

Answering questions

[Philosophy](#)



**ASSIGN
BUSTER**

Plato's Philosophy Q Plato points out that knowledge is the strongest power of all, in comparison to other mental powers that enable us to do what we are capable of. Plato claims that knowledge is an independent mental capacity different from belief, just like hearing is different from sight.

Knowledge enriches the understanding of belief. In contrast, belief does not enrich knowledge (Plato et al. 181; par. 477e).

Belief is like a multiply fractured mirror that inadequately reflects what reality is. Knowledge enables one to reach the roots of reality. Therefore, knowledge is always true while belief may sometimes be false. The object of knowledge is on that which altogether is real. In contrast, the object of belief is on one which is real and not real (Plato et al. 181; par. 477e).

Q. 2

Thrasymachus makes two assertions regarding what is just or right. He points out that justice is the action of serving the interest of a stronger one. It is an advantage of the strong. He also adds that just actions are those that obey the state's law (Plato and Grube, 15; par. 338c). Glaucon takes up the argument from Thrasymachus in terms of defining justice in a contrasting way. Glaucon points out that justice is a compromise between fear and advantage. People comprehend that being unjust is usually to their advantage; nevertheless, they fear being a victim of injustice. Hence, if one could act in an unjust manner and not suffer consequences, one could (Plato and Grube, 38; par. 358e).

Q. 3

Plato describes the ideal city as one based on human virtue and justice. An ideal city is a form of political and social organization that allows individuals to maximize their potentials. The ideal city has three classes of people; the <https://assignbuster.com/answering-questions-essay-samples/>

guardians, the auxiliaries and the producers. The leaders and citizens must have courage, wisdom, justice and moderation. This will allow individuals to serve their citizens and live according to the universal truths and laws.

The role of the ideal city is to preserve and protect the universal principles.

In plato's ideal city, the guardians serve to protect and lead. There is a division of labor in his ideal city hence enables the satisfaction of the needs of the community. Each man should be given the best job in which he is suited in for. This will ensure productivity in the ideal city (Plato and Grube, 105; par. 412c).

Q. 4

It is imperative for the ideal ruler to understand the forms. When one understands the forms, the soul reaches an understanding that is far beyond the thought stage. An ideal ruler should understand the true form of justice and hence rule in a manner that protects the rights of citizens. A leader who understands the forms will no longer be interested in fortune and fame. He will be occupied in guiding his people to truth and justice. Hence, he will be in a capacity to put the interest of the people as his own and preserve justice (Plato and Grube, 175; 473d).

Plato describes the concept of the philosopher king. The philosopher king is an ideal ruler who is involved in an intensive course of study that extends into mid-life. Therefore, the philosopher king is someone who is chosen by the inner calling (daimon). The philosopher king is not chosen by privilege or circumstances. According to Plato, the statesman should be a philosopher. If he is not, he will lead the state downhill towards self-destruction.

Q. 5

In the allegory of the cave, Plato describes mankind predicament and

<https://assignbuster.com/answering-questions-essay-samples/>

proposes a solution. Plato likens people without understanding of the forms, to chained prisoners in a cave who cannot turn their heads. All they see is the wall of the cave, and behind them, there is a fire. Between the prisoners and fire are puppeteers with puppets. The puppets cast shadows on the wall of the prisoners. The prisoners see the shadow but are unable to see the real objects. Such prisoners mistake appearance for reality unless when they are released and turn their heads. Hence, our senses (what we see) reveal a poor copy of the real world; the real world can only be understood intellectually (turning our heads) (Plato and Grube, 220; par. 514c).

Plato explains an analogy between the sun and goodness. He points out that just as the sun enables one's eyes to perceive, goodness enables one's mind to perceive. The brighter the light, the better the vision gets. Similarly, the more we are acquainted with good, the more knowledge we will have and the better we will judge. The senses are not appropriate for judgment; knowledge can only be attained by the mind and not senses (Plato and Grube, 215; 508b).

Work Cited

Plato, and Grube George. Plato: Republic. Indianapolis: Hackett Publishers, 1992. Print.