

three important ideas from which Socrates' *Rep.* II-IV theory of justice develops

1. the hypothesis that the **virtue of justice** is an **abstract pattern** which
 - when implemented in a city makes that city **just**
 - when implemented in an individual human's psyche makes that human being **just**
2. the proposal that both **human cities** and **human psyches** are happiness-aiming systems that involve
 - a) an '**appetitive**' element that loves bodily pleasure
 - b) a '**spirited**' element that loves victory and respect
 - c) a '**rational** element' that loves truth and beauty
3. the proposal that in several profound and important ways, the following analogy holds:
 - **physical health** : a human body :: **justice** : a human psyche/city

what sorts of things do
we call 'banks'?



item A

(this financial institution)



item B

(this 'bank' of this river)

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*the challenge of Glaucon and Adeimantus having been laid down,
Socrates presents things as follows...*

Republic II 368c-e (Socrates speaking)

“Glaucon and the others begged me [= Socrates] *not* to abandon the argument but to help in every way to track down both

what justice and injustice *are*, and

the truth about their respective benefits.

So I told them what I [= Socrates] had in mind:

‘The investigation we are undertaking is not an easy one, in my view, but requires keen eyesight. So, since we are not clever people, I think we should adopt the method of investigation that we would use if—lacking keen eyesight—we were told to read **small letters from a distance**, but then someone noticed [& told us that] that **the same letters** existed elsewhere **in a larger size** and on a larger surface. [In this situation,] I think we’d consider it a godsend if we could try to read the larger letters **first**, and then to examine the smaller ones **to see whether they are really the same.**’

‘Of course we would [said Adeimantus]. But how is this case similar to our investigation of justice in your view?’

‘I’ll tell you. We say, don’t we, that there is a justice that belongs to **an individual human**, and also [a justice] that belongs to **a whole city** [*polis*]?’

‘Certainly’ [said Adeimantus]

‘And isn’t a city larger than a single human being?’

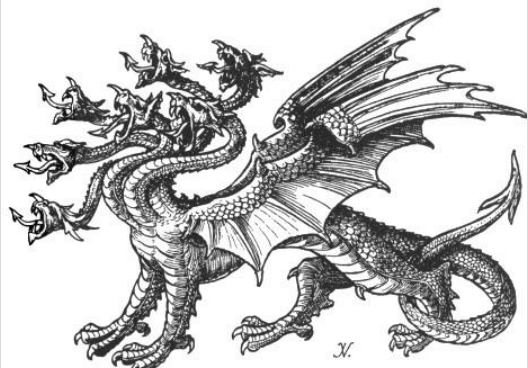
‘Yes’ [he said]

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according to Plato...

- the embodied human soul is a **composite of three distinct parts**



1. an **'appetitive'** element [*to epithumētikon*] that
 - loves **bodily pleasure**
 - hates **bodily pains**



2. a **'spirited'** element [*to thumoeides*] that
 - loves **victory, honor, & being respectable**
 - hates **defeat, dishonor, & being disresponsible**



3. a **'reasoning'** element [*to logistikon*] that
 - loves **truth, knowledge, & beauty**
 - hates **falsehood, ignorance, & ugliness**

Republic IX 588b-e (Socrates speaking)

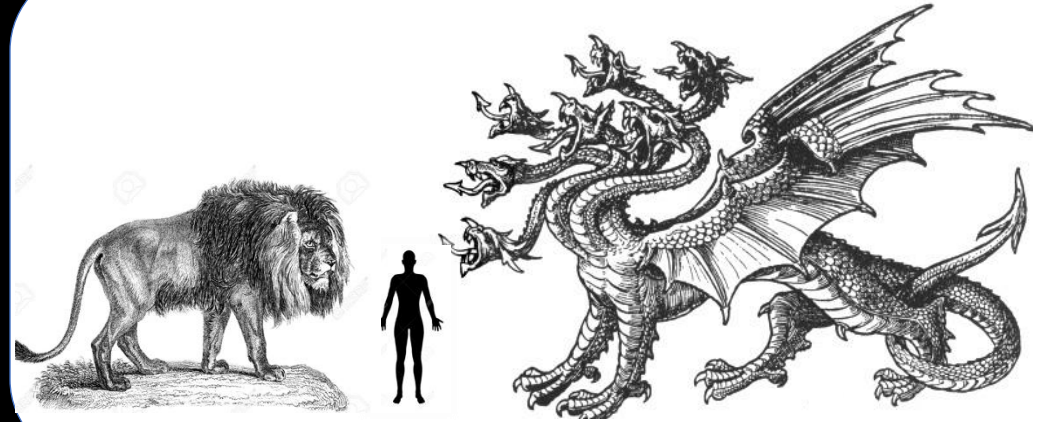
“[Let’s] fashion in our discourse **an image of the [human] soul**. [...]

