



SAMPLE DOCUMENT

Philosophy – UK English

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Section VII. Tangential Essay B: Is the City of the *Republic* Truly Really Ideal?

Plato's *The Republic* can be ~~interpreted~~ ~~thought of~~ as a well-known political treatise. If ~~we think of Plato's~~ ~~the philosopher's~~ analogy between the geopolitical unit and ~~the human soul as good~~ ~~is granted as reasonable~~, and Plato's conclusions ~~concerning with~~ ~~respect to~~ justice in the soul are accepted, ~~the city that~~ Socrates' ~~city~~ ~~constructs within~~ the dialogue ~~might~~ ~~can~~ be read literally.

~~Indeed, several~~ ~~It is true that some of the~~ passages in the dialogue ~~suggest~~ ~~tell us~~ that this "city in thought" is Plato's ideal political structure. At Book IV, 444a5–7, ~~following after~~ the ~~organis~~ ~~zation~~ of the city, Socrates asserts that "if we should affirm that we had found the just man and state and what justice really is in them, I think we should not be much mistaken". ~~Furthermore, Also,~~ Book VIII contains two passages that ~~suggest~~ ~~show~~ the ideality of the city. At 543a1–6: "We are agreed then... that the state

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Commented [KJ4]: Since you requested UK spelling style, I will provide the British spelling of words throughout this document, where appropriate.

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<http://www.thepunctuationguide.com/british-versus-american-style.html>

which is to achieve the *height of good government* must have community of wives and children...” [italics added] ~~Finally, And~~ at 544e6—545a1, Socrates states that “[now] we have already described the man corresponding to aristocracy or the government of the best, whom we aver to be the truly good and just man.”

~~As persuasive as~~ While these passages may ~~be in~~ look like they support of a literal reading of the *Republic*’s political significance, ~~there’s~~ an abundance of evidence throughout the dialogue ~~which~~ suggests that such an interpretation is probably mistaken. The city’s very foundation in Book II ~~provokes~~ causes such doubts. ~~After~~ Glaucon insists on the presence of luxury in the city, ~~and after that~~, Socrates’ truly ideal state, in which men’s ‘requirements of necessity’ were met but not exceeded (373b2—4), becomes less than perfect. Socrates explicitly asserts at 372e6—7 that this luxurious city is no longer ideal. It must now manage a ~~barrage~~ huge number of problems, ~~the solutions to which~~ ~~occupy~~ solving these problems takes up a ~~significant~~ large portion part of the remaining *Republic*.

Socrates decides that, ~~so that in order to facilitate~~ luxury, ~~can be facilitated~~, the size of the city must be expanded past the size of ~~self-sustainment~~ being able to support itself. This ~~necessitates~~ causes it to be necessary to wage war with neighbouring cities and ~~the~~ introduction of a guardian class that will protect it. The education of this class ~~is~~ described in ~~fills up~~ multiple books of the *Republic*, and ~~making~~ ensuring that these watchmen have the ~~qualities suited to~~ properties needed for their profession ~~causes~~ makes Socrates ~~begin~~ to banish and censor. ~~Significantly, We can see that it is important that~~ the guardians’ education ~~upon which~~ that Socrates insists ~~on~~ sometimes ~~can~~ blatantly contradict other established Socratic teachings. In Book I, it was agreed that to do harm is

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Commented [KJ9]: Rephrased to avoid the passive voice.

never just (335d11—e5). However, in Book V, Socrates ~~maintains~~claims that the guardians of the city must undergo a comprehensive training to prepare for battle, and that they ~~should~~will be ~~vicious~~mean and aggressive if necessary. ~~Despite~~And although other Socratic teachings ~~warning against~~scolded people not to make judgments based on ignorance, at 376b4—16 Socrates ~~posits~~claims that an ideal guardian would need to be trained to behave as a guard dog, to be hostile ~~towards~~s approaching strangers and welcoming ~~towards~~s familiars, ~~regardless of the actual character of the one approaching~~even if the actual character of the person coming forward is not good.

