
Plato

The Republic



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Everyman: All the criticisms of Plato are valid. He raises straw arguments. He manipulates discussions unfairly. He doesn't offer realistic solutions. And so on.

But he is still, and for very good reason, the most influential philosopher in Western civilization. He makes people think. Most authors we read today are trying to persuade us to agree with their point of view. Plato, not so. He wants you to disagree with him. He wants you to argue with him. He wants you to identify the fallacies in his arguments (and some are deliberately fallacious). In short, he wants you to do the most difficult intellectual exercise there is. He wants you to think, and to think deeply.

The other thing to realize about Plato is that he is an exquisite poet and craftsman. There is nothing accidental about what he writes; there is nothing superfluous. Even the most minute seeming points are there for good reason. Part of the joy of reading Plato for the third, fourth, fifth time is to see each time a bit more about what he is doing and why he is doing it, to come closer to appreciating his extraordinary genius and encountering ever more deeply this incredible mind.

????? ??????? Ahmad Abazed: ? ?????? ?????? ?????? ?????????? ?????????? ?????????? !

tyranus: Asl?nda ütöpik olarak dü?ünülen Plato'nun "ideal devleti"nde (idea dünyas?nda)

olumsuz dü?ünceler/yasalar da mevcuttur. Bu aç?dan de?erlendirildi?inde "distopik devlet" ile kar?? kar??ya kal?yoruz. Giyim-ku?am dahil, nerdeyse her?ey kanunlarla düzenlenmi?tir. Bu yasal düzenlemelerin d???na ç?k?lmas?na izin verilmez, birço?unun a??r cezas? vard?. Devleti olu?turan yurtta?lar three ana bölüme ayr?lm??t?. Ülkeyi yönetenler s?n?f? (aristokrat s?n?f-filozoflar), koruyanlar s?n?f? ve son olarak her türlü ürünün üretimini sa?layan üreticiler s?n?f?.?deal devlette birçok ki?inin olumlu olarak de?erlendirebilece?i yasal uygulamalar;1. Yöneticilere ve koruyucular s?n?f?na her türlü mal-mülk edinme tamam?yla yasaklanm??t?. Bu 2 s?n?f?n tüm ihtiyaçlar? üreticiler s?n?f? tarafından kar??lanmaktadır.2. Yönetici s?n?f?, filozoflardan olu?maktadır. Erdemli, adil ve bilgilidir. Halk?n iyili?i ve mutlulu?u için çal??maktadır. 3. En üst s?n?f olan filozoflara ke?i?çe bir hayat tarz? öngörölmü?tür. Sadece temel ihtiyaçlar?n? giderecek kadar ücret verilmektedir.4. Kad?n ve erkek ruhu özünde "Tanr?n?n ruhudur" ve cinsiyetten yoksundur. Bu nedenle excellent devlette kad?n ve erkek ayr?m? yoktur.Öte yandan distopik bir devleti and?ran kurallar da vard?;1. Ba?ta sanat olmak üzere (resim, heykel, ?iir, drama, tiyatro vs) giyim-ku?am da dahil pek çok alanda s?k? ve sert kurallar vard?. Hangi türde sanat eserinin olabilece?i, hangilerinin yasaklanmas? gerekti?i bile kurallarla belirlenmi?tir.2. ?dealar devletinde aile kurumu (evlilik sözleşmesi) yasaklanm??t?. Peki soyun devam? nas?l olacakt?r? Platona göre cinselli?in amac? haz almak de?il, devlete ve topluma hizmet etmektir. En iyi sava?ç?larla en güzel kad?nlar? belirleyen yöneticiler, bu çiftleri törenlerle çocuk üretimine gönderirler. Yunan toplumunun en güzel hayvanlar? çiftle?tirmesini gerekçe göstererek, en iyi kad?n-en iyi erkeklerin çiftle?mesi sa?lanarak soylu bir s?n?f yaratma amac? ta??maktadır.3. Kad?nlar toplumun "ortak cinsel nesne" sidir, yani bahsedilen güzel kad?nlar bütün erkeklere aittir, toplumun ortak (kamu) mal?d?. 4. Yeni do?an çocuklar anne ve babalar?n? tan?mazlar. Onlar da kad?nlar gibi art?k devletin ve toplumun mal?d?. Yetenekli olanlar e?itim hakk? kazan?rken, yetersiz olanlara (engelli, hastal?kl? veya ak?ll? olmayan) ve yöneticilerin izni d???ndaki evliliklerden (üreme birlikteli?i) do?an çocuklara e?itim verilmez. Bu yasan?n dayand??? temel me?ruiyet ise biyolojik yasalard?. Neticede güçlü ve yetenekli olan bireyleri ve onlara sa?lanan imkanlar? kendi biyolojik yap?lar? (do?u?tan herkesin e?it olmad??? görü?ü) sa?lam??t?.5. Zay?f-yeteneksiz ve sakat çocuklar?n kürtajla ya da do?umdan sonra öldürülmesi gerekmektedir. Zira yarat?lmak istenen "soylu insan-toplum" portresine uymamaktadır.6. Yöneticiler kamu yarar? için halka yalan söyleyip onlar? aldatabilir. Koruyucu ve üretici olan di?er 2 s?n?fa yalan söylemek yasaklanm??t?r ve a??r cezas? vard?.7. Yarg? sistemi, sadece bedenen ve ruhen sa?l?kl? olan yurtta?lar?n sorunlar? ile ilgilenmektedir, zira iyi e?itilmi? yarg?çlar?n hasta insanlarla u?ra?mas? gereksizdir. Bütün bu olumsuz yasalar göz önüne al?nd???nda, Platonun perfect devleti, totaliter rejimleri and?rmaktadır. Hitler'in, nazi partisinin bildirilerinde ve halka aç?k konu?malar?nda s?k s?k platonun devletine at?fta bulunmas? bo?una de?ildir. Ayr?ca Hitler'in almanyas?nda "engelli almanlar", yahudilerle birlikte öldürölmü?tür, platonun da bahsetti?i excellent devletinde oldu?u gibi.Platonun kafas?nda yaratt??? perfect devletinde olan olumlu/olumsuz yönler birlikte ele al?nd???nda, ütöpik bir devletten çok uzak totaliter bir devlet yap?s? oldu?u görölmektedir. Kitab?, "ütöpik bir devletin tasar?m?" olarak de?erlendirenler, halk?n excellent devletin sonunda mutlu olaca??na inand?klar? için böyle de?erlendirmi? olabilirler, lakin böyle yasalar?n oldu?u bir devlette yurtta?lar "mutlu" olabilir mi?