Fashion one part [of the soul] **a multiform many-headed beast**: a beast with a ring of heads—some being those of tame animals, others being those of wild ones—a beast capable of transforming [its heads] and growing all these things out from itself. [...]

Next fashion another part [of the soul] **a lion**; and fashion the [third part] **a human being**. Let the first be—by far—the largest, and let the second be second in size. [...]

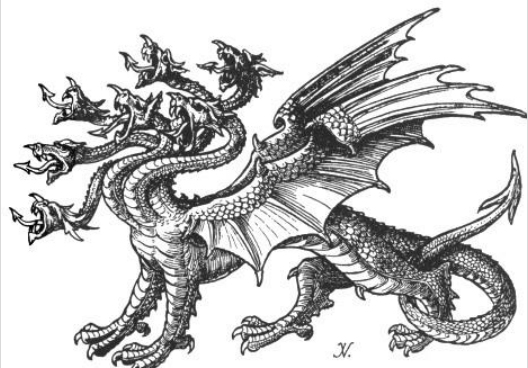
Join these three things together... And fashion around them the likeness of a human with the result that that *to anyone who’s unable to look inside but can only see the exterior*, the thing will appear to be one single living creature—a human being.”

the embodied human psyche

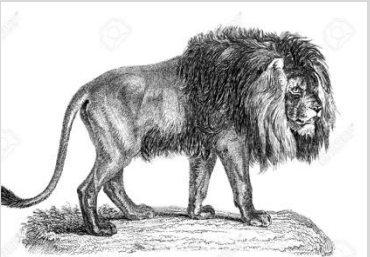


