Plato's *Republic* is a fundamental piece of political philosophy which discusses an ideal city run by Philosopher Kings. Though an old treatise, *The Republic* still has value today for giving advice to potential leaders. Plato's framework needs modernizing, but the idea of a true Philosopher King in power today should appeal to most people. A selfless and wise leader who can remain calm but can protect his constituents. What would a philosophic president look like? Many politicians like to claim a link to some respected old writer, often choosing a founding father or John Locke. A link with Plato would not be in terms of policy decisions, but rather how the politician comes to make those decisions and how the politicians rises to power. Dr. Condoleezza Rice is the best example of a modern version of Plato's Philosopher King. The PhD itself points to philosophy, though her degree is in political science with a focus on military relations. She excelled in her liberal education and became top of her field in academia, indicating she had the proper nature to excel. Her early background featured rigorous academics, resembling the education of Plato's Philosopher Kings. Many of her career choices strongly parallel the career path and decisions Plato prescribes for his Philosopher Kings. These individual aspects combined indicate that Dr. Rice embodies the modern equivalent to the Platonic ideal of the Philosopher King.

Plato's description of the Philosopher King must be explained and put in the proper context in order to analyze Dr. Rice as a modern analogue. Plato's *Republic* can be interpreted as either a metaphor for how to organize a soul or how to organize a city. If metaphorical, then the city represents the soul, and the various components (guardians, auxiliaries, etc) represent various emotions and aspects of the individual's personality. This assumption also means that Plato meant *The Republic* to guide people to organize their souls, lead a good life, and keep these various components of a personality in check. Within a political framework, *The Republic* shows how to discern which citizens
have the most potential to become leaders and how best to nurture and train them for those positions. Both frameworks have the goal to raise a person to be a philosopher; the difference being whether this philosopher will rule only himself or a city. Even if Plato only intended this to be a way for individuals to manage themselves well, any society would do well if the leaders strove to become like the Philosopher Kings Plato describes. This paper assumes that *The Republic* is a political treatise meant to guides people to lead an actual city.

It's important to note that though Plato always refers to a Philosopher King as a male, Plato also states “don't suppose that what I have said applies any more to men than to women, all those who are born among them with adequate natures.”1 The Philosopher Kings are naturally talented and this nature is not exclusive to either gender. The potential Philosopher Kings will outshine lesser peers and will receive greater education and opportunities because of their natural propensities to excellence. Lesser people in the city could not understand the education or perform the tasks the potential kings receive. This intensive path ensures only the people with the best souls can become the leaders of the city.

Plato explains the upbringing of various types of people in the city, most notably Philosopher Kings. He breaks up the citizenry into three subsets: people with bronze, silver, and gold souls. Bronze soul people lack focus and discipline to handle the intense education, whereas silver soul people have some semblance of goodness and intellect and will get through the early training, but won't do well enough to progress to the advanced training for Philosopher Kings. The silver souls become the soldiers and military protectors of the city. Plato asserts gold souls are steady, courageous, and good looking. He writes “besides this, one must seek for men who are not only by disposition noble and tough, but who also possess those qualities in their nature that are conducive to this education.”2

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1 Plato's *Republic*, (540c, 220)
2 (535a-b, 214)
Gold souls represent a great capacity and aptitude for all types of things. The people with gold souls go beyond military service to high civic office. The system Plato sets up for training young citizens allows only gold souls to receive higher training and positions because lesser souls cannot endure the training and will not perform well enough to progress along the path.

Calculating a noble soul can be done early in life: “For even in little children, one could see that they are full of spirit straight from birth, while, as for calculating, some seem to me never to get a share of it.” The child must be both spirited and calculating in order to be eligible for philosophical training. Having only one of these attributes denotes a silver soul which means the person cannot take care of the community at large and the training to become a king would overwhelm such people. To be a Philosopher King, one needs to first be a philosopher and must love learning for its own sake. Plato describes the Philosopher King's nature as “a rememberer, a good learner, magnificent, charming, and a friend and kinsman of truth, justice, courage, and moderation.” Such people obviously have aptitude to intellectual pursuits, but there is more to becoming a leader than intelligence alone. Plato states that potential Philosopher Kings need a good soul in addition to the good education and intellect. There is a natural energy and spiritedness to the Philosopher Kings. Whereas most people love opinions, Philosopher Kings hunger for true knowledge: “The nature of the real lover of learning to strive for what is; and he does not tarry by each of the many things opined to be but goes forward and does not lose the keenness of his passionate love nor cease from it before he grasp the nature itself of each thing which is with the part of the soul fit to grasp a thing of that sort.” This means that Philosopher Kings naturally seek the truth and understand the way the world operates. This investigative nature and natural understanding are necessary traits for a leader, but the potential Philosopher Kings need these traits in order to thrive through the specialized education.

