

# Plato's Republic

A Study Group



Osher Lifelong Learning Institute

at

George Mason University

Fall 2008 – Spring 2009

Bob Lawshe, Facilitator

Does it not belong to the rational part to rule, being wise and exercising forethought in behalf of the entire soul, and to the principle of high spirit to be subject to this and its ally? ... And these two ... will preside over the appetitive part which is the mass of the soul in each of us and the most insatiate by nature of wealth.

Goal

Our goal in this class to read and study Plato's *Republic* over the course of the Fall 2008 and Winter and Spring 2009 terms. Class members are expected to have their own copy of *The Republic*, recommended text below, and to read assigned portions of the work prior to classes. Since there are 10 "books" in the *Republic*, we will try to cover each book over two class sessions, but this may not work out in practice, so we will have to be flexible. During classes we will discuss that week's reading and try to figure out just what is going on. There will be no rushing; if a particular section takes a bit longer to get through we will spend the necessary time on it. Our goal is to try and understand what Plato is intending and to have fun doing it.

Because we are using the Study Group format, class members will be expected to volunteer to do research and to take a leading role in weekly discussions. This is particularly important as I will be unable to attend every session.

The class represents a serious year long commitment to studying this work. But if you miss some, so be it, after all I'll have to miss some as well! New class members can join the discussion at any point during the class and attendance in the fall term isn't a prerequisite for the winter or spring terms, etc.

#### Introduction

*Plato's Republic centers on a simple question: is it always better to be just than unjust? The puzzles in Book One prepare for this question, and Glaucon and Adeimantus make it explicit at the beginning of Book Two. To answer the question, Socrates takes a long way around, sketching an account of a good city on the grounds that a good city would be just and that defining justice as a virtue of a city would help to define justice as a virtue of a human being. Socrates is finally close to answering the question after he characterizes justice as a personal virtue at the end of Book Four, but he is interrupted and challenged to defend some of the more controversial features of the good city he has sketched. In Books Five through Seven, he addresses this challenge, arguing (in effect) that the just city and the just human being as he has sketched them are in fact good and are in principle possible. After this long digression, Socrates in Books Eight and Nine finally delivers three "proofs" that it is always better to be just than unjust. Then, because Socrates wants not only to show that it is always better to be just but also to convince Glaucon and Adeimantus of this point, and because Socrates' proofs are opposed by the teachings of poets, he bolsters his case in Book Ten by indicting the poets' claims to represent the truth and by offering a new myth that is consonant with his proofs.*

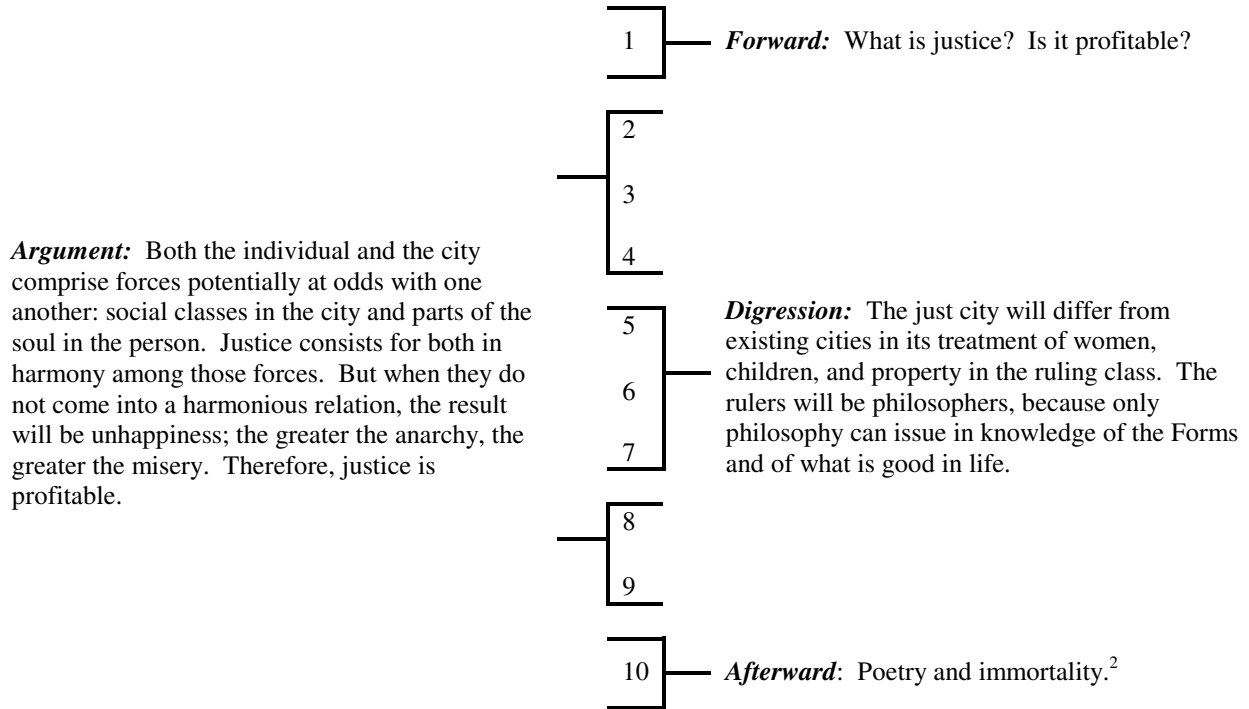
*...(T)he center of Plato's Republic is a contribution to ethics: a discussion of what the virtue justice is and why a person should be just. Yet because Socrates links his discussion of personal justice to an account of justice in the city and makes claims about how good and bad cities are arranged, the Republic sustains reflections on political questions, as well. Not that ethics and politics exhaust the concerns of the Republic. The account in Books Five through Seven of how a just city and a just person are in principle possible is an account of how knowledge can rule,*

which includes discussion of what knowledge and its objects are. Moreover, the indictment of the poets involves a wide-ranging discussion of art.<sup>1</sup>

