



Platon Et La Cité

Ronald Bonan



Platon Et La Cité

Platon Ronald Bonan, 2014 English summary Ronald Bonan analyzes Plato's exploration of what is most valid in man and his quest for true knowledge. Plato's efforts to know what is good engendered other problems such as the status of truth, the possibility of finding it through science, the nature of our errors, and the status of non-being. Plato ties these together in what he considered to be the best framework for educating man: the city in which politics and ethics are thus the same. French description On peut vouloir faire de Platon 428-427 av J.C. 348-347 av J.C. le disciple trahissant son maître Socrate ou un sophiste qui s'ignore mais échouerait à clore les débats ou encore le promoteur d'un monde des Idées ou s'originent les divagations de l'idéalisme ou enfin un aristocrate réactionnaire luttant contre les vulgarités de la démocratie. Bref on peut vouloir renverser Platon mais ce vœu si tenace est à la mesure de la puissance de cette philosophie non seulement première mais encyclopédique. La force du livre de Ronald Bonan est d'avoir su trouver le fil pour nous en faire embrasser la cohérence de montrer comment la recherche de ce qui est le plus valable en l'homme exige pour Platon de soustraire les valeurs à toute forme de contestation en les fondant dans l'absolu et donc d'articuler la visée éthique à la recherche d'un savoir absolument vrai. À l'idée socratique que pour faire le bien il faut le connaître Platon ajoute une philosophie des Idées qui inscrit le Bien dans un ciel intelligible et en infère toute l'échelle des valeurs. Comme cela ne va pas sans problèmes Ronald Bonan montre les difficultés générées par cet acte platonicien d'institution: le statut de la Vérité, la possibilité de l'atteindre ou non par la science, la nature de nos erreurs auxquelles correspondent nos errances, le statut épineux du non-être. Difficultés qui avant d'occuper toute la métaphysique occidentale mettent déjà le platonisme en crise et donnent lieu à des dialogues puissamment spéculatifs qui tentent de les surmonter. Convaincu de la destination politique du philosophe Platon replace tous ces problèmes dans le cadre de la Cité qu'il pense comme le meilleur instrument de la formation (paideia) de l'homme. La politique n'est donc pas plus que l'éthique séparable de l'ontologie. Le livre montre ainsi les prolongements scientifiques, éthiques et politiques des thèses métaphysiques avant de se clore sur la postérité de Platon sur les lignes de force qui organisent son héritage.

Platon et la cité grecque Marcel Piérart, 2018 Pourquoi Platon a-t-il critiqué les Lois? L'ouvrage témoigne d'un intérêt pour les institutions concrètes et les lois positives que son projet philosophique ne justifiait pas a priori. L'entreprise immense n'avait encore jamais tenté sur une telle échelle en croire Aristote Platon aurait voulu en rédigeant cet ouvrage proposer un type de constitution plus adapté aux Cités que celle de la République. La comparaison des institutions proposées dans les Lois avec leurs modèles grecs permet de mesurer dans toute son ampleur l'originalité de ce projet. De nombreux matériaux de nature variée interviennent dans l'élaboration de la constitution de la cité des Lois. Platon a subi l'influence des penseurs de son temps. S'il n'épargne pas les critiques qu'il adresse la société de son temps et met son analyse des structures institutionnelles au service de sa philosophie, il reste plus profondément attaché aux institutions de sa patrie qu'on ne l'a cru. En proclamant l'empire des lois sur la cité, il renoue en fait avec l'idéologie de son époque s'empare des armes de ses

adversaires et les retourne contre eux Pour y parvenir il a dû formuler des questions que se posent encore aujourd'hui tous ceux qui se penchent sur la chose publique

La République - Sur la justice (Annoté) Platon, publi le 375 av J C par Platon 428 427 ou 424 423 av J C 348 347 av J C Traduction par Victor Cousin 1792 1867 Introduction par Nicolae Sfetcu Couverture Platon dans son acad mie rogn e 1879 Xylographe inconnu d apr s Carl Wahlbom 1810 1858 La R publique de Platon est consid r e comme faisant partie int grante du genre litt raire utopique Le livre est divis en 10 livres le premier traite du sujet de la justice dans les deux livres suivants Platon expose sa th orie de l tat id al les quatri me et cinqui me livres traitent de la relation entre les choses et les id es entre le monde sensible et suprasensible hyperuranion les livres six et sept d crivent la th orie de la connaissance les huiti me et neuvi me livres parlent de l tat et de la famille et le dernier livre examine l id e de l immortalit de l me avec le Mythe d Er Le th me central du livre est la justice argument e l aide de plusieurs th ories platoniciennes dont le mythe all gorique de la caverne la doctrine des id es la dialectique la th orie de l me et le projet d une cit id ale Un livre de philosophie morale dans lequel les vraies questions sont de savoir comment vivre au mieux et quel est le meilleur ordre ou organisation de la soci t humaine La R publique est consid r e par de nombreux universitaires comme le plus grand texte philosophique jamais crit tant le livre le plus tudi dans les meilleures universit s

Platon et la cité Jean-François Pradeau, 2010 La pens e politique de Platon est une r flexion sur l excellence de la vie commune Les dialogues platoniciens poursuivent chacun sa fa on une enqu te sur les conditions de l unit c est dire aussi de l int r t et du bonheur de la cit o les hommes vivent une vie commune La d finition de la cit peut tre tenue pour le premier objet de cette enqu te dans la mesure o la philosophie qui doit son existence celle de la cit cherche avec Platon et pour la premi re fois exposer et expliquer la nature de la communaut politique de son institution et de son devenir en la d signant comme une r alit particuli re distincte du monde o elle appara t mais aussi des hommes qui y vivent dot e d une vie propre L tude examine parmi les textes platoniciens ceux qui montrent le mieux comment le philosophe fait de l unit de la cit la fin de la politique puis de la recherche de cette unit la fin de la philosophie Du mod le psychologique la cit est comme une grande me comme un grand individu la d finition physiologique la cit est un tre vivant on peut ainsi parcourir l oeuvre enti re de Platon et la comprendre comme une philosophie politique

La Philosophie de Platon Alfred Fouillee, 2013-09 This is a reproduction of a book published before 1923 This book may have occasional imperfections such as missing or blurred pages poor pictures errant marks etc that were either part of the original artifact or were introduced by the scanning process We believe this work is culturally important and despite the imperfections have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide We appreciate your understanding of the imperfections in the preservation process and hope you enjoy this valuable book

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In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing short of extraordinary. Within the captivating pages of **Platon Et La Citeacute** a literary masterpiece penned by a renowned author, readers embark on a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of those who partake in its reading experience.

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