In the final argument of Plato’s Protagoras, Socrates attempts to demonstrate — against Protagoras’ earlier insistence to the contrary — that the virtue of courage is a kind of knowledge. What distinguishes the courageous individual from the coward, on Socrates’ view, is not that the former is willing to “go toward” what he fears while the latter is not, but rather that the courageous individual, unlike the coward, knows what is truly deserving of fear. In fact, Socrates claims, people never willingly choose what they know or believe to be worst or most fearful. All cases of cowardice, therefore, turn out to be cases in which the agent is ignorant or mistaken (at least temporarily) about what is truly fearful and bad, while courage is “wisdom about what is and is not to be feared” (360d).

In the Republic, Plato provides a “new” account of courage in terms of his freshly introduced theory that the soul consists of three distinct sources of motivation, or “parts”: the reasoning, the spirited, and the appetitive. An individual possesses courage, Socrates says, when the spirited part of his soul, or thumoeides, “preserves what is announced by rational accounts” in the face of opposition from unruly appetites within the individual’s soul (442b–c). On the surface, at least, this new account seems very different from that of the Protagoras. Indeed, a dominant line of interpretation takes the Republic’s account of the soul to depart sharply from that of the Protagoras, and to do so in ways that have important implications for understanding and comparing the two dialogues’ discussions of courage. According to this traditional reading, one of the crucial innovations of tripartite psychology is that it allows Plato to countenance cases of akrasia — that is, cases in which an agent’s appetites force her to act in a way that she simultaneously judges to be worse than another available course of action.1 If this view is correct, then on the Republic’s account, acts of cowardice no longer necessarily involve ignorance or mistaken rational judgment as they did in the Protagoras. For it is now possible for an agent to correctly judge (or perhaps even know)2 which action is better and less fearful,

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1. I will restrict use of the term ‘akrasia’ to cases of this sort.

2. Reeve (1988: 134) argues that “there is no suggestion that it is impossible” that philosopher-kings with knowledge might act akratically. Cf. Hare (1982: 54).
Courage and the Spirited Part of the Soul in Plato’s Republic

and to maintain that judgment while she acts, but nonetheless willingly to choose the worse course of action because she is overpowered by her appetites.³

I will present an alternative reading of courage and cowardice in the Republic that resists the sharp developmentalism of the traditional interpretation. One thing that will distinguish my approach from that of previous work is that the latter, in examining putative shifts in Platonic psychology from Protagoras to the Republic, has tended to concentrate on the relationship between reason and appetitive desires.⁴ My interpretation, while continuing to examine that relationship, will instead focus on the spirited part of the soul and its relationship with reason. My account will defend two main lines of thought. The first is that Plato does not, in the Republic, abandon the Protagoras’ view that all cases of cowardice involve mistaken judgment or ignorance about what is fearful. Rather, he continues to treat cowardly behavior as an indication that, at least at the time of action, the agent lacked correct belief about what is best and least fearful. The evidence for this view will include an argument that what it means for the thumoeides to “preserve what is announced by rational accounts” in the Republic is for it to prevent the fluctuation or corruption of reasoning under the deceptive influence of appetite. Spirit’s psychic function, in other words, is not to prevent cases of akrasia in the sense specified above, but rather to provide non-rational support for stable, correct belief and knowledge. Second, I will argue that the Protagoras anticipates this account of courage in important ways. In particular, it draws attention to the problematic instability of belief and adumbrates the need for something like the spirited element of our psychology. According to my interpretation, the Republic’s account of courage is an elaboration or supplementation of the Protagoras’ account, rather than a rejection of it.

I will begin in Section 1 with brief remarks on the Protagoras’ account of courage and cowardice. I will then outline and defend my interpretation of the Republic in Sections 2 through 5. Finally, in Sections 6 and 7, I will return to the Protagoras in order to draw attention to important points of continuity between the two dialogues.

1. Courage in the Protagoras

The occasion for discussing courage in the Protagoras evolves out of Socrates’ reaction to the title character’s “great speech” in defense of the teachability of virtue. Socrates says that he finds Protagoras’ speech convincing, but that he still needs just “one little thing” from him: he wishes to hear more about the relationship among the various things that Protagoras treated as “virtue” in his speech — namely, justice, temperance, and piety. In response to Socrates’ questioning, Protagoras reveals his view that what he considers to be the different “parts” of virtue — and he now includes courage and knowledge among them as well — are all dissimilar to one another, and that it is possible to possess one virtue without possessing the others (329d–330b). Socrates resists this view, and under pressure from Socrates’ arguments, Protagoras later amends his position, admitting that “while four of them somewhat resemble each other, courage is completely different from all the rest. The proof that what I am saying is true is that you will find many people who are extremely unjust, impious, intemperate, and ignorant, and yet exceptionally courageous” (349d3–5). Protagoras now concedes that wisdom, justice, temperance, and piety are more closely connected than he had originally granted, but he continues to insist that courage is entirely distinct from the other virtues.

³. Irwin (1977: 198), for example, advocates a view of this sort: “A brave man retains his belief that this is a brave action, and acts on his beliefs despite pleasures, pains, fears, and appetite. These conflicting desires can cause someone to lose his belief that an action is good, or cause him, like Leontius, to do what he knows to be bad, or to fail to do what he knows to be best.”

⁴. One sign of this emphasis is that the discussion — e.g. in Irwin (1977: 191–2); Penner (1971: 103–11) and (1997: 49–61); Carone (2001); and Singpurwalla (2006) — has often centered around the question whether the Republic recognizes the possibility of “blind” or “good-independent” appetites in a way that the Protagoras did not.

⁵. Translations of the texts are from Cooper (1997), with modifications.
The remainder of the dialogue serves Socrates’ ultimate repudiation of this characterization of courage. Socrates proceeds by a seemingly circuitous route, however. He does not initially discuss the virtue of courage itself, but rather invites Protagoras to examine with him the popular notion of being “overcome by pleasure”. According to the view of the Many, people often know how it is best for them to act but, despite possessing that knowledge, fail to act that way, because of impulses such as pleasure, pain, and fear. In such individuals, knowledge does not “rule” but rather is “dragged around like a slave” (352b–c). In Socrates’ rejection of this position, he elicits from the Many (by way of their spokesperson, Protagoras) the admission that they identify the good with pleasure (and the bad with pain).6 Given this hedonistic view, Socrates shows them that their position is “ridiculous”: it amounts to saying that people fail to act in the way they know is best because they are overcome by the good (355a–d).7


7. Another point of contention among interpreters concerns the issue of what exactly is shown to be ridiculous (γελοιον, 355a6) about the Many’s position, and at which point in the argument it is shown. Again, I do not think my present aims are affected by the controversy, though my own reading of the “ridiculousness” of the Many’s position is in line with that of Dyson, who comments, “What is absurd? Merely that, on a very simple level, the popular thesis is silly. One cannot explain why a man who can do something good does something which he knows is bad, by saying that he is overcome by good” (1976: 36). Cf. Ferrari (1990: 119, n. 6), McCoy (1998:36), and Weiss (1989: 516, n. 6) for commentators who advocate similar readings. For alternative interpretations, see Clark (2012: 242, n. 9, and 245–54), Gallop (1964: 118–9), Santas (1966: 12–20), Taylor (1976: 181–6), Woolf (2002: 239–40), and Vlastos (1956: xxix, and 1969: 81–3).

