

*Uccidere Socrate: le idee di Platone sulla democrazia nei dialoghi 'tardi'*¹

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The paper has two main aims, one larger and one slightly narrower. The larger aim is to undermine further a tendency that has dogged the interpretation of Platonic political philosophy in modern times, despite some dissenting voices: the tendency to begin from the assumption that Plato's thinking changed and developed over time, as if we already had privileged access to his biography. The slightly narrower aim is to reply to two charges of intellectual parricide made against Plato. The first is explicit and well-known: that he recommended political structures of a sort that would exclude the free-ranging philosophical inquiry sponsored by Socrates. The second is implicit in the standard reading of the Politicus, and says that Plato actually came to approve (however reluctantly) of Athens' execution of his teacher. I argue that the relevant passage (Plt. 297c-302b) has been misunderstood, and that it is in fact fully consistent with the blanket criticism we find in the Republic of all existing forms of constitution. The Athenian democracy still got it wrong, both in general, and in making the particular decision to kill off old Socrates. I also argue that so far from proposing to abolish Socratic inquiry, Plato's political works as a whole (Republic, Politicus and Laws included) are actually designed to show the need for it.

Scopo di questo articolo è tentare di comprendere Platone come scrittore di filosofia, e capire come bisogna leggere i suoi dialoghi. Credo che

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