

Educating a Guardian: Re-Imagining Platonic Guardianship through Three Alternative Dialogues

Josh Grant-Young

Brock University

Submission for the Northeastern Political Science Association's 47th Annual Conference

Abstract: What can the environmentalist learn from Plato's *Republic*? This question opens my effort to, through the use of creative reinterpretation of the political tome, discover if ecological wisdom might be teased from its ancient pages. Recasting the literary Socrates in three new and unfamiliar places as a vegan eco-philosopher, an ethereal spirit of a magical forest and a mystic thinker in a modern age, I endeavour to use playful alternative dialogues to highlight several potential avenues for rethinking human relationships with nature and nonhuman animals. In my re-imagining of the *Republic*, I utilize philosophers (Martin Heidegger, Arne Naess), draw inspiration from art (Hayao Miyazaki) and beckon the reader to join me in exploring ecological methods of 'guardianship' and, if possible, discover a means of repairing a broken world.

## Examining the Spirit of Nature: Imagining New Guardianships

Mortals dwell in that they save the Earth – taking the word in the old sense still known to Lessing. Saving does not only snatch something from danger. To save really (*eigentlich*) means to set something free into its own presencing. To save the earth is more than [not] to exploit it or even wear it out. Saving the earth does not master the earth and does not subjugate it, which is merely one step from spoliation – **Martin Heidegger**<sup>1</sup>

**San**: Even if all the trees grow back, it won't be his forest anymore. The Forest Spirit is dead.

**Ashitaka**: Never. He is life itself. He isn't dead, San. He is here with us now, telling us, it's time for both of us to live.

-**Princess Mononoke**<sup>2</sup>

What can the environmentalist learn from Plato's *Republic*? Does his text contain a blueprint for readers to overcome anthropocentric desires to command the Earth itself and convince us of alternatives to ecocide? Humanity, to borrow the title of Frederic L. Bender's intriguing book, seems immersed in a 'culture of extinction' – whether one considers disappearing species, the quest for resources and subsequent pollution or even a desire to be masters over each other. The interconnectedness of these issues is difficult to refute. Yet, there is still hope to turn away from this path to destruction – if we might reinterpret our role on this Earth as one of guardians.

I find the scholarship of Margaret Leslie and Christina Tarnopolsky both endlessly fascinating in one regard – the utility of re-imagining a piece to tease out an array of new interpretations. There is a utility to anachronism which, if applied soundly, can yield the answers I seek in regards to my question. While I cannot fathom what Plato could directly demand of a Sea Shepherd crewperson, guardian of a Rhino reserve in Africa or a tree planter in Northern Ontario, his text bears considerable philosophical fruit to consider the nature of these actions and the deeper meaning behind them. Using 'strange interpretations' as per Tarnopolsky, I endeavour to engage in playful anachronism and education to explore any potential 'green' spirit to the work of Plato.

---

<sup>1</sup> Young, Julian. *Heidegger's Later Philosophy*. Cambridge University Press, 2002. pg. 106

<sup>2</sup> *Princess Mononoke*. Toho, 1997. DVD.

First, I will reinterpret the discussion of the *huopolis*, arguing again that Plato's work may inspire readers to imagine the virtues of a sustainable life. Mixed with modern scholarship from the field of Critical Animal Studies, I will show how one can take the lessons existing in Plato's *Republic* and amplify them in the modern context. Whether we consider how a meat-eating diet threatens the Earth and our *oikeios* with nonhumans or the very impulse to dominate as problematic, a creative approach to Socrates as a committed anti-corporatist and vegan does not muddy Plato's intention and engenders present readers with a reality check beyond the allegory. Can sustainability be a means of guarding human and nonhuman?

Second, I will address the conception of guardianship. Plato's *kallipolis* requires a guardianship to preserve order and justice in the *polis*. What if, instead of a *polis*, we conceived of a forest as the political center of the *Republic*? Blending the philosophy of Heidegger with nods to fiction (particularly works by Hayao Miyazaki), how can we think about guardianship in an ecological sense? Thinking of Socrates now as a "Forest Spirit" of sorts, readers might imagine an ecological education for guardians, focused on preserving the Forest in which they dwell (which might inspire deeper questions regarding the way we 'dwell' within the world).

Finally, I tackle the Myth of Er, a much-maligned fable within the *Republic*. I contend, with scholarly aid, there is an underlying message pertaining to just living and a surprising allotment of agency to nonhumans which should perplex and intrigue readers (rather than disinterest them). I intend to refocus the ethical message of this myth to reinforce the lessons of my previous two interpretations, concluding with a meditation on pacifism and a commitment to preserving the Earth as the highest virtue.

## Employing the Imagination: A Word Concerning Anachronism & ‘Strange’ Interpretations

The logic of historical scholarship, in political thought as in other spheres, tends to lead to a separation of academic tasks and territories, such that the job of the historian is to understand the past, which is taken to be other than and therefore not directly relevant to the present; while the job of the ‘modernist’, be he political philosopher or political scientist, is to explore politics in the present without expecting assistance from the past. - **Margaret Leslie**<sup>3</sup>

The satyr-play elements of Plato's Republic remind us that this democratic engagement need not be based on a one-sidedly heroic, tragic, inhuman, or for that matter, Pollyannaish, view of our ourselves or our fellow citizens, because we might *all* of us be in the gutter, even while we are also looking up at (and down from) the stars. – **Christina Tarnopolsky**<sup>4</sup>

The choice of engaging in these odd re-imaginings of Socrates as vegan eco-philosopher, Forest-Spirit or mystic thinker is a deliberate one. Like Leslie, I find the notion of pseudo-puritanical divisions of labour for scholars to be counter-intuitive to the goals of philosophic learning. Why should political philosophers not look to the past for engaging ‘assistance’ from the past? Though I expect no great truths to leap from the text of the *Republic*, nor do I believe I endeavour in this paper to thoroughly misrepresent Plato, the creative method of re-interpreting how we view texts remains very palatable. As Tarnopolsky mentions in her scholarship, we need not subscribe to one interpretation of texts or ourselves in order to truly grasp the philosophical ideas behind texts like the *Republic*. Sometimes, seeing the narrative in an entirely different light may inspire new and inspiring visions of citizenship, justice and civic harmony – even within the playful and strange landscape of a satyr-play. I have, unlike others, no intention to address a historical understanding of Plato’s work or endeavor to draw out his concerns regarding the environment – I only desire to offer vantages which allow readers to use Plato as fertile roots for larger modern discussions about living a compassionate and ecologically minded life. Perhaps there is some “fruitful reinterpretation”<sup>5</sup> in my method, but my humble desire is to inspire thought, not force my own assumptions or analysis down the throats of readers.