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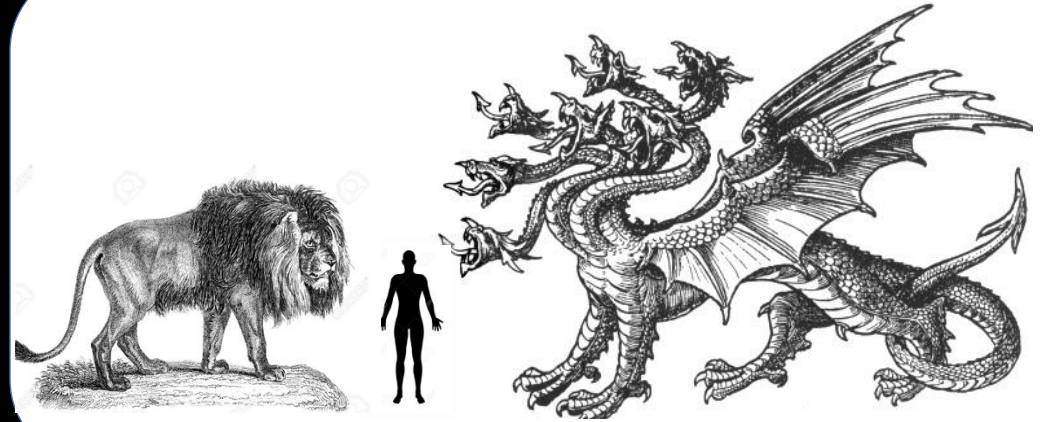
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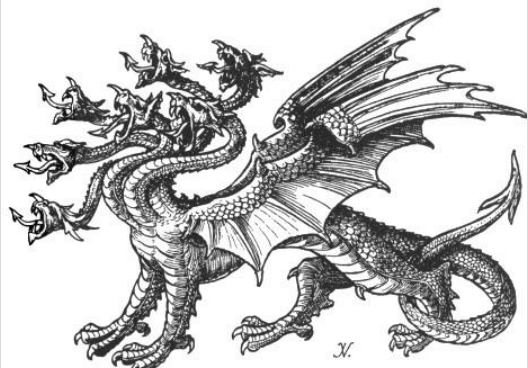
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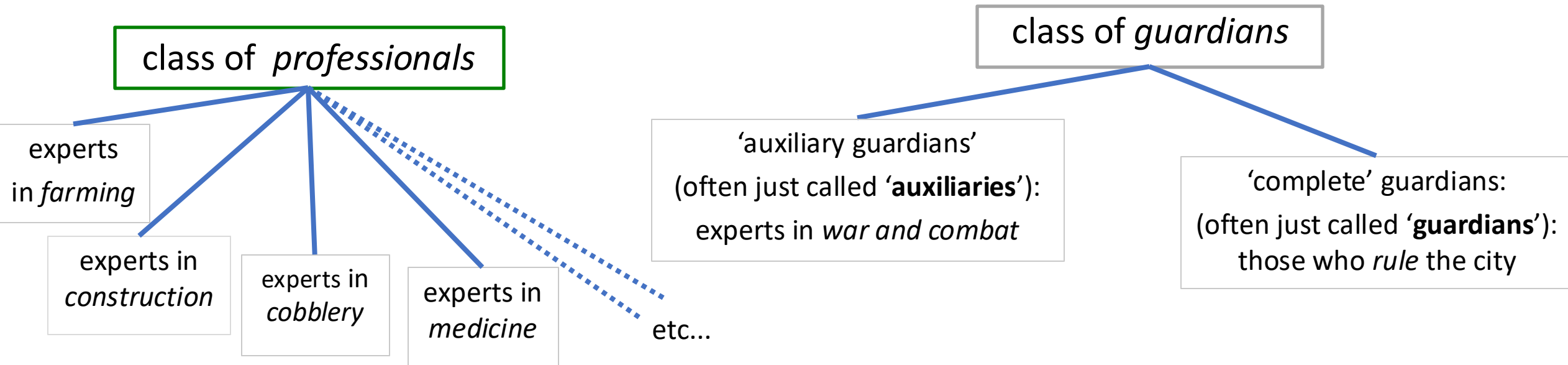
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division the Kallipolis into three political classes

THREE POLITICAL CLASSES IN THE KALLIPOLIS

1. CLASS OF **GUARDIAN RULERS**
2. CLASS OF **AUXILIARIES (= THE SOLDIERS)**
3. CLASS OF **PROFESSIONAL TECHNICIANS**

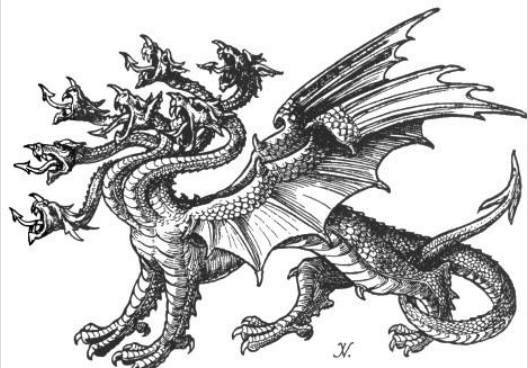


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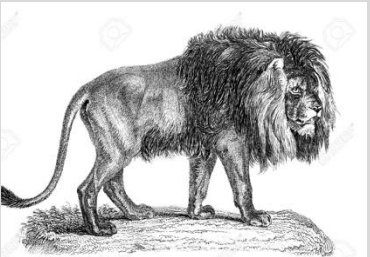
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in different contexts we apply 'just' and 'unjust' to...

