



The final installment in Plato's ideal society is the ruler (Plato 122). He devotes an entire chapter describing the duties of a philosopher king (Plato 205). His main arguments in favor of such a ruler include "when strength fails and they are past civil and military duties, let them range at will, free from all serious business but philosophy; for theirs is to be a life of happiness, crowned after death with a fitting destiny in the other world (Plato 207)." With that said, there is now an overview of what Plato feels to be the ideal society. Elements discussed include how society is educated, categorized, as well as ruled. And some people accepted this model, and argued on Plato's behalf, including Crito. But as in all arguments, there must be a second party, and that group viewed this as impossible to accomplish as well as destined for failure. Even though the arguments against The Republic are not in plain text, those who do not see eye to eye with Plato do have a valid argument, and there is enough evidence hidden between the lines of The Republic to support their statement. When Plato discussed virtues within a state (Plato 119), he mentioned wisdom, courage, temperance, and justice as the virtues that make up a state. Those arguing against The Republic can refer to a statement made by Plato reading, "Strangest of all, every one of those qualities which we approved--courage, temperance, and all the rest--tends to ruin its possessor and to wrest his mind away from philosophy (Plato 198)." Here is probably the most obvious statement Plato makes that is anti-political, saying that the ideal political state cannot successfully contain elements of philosophy (Plato 29). Mentioned in the exchange is the Allegory of the Cave (Plato 227-235). Here, Plato tries to explain why he should be taken seriously, for he is one of the few who has seen this light, and he is trying to adjust society in such a way that it would resemble the world he was exposed to when he left the cave. But he does not think that ordinary people would accept these proposals, and may even fear Plato to be insane (Plato 231). Many other of his simplified stories can be mistaken for deliberate attacks on politics in general, rather than methods by which politics could be improved. Among these are the ideas that women could be equal to men in Plato's ideal society (Plato 144), as well as Plato's suggestions that such traditions as Olympian religion and poetry were not important in his educational scheme (Plato 67, 321). Although the evidence in favor of The Republic is far greater than that which opposes it, the argument itself cannot really be won. Plato consistently expresses doubt throughout his work, which favors the opposition. But his ideas themselves are in no way impossible to accomplish. Plato had this to say to sum up all his beliefs, "there will never be a perfect state or constitution, nor yet a perfect man, until some happy circumstance compels these few philosophers who have escaped corruption but are now called useless, to take charge, whether they like it or not, of a state which will submit to their authority; or else until kings and rulers or their sons are divinely inspired with a genuine passion for true philosophy. If either alternative or both were impossible, we might justly be laughed at as idle dreamers; but, as I maintain, there is no ground for saying so. Accordingly, if ever in the infinity of time, past or future, or even today in some foreign region far beyond our horizon, men of the highest gifts for philosophy are constrained to take charge of a commonwealth, we are ready to maintain that, then and there, the constitution we have described has been realized, or will be realized when once the philosophic muse becomes mistress of a state. For that might happen. Our plan is difficult--we have admitted as much--but not impossible (Plato 208)."

Critics of the Republic have formed distinct opinions reasoning behind work first group believes that Republic truly model political society while other strongly objects that stating being fantastic society operate successfully these suggested methods exchange between Crito Dionysius this argument first introduced with Crito siding with those agree that Republic realistic political model Dionysius arguing behalf those doubt being realistic claiming criticism politics general both sides have legitimate arguments the evidence within text support each opinion when Plato wrote Gorgias made clear where exactly stood personal involvement politics Cornford unlimited power without knowledge good evil best unenviable tyrant uses exterminate enemies rivals most miserable theme further developed Cornford here Plato referring politics time critics sided with Crito believed introducing system which would feel comfortable supporting conversely though itself summed this well would enough effect this reform seems incredible subjects disposed obey surely impossible they should consent carry laws customs when laid down ruler would miracle others should think have believe sufficiently shown plan practicable best conclude institutions best they could realized realize them though hard impossible these institutions which speaks described body only does explain they carried current society offers alterations which primary cause arguments over content book fifth chapter entitled problem stated introduces what believes wrong current system starts describing social contract theory method used during time method rejected says customary rules religion moral conduct imposed individual social sanctions their origin human intelligence will always rest tacit consent neither laws nature divine enactments conventions made them alter laws changed repealed legislative bodies assumed these artificial restraints were removed natural left only purely egotistic instincts desires indulge Thrasymachus commended injustice response description wrote first will state what commonly held about nature justice origin secondly shall maintain always practiced reluctance good itself thing cannot without thirdly reluctance reasonable because life injustice much better life people what think myself Socrates only bewildered Thrasymachus ever many others dinned into ears never heard case justice stated wish hear throughout chapter makes point difficult right since seems much easier take easy wrong summing chapter final contribution must content proving justice superior injustice must make clear good harm each them does possess or taking simply itself leaving account reputation bears point revealed mental viewpoint problems current government remainder book deals ways intends away cripples those including corruption various conflicts many traditional practices continues describe luxuries necessities many prominent figures time believed soon after came suggestions should educated intend totally alter curriculum also wanted

change people were educated education limited wealthy focused primarily showed greatest potential greatest talents most radical idea reform based method education rejected idea having person place based family name wealth ideal rank based merit ability talent woman possess skills then high rank want women included also made system education almost rigorous hoping weedy belong showed more talent so Idier rather than mathematician finalize suggested wrote reality though evidently analogous principle matter external behavior inward self attending fullest sense proper concern just does allow several elements soul usurp another functions indeed sets house order self mastery discipline coming peace himself bringing into tune three parts like terms proportion musical scale highest lowest notes mean between intermediate intervals when linked parts together well tempered harmony himself instead will ready about whatever whether making money satisfying bodily wants business transactions affairs state fields speaks just honorable conduct mean behavior helps produce preserve habit mind wisdom mean knowledge presides over such conduct action tends break down habit unjust notions governing call ignorance folly discovered just state wherein their consists final installment ideal ruler devotes entire describing duties philosopher king main arguments favor such ruler include strength fails past civil military duties range free from serious business philosophy theirs life happiness crowned after death fitting destiny other world said there overview feels ideal elements discussed include educated categorized well ruled some people accepted model argued behalf including there must second party group viewed impossible accomplish destined failure even against plain text valid argument enough evidence hidden between lines support their statement discussed virtues within mentioned wisdom courage temperance virtues make arguing against refer statement reading strangest every qualities approved courage temperance rest tends ruin possessor wrest mind away from philosophy here probably most obvious statement makes anti saying cannot successfully contain elements philosophy mentioned exchange allegory cave here tries explain taken seriously seen light trying adjust such resemble world exposed left cave think ordinary accept proposals even fear insane other simplified stories mistaken deliberate attacks general rather than methods could improved among ideas women could equal suggestions traditions olympian religion poetry were important educational scheme although evidence favor greater than opposes argument cannot really consistently expresses doubt throughout work favors opposition ideas themselves accomplish beliefs never perfect constitution perfect until some happy circumstance compels philosophers escaped corruption called useless take charge whether like submit authority else until kings rulers sons divinely inspired genuine passion true either alternative both might justly laughed idle dreamers maintain ground saying accordingly ever infinity past future even today some foreign region beyond horizon highest gifts constrained take charge commonwealth ready maintain then constitution described been realized realized once philosophic muse becomes mistress might happen plan difficult admitted much

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