---

<sup>3</sup> Margaret Leslie, “In Defence of Anachronism” *Political Studies* (1970), pp. 433-447. pg. 441

<sup>4</sup> Christina Tarnopolsky, “The Event of Genre,” *Theory & Event* (2014)

<sup>5</sup> Margaret Leslie, “In Defence of Anachronism” *Political Studies* (1970), pp. 433-447. pg. 444

## Chapter One: Re-envisioning *Huopolis* as a Vegan Commune (*Republic*, 2,372-374)

Within this interpretation, as stated earlier, Socrates<sup>Ⓢ</sup> is a keen environmentalist and vegan. Socrates<sup>Ⓢ</sup> envisions an allegorical city not unlike the *huopolis*: the human occupants enjoy simple lives and a vegan diet, eschewing considerable materialism and living disciplined lives. Socrates<sup>Ⓢ</sup> confronts, in many ways, the roots of society's woes in past and present: luxury and desire. Just as the ideal city constructed in the *Republic* is corrupted by the introduction of desire, luxury and war to satiate the citizens of the once-healthy *polis* (Plato, *Republic*, 374) – we might too think about the connection between our modern desire for consumer goods and the accompanying violence and ecocide which generates them. Therefore, this strange imagining of Socrates<sup>Ⓢ</sup> is perhaps not entirely odd, but potentially a poignant conception of our present condition. Let us enter this parallel universe with one consideration in mind: how might Plato inspire us to live more sustainably?

**Socrates<sup>Ⓢ</sup>** – Let's start by thinking about the way people live their lives in our city. They'll have bakeries, maybe some vineyards – who doesn't enjoy wine now and then? What about clothing? It seems sensible that many could learn to spin it, sew it and colour it themselves? After all, before we had malls, we still had clothes – did we not? They might even build their own houses, lending hands to their neighbours and installing the latest 'green' gadgets for comfort and power. Come summer, they'll work outside in the warm sun with bare feet and loose clothing. In winter, they'll stay indoors, travelling and working only as they need to. Their cupboards and cellars will be filled with whatever they grow and bake – no need to visit Walmart or Costco for canned goods and cheap clothes. Everything is here at home! Peaceful, isn't it...

**Glaucon** – Only if you like eating boring stuff every day! What else would they have to eat? Do they even know how to cook?

**Socrates<sup>Ⓢ</sup>** – You're right Glaucon, I should have explained myself more clearly to you! Let's look around their cellars and cupboards then. Well, they would have a collection of hearty root vegetables – beets, carrots, yams, onions, garlic – we're on our way to a nice stew! No need to buy produce from beyond our community. Perhaps they grow some tomatoes, olives, zucchini and other delicious plants in their gardens – preserving them for use later. They might ferment beans into bricks – to help them grow strong for the labours of summer. One might even enjoy the odd bowl of berries or dessert wine as a respite from a cold winter night. Meals would be shared on their rustic, hand-crafted furniture. I'm sure this life can't be that abhorrent to you Glaucon?

**Glaucon** – If we were creating a city for pigs or hippies, I'm sure this would be an acceptable way of life. Thankfully, I'm neither! I can't say vegetable stew or beans every night really appeals to me. Work all year and never have fun? Sounds like a cultish commune to me. I'm not a vegan Socrates, much less livestock! I couldn't live here.

**Socrates<sup>Ⓢ</sup>** – Well then Glaucon, since you can't stomach the life of a farm animal, tell me what you would have them eat?

**Glaucon** – What normal people eat these days! Meat is an obvious one: we'd need to have a store in town that sells butchered cattle, pigs, goats, etc. We'd also need some luxuries, whether it's the odd imported beer or a bacon double cheeseburger. You

can't honestly expect people to live like this Socrates. We weren't all brought up in barns! We crave things. Why would anyone want to make their own furniture or pay someone top dollar when we could just buy snap together stuff from IKEA or another big brand store?

**Socrates** – Ah! So you wish to discuss luxury... Well Glaucon, let us consider what the cost of luxury is in our world today. Let's embrace, for a moment, your vision of a better life. We will have to expand our little community now – since we need to make place for new shops and industries, along with the people who work in them. Let's build your butcher a delicatessen and workshop, so that he may work his trade. To do so, we'll need some new farmers to raise livestock!

This will mean we must subjugate and alter the animals of the field, make them into food rather than friends. Of course, as our population gets larger and demand grows, we will need more adequate means of supplying their urge for meat. Let us have our farmers build factory-farms, so no one shall go hungry! Our little shop will soon be a supermarket, with exotic vegetables and long walls of meat. All sorts of splendor and no need to eat the same old, ho-hum stew every night.

You spoke too, Glaucon, of what a pointless life it would be in our old city – no fun! Let's place some computer and television stores, so people might enjoy some time relaxing and watching cute videos or the latest movies on Netflix. Why not cars, dirt bikes, snowmobiles and other vehicles, so they can travel and break the monotony of walking here and there? Of course, to do this, we'll need many factories to build these toys. But, there is a cost Glaucon, to all of your fun. We will need more land to acquire more things and deposit the refuse from our endeavor – since now we produce in excess rather than to each according to need. We will need land from our neighbors. But how shall we get it? By force?

**Glaucon** – Of course, we'll have to go to war Socrates! After all, they won't give it to us, even if we ask nicely!

**Socrates** – Here, my young friends, we find the origins of war. Desire, birthed from luxury and hunger for the unnecessary, will breed conflict. Further, we should consider what violence it breeds against human and nonhuman alike! Our once healthy land has become a new creature altogether. But since you wish to follow this path, I'll play along.

Let us, for the sake of discussion, investigate the nature of desire and the luxurious city, seeing how our denizens fair in the transition from a healthy community to one which expands with its material needs and demands. Look, the city is already changing!

Plato's Socrates addresses the growth of luxury within the *Republic* as well as this new interpretation of the text. As the *huopolis* is done away with, in the pursuit of a new discussion, Plato's Socrates does not firmly denounce the vision which Glaucon introduces – only recognizing that this city is flawed. Instead, our Socrates will address this concern.

However, in the interest of scholarly discussion, any criticism should be supplemented with some present reality. Chiefly, I will discuss one aspect of Glaucon's vision which marks the community: the domestication and slaughter of animals. This practice not only complicates the landscape of this agrarian commune but also damages the pursuit of *oikeios* between humans and nonhumans.