- people
- political communities
- actions
- laws / policies

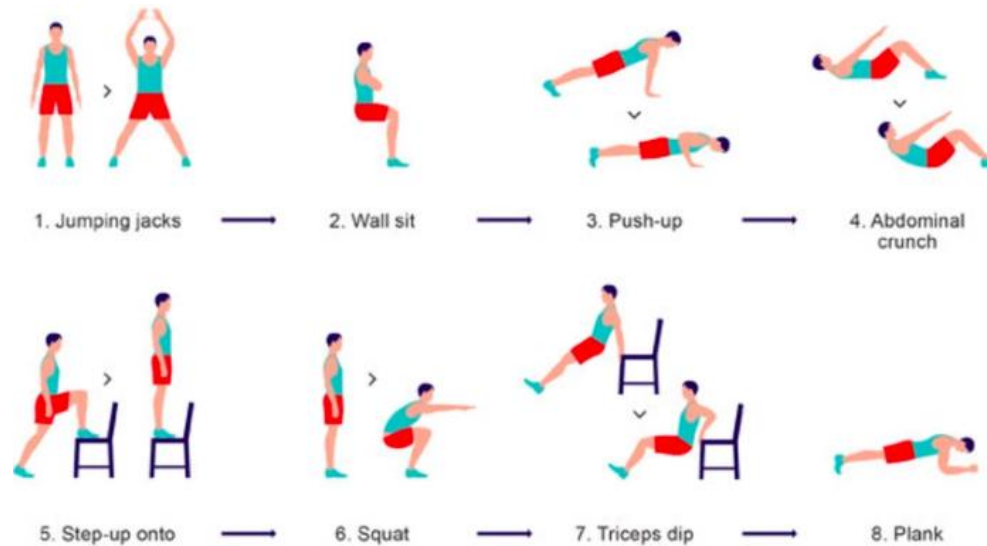
human medicine knows these things to be *healthy*



item A
(this human's body)



item B
(this meal)



item C
(this exercise regimen)

for a *human body* to be **healthy** is

- for each of its organs to be excellently disposed and
- *all* working together as they naturally should, so that
- each can execute its natural functions *maximally well*

for a (human) *meal* to be **healthy** is

- for it to preserve or promote the health of a human body if appropriately *consumed*

for a (human) *exercise regimen* to be **healthy** is

- for it to preserve or promote the health of a human body if appropriately *performed*

Republic IV 444c-d (cf. 443e)
(Socrates speaking)

‘So [now that we’ve defined what *the virtue of justice* is, be it in a city or a soul] it’s also become manifestly clear

- [what] it is *to act unjustly* (i.e. *do unjust things*) &
- [what] it is *to act justly* (i.e. *do just things*).’

‘How so, [Socrates]?’

‘Because these are in [the domain of] **souls** what healthy and unhealthy are [in the domain of] **bodies**...Healthy things [*ta hugieina*] are those that promote health [*hugieia*] in [a body]; unhealthy things are those that promote a lack of health...

[Likewise,] **to do just things** [*ta dikaia*] is to promote **justice** [*dikaia sunē*] in [a soul or political community]; **to do unjust things** [*ta adika*] is to promote injustice [*adikia*] in [a soul or political community].’

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according to Socrates...

just as...

physical health should be defined as

- the perfected condition of a living body, the condition wherein
 - each of its organs being excellently disposed,
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so too...

the **virtue of justice** [*dikaiosunē*] is essentially

- the *maximally healthy condition* of a happiness-aiming system that conjoins
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Republic IV 441d-e

Soc: “And so, Glaucon, I take it we will also say that a man is just in exactly the same way as is a city? [...] But we surely have not forgotten that the city was just because each of the three classes in it does its own work.”

Glauc: “I don’t think we have.”

Soc: “We must remember then too that each of us in whom the several parts within him perform each their own task—he will be just and do his own task.”

Gl: “Certainly.”

Soc: “Then isn’t it proper for the rational element to rule, being wise and exercising foresight on behalf of the whole soul; and for the spirited kind to obey it and be its ally?”