Socrates offers an alternative explanation of the phenomenon in question, however. He suggests that all alleged cases of being “overcome by pleasure” are in fact cases of ignorance. The “power of appearances” causes immediate pleasures to seem greater than more remote pleasures, and as a result, people misjudge the value of short-term indulgence. Knowledge, however — specifically, the “art of measurement” — has the power to overcome the deceptive influence of appearances:

While the power of appearance often makes us wander all over the place in confusion, often changing our minds about the same things and regretting our actions and choices ... the art of measurement, in contrast, would render the appearances powerless by showing us the truth, would give us peace of mind firmly rooted in the truth and would save our life (356d4–e2).

Those who have knowledge of the true balance of long-term and short-term pleasures and pains, therefore, will reliably be ruled by their knowledge and will act accordingly. It follows that those who wrongly choose to indulge in immediate pleasure do not know that they are selecting the worse course of action. They are, in other words, ignorant, having been deceived in some way by pleasure and the power of appearances.

Closely connected to Socrates’ argument is a psychological claim, which he makes explicit after concluding his response to the Many, and which provides an important theoretical resource in his rejection of Protagoras’ understanding of courage. According to Socrates, no one willingly acts in a way that he knows, or even merely believes when he acts, to be worse for him than another available course of action. “No one goes willingly toward the bad or what he believes (οῖστα) to be bad”, Socrates says. “Neither is it in human nature, so it
seems, to be willing to go toward what one believes to be bad instead of the good. And when he is forced to choose between one of two bad things, no one will choose the greater if he is able to choose the lesser’ (358c6–d4). In other words, Socrates accepts the following Motivational Thesis:

\[(MT) \text{If an agent knows or believes that some available action } x \text{ is better or less bad than another action } y, \text{ then it is impossible for the agent, while maintaining that judgment, to willingly choose action } y \text{ instead.}\]

With this principle in place, Socrates responds to Protagoras’ account of courage in a way that parallels his response to the Many’s account of being “overcome by pleasure”. Fear, Socrates and his interlocutors agree, is an expectation of something bad. Since no one chooses what he expects to be bad (or worse, when the choice is between two bad things), it follows that neither the coward nor the courageous individual chooses what he (most) fears (358c). Rather, they both avoid what they fear, and what distinguishes them is that the courageous person rightly judges what is deserving of fear, while the coward judges wrongly. Courage, therefore, is knowledge or wisdom about the fearful, and cowardice is a form of ignorance.\(^8\) Contrary to Protagoras’ earlier claim, then, courage is not independent from wisdom and the rest of the virtues.

Before turning to the Republic’s account of courage, there is one point in this account that I would like to stress, which is that, although Socrates evidently characterizes knowledge or belief (at the time of action) as sufficient to guide an individual’s behavior on any given occasion, only the former constitutes virtue.\(^9\) That is, although the Motivational Thesis entails that an agent who possesses merely true belief about the fearful at the time she acts will behave in the same way as the courageous person, Socrates does not define courage as knowledge or true belief about what is to be feared, but only as knowledge. Indeed, the purpose of Socrates’ engagement with the Many is to defend the supremacy of knowledge — to show that it is “capable of ruling” in a person — whereas he defends no such claim about belief.\(^10\) If no one willingly acts contrary to their knowledge or their belief about what is best, however, then why does true belief not enjoy the same supreme status as knowledge?

The reason is that, whereas knowledge is immune to the deceptive influence of pleasure and appearances, mere belief — even true belief — is not. Appearances, Socrates claims in the passage above, cause us to change our minds constantly and to regret the things we have done. This indicates not only that agents’ beliefs about how they ought to act frequently shift, but also that, at least sometimes, agents hold the right beliefs about how they ought to act. Presumably, those who “regret” their actions are those who judge the value of their actions correctly after the fact. We can assume that many of them also judge the


9. Cf. Nicias’ proposed definition of courage at Lach. 194e–195a. I will not be concerned with the Laches in the present paper, though it is worth noting that I do not take that dialogue to be in tension with my conclusions here.

10. The overwhelming majority of commentators accept that Socrates’ psychological claim applies to belief as well as knowledge. See Vlastos (1969: 72–3 and n. 9) for a dissenting view, however, and Gulley (1971) for a reply to Vlastos.

value of their actions correctly at some point prior to acting, but that their judgments vacillate or temporarily “wander” because of the way things appear. What all of this shows is that, while it is true that those who maintain the correct belief about what is to be feared will act correctly, it is also true that those with merely correct belief often fail to maintain that belief when they act. Those who know what is fearful and bad, on the other hand, will be impervious to the misleading force of the appearances. The Protagoras, then, while affirming the power of knowledge, at the same time draws attention to a serious concern about mere belief: it is weak, unstable, and unreliable.

In what follows I will suggest that the Republic remains committed to the Motivational Thesis (at least as far as courage is concerned), and that as a result it continues to treat all acts of cowardice as involving at least temporary ignorance or mistaken judgment. I will also suggest that whereas the Protagoras leaves no room for mere belief in courage, the Republic offers a more nuanced picture. The Republic may share the Protagoras’ view that true courage requires knowledge, and it certainly shares its worry about the weakness and instability of belief, but it also attempts to provide a partial solution to that instability. Its proposed solution, I will argue, lies in the spirited part of the soul, which — given appropriate education — provides a non-rational basis for stable, rational belief.

2. Reason and Belief

Let us now turn to the Republic’s account of courage, which Socrates offers in terms of the soul’s three parts:

These two [the reasoning and spirited parts] … will govern the appetitive part, which is the largest part in each person’s soul and is by nature most insatiable for money.

13. My approach owes much to the accounts of Hobbs (2000) and Moss (2005), both of whom also explore ways in which the psychological and ethical accounts of earlier dialogues anticipate the spirited psychology of the Republic.

They’ll watch over it to see that it isn’t filled with the so-called pleasures of the body and that it doesn’t become so big and strong that it no longer does its own work but attempts to enslave and rule over (καταδουλώσασθαι καὶ ἀρχεῖν) the classes it isn’t fitted to rule, thereby overturning everyone’s entire life. … Then, wouldn’t these two parts also do the finest job of guarding the whole soul and body against external enemies — the one by planning, the other by fighting (τὸ μὲν βουλεύομεν, τὸ δὲ προπολεμοῦν), following its leader, and carrying out the leader’s decisions through its courage (ἡ ἀνδρεία ἐπιτελοῦν τῇ βουλευθέντα)? … And it is because of the spirited part, I suppose, that we call a single individual courageous, namely, when it preserves through pains and pleasures what is announced by rational accounts about what is to be feared and what isn’t (ὅταν οὕτω τὸ θυμοειδὲς διασῶζει διὰ τῇ λοιπῇ καὶ ἤδονῃ τὸ ὑπὸ τῶν λόγων παραγγελθέν θεινόν τε καὶ μῆ) (442a4–c5).