## Modern Supplements: Factory Farming, Myths of ‘Sustainable’ and ‘Ethical’ Slaughter and Ecocide Inherent in Consumption

“The global ecological crisis, deepening with each passing year, threatens the world as never before, an outgrowth of unrestrained corporate power that today colonizes every realm of human life. The crisis intersects with virtually every social problem, from declining public health to chaotic weather patterns, growing poverty, resource depletion, agricultural collapse, even military conflict. It goes to the core of industrialism and modernity, to relentless efforts by privileged individuals to commodify and exploit all parts of the natural world, including most natural habitats and species within them. This increasingly devastating attack on nonhuman nature stems from the same corporate order that has brought to the world mounting environmental problems, militarism, resource wars, and global poverty.”<sup>6</sup>

In order to establish a formidable defense against Glaucon’s desire for the city (one which might lend well to our modern condition too), a spirited argument must be put forward by Socrates<sup>Ⓞ</sup>. Socrates<sup>Ⓞ</sup> is not wrong in tying the origin of war to this desire for luxury in either text. The above quote, supplemented by Carl Boggs, illustrates the modern nature of this understanding of consumption. There is little abstraction in our Socrates<sup>Ⓞ</sup>’ contentions regarding the nature of factory farming: globalization has lent well to the “spatial expansion of mass animal confinement and slaughter technologies and procedures to all four corners of the Earth.” The war waged in this expansion to sate desire is not simply one of human against human but an endless terror and brutality visited on nonhumans and nature.<sup>7</sup>

Our Socrates<sup>Ⓞ</sup>, removed from Plato’s narrative and transported to a universe where Glaucon’s vision has accepted as reality, is confronted with a terrifying vision. The cultivation of crops or domestication of animals has been contorted into a dystopic nightmare far removed from even the Greek pastoral traditions of the ancient world, much less his imaginary *huopolis*. Though his critique of excess in 372-374 is potentially fertile grounds for critiquing our modern

---

<sup>6</sup> “Corporate Power, Ecological Crisis and Animal Rights.” In *Critical Theory and Animal Liberation (Nature’s Meaning)*, edited by John Sanbonmatsu, by Carl Boggs. Rowman & Littlefield Publishers, 2011. pg. 71

<sup>7</sup> Sanbonmatsu, John, ed. *Critical Theory and Animal Liberation (Nature’s Meaning)*. Rowman & Littlefield Publishers, 2011. pg. 23

condition, the stark difference in desire (and associated violence and ecocide) requires the addition of critical scholarship related to nonhuman suffering.

Barring an alternative vision of human-nonhuman relations, one which casts off the shackles of market demand and industrial farming, Boggs presents a depressing truth:

In such a universe we can anticipate that the fate of *nonhuman* animals will be many times worse, that other creatures too will be victimized without end by war and ecological assault – not counting those imprisoned and slaughtered each year by the tens of billions for food, sports, biomedical research, and entertainment. The struggle for animal rights – for fundamentally altered relations between humans and nature – intersects in many ways with the modern crisis, and thus also with the imperatives of future social change.<sup>8</sup>

The danger of desire and expansion which Socrates hits on isn't simply confined in the dirty, undersized prisons of farmed nonhumans – it spreads throughout the *polis* and into nature itself. Glaucon's acceptance of war, expansionism and desire is at its roots a validation of the unquestioned procession towards ecocide. How then does our Socrates☉ take Glaucon to task?

**Socrates☉** – It is no secret to us, young friends, the issue which arises from our desires existing unchecked. We need only look to our curriculum to establish the errors of Glaucon's support for this rampant consumerism. Our market system is both violent and unsustainable, terrorizing both humans and nonhumans. In constructing a truly beautiful city, we must – as Carl Boggs says – “reconstruct social and political theory” to realize a just alternative to current relations.<sup>9</sup>

We know for a fact that the production of animals for slaughter in our neighboring empire the United States has inflated by at least four times since the 1950's, with hundreds of thousands of cattle and millions of chickens killed daily there. Across the world, it is estimated at least 20 billion nonhumans exist as livestock – 23 million slaughtered daily to sustain demands from humans for the luxuries Glaucon demands.<sup>10</sup>

**Glaucon** – For bleeding hearts, this seems like a big concern Socrates, but so what? If we do see these animals eaten, what harm does it do? Their meat feeds soldiers, workers, children – it sustains our existence! What would you have us do? Do away with animals entirely and eat your slop of vegetables and fruits from the communal trough – washed down with mediocre wine?

**Socrates☉** – Glaucon! Have I touched a raw nerve? Of course you, like the denizens of your city, see no shame in these statistics. After all, when one goes to the well-maintained and glowing supermarket, how is one to imagine the slaughter if they only see the end product? Just as your citizens do not see the violence of their demands on the population of creatures we should call kin, they do not see the damage it does inside and outside the *polis* to the poor! Consider those chronically hungry, starving masses who suffer from lack of nutrition or those who live in proximity to the detritus which flows down from your factory farms. What of them? What of those who are starved by your *polis* and its insatiable appetite for war and expansion. Human and nonhuman, dispossessed of their homes and slaughtered or starved into extinction. What of them?

We should be wary, Glaucon, of the way that our consumption makes us villains. Increasing demands for goods, for those who have the reigns of our world in their hands, represent a considerable threat to Earth's survival.

---

<sup>8</sup> "Corporate Power, Ecological Crisis and Animal Rights." In *Critical Theory and Animal Liberation (Nature's Meaning)*, edited by John Sanbonmatsu, by Carl Boggs. Rowman & Littlefield Publishers, 2011. pg. 72

<sup>9</sup> Ibid

<sup>10</sup> Ibid, pg. 75-76



Should you one day, as you desire, become a great democratic politician, you would do right by your constituents (human and nonhuman) to dispel these anthropocentric notions from your mind and challenge the presuppositions of our time!<sup>11</sup>

Remember Tolstoy: “As long as there are slaughter houses there will always be battlefields.”

This exchange represents a fictional account of a very real criticism of the meat industry: Boggs rightly draws a parallel (as Socrates does) between the demand for meat and the greater violence perpetrated against humans and nonhumans. As Glaucon’s city would expand, so too would the desire for fast-food, supermarkets and all manner of expansion to ensure every person who could afford it have meat on their plates. The employment of Tolstoy, too, echoes an expands upon some of Socrates logic within Plato’s *Republic* – until every abattoir is shuttered, not only is the struggle to regain *oikeios* elusive – the militant expansion of animal slaughter and its toll on humans and nature marches on.

