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“Why does the spirited part of the soul become an ally of reason in the struggle against the irrational appetites? Plato’s account to make the spirited closer to the rational part”

There are a number of reasons why it might be argued that *Republic* 4 is a relevant text in Plato’s philosophical production, but a relevant reason might be that it is the passage where a psychology of parts in conflict appears in its most detailed way and for the first time. In this paper I intend to examine both the accounts Plato presents to prove that the θυμοειδής must be regarded as a third part of the soul different from the rational and the appetitive, albeit ‘allied’ to the rational. I shall focus on those passages where Plato investigates why the θυμοειδής cannot be the same in nature (ὁμοφυές; 439e4-5) to the appetitive (as it is assumed at the beginning of the section where both Glaucon and Socrates are trying to figure out what this third part is). I also plan to discuss (i) the explicit suggestion that the θυμός can have some kind of belief with regard to an evaluative notion such as “just” (συμμαχεῖ τῷ δοκοῦντι δικαίῳ; 440c8); (ii) I will also deal with Socrates’ doubt when he suggests that, if the θυμοειδής is a form of the rational, there will not be three, but two parts of the soul (the rational and the appetitive; 440e8-10), and finally (iii) I shall be concerned with the somehow striking assertion that a person can be called ‘temperate’ when what rules (the rational) and what is ruled (i.e. the spirited *and* the appetitive) share the belief that the rational ought to rule (442c11-12: τό τε ἄρχον καὶ τὸ ἀρχομένω τὸ λογιστικὸν ὁμοδοξῶσι δεῖν ἄρχειν).

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This lecture is proposed for a 20-minute presentation.

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