

Political Ideas and Issues

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Socrates held an opinion that philosophy must achieve practical outcomes for the better well-being of humanity. He tried to create an ethical scheme founded on the human intelligence rather than religious doctrine. Socrates was famous for his resilience in combat and courage, an attribute that remained with him during his life. Socrates happened to be a teacher, philosopher, and scholar born in Greece. His Socratic method laid the basis of Western philosophy and logic.¹ Socrates is among those people who has shaped the intellectual and cultural growth of the globe, without him history could be greatly different. Socrates' utilization of myth calls devotion to the methods that are used in discourse. "True" and "sincere" urgings are the means to realize rational consensus concerning politics, and myth is indeed a risky alternative to frank and abstract argument. Socrates' utilization of "noble lies" and myth is often viewed as a severe practice, that denies persons their right to indeed make "rational" decisions.

In Socrates' opinion, justice is a personal thing, an inner harmonious organization of the soul of a human being perceived in its multifaceted tripartite nature. However, Socrates believes that if the republic is supposed to be run on the principle of justice, there is a need for deception. Deception happens to be a statement or an act that hides the truth, misleads, or endorses a concept, belief, or notion that isn't true. It is regularly used for individual advantage or gain. Deception could involve propaganda, dissimulation, camouflage, distraction, or concealment. Socrates met his court trial and chose not to flee. His pledge to justice and truth reinforced to wait for the sentence. For him, the obligation to justice and truth was a subject of death and life. Among the basic teachings of Socrates' statement is that he explains that beneath no circumstances should truth be forfeited at the platform of compromise. The fashionable

¹ Tunil Tanwar, "Socrates: Life, Teachings and Political Ideas," Political Science Notes, last modified 2016, <http://www.politicalsciencenotes.com/socrates/socrates-life-teachings-and-political-ideas/847>, 5.

conservative wisdom that "politics is a dirty game" reinforced by its similarly fallacious argument that "politics is the art of the possible" provides countless instances of the detriment of reality in terms of compromise.² It is essential to highlight the myth of this knowledge and emphasize that the "political domain" is pre-eminently a moral sphere. Politics, like Socrates claim, it is inherently moral. Ethics heads politics in reality and logic. Justice happens to be the measure and the aim of the virtuousness in politics. It is inseparably connected to truth.

Socrates tells a myth concerning the society's structure and suggests that all the characters should be explained in the story, called as "The Noble Lie." The myth happens to be a narrative, and Socrates acknowledges it's false. In other terms, it's a lie. The myth works as a description of the residents' natural worthiness and equality. However, the myth's nature is quite argumentative. It is factual that not every fictional story could be categorized as fabrications, but whether they're deceptions or not, they remain fiction. A political lie need should be a deceptive mechanism that authorizes a few. The authority that is constantly using the lies is temporarily deferred to the representatives; it wouldn't exist forever. It is an act of faith an autonomous individual boards on, trusting somebody else's knowledge to manage the truth when the right moment comes. When the moment comes, people will be aware about the lies. One could barely say that politicians nowadays look like the philosophers-kings he envisioned. First, there's a mark to be pinched between lying to indeed manipulate and deceive other people with a reasonable intention of finally disclosing the reality and refining people's lives. In ethics, intents do not always carry much implication in the assessment of one's decent conduct, but if they are the origin of what a person says, they must at a minimum be considered.

² Tunil Tanwar, "Socrates: Life, Teachings and Political Ideas," Political Science Notes, last modified 2016, <http://www.politicalsciencenotes.com/socrates/socrates-life-teachings-and-political-ideas/847>, 8.

Socrates does not argue that people should be hoodwinked into doing the right thing but he reckons that whereas deception is certainly malicious, lies aren't necessarily wrong. If the "noble lie" is intended to ease the achievement of the republic inner processes, it's only appropriate that the leaders are given the moral validation to do an unethical act.³ Philosophers are indeed led by a thought of fairness that conveys a philosophical significance with it, which consequently gives the republic a self-critical boldness. Today, people can't make a similar assumption and they have no assurance of politicians' eventual ends. However, if leaders of a republic ideally work in their position as legal representatives, there could be no essential correlation amid the "noble lie" and stripping people of their personal rights, as the reality is indeed at some level revealed to the citizens who have the authority to elect and impeach politicians. The authority holds an opinion that the people's will is practiced within a similar system that hinges on the presence of political legislatures who work on their behalf. Crucially, this happens to be the explanation of an "ideal" system that cannot convincingly come into existence, but, in principle, it doesn't mean people should not outline what is real and what is ideal.