## Concluding Chapter One: Formulating Thoughts from SocratesⓈ

The portrayal of SocratesⓈ as a vegan and ecologically minded educator, rather than subduing the spirit of the text, compels us to consider (with modern supplements) the way in which desire for resources, flesh and expansion represent a grave threat. Like Glaucon, many in present politics (or outside it) are blissfully ignorant of (or cognisant and uncaring) the threat of present market exploitation of the Earth and its various inhabitants. A SocratesⓈ who challenges his young students to, as future politicians, confront this reality should prompt aspiring political philosophers and agents of change to likewise think about the harsh reality that Boggs presents. Is the culture in which we reside sustainable? Can we conceive of relations which reject this lifestyle of desire? Recognizing potential intersections of Plato and Boggs (in our narrative or the narrative of the *Republic*) should probe our thoughts and lay seeds for considering the answer to

---

<sup>11</sup> "Corporate Power, Ecological Crisis and Animal Rights." In *Critical Theory and Animal Liberation (Nature's Meaning)*, edited by John Sanbonmatsu, by Carl Boggs. Rowman & Littlefield Publishers, 2011. pg. 78-80

the preceding questions. Taking our considerations from this imagination of the *Republic*, we might now consider alternative theories of guardianship and how they may intersect with this account.

## Chapter Two: Guardians of the Forest and Meditations on “Dwelling” (Book Seven – The Cave Allegory)

Can/should we conceive of Socrates as a nonhuman entity? Leaping beyond the simian pseudo-Socrates of Daniel Quinn’s *Ishmael* for a more unfamiliar form, why not instead envision Socrates as a ‘Forest-Spirit’ from Japanese fiction or an ethereal elemental spirit like those found in high fantasy – a direct conduit to the very life force of the Earth? What curriculum might such a being offer? What can ascending into dense, chirping woods or swamps philosophically inspire within us to radically alter the urban landscapes we occupy?

Plato’s narrative in the *Republic* presents readers with the opportunity to consider the political center of Greek life: the *polis*. Here the *deme* live, breath and engage in political acts every day – making the *polis* a very convincing model for discussing the themes which the *Republic* teases out. But, I heretically interject, is it not equally fascinating or compelling to consider the world beyond the *polis* as well when we wax philosophical! Perhaps Plato’s narrative does more to denounce the *polis* than it does celebrate it? One method of confronting our own anthropocentrism, as Socrates<sup>Ⓞ</sup> demands in the previous imagining, is to move our attention away from the urban unit and towards the living, breathing and pulsing force outside our constructed society.

Earlier, in my introduction, I mentioned in passing the works of Hayao Miyazaki, a lauded Japanese filmmaker (and personal favorite of mine). In his film *Princess Mononoke*,

Miyazaki imagines a forest world filled with sentience, political order and a number of woodland guardians (among them wolves, boars and an adopted human – San). Like the guardians of Book Two of the *Republic* (Plato, *Republic*, 375), the guardians of the forest (specifically the wolves and their adopted human warrior) are endowed with a similar spirit in defense of their home. The disposition of these guardians is not unlike the hounds of Plato, peaceable towards other forest creatures (though irritated at times by the boars) and vigilant in their war against encroaching humans who seek to destroy the forest.<sup>12</sup>

The fantasy which I concoct for this chapter, while admiring Miyazaki’s vision, has noticeable differences. Here, we might think of a Forest-Spirit whose role is less passive than that of *Princess Mononoke*, seeking to educate humans about the proper way of ‘dwelling’ within the forest and acting as guardians of this space in a direct dialogue. Echoing some of Martin Heidegger’s philosophy, this spirit might offer humans a means of living in proper harmony with nature and nonhumans and reject their anthropocentric tendencies.

I envision a forest, imagining Socrates as an elemental spirit endeavoring to teach young rangers of the forest the virtues of guardianship and compassionate living. Setting out into the forest to visit Socrates (now ♀), we might wonder: how might Plato help humans understand their duty towards nature? Is there a way to truly commune with nature? How do we guard the Earth, Air and sentient beings?

♀: How shall we educate the future guardians of this forest? Since preserving the life and essence of this land is of the utmost importance, it will require significant training and a natural disposition towards this pursuit.

**Glaucon:** This makes perfect sense. We should examine the best means by which to defend these woodlands, swamps and plains.

♀: Well, when you think of a guardian, they must be in harmony with nature. How might one best ‘dwell’ in these parts, as effective guardians Glaucon?

---

<sup>12</sup> *Princess Mononoke*. Toho, 1997. DVD.

**Glaucon:** Such an education is alien to me, Great Spirit.

**☛:** First, my friends, let us think of the disposition of our guardians. Should they not be gentle in their dwelling in the forest, endeavoring to treat all living things with kindness and respect?

**Glaucon:** Yes, I can conceive of such a disposition.

**☛:** Good! Should they also not receive the sun each day? Sky as sky?

**Glaucon:** How would you ask guardians to perform this task?

**☛:** Look to the Sun young Glaucon. Everyone, raise your eyes briefly through the canopy of vines and leaves! The Sun gives birth, life, sustenance and growth to the plants around us. So too does it in part govern the skies and all that falls from it – rain, to quench thirst and cool the hot day.

**Glaucon:** I see, we look to it as the source of all life on this planet. The Sun and Sky are incredible beauties!

**☛:** They are marvellous Glaucon, but be wary of your haste. Remember, they may preserve and feed life on Earth but there are forces beyond them which represent the truest forms of birth, generation and preservation. Sacred forces inhabit realms beyond our vision – we only feel their subtle vibrations in the movements of the Earth.

If our guardians are exposed to these sacred forces and forms which we presently find ourselves unable to comprehend, they might find they might – like young seeds – grow sturdy and tall with knowledge, virtue and understanding.

When we discuss educating the guardians of this forest, we must remember that beyond the edges of the treeline exists a world where by building their tall structures they have blocked out the Sun. In building highways, walls and fences, they divide themselves from the breathing Earth beyond them. Many of the people who dwell within the streets of such monstrous metropolises do not possess a vision of the light or feel the breath of the forest – our way is but a shadow to them.

However, were we to pluck some from their lives and introduce them to the ways of the forest, to show them that a world exists beyond the “parks” and “greenspaces” they qualify as natural – one teeming with life. We would show them a night sky unpolluted by the lamps that light their streets and neon signs which buzz with artificial vigour. These selected persons might return from the unspoiled and remark to their fellow humans about the necessity to let life be. Friends might congratulate them on their insight, while others would dismiss such nonsense. The latter would consider the person either blinded by their own zeal or perhaps a dangerous agent – demanding these subversives be arrested.

