

Justice in the City and the Soul

1 Parallel between city and soul

City part	Soul part	Features of the soul
Guardians	Rational	Overrides feelings (439c), calculates about better and worse (441b), exercises foresight for the whole (441e), learns, loves truth and knowledge (580e), philosophical (581b)
Auxiliaries	Spirited	Anger, resentment. Aligned with rational part vs. the appetitive, e.g. look at corpses (439d). "Wholly dedicated" to "control, victory, and high repute" (honor) (581a)
Productive	Appetitive	Irrational, feeling, desires, lusts, hungers, thirsts. Drives or drags the soul (439c-d). Appetites for food, drink, and sex (580e). Insatiable desire for money (442a, 581a).

Table 1 Parts of the city and the soul

Class	Kind of person	Ruling part of the soul
Guardians	Learning-loving, philosophic	Rational
Auxiliaries	Victory-loving	Spirited
Productive	Money-loving	Appetitive

Table 2 Features of the classes (442c, 581c)

"And doesn't this [rational] part rule in some people's souls, while one of the other parts ... rules in other people's? That's right. And isn't that the reason we say that there are three primary kinds of people: philosophic, victory-loving, and profit-loving?" (581c)

2 Civic and individual virtues

Virtue	City	Soul
Wisdom	Wise members (guardians) rule the city	Rational part rules the soul
Courage	Spirited members (auxiliaries) defend the city and support the guardians	Spirited part aligns with the rational part against the appetitive
Moderation	All classes recognize and defer to the ruling part	Harmonious relations among parts of the soul
Justice	Each class plays its role	Each part plays its role

Table 3 Explanation of the virtues (from 442b-d)

3 An apparent dilemma

1. A realistic account of the soul: reason controls the appetites and the appetites resist reason.
2. An attractive account of the city: the productive classes accept the rule of the guardians without resistance.
3. There is a strong parallel between the city and the soul, such that an individual person is wise or courageous “in the same way and in the same part of himself as the city” and just “in the same way as the city” (441c-d).