**Structure of the Republic**

The *Republic* is a wide-ranging and comprehensive dialogue full of scenes and topics of discussions.

The work has perhaps 4 (or 5 or 3) basic sections.



Francis Cornford, Kurt Hildebrandt and Eric Voegelin developed the following subdivisions of the work. (*While the Grube and Reeve edition does not make use of these subdivision I think they are useful in understanding the overall structure of the book.*)

**Section 1:** Book I – Introduces the characters and the issues that will be taken up particularly: What is Justice? And is it better to be just than unjust?

Prologue

I. 327a—328b. Descent to the Piraeus

I. 328b—331d. Cephalus. Justice of the Older Generation

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<sup>1</sup> From The Stanford Encyclopedia of Philosophy, <http://plato.stanford.edu/entries/plato-ethics-politics/>

<sup>2</sup> Pappas, Nickolas, Pappas, Nickolas, *Routledge Philosophy Guidebook to Plato and the Republic*, second edition, Routledge, London and New York, 2003. Page 23.

- I. 331e—336a. Polemarchus. Justice of the Middle Generation
- I. 336b—354c. Thrasymachus. Justice of the Sophist

**Section 2:** Books II–IV – Lays out the construction of the perfectly just city.

Introduction

- II. 357a—369b. The Question: Is Justice Better than Injustice?

Genesis and Order of the Polis

- II. 369b—376e. Genesis of the Polis
- II.—III. 376e—412b. Education of the Guardians
- III.—IV. 412b—427c. Constitution of the Polis
- IV. 427c—445e. Justice in the Polis

**Section 3:** Books V–VII – Consists of a philosophical digression about wisdom, universals and particulars, the difference between images and originals and the Idea of the Good.

Embodiment of the Idea

- V. 449a—471c. Somatic Unit of Polis and Hellenes
- V.—VI. 471c—502c. Rule of the Philosophers
- VI.—VII. 502c—521c. The Idea of the Agathon
- VII.—VII. 521c—541b. Education of the Philosophers

**Section 4:** Books VIII–X – Takes us back to politics and a discussion of regimes as well as of the immortality of the soul and the Myth of Er.

Decline of the Polis

- VIII.1—VIII.5. 543a—550c. Timocracy
- VIII.6—VIII.9. 550c—555b. Oligarchy
- VIII.10—VIII.13. 555b—562a. Democracy
- VIII.14—IX-3. 562a—576b. Tyranny

Conclusion

- IX. 576b—592b Answer: Justice is Better than Injustice

Epilogue

- X. 595a—608b. Rejection of Mimetic Art
- X. 608c—612a. Immortality of the Soul
- X. 612a—613e. Rewards of Justice in Life
- X. 613e—621d. Judgment of the Dead

Dr. Bernard Suzanne has divided the *Republic* somewhat, but not completely, differently. His division and discussion of the division can be found at his web site “Plato’s Dialogues” at [http://www.plato-dialogues.org/tetra\\_4/republic/plan.htm](http://www.plato-dialogues.org/tetra_4/republic/plan.htm). I have reproduced it below with the addition of Book numbers. Note that Book numbers do not exactly match up with the subdivisions..

