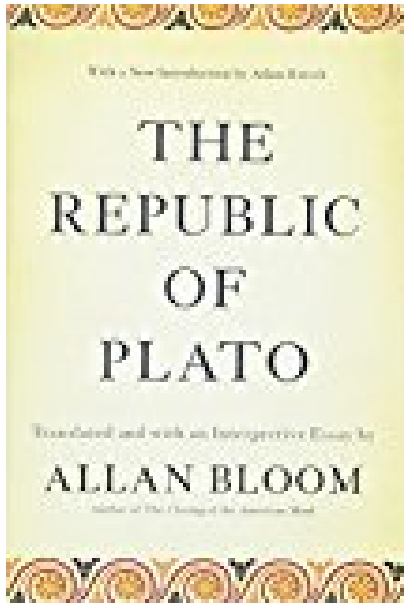


The Republic of Plato



BOOK DETAILS

- Author :
- Pages : 528 Pages
- Publisher : Basic Books
- Language : English
- ISBN : 0465094082

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BOOK SYNOPSIS

The Republic (Greek: *Politeia*) is a Socratic dialogue, written by Plato around 380 BC, concerning the definition of (justice), the order and character of the just city-state and the just man, reason by which ancient readers used the name *On Justice* as an alternative title (not to be confused with the spurious dialogue also titled *On Justice*). The dramatic date of the dialogue has been much debated and though it must take place some time during the Peloponnesian War, "there would be jarring anachronisms if any of the candidate specific dates between 432 and 404 were assigned". It is Platos best-known work and has proven to be one of the most intellectually and historically influential works of philosophy and political theory. In it, Socrates along with various Athenians and foreigners discuss the meaning of justice and examine whether or not the just man is happier than the unjust man by considering a series of different cities coming into existence "in speech", culminating in a city (*Kallipolis*) ruled by philosopher-kings; and by examining the nature of existing regimes. The participants also discuss the theory of forms, the immortality of the soul, and the roles of the philosopher and of poetry in society. Short Summary (Epilogue): X.1—X.8. 595a—608b. Rejection of Mimetic Art X.9—X.11. 608c—612a. Immortality of the Soul X.12. 612a—613e. Rewards of Justice in Life X.13—X.16. 613e—621d. Judgment of the Dead

The paradigm of the city — the idea of the Good, the Agathon — has manifold historical embodiments, undertaken by those who have seen the Agathon, and are ordered via the vision. The centre piece of the Republic, Part II, nos. 2-3, discusses the rule of the philosopher, and the vision of the Agathon with the allegory of the cave, which is clarified in the theory of forms. The centre piece is preceded and followed by the discussion of the means that will secure a well-ordered polis (City). Part II, no. 1, concerns marriage, the community of people and goods for the Guardians, and the restraints on warfare among the Hellenes. It describes a partially communistic polis. Part II, no. 4, deals with the philosophical education of the rulers who will preserve the order and character of the city-state. In Part II, the Embodiment of the Idea, is preceded by the establishment of the economic and social orders of a polis (Part I), followed by an analysis (Part III) of the decline the order must traverse. The three parts compose the main body of the dialogues, with their discussions of the "paradigm", its embodiment, its genesis, and its decline. The Introduction and the Conclusion are the frame for the body of the Republic. The discussion of right order is occasioned by the questions: "Is Justice better than Injustice?" and "Will an Unjust man fare better than a Just man?" The introductory question is balanced by the concluding answer: "Justice is preferable to Injustice". In turn, the foregoing are framed with the Prologue (Book I) and the Epilogue (Book X). The prologue is a short dialogue about the common public *doxai* (opinions) about "Justice". Based upon faith, and not reason, the Epilogue describes the new arts and the immortality of the soul. About Author: Plato (Greek: *Platon*, " 428/427 or 424/423 BC - 348/347 BC) was a philosopher in Classical Greece. He was also a mathematician, student of Socrates, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. Along with his mentor, Socrates, and his most-famous student, Aristotle, Plato helped to lay the foundations of Western philosophy and science. Alfred North Whitehead once noted: "the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato." Platos sophistication as a writer is evident in his Socratic dialogues; thirty-six dialogues and thirteen letters have been ascribed to him, although 15–18 of them have been contested. Platos writings have been published in several fashions; this has led to several conventions regarding the naming and referencing of Platos texts. Platos dialogues have been used to teach a range of subjects, including philosophy, logic, ethics, rhetoric, religion and mathematics. Plato is one of the most important founding figures in Western philosophy. His writings related to the Theory of Forms, or Platonic ideals, are basis for Platonism.

Early life The exact time and place of Platos birth are not known, but it is certain that he belonged to an aristocratic and influential family. Based on ancient sources, most modern scholars believe that he was born in Athens or Aegina between 429 and 423 BC. His father was Ariston. According to a disputed tradition, reported by Diogenes Laertius, Ariston traced his descent from the king of Athens, Codrus, and the king of Messenia, Melanthus. Platos mother was Perictione, whose family boasted of a relationship with the famous Athenian lawmaker and lyric poet Solon. Perictione was sister of Charmides and niece of Critias, both prominent figures of the Thirty Tyrants, the brief oligarchic regime, which followed on the collapse of Athens at the end of the Peloponnesian War (404–403 BC). Besides Plato himself, Ariston and Perictione had three other children; these were two sons, Adeimantus and Glaucon, and a daughter Potone, the mother of Speusippus (the nephew and successor of Plato as head of his philosophical Academy). According to the Republic, Adeimantus and Glaucon were older than Plato. Nevertheless, in his *Memorabilia*, Xenophon presents Glaucon as younger than Plato.

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