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Essay

# Introduction

The connection of virtue with political justice in the book ‘The Republic' by Plato, is a primary concept regarding individuals and society. He explored the idea of proper justice with reference to social and political justice. His philosophy related to politics is the greatest theoretical evidence for political life and is the core argument for Plato's theory. The *Republic* is the well-known and greatest work which is based on the question of political justice. He emphasized the best administrative practices in his book, the scope of political science and knowledge and the correct ways of evaluating the democratic and oligarchic form of governments. This book includes the relationship of political life with the philosophy as the virtue of justice, and further, the individual's virtue is related to political morality.

Thus, this study will explore the approaches through which Plato connected the virtue of justice to politics in the ideal state in his dialogue the *Republic*.

# Discussion

. The *Republic* is the well-known and most significant work which is based on the question of political justice. He emphasized the best governmental practices in his book, the scope of political science and knowledge and the correct ways of evaluating the democratic and oligarchic form of governments. In his philosophical theories, Plato gave an important abode to the notion of justice. A Greek word "Dikaisyne" is used by Plato for justice, and it is related very closely with the words of 'righteousness' or 'morality,' thus it is included within the proper obligation to man. It is also in connection with the attitude of people regarding each other. Plato argued that the virtue of the soul is interrelated with the quality of justice, for setting aside the virtue of each individual the absurd yearning for tasting every desire and to acquire an egoistic gratification from every entity indulged them to the liberation of a distinct purpose for the common benefit (Pasquali, p.143).

Plato got extremely disappointed by the prevailing deteriorated circumstances of Athens. The democracy in Athens was over the edge of ruin and eventually accountable for the death of Secrets. To save Athens from devastation and decline, justice was the only remedy seen by Plato, as nothing disturbed him more than incompetence, ineffectiveness and political egoism in the affairs of the country, and it was widespread in his day Athens also particularly in exclusively and generally whole Greek realm (Allan, and Kirsch, np). Additionally, the obscure philosophy related to ethics of self-righteousness caused individualism to its extreme and also convinced the citizens of Athens for capturing the State and Federal officials in their own selfish interests, and this subsequently separated Athens into two distinct groups of hostile rich and poor people, which were either oppressed or oppressors. Apparently, the primary target of the argument raised by Plato was these two factors of excessive individualism and intrusion in others affair. This outbreak came into existence for constructing a supreme society in which the rule of justice is considered as supreme, ever since injustice only Plato found the solution for curing the societal evils.

Plato proved in his work of the *Republic* that justice is not dependent upon a coincidental convention and chance or onto the outward or the superficial forces. It is the natural instinct of humanity and is embedded in the soul due to the actual nature of humanity and can be seen in the natural environment. Rendering to the approach by Plato, he said that it is the inner character of man as it exists in the soul of the human being. Thus justice is considered a natural entity and is not related to the artificial or induced thing. Therefore, it is not born out of fear of the fragility and vulnerability, but it is due to the longing of the passion of humans for doing a duty agreeing to their nature. Consequently, justice is a type of specialty, as it is merely a determination for fulfilling one's duties towards self and society and not to interfere in the duties of others, and their livelihood. So it is taught through these teachings that every individual is determined to do his own task rightfully and without mingling with other people's duties (Velasquez, p.54). It is formed as the principle of the State’s bases that a person should only practice things that best conform to his nature. Thus, Plato considered the truth of justice as the belief of non-interference.

# Conclusions

Consequently, the political concept is considered by Plato as the betterment and justice for the whole society, not just an individual or small group, where every component achieves its applicable functioning. Justice in a perfect country would be like the harmony of relationship in the overall world across all the states and countries. He was very much persuaded with the idea that a society fit for the survival is very organized and fair in its working. Justice is the sense of duties for the citizens of a country. For Plato, it is seen as part of human quality and pledge, which keeps society in unity and perfect bond. It is the virtue of justice which makes a society free of evil and socially moral. He further argued that the justice is the sole component of a society’s strength and power and is very much influential for the well-being of a society. Thus, justice is a virtue to politics in an ideal state.

Works Cited

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