

Prologue (Book I)

What is Justice?

1. Cephalus. Justice as Honesty in Word and Deed (327a-331d)
2. Polemarchus. Justice as Helping Friends and Harming Enemies (331e-336a)
3. Thrasymachus. Justice as the Advantage of the Stronger (336b-347e)
4. Is Injustice more Profitable than Justice? (347e-354c)

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Justice in the State and in the Individual

5. The Problem Stated (357a-367e)
6. The Fundamentals of Social Organization (367e-372a)
7. The City of Sows (372a-375a)
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Primary Education of the Guardians

9. Censorship of Literature for School Use (376d-392c)
10. The Influence of Dramatic Recitation (392c-398b)
11. Musical Accompaniment and Meter (398c-400c)
12. The Aim of Education in Poetry and Music (400c-403c)
13. Physical Training. Physicians and Judges (403c-412b)
14. Selection of Rulers: The Guardian's Manner of Living (412b-421c)
15. The Guardian's Duties (421c-427c)
16. The Virtues in the State (427d-434d)
17. The Three Parts of the Soul (434d-441c)
18. The Virtues in the Individual (441c-445b)

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The Three Waves

19. The Equality of Women (445b-457b)
20. Abolition of the Family for the Guardians and the Use of War (457b-471c)
21. The Paradox of the Philosopher-King (471c-474b)

Discussion of Philosophy

22. Definition of the Philosopher. The Two Worlds (474b-480a)
23. The Philosopher's Fitness to Rule (484a-487a)
24. Why the Philosophic Nature is Corrupted in Society (487b-497a)
25. Why the Philosophic Ruler is not an Impossibility (497a-502c)
26. The Good as the Highest Object of Knowledge (502c-509c)
27. The Divided Line (509d-511e) (see *Image of the Divided Line*)
28. The Allegory of the Cave (514a-521b) (see *Allegory of the Cave*)
29. Higher Education (521c-531c)
30. Dialectic (531c-535a)
31. Curriculum of Study (535a-541b)

Refutation (Books VIII – IX)

The Degeneration of Society and of the Soul. Comparison of the Just and Unjust Lives (see *Taxonomy of Governmental Forms*)

32. The Fall of the Ideal State. Timocracy and the Timocratic Man (543a-550c)
33. Oligarchy (Plutocracy) and the Oligarchic Man (550c-555b)

- 34. Democracy and the Democratic Man (555b-562a)
- 35. Despotism and the Despotic Man (562a-576b)
- 36. The Just and Unjust Lives Compared in Respect to Happiness (576b-588a)
- 37. Justice, not Injustice, is More Profitable (588b-592b)

Epilogue (Book X)

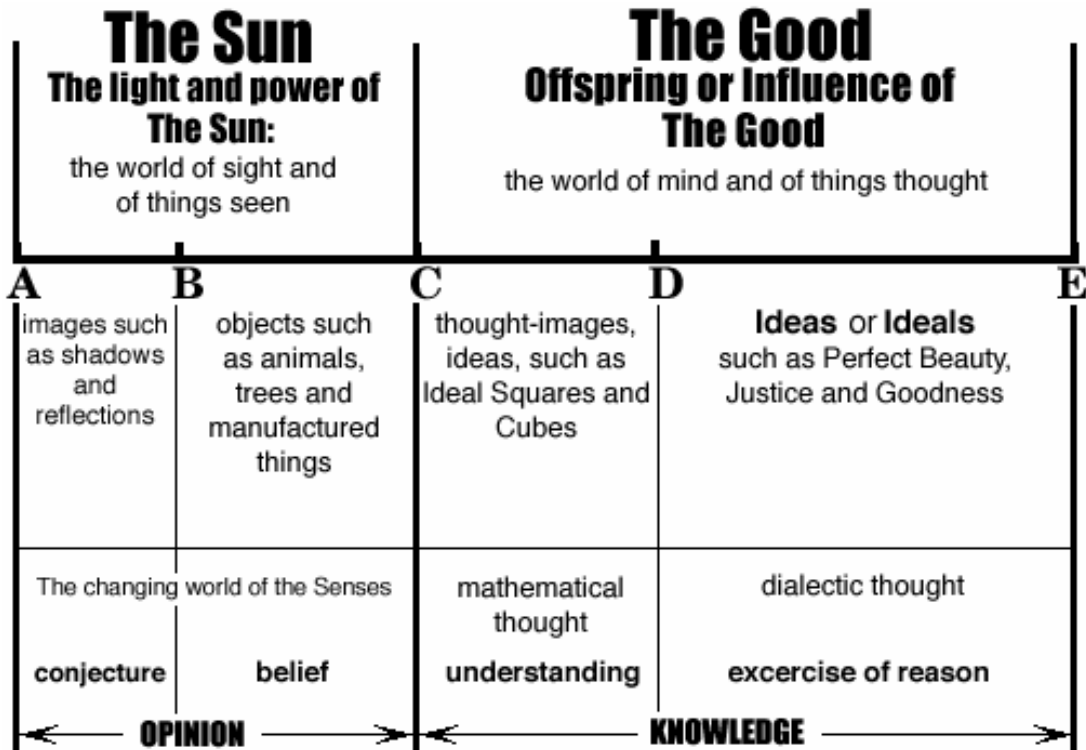
The Quarrel Between Philosophy and Poetry