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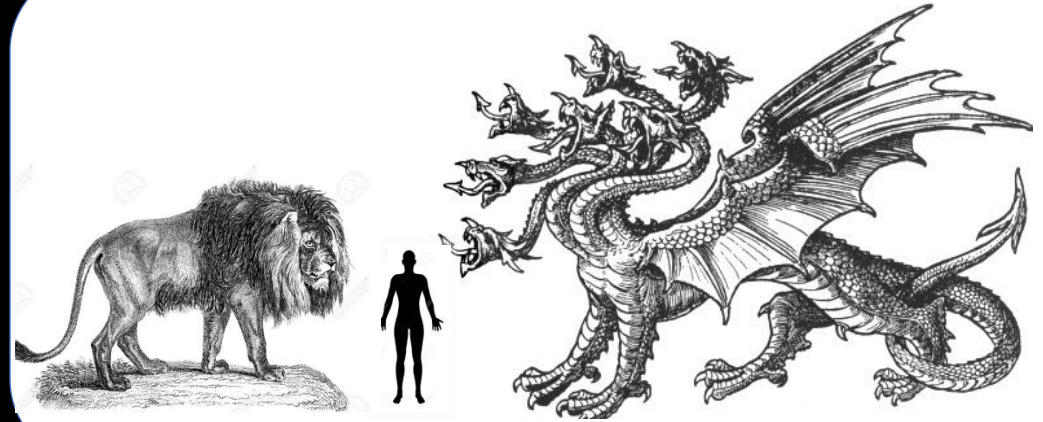
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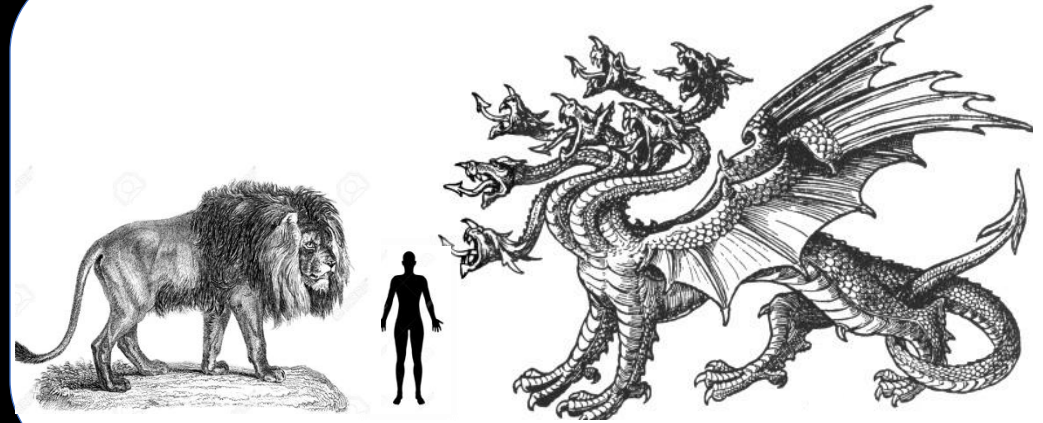
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the embodied human psyche



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Republic IX 588e-589a

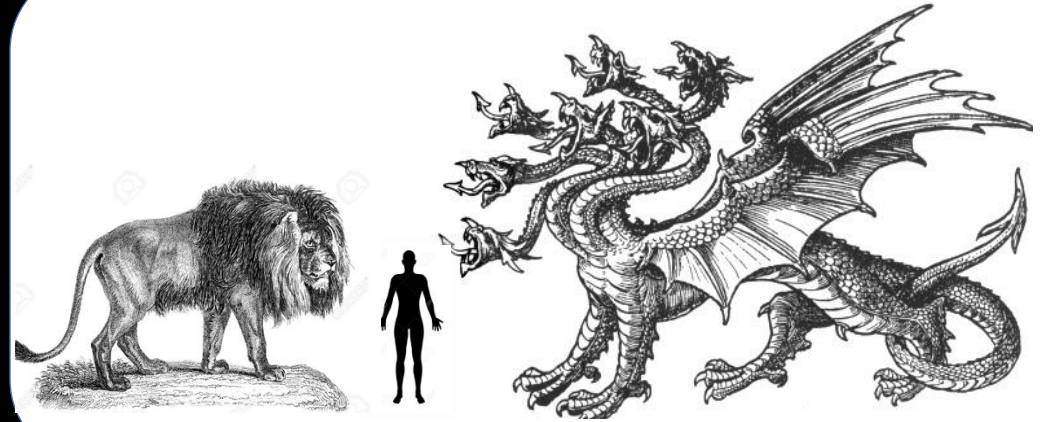
Soc: “When someone claims that ‘it profits a human to do **injustice**, but doing what is just brings no advantage’, let’s tell him that he is saying nothing other than that **it profits you**

- to *feed well* and *strengthen*
 - both **the multifarious beast**,
 - as well as **the lion** and everything that pertains to the lion,
- while *starving* and *weakening*
 - the **human within**, with the result that he’s dragged along wherever either of the other two leads;