**Glaucon:** This might be the case. What then is the purpose of such an education?

**☛:** The truth of our purpose and the experience of gazing upon the sacred spirits of the forests and sky is a painful but necessary path to understanding. The entire soul of those we educate must be turned towards this purpose. Think of those you have met outside the forest: the lumber workers, the surveyors, the industrialists, the investors. What manner of soul do they seem to possess? One might consider, by the nature of their actions and desires, their souls are not blinded but coerced into promoting and profiting from great evils. Were we to rid the cruel impulses towards destruction and consumption from their souls, they might see the glory which surrounds us and further – the sacred pulse behind it.

**Glaucon:** Yes. I think, with considerable effort, we might one day achieve this goal!

**☛:** It is up to us, then, as keepers of this peaceable grove, to plant the best natures and press all to make the important pilgrimage towards greater understanding. When they have completed this trip, however, we must compel them to leave.

**Glaucon:** Why? Is it not a paradise here Great Spirit?

**☛:** Should they stay, who would then share in the hardships of those outside our forest in the smoke-choked cities? What would give citizens a cause to come here and learn another path? Remember Glaucon, those who will return will know well the sickness which holds the world by force and who better can dispel the shadows and myths of the society they once called home? As more return from our forest, their message will be as waking from the nightmare which presently has hold in these locales.

We will close the dialogue at this natural point: a reimagining of the Cave Analogy within an ecological context. Here, rather than a cave barring the ignorant from knowledge of the Forms and insight, we find humans not unlike ourselves living in a state of ignorance – ascribing little sacredness to the natural world beyond our borders. One matter remains: What manner of education would these guardians need in the present world?

## Modern Supplements: Towards a New Ethical Notion of Ecological Guardianship

... the dwellers primary care is that others, too, should become dwellers. Dwellers are, therefore, cells of resistance which seek to create other cells of resistance which, in turn, seek to create still further cells... Dwelling, that is to say, has an infectious quality to it. It resembles a virus. This is the reason why the personal turn to dwelling is also a ‘fostering’ of the world’s turning towards a new age. And it is also why Heideggerian thinking has always – absolutely correctly – been regarded as subversive by those locked into the mainstream of contemporary Western culture and philosophy.<sup>13</sup>

NN: Are you an optimist or a pessimist?

AN: An optimist

NN: (astonished) Really?

AN: Yes, a convinced optimist – when it comes to the twenty-second century.

NN: You mean, of course, the twenty-first?

AN: The twenty-second! The life of the grandchildren of our grandchildren. Are you not interested in the world of those children?

NN: You mean we can relax because we have a lot of time available to overcome the ecological crisis?

AN: No, every week counts. How terrible, shamefully bad conditions will be in the twenty-first century, or how far down we have to start on the way up, *depends on what you, you, and others do today and tomorrow*. There is not a single day to be lost. We need activism on a high level immediately. – Arne Naess, *Deep Ecology for the Twenty-Second Century*<sup>14</sup>

There seems, in some manner, the potential for some connection between the nature of the Cave’s education and the philosophical aims of Heidegger’s notion of ‘dwelling’ – particularly emphasized in this re-interpretation of the allegory. While a compelling imagining of this allegory, one need not go as far as *The Matrix* and its dystopian cyber-punk world to find an apt comparison. We need only look to the forests, brooks and natural landscapes we pass by every day for a living community and source of liberation beyond our condition. The real,

---

<sup>13</sup> Young, Julian. *Heidegger's Later Philosophy*. Cambridge University Press, 2002. pg. 126

<sup>14</sup> Naess, Arne. *The Ecology of Wisdom: Writings by Arne Naess*. Counterpoint, 2010. pg. 308

tangible state we find ourselves in is one which demands a new ‘guardianship’ which heeds Heidegger.

## How to ‘Dwell’: Heideggerian Notions of Guardianship

Julian Young, in his book “Heidegger’s Later Philosophy”, presents an interesting model for ecological thinking found within the philosophy of Martin Heidegger. Though Young draws much of his thesis in his chapter “Being a guardian” from Heidegger’s architectural writings in *Building, Dwelling, Thinking* within the discussion of the structures ‘dwellers’ build or do not build there is an underlying ethics to the way humans interact with natural space which intrigues the reader. Considering the *Republic* in this context, it seems well worth investigating how the philosophical exercise which Socrates and his students engages Heideggerian concepts of guardianship and dwelling.<sup>15</sup>


How does one guard the Earth in a Heideggerian sense? Young illustrates two means of ‘caring for the Earth’: ‘passive caring-for’ and ‘active caring-for’. The passive course is one which, despite the terminology, is nonetheless imbued with ethical duties: saving the Earth by “letting it be in the sense of refraining from ‘exploitation’ and ‘spoliation’. Rather than simply allowing nature to be as it is, there is a positive act implied in this guardianship: “sparing and preserving”. The second method (‘active caring-for’) demands guardians allow things to “*once more* come fully into being” – an acting of rejuvenating what has been destroyed or realizing what has not been fully brought into being.<sup>16</sup> If we think back to *Princess Mononoke*, the film ends with the magical forest and the Spirit which resides in it entirely vanquished (along with

---

<sup>15</sup>Young, Julian. *Heidegger’s Later Philosophy*. Cambridge University Press, 2002. pg. 105

<sup>16</sup> Ibid, pg. 106-107

many of its inhabitants and guardians). Still, within the slow rebirth of fauna and experiences of the young guardians (San and Ashitaka), there is a positive call for the humans who have played a part in ecocide to reflect on their acts and “live”. Despite horrifying news every day that species die out or oil spills decimate landscapes and sea beds, the guardian of the Earth must not give up hope but use this as impetus to engage in ‘restorative caring-for’ – this is justice for dwellers in a holy world.<sup>17</sup>

The re-interpreted Cave allegory sees  call for its students to bring those outside the forest into this sacred space, allowing them to learn about the proper means of dwelling and the goodness which comes from this education. This seems to be an odd departure from the original text, on first glance, for many reasons. First, it draws away from the imagining of an urban space as a means of discussing greater philosophical questions and instead introduces the teeming world beyond the city as a viable grove for cultivating wisdom and debate. Second, it presents the industrialized life as one divorced from reality, seeing the shedding of this lifestyle and its adverse effects as a step towards understanding the Forms. Last, this narrative promises (in counter to some interpretations of Plato as a ‘classist’ thinker) that the education which the *Republic* proscribes to the thinking agents of the city should be extended to everyone – including those who would destroy the forest!