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3 (441a, 120)  
4 (487a, 167)  
5 (490a-b, 169-170)
To become a Philosopher King, one must receive the most intense training available: “We must look for some men who are the best guardians of their conviction that they must do what on each occasion seems best for the city. So we must watch them straight from childhood by setting them at tasks in which a man would most likely forget and be deceived out of such a conviction. And the man who has a memory and is hard to deceive must be chosen, and the one who's not must be rejected, mustn't he?” The potential Philosopher Kings have a natural drive, but must be pushed to work hard and compete to prove their worth. “If a man appears hard to bewitch and graceful in everything, a good guardian of himself and the music he was learning, proving himself to possess rhythm and harmony on all these occasions- such a man would certainly be most useful to himself and the city. And the one who on each occasion, among the children and youths among the men, is tested and comes through untainted, must be appointed ruler of the city and guardian.” These potential leaders constantly compete with each other and this competition pushes them to reach their full potential throughout their education and later when they compete for political positions.

A balanced education has many components, and the potential Philosopher Kings receive a strenuous and comprehensive education. Plato specifies music, math, and astronomy. Philosopher Kings don't study these fields for the fields themselves, but to better perform their job and protect the city. Music harmonizes the personality; the rhythm will balance out the warring part of the soul. Plato states that leaders should know math, and specifically geometry because of it's use in warfare. Formal education finishes around twenty years old, but potential Philosopher Kings have a series of tests and positions of power after that which gradually become more important as they prove themselves qualified and learn enough from each position. “In terms of these tests, you will have to consider who

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6 (413c, 92)  
7 (413e, 93)  
8 (522a, 200)  
9 (525d, 204)
among them most meets them and is steadfast in studies and steadfast in war and the rest of the duties established by law. And to these men, in turn, when they are over thirty...testing them with the power of dialectic, who is able to release himself from the eyes and the rest of sense and go to that which is in itself and accompanies truth”\textsuperscript{10} Excelling in these positions and tests differentiates silver souls from potential Philosopher Kings. A Philosopher King has a natural affinity towards dialectic, whereas silver souled individuals would be unable to truly grasp proper argumentation. Philosopher Kings need dialectic to argue well and in order to guide the ship of state well. In addition to skillful dialectic, Philosopher Kings need astronomy for proper leadership.

Kings need astronomy because it gives “a better awareness of seasons, months and years [which] is suitable not only for farming and navigation, but no less so for generalship.”\textsuperscript{11} Astronomy, like geometry, serves as part of the overall knowledge kings need to rule well. The difficulty in learning astronomical calculations eliminates silver souls from the group of potential Philosopher Kings because of the difficulty of study. The Philosopher King gains knowledge of the complexity of the universe and the belief in a higher power. He “will hold that the craftsman of heaven composed it and what's in it as beautifully as such works can be composed.”\textsuperscript{12} On a practical level, this keeps kings from exploiting the people because the kings recognize acting poorly can lead to divine retribution.

A king must prove himself in defense of the city, as well as in leadership of it. Within Plato's framework, military success would lead to greater military positions. Philosopher Kings need to know military matters, because no matter how good a Philosopher King can teach or morally lead, he needs practical military knowledge to protect the state. If a man doesn't know how to handle enemies abroad, he should not be given control of the city. The earlier a king learns war, the better; “we also said that the children must be led to war on horseback as spectators; and, if it's safe anywhere, they must be led

\textsuperscript{10} (537c-d, 216-217)  
\textsuperscript{11} (527d, 207)  
\textsuperscript{12} (530a, 209)
up near and taste blood, like the puppies.” This military training, while necessary, remains one component of a large education for leaders.