<b>Plans of the Republic<sup>3</sup></b>			
<b>“Visible” Plan</b>		<b>“Intelligible” Plan</b>	
<b>BOOK I – (327a-354c)</b>			
<b>Introduction: the five challenges</b>	<b>327a-367e (37)</b>	<b>Introduction: the five challenges</b>	<b>327a-367e (37)</b>
<i>Prologue: the setting</i>	327a-328c ( 1)	<i>Prologue: the setting</i>	327a-367e (37)
-- Cephalus: ambiguity, social justice, fear of Hades	328c-331d ( 3)	-- Cephalus: ambiguity, social justice, fear of Hades	328c-331d ( 3)
-- Polemarchus: uncertainty, give each one his due	331d-336a ( 4)	-- Polemarchus: uncertainty, give each one his due	331d-336a ( 4)
-- Thrasymachus: duplicity, law of the stronger, justice for others	336b-354c (18)	-- Thrasymachus: duplicity, law of the stronger, justice for others	336b-354c (18)
<b>BOOK II – (357a-383c)</b>			
-- Glaucon: evading responsibility, justice is a necessary evil, Gyges	357a-362c ( 5)	-- Glaucon: evading responsibility, justice is a necessary evil, Gyges	357a-362c ( 5)
-- Adeimantus: make believe, ambiguity of poets, example of the Gods	362d-367e ( 5)	-- Adeimantus: make believe, ambiguity of poets, example of the Gods	362d-367e ( 5)
<b>I. The building of the ideal city</b>			
<b>I. The building of the ideal city</b>	<b>367e-427c (56)</b>	<b>I. The building of the ideal city</b>	<b>367e-427c (56)</b>
-- Genesis of the city	367e-376c ( 9)	-- Genesis of the city	367e-376c ( 9)
<b>BOOK III – (386a-417b)</b>			
-- Education of the guardians	376c-412b (34)	-- Education of the guardians	376c-412b (34)
<b>BOOK IV – (419a-445e)</b>			
-- Administrators and laws of the city	412c-427c (13)	-- Administrators and laws of the city	412c-427c (13)
<b>II. Justice in city and soul</b>			
<b>II. Justice in city and soul</b>	<b>427c-445e (18)</b>	<b>II. Justice in city and soul</b>	<b>427c-445e (18)</b>
-- Justice in the city	427d-434c ( 7)	-- Justice in the city	427d-434c ( 7)
-- The three parts of the soul	434d-441c ( 7)	-- The three parts of the soul	434d-441c ( 7)
-- Justice in the soul	441c-445e ( 4)	-- Justice in the soul	441c-445e ( 4)
<b>BOOK V – (449a-480a)</b>			
<b>A. 1st wave: same education for men and women</b>	<b>449a-457c ( 8)</b>	<b>The conditions of feasibility</b>	<b>449a-502c (49)</b>
(Against Cephalus: “ <i>phusis</i> ” vs. “ <i>ousia</i> ”)		“People won’t deem what I say feasible” (450c)	
		1. “ <i>Phusis</i> ”: same education for men and women	449a-457c ( 8)
<b>B. 2nd wave: community of women and children</b>	<b>457d-471c (14)</b>	2. “ <i>Koinōnia</i> ”: community of women and children	457d-471c (14)
(Against Polemarchus: “ <i>all in common</i> ” vs. “ <i>each one his due</i> ”)			
<b>BOOK VI – (484a-511e)</b>			
<b>C. 3rd wave: the philosopher-king</b>	<b>471c-543c (63)</b>	The paradigm: the philosopher-king	471c-474c ( 3)

<sup>3</sup> Note: the numbers in parentheses after the Stephanus references to the beginning and end of each section or subsection give the approximate number of Stephanus pages of that section or subsection

<b>Plans of the Republic<sup>3</sup></b>			
<b>“Visible” Plan</b>		<b>“Intelligible” Plan</b>	
<b>1. The philosopher and the city</b>	471c-502c (26)	“Won’t by nature action have a lesser share with truth than speech?” (473a)	
(Against Thrasymachus: wisdom vs. strength)		3. “Dunamis”: knowledge vs. opinion, philosopher vs. friends of opinion	474d-480a ( 6)
<b>BOOK VI – (484a-511e)</b>			
		4. “Theou moira”: the philosopher and the crowd	484a-502c (18)
		“Our model of legislation, if feasible, is the best one, and, though hard to implement, yet is not impossible” (502c)	
<b>BOOK VII – (514a-541b)</b>			
<b>2. The yearning for the good</b>	502c-521b (17)	<b>III. The yearning for the good</b>	<b>502c-521b (17)</b>
(Against Glaucon: the cave vs. Gyges)		-- The image of the good	502c-509b ( 7)
		-- The analogy of the line: visible and intelligible worlds	509c-511e ( 2)
<b>BOOK VII – (514a-541b)</b>			
		-- The cave: the paradigm of education	514a-521b (7)
<b>3. The education of the philosopher-king</b>	521c-543c (20)	<b>IV. The becoming of city and man</b>	<b>521c-580c (55)</b>
(Against Adeimantus: dialectic vs. poetry)		-- Education of the philosopher-king (monarchy)	521c-543c (20)
<b>BOOK VIII – (543a-569c)</b>			
<b>III. Corruption of city and man</b>	<b>543c-580c (35)</b>		
-- From timocracy followed by oligarchy...	543c-555a (12)	-- From timocracy and oligarchy...	543c-555a (12)
-- ...to democracy followed by tyranny	555b-580c (23)	-- ...to democracy and tyranny	555b-580c (23)
<b>BOOK IX – (571a-592b)</b>			
<b>Conclusion: the five answers</b>	<b>580d-621d (38)</b>	<b>Conclusion: the five answers</b>	<b>580d-621d (38)</b>
-- To Polemarchus: each <i>part</i> its due	580d-583a ( 3)	-- To Polemarchus: each <i>part</i> its due	580d-583a ( 3)
-- To Cephalus: true and false “ousia”	583b-588a ( 5)	-- To Cephalus: true and false “ousia”	583b-588a ( 5)
-- To Thrasymachus: tamed strength	588b-592b ( 4)	-- To Thrasymachus: tamed strength	588b-592b ( 4)
<b>BOOK X – (595a-621d)</b>			
-- To Adeimantus: true and false teachers	595a-607b (12)	-- To Adeimantus: true and false teachers	595a-607b (12)
-- To Glaucon: each one his chosen fate	607b-621d (14)	-- To Glaucon: each one his chosen fate	607b-621d (14)