How we understand this account of courage turns on two interpretive issues. First, what exactly is it that the spirited part of the soul “preserves” when the individual is courageous, and second, in what precisely does spirit’s “preserving” of it consist? I will take up the first question briefly in this section before turning to the second in Sections 3 and 4.

Commentators are generally in agreement that spirit’s job is to “preserve” some sort of practical belief, judgment, or application of knowledge — that is, some cognitive assessment of the value or disvalue of potential actions and the objects associated with them. (In the following Sections 2 through 4, I will leave the distinction between belief and knowledge to the side, but I will return to it in Section 5 to consider its relevance to Socrates’ account of individual courage.) Commentators disagree, however, over whether the bearer of the relevant judgment is the spirited part of the soul itself or the reasoning part. Indeed,
many commentators attribute beliefs about the fearful, the just, the honorable, or even the good to the spirited part of the soul, and they often take those beliefs to be the ones that spirit "preserves" in the virtue of courage.\textsuperscript{14} The text provides \textit{prima facie} support for this view. There are strong indications that Plato does mean to allow some form of belief to the spirited part of the soul in the Republic,\textsuperscript{15} and spirited motivations, as Plato depicts them, are closely connected to a person's judgments concerning what is just. When a decent person believes he has committed injustice, Socrates points out, he does not become angry with those who punish him justly. On the other hand, when someone believes that an injustice has been committed against him, his spirit becomes "boiling and angry" and fights for what he believes to be just (440c–d). Although Socrates attributes the beliefs in these cases only to the person (τις, 440c\text{1}, 440c\text{7}), and not explicitly to the person's spirited part, his point clearly illustrates that our feelings of anger and other spirited desires appear alongside our beliefs.\textsuperscript{16} It is tempting, therefore, to suppose that the beliefs of the "person" are beliefs of the spirited part of the person's soul. Kahn, for example, draws exactly this inference: "Quite definite judgments of a moral sort are characteristic of the intermediate part of the soul, the \textit{thumoeides}, which gets angry when it thinks it (\textit{i.e.}, the person) has been wronged."\textsuperscript{17}

Despite the above considerations, there are, I think, strong reasons for thinking that the beliefs the spirited part is supposed to "preserve" in the virtue of courage are the ones that belong to the reasoning part of the soul.\textsuperscript{18} Note that this interpretive claim is independent of the question whether the \textit{thumoeides} also holds beliefs of its own (and, if so, whether those beliefs include judgments about what is good, just, or fearful).\textsuperscript{19} My argument is simply that even if the spirited part does

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It would be consistent with my view, for example, to insist that spirit holds such judgments about the just, fearful, and good that are in some important way informed by, or derived from, reason's "announcements". (Kamtekar [1998: 327–8 and nn. 19, 22] entertains a view of this sort.) Though nothing in my interpretation turns on this point, I do think there are obstacles to attributing such sophisticated beliefs to the \textit{thumoeides}. For one thing, if Plato had intended to indicate that spirit holds its own beliefs about goodness, justice, or fearfulness, he surely could have indicated that without ambiguity. Yet nothing in Socrates' remarks suggests such a picture: all we are told is that reason makes judgments, and when it does, the spirited part's emotions and desires appear on the psychological scene. The claim that spirit also holds beliefs of its own unnecessarily duplicates a psychic task and involves complicating
\end{quote}
hold such beliefs, it is not its preservation of its own beliefs that constitutes courage, but rather its preservation of the relevant judgments of reason. Several points support this conclusion. To begin with, the language Socrates employs throughout his discussion of the relationship between the reasoning and spirited parts consistently attributes deliberative and doxastic functions to reason, while emphasizing the non-cognitive, motivational contribution of the thumoeides. In his characterization of courage, Socrates identifies “rational accounts” (λόγοι) as the source of the announcements about what is to be feared, and he immediately makes it explicit (if it was not clear enough already) that the reasoning part of the soul is responsible for those accounts: “And we'll call him wise because of that small part of himself that rules in him and makes those announcements and has within it the knowledge of what is advantageous for each part and for the whole soul” (442c5–8). The “announcements” that are preserved in the virtue of courage, therefore, unquestionably originate in the reasoning part of the soul. Likewise, we also find in the above passage that reason and spirit jointly guard the individual’s body and soul, “the one by planning (τὸ μὲν βουλευόμενον), the other by fighting (τὸ δὲ προπολεμοῦν), following its leader and carrying out the leader’s decisions (ἐπιτελοῦν τὰ βουλευθέντα)”. Here it is clearly reason that does the deliberating and judging, while the role of spirit is, as far as we can tell from what Socrates says, limited exclusively to “fighting” in support of reason’s judgments.  

Similarly, in Socrates’ comments following his introduction of the thumoeides, he points out that when appetite is forcing someone contrary to reasoning, he becomes angry with his appetite, “so that of the two factions that are fighting a civil war, so to speak, spirit allies itself with reason” (440a8–b4). In contrast, he says, we never see spirit “ally itself with an appetite to do what reason has decided must not be done (ἀφοῦ συμφέρει τὴν λογικὴν ἀντιπράττει)” (440b4–7). Again, the picture we have is one in which reason makes decisions and judgments about how the agent ought to act, and spirit’s job is to join reason in “fighting” disobedient appetites. (Note that reason “fights”, too: its judgments are associated with desires of its own.) The emphasis on the spirited part’s job as an allied “fighter” suggests that its role is limited to just what I have suggested: supplying motivational support for the practical judgments issued by the reasoning part.  

There is a further argument to be made here, in connection with this last point. It is important to note that Socrates’ aim in discussing the connection between spirited desires and judgments about justice is to show that spirit is the psychic “ally” of reason (σύμμαχον, 440b3). Against Glaucon’s initial suggestion that the part of the soul “by which we get angry” might be the same as the appetitive part (439e), Socrates seeks to show that, on the contrary, the spirited part of the soul has a close affinity with the reasoning part. He is so successful in demonstrating their closeness, in fact, that he must next prove that the spirited and reasoning parts are not themselves identical. I take this contextual consideration to be decisive in showing that the judgments about justice in question belong to the reasoning part. For if all Socrates were saying at 440a–d were that the thumoeides is responsive to its own beliefs about justice, that would do nothing to establish its

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Plato’s psychological account in a way that is under-supported by the text. More importantly, though, and as I hope to show in what follows, in his characterization of courage — and of the spirited part’s function as reason’s “ally” — Plato exclusively emphasizes spirit’s motivational role. This suggests that, regardless of whether Plato means to attribute any sophisticated beliefs to spirit, those beliefs are not the relevant ones that the courageous person’s spirited part “preserves”. For discussion of the cognitive resources of the spirited part of the soul, see Wilburn (2014a).

20. One manuscript, preferred by Adam (1902: 260) (though not Burnet [1902]), actually reads ὦ τοῦ λόγου instead of ὦ τῶν λόγων at 442c2.