Philosophical training has greater complexity than training to make a man a good soldier or general. These philosophers think in less binary terms and recognize the breadth of the human experience. Plato describes a philosopher as “a desirer of wisdom, not of one part and not another, but of all of it...The one who is willing to taste every kind of learning with gusto, and who approaches learning with delight, and is insatiable, we shall justly assert to be a philosopher.” The Philosopher King excels at all studies, and seeks more learning voraciously to improve himself. He progresses to the utmost heights of learning and gains a good grasp of reality. Gaining more knowledge requires an intense work ethic from childhood and the Philosopher King must be “a lover of labor” with “an entirely good nature” in order to ascend to Philosopher King status. Without the work ethic and good soul, one cannot keep up with the intense laboriousness of the education and will never proceed to a position of kingship, despite other possible natural talents.

A good soul means multiple things. The Philosopher Kings must have enthusiasm, but even more important than this enthusiasm is morality. The Philosopher King must demonstrate a large degree of selflessness. The astronomical notion of a grand craftsman, as well as the education that stresses service to the state, pushes possible kings to “show themselves to be lovers of the city, tested in pleasures and pains, and that they must show that they don't cast out this conviction in labors or fears or any other reverse. The man who's unable to be so must be rejected, while the one who emerges altogether pure, like gold tested in fire, must be set up as ruler and be given gifts and prizes both when he is alive and after he has died.” Only gold soul people will pass this devotional test to the city. The

13 (537a, 216)  
14 (475b-475c, 155)  
15 (535c, 214)  
16 (503a, 182)
top positions in the city can only be held by a few people, which means there will be strong competition between all those with great natures. Competition ensures people work harder to become better, but potential kings could get egotistical by overcoming others with gold souls and gaining power. Plato recognizes this possibility and the training of the kings takes this into account.

Powerful positions have social benefits: “honor accompanies them all, if each achieves its aim. For the wealthy man is honored by many; and so are the courageous man and the wise one. Therefore, all have experience of the kind of pleasure that comes from being honored.” The philosophical training of the kings prevents them from letting the honor create excessive pride. Most people get imbalanced or prideful because of powerful positions, but when philosophers gain power they “will despise the current honors and believe them to be illiberal and worth nothing.” These potential kings thus don't compete for the positions to gain honor, but they take the positions because they know they can perform the tasks well. They don't want the power, but they take it out of necessity. Plato believes “men who aren't lovers of ruling must go to it; otherwise, rival lovers will fight.” People who want power should not be the ones who lead. The nobility of Philosopher Kings' souls pushes them to take the positions of honor out of obligation, not out of desire for power or honor. This sense of duty should be seen throughout the career of the Philosopher King.

Plato lays out the career of the Philosopher King including the stages of education and through the career from low positions in the military and state to the eventual kingship. Potential Kings are chosen “when they are fifty years old, those who have been preserved throughout and are in every way best at everything, both in deed and in knowledge, must at last be led to the end...they must be compelled to look toward that which provides light for everything. Once they see the good itself, they must be compelled, each in his turn, to use it as a pattern for ordering city, private men, and themselves

17 (582c, 263)
18 (540d, 220)
19 (521b, 199)
for the rest of their lives. For the most part, each one spends his time in philosophy, but when his turn comes, he drudges in politics and rules for the city's sake, not as though he were doing a thing that is fine, but one that is necessary. And thus always educating other like men and leaving them behind in their place as guardians of the city.”

Plato recognizes that the truly virtuous leaders will not want to lead at this point in their life and will be tired of the power and stress. True Philosopher Kings at this point of life prefer staying in philosophy or teaching, but they will take the power out of an obligation as the best one for the job and for love of the state. The Philosopher King will serve the state well and will teach the rising potential kings through example and personal interaction how to one day replace them. This cycle of education leads to a stable and well-run state.

To put the Philosopher King's framework in today's culture requires a few changes. For the upbringing of children to be analogous to Plato's upbringing, like-minded people must form special communities to raise their children. These special communities will put an emphasis on moral and academic education for their children. These people will have an intense desire to protect their children from wrongdoing and corruption. The formal education of the kings relates to the American education system. Bronze soul people finish primary and secondary school, silver souls graduate college, and higher training such as a law degree or a PhD relate to the higher training in dialectic that a Philosopher King needs. Both of those degrees focus on skillful argumentation and compare well to dialectic training of Greeks. The end of the compulsory gymnastics parallel the coming of age associated with the completion of college degrees today. After the gymnastics, “those among the twenty-year-olds who are given preference will receive greater honors than the others. And the various studies acquired without any particular order by the children in their education must be integrated into an overview which reveals the kinship of these studies with one another and with the nature of that which is.”