- 38. How Representation in Art is distanced from Objects of Knowledge (595a-602b)
- 39. How Dramatic Poetry Appeals to the Emotions, not to Reason (602c-605c)
- 40. The Effect of Dramatic Poetry on Character (605c-608b)

Immortality and the Rewards of Justice

- 41. A Proof of Immortality (608c-612a)
- 42. The Rewards of Justice in this Life (612a-613e)
- 43. The Rewards of Justice after Death. The Myth of Er (613e-621d)

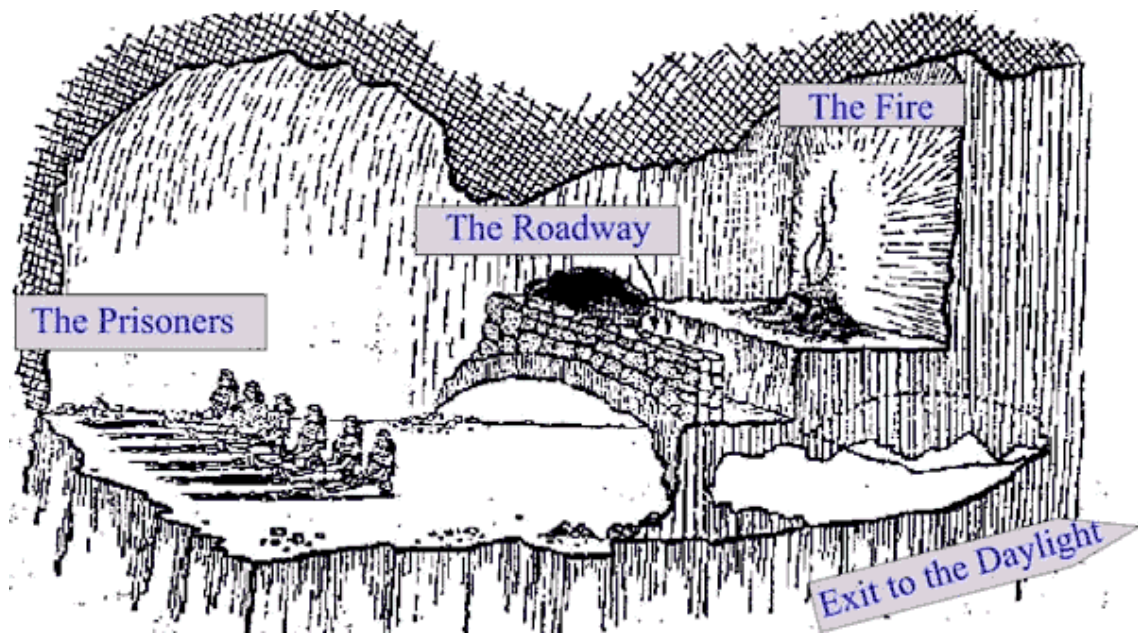
IMAGE OF THE DIVIDED LINE IN PLATO'S *REPUBLIC* (509D-513E)



Note: since $CE/AC = DE/CD = BC/AB$, it follows that $BC=CD$

Source: Adapted from *Great Dialogues of Plato*, Rouse, W.H.D. translator. Warmington, Eric H. and Rouse, Philip G., editors. New york: Penguin Group. 1984 (1956).