Socrates justifies the lies told to the ruling class in various ways. Socrates' boldness toward lies happens to be quite puzzling. Though Socrates is committed to truth at several levels, he discusses the advantages and importance of lies. This happens most notably with the "noble lie" and "rigged sexual lottery." Socrates thinks that some lies are beneficial while others are harmful. His reasoning provides insights into the relationship between epistemology and ethics. Socrates distinguishes "true falsehoods" and "impure lies." True falsehoods happen to be

³ Tunil Tanwar, "Socrates: Life, Teachings and Political Ideas," Political Science Notes, last modified 2016, <http://www.politicalsciencenotes.com/socrates/socrates-life-teachings-and-political-ideas/847>, 10.

constantly bad, but “impure lies” are occasionally beneficial. Despite Socrates’ persistence that he isn’t saying anything profound, his discrepancy is indeed far from forthright.⁴ Nevertheless, to understand Socrates’ justification why some lies are beneficial and some are always harmful, people must comprehend what precisely true fictions are and in what way they vary from “impure lies.” True falsehoods happen to be a controlled class of untrue beliefs concerning ethics. False normative obligations are always malicious because they produce and maintain psychological disharmony. Unlike true lies, impure lies could be about everything.

Nevertheless, they are only helpful when they aid produce and keep factual normative commitments. In politics or ruling class, a “noble lie” is mostly a myth, not habitually; it is of a spiritual nature, significantly spread by an “elite” to sustain social accord or to develop an agenda. Socrates offers the source of social classes who constitute the republic projected by Plato. Socrates expresses a communally stratified society, where the public is told "a sort of Phoenician tale." Impure falsehoods happen to be in words. They vary in the ontology to the level that factual falsehoods are actual and involve real ignorance, whereas impure lies are derivative and merely seem as factual falsehoods. Socrates describes “true falsehoods” as concerning the utmost authoritative things, but doesn’t specify the components of “impure falsehoods.” True untruths are constantly worthy of hate and consequently are never beneficial. However, “impure falsehoods” are not always worthy of odium to the degree that they are sometimes useful.

Socrates is indeed willing to stand false against justificatory views to create true normative commitments. Normative commitments happen to be naturally practical because

⁴ Adam Smith, "Socratic Politics and Political Theory," *Digressions & Impressions*, last modified 2015, <https://digressionsnimpresions.typepad.com/digressionsimpressions/2015/10/socratic-politics-and-political-theory.html>, 2.

they're beliefs concerning what one must pursue. Justifications are extra theoretically vigorous because they're about the motives why one considers an activity to be wrong or right.⁵ For instance, if the ruling class believes that they should only care about their fellow people and not odium them as it produces a harmonious social order and it's good because unity and harmony are good by their nature, then the ruling class has a somewhat complex comprehension of the moral facts regarding this matter. However, if the ruling class merely trusts that they should only care for their fellow people because they perceive wrong things as true, then the ruling class has a little idea of the moral fact regarding this matter. This is for the reason that although the ruling class grasps the "that," they misunderstand the "why." Each of "the beneficial falsehoods" within the Republic happens to have this same edifice: They deceive one concerning why something happens to be right, to create true credence about the activities that one must pursue.

To guarantee that there's no hullabaloo over who must rule, Socrates, proposes telling all people a beneficial fiction, usually named "the myth of the metals." The myth indeed contends that citizens of the town were "born out of the earth." This fiction encourages people to be nationalistic. They swear allegiance to their specific ground's plot and their corresponding citizens. That ground's plot is their mom, and their corresponding citizens are indeed their sisters and brothers. The noble lie is intended to guarantee that the metropolitan and its people are lucidly conscious of something true and important and that it's designed to bring greater equality and fairness of prospect, to prevent bias or privilege rising from noble wealth or birth, or other prejudicial advantages, and to simplify social mobility. Many would argue that modern political ground is evidence of how lies and deception work contrary to the persons. The suspicion

⁵ Hannah Arendt, "Philosophy and Politics," *Social Research* 57, no. 1 (1990) https://www.jstor.org/stable/40970579?seq=1#page_scan_tab_contents, 88.

towards what is a wrecked democratic scheme has paddled alongside the notion that representatives lie to the topmost level.⁶ Socrates was imagining a very precise ruling class.

In conclusion, Socrates' utilization of "noble lies" and myth is often viewed as a severe practice, that denies persons their right to indeed make "rational" decisions. Socrates maintains that if the republic is supposed to be run on the principle of justice, there is a need for deception. Socrates does not argue that people should be hoodwinked into doing the right thing but he believes that whereas deception is certainly malicious, lies aren't necessarily wrong. Socrates justifies the lies told to the ruling class in various ways. Socrates' boldness toward lies happens to be quite puzzling. Though Socrates is committed to truth, at several levels, he discusses the advantages and importance of the lies.

⁶ Adam Smith, "Socratic Politics and Political Theory," *Digressions & Impressions*, last modified 2015, <https://digressionsnimpresions.typepad.com/digressionsimpresions/2015/10/socratic-politics-and-political-theory.html>, 3.

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