21. This is also consistent with Socrates’ introduction of spirited impulses in the text: he says that spirit is “invincible and unbeatable” (ἄμαχον τε καὶ ἄνικετον, 375b1).
close relationship with reason. Likewise, Socrates prefaced his discussion of courage with a reminder that spirit is supposed to serve as an “ally” that “obeys” reason. That characterization makes the most sense if the spirited part of the soul and its desires are being depicted as supportive of the reasoning part and its judgments.

If this interpretation is right, then reason is the bearer of the judgments about what is good, just, or fearful that the courageous individual’s spirited part “preserves”.

3. “Preserving through Pains and Pleasures”

The next issue that must be addressed is what precisely it means for the spirited part to “preserve” reason’s judgments. In this section I will argue that its “preservation” of them consists in ensuring that reason maintains those judgments in the face of appetitive impulses. According to the reading I will defend, the Republic — at the very least in its characterization of courage and cowardice — remains committed to the Motivational Thesis and continues to treat akrasia as an impossibility. It is here, then, that my interpretation will depart most clearly from the standard, developmentalist picture.

I begin my argument by pointing out that 442b does not represent the first mention of “preservation” in the text. Rather, Socrates prepares the way for his distinctive characterization of individual courage in two important passages from Books 3 and 4 that point to the reading I am proposing. The first passage immediately follows Socrates’ outline of the programs of musical and gymnastic training. Having determined how the young guardians are to be educated, he and his interlocutors must next determine who among the young are well-suited for becoming rulers — the “true guardians” of the city. Socrates claims that rulers are distinguished by their exceptional commitment to certain kinds of civic beliefs, and in particular, to the belief that they must always do what is best for the city as a whole (412d–e). Evaluating which citizens should rule, therefore, requires observing them throughout their lives to make sure that they do not “abandon” (ἐκβάλλουσι, 412e7) their correct beliefs. Socrates elaborates: all “abandonment” of true belief is involuntary, he says, and it occurs on account of one of three causes: theft (κλαπέντες), compulsion (βιασθέντες), or magical spell (γοητευθέντες):

By “the victims of theft” I mean those who are persuaded to change their minds or those who forget, because time, in the latter case, and argument, in the former, takes away their opinions without their realizing it. … By “the compelled” (βιασθέντες) I mean those whom pain or suffering causes to change their mind (μεταδοξάσαι). … The “victims of magic”, I think you’d agree, are those who change their mind because they are under the spell of pleasure or fear (μεταδοξάσαι ὑπ᾽ ἡδονῆς κηληθέντες ἢ ὑπὸ φόβου τι δίσισαι). In order to determine which citizens will be “good guardians” of their beliefs, Socrates proposes that contests and competitions be devised to “test” them. These will include not only subjection to labors and pains, but also, and most importantly, exposure to pleasures and fears — that is, to tests against abandonment through “magical spell”. The citizens must be tested “more thoroughly than gold is tested in fire”, and those who prove immune to the spell of pleasure and fear throughout their lives will be selected as candidates to become rulers.
This passage provides a revealing characterization of the relationship between non-rational impulses and rational belief: the former prevail over the latter not by causing the individual to act against her concurrently held better judgment, but rather by causing her (at least temporarily) to abandon her judgment. In other words, those who hold the right beliefs about how they should act prior to acting but nonetheless behave wrongly under the influence of pain, pleasure, and fear do not do so akratically, but rather because those impulses have caused them to “change their minds” about how they ought to act.26 Indeed, Socrates’ proposal presupposes the sufficiency of stable true belief for determining an individual’s behavior, because he treats his tests as reliable for the purposes of sorting candidates to become rulers from the rest of the auxiliaries. If akrasia were possible, however, then akratics would pass the tests along with the enkratic and the temperate; for, given the possibility of akrasia, it would be possible for citizens to behave viciously despite never wavering in their correct judgments about how they ought to act.27 Clearly Socrates does not consider such people fit to become philosophers, however. On the contrary, his proposal clearly implies that those who succeed in retaining their correct judgments will also act on them, and thus that failure to act in accordance with a correct judgment betrays the abandonment of that judgment.28 This is important because, as we have seen, Socrates’ later conception of individual courage appeals to the idea of preservation of judgment through pleasures and pains. By filling out the details of the ways in which pleasures and pains threaten judgment, then, the earlier discussion provides insight into the kind of “preservation” needed in the face of such impulses. What the earlier passage shows is that courageous “preservation” refers to stable retention of correct judgment.

A second passage confirms this reading by establishing an even clearer link between the Book 3 discussion of belief “abandonment” and the later account of individual courage. In Book 4, before turning to the virtues of the individual, Socrates first examines and outlines the virtues of the city, anticipating that the latter will illuminate the former. He claims that the city’s fighting class will be responsible for the city’s possession of courage. More specifically, the city will be courageous when its auxiliary class “has the power to preserve (σώσει) through everything its belief about what things are to be feared” (429b8–c1).29 Courage, Socrates says, is “a certain sort of preservation” apart from their behavior, which rules out the possibility that an akratic would pass the tests as he understands them.


27. It should be noted that passing tests against belief abandonment is evidently not sufficient for becoming a ruler in the Kallipolis, despite what Socrates himself implies at 413e–414a. In Book 6, Socrates indicates that, in addition to the earlier tests, there will be exercises to determine whether the auxiliaries are able to endure the most important studies (503a–504a). Presumably, the latter kind of test is designed to evaluate the auxiliaries’ intellectual abilities (good memory, facility at learning mathematics, etc.), while the tests against belief abandonment are designed to determine whether their non-rational motivations are sufficiently well-trained.

28. That is, Socrates gives us no reason to think that he has in mind any other criterion for determining whether the youths maintain or abandon their beliefs...
When Glaucon asks what sort of preservation he has in mind, Socrates responds, “That preservation of the belief that has been produced by law through education about what things and what sorts of things are to be feared. And by preservation (σωτηρία) of this belief ‘through everything’ I mean preserving (διασώτρεσθαι) it and not abandoning (ἐκβάλλειν) it because of pains, pleasures, appetites, or fears” (429c7–d1). Socrates provides an analogy: those who dye wool aim to do so in such a way that the color is completely absorbed and cannot be washed out. In providing musical and gymnastic training to the young guardians, he says, they were aiming to do something similar — namely, ensure that the youths would “absorb” lawful beliefs so thoroughly that “even such extremely effective deters as pleasure, pain, fear, and appetite wouldn’t wash it out. … This power to preserve through everything the correct and lawful belief about what is to be feared and what isn’t is what I call courage (430a1–b4).

This characterization of what Socrates (more precisely) calls “political courage” (Ἀνδρείαν πολιτικήν, 430c2–3) anticipates his account of individual courage by identifying the virtue with a kind of preservation. In this earlier context, however, what is meant by ‘preservation’ is retention of belief. Finally, (3) Plato calls justice in the city ‘a sort of image of justice’, while “true” justice is the individual justice in the soul (443c–d). This suggests that Plato himself recognizes some limitations of the city-individual analogy, and that the virtues of the city are not intended to be perfect replications of individual virtues. Cf. Adam (1902: 265).

