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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 ἄμοιος 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 ἄμοιος cannot be the same in nature (ὁμοφυής; 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 ἄμοιος can have some kind of belief with regard to an evaluative notion such as “just” (συμμαχεῖ τὸ δοκοῦντι δικαίω; 440c8); (ii) I will also deal with Socrates’ doubt when he suggests that, if the ἄμοιος 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: τὸ τε ἀρχον καὶ τὸ ἀρχομένῳ τὸ λογιστικὸν ὀμοφυέσθαι δείν ἀρχειν).

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