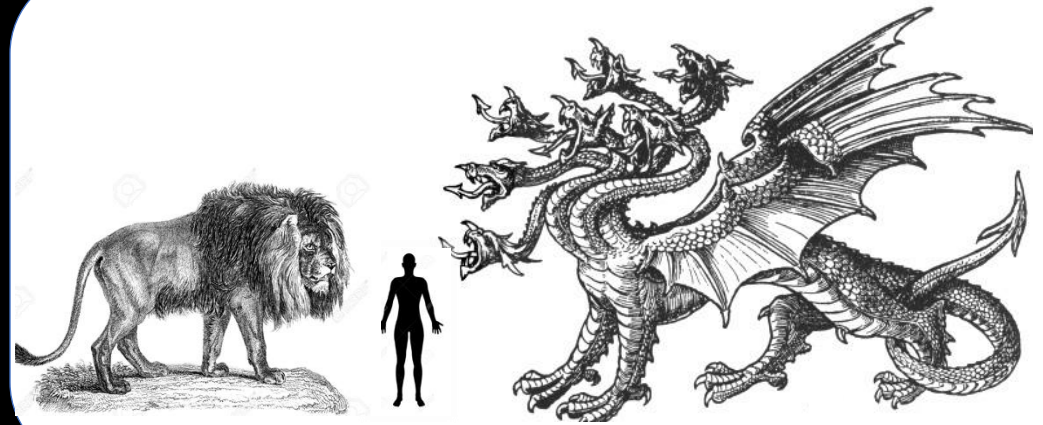
and that that **it profits you not** to accustom the two to one another or make them friends, but leave them to bite and fight and devour one another.”

Glauc: “Yes, that’s exactly what someone who praises doing injustice is saying.”

the embodied human psyche



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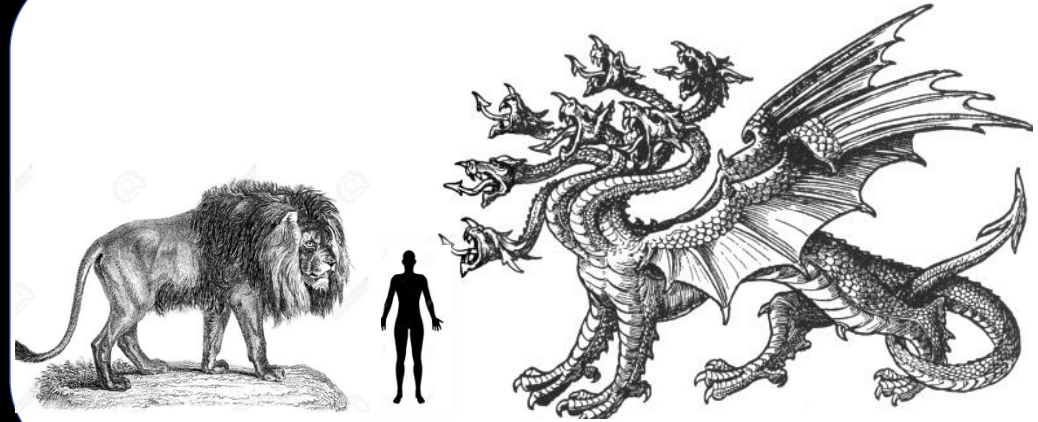
Republic IX 589a-b

Soc: “Wouldn’t someone who claims that ‘what profits a person is **justice**’ be saying that one should do and say what will give the inner human being the greatest mastery over the human being so that he’ll

- **take care of** the many-headed beast like a farmer—feeding and domesticating the gentle heads and preventing the savage ones from growing
- make the lion’s nature **his ally**
- and **care for all** [soul parts] **in common**, bringing them up in such a way that they will be friends with each other and with himself?”

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the embodied human psyche



according to Socrates...

just as...

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in what does the justice of the Kallipolis consist?

