



Πανεπιστήμιο Κύπρου  
Τμήμα Κλασικών Σπουδών  
και Φιλοσοφίας

## Πρόσκληση σε διάλεξη

Το Τμήμα Κλασικών Σπουδών και Φιλοσοφίας του Πανεπιστημίου Κύπρου σας προσκαλεί στην τέταρτη συνάντηση του Επιστημονικού Colloquium του Τμήματος για το χειμερινό εξάμηνο 2024/2025, η οποία θα πραγματοποιηθεί την **Τρίτη 19 Νοεμβρίου 2024, ώρα 19:30**, στην αίθουσα E116 (Καλλιπόλεως 75), με θέμα:

### **Plato's Ideal City as Group Mind in the Republic: A Cognitive Analysis of Sōphrosunē (431e10-432a9)**

Ομιλητής:

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#### Περίληψη ομιλίας

Plato's political ideology in the dialogue *Republic* is motivated by a deep concern with the maximal unity or oneness of the *polis* (*Rep.* 442c10-d3). An important dimension of this unity is provided in the dialogue's account of the virtue 'moderation' (σωφροσύνη), where a wise class of philosopher rulers preside over an inferior auxiliary and producer class in a harmonious arrangement of better and worse elements analogous to the principle of justice within both city and soul (*Rep.* 431e10-432a9). Central to this characterization of σωφροσύνη is the requirement for all three classes to share the 'same beliefs' (ὁμοδοξία) with one another about which class should rule and which classes should be ruled, subsequently articulated as what I label an ideal of 'same-mindedness' (ὁμόνοια) which is curiously said to 'extend' (τέταται) throughout the whole *polis* in connexion with σωφροσύνη (ταύτην τὴν ὁμόνοιαν σωφροσύνην εἶναι, *Rep.* 432a7). Building on recent trends in the area of 'Cognitive Classics', this paper examines the cognitive conceptualization of σωφροσύνη by adopting contemporary insights from cognitive and social science to the better understanding of Platonic political philosophy. It argues that we can get a much richer account of cognitive concepts built into the dialogue's discussion of σωφροσύνη such as ὁμοδοξία and ὁμόνοια by taking an 'extended' or 'socially distributed' approach to cognition in the *Republic*. On this argument, shared beliefs (ὁμοδοξία) held by all classes about the structure of government permeate throughout the city as a single mental state (ὁμόνοια) such that the whole city can be said to exemplify a 'group mind' to borrow language from social ontology. Conceiving Plato's ideal city as a group mind has the upshot of providing a new interpretative window into appreciating his well-documented desire for the unity of the *polis*, but also invites reflection on the ethical and political implications of this model of the group mind when compared with the canonical way of conceiving groups as group agents today.