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Is trying to determine a person's way of life such a small question in your eyes — determining how each of us can pass to the greatest advantage? (1,344d) I therefore propose to indet the nature of justice and injustice, first, as they appear in the state, and secondly in the individual, proceeding from the larger to the smaller and comparing them. Republic. Apology The safest general characterization of the European philosophical traditiion i is an attempt to determine the way of life of man so small a question in your eyes – to determine how life can be spent by each of us to the greatest advantage? (1,344d) I therefore propose to indet the nature of justice and injustice, first, as they appear in the state, and secondly in the individual, proceeding from the larger to the smaller and comparing them. Republic. Apology The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato. – Alfred North Whitehead Famous Republic is either revered, defamatory or simply ignored. Although it continues to repeat itself, it has been pushed out often, accused of bigotry, racism, elitism, castitism, anti-democratic nature, the list is endless. But this is beyond doubt, one of the most important philosophical works and has been cited, quoted or adapted by almost all major thinkers since. Socrates's ideas had a following that was as long and varied as a thousand-year journey predicted for souls in the famous History of Air. It is impossible to catalog the full list of impacts, but Whitehead's quote (introductory to this review) gives an adequate taste. The practical influence of the Republic is more difficult to judge than its influence on the theorem of later thinkers – over the centuries, people have found in Plato's works the inspiration for political or social or educational reform and used it as a springboard for many revolutionary thoughts, and deeds. The Republic has inspired, in addition to all the expository analyses, countless creative interpretations that have shaped our vision of future possibilities, boundaries and limbs. Many images of utopian societies and their dystopian counterparts, ranging from Thomas Morpia's Utopia to Jonathan Swift Gulliver's Journeys to Aldous Huxley's Brave New World to George Orwell's 1984, have their roots in an ideal city brought to life by Socrates, Glaukon and Admanate. Contemporary films such as Gattaca and the Matrix may not have inspired the republic, but they participate in a long tradition of artworks that ultimately trace their anxieties to the political, social and metaphysical issues raised in the Republic. But despite all this, the original work reputation difficult and difficult to penetrate. This means that scientists are more or less suited to this brilliantly composed treatment, and it's unfortunate. There's a lot of tension on every page as you try to work on your socrates controversies... waiting now, now to know, not to fail now, but always on the edge of your places in the brilliance of his mind and wisdom. The dialogues are built with almost incredible care and sophistication. The drama is breathtaking and all-persicing, even in the stock's answers to theoretical or rhetorical questions. One is never allowed to sit and swallow passively, but is forced to interact constantly with dialogue. It's so much fun to read like a Shakespearean drama. The offensive RepublicNau, to consider some of the reasons why the Republic violates modern sensitivities: Much of the modern discomfort with Plato's condition arises from his counting of censorship, rigid caste system, etc. In a careful interpretation of the text, it would be clear that these catchy descriptions of Plato's condition are not as representative as they are made. For example, the caste system, which is the first to be blamed, is hardly a rigid hereditary system, but a strict meritocratic system that is much more equal than anything we have seen so far. It includes a rigorous set of tests (similar to the competency tests today), on the basis of which each individual should be judged (and opponents of IQ tests can relax - they are designed to be much more practical reviews). Also, the popular presentation of the title The Republic itself is unfortunate, giving it an obvious political and ideological undertone. In manuscripts and ancient scoring, the title of the Republic is given as Polynia (Constitution) or Polythytia; Perry's dixie (literally, about what's simple) is sometimes referred to as an alternative title. But that's not the goal I want to do here. The main mistake in criticizing the Republic is to accept that it should have been a political latent. The whole argument starts with the question of determining fairness and whether it is useful to live Just Life. It's the pear bark. Why and How can we be righteous and what is this justice? That's what Socrates wants to explore. He deviated from this research. It uses metaphors - the state (as a larger manifestation), caves, etc. But they're all taking us back to the same basic issue. To identify this fundamental problem, we only need to look at the complex structure of the dialogue. narrative of the Republic is structured in an almost circular This circular pattern is complex, provoking narrative patterns of epic poems such as the Iliad and the Odyssey. Generally speaking, the two main problems of dialogue (determining fairness and establishing its relationship to happiness) are treated in two relevant sections (books 2-4 and books 8-9) which are interrupted by