30. Bobonich nicely characterizes an ambiguity in Socrates’ reference to “political” courage: “It is … unclear whether it attributes a qualified sort of courage to the auxiliaries (i.e. ‘political courage’) or whether it merely claims that the preservation by the auxiliaries of the opinion handed down by the philosophers makes the city courageous without taking a position on what this condition in the auxiliaries is to be called” (2002: 44–5). Cf. Irwin (1977: 329, n. 26) and Annas (1981: 114). My own (tentative) position is that Socrates does mean to attribute a qualified courage to the auxiliaries themselves, for two main reasons: First, Socrates states at 429b7–c1 that the city is courageous “because of” (ὅπως) the ability of its auxiliaries to preserve their lawful beliefs. He then addresses the question what that ability consists in — namely, not allowing one’s beliefs to be ‘washed out’ — and it is that ability of the individuals that Socrates then calls ‘political courage’. And second, Glaucon contrasts ‘political courage’ with ‘the correct belief about these same things which you find in animals and slaves, and which is not the result of education’. This contrast makes the most sense if he is taking Socrates to be attributing a kind of courage to properly educated people. I do not think my account depends on this interpretation, however. What matters for my purposes is simply that the later characterization of individual courage at 442b–c is clearly modeled on, and informed by, the characterization of political courage, and that this political courage is understood in terms of stable belief.

In martial contexts familiar to Greeks, cowardice is paradigmatically demonstrated by “throwing away” one’s weapons (often rendered with ἄποβάλλω, e.g. at Laws 943e5 and ff.). Plato seems to be appropriating that image by characterizing cowardice as the “abandonment” (ἐκβάλλειν) of belief.

4. The Threat of Appetite

There is a further argument in support of my interpretation. On Plato’s moral psychological picture, the greatest danger to reason’s rule in the soul, and to the successful carrying out of its correct judgments, is the appetitive part of the soul and its desires. Socrates characterizes exactly this danger in his account of courage: the reasoning and spirited parts must jointly watch over appetite to make sure that it does not become “so big and strong” that it “attempts to enslave and rule” the other parts. Although Socrates’ language might be taken to suggest that appetite’s domination of the soul involves brute psychic “force”, is made explicit: it means maintaining a stable belief in the face of non-rational impulses. Crucially, moreover, Socrates identifies failing to preserve one’s belief in this way with “abandoning” it, a clear reference to his earlier discussion of the various ways in which beliefs are “abandoned”. By the time Socrates offers his account of individual courage at the end of Book 4, then, he has already established what kind of “preservation” courage requires. Non-rational impulses threaten to destabilize our rational judgments, and the courageous individual is someone who, despite the psychological pressures posed by such impulses, continues to maintain her correct reasoning about what is valuable and how she ought to act. When Socrates identifies individual courage with the spirited part’s “preservation” of what is announced by reason, therefore, we have strong reason to believe that that preservation consists in preventing the “abandonment” of rational judgment.
careful examination of the text shows that is not how Plato understands it. The threat the appetitive part poses, on his account, is not that it will "bully" reason and force the individual to act akratically, but rather that it will in various ways corrupt or change the agent’s rational judgment. The fact that that is the specific sort of danger that appetite poses, and against which the spirited part must guard as reason’s "ally", adds support to my reading of courage.

We have already seen that, in Books 3 and 4, Socrates characterizes pleasure and fear as "detergents" that cause people to abandon their correct and lawful beliefs. There are, moreover, two key passages that make it explicit what it means for appetite to become "so big and strong" that it "rules and enslaves" the reasoning part of the soul. Most significantly, during Socrates' discussion of the various kinds of degenerate psychic constitutions in Books 8 and 9, he offers a revealing account of the origin of the oligarchic individual:

Don't you think that this person would establish his appetitive and money-making part on the throne, setting it up as the great king within himself (ἐγκαθίζειν καὶ μέγαν βασιλέα πουίν ἐν εὐαντῷ)?] … He makes the reasoning and spirited parts sit on the ground beneath appetite, one on either side, reducing them to slaves (καταδοὺλωσόμενος). He won't allow the first to reason about or investigate anything except how a little money can be made into great wealth. And he won't allow the second to admire or honor anything but wealth and wealthy people or to have any ambition other than the acquisition of wealth or whatever might contribute to getting it (553c4–d7).

In the young oligarch's soul, appetite is the ruler and "king", while reason and spirit are the "slaves" of appetite. What we can immediately see, however, is that reason's enslavement to appetite consists not in its being "forced" to go along with appetite contrary to its own judgments and values, but rather in having its judgments and values corrupted under the influence of appetite.23 Because appetite has come to dominate his soul, the oligarchic individual believes that wealth is the greatest good, and as a result he devotes his rational resources to scheming about how to make a profit.33 The oligarchic individual is not akratic, therefore, but someone with mistaken values.34

The second key passage occurs in Book 9. Socrates asks, "Why do you think that the condition of a manual worker is despised? Is it for any other reason than that, when the best part is naturally weak (ἀσθενές) in someone, it can't rule (μὴ δύνασθαι ἄρχειν) the beasts within him but can only serve them and learn the things that flatter them (Ἀλλὰ θεραπεύειν ἑκάστην, καὶ τὰ θεοποίημα αὐτῶν μόνον δόνηται μανθάνειν)?" (590c2–6). Reason's "weakness" here clearly consists not in its susceptibility to being forcibly overcome by the lower soul-parts, but rather in its susceptibility to being corrupted by them. When reason is weak, it becomes a "servant" to the lower parts of the soul, just as it does in the oligarchic individual, and it uses its rational capacities for the sake of nothing other than learning how to please them.35

What these passages show is that appetite's "strength" in the soul consists in its ability to destabilize and corrupt rational judgment

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33. Socrates emphasizes similar corruptions of belief due to appetite in the democratic and tyrannical individuals (e.g. at 560b–c and 574b). Significantly, alongside changes in the rational beliefs, we also find changes in the individuals' sense of shame and other spirited desires: the oligarchic individual's thumoeides "admires" and "honors" only wealth and the wealthy (553d); the democratic individual comes to consider "shamelessness" to be "courageous" (560e); and the tyrannical individual "destroys" any beliefs or desires that contain a sense of shame (573a–b).