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Commented [KJ11]: I substituted a more descriptive choice of adjective here.

Commented [KJ12]: Note that while both 'toward' and 'towards' are acceptable, 'towards' is preferred in British English.
<http://writingexplained.org/toward-vs-towards-difference>

Another contradiction appears ~~in the matter of~~related to deception ~~in the~~in the ~~facilitation of~~to achieve this state. In Book VI, Socrates discusses the necessity that ~~it~~needs to be ~~philosophers~~should ~~who~~rule the city, and he lists the ~~necessary~~qualities~~required~~aspects of a true lover of wisdom. The very first property of a philosopher is that he will love truth in all its forms (485c3—4) and ~~detest~~hate falsehood (490b11 – 13). ~~In contrast~~But Book III had established that the rulers were justified in lying to their citizens, if this deception ~~benefits~~is good for the state as a whole (389b8—c2). ~~Moreover~~And in discussions of the implementation of various policies (~~e.g.~~i.e., the selection ~~by~~of the rulers of ~~whom~~ich people would be allowed to reproduce with ~~whom~~in), ~~it~~was established~~agreement was found~~ that such deceptions would likely be needed to be made.

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e.g. vs. i.e.:
<http://grammarist.com/usage/ie-eg/>

~~Given the amount of attention that Plato commits to imitative producers and to arguments against them throughout the Republic, it is important to notice~~It should be seen that these imitators only become a necessary component of the polis’s citizenry ~~after~~after Glaucon introduces luxury into the city. ~~since Plato gives a lot of attention to imitative~~

~~producers and arguments against them throughout the work.~~ From the moment at which ~~As soon as~~ they appear, Plato ~~relates~~~~makes comparisons of~~ the imitators to nominalistic pleasures, saying that “‘many of them [are] occupied with figures and colors and many with music.’” (373b5—7). ~~This correlation~~~~Drawing comparisons~~ between nominalism and physical luxury ~~suggests~~~~shows~~ that the soul is more susceptible to negative influences when it is not ~~caared for~~ properly attended: while the wise man ~~cannot~~ be harmed, the soul ~~that lacks~~~~not having~~ sufficient knowledge may ~~wel~~often be susceptible to damage from ~~unsalutary~~~~unbeneficial~~ outside influences.

~~Additionally~~~~And~~, several Greek grammatical points ~~cast doubt upon~~~~also make~~ the ideality of the *Republic*’s polis, ~~seem shady~~. In Books IV (427e6—8) and V (449a1—5), Socrates states that the city is good if it has been rightly founded. ~~In both cases~~~~Both times~~, the Greek conditional *eiper* is used. Smyth (2013, ~~p. 516~~) ~~indicates~~~~says~~ that this conditional can have a concessive usage, and it is especially used “‘when the truth of a statement is implicitly denied or doubted.’” Further, at 434e1 – 2 of Book IV, Socrates ~~refers to~~~~alls~~ the city as ‘the best in our power [to construct]’ (*hōs edunametha*). Again, even the ~~originator of person who created~~ the city seems ~~doubtful~~~~not to think~~ that the object of his extended discussion ~~can accurately be described as ideal~~~~is actually ideal~~.

If the *Republic*’s polis is not ~~really~~-ideal, what might be concluded ~~philosophically~~~~can we decide in a philosophical sense~~ about the dialogue? It is possible~~maybe~~ that the analogy between city and soul was ~~flawed~~~~wrong~~ from the start. In this case~~If that’s true, it might be advisable to~~~~maybe we should~~ accept Plato’s conclusions about justice and the soul ~~while discarding~~~~but at the same time get rid of~~ his

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politics. Other possibilities ~~do present themselves, are existent,~~ but it is not within the scope of this digression ~~doesn't have the scope~~ to address them.

Bibliography

Plato, 1992. *Republic*. ~~Translated from Greek by~~ G.-M.-A. Grube. Indianapolis: Hackett Publishing Company, Inc., ~~1992~~.

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Smyth, H.W., 2013. *Greek Grammar* [Revised Edition]. Martino Fine Books. ~~2013~~.

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