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The republic by plato

The city/soul analogy is quite puzzling since Socrates seems to apply it in different ways, thus there is much controversy about the exact extent of the analogy. He suggests that they should only allow very limited ways by which innovations may be introduced to education or change in the laws (424b-425e). Book I sets up these challenges. Thus, it is very difficult for to conclude that Socrates takes a pragmatic discussion as seriously as he does in general (see Anisus, Julia. He uses a comparison with optical illusions (602c) to argue that imitative poetry causes the polis to be in conflict with each other and thus leads to injustice (603c-605b). Models in ethics is more focused on determining whether an action is morally permissible or not whereas ancient ethics more focused on happiness or the good life. It comes about when the rich become too rich and the poor too poor (555c-d). O'Connor, David K. The oligarchic individual's soul is at middle point between the spirited and the appetitive part. (332d)? Socrates suggests that they need to tell the citizens a myth that should be believed by subsequent generations in order for everyone to accept his position in the city (414b-415d). David Sachs, in his influential article "A Fallacy in Plato's Republic", argues that Socrates' defense of justice entails a crucial problem which renders the defense problematic. The Analogy of the City and the Soul The analogy of the city and the soul, is Socrates proposed and accepted method by which to argue that the just person is better off than the unjust person (Book II, 368e-369a). Ferrari, G.R.F., "The Three-Part Soul", in Ferrari, G.R.F. The Cambridge Companion to Plato's Republic. Discussion between Socrates and Thrasymachus follows (336b-354c). Otherwise, the problem of being psychically just but socially unjust remains Given Sachs' critique, several commentators have come to Socrates' defense to bridge the gap between a just soul and just actions (these are discussed in detail by Singpurwalla, Rachel G. The just person's love of the forms is the desire to contemplate and also imitate or instantiate these in the world. The wisdom of the just city is found in its rulers and it is the type of knowledge that allows them to rule the city well (428b-d). The just person's soul entails desires for certain kinds of objects the most important of which is knowledge. The primary goal of the democratic regime is freedom or license (557b-c). Socrates seems to argue against allowing much freedom to individuals and to criticize the democratic tendency to treat humans as equals. Book IV Adeimantus complains that the guardians in the just city will not be very happy (419a). Rowe, Christopher. Several commentators focused on these elements to dismiss the Republic as a proto-totalitarian text (see Popper, Karl. Older characters like Cephalus introduce the topic by discussing the advantages of wealth and the aspects of aging, leading to deeper philosophical inquiries about the essence of justice. Socrates points out that one is just when each of the three parts of the soul performs its function (442d). c. Loeb, 137-193? Another position is that even though the discussion of political matters is instrumental to addressing the main ethical question of the dialogue, Socrates makes several important contributions to political philosophy. She aims to show that Socrates has a good reason to think that it is in everyone's interest to act justly because doing so satisfies a deeply ingrained human need, namely, the need to be unified with others. Applying the analogy of the city and the soul, Socrates proceeds to argue that the tyrannical individual is the most unhappy individual (576c f.). So, if the people in the city are just, then this will cause the city to be just as well. He raises the issues of the role of women in the city, the role of the family, the role of art, the issue of class relations, of political stability, of the limitation of people's freedoms and several others. The individual who becomes an actual tyrant of a city is the unhappiest of all (578b-580a). Socrates explains how good art can lead to the formation of good character and make people more likely to follow their interests (400e-402c). After a discussion of the sophists as bad teachers (492a-493c), Socrates warns against various people who falsely claim to be philosophers (495b-c). [2]. He also adopts several measures in the just city, which were part of the Spartan constitution. The dialogue explores two central questions. Standard Greek Text Slings, S.R. (ed.), Platonis Republicum (Oxford: Oxford Classical Texts, 2003). Socrates discusses how it arises out of timocracy and its characteristics (551c-552e): people will pursue wealth; it will essentially be two cities, a city of wealthy citizens and a city of poor people; the few wealthy will fear the many poor; people will do various jobs simultaneously; the city will allow for poor people without means; it will have a high crime rate. Socrates claims this along with the idea that the function of the just city in the argument is to enable the individual to get a better idea of justice and injustice (472b-4, 592a-b). 51. No. 4 (Dec. He provides a long and complicated, but unified argument, in defense of the just life and the habits least likely to be chosen by which to live and to rule as a person who exists in his way (573d-574d). Singpurwalla's position tries to show that even though the average person may not be able to attain the knowledge of the form of the good, he can still be motivated to do justly in his interests. Like Spartan citizens, the guardians of the just city are professional soldiers whose aim is the protection of the city, the guardians act together, and they have their needs provided for by other classes. Book II Glaucon is not persuaded by the arguments in the previous discussion (357a). Thus, the philosopher regards ruling as something in his interest despite the fact that it interferes with his pursuit of knowledge, since in ruling he will be imitating the forms. Socrates concludes by suggesting that the easiest way to bring the just city into being would be to expel everyone over the age of ten out of an existing city (540e-541b). Singpurwalla attempts to make her case by showing the following: (1) that according to Socrates our happiness largely resides in being unified with others (she cites the tyrant's unhappiness due to bad relations with others as evidence for this, 567a-580a); (2) that being unified with others entails considering their own good when we act (she cites Socrates' claims that when people are unified they share in each other's pleasures and successes and failures as evidence for this, 462b-e, 463e-464d); (3) thus, behaving unjustly, which involves disregarding another's good, is incompatible with being unified with others and with our happiness. (334c). Rosen, Stanley. Socrates explains the virtues of the individual's soul and how they correspond to the virtues of the city (441c-442d). Schofield, Malcolm. Some have argued that the Republic is neither a precursor of these political positions nor does it fit any of them. Socrates points out that when