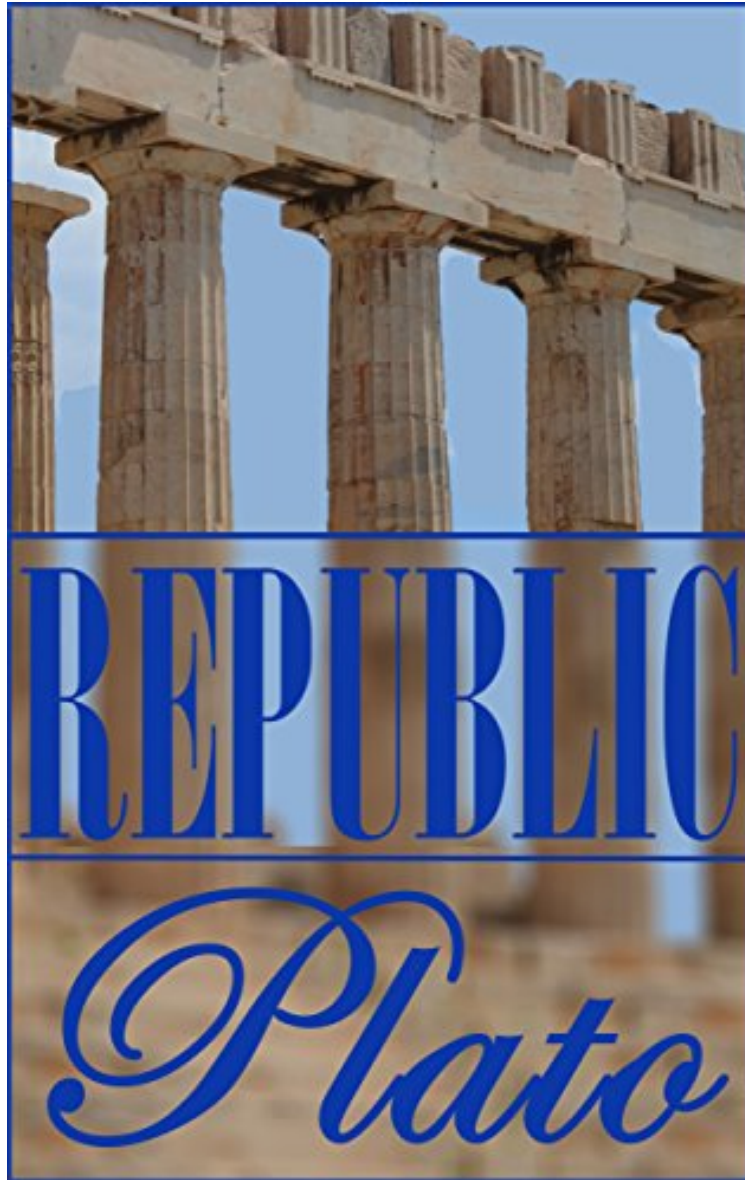


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## The REPUBLIC Annotated (English Edition)

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**Von Plato : The REPUBLIC Annotated (English Edition)** before purchasing it in order to gauge whether or not it would be worth my time, and all praised The REPUBLIC Annotated (English Edition):

Kundenrezensionen Hilfreichste Kundenrezensionen 1 von 1 Kunden fanden die folgende Rezension hilfreich. A literal Republic Von Fr Kurt Messick Plato's 'Republic' is one of the most important works of ancient Greek philosophy, and one of the foundation pieces of political science and political philosophy of that and subsequent ages. It was one of the

first pieces I read when undertaking a political science degree. This translation by Allan Bloom is perhaps the most recent 'Republic' I have read. Plato was not only a great philosopher, but also a great writer. While few master the classical Greek language sufficient to undertake its study in the original language, the text appears in countless translated forms of varying degrees of integrity. This translation by Bloom is one of the best literal translations - it stays very closely to the original, explaining things that do not translate easily, but avoiding many interpretation issues that often show more of the philosophy and/or politics of the translator than of Plato. The text is traditionally divided into ten sections, although some scholars see this as being a function of the papyrus and scrolls of original composition more than being integral to the structure of the text itself. One of the interesting features of the Republic is that it was not originally intended for scholars and philosophers primarily, but for the common (albeit educated) reader, and remains one of the more accessible texts of ancient Greek philosophy. In typical fashion, this is done in a dialogue fashion, with the lead character Socrates (fashioned after Plato's teacher, the great philosopher Socrates, although the words Socrates utters in this and many other Platonic dialogues are undoubtedly Plato's own). There is a discussion on method (the Sophist Thrasymachus shows up early to make disparaging comments about the Socratic method) whilst trying to determine an adequate definition of justice, as well as a discussion on the virtues and/or utility of wealth and old age early in the text. Socrates moves the discussion of justice away from the individual toward the communal, and this is where the political philosophy gets played out in full. Book II shows the setting out of an ideal city (city-states being the most common form of political organisation in Greece at the time of Plato, with Athens and other cities competing for dominant role). Division of labour becomes an immediate necessity if a city grows beyond a small village setting, according to the theory here. These essentially become classes of people, with different rights and responsibilities, and different expectations of education and material well-being. The guardians or army class is the first one introduced, including an extensive discussion of the type of education and indoctrination such a class should have - this involves political and religious aspects. It follows from this discussion that censorship is not only tolerated, but selectively preferred. The guardian class is elaborated upon - they are to be divided into rulers and helpers (officer and enlisted class, perhaps?), and they should live separately from the city they guard, owning no private property so as to not be corrupted or corruptible. After establishing the just foundation of the city, the discussion returns to justice for the individual (interesting to note that what is not discussed is if justice is attainable in a non-ideal city). Justice, after all, is that state when everyone is doing what he or she should be doing, not meddling in other affairs, and exhibiting the virtues of moderation, wisdom, and courage. Justice becomes one of the virtues, and is part of an inner state of the soul of one living in such a society. Interesting parts of the Republic include the very early idea for equal rights and responsibilities for women, particularly in the guardian class. It is unclear whether Plato was aware of how self-serving his dialogue would seem, since his argument leads to the 'natural' conclusion that the only ones who could really be in charge in such an ideal city would be the philosophers. Plato is not an advocate for democracy, and pokes fun quite a bit at democratic structures; he similarly disapproves of most of other types of government (oligarchy, plutocracy, timocracy, etc.) - one can discern the frustrated politician here. However, the real power of the Republic lies in Plato's remarkable images and metaphoric stories in the second half of the dialogue. These include his expositions on theories of the Forms, and trying to explain what the Good is, and how humankind interprets such things. The images of the ship, the Sun, and the men in the cave are powerful images that have lasted in popular literature since the time of Plato. This is a classic of Western literature and of world literature.