what is nominally a series of deviations in books 5-7 and 10. These nominal digs, of course, create the most memorable metaphors of dialogue, but they are designed to be digresses that add to the core. Not the other way around. At its most basic level, the Republic is seeking to seek a consistent and meaningful redefinition of justice. The study is nothing external, but rests solely on the mature cause and attitude to what benefits the soul. Not all the details in these allegory are in logical analysis, but they are not intended for this. This is clear from the fact that the interlocutors of the Republic repeatedly draw attention to the incomplete, temporary and sometimes unsatisfactory nature of their attitude to justice, happiness, the ideal political community, the theory of ideas, cognitive abilities of human beings, etc. Personal Constitution: Constitution of perfect life Finished state sketched (which is a stub of almost all critics) is only a rapprochement created to reach the perfect person, and therefore so-called bad aspects can be considered acceptable. The mistake, as already stated, is to be seen as purely political treatment, whereas in fact it is a treatment for justice and how to live a perfect life - the Constitution of a perfect life. He will look into the city that is in it, and he will see that there are no problems in it that arise from over-hopes or need; and by this principle he will regulate his property and earn or spend according to his means1. After all, the state is not sufficiently tightly worded to form a full constitution for any state that may actually exist (and not just as an idea). But the psychological part (curiously, how this part has generated so much less criticism than others) - we go back to the end (and all the way) to the initial question of how one should order life - what its virtues should be. This is a political criticism that supports the personal investigation and therefore any comment cannot be treated differently. Censorship, slaves, aristocracy are wonderful aspects in the individual, but not pleasant in a state (to modern eyes). Therefore, we can only criticize that the greater to less equality is not well realized (i.e. from a state =&gt; individual). But then Socrates, as above, is always ready to the nature of his metaphor, which is intended only to incite thinking, not as an answer - this is simply not the way to deal with true lovers of truth, with true philosophers. [Cheeky counterproposition from the alter-ego reviewer: Or all personal things are just a comfortable mantle for political criticism, which is the real goal! that Socrates and his companions make countless assumptions and leaps of logic that are not satisfactory or fully justified. Each of them can be quite carefully controlled and contested and has been challenged. We may raise a number of questions about its relevance to our experience and value systems. Much of the Republic, especially its political philosophy, arguments for censorship and social structuring, is at odds with modern ideals; some readers will undoubtedly be unhappy with, among other things, his Neapolitan enitism and naive (almost ridiculous) confidence in the integrity of philosopher-rulers. However, some may find that the criticisms of the ancient Athenian society open doors to significant questions about modern cultural practices and priorities. And even more meaningful questions about how to organize our inner impulses and constitution. Philosopher, Be Yourself, we must understand that platonic Dialogues are generally not designed to present a simple doctrine that can be followed, they should pave the way for philosophization. They are not easy guides to follow. They require work from the reader, above and beyond the ideas presented. This is one of the reasons for the nature of the dialogue in which they are structured. In writing, plato's role is to make a change to his readers, similar to the change glaukon and Ademant underwent in Socrates' hands in the fictional world of dialogue. This goal can be summed up in the word protrekic, by the Greek protrelin, which means to turn a person (forward) a person, therefore propell, insistence, exhortation. Plato uses literary art, which in his case involves, but is not limited to, a philosophical argument, to move his reader to a greater willingness to adopt a righteous lifestyle. The dialogue is designed to perform the function of a living teacher who makes his students think. One has to philosophies to understand them. We need to look at the microcosm of dialogue, as well as the macrocosm of the world we inhabit at the same time, to understand them. In the process, dialogues support, insist and provide training themselves. We can only finish by asking questions in the spirit of the dialectical method: can we then that we are convinced that is something inextricably valuable? Are we convinced that the only person can be happy, even if he does not enjoy a reputation for justice, nor any other material benefit, in this life or after? Or did Socrates and his companions convince us that the ideal state they describe in the Republic is truly the best political community? Do we believe Socrates thinks so? Is this what we take away from such a profound study of how to live our lives? Or will we allow The Story of Er to bring us back to the more faithful motives of the interlocutors? I really don't know how yet, but where the argument might blow up, we're going there. ... More... More

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