancient Greece](http://philosophycourse.info/platosite/greekdates.html)

Discussion Qs: There are three big discussion questions for this week, and they will best be discussed separately (so we can focus attention on each one individually). So we'll spend the first 2-3 days of this week on discussion question #1, then the rest of the week on questions 2 and 3.

Here are the three questions, and the order in which you will be discussing them.

1. Vote to find Socrates guilty or not guilty.

First you'll read the three assigned dialogues and then the lecture titled "The rest of the story." This lecture is intended to help you see that the one-sided version of the trial that you've gotten from Plato (and Xenophon tells basically the same story - see links on our [Plato web page](http://philosophycourse.info/platosite/plato-homepg.html) if you're interested in Xenophon) is by no means the only version of the story.

After reading about what Athens had been through in the previous 30+ years, I'd like you to pretend that you are now sitting on that Athenian jury and that you will vote to either convict or acquit Socrates. So you should take yourself backwards in time 2400 years and pretend that you are a juror who will exercise their vote in the way you see best.

Further, as that juror, I'd like you to imagine that you too have lived through these past 30+ years of Athenian history, and that your own family and friends have been killed, maimed, raped, exiled, and/or tortured during that bloody coup that just happened less than 5 years ago. So try to place yourself as best you can inside their lebenswelt (their lived-world), the world they have experienced, so that you can see things as they see them.

And then what values and standards should you use for making your judgment about whether to find Socrates guilty or not guilty? Should you use the Athenian standards and values or your own present-day standards? Answer: Use your own present day standards about what is just and right and best for the common good. (Actually, there are significant similarities between the standards of right and wrong, justice and fairness, that most people in the West hold today and the standards that most Athenian citizens held in classical Greek times.)

So, voting from within the lebenswelt of those Athenian jurors, and yet with your own values of right and wrong, just and unjust, you'll be voting to find Socrates guilty or not guilty of the charges brought against him.

Please discuss fully but do not actually cast your final vote until Saturday noon; up until then I would like to see you try to persuade your fellow jurors (here in our virtual classroom) of which way you think they should vote. So please post messages to our classroom that start off like this: "I think we should vote to find Socrates (guilty or not guilty) because..." and then give your reasons and arguments. You'll need to be persuasive because a lot is riding on this vote -- a man's life, the whole future of Athens, standards of good and evil, and maybe more.

So again, for the next three days, post messages that start thus: "I think we should vote to find Socrates (guilty or not guilty) because..." followed by your persuasive reasons. The deadline for these postings is Saturday night.

Then I'll ask you to send in your final vote by private email sometime between noon on Saturday and noon on Sunday (no earlier and no later). You'll have a secret ballot, emailing your vote privately to me (at tkerns@sccd.ctc.edu) then I'll report to you what the vote's final outcome was. The deadline for sending your vote to my private mailbox is Sunday noon. (For full details on how to submit your vote, see the "how to vote" message here in the week two assignments folder.)

For the remaining days of the week (Sunday through Wednesday) we will then leave that discussion behind and go on to the next two questions.

2. A injures B

Go to the class website and read the discussion question titled ["Person A injures person B."](http://philosophycourse.info/DQsite/dq-aharmsb.html)

Then I would like to see discussion (i.e., some back and forth conversation) about the question posed there. It is a life-important question, the answer to which may well have a definite effect on how you choose to live your life.

3. Civil disobedience

Finally, much has been made of what Socrates has to tell us about "civil disobedience." In The Apology, for example, Socrates makes a point of telling the jury about one time that he deliberately disobeyed one of the dictates of The Thirty (the official governing body at the time) because he thought what they commanded him to do was wrong. He also tells the jury that if they make a law telling him to stop what he is doing, he'll just disobey that law because he would rather obey a higher law. And yet in The CritoSocrates tells us how important it is to not break laws.

So your assignment is to go to the class website, read the [Discussion Question on civil disobedience](http://philosophycourse.info/dqsite/dq-civdisob.html), and then respond to (and discuss) the questions posed there.