

**PHIL 20203 – Death and Dying**  
**Prof. Rhoda**  
**First Paper – Plato**

Format: Length *at least 3 full* pages, but *no more than 5* pages. 12 pt Times Roman. 1" margins. Double-spaced throughout. (Also, no gaseous introductions! Dive right into the topic.)

References: All references to Plato's writings should be placed in the text. Use the marginal numbers. Don't quote excessively. Where possible, paraphrase. Include a bibliography.

Due Date: Friday, February 11 by 5 p.m. You must submit *both* a hardcopy and a digital copy (MS Word format). Email the latter to me at *rhoda.1@nd.edu*. Hardcopies can be dropped off in the mailbox outside my office (Malloy 327).

Topic: In Plato's dialogue *Gorgias*, Socrates makes the following claim:

[A]ny wrong done to me and mine is at once more shameful and worse for the wrongdoer than for me the sufferer. (508e)

In short, *it is always worse to do evil than to suffer evil*. Contrast this with the view Glaucon attributes to "the masses" in the *Republic*:

People say ... that to do injustice is naturally good and to suffer injustice bad. (358e)

In short, *it is sometimes worse to suffer evil than to do evil*.

The question I want you to address is whether Socrates is correct. If he's right, what does this imply about human nature, about the possibility of an afterlife, and about how we should live our lives? That is, would accepting Socrates' claim commit us to something like Plato's theory of the three-part soul? Why or why not? Would it commit us to an afterlife, as Plato seems to have thought? If so, what sort of afterlife? And what bearing would it have on, say, how we deal with temptation and daily decision-making? Finally, how would (or should) our answers to these questions change if we assume that Socrates is wrong and that "the masses" (as reported by Glaucon) are correct instead?