34. The oligarch is even characterized as enkratic at 554c–e, where he "masters" his "dronish", spendthrift desires.

35. Brickhouse and Smith propose a similar account of the ways in which non-rational impulses affect reasoning in earlier "Socratic" dialogues (2010: 71; cf. 2007), though they contrast such an account with that of the Republic (2010: 107).
(while, conversely, reason’s “weakness” consists in its vulnerability to that influence). Appetite “rules” and “enslaves” reasoning, in other words, not by forcibly dragging it along, but rather by leading it astray.\textsuperscript{36} That is the threat of appetite against which the spirited part of the soul must guard.\textsuperscript{37}

There is, however, a potential objection to this account, which concerns the Motivational Thesis. The interpretation I have defended evidently leaves no room for akratic action in the \textit{Republic}. If someone successfully maintains her rational judgment in the face of appetitive impulses, I have suggested, then her stable judgment (along with her allied spirited motivations) will effectively determine her actions. The case of Leontius, however, as most commentators interpret it, represents an apparent counterexample to this claim. Socrates reports that Leontius, upon noticing some corpses lying by the public executioner, “had an appetite to look at them but at the same time was disgusted and turned away. For a time he struggled with himself and covered this face, but, finally, mastered by the appetite, he pushed his eyes wide open and rushed towards the corpses” (439e9–440a1). It is generally assumed by commentators that in being “mastered” by his appetites, Leontius acts akratically, and the comments that immediately follow the story seem to provide further support for this interpretation. Socrates asks, “Don’t we often notice in other cases that when appetite is forcing (βιάζονται) someone contrary to reasoning, he reproaches himself and gets angry with that in him that is doing the forcing (τῷ βιαζομένῳ)?” (440b–b2). This apparently indicates that appetite sometimes does force someone to act, akratically, contrary to a stable rational judgment.\textsuperscript{38}

There are several lines of response to this objection. The first is to point out that neither the Leontius case nor the remarks that follow are as clearly indicative of akrasia as they are standardly taken to be. To begin with, Leontius counts as an akratic agent only if, at the precise moment he acts on his appetite, he also rationally believes that he should not. Yet unlike in the two other cases of psychic conflict in Book IV — the thirsty individuals and Odysseus — we are told nothing about the status of Leontius’ reasoning in the story. Indeed, Leontius is supposed to illustrate conflict between appetite and spirit, and those are the only parts of his soul that are explicitly said to be involved in the struggle.\textsuperscript{39} Furthermore, while it is true that Socrates’ subsequent remarks indicate that appetites are sometimes engaged in psychic “civil war” against spirit and reason, they do not take a position on how that conflict between the two parties is actually resolved. Indeed, this reading reflects a long tradition according to which Plato’s tripartite theory of the soul is introduced largely in order to be able to explain cases of akrasia. Some supporters of various versions of this view include Bobonich (1994: 3, 5; 2002: 219–47; and 2007: 41–2, 51), Brickhouse and Smith (2007: 16–7; and 2010: 200), Cooper (1999a: 74–5), Dorion (2007: 125–6; and 2012: 37–8, 48–9), Frede (1992: xxix–xxx), Gardner (2002: 200, 203), Gill (1985: 6), Gosling (1990: 20–1), Hare (1982: 33–4), Irwin (1977: 191–5; and 1995: 209–11), Klosko (1986: 70), Lesses (1987: 148; and 1990: 144), Lorenz (2006b: 147–8), Miller (1999: 96), Penner (1971: 191–5; and 1990: 49–61), Reeve (1988: 134–5), and Rowe (2003; and 2007: 25). Commentators who (for a diverse range of reasons) reject or doubt the prevalent interpretation include Carone (2001), Ferrari (1990: 139, and 2007: 168–9), Kahn (1996: 243–57), Morris (2006), Shields (2001: 139, and 2007: 82–3, 86), Singpurwalla (2006: 243, 254–5), Stalley (2007: 80–3), and Whiting (2012: 175). I provide my own response to the traditional view in Wilburn (2014b). The present account is especially indebted to the work of Carone and Ferrari (1990).

\textsuperscript{36} Klosko (1986: 69–75) nonetheless interprets the kind of rule that appetite threatens at 442a–b as a form of akrasia.

\textsuperscript{37} Consider also Socrates’ likening of appetitive pleasures to “leaden weights” that “drag” reason’s vision downward toward the realm of becoming and force it to serve evil ends, “so that the sharper it sees, the more evil it accomplishes” (519a–b). This image echoes Socrates’ claim in the \textit{Phaedo} that pleasures and pains are nails that “rivet” the soul to the body and make it share the body’s beliefs and desires (83c–d). What both passages suggest is that appetites and their associated pleasures undermine reason not by forcing the individual to act akratically but rather by diverting rational attention, judgment, and desire to the wrong kinds of objects.


\textsuperscript{39} Cf. Crombie (1962: 346). It is worth adding that, if reasoning is involved with spirit throughout the struggle against appetite, that seems to undermine Socrates’ conclusion that Leontius’ psychic conflict necessarily demonstrates the distinctness of a spirited part of the soul (rather than serving as a second demonstration of conflict between reason and appetite). The standard reading thus leaves Plato more vulnerable to the sort of criticism of his account of spirit that is offered in Hardie (1936: 141–5), Penner (1971: 111–3), and Robinson (1995: 44–6).
Socrates uses the conative or progressive present tense and participle (βιαζομένῳ, βιαζόμενον), which can be taken to indicate a struggle that is continuing and has not yet been decided. What his statement indicates, then, is simply that sometimes appetites are in the process of using force against reasoning and spirit. All we can conclude, in other words, is that at some point prior to acting, the agent rationally judges that he should not indulge his appetite, and that both reason and spirit resist appetite at that time. That is consistent with the denial of akrasia, however. For all Socrates tells us, it could be that if the reasoning part continues to maintain its judgment, then reason and spirit will effectively overcome appetite, and that, on the other hand, if appetite overcomes the others, it will be because it has caused the individual to “abandon” — for at least a moment — his rational belief.40

40. One objection to this way of interpreting the case might be that Leontius rebukes himself while gazing at the corpses (I am grateful to Hal Parker for drawing my attention to this worry): “Look for yourselves, you evil wretches, take your fill of the beautiful sight!” (440a2–3). The use of speech might be taken as an indication that reason is, after all, involved in the struggle throughout. I do not think this conclusion is required, however. Textual evidence suggests that Plato acknowledges the possibility that individuals might make use of language even when reason is inactive: (1) Plato contrasts the appetitive part of the soul, which is active during sleep, with the reasoning part, which “slumbers” (Rep. 571c) or is “bound by sleep” (Tim. 71e) at that time. Plato was, however, nonetheless aware that people make use of speech in their dreams (Tim. 71e–72a). (2) In the Laws, the Athenian Visitor suggests that when individuals become drunk, their reasoning “completely abandons” them, while their non-rational impulses become intensified (645d–e). Such individuals are characterized by “complete license of speech (παρησσία)”; however (649b3–4). The implication, then, is that Plato does not think the mere use of words shows that the reasoning part of the soul is supportive of the speech-act and any other behavior associated with it. (In this context, we might also consider Aristotle’s remark at NE 1147a8–9 that “saying the words that go along with knowledge” is no sign of the knowledge.) If that is the case, then Leontius’ use of speech does not show that he has maintained his rational judgment at the time of action. (It should also be noted that failure to maintain his judgment at the time of action could mean either that Leontius’ reason comes to hold a different judgment about the action at that moment, or that it simply stops holding any judgment at all about it momentarily.) Carone (2001: 136–9) advocates a reading of the Leontius case that is similar to my own. Brickhouse and Smith (2010: 206–10) provide a reply to Carone.

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It might be objected that the language of “force” tells against the suggestion that appetite’s victory over reason, if it should occur, involves destabilizing the latter’s judgment. In response, we should note, firstly, that even if appetites characteristically prevail over reason by corrupting it, it is still true that prevailing over appetites often requires something like brute psychic force. On Plato’s view, it is not always possible to achieve victory over one’s appetites by “persuading” appetite, changing its desires, or getting it to acquiesce in reason’s commands; rather, sometimes acting correctly necessarily requires forcefully acting “against appetite’s will”, so to speak (see, e.g., Rep. 554d, Tim. 70a, and Phdr. 254d–e). If that is right, then the language of “physical” struggle when describing conflicts involving appetite is appropriate, whether or not appetite’s “victory” over reason involves akritic force.