And here is his speaker chart from the same website. This page redisplay the above plans, with some changes, and adds an indication of whom Socrates is talking to in each section of the dialogue, and where changes of interlocutor take place. It does so for both plans:

<b>“Visible” Speaker Plan of The Republic<sup>4</sup></b>		G158/A81
<b>BOOK I – (327a-354c)</b>		
<b>Introduction: the five challenges</b>	<b>327a-369b (39)</b>	<b>G5/A5</b>
<i>Prologue: the setting</i>	327a-328c ( 1)	
-- Cephalus: ambiguity, social justice, fear of Hades	328c-331d ( 3)	Cephalus
-- Polemarchus: uncertainty, give each one his due	331d-336a ( 4)	Polemarchus
-- Thrasymachus: duplicity, law of the stronger, justice for others	336b-354c (18)	Thrasymachus
1st part: Thrasymachus’ definition of justice	336b-340a (4)	Thrasymachus
<i>Intervention of Polemarchus and Cleitophon</i>	340a-c (0.5)	Polem., Cleit.
2nd part: why choose justice?	340c-347a (6.5)	Thrasymachus
<i>Intervention of Glaucon</i>	347a-348b (1)	Glaucon
3rd part: the fate of the unjust	348b-354c (6)	Thrasymachus
<b>BOOK II – (357a-383c)</b>		
-- Glaucon: evading responsibility, justice is a necessary evil, Gyges	357a-362c ( 5)	Glaucon
-- Adeimantus: make believe, ambiguity of poets, example of the Gods	362d-367e ( 5)	Adeimantus
<b>I. The building of the ideal city</b>		
Transition: the city, larger letters for the soul	367e-369b (2)	G., A., others
-- Genesis of the city	369b-376c ( 7)	
1st part: the basic needs	369b- 372c (3)	Adeimantus
2nd part: refinements (Glaucon breaks in afraid of that “city of pigs”)	372c-376c (4)	Glaucon
<b>BOOK III – (386a-417b)</b>		
-- Education of the guardians	376c-412b (34)	
1st part: “musical” education (1st part: <i>logos</i> - criticism of the poets)	376c-398b (20)	Adeimantus
2nd part: “musical” education (2nd part: harmony, rhythm) - Gymnastic	398c-412b (14)	Glaucon
-- Administrators and laws of the city	412c-427c (13)	
1st part: choice of leaders - the “noble lie” - community of guardians	412c-417b (5)	Glaucon
<b>BOOK IV – (419a-445e)</b>		
2nd part: organisation of the state (A. breaks in afraid the guardians won’t be happy)	419a-427c (8)	Adeimantus
<b>II. Justice in city and soul</b>		
-- Justice in the city	427d-434c ( 7)	Glaucon

<sup>4</sup> Note: the numbers in parentheses after the Stephanus references to the beginning and end of each section or subsection give the approximate number of Stephanus pages of that section or subsection. The Gnn/App figures in the right column facing the head title and section titles give the approximate length of discussion with Glaucon (G) and Adeimantus (A) respectively in the whole dialogue or that section, using the same unit (number of pages).

<b>“Visible” Speaker Plan of The Republic<sup>4</sup></b>		G158/A81
-- The three parts of the soul	434d-441c ( 7)	Glaucon
-- Justice in the soul	441c-445e ( 4)	Glaucon
<b>BOOK V – (449a-480a)</b>		
Transition: joint efforts of Polemarchus, Adeimantus, Thrasymachus and Glaucon	449a-450c (1)	P., A., Th., G.
<b>A. 1st wave: same education for men and women</b>	<b>450c-457c ( 7)</b>	<b>G7/A0</b>
(Against Cephalus: “phusis” vs. “ousia”)		Glaucon
<b>B. 2nd wave: community of women and children</b>	<b>457d-471c (14)</b>	<b>G14/A0</b>
(Against Polemarchus: “all in common” vs. “each one his due”)		Glaucon
<b>BOOK VI – (484a-511e)</b>		
<b>C. 3rd wave: the philosopher-king</b>	<b>471c-543c (63)</b>	<b>G44/A19</b>
<b>1. The philosopher and the city</b>	471c-502c (26)	
(Against Thrasymachus: wisdom vs. strength)		
1st part: nature of the philosopher - knowledge and opinion	471c-487a (11)	Glaucon
2nd part: the philosopher and the state	487b-502c (15)	Adeimantus
<b>BOOK VII – (514a-541b)</b>		
<b>2. The yearning for the good</b>	502c-521b (17)	
(Against Glaucon: the cave vs. Gyges)		
1st part: the necessity for leaders to know the good	502c-506d (4)	Adeimantus
2nd part: analogy of the sun - the line - the allegory of the cave	506d-521b (13)	Glaucon
<b>3. The education of the philosopher-king</b>	521c-543c (20)	Glaucon
(Against Adeimantus: dialectic vs. poetry)		
<b>BOOK VIII – (543a-569c)</b>		
<b>III. Corruption of city and man</b>	<b>543c-580c (35)</b>	<b>G9/A26</b>
-- From timocracy...	543c-548d (5)	Glaucon
---... and the timocratic man through oligarchy and the oligarchic man, democracy and the democratic man down to tyranny and the tyrannic...	548d-576b (26)	Adeimantus
<b>BOOK IX – (571a-592b)</b>		
-- ...man and his life	576b-580c (4)	Glaucon
<b>Conclusion: the five answers</b>		
-- To Polemarchus: each <i>part</i> its due	580d-583a ( 3)	Glaucon
-- To Cephalus: true and false “ousia”	583b-588a ( 5)	Glaucon
-- To Thrasymachus: tamed strength	588b-592b ( 4)	Glaucon
<b>BOOK X – (595a-621d)</b>		
-- To Adeimantus: true and false teachers	595a-607b (12)	Glaucon
-- To Glaucon: each one his chosen fate	607b-621d (14)	Glaucon