20 (540a-b, 219)
21 (537b-c, 216)
That education gives people a clearer view of the world. Those who have a natural affinity towards learning and do well not only get the degree itself, but also receive honors (cum laude, honor societies, etc). These students who earn honor have the opportunity to continue their education at a higher level with graduate schools and have a better opportunity for job placement than less academic-focused peers. Plato also states that the kings should have 5 years dedicated to dialectic which relates to the time for a PhD. The PhD program teaches how to create strong arguments and defend points, relating closely to the goals of dialectic. After dialectic training comes service to the state.

Philosopher Kings must prove themselves along the path of power and fulfill the various steps to gain the top position. Low level government work or internships can be considered the initial training in the service of the state following their formal education. After this first step into the real world, the potential kings move on to helping the military. The young men and women that finish dialectic training “must be compelled to rule in the affairs of war and all the offices suitable for young men, so that they won't be behind the others in experience. And here, too, they must still be tested whether they will stand firm or give way when pulled in all directions.” Good military service leads to higher positions in the military. This service could either be as an officer leading troops in battle (as Plato intended) or, because warfare has changed so much since Plato's time, helping with the Department of Defense. Diplomatic training has more importance today than in The Republic because of globalization in recent years. Leaders must understand the power struggles in neighboring nations, the problems faced by trade partners, and the culture of warring nations so that they can best put a path to peace in action: Knowing one's enemy allows one to develop a successful plan against him.

The extremity of training and upbringing creates the main problem in translating the Philosopher King to a modern context. Plato has the leaders have little private property and do their

22 (539e, 219)
23 (539e-540a, 219)
work “for food alone; they get no wages beyond the food, as do the rest.” This sparseness keeps the kings from gaining egos, but this sparse lifestyle leads to a logical objection by Glaucon that the guardians would not enjoy their lives. Plato believed that the intense training of the kings would keep them from feeling unhappy without private property. Parents teach the potential kings from early childhood that they have lives full of service to the state and that their very life is meant for the state. This seems overly intense, and when coupled with the fact that the training of kings requires children to be raised together without parents knowing which children are theirs (so that no children receive preferential treatment) the desire to create a society run by Philosopher Kings begins to dissipate. Such a system with a ruling class of people not only raised from birth to be leaders, but essentially brainwashed to be above human motivations reeks of fascism. To modernize this concept and put it in a better light, one needs to adjust the parameters of the upbringing of children. Having very education-focused neighborhoods where everyone looks after each other and focuses intently on children's education works to merge this notion of a well-educated ruling class with the individualism of America. Ideally, private schools are meant to put intelligent children together and educate them intensely with the plan for them to go to college and lead lives of purpose. If the children are raised knowing that the group matters more than the individual, children can still be individuals and have private property but also become great leaders. An intense focus on public service, which in the American context often revolves around the Church, remedies the problem Plato felt about private property clouding the judgment of potential Philosopher Kings and this also keeps people humble.

To fully modernize The Republic, a good modern example of a Philosopher King must be used and Condoleezza Rice fits amazingly well. As stated before, a Philosopher King needs an excellent education to prepare him or her for a career involving military and government positions of rising
difficulty and importance. The modern education needs to encompass the liberal arts Condoleezza had a rigorous liberal arts education, culminating in a PhD. She also worked with the military in different roles and rose in the civic sphere in varying positions.