Lotz: I've gotten into the behavior of dividing up the books I've learn by way of no matter if I learn them earlier than or after Plato's Republic. earlier than The Republic, studying was once a disorganized activity—much kind of like wading via a sea of jumbled ideas and opinions. I had

no foundation from which to pick books, other than through how a lot they appealed to my naïve tastes. yet after studying *The Republic*, it was once as though the complete highbrow panorama was once placed into perspective. analyzing turned a targeted activity, intended to interact with definite questions. “Question” is the most important be aware right here because, within the end, that’s what Plato is all about: asking the ideal questions, the real questions. All educational disciplines are geared up round a number of easy questions—“what is the character of human cognition?” “what are the basic legislation of the universe?”—and within the *Republic*, Plato touches on virtually each of them. That’s why shelving the ebook within the philosophy part doesn’t really do it justice. An exhaustive record of the disciplines touched upon during this discussion will be massive—epistemology, metaphysics, psychology, eschatology, political science, economics, art, literature, music. In fact, it might be more straightforward naming disciplines that aren’t touched upon. That’s how Plato lit up the highbrow panorama for me. through posing those questions of their most elementary forms, and making an attempt answers, he makes it transparent which questions are the \$64000 ones in life, and the way tricky they’re to answer. And that’s why Plato’s *Republic* is the essential classic. It has every little thing a vintage may still have—a distinct perspective, superb ideas, engagement with perennial issues, and a captivating writing style. it’s the maximum e-book of probably the Western tradition’s maximum thinker. I don’t care who you are—you should still learn it. Nevertheless, there are a few confusing and difficult issues approximately Plato. For one, it really is terribly tricky to determine the place Plato stands in terms of his work. in contrast to virtually each later philosopher, Plato didn’t write didactic works. He places his ideas—sometimes conflicting ideas—into the mouths of the folks of his day. the result’s a type of double confusion. To what quantity are the information expressed by means of Socrates really Socrates’s? To what quantity are they Plato’s? To what quantity are they anyone’s? might be Plato used to be simply keen on enjoying highbrow video games and growing philosophical pocket dramas. Added to it is a type of sophisticated irony that creeps up in numerous of his dialogues. In *Phaedrus*, Plato has Socrates whinge concerning the evils of writing; but Plato evidently enjoyed to write. considered one of Plato’s such a lot influential rules is his conception of forms; but essentially the most influential arguments opposed to the speculation used to be recommend via Plato himself. within the *Republic*, in addition to elsewhere, Plato many times equates wisdom with goodness, and falsity with evil; but he proposes to stumbled on his whole utopia on an important lie. And again, during this e-book Plato places ahead some of the most recognized arguments in background opposed to poetry and the arts; but Plato used to be essentially the most inventive of all writers. Plato proposes to banish the myths of Homer and Hesiod; then Plato ends his magnum opus along with his personal myth. you notice those contradictions back and again, which leads you to wonder: what number of his arguments are supposed to be taken seriously? What’s more, a few of the arguments recommend in his dialogues are—it needs to be said—frustratingly stupid, counting on fake analogies and several forms of fallacies. this may be no secret if he was once a halfwit. however the caliber of his writing and the originality of his rules make it transparent that he was once a genius. This back makes you wonder whether he’s placing forth his rules in earnest. There are many lawsuits regularly lodged at Plato (and his scholar Aristotle). Liberals criticize his hatred of democracy and freedom. Moralists bitch that he embraced slavery. (A buddy of mine as soon as advised me that his philosophy professor known as Aristotle the “father of racism.”) Scientists—such as Carl Sagan—disparage Plato’s anti-empirical and mystical tendencies. Nietzsche and his fans condemn Plato for dividing up the realm into self-evident solid and bad. The record of lawsuits

