

SCLA Oral Presentation Rubric

	Poor	Average	Good	Excellent
Introduction				
How well did the beginning grab the audience's attention?				
How effectively did the speaker introduce the topic?				
Body				
How effectively did the presentation flow? Was the body well organized?				
How well did the presentation utilize credible supportive evidence? Were there sufficient details (explanations, examples, illustrations, etc.) to support the principal ideas of the presentation?				
Was the central message clear? Was there a clear main point/thesis/"take away" that was easy to identify?				
Conclusion				
How well did the speaker bring the presentation to an end?				
Delivery				
How effective was the speaker's eye contact?				
How effective was the physical delivery? (posture, gestures, distracting movements, movement)				
How effective was the verbal delivery? (tone, rate, volume, vocal fillers)				
How well did the speaker use language (vocabulary, terminology if applicable, sentence structure)? Was the language appropriate for the audience and did it support the effectiveness of the presentation?				

SCLA 101 Oral Presentation Outline | Plato's Republic

This second reading is interesting because it challenges not only our conception of right and wrong, but Socrates's usual way of finding truth. Socrates's method of elenchus proceeds by building up knowledge out of people's true beliefs. If Thrasymachus is right, then we do not have any true beliefs about justice. All we have are beliefs forced on us by rulers. In order to discover the truth about right and wrong, we must abandon the old method and start from scratch: building up knowledge without resting on traditional beliefs. In the next book, Plato abandons the method of elenchus. and begins the discussion from scratch.

Regardless of how we interpret Thrasymachus's statement, the challenge to Socrates is the same: he must prove that justice is something good and desirable, that it is more than convention, that it is connected to objective standards of morality, and that it is in our interest to adhere to it.

Book 2 of Plato's Republic continues the discussion of justice, but specifically focuses on the concept of the "just soul" and the "just city". The book begins with Socrates and Glaucon, Plato's brother, discussing the nature of justice and whether it is something that is desirable for its own sake or only for the benefits it brings.

Socrates argues that justice is a virtue that is necessary for the well-being of both the individual and society as a whole. He then introduces the metaphor of the "just soul" and the "just city" to illustrate his point. The just soul is likened to a well-ordered community, where each part of the soul - reason, spirit and desire- performs its proper function, while the just city is a society where each individual plays their proper role, and the rulers rule with wisdom and virtue.

Socrates then goes on to describe the four types of regimes: timocracy, oligarchy, democracy, and tyranny and how each of them can be identified by the ruling element in the souls of the citizens. He also describes how each of them can degenerate into the next one, and how eventually a society can become a tyranny if it is not well-governed.

In Book 2, Plato also introduces the idea of philosopher-kings, where the rulers of the society should be philosopher-kings, who possess knowledge of the Good, and are able to rule with wisdom and virtue. This idea is presented as a solution to the problem of how to create a just society, where the rulers are able to make wise and virtuous decisions for the good of all citizens.

In summary, Book 2 of Plato's Republic explores the concept of the "just soul" and the "just city", and the relationship between individual virtue and societal harmony. It also presents the idea of philosopher-kings as a solution to the problem of creating a just society.

continues discussion of justice

- focusing on just soul, just city

- socrates, glaucon asking whether justice is desirable for own sake or only for benefits

- is justice beneficial for the individual or for society as a whole

- relationship between individual virtue and societal harmony

socrates: justice is a virtue that is necessary for well-being of both individual & society as a whole

- just soul: well-ordered community

- every part of soul (reason, spirit, desire) in balance & performs its proper function

- responsible for making wise & virtuous decisions

- soul that is out of balance (1 element dominating others) is an unjust soul

- ex.

- soul dominated by desire prone to selfishness & lack of control

- soul dominated by spirit prone to recklessness & aggression

- analogy for just city

- just city: society where each individual plays their proper role

- one that is in a state of harmony & balance

- rulers rule with wisdom & virtue

- auxiliary class protects city

- producer class provides for needs of city

- when classes are in balance and performing proper function,

- city is just

- individuals able to live virtuous & fulfilling lives

socrates: describe 4 types of regimes/forms of government

- timocracy, oligarchy, democracy, tyranny

- each regime can be identified by ruling element & can degenerate into one another

- timocracy:

- characterized by strong military

- degenerate into oligarchy if ruling class becomes focused on wealth & power

- oligarchy:

- emphasis on private property

- degenerate into democracy if ruling class becomes focused on own interests & people become discontent

- democracy:

- ruled by the people where ruling class composed of all citizens

- emphasis on freedom & equality

- degenerate into tyranny if people become focused on own desires & rulers become corrupt

- tyranny:

- ruled by single individual with absolute power

- emphasis on ruler's own desires & lack of concern for people's well-being

- each can be identified by ruling element in the souls of citizens

- each can degenerate into the next, and eventually a society can become a tyranny if poorly governed

plato: introduces idea of philosopher-kings

- rulers of society should be philosopher-kings because:

- possess knowledge of the Good

- able to rule with wisdom & virtue

- have knowledge & wisdom to understand nature of "good life"

- argues they have ability to lead a society towards the "good life"

- life of virtue & happiness

"Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide"

arguing that the current leaders, who are not genuinely philosophers, are inadequate and that true justice can only be achieved when the rulers have the knowledge and wisdom to understand the nature of justice and the good idea presented as a solution to problem of how to create a just society where rulers are able to make wise and virtuous decisions for good of all citizens

justice is not just an advantage for the stronger, but a virtue that is necessary for the well-being of both individual & society as a whole

philosopher-kings as a solution to the problem of creating a just society & avoiding degeneration into tyranny.

a just city in a state of harmony & balance, each individual plays proper role & rulers rule with wisdom & virtue

a just city is seen as an analogy for -

- just society requires not only virtue of justice but also wise and virtuous leaders to guide it