Starting with her childhood, black parents largely controlled the environment in which they raised their children in Dr. Rice's neighborhood.26 The church served as a locus of activity for everyone and a safe place, or enclave, for the children. The church created a complex youth group program; the activities included choir practice, Bible study, out of school tutoring, dental work, and movies. The parents conveyed a clear message to the children through this structured environment: “We love you and will give you everything we can to help you succeed. But there are no excuses and there is no place for victims.”27 All of the programs Condoleezza's father created helped lead to a lot of successful young men and women. This obviously relates to raising all the potential guardians together away from bronzed soul people. Not only that, the intensity of the schools also prepared the children to excel in college which put them on the right path to gain the formal education of modern Philosopher Kings.28

The notion of a good soul translates perfectly to the Rice family. Dr. Rice's family had a legacy of good education as well as a family of ministers. One political journal describes Rice as the picture of American over-achievement. Condoleezza has a great family legacy of education: “three generations of college-educated family members, including preachers, teachers, and lawyers.”29 Condoleezza's parents put an amazing emphasis on education for her, and though they obviously showed her preferential treatment as an only child, they did not give her leniency. Their intensity came from a belief that emphasized that she had to be twice as good as any white counterparts. They pushed

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26 Extraordinary, Ordinary People: A Memoir of Family. 46
27 Extraordinary, Ordinary People: A Memoir of Family. 48
28 Extraordinary, Ordinary People: A Memoir of Family. 62-63
29 Condi: The Condoleezza Rice Story.39
her to study hard and gave her a concentrated and intense routine.

Rice's parents largely protected her during her youth from the effects of segregation, but she knew about world events and kept up on the news; talking with her parents about current events even at seven years old.30 Her parents taught her well, both morally and academically, so she could order her life well when she grew up. “It was a very controlled environment with little kids' clubs and ballet lessons and youth group and church every Sunday...The discipline comes from that.”31 She received education in music, ballet, foreign language, athletics, and great books. At age three, she started playing the piano and loved it immensely. She learned to read music so early that she knows it like a second language today.32 All of this training gave her a true liberal arts education that Plato would respect: she had the intense academics, physical training to keep the body healthy, and the harmonizing nature of music. This focus on becoming better from such an early age stuck with Rice throughout her life, and even as a young child, teachers noticed there was something unique about her and described her as very self-possessed and mature.33 Philosopher Kings need a proper education in order to qualify for the opportunities to gain the later leadership traits. Dr. Rice had this almost sterile environment for education (with only gold children raised together) in her neighborhood in Birmingham and later at St. Mary's Academy in Denver. Training of the Philosopher Kings involves a series of physically and mentally demanding steps. Condoleezza had such a regimen, particularly in her Denver routine when she woke up at 4:30 and went to ice-skate at 5. She went to school at 7 and once she got back from school she played piano, did homework, and went skating again.34 Philosopher Kings must be able to balance difficult schedules and she certainly achieved that as she balanced a variety of interests and excellent academics.

30 Condi: The Condoleezza Rice Story: 59
31 Condi: The Condoleezza Rice Story: 43
32 Extraordinary, Ordinary People: A Memoir of Family. 41
33 Condi: The Condoleezza Rice Story: 77
34 Extraordinary, Ordinary People: A Memoir of Family. 128
Her intense upbringing helped her prove her excellence throughout school and gave her the opportunity to prove herself in college and in her career. Her education mixed academics, physicality, and music well to give her a balanced soul. She graduated high school at 16, got her undergraduate degree with the honor of phi beta kappa before age twenty (the end of formal education for Plato), and then earned her masters in political science before she turned twenty-one. She later earned a PhD as well. The masters degree gave her the distinctive honor to be part of several internships. She did well in these internships and this helped her build connections that would lead to later positions of power with even greater honor attached.

She worked for the Pentagon in 1986 with the Council on Foreign Relations. Her time at the Pentagon showed her the complex workings of the military and she “gained a deeper respect and admiration for military personnel. She was captivated by the nuclear arms issues that were on the front burner at the time.”  

She recognized the intense significance of nuclear weaponry and that motivated her to learn about them in greater detail. She got Sid Drell, a physicist and arms control expert, to tutor her in the physics of nuclear weapons so she would be well-versed with all of the hot-button issues necessary to be a leader in America. Several years after her time in the Pentagon, she worked under George H.W. Bush on the National Security Council as the Soviet and Eastern Affairs specialist. George H.W. Bush relied on Dr. Rice to tutor him on Soviet military and political history.