<b>“Intelligible” Speaker Plan of The Republic</b>		G158/A81
<b>BOOK I – (327a-354e)</b>		
<b>Introduction: the five challenges</b>	<b>327a-369b (39)</b>	<b>G5/A5</b>
<i>Prologue: the setting</i>	327a-328c ( 1)	
-- Cephalus: ambiguity, social justice, fear of Hades	328c-331d ( 3)	Cephalus
-- Polemarchus: uncertainty, give each one his due	331d-336a ( 4)	Polemarchus
-- Thrasymachus: duplicity, law of the stronger, justice for others	336b-354c (18)	Thrasymachus
1st part: Thrasymachus' definition of justice	336b-340a (4)	Thrasymachus
<i>Intervention of Polemarchus and Cleitophon</i>	340a-c (0.5)	Polem., Cleit.
2nd part: why choose justice?	340c-347a (6.5)	Thrasymachus
<i>Intervention of Glaucon</i>	347a-348b (1)	Glaucon
3rd part: the fate of the unjust	348b-354c (6)	Thrasymachus
<b>BOOK II – (357a-383c)</b>		
-- Glaucon: evading responsibility, justice is a necessary evil, Gyges	357a-362c ( 5)	Glaucon
-- Adeimantus: make believe, ambiguity of poets, example of the Gods	362d-367e ( 5)	Adeimantus
<b>I. The building of the ideal city</b>		
Transition: the city, larger letters for the soul	367e-369b (2)	G., A., others
-- Genesis of the city	369b-376c ( 7)	
1st part: the basic needs	369b- 372c (3)	Adeimantus
2nd part: refinements (Glaucon breaks in afraid of that “city of pigs”)	372c-376c (4)	Glaucon
<b>BOOK III – (386a-417b)</b>		
-- Education of the guardians	376c-412b (34)	
1st part: “musical” education (1st part: <i>logos</i> - criticism of the poets)	376c-398b (20)	Adeimantus
2nd part: “musical” education (2nd part: harmony, rhythm) - Gymnastic	398c-412b (14)	Glaucon
-- Administrators and laws of the city	412c-427c (13)	
1st part: choice of leaders - the “noble lie” - community of guardians	412c-417b (5)	Glaucon
<b>BOOK IV – (419a-445e)</b>		
2nd part: organisation of the state (A. breaks in afraid the guardians won't be happy)	419a-427c (8)	Adeimantus
<b>II. Justice in city and soul</b>		
-- Justice in the city	427d-434c ( 7)	Glaucon
-- The three parts of the soul	434d-441c ( 7)	Glaucon
-- Justice in the soul	441c-445e ( 4)	Glaucon
<b>BOOK V – (449a-480a)</b>		
Transition: joint efforts of Polemarchus, Adeimantus, Thrasymachus and Glaucon	449a-450c (1)	P., A., Th., G.
<b>The conditions of feasibility</b>	<b>450c-502c (48)</b>	<b>G33/A15</b>
<i>“People won't deem what I say feasible” (450c)</i>		
1. “ <i>Phusis</i> ”: same education for men and women	450c-457c ( 7)	Glaucon
2. “ <i>Koinônia</i> ”: community of women and children	457d-471c (14)	Glaucon
The paradigm: the philosopher-king	471c-474c ( 3)	Glaucon
<i>“Won't by nature action have a lesser share with truth than speech?” (473a)</i>		

<b>“Intelligible” Speaker Plan of The Republic</b>		G158/A81
3. “Dunamis”: knowledge vs. opinion, philosopher vs. friends of opinion	474d-480a ( 6)	Glaucon
<b>BOOK VI – (484a-511e)</b>		
4. “Theou moira”: the philosopher and the crowd	484a-502c (18)	Glaucon
1st part: nature of the philosopher - knowledge and opinion	484a-487a ( 3)	Glaucon
2nd part: the philosopher and the state	487b-502c (15)	Adeimantus
“Our model of legislation, if feasible, is the best one, and, though hard to implement, yet is not impossible” (502c)		
<b>III. The yearning for the good</b>		
-- The image of the good	502c-509b ( 7)	
1st part: the necessity for leaders to know the good	502c-506d (4)	Adeimantus
2nd part: analogy of the sun	506d-509c (3)	Glaucon
-- The analogy of the line: visible and intelligible worlds	509c-511e ( 2)	Glaucon
<b>BOOK VII – (514a-541b)</b>		
-- The cave: the paradigm of education	514a-521b (7)	Glaucon
<b>IV. The becoming of city and man</b>		
-- Education of the philosopher-king (monarchy)	521c-543c (20)	Glaucon
<b>BOOK VIII – (543a-569c)</b>		
-- From timocracy...	543c-548d (5)	Glaucon
... and the timocratic man through oligarchy and the oligarchic man, -- democracy and the democratic man, down to tyranny and the tyrannic...	548d-576b (26)	Adeimantus
<b>BOOK IX – (571a-592b)</b>		
...man and his life	576b-580c (4)	Glaucon
<b>Conclusion: the five answers</b>		
-- To Polemarchus: each <i>part</i> its due	580d-583a ( 3)	Glaucon
-- To Cephalus: true and false “ousia”	583b-588a ( 5)	Glaucon
-- To Thrasymachus: tamed strength	588b-592b ( 4)	Glaucon
<b>BOOK X – (595a-621d)</b>		
-- To Adeimantus: true and false teachers	595a-607b (12)	Glaucon
-- To Glaucon: each one his chosen fate	607b-621d (14)	Glaucon