freedom is taken to such an extreme it produces its opposite, slavery (563e-564a). (For a thorough discussion of these issues and the various interpretations of the city/soul analogy see Ferrari, G.R.F. City and Soul in Plato's Republic, 4. (iv) It does not seem to be as just to treat anyone badly, nor even an enemy (335b). The tyrant comes about by presenting himself as a champion of the people against the class of the few people who are wealthy (565d-566a). Book IX Socrates is now ready to discuss the tyrannical individual (571a). The city's moderation or self-discipline is its unanimity in following the just city's structure in terms of who should rule and who should be ruled (430d-432a). The tyrant eliminates the rich, brave, and wise people in the city since he perceives them as threats to his power (567c). Thus, one of the most pressing issues regarding the Republic is whether Socrates defines justice successfully or not. Sachs' critique indicates that as Socrates presents the just person, the person's balanced soul does not entail a sufficient causal or logical connection to performing socially just actions. Discussions of Poetry in the Just City Urmsen, James O. Thus, the argument suggests, in addition to the main ethical question the dialogue is also about political philosophy. Now Socrates considers how imitators affect their audiences (602c). Thereafter, Socrates discusses how the guardians will conduct war (466e). Socrates reluctantly agrees (450a-451b) and begins with the suggestion that the guardian women should perform the same job as the male guardians (451c-d). He proceeds to tell the Myth of Er that is supposed to illustrate reward and punishment in the afterlife (614b). As is evident from Books I and II, Socrates' main aim in the dialogue is to prove that the just person is better off than the unjust person. He concludes that the just city should not allow such poetry in it but only poetry that praises the gods and good humans (606e-607a). White, Nicholas P. Moreover, there is much controversy concerning its usefulness in the attempt to discover and to defend justice in terms of the individual. The only way to make sure that philosophy is properly appreciated and does not meet hostility is to wipe an existing city clean and begin it anew (501a). Despite, Socrates' emphasis on the individual and the condition of his soul, the Republic does not entail the kernels of what becomes modern liberalism. This represents the philosopher's education from ignorance to knowledge of the Forms. A crucial piece of evidence for this approach is Socrates' presentation of the philosopher who agrees to rule the city even though this will interfere with his desire to learn. i. An introduction to Plato's Republic (Oxford: Oxford University Press, 1981). For example, at (435a), he seems to say that the same account of justice ought to apply to the city and to the individual since the same account of any predicate X must apply to all things that are X. He claims that the city they have founded is completely good and virtuous and thus it is wise, courageous, moderate, and just (427e). Socrates proceeds to argue that these arrangements will justify itself, so the unjust person who is able to keep the reputation of being just will be happier than the just person; discussion of various ways that the unjust can acquire the reputation for justice (362d-366d). And Why should he be just? Polemachus claims that justice is helping one's friends and harming one's enemies and that this is what one owes people (332c). The best guardian men will also be allowed to have sex with as many women as they desire in order to increase the likelihood of giving birth to children with similar natures (460a-b). Each human has certain natural abilities (370a) and doing only the single job one is naturally suited for, is the most efficient way to satisfy the needs of all the citizens (370c). They do this in order to explain what justice is and then they proceed to illustrate justice by analogy in the human soul. (Indianapolis: Hackett, 2004). Discussions of Plato's Defense of Justice in the Republic (in chronological order; these essays discuss how Socrates defends justice and examine how well he does in doing so). Thus, the argument goes, Socrates does not seem primarily interested in discussing political philosophy but ethics instead. Thus, Socrates' defense of justice may be compelling for the philosopher as well as the average person. Socrates offers three argument in favor of the just life over the unjust life: (i) the just man is wise and good, and the unjust man is ignorant and bad (349b); (ii) injustice produces internal disharmony which prevents effective actions (351b); (iii) virtue is excellence at a thing's function and the just person lives a happier life than the unjust person, since he performs the various functions of the human soul well (352d). Moreover, Socrates suggests that some arts, such as that of shepherds, do not do this but rather aim at the pleasure of the practitioner (343c). There should be neither too much wealth nor too much poverty in the city since these conditions cause strife (41d-422a). Plato's Republic (New York: Rowman and Littlefield, 1997). The most serious charge against imitative poetry is that it corrupts decent people and makes them corrupt (597d-600c). Thus, these social reforms seem to be developed for their own sake. 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unequal sections once and then into two unequal sections again. References and Further Reading a. The souls of the dead go up through an opening on the right if they were just, or below through an opening on the left if they were unjust (614d). "Plato's Defense of Justice in the Republic"). Discussions of the Role of Women in the Just City
Discussions of the Role of Women in the Just City Vlastos, Gregory. This is the case since the most suited people for the job will be performing it (456c). This approach will allow for a clearer judgment on the question of whether the just person is happier than the unjust person. On the way to defending the just life, Socrates considers a tremendous variety of subjects such as several rival theories of justice, competing views of human happiness, education, the nature and importance of philosophy and philosophers, knowledge, the structure of reality, the Forms, the virtues and vices, good and bad souls, good and bad political regimes, the family, the role of women in society, the role of art in society, and even the afterlife. b. "Was Plato a Feminist?", Times Literary Supplement, No. 4, 485, Mar. The tyrant ends up using mercenaries as his guards since he cannot trust any of the citizens (567d-e). i. Each of these could provide important contributions to political philosophy. The Republic has acquired the recognition of a classic and seminal work in political philosophy. But unlike Sparta, the just city has philosophers as rulers, a rigorous system of education in intellectual matters, and it is not timocratic or honor loving. He plausibly assumes that there is an interesting, intelligible, and non-accidental relation between the structural features and values of a city and an individual.

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