The education of these guardians, though somewhat faithful to Platonic ideas, expands beyond them in order to offer alternative insights and interpretations of guardianship – arguably more relatable to our present circumstances. The scholarship of Melissa Lane struggles to find an eco-friendly message in Plato’s *Republic* – opting to read into the language of the ‘Idea of the

---

<sup>17</sup> Young, Julian. *Heidegger's Later Philosophy*. Cambridge University Press, 2002. pg. 107

Good' and ecological sustainability – acknowledging conceptions of the latter were likely not ones easily ascribed to Plato. Rather, for Lane, the “analysis of good as an object of pursuit” suggests Platonic philosophy might in some manner aid the argument for sustainability. I leave much of the spirit of this idea intact, reading beyond Plato into Heidegger as a means of better expanding the potential for ecological guardianship – giving it a philosophical impetus which reflects tangible connections between the pursuit of the ‘Good’ with the “ ‘fostering’ of the world’s turning towards a new age”. In short, the nature of Plato’s conception of the Forms pressed me to engage, in order to present such unconventional conceptions of guardianship, his text in a very creative way beyond Lane.<sup>1819</sup>

What does ♣ mean by ‘receiving Sky as Sky’? How does this relate to Heidegger and guardianship? Heidegger notes in *Building Dwelling Thinking* that guardians might:

**recieve the sky as sky.** They leave [*lassen*] to the sun and the moon their journey, to the stars their courses, to the seasons their blessing and inclemency; they do not turn night into day nor day into harried unrest.<sup>20</sup>

Young notes the intention Heidegger has for impressing the ‘holiness’ of the sky and its constituents on his readership. I am interested, in particular, with the idea of ‘leaving’ the seasons to their “blessing and inclemency” in the modern context of global climate change. What might Heidegger (Young does not speculate in this chapter) or even Plato think about the effect of humans on the seasons? Certainly, if one is to take up Lane’s work in pieces, Plato might indeed find issue with the lax attitudes our contemporary leaders have towards this issue. Continuing to pump toxic chemicals into the air, engaging in relatively unrestrained resource

---

<sup>18</sup> Melissa Lane, “Prologue to Chapter 6,” “The Idea of the Good” and “Initiative and Individuals: A (Partly) Platonic Political Project,” in *Eco-Republic: What the Ancients Can Teach Us About Ethics, Virtue, and Sustainable Living* (2012), pp. 127-156; 163-185. pg. 135-136

<sup>19</sup> Young, Julian. *Heidegger's Later Philosophy*. Cambridge University Press, 2002. pg. 126

<sup>20</sup> Ibid, pg. 110



refining and permitting emissions to pollute the Earth's atmosphere have effected in many ways the very nature of our seasons (counter to Heidegger's wish) and represent the exact opposite of Platonic concepts of sustainability as per Lane.

The notion of building tall skyscrapers, highways and dividing structures found within my alternate vision of the *Republic* speaks both to the idea of ignorance found in the Cave and Heidegger's ideas of guarding the sky. Young speaks of how Heideggerian philosophy contends architecture (using the example of modern malls) represent "depressing places in large part because [they] block out the ever-changing natural light and replace it with, to borrow from Heidegger's words, the 'monotonous and therefore oppressive' uniformity of fluorescent light." What isn't false about manufactured lights and recycled air from machines – with roofs often letting in the minimal natural light along walkways? Dividing structures (like those which line highways or property lines), as well as blocking the natural world from the view of motorists or pedestrians, interrupt the flow of the wind and light as well – closing off the city from the lively world beyond it. Those educated within the forest, now Guardians with an ecological purpose, could descend again into the metropolis and show urban planners and denizens the damaging effects these structures have not only to their experience as living creatures but to the sacredness of the Earth.<sup>21</sup>

## Concluding Chapter Two: Back to the Land? Closing Thoughts on Ecological Guardianship

But, one might ask, is there enough of an impulse within Plato's work to warrant such a strange and potentially overzealous ecological reading? I am inclined, by virtue of my first

---

<sup>21</sup> Young, Julian. *Heidegger's Later Philosophy*. Cambridge University Press, 2002. pg. 112

reinterpretation as well as this chapter's evidence, to suggest there is ample room to suggest Plato's text may very well have considerable meditations for the dangers of a 'feverish' urban lifestyle. Frederic Bender and I contend (despite our disagreements regarding his reading of Plato), that Plato's *Republic* might criticize an unhealthy *polis* as an effective setting for social relations. Plato tackles issues of luxury and how it permeates the life and politics of a *polis* – making its citizens immoral. Instead, he (through Socrates) lauds the austere lifestyle of the *huopolis*. In my reimagining of the *huopolis*, I have corrected some of Benders' criticisms of the small community (ex. bioregionalism, the issue of imported goods) but we both agree that the practice of conservation and avoiding luxury aids the *huopolis* in its utility as a model for human social relations rather than Plato's other urban inventions.<sup>22</sup>

It is crucial to note we need not destroy every vestige of technology and modern life in order to realize the goals of the *huopolis* I have created or adopt the values of guardianship I have expressed. To the contrary, these ideas challenge us to think about our consumption, our luxuries and how we construct our communities – pressing humans to consider what lies beyond their cities as living and of equal worth to our own lives. Whether visiting the reimagined *huopolis* of Socrates☉ or the forest of ♀♂, the logic of promoting the rural/agrarian over the urban is identifiably linked to preserving the natural over the unnatural or unsustainable. Both probe readers to think about the way luxury damages landscape and order – asking whether an alternative to urban living might present the best means of saving the planet or ending violence against human and nonhuman. From radical reinterpretations, lessons can be drawn from the *huopolis* of Socrates☉ and forest of ♀♂ for potential 'guardians' of today. Modern guardians need

---

<sup>22</sup> Bender, Frederic L. *The Culture of Extinction: Toward a Philosophy of Deep Ecology*. Humanity Books, 2003. pg. 163

to be able to philosophically combat the ‘culture of extinction’ with an ethical framework and education which could press urban dwellers to reconsider the world they live in. Just as the prisoners of the Cave suffer from a grave ignorance of the Forms by virtue of their bondage, the constructed spaces and ideologies which guide our ecocide blind us from the damage we wreak on the Earth daily – we need guardians with an ecological education and philosophy connected to the sacred rhythms of the planet to lift the veil from our eyes. Only then can we ‘turn’ towards a new age of more harmonious care for the Earth and its inhabitants.