Here is a different approach to the above:

## Plans of the *Republic*<sup>5</sup>

<b>BOOK I – (327a-354c)</b>	
<b>Introduction: the five challenges</b>	<b>327a-367e (37)</b>
<i>Prologue: the setting</i>	327a-328c ( 1)
-- Cephalus: ambiguity, social justice, fear of Hades	328c-331d ( 3)
-- Polemarchus: uncertainty, give each one his due	331d-336a ( 4)
-- Thrasymachus: duplicity, law of the stronger, justice for others	336b-354c (18)
<b>BOOK II – (357a-383c)</b>	
-- Glaucon: evading responsibility, justice is a necessary evil, Gyges	357a-362c ( 5)
-- Adeimantus: make believe, ambiguity of poets, example of the Gods	362d-367e ( 5)
<b>I. The building of the ideal city</b>	
-- Genesis of the city	367e-376c ( 9)
<b>BOOK III – (386a-417b)</b>	
-- Education of the guardians	376c-412b (34)
<b>BOOK IV – (419a-445e)</b>	
-- Administrators and laws of the city	412c-427c (13)
<b>II. Justice in city and soul</b>	
-- Justice in the city	427d-434c ( 7)
-- The three parts of the soul	434d-441c ( 7)
-- Justice in the soul	441c-445e ( 4)

“Visible” Plan		“Intelligible” Plan	
<b>BOOK V – (449a-480a)</b>			
<b>A. 1st wave: same education for men and women</b>	<b>449a-457c ( 8)</b>	<b>The conditions of feasibility</b>	<b>449a-502c (49)</b>
(Against Cephalus: “ <i>phusis</i> ” vs. “ <i>ousia</i> ”)		“People won’t deem what I say feasible” (450c)	
		1. “ <i>Phusis</i> ”: same education for men and women	449a-457c ( 8)
<b>B. 2nd wave: community of women and children</b>	<b>457d-471c (14)</b>	2. “ <i>Koinônia</i> ”: community of women and children	457d-471c (14)
(Against Polemarchus: “all in common” vs. “each one his due”)			
<b>BOOK VI – (484a-511e)</b>			

<sup>5</sup> Note: the numbers in parentheses after the Stephanus references to the beginning and end of each section or subsection give the approximate number of Stephanus pages of that section or subsection

<b>Plans of the <i>Republic</i><sup>5</sup></b>			
<b>C. 3rd wave: the philosopher-king</b>	<b>471c-543c (63)</b>	The paradigm: the philosopher-king	471c-474c ( 3)
<b>1. The philosopher and the city</b>	471c-502c (26)	“Won’t by nature action have a lesser share with truth than speech?” (473a)	
(Against Thrasymachus: wisdom vs. strength)		3. “Dunamis”: knowledge vs. opinion, philosopher vs. friends of opinion	474d-480a ( 6)
<b>BOOK VI – (484a-511e)</b>			
		4. “Theou moira”: the philosopher and the crowd	484a-502c (18)
		“Our model of legislation, if feasible, is the best one, and, though hard to implement, yet is not impossible” (502c)	
<b>BOOK VII – (514a-541b)</b>			
<b>2. The yearning for the good</b>	502c-521b (17)	<b>III. The yearning for the good</b>	<b>502c-521b (17)</b>
(Against Glaucon: the cave vs. Gyges)		-- The image of the good	502c-509b ( 7)
		-- The analogy of the line: visible and intelligible worlds	509c-511e ( 2)
<b>BOOK VII – (514a-541b)</b>			
		-- The cave: the paradigm of education	514a-521b (7)
<b>3. The education of the philosopher-king</b>	521c-543c (20)	<b>IV. The becoming of city and man</b>	<b>521c-580c (55)</b>
(Against Adeimantus: dialectic vs. poetry)		-- Education of the philosopher-king (monarchy)	521c-543c (20)
<b>BOOK VIII – (543a-569c)</b>			
<b>III. Corruption of city and man</b>	<b>543c-580c (35)</b>		
-- From timocracy followed by oligarchy...	543c-555a (12)	-- From timocracy and oligarchy...	543c-555a (12)
-- ...to democracy followed by tyranny	555b-580c (23)	-- ...to democracy and tyranny	555b-580c (23)