More importantly, though, Plato often characterizes the corrupting influence that appetitive impulses have on reason in violent terms: they “force” us to change our minds (βιασθόμενος, 413b9); they “enslave” reason (καταδουλωμένος, 553d2); they “compel” it to serve evil ends (ἀγαπημένον, 519a4); they “forcefully drag it” (ἐκλημένη βίᾳ, 577e3); and they “compel” it to chase after alien pleasures (ἀναγκάζειν, 587a4). Yet attention to the contexts of those expressions consistently reveals that the kind of “force” Plato has in mind involves the corruption and destabilization of beliefs and values. This should give us pause before assuming that, even if the appetites at 440a–b do succeed in “forcing” someone contrary to reasoning, their doing so necessarily involves akrasia.

There is a further line of response to the Leontius objection, however, which is to acknowledge that perhaps, after all, Plato does accept the possibility of akrasia in the text, and that Leontius is an implied akritic. I do not think anything in the text can rule out that interpretation. However, I also think that, whatever Plato’s views on akrasia at the time he wrote the Republic, he shows no interest in drawing attention to its possibility, and he at least treats stable true belief at the time

41. In the Laws, the Athenian Visitor even says that appetitive pleasure “persuades with forceful deception” (πειθο μετὰ ἀπάτης ξυλικοῦ, 861b8) in order to get its way.
of action as if it were sufficient for behaving correctly. This is especially true of his characterization of courage and cowardice throughout Books 3 and 4: whether *akrasia* is possible in the *Republic* or not, it does not seem to be in the picture in Socrates’ account of courage. My claim is simply this, then: even supposing Plato had come to accept the possibility of *akrasia* (or, for that matter, had accepted it all along), his early educational proposals — including the tests against belief abandonment — and his account of courage in Book 4, along with his emphasis through the dialogue on the *corruption* of reason by appetite, either ignore or trivialize its significance.

5. **Courage in the Republic**

According to this account, spirit’s primary function as reason’s ally, and its role in the virtue of courage, is to ensure that reason retains stable, correct judgment in the face of appetitive states and impulses. Three further questions must be addressed concerning the details of this account. First, *how* precisely does spirit carry out the function Plato assigns to it? Second, are the “announcements” that the *thumoeides* preserves at 442b–c merely rational *beliefs*, or are they applications of rational *knowledge*? And finally, does spirit’s preservation of those “announcements” constitute *true* courage, on Plato’s view, or does the genuine courage possessed by the philosopher require something more?

Although my interpretation does not turn on any particular answer to the first question, my own proposal is the following: Plato distinguishes the spirited part of the soul by its desire for honor, and he associates it with honor-related emotional states such as shame, anger, admiration, and disgust. Early musical education conditions the *thumoeides* and directs its love of honor in such a way that its emotions, desires, and attitudes become aligned with, and hence supportive of, correct rational judgment. As a result, when reason makes “announcements” about how the agent ought to act, the spirited part provides additional motivation to behave as reason commands. If spirited motivations are sufficiently strong, then the reasoning part of the soul will maintain its judgments and the agent will act accordingly. Why, then, does the strength of supportive spirited desires impact the stability of reasoning in this way? Presumably, because spirited desires can influence reason in the same way appetites do. We have seen that strong appetities, when they pull the agent toward an action opposed by reason, threaten to corrupt the agent’s rational judgments. Likewise, we can expect that strong spirited desires, when they pull the agent toward the action recommended by reason, will influence the agent’s reasoning in a way that pushes it further, and more securely, in the direction toward which it is already inclined.

Concerning the second and third questions, there are at least four distinct interpretative options:

1. Spirit preserves true rational beliefs at 442b–c, and preservation of true rational belief is sufficient for true courage.

2. Spirit preserves true rational beliefs at 442b–c, but true courage requires more than the preservation of true rational belief (e.g., the preservation of knowledge).


4. Note that my interpretation takes no position on the question whether early education trains the spirited part of the soul to supply motivations that support correct rational judgments because they come from reason, or whether it trains spirit to supply motivations that are, as a matter of fact, support rational judgments, but for independent reasons (say, because spirit has been trained to find the sorts of actions prescribed by correct reason attractive).

45. Moss (2005) provides what I take to be a congenial account, according to which spirited motivations have the effect of drawing reason’s attention to what is good about the better course of action.

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3. Spirit preserves knowledgeable rational accounts at 442b–c, and preservation of knowledgeable accounts is sufficient for true courage.

4. Spirit preserves knowledgeable rational accounts at 442b–c, but true courage requires more than the preservation of knowledgeable accounts (e.g. the continuous pursuit of new beliefs and knowledge through courageous study).

I take it that all four of these interpretations are compatible with my proposed account of courage. What is important for my account is simply that the “courage” Socrates describes at 442b–c is achieved through motivational support by the thumoeides that ensures stable reasoning. The questions of whether what he is describing constitutes true courage or some inferior approximation of it, and whether the reasoning being supported there is true belief or knowledge, do not directly affect my interpretation. I will not, therefore, insist on any one of the four interpretations for present purposes. I do, however, wish to rule one of them out: option (1) does not seem to be a tenable interpretation. On the reading I have advocated, consistently stable true belief is sufficient for acting as the courageous individual would — and for the possession of “political” courage — but that does not entail that the person who consistently acts in that way thereby counts as possessing genuine courage. Indeed, Plato provides strong signs in the Republic that mere correct belief is insufficient for true virtue. A notable example is Socrates’ remark that ‘beliefs without knowledge are shameful. 46

One might want to recognize two further options: (5) Spirit preserves rational beliefs (whether true or false) at 442b–c, and preservation of rational beliefs is sufficient for true courage; and (6) Spirit preserves rational beliefs (whether true or false) at 442b–c, but true courage requires more than the preservation of rational beliefs. However, it is implausible that Socrates’ account of courage is meant to allow courageous individuals to include those whose spirited part preserves false beliefs. First, the account of “political” courage at 430b makes it explicit that the “preserved” beliefs are correct ones. And second, the account of individual courage makes it clear that the courageous individual is someone whose reasoning and spirited parts are not “enslaved” and “ruled” by appetite, but rather have “learned their own roles.” It is not clear how such a person could include those with false beliefs about what they ought to do.

6. The Stability of Belief

If the interpretation I have defended is correct, then the accounts of courage offered in the Protagoras and Republic have a great deal more in common than has typically been acknowledged. In the Protagoras, courage is knowledge about what is and is not to be feared, and cowardice consists in false belief or ignorance. Likewise, in the Republic, courage involves the retention of correct reasoning about what is and is not to be feared, while cowardice continues to consist in a form of (at least temporary) ignorance: the “abandonment” of correct belief. Similarly, both the Protagoras and the Republic treat correct belief and knowledge at the time of action as equally sufficient for acting correctly, though the dialogues also agree that mere belief is problematic in being subject to fluctuation and corruption under the influence of pleasure, pain, and appetitive impulses.