### Chapter Three: Refocusing the Ethics of the ‘Myth of Er’ (Chapter 10 – The Myth of Er)

And where, for five months, he ran free  
 And replayed his only fond memory.  
 Just a warm and distant dream of...  
 His mother's loving eyes upon him.  
 Francis made it farther than she did.  
 A quarter mile just short of the city limits,  
 They finally captured him. – **“Potemkin City Limits”, Propagandhi**

Rolling hills. The water flows. The flowers bloom.  
 There is no me. There is no you. There is all.  
 There is no you. There is no me. And that is all.  
 A profound acceptance of an enormous pageantry.  
 A haunting certainty that the unifying principle of this universe is love.

– **“Duplicate Keys Icaro (An Interim Report)”, Propagandhi**

It is intriguing, in agreement with some scholars, that the wider body of reactions to Plato’s Myth of Er have not addressed the “Pythagorean nightmare” which exists rather evidently in the text: that in the acts of sacrificing and eating nonhumans (particularly the ‘gentle’) humans ‘eat the just’. Rather, most readers seem to dismiss the myth or focus on Odysseus’ choice – ignoring both the implications of humans choosing nonhuman lives and nonhumans being allotted surprising agency to choose their own lives. While I am intrigued by the former (human to nonhuman), in my ‘refocusing’ of the myth I have other intentions—offering a parable which both promotes kindness towards sentient nonhumans and suggests ways

in which nonhuman experiences might enrich and expand our duty to and love for the universe. My goal is to present the opposite of a nightmare – a promising vision of the life and the victory of justice.<sup>23</sup>

Ultimately, this myth will be reconstructed as a vindication of the previous two chapters: concluding an ethical guardianship based on respect for life is both possible and desirable. Let us consider **Socrates** ♀, the mystic pacifist who will lead us through the afterlife, helping us ask: do we have a moral duty to guard the Earth and all life on it? Should we, like Empedocles, heed the cries of the slaughtered nonhuman as those of our kin? How can myth reorient the way humans see nonhumans and their importance in this world?<sup>24</sup>

**Socrates** ♀: The strangest vision which Er spoke of was that of how souls chose their new lives, often as a result of their past experiences.

One woman, having lived in a war-torn land with little opportunity to flee the senseless violence, chose the life of a whale – that she and others live a peaceable life of community, free to roam the seas and able to protect their young from an inhospitable world.

A man who spent his life as a volunteer for soup kitchens and social programs came next, choosing the life of a worker bee – ensuring all in the hive were to be looked after and living within a thriving and harmonious community.

Next came a young boy who had died of a terrible debilitating disease who dearly loved the forests of his home country, wishing he could have ran and played like the other children. Upon seeing the life of an orangutan, he chose this one – opting to swing through the jungles of Southeast Asia, keeping vigil over the misty domain.

**Glaucou**n: How intriguing these choices are **Socrates** ♀! Humans choosing animal lives. What could they possibly learn from such an experience?

**Socrates** ♀: Well Glaucou, some might learn the joy of freedom, others the love of a benevolent community and others still an abiding love of their world – seeing the jungle's glory through childlike eyes. Remember too, my pupils, this tale is not over – animals choose humans lives too!

**Glaucou**n: Stranger still! Tell me, **Socrates** ♀, what did these animals choose for their new lives? No doubt they chose the lives of humans as better ones than their own?

**Socrates** ♀: I will tell you Glaucou, though I imagine you'll be surprised by the results.

First, a dog came forward. Though this dog had been abused for many years, he was eventually taken in by a kind family who showed him the meaning of deep and abiding love. His wounds were nursed, his illness attended to and in time, he was fit to run and play like a puppy. He lived out his remaining years with them, never going hungry and always treated with great kindness. He chose the life of a human that he could, in some capacity, show other creatures the same love and redeem a race whose cruelty often outweighs its kindness.

---

<sup>23</sup> Dolgert, Stefan. "Animal Republics: Plato, Representation, and the Politics of Nature." 2014. pg. 10-13

<sup>24</sup> Ibid, pg. 9

Second came a pig. He had lived most of his life in a cramped pen, raised for the slaughter. Seizing an opportunity, he escaped his planned demise and wandered free for many months – haunted by violence and filth of the abattoir and his family's murder for food. Living solitary in the parklands of the city, subsisting off of the scraps of human garbage left around it, this pig was eventually hunted down. His memory, a source of amusement for some and reflection for others, was encased in bronze in the town. This pig, having seen the horrors of human violence against other creatures, chose the life of a human so that he might warn others of the evils of slavery, exploitation and consuming life for nourishment or gluttony.

Finally, there came a tortoise. The old thing came slowly up to choose a life, widely opening her eyes. She had seen ages pass in captivity – though born outside of it. The world had changed so much since she had hatched – the Earth more crowded, polluted and uninterested in the preservation of nature. She had heard tales of other species wiped to extinction, watching other animals suffer in hollow mockeries of their old habitats while humans observed her in amusement. She chose a human life to be a conservationist – eager to rebuild a world for the animal friends she left behind and prevent more from disappearing like the dodo. Her hope, one day, was to see a world teeming with life and respect for all creatures.

This was how each came to decide – just into gentle. Herein lies a parable for our age Glaucon: we must choose the just life like these souls did, staying firm to the path of virtue. Our souls are immortal and travel through many bodies and worlds before we reach our end – not without a task. Think hard on those who went back to the world and what choices they made.

**Glaucon:** Why, when one might choose the path of ease or least pain, would one choose a hard life?

**Socrates** ♀: If we learn anything from this tale, it is that the just will always descend to aid the other in their pursuit of the same fate. Consider how many of these souls knew great heartache in their lives, tasting despair and violence we dare not even conceive. Are we to allow tyranny to triumph Glaucon?

We live in a world where the easy path is all too commonly chosen, where the expedient and easy is celebrated. We do not listen to cries of pain and bear witness to suffering beyond a shallow recognition. We choose the hard path because unless we recognize the agony of others, our world cannot possibly bear the fruit of justice.

It is our duty to choose a life which works to lessen the pain of all beings and teach others the power of virtuous lives. Each must turn away from the tyrannical path and toward the best life – in doing so we might repair our world. In our life, if we have but one, we must share in the toil and pain of others, learn from it and use our knowledge to shape our future.

Let us, having discussed all manner of things, head our separate ways and sleep – perhaps to dream of a better tomorrow and our place in it.

Why indeed return to a suffering world? When one considers the afterlife, the logical endpoint seems to be the 'prize' or some reward for a just life. However, while Plato's text seems to recognize in this closing passage that such a reward exists, the virtue of maintaining the just path through a cycle of lives is presented as a noble pursuit. My reimagining, imbued with different meditations on lives, does away with the prize and instead hammers home the message which readers should take away from the Myth of Er: justice is not simply keeping to the virtuous path – it demands all (especially philosophers) engage in the task of rebuilding a broken world.