should be prolonged virtually endlessly. And, it may be said, there's a few justice in all of those criticisms. (But simply you are trying and located a complete highbrow culture spanning millions of years, and notice should you do any better!) In Plato, I locate whatever so necessary that it could actually outweigh each of these criticisms: Plato's social gathering of pondering for its personal sake—argument for the sake of argument, debate for the sake of debate. Too often, we think about highbrow task as purely a method to a couple fascinating end; how infrequently we think of that considering is its personal reward. energetic concept is one the keenest joys in life. and that's why Plato is so valuable, why he nonetheless has lots to supply our world—perhaps now greater than ever. [A word on justice. although Plato spills a lot ink in attempting to turn out that justice is enhanced than injustice, I believe the true resolution is in Glaucon's speech in publication 2, the place Plato manages to stumble on the answer supplied by way of video game theory. It's worthy quoting at length. [Many have believed] that to do injustice is, via nature, good; to endure injustice, evil; yet that the evil is bigger than the good. [i.e. The evil suffered from injustice is larger than the nice won from performing unjustly.] And so whilst males have either performed and suffered injustice and feature had adventure of both, no longer with the ability to stay away from the only and acquire the other, they believe they had higher agree between themselves to have neither; accordingly there come up legislation and mutual covenants; and that that's ordained by means of legislation is named through them lawful and just. This they confirm to be the starting place and nature of justice; it's a suggest or compromise, among the easiest of all, that is to do injustice and never be punished, and the worst of all, that's to endure injustice with no the ability of retaliation; and justice, being at a center element among the two, is tolerated now not as a good, however the lesser evil, and venerated because of the shortcoming of the boys to do injustice. This view—purportedly the typical view of justice—is video game thought in a nutshell. dishonest your neighbor is (for you) the largest positive, because you get their assets with no need to work. yet being cheated is the most important negative, because you lose either your assets and the paintings you invested in buying them. developing legislation to abolish dishonest is a kind of compromise—avoiding the discomfort of being cheated on the cost of the achieve from cheating. That, to me, sounds like the main logical rationalization of justice. This is only one instance of why it is lucrative to learn Plato, simply because even if he is wrong, he is right.]

pearl: So, Plato by no means confident me that justice used to be greater than a social contract; and that I by no means bought over the nerve-racking specialization and eugenics courses or the downright shitty lives of the Guardians. and naturally Socrates' Plato's recommendations occasionally suppose like they have been scrawled on a wall by means of a half-drunk fascist. He rather well may have simply written a pamphlet titled: "WHY RULERS SUCK AND it is a greater IDEA, AND types &c." and known as it a day. But you recognize what? The Republic merits each ounce of compliment it has ever received. Call the ebook what you will: an insufficient argument for the final word totalitarian noocracy. students will not refute you--and hell, I will not either--but its strengths lie lower than the surface. The Republic, as with any the Dialogues, is a choice to query the prestige quo, to invite why we should always care approximately justice, and why we must always now not cease striving towards an ideal, to enhance government, society, and ourselves. True, from time to time Plato is blinded via his aristocratic and academic privilege; yet this by no means distracts him from his purpose, that's to choose aside traditional notions of justice and executive that have been as unsuitable in historical Athens as they're in every single place else today. keep in mind that The Republic

stems from Plato's disgust with the rampant tyranny and farce of democracy in his personal times; consider that, and remember one other not-so-distant age the place politicians bloat themselves on media admiration and much move round blithely declaring, "It's no longer my problem", and Plato's Republic nonetheless holds water. Often we're incapable of seeing our personal difficulties until eventually they're exaggerated past belief, during which time it truly is too past due to fix the damage. Plato understands this and so, through supplying his personal version to analyze, he's difficult us to do better. And if we won't resolution him or we don't try, then that's our loss, simply because it used to be Athen's once they condemned an outdated guy to dying for wondering the contradictions held so with reference to their hearts.

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