ALLEGORY OF THE CAVE IN PLATO'S *REPUBLIC* (514A-520A)



THE PRISONERS

You are a prisoner in a cave into which no sunlight ever penetrates. You cannot remember a time when you were not a prisoner, shackled and immobile. In fact you don't even know you are a prisoner. As far as you are concerned, your situation is completely normal. You know there are other prisoners. You've never seen them, because of the dark – but you talk to them. Shapes appear and disappear in front of you. You give them names, like "tree," "girl," "house," and you discuss them excitedly with your fellow prisoners. You are satisfied with your life, because the cave is your life. You cannot imagine anything different.

THE ROADWAY

Unknown to the prisoners, this elevated causeway crosses through the cave. No one knows where it leads. Unseen by the prisoners, life-sized two-dimensional cut-outs of various objects, like "trees," "girls," and "houses," are constantly being carried across this causeway. Because of the fire, shadows of them are projected on to the far wall of the cave. These shadows are what the wretched prisoners take to be real objects. They give names to them, and talk about them, because they know no better. In fact their "reality" is nothing but the shadow of a two-dimensional copy.

THE FIRE

Although the prisoners don't know it is there, the fire is the source of all their "knowledge" about their world of the cave. Without its light projecting images of the objects carried along the causeway, their lives would be lived in total darkness. There would be nothing to look at and nothing to talk about.

EXIT TO DAYLIGHT

Suppose one of the prisoners (we could call him "Socrates") escaped, and made his way up the rough track and into the daylight. On the way up, he'd seen the fire, and the causeway, and the two-dimensional figures. In the real world above, to begin with, he was blinded by the sunlight. As he got used to it, the shapes, the colors, the textures amazed him – now he knew what a tree was, or a girl, or a house. He couldn't wait to get back down into the cave to tell the others. He tried to describe the brilliance of the light and beauty of the things he'd seen. The prisoners soon got tired of his nonsense and killed him. They preferred the pictures on the wall. They preferred the world they knew and understood.

TAXONOMY OF GOVERNMENTAL FORMS IN PLATO'S *REPUBLIC* (543C-569C)

| Overall happiness | Form of government | Guiding value(s) | Individual | Group |
|-------------------|---|--|---|---|
| highest | (Plato's) Republic | Justice (and courage, wisdom, and temperance) | Happiness and harmony | Happiness and harmony |
| ↑ | Timocracy | The spirited part's sense of glory and patriotism (but not wisdom) | Uncultivated, poor sense of place (of superiority to slaves); value victory/ambition, rather than life of mind; still, relative harmony | Confusion regarding Reason (possessed by the Guardians) and Spirit (proper to Auxiliaries, who here <i>lead</i>) |
| ↑ | Oligarchy | Money | Disharmony: torn between desires. Ambition and other appetites grow; people would satisfy them but fear punishment | <ul style="list-style-type: none"> ▪ Wealth is valued over virtue ▪ Despise the poor; promote the rich ▪ Property the/a qualification for political office (even if poor more qualified) ▪ Tension between rich and poor ▪ Being a non-worker is accepted, and so is being a "mere consumer of goods" |
| ↑ | Democracy | "Liberty" (lack of proper self-control due to glorification of appetites & \$\$) | Driven to satisfy even unnecessary desires | <ul style="list-style-type: none"> ▪ Since the poor see the rich are not superior, the polis is unstable |
| lowest | Despotism/Tyranny (excessive freedom brings excessive subjection) | Unruly appetites | The passion to plunder drives out desires "capable of shame"; the appetites need to be satisfied by <i>any</i> means. | <ul style="list-style-type: none"> ▪ After the wealth of the rich is redistributed, the people <i>react</i> by putting forward <i>their</i> champion, then in control of the mob, who comes to power in instability ▪ He is paranoid and has a body guard ▪ He provokes wars to prevent people from looking at <i>internal</i> affairs and jeopardizing his power ▪ Then he'll be hated; harder to maintain power: hired army ... |