It is in their responses to this last problem that we can perceive a discrepancy between the two dialogues. In the Protagoras Socrates evidently leaves no room for mere belief in the psychology of virtue: courage is wisdom about what is to be feared, while belief — even correct belief — is treated as an irredeemably unstable source of “confusion” and “regret”. In the Republic the picture is more complex. While true courage evidently continues to involve knowledge or wisdom — namely, the knowledge that grounds the wise philosopher’s practical judgments — the text also attempts to provide a basis for the stability of mere belief: the spirited part of the soul. When properly educated

46. One might want to recognize two further options: (5) Spirit preserves rational beliefs (whether true or false) at 442b–c, and preservation of rational beliefs is sufficient for true courage; and (6) Spirit preserves rational beliefs (whether true or false) at 442b–c, but true courage requires more than the preservation of rational beliefs. However, it is implausible that Socrates’ account of courage is meant to allow courageous individuals to include those whose spirited part preserves false beliefs. First, the account of “political” courage at 430b makes it explicit that the “preserved” beliefs are correct ones. And second, the account of individual courage makes it clear that the courageous individual is someone whose reasoning and spirited parts are not “enslaved” and “ruled” by appetite, but rather have “learned their own roles.” It is not clear how such a person could include those with false beliefs about what they ought to do.

47. See a further argument for the same conclusion in Carone (2001: 130, n. 47).
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through early musical and gymnastic training, the thumoeides can provide motivations that support, and ensure the “preservation” of, correct and lawful belief. The Republic thus evidently adopts a somewhat more optimistic attitude than does the Protagoras about what mere belief can accomplish. Its optimism serves an important function in its accounts of moral education and development, moreover. The possibility of true belief made stable by an educated spirited part of the soul makes it possible for those who have not yet achieved wisdom — especially the young and the auxiliaries of the city — to cultivate and practice an important precursor to courage proper. That precursor, which Socrates calls “political courage”, represents an indispensable stage in individual moral progress — a stage between “confusion” and “wandering”, on the one hand, and the perfect wisdom of the philosopher, on the other.48

Even this seeming discrepancy between the two dialogues masks a more subtle continuity, however. It has already been noted, first of all, that by pointing to the problematic instability of belief, the Protagoras draws attention to the psychological and ethical need for something like the thumoeides of the Republic. The Protagoras does more than that, though: it hints at the presence of a spirited element of our psychology (though it makes no mention of “parts” of the soul, of course). This is clearest in the dialogue’s treatment of the kalon — the honorable or noble — in Socrates’ final argument.49

Socrates himself, following to its conclusions the hedonistic position he attributes to the Many, casually subsumes the honorable under the pleasant (which the many identify with the good) throughout his discussion. When he initially asks Protagoras whether to live pleasantly is good, Protagoras adds the caveat that it is good only if the pleasures taken are honorable ones (351c). Socrates feigns offense at the idea that some pleasures are good and others bad, and he subsequently teases the hedonistic identification of pleasure and the good out of Protagoras. Later, when Socrates turns to his account of courage, he asks whether going to war is honorable and whether, being honorable, it must also be good and therefore (on the basis of hedonism) pleasant (359e–360a). Although Protagoras agrees, the exchange clearly points to a weakness of the Many’s account, which commentators have often noted:50 according to their hedonism, an action that is painful in the short term can nonetheless be considered good and pleasant if it yields greater pleasure in the long term. The problem, however, is that fighting in war is a painful experience that involves the risk of personal injury or death. Those who die in war, while achieving the height of honor, never achieve long-term pleasure. This suggests two things: first, that the pleasant and the honorable are in fact distinct from one another, and second, that when courageous individuals risk their lives fighting in wars, they are seeking the latter rather than the former. If that is the case, then it also suggests that there is an element of our nature — one that is especially prominent during displays of courage — that desires honor rather than pleasure.51 It suggests, in other words, that something like the honor-loving thumoeides of the Republic plays an important role in our psychology, and in particular in the psychology of courage.52


49. We might also point to the important role the emotion of shame (which Plato later associates with spirit; see esp. Phdr. 253e–254a) plays in the dialogue, e.g. at 312a, 322c, 333c, and 352c. Also, at 351b1, Protagoras identifies spirited anger (θυμός) as a source of confidence (θάρσος), which he distinguishes from courage, though he thinks all courageous individuals are confident. (See discussion of Protagoras’ argument in Devereux [1975].)


51. Hobbs (2000: 113–36) offers a rather different reading of the Protagoras (one that attributes a kind of qualified hedonism to Socrates), though her conclusion is similar: the Protagoras shows that courage and the rest of the virtues cannot be understood without a more complex moral psychology, and in particular, without an appeal to the thumoeides and its characteristic concerns.

52. A further point seems to confirm this: Socrates had earlier suggested that what makes war good (on the Many’s account, at least) is that it brings
7. Conclusion: The Deinon

The Protagoras defines courage as “wisdom about what is and is not to be feared”. Significantly, perhaps, the word translated “to be feared”, deinon, is one that appears in the dialogue in two earlier contexts in which it is applied to sophists and sophistry. First, when Socrates pushes Hippocrates to explain what the sophist’s wisdom consists in, he replies that a sophist is “expert at making people clever (deinon) speakers” (312d). Later Socrates reports, “Prodicus corrects me each time I use the word deinon to praise you or someone else, as for example, ‘Protagoras is a wise and deinos man’. When I say that, he asks me if I am not ashamed to call good things terrible. For terrible, he says, is bad” (341a6–b2). It is hard not to suspect a bit of irony here, and that Socrates knows perfectly well the implications of his use of deinon. After all, Socrates warns Hippocrates early in the dialogue that sophists are like “peddlers” who will try to “deceive” people into purchasing their teachings, regardless of whether those teachings are beneficial or harmful for the soul. For Socrates, and for Plato, what is truly deinon is deception about the Good — the only “real” kind of faring badly, Socrates says, is the loss of knowledge (345b) — and that is precisely the kind of harm one risks by exposing oneself to the influence of a sophist.30 In the Republic, we have seen, courage continues to involve knowledge or correct belief about what is deinon. The primary threat against which the courageous individual guards, however, is not the external one posed by people like Protagoras, but rather the internal one posed by appetite, which threatens to corrupt our reasoning about what is valuable and how we should live our lives. The function of the spirited part of the soul is to preserve and protect reason against this “sophist” within.34

Works Cited


33. Early in the Protagoras, Socrates claims to have noticed Hippocrates’ courage (310d). As it subsequently turns out, however, in seeking the instruction of a sophist without knowing what effect it will have on his soul, Hippocrates proves ignorant about what is to be feared and hence not truly courageous after all.

34. I am grateful to my anonymous referees for their helpful comments, as well as to audiences at the 37th Ancient Philosophy Workshop and the 2nd Canadian Colloquium for Ancient Philosophy, and to my commentators at those events, Hal Parker and Mark Johnstone, respectively.


