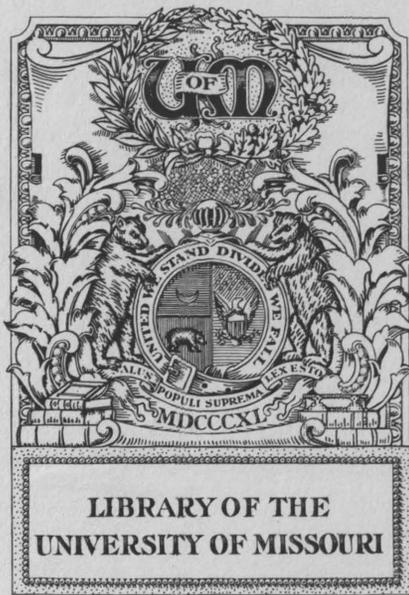


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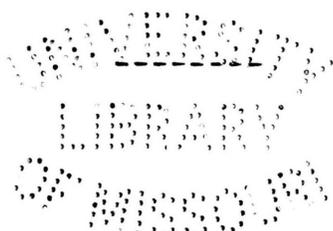
A CRITICAL REVIEW OF THE THEORY OF EDUCATION IN
PLATO'S REPUBLIC

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by



Sidna Poage Dalton, A. B.



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A Critical Review of the Theory of Education in Plato's Republic.

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A CRITICAL REVIEW OF THE THEORY OF EDUCATION

IN PLATO'S REPUBLIC.

I.

A GENERAL VIEW OF PLATO'S REPUBLIC.

General View of Plato's Republic.

The problem of Plato's Republic is to discover the essential nature of justice. This problem arose as a result of the rapidly changing social conditions of the Athenian people. Largely through contact with other peoples, the Athenians had experienced a conflict of beliefs and traditions; and, owing to this conflict, had begun to lose faith in their old beliefs and established customs. With the loss of faith in the old traditions, individualism naturally became prominent. The people began to seek individual pleasure and happiness. As a consequence there were two undesirable results. The seeking of selfish advantage did not lead to satisfaction; and, on account of the general confusion and lack of interest in its welfare, the state had begun to weaken and deteriorate. Such, then, were the conditions which faced the thinkers of the age. Plato undertook to answer the problem which was uppermost in the minds of thinking men: "What is justice?" or in other words, "How shall a man live in order to get the most out of life?"

Before taking up a detailed discussion, it will be helpful to consider a general outline of the Republic. The Republic opens with an account of a conversation between Socrates and a few friends. Naturally the discussion drifts to the great problem of the day and they begin to ask how a man should live in order to get the most out of life. This leads them to seek to discover the essential nature of justice in the individual life. The different definitions of justice, presented by the several members of the company, vary widely and no agreement is reached. At this point, Plato, speaking through the mouth of Socrates, suggests an

analogy. He notes that the virtues apply quite as readily to the state as to the individual. We speak of a wise, temperate, courageous, or just state, as truly as we speak of a wise, temperate, courageous, or just individual. This argument introduces the analogy that "the state is the individual on a large scale." Since the state is so much larger than the individual and can, therefore, be the more easily studied, Plato suggests that they should best examine justice first in the state, and then knowing its essential nature, they could the more readily see it in the individual life. Plato now begins the construction of the ideal state where true justice will exist and be easily seen. In the construction, he tries to show that in order to get the most out of life the interests of the state must be considered supreme, and conversely that the unity of the state results from getting the most out of life. The ideal state is itself to be an embodiment of true justice, and through it, he hopes to see how justice and injustice grow up. After having analyzed the state into three classes - the artisans, soldiers, and rulers - he reaches the decision in the fourth book that justice in the state exists when "each of the three classes" is "doing the work of its own class." Likewise, justice in the individual exists when "the several qualities of his nature do their own work." The fifth, sixth, and seventh books consist mainly of a discussion of the characteristics of the ideal state, such as the community of wives, children, -----

1. Ueberweg, Friedrich, "History of Philosophy". Translated by Geo. S. Morris, with additions by Noah Porter.

"The Dialogues of Plato", The Republic, translated by B. Jowett
 II, 368; IV, 434, 441; V, 462; VIII, 544; IX, 577.

2. II, 369. 3. II, 376. 4. IV, 441.

and property, and the training of the warriors and rulers, who are to be the future guardians. The last three books deal with the dangers that menace the perfect state and show the perversions to which it is most likely to fall victim.

Education is introduced as a means for the selection and training of the individuals who are to comprise the two upper classes in the state. Since the artisans may be trained by mere apprenticeship or by imitation and coöperation in the community life, education is primarily to train the rulers and soldiers, upon whom rests the responsibility for wise judgment and careful direction of the affairs of state. By the statement and explanation of the education which the guardians were to receive, a more definite presentation of their function in the state is made possible.

¶ Plato, in a sense, outlines two systems of education. He first states and, with a few minor changes, accepts the traditional education of the Greek people.¹ Later he outlines an original system of his own which is to follow and supplement the traditional education. The primary end, which his educational system as a whole seeks to serve, is the welfare of the state; that is, the moral well-being and harmonious working together of its citizens; but for the highest education, the end appears to be the selection and training of true philosophers - men who will seek "truth for its own sake" and serve the state purely from the sense of duty.²

1. II, 376. 2. VII, 540.

II.

A CONSTRUCTIVE ACCOUNT OF THE SYSTEM OF EDUCATION IN THE
REPUBLIC.

1.

General Outline of Educational Theory.

The two somewhat distinct systems of education which Plato has outlined will be considered as tho they were continuous; for, as has been stated, the last system may be considered as an extension and supplement of the first. The traditional educational practices of the Greek people, those which were in operation in Plato's time, were to provide for the early education of the future guardians of the state. This education consisted of "gymnastics¹ for the body, and music for the soul."

The advanced education, which is truly Platonic, was to furnish the advanced training for the ruler-guardian class. This training was to consist of a study of the mathematical sciences followed by philosophy and dialectic. At the age of twenty, the student who had been admitted to its benefits, was to begin this advanced education.² First the study of mathematics was to be taken up and pursued carefully for ten years, until the age of thirty; then the study of philosophy and dialectic for five years. At thirtyfive, the individual would enter the service of the state, and after fifteen years of service there, he would again enter the field of study, and, save