<b>BOOK IX – (571a-592b)</b>	
<b>Conclusion: the five answers</b>	<b>580d-621d (38)</b>
-- To Polemarchus: each <i>part</i> its due	580d-583a ( 3)
-- To Cephalus: true and false “ousia”	583b-588a ( 5)
-- To Thrasymachus: tamed strength	588b-592b ( 4)
<b>BOOK X – (595a-621d)</b>	
-- To Adeimantus: true and false teachers	595a-607b (12)
-- To Glaucon: each one his chosen fate	607b-621d (14)

### Greek Words

**Phusis** – cosmos , cycles of nature, nature, often translated as “birth”. Martin Heidegger made the argument in *An Introduction to Metaphysics* that the translation of *phusis* as something mundane and simplistic caused harm to our understanding of early Greek philosophy and decided that the word should be translated as ‘emerging-abiding-sway’ and that it provided a more complex and accurate understanding of existence than the earlier translation.

**Ousia** – essence, nature, savour, substance, a noun formed on the feminine present participle for the Greek verb “to be”, (such a participle in English, is “being”).

**Koinônia** – partnership or fellowship.

**Dunamis** – power or force. It is the root of “dynamic”.

**Theou moira** – will, volition; destiny. The deity who assigns to every person his lot. Devine will.

### Text and Further Reading

#### Text

Grube, G.M.A, revised by Reeve, C.D.C, *Plato Republic*, Hackett Publishing Company, Indianapolis/Cambridge, 1992

This edition was recommended by Dr. Rose Cherubin, of the GMU Philosophy Department. If you use another translation be sure it has Stephanus numbers (those funny 396a, 441d, numbers usually in the margins). A note of caution – To quote Dr. Cherubin – “I wouldn’t use Jowett. While his prose is often beautiful, it is often seriously misleading. Jowett is notorious for removing or altering all references to same-sex romantic attachments. Another problem is that he sometimes treats references to *techne* (art, craft, skill, artisanry) as references specifically to “fine art,” when in fact *techne* includes also things like farming and carpentry.”

#### For Commentary on *The Republic* you can try:

Pappas, Nickolas, *Routledge Philosophy Guidebook to Plato and the Republic*, second edition, Routledge, London and New York, 2003

Santas, Gerasimos, ed., *The Blackwell Guide to Plato's Republic*, Blackwell Publishing, Oxford, 2006

Ferrari, G.R.F., ed., *The Cambridge Companion to Plato's Republic*, Cambridge University Press, Cambridge and New York, 2007

#### Websites

There are lots of web sites on Plato's Republic. Here are just a few.

Stanford Encyclopedia of Philosophy – <http://plato.stanford.edu/entries/plato-ethics-politics/>

Internet Encyclopaedia of Philosophy – <http://www.iep.utm.edu/>

An Electronic Companion to Plato's *Republic* –  
[http://krypton.mnsu.edu/~witt/plato's\\_republic.htm](http://krypton.mnsu.edu/~witt/plato's_republic.htm)

University of Florida class notes – <http://luna.cas.usf.edu/~demilio/2211unit2/plato.htm>

Classics Technology Center – <http://ablemedia.com/ctcweb/netshots/republic.htm>

The Perseus Project for complete translations – <http://www.perseus.tufts.edu/>

A site on the history, nature, and institutions, and a lot more on Greece – <http://www.stoa.org>

A wonderful site on things Plato, not to be missed – <http://www.plato-dialogues.org/>

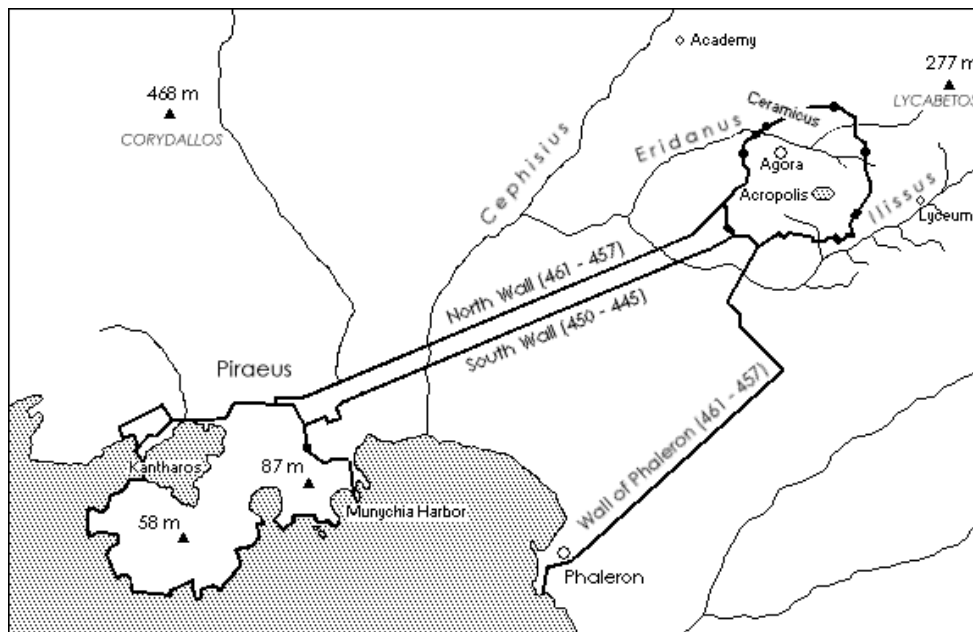
Dr. Cherbin's website – <http://www.gmu.edu/courses/phil/ancient/index.htm>

