UNIT 1, PART 1

Plato and Contemporary Political Theory
1) Hellas: 50,000 square miles between Ionian Sea and Aegean Sea.
   a) Athens: 1,060 square miles and population of 350,000 in Attica of Hellas 50,000 square miles between Ionian and Aegean Sea.
   b) Regime (politeia) – “Golden Age of Pericles” (469-399 B.C.) – Civic body (politeuma)
      25,000 free male citizens (politikos) in Ekklesia.
   c) Epistemology and ethics (opinion and hedonism) = ethical relativism.
      Politics: sophistry = rhetoric (Protagoras, 490-420 B.C.).

2) South-central Peloponnese 6,000 square miles in southeastern Hellas.
   a) Sparta: timocracy of military virtue.
   b) Persian Wars (492-479 B.C.).
   c) Peloponnesian War (431-404 B.C.). Thucydides (471-400 B.C) – History of the Peloponnesian War. Account: Kinesis (breakdown) and stasis (sedition) – Alcibiades.
3) Socrates (469-399 B.C.).
   a) Role in the Peloponnesian War and quest for reconstruction of body politque based on the virtue of moral justice.
   b) Transactional discourse; introspective thought and “cognitive realism” (Memo).
   c) Fate at the hands of Athenian post-Peloponnesian War authorities.

4) Plato (427-347 B.C.).
   a) Convinced of the Socratic goal and method. “Unless the kings become philosophers, or the philosophers become kings there can be no rest from troubles for states, nor I believe for all mankind.”
   b) Three trips to Sicily in 387 B.C., 367 B.C., and 363 B.C. to convert the tyrants Dionysius I and Dionysius II to philosophic rule.
   c) Return to Athens to establish his Academus to recruit the best and brightest young minds to philosophic rule, e.g., Aristotle.
5) Dialogues of Plato.
a) Dialogues, 29 in number, are divided into early “early,” “middle,” and “late” dialogues: Roles of Socrates and Plato.

b) Early dialogues: the Apology, the Crito, the Euthyphro, and the Protagoras; most prominent of the middle dialogues: the Gorgias, the Memo, the Symposium, the Phaedo and the Republic; most prominent of the late dialogues the Theaetetus, the Parmenides, the Timaeus and the Laws.

c) The Republic: the corpus of Platonic doctrine, especially political doctrine: Books I through VI of the Republic focus on the virtue of justice and the type of regime necessary to achieve justice. Books VII through X of the Republic elaborate on the metaphysical foundations of Books I through VI.

6) Plato’s Metaphysics.
a) The “Forms” (Eide): everlasting transcendent forms behind the “Good” in all being (teleology of Good as purpose or goal of all being). Grasped by introspective thought: the Memo.

b) Complete and composite metaphysics: what is real, what is knowable, and what is good.

c) Knowledge distinguished from belief: the intelligible versus the sensible; scientific understanding and philosophic understanding (the allegories of the line and the cave).
7) *The Republic: Book I through Book VI.*
   a) Cephalus and Polemarchus on justice: paying one’s debts, harming your enemies. The Socratic rejoinder.
   b) Thrasymachus on justice: Naked power and positive law. The Socratic rejoinder.
   c) Glaucon on justice. Instrumental social contract (ring of Gyges). The Socratic rejoinder

8) The trifunctional soul.
   a) The trifunctional soul in the division of labor.
   b) The virtue of justice: according to each class what properly belongs to the dominant function of their souls while all would posses the holistic notion of justice in the cardinal virtues of wisdom, courage, and temperance.
   c) The answer to Glaucon as to why justice should be sought for its own sake: to establish the well-being of all in the Kallipolis as the beautiful city of the Republic.
9) Community in the Republic.
   a) Education.
   b) The role of women.
   c) The Community life of the philosopher king class.

10) Plato on the empirical reality of the Republic.
    a) The resistance of the countervailing political culture of Athenian popular democracy.
    b) The flux of empirical reality: timocracy, oligarchy, democracy, and tyranny.
    c) Plato on the Republic of thought.
11) Plato on the polis of the “Laws.”
   a) Myth of the divine order of the age of Cronos and Zeus.
   b) The new moral code of Plato attributed to the body politique.
   c) Popular democracy as proper popular administration of the rule of the Nocturnal Council.

12) Platonic principles of political theory and the “new school” of political science.
   a) Policy science as a return to Protagorean ethical relativism.
   b) Straussian political philosophy and the absolute moral standard of justice.
   a) Trusteeship political representation and the right to rebel.