One might ask what my intentions were in substituting the human and nonhuman choices of Plato's work with new and foreign ones. These are not animals readily identifiable as those

‘gentle’ creatures which Pythagoreans would see on the sacrificial altar.<sup>25</sup> I interject here – we think of this socially sanctioned act in a limited sense. When one considers the fate of whales in a sea of hunters, are whales safe from slaughter for the ‘benefit’ of humans? How do orangutans fair in Southeast Asia when their homes are destroyed for resources and their bodies butchered by starving peoples or poachers? Should we not fear honey bee extinction more than their stings? The lives chosen by humans are fraught with difficulty, despite their best intentions. They still face a world who place (human) utilitarian considerations over the survival of other humans and nonhumans. What could possibly cease the seemingly endless march to extinction?

The antidote in this nightmare, to the confusion of some, comes from the gentle souls which arise from nonhuman forms – eager to educate and aid other beings in living just lives. Their willingness to toil alongside humans and nonhumans represents a manifestation of *oikeios* in that a philosophical kinship exists among those who demand justice – no matter the species. The dog, tortoise and pig (to consider only a few) bear witness to the harmful nature of anthropocentrism in ways we can only partially conceive.

Further, some scholarship provides intriguing insight into the subversive nature of this notion of ‘transmigration’ (*metempsychosis*) – a ‘treat to civic order’ in Plato’s Athens. The act of animal sacrifice in the *polis* was one imbued with considerable communal significance (the religious inextricable from the political in this case), making it a powerful institution to challenge.<sup>26</sup> Though methods of slaughter and sacrifice in the modern West differ in some respects from the Athenian world, one should consider how the notion of transmigration might still challenge the inherent anthropocentrism of our culture. Would the thought of souls of dear family members stay the harpoon or shutter the abattoir? At the very least, such a myth as the

---

<sup>25</sup> Dolgert, Stefan. "Animal Republics: Plato, Representation, and the Politics of Nature." 2014. pg. 9

<sup>26</sup> Ibid, pg. 10

reconstructed one I provide might shake the faith of some in the hierarchy of being which humans have established to differentiate themselves (and subsequently dominate) nonhumans.

Speculation aside, one point is clear: the voices and tales of humans and nonhumans who suffer violence are sorely needed at the fore of rebuilding our world and conceiving justice. Philosophers, to truly conceive of justice, must endeavour to respect and share their experiences (human and nonhuman) and forge a world from their education. The myth I provide seeks to imagine several voices which seek ‘gentle’ existence and wish to promote justice in several constructive ways. Rather than make choices which focus on their specific fate, nonhumans of this narrative choose human lives for the sake of others and humans choose lives which seek a greater connection to the Earth and peaceable community. The moral then? In order for our world to avoid cataclysm, we must discipline our souls to be ‘gentle’ for the sake of all beings. Whatever lives/careers we do choose, we should do so with a holistic aim of repairing a broken universe – guardians in any way we can conceive.

## Educating the Guardian: Final Meditations

Throughout this meditation on the nature of guardianship, I have asked readers to consider how compassion, sustainability and a just aversion to suffering are all qualities which guardians might consider when assembling their arsenal in defence of our Earth. Plato’s *Republic*, an ever enlightening piece, offers seeds from which greater dialogues may sprout and cultivated into new and exciting interpretations.

These three Socrates - the vegan activist, the Forest-Spirit and the mystic pacifist – invite the reader to investigate new means of operationalizing Plato for modern political debate. Yet, as much as it alters perceptions of Socrates and the text itself, this paper presses the reader to reconsider their notions of guardianship, justice, sustainability and nonhuman ethics.

Does a ‘green spirit’ exist within the *Republic* beyond these strange interpretations? I cannot claim to a certainty that Plato and modern environmentalists share similar preoccupations or ideals, but I do contend (with my interpretations as some indication) that beneath the surface Plato may very well lend a helping hand to the modern guardian of the Earth. The *huopolis*, despite its abandonment in the narrative, represents a genuine concern for sustainability and (as I have argued before) a keen interest in ending the suffering of nonhumans. The Cave analogy and concepts of the Forms challenge us to conceive of beauty beyond our own condition and aid others in this pursuit. Finally, the Myth of Er offers readers both a call to virtuous living in this life (and, depending on one’s spiritual orientation, subsequent ones).

Plato’s *Republic* should not, despite the warnings of dissenting minds, be cast as a text with a single purpose (I happily recognize that guardianship and my three reinterpretations of Socrates’ voice are by no means the sole bearers of truth and meaning among various interpretations). Part of the joy of reading texts like the *Republic*, applying a measure of Tarnopolsky’s ‘genre-switching’, is to imagine fascinating new discussions which might spring from the pages and present our modern condition with new meditations – refusing to “reduce our account to any one narrative that subsumes all others.” We cannot limit our conceptions of interpreting a text as political scientists (revisiting the contentions of Leslie) any more than we can readily cease the endless birth of moral quandaries which need urgent and well-considered answers.<sup>27</sup>

---

<sup>27</sup> Dolgert, Stefan. "Animal Republics: Plato, Representation, and the Politics of Nature." pg. 18



## Bibliography

Bender, Frederic L. *The Culture of Extinction: Toward a Philosophy of Deep Ecology*. Humanity Books, 2003.

"Corporate Power, Ecological Crisis and Animal Rights." In *Critical Theory and Animal Liberation (Nature's Meaning)*, edited by John Sanbonmatsu, by Carl Boggs. Rowman & Littlefield Publishers, 2011.

Dolger, Stefan. "Animal Republics: Plato, Representation, and the Politics of Nature." 2014.

Melissa Lane, "Prologue to Chapter 6," "The Idea of the Good" and "Initiative and Individuals: A (Partly) Platonic Political Project," in *Eco-Republic: What the Ancients Can Teach Us About Ethics, Virtue, and Sustainable Living* (2012), pp. 127-156; 163-185

Margaret Leslie, "In Defence of Anachronism" *Political Studies* (1970), pp. 433-447

*Princess Mononoke*. Toho, 1997. DVD.

Naess, Arne. *The Ecology of Wisdom: Writings by Arne Naess*. Counterpoint, 2010.

Sanbonmatsu, John, ed. *Critical Theory and Animal Liberation (Nature's Meaning)*. Rowman & Littlefield Publishers, 2011.

Christina Tarnopolsky, "The Event of Genre," *Theory & Event* (2014)

Young, Julian. *Heidegger's Later Philosophy*. Cambridge University Press, 2002.