0 von 0 Kunden fanden die folgende Rezension hilfreich. Life in an unreal ideal world.. Von Fr Kurt Messick Plato's 'Republic' is one of the most important works of ancient Greek philosophy, and one of the foundation pieces of political science and political philosophy of that and subsequent ages. It was one of the first pieces I read when undertaking a political science degree. Plato was not only a great philosopher, but also a great writer. While few master the classical Greek language sufficient to undertake its study in the original language, the text appears in countless translated forms of varying degrees of integrity. This particular translation is one that is often used in schools, and is fairly careful to the original text. The text is traditionally divided into ten sections, although some scholars see this as being a function of the papyrus and scrolls of original composition more than being integral to the structure of the text itself. One of the interesting features of the Republic is that it was not originally intended for scholars and philosophers primarily, but for the common (albeit educated) reader, and remains one of the more accessible texts of ancient Greek philosophy. In typical fashion, this is done in a dialogue fashion, with the lead character Socrates (fashioned after Plato's teacher, the great philosopher Socrates, although the words Socrates utters in this and many other Platonic dialogues are undoubtedly Plato's own). There is a discussion on method (the Sophist Thrasymachus shows up early to make disparaging comments about the Socratic method) whilst trying to determine an adequate definition of justice, as well as a discussion on the virtues and/or utility of wealth and old age early in the text. Socrates moves the discussion of justice away from the individual toward the communal, and this is where the political philosophy gets played out in full. Book II shows the setting out of an ideal city (city-states being the most common form of political organisation in Greece at the time of Plato, with Athens and other cities competing for dominant role). Division of labour becomes an immediate necessity if a city grows beyond a small village setting, according to the theory here. These essentially become classes of people, with different rights and responsibilities, and different expectations of education and

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1 von 2 Kunden fanden die folgende Rezension hilfreich. The classic-- what did you expect? Von Ein Kunde There probably isn't much I can add in a scholarly vein to what people have already said about Plato. So I thought I would make a few personal observations from the standpoint of a somewhat philosophically literate, 21st century man who is reading such an august classic in middle age. I came to this book with more of a background in modern epistemology and the philosophy of science than in classical philosophy. So political philosophy isn't exactly my strong suit, but nevertheless I found the book interesting reading in a way I hadn't really thought of before. Actually, I had read portions of this book 20 years ago when I was a young student first studying philosophy, and I have to say, there is something to be said for having a more mature outlook in approaching such a venerable work. At the time I thought political philosophy pretty dull stuff, and besides, I felt there was no real way to answer any of the important political questions that get debated here, despite the easy way Socrates disposes of everybody else's half-baked opinions and theories. The fact is, if you move ahead 2400 years and read something like Karl Popper's "The Open Society and Its Enemies," an advanced modern work, you can see how much, or how little, political philosophy has progressed in the last 24 centuries. Well, that may be true, but at least with this book you know where it basically all started. The best way to decide this issue is to read the book and decide for yourself. Although entitled "The Republic," this society isn't like any republic you've probably ever read about. Plato proposes an ant-like communism where there is no private ownership of property, philosophers are kings, kings are philosophers, people cultivate physical, moral, and ethical qualities, and the idea of the good takes the place of political and social virtues. Another odd facet is that the bravest citizens are permitted more wives than those less brave in battle. And then there is the infamous proposition that all poets and artists are to be banished since they are harmful purveyors of false illusions. I find the Socratic method as a way of moving along the dialogue between the participants sort of interesting, and it is certainly an effective device. However, none of these people, even the Sophist Thrasymachus, are really Socrates' intellectual equal, so he really doesn't have much competition here. If ancient Greece disproportionately had so many towering intellects, relative to its small population (about 20,000 people, most of whom were slaves anyway), you'd think they would show up in Plato's dialogues more. But all we seem to get are second-raters who are really no match for the clever Socrates. Still, this is a great book. Classical scholars say there are more perfect, less flawed dialogues than Plato's Republic, but none that are as wide-ranging nor as profound philosophically.

Kurzbeschreibung This edition of The Republic includes: - Preface by James Adam - Introduction by Theodore Wratzlaw - Translation by Benjamin Jowett - Quotes by Plato  
Pressestimmen A fine new translation \* The Observer \* certainly the best translation of the Republic available \* Julia Annas \* Pressestimmen certainly the best translation of the Republic available Julia Annas A fine new translation The Observer