And you can always try:

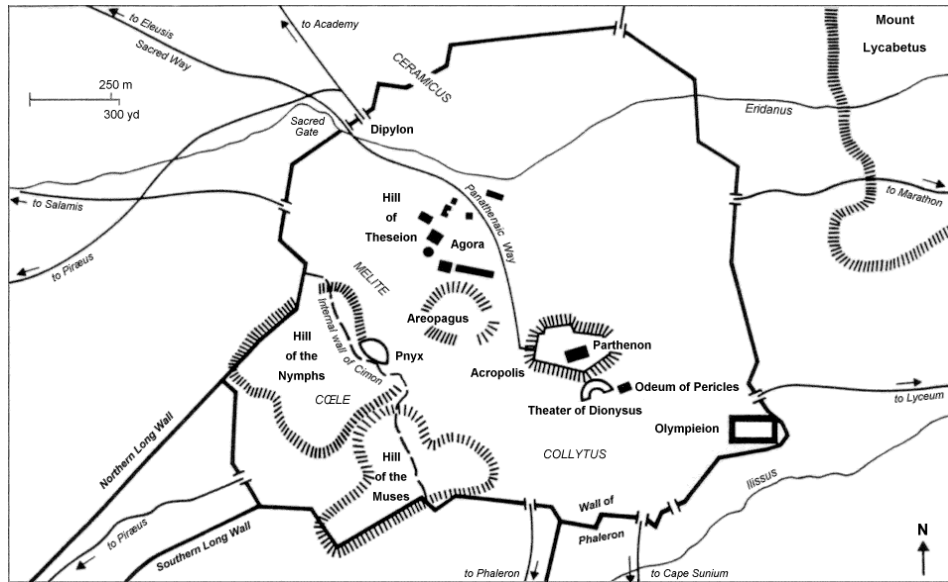
CliffsNotes – [http://education.yahoo.com/homework\\_help/cliffsnotes/republic/](http://education.yahoo.com/homework_help/cliffsnotes/republic/)

Spark Notes – <http://www.sparknotes.com/philosophy/republic/>

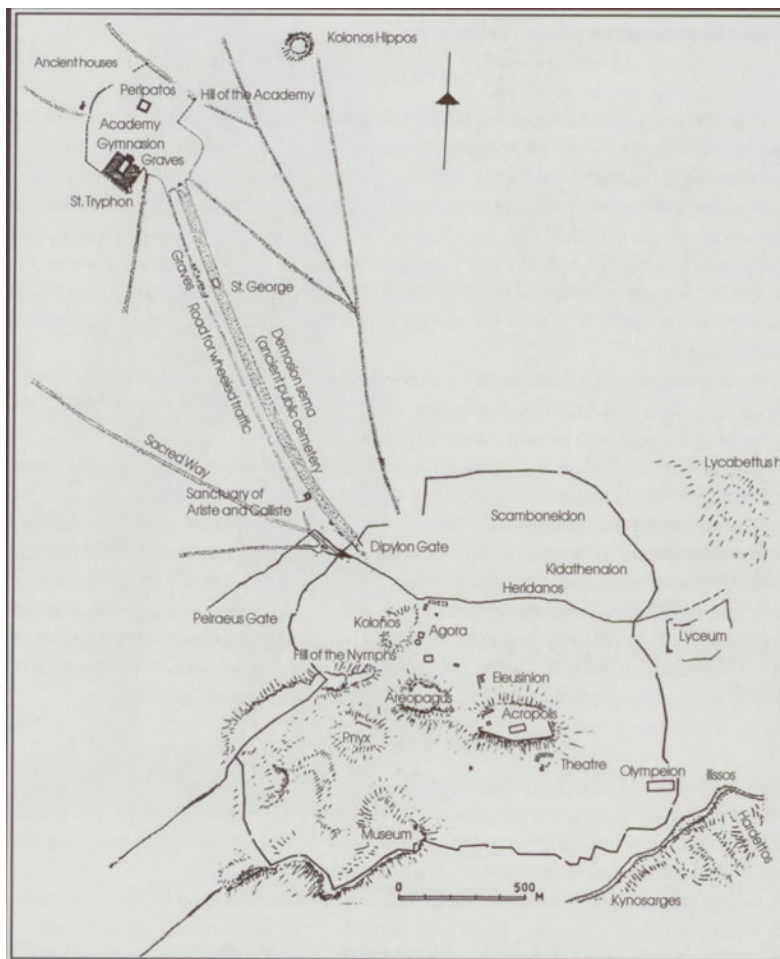
#### Location of Plato's Academy



Overview of Athens and the Piraeus



Downtown Athens



Academy, and Lyceum, in relation to downtown Athens

Title page image:

***Plato's Academy,***

Pompeii, Villa of T. Siminius Stephanus

1<sup>st</sup> century BCE – 1<sup>st</sup> century CE

mosaic, Museo Archeologico Nazionale di Napoli