Dear Athenians,

What does it matter if the Ship of Theseus is the same ship? Does the ship still sail and better than before? As the Ship of Theseus is slowly rebuilt piece by piece so too does social democracy rebuild the economy, the state, the government, and so on of the sort. We can see social democracy as a progressive status quo, a redefining through a rebuilding which sails to new waters off the framework of the old ship. Social democracy is not a revolution but a rebellious evolution, there is no need to burn the ship whole sail.

But what if the Ship of Theseus cannot be salvaged? Then, that is the time to make a ship anew. But the social democrat sees parts of the old ship as still salvageable; perhaps this is misguided. But we cannot guarantee that each new ship will run better than a repaired vessel. The social democrat, again, is not just trying to keep afloat; a new ship could be a sinking ship, and a vessel left in disrepair shall surely sink. How, then, can we improve the ships we already have if there is no willpower to set ablaze and build anew?

This is the question social democrats ask, they do not question the metaphysical nature of the Ship of Theseus, but how can this ancient vessel be improved? What is good is a ship if it is only a metaphysical symbol, the ship must have a material principle. The social democrat's ideas and idealism may be the tools of material navigation. Why not keep a legacy afloat and still not be critical of past components? Why not improve instead assuming all ships must be as sturdy as Noah's Ark; does this not make revolutionary thinking the true idealism?

This idealism is not an insult, should we not arrive at the point where the Ship of Theseus is as sturdy as Noah's Ark through a series of progressive improvements? It may be more likely that any 'perfect' vessel will not be built from scratch but from buoyant bones. After all, neither the Ship of Theseus nor Noah's Ark were built in a day.

I thus encourage a consideration of social democracy. We Athenians who already have a framework of surely imperfect democracy. Why should we be satisfied with our always rotting ship? Why also should we not make use of the working pieces? It is not all or nothing if the Ship of Theseus is the same ship as before, there is no inherent point where the Ship of Theseus loses its status as the Ship of Theseus. Therefore, there is no inherent point by which we must turn the Ship of Theseus around and lose the progress we have made. Shall we not keep the Ship of Theseus sailing on toward a great destination? Or is it time to abandon the ship?

I, for one, do not accept abandonment, for I would rather worry about what the Ship of Theseus is than have no ship at all. We are not the majority; we have a great deal of work to convince the polis to allow democracy to decide the fate of the Sip of Theseus. As it stands, a tyrant under a unity executive theory only wishes to build a ship for himself in his likeness.

We, social democrats, are the rallying point, the center of the left, a standpoint to bring together rebels against the new tyrant. We must accept as allies Maoists, Tankies, Centrists, and so on, manpower will be needed to keep the Ship of Theseus afloat. The position is as follows: convince the left, the whole left, of true but powerful incrementalism toward keeping the Ship of Theseus

afloat and sailing better than ever before.

Athens is not a lost project; our wings will not only spread with the falling of dusk but rise like a phoenix on Apollo's chariot. Let us not depend on the gods but have our free will dictate fate. There shall never be perfect unity between our allies and potential friends of necessity, but no great ship is rebuilt with a great effort. No great social democracy is built without citizens.

But before we build our social democracy the citizenry must oust its tyrant. But when the tyrant has ostracized, where then shall we take the Ship of Theseus?

Only fate decides,
Αντώνιος