She had the unique position to help end the Cold War under George H.W. Bush, making one of the most important periods in American history also part of Dr. Rice's illustrious career. She represented Bush for the negotiations for the unification of East and West Germany and played an

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35 Condi: The Condoleezza Rice Story.145  
36 Extraordinary, Ordinary People: A Memoir of Family. 196  
37 Condi: The Condoleezza Rice Story.7  
38 Extraordinary, Ordinary People: A Memoir of Family. 260
instrumental part in helping George H.W. Bush deal with Gorbachev.\(^{39}\) She informed Bush about the intricacies of the situation in the Soviet Union and guided him to make the best agreement with the Soviet Union to bring about the end of the turmoil.\(^{40}\) She helped write several of the pivotal speeches Bush would give in the Soviet Bloc nations. It was a difficult and stressful time period without any guarantee that events would work out well. Skilled policy makers, like Dr. Rice, ensured that the Cold War ended peacefully.

Within the Philosopher King framework, it would make sense for Dr. Rice to move next to a higher political position. However, Dr. Rice's time with George H.W. Bush burned her out on political pursuits. After she served in the National Security Council for George H.W. Bush, she planned to be completely done with government. She loved academia and did not want to sacrifice that career for another, even with the prestige that politics would give her. Though given the opportunity to stay until the end of the term, she chose to leave. “It is a very demanding job. The real stress of White House jobs is that it's a really small staff-forty people in the whole NSC staff.”\(^{41}\) Plato wrote that the Philosopher King should not desire to gain office for honor, but takes the position out of obligation. Philosophers love knowledge and Dr. Rice is no exception.

In 1991, once she finished the hard work and it seemed that the Cold War would soon end, Dr. Rice left Washington and returned to Stanford. She would have gotten a promotion had she stayed, but the stress of the job overpowered any pride or desire for power she may have felt. “I didn't miss Washington or the work in the White House. Even when the coup against Gorbachev took place in August 1991, I didn't regret my decision to leave. Throughout the spring and summer, I worked again for ABC News as an expert analyst but largely kept my distance from the policy world. I'd done my

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\(^{39}\) *Extraordinary, Ordinary People: A Memoir of Family.* 263  
\(^{40}\) *Condi: The Condoleezza Rice Story.* 146  
\(^{41}\) *Condi: The Condoleezza Rice Story.* 180
part and had no desire to try to influence events from afar."42 Despite the fact that Rice became a high profile person for being so young and so advanced in her field, it didn't create a large ego for her because she never “had time to attend the cocktail parties and dinners that came with a high profile anyway.”43 This represents another aspect of the Philosopher King ideal: avoiding pride from positions of power. The life of a Philosopher King consists of service, not glamor.

She became provost at Stanford because of her experiences in Washington. She proved her abilities in leadership in Washington and Stanford rewarded her with this highly honored position.44 Working with George H.W. Bush made her a better leader. She learned to make difficult decisions.45 She made decisions strategically. She had “just come out of Washington, and I felt I'd been in pretty big shoes being the Soviet specialist at the end of the Cold War, too, and so I just sort of took it on.” Massive budget cuts made the job of provost difficult, but Dr. Rice made the tough decisions to cut spending and manged to save enough money to create new programs. “The trustees appreciated the six budget surpluses I'd produced, the renewal of undergraduate education that Gerhard and I had championed, and the repair of the physical campus...Condi leaves a legacy as a powerful administrator who cares about students.”46

A Philosopher King is firstly a philosopher and the best way to gauge the quality of a philosopher is as a teacher. One graduate student went so far as to call her “a marvelous facilitator, a teacher in an ancient Socratic sense.”47 She knows how to relate to students and help students absorb difficult material. Her teaching style includes the use of role-playing to re-create major foreign policy decisions. This helped students “grasp the importance of the key players' personalities and emotional