- “to do one’s own [work] and not being-busy-with-excess-undertakings [*mē polupragmonein*]” (433b, 433d)
- “the having [*hexis*] and doing [*praxis*] of one’s own and what’s proper [*oikeion*] to oneself” (434a)
- “the proper-functioning [*oikeiopraxia*] of the guardians, auxiliaries, and wealth-producing [classes]: each doing its own [work] in the city” (434c)
- “[the principle according to which] it’s right for a person who’s a cobbler by nature *to be able to practice cobblery and not do something else*” (443c)

“doing one’s own work and not being-busy-with-excess-undertakings”
what this actually *means* in the Kallipolis *on the level of the 3 classes*

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1. the **reasoning-element**

- having achieved the virtue of **wisdom** [*sophia*],
- **rules** over the other two elements in the interests of the entire Kallipolis
- governs with the aim of maximizing the happiness and well-being **of the society as a whole**

2. the **spirited-element**

- having achieved the virtue of **courage**,
- assists the reasoning-element in executing its decisions & protecting the well-being of the citizens
- helps the Kallipolis as a whole attain the virtue of **moderation**, by its agreeing w/ the other elements that it’s the reasoning-element which *should* rule

3. the **appetitive element**

- expertly produces material goods citizens *need* (in order to live) and *want* (in order to live well)
- helps the Kallipolis as a whole attain the virtue of **moderation**, by its agreeing w/ the other elements that it’s the reasoning-element which *should* rule

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according to Socrates...

the virtue [*aretē*] of **justice** [*dikaiosunē*] is basically

- the *maximally healthy condition* of any happiness-aiming system that conjoins
 - 1) an *appetite-driven element* that loves bodily pleasure
 - 2) a *spirit-driven element* that loves victory & respect
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it's the condition this kind of system attains

- when its 3 elements have been (individually) **perfected** and (collectively) **integrated** so that
 - all 3 perform their natural functions maximally well
 - w/ the result that the system as a whole *can flourish* to greatest extent that's possible (given the realities of its environment)

more precisely,

- it amounts to the **power structure** realizable in such a system whereby
 - the reasoning-element, having achieved the virtue of **wisdom** [*sophia*], rules over the other 2 elements, aiming to
 - maximize the well-being of the system *as a whole*
 - the spirited-element, having achieved the virtue of **courage** [*andreia*], assists the reasoning-element in executing its decisions
 - and all 3 elements agree that it's the reasoning-element which *should* rule, thus collectively achieving the virtue of **moderation** [*sōphrosunē*]

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- helps the Kallipolis as a whole attain the virtue of **moderation**, by its agreeing w/ the other elements that it’s the reasoning-element which *should* rule

3. the **appetitive element**

- expertly produces material goods citizens *need* (in order to live) and *want* (in order to live well)
- helps the Kallipolis as a whole attain the virtue of **moderation**, by its agreeing w/ the other elements that it’s the reasoning-element which *should* rule

“doing one’s own work and not being-busy-with-excess-undertakings”
what this actually *means* in the Kallipolis *on the level of the 3 classes*

“doing one’s own work and not being-busy-with-excess-undertakings”

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what this actually *means* in the Kallipolis *on the level of individuals*

“doing one’s own work and not being-busy-with-excess-undertakings” what this actually *means* in the Kallipolis *on the level of individuals*

each citizen gets a **good education** and then

- devotes their adult working-life to laboring at some specific **work or creative activity** [*ergon*]
 - one which, given the **natural talents** of the citizen in question,
 - is in actual fact truly
 - the most **challenging socially significant** kind of work/creative activity that they’re **capable of excelling at**

and everyone does this with no one’s labor getting **exploited**: rather

- in exchange for each citizen expertly doing his/her work in the city
- the labor which that citizen contributes to the city ends up being rewarded w/
 - a reward that will be a **proportional** to the **true value** of his/her labor to the community
 - enough *necessary* goods to meet that citizen’s survival needs,
 - plus some extra amount of *non-necessary* goods he/she finds *desirable* and *fair* given his/her values

according to Glaucon (357b-358a)...

there are three types of goods

- | | |
|----------|---|
| [Type 1] | goods which <u>are</u> intrinsically valuable, but <u>aren't also</u> valuable because of further consequences their possession tends to bring |
| [Type 2] | goods which <u>are</u> intrinsically valuable, but <u>are also</u> valuable because of further consequences their possession tends to bring |
| [Type 3] | goods which <u>are not</u> intrinsically valuable, but <u>are only</u> valuable because of further consequences their possession tends to bring |