42 Extraordinary, Ordinary People: A Memoir of Family. 272
43 Extraordinary, Ordinary People: A Memoir of Family. 247
44 Extraordinary, Ordinary People: A Memoir of Family. 289
45 Condi: The Condoleezza Rice Story.204
46 Extraordinary, Ordinary People: A Memoir of Family. 309
47 Condi: The Condoleezza Rice Story.141
reactions as well as the roles played by members of Congress, the press, bureaucrats, and special-interest groups."\textsuperscript{48} Rice's excellence in teaching fulfilled her. She was proud, but not overly so, of her time with George H.W. Bush: she accomplished so much during those two years with him that she had "no thirst to try to do it again."\textsuperscript{49} Though she lacked the desire for power, she changed her mind about serving in the public sphere at the end of 1998 when George H.W. Bush asked her for help with his son's presidential campaign. She trained George W. Bush on international affairs for his campaign, but didn't plan or want to take a full time position. George W. Bush wanted Dr. Rice, not just due to her previous service with his father, but also because she “never appears flustered, can think on her feet, and explains complex subjects clearly and simply.”\textsuperscript{50} Her time as a university professor prepared her for her duties in the White House because teaching forced her to develop great clarity of speech and quick-thinking, as well as the ability to speak without many notes. Both Bush men asked her to stay full-time in the George W. Bush White house and she knew that George W. Bush needed her in order to lead the nation well. She joined him out of this sense of obligation to public service and the state.

She left for Washington roughly a week after her father died, and thus didn't have a long grieving period. She had a large task as the new national security advisor, but “I told myself that I couldn't afford to be debilitated by my grief. I just powered through the meetings, the briefings, the calls each day, determined to do what needed to be done.”\textsuperscript{51} She had to be strong because of the vital importance of the position she now held. Her education and previous positions trained her to handle her emotions and manage her time well; both of these traits being integral in this extremely difficult time in her life.

She understands diplomacy and the underlying complex array of different interests and different

\textsuperscript{48} Condi: The Condoleezza Rice Story.138  
\textsuperscript{49} Condi: The Condoleezza Rice Story.219  
\textsuperscript{50} Condi: The Condoleezza Rice Story.231  
\textsuperscript{51} Extraordinary, Ordinary People: A Memoir of Family. 324
viewpoints that makes up global politics, but also believes “there is not one challenge in the world today that will get better if we approach it without confidence in the appeal and effectiveness of our ideals – political and economic freedom, open markets and free trade, human dignity and human rights, equal opportunity and the rule of law. Without these principles, backed by all forms of national power, we may be able to manage global problems for awhile, but we will not lay a foundation to solve them.”\textsuperscript{52} She has much hope about the future, but does not possess childish idealism: “Even when you cherish democratic ideals, it is never easy to turn them into effective democratic institutions...Different nations will find ways to express democratic values that reflect their own cultures and their own ways of life. And yet the basics are universal and we know them – that men and women have the right to choose those who will govern them, to speak their minds, to worship freely, and to find protection from the arbitrary power of the state.”\textsuperscript{53} This sense of concern for other countries, but still with love first and foremost for the United States aligns with the nationalism a Philosopher King should naturally feel, but also the compassion for others that naturally arises from philosophical training. It is realistic compassion; Dr. Rice knows that it is not always possible to have peace with other nations. This lack of perfect peace is why military training is important for Philosopher Kings.

The lack of military training for Dr. Rice represents the main shortcoming within the Philosopher King framework. Philosopher Kings must have military knowledge in order to protect the people and the state. Though Dr. Rice wasn't actually taken to battlefields, she saw her father lead people in defense of the neighborhood during the terrifying time of the bombings, Night Riders, and KKK in Birmingham. She vividly remembers that period and said that it got so bad that “eventually Daddy and the men of the neighborhood formed a watch. They would take shifts at the head of the two entrances to our streets. There was a formal schedule, and Daddy would move among them to pray

\textsuperscript{52} Keynote Address at the Annual Meeting of the World Economic Forum. Rice
\textsuperscript{53} Keynote Address at the Annual Meeting of the World Economic Forum. Rice
with them and keep their spirits up.” This early experience was pivotal in her development and informed her beliefs about the 2nd amendment because she knew that only militias could protect the people against corrupt governments like that of Bull Connor. Though she never served on the battlefield itself, she focused on military matters for her graduate school career. She studied various militaries and worked in multiple departments in Washington D.C. which prepared her for higher positions later. Her PhD focused on “the Czech military and its effects upon the nations society and politics” between 1948 and 1975. She gravitated to military matters because “militaries have weapons that you can see, budgets that you can quantify, and doctrine you can read.” This concrete nature of it appealed to her and the military issues helped her understand the deeper relations between nations. Her lack of military training could be a liability against being a true Philosopher King, but multitude of military related internships and jobs, such as her skillful service on the Department of Defense, demonstrates that she understands military matters well. She served with the Ford Foundation's Dual Expertise Fellowship in Soviet Studies and International Security. The Foundation created this fellowship because it realized “there was a need for people who were expert both in Soviet affairs and in hard-core, bombs-and-bullets security policy.” She even augmented her knowledge of nuclear weaponry, an integral part of the American military system, with tutoring from Sid Drell. Dr. Rice understands military matters and has capability to keep the United States, as demonstrated with her service in the first Bush administration as an advisor for the Soviet relations and in the George W. Bush administration as National Security Advisor. These positions in her career had both military and political aspects. Her skill in the internships led to her gaining higher positions where she continued to prove her ability.

54 Extraordinary, Ordinary People: A Memoir of Family. 93
55 Condi: The Condoleezza Rice Story. 125
56 Extraordinary, Ordinary People: A Memoir of Family. 172
57 Extraordinary, Ordinary People: A Memoir of Family. 187
The beginning of this research assumed Dr. Rice fit perfectly within the framework of the Philosopher King. This assumption hinged mainly on knowledge that she fit the position of reluctant ruler, by turning down several positions of power, and more minor connections such as both Philosopher Kings and Rice having rigorous educations. Interviews often mentioned her early upbringing and her upbringing parallels the gold souled children in *The Republic* well. The various aspects of Dr. Rice's career and her rigorous education certainly makes her a strong contender for Philosopher King status, if not the true modern embodiment of the Philosopher King. She served out of obligation, serving on the President's staff as a public service: “something that her parents practiced in many ways and ingrained in her as a virtue.”58 She didn't long for personal honor or titles, and even preferred staying in the realm of education, isolated from the public sphere. She views service to the state, not as a means to personal honor or titles, but has taken the positions asked of her because her qualifications made her the best person for each job. Each of Rice's previous appointments gave her good training and set her along the necessary path for more advanced training to eventually lead a country. The Philosopher King needs to be a good learner, magnificent, and charming. Dr. Rice obviously has the learning aspect of the trifecta and she has often been described by students as a magnificent lecturer. Many who know her also refer to her as charming. “Her temperament was such that she had an amazing way of getting along with people, of making a strong point without being disagreeable to those who differed...She has a manner and presence that disarms the biggest of the big shots.”59 All of these attributes together demonstrates she has unintentionally modeled her career and life after Plato's ideal.

The path of her career, starting with Council on Foreign Relations and Joint Chief of Staff in her early to mid 30s, provost in her mid 30s, working for George H.W. Bush in her late 30s, and

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58 *Condi: The Condoleezza Rice Story*.252
59 *Condi: The Condoleezza Rice Story*.175
George W. Bush from her mid 40s to early 50s, lines up perfectly with the career path of Plato's guardians. She proved herself with each additional position, just as Plato demanded of the kings. Each position taught her the necessary skills to advance to the next position; she learned to speak without many notes as a teacher and that prepared her for her early political appointments and she learned to delegate from her time as provost, which served her well as National Security Advisor and Secretary of State.

At 50 years old, she became Secretary of State. Historically, Secretary of State has been a great springboard to the presidency; by performing well as Secretary of State, she finished the last required step for Philosopher Kings to be chosen. Her appointment as Secretary of State does not make her a Philosopher King, but she learned through her career to make tough decisions and to lead well, which should mean she has finished her preparation for the top position in the government. She chose to return to Stanford and teaching after her time with George W. Bush.

As stated earlier, when the potential kings are fifty years old, those who have performed every previous task well and have proved they have virtuous souls are chosen to become the leaders of the city. Their path leads to a sense of enlightenment that is fully attained by this point in the career and they understand how to properly lead the masses.

Dr. Rice proved herself to be competent at leading, but did not want the power. She chose to return to academia at the end of the George W. Bush administration, as Plato expected of the philosophers because they loved learning more than power. Plato knew the Philosopher Kings would rather stay with philosophy, but that they will begrudgingly return to politics when they are needed. They rule for the city's sake, not for themselves or honor but out of necessity and serving as a good example to all below them. All of this meshes with the idea of the Philosopher King and this indicates that she may eventually accept that she is needed to rule and go to her duty as the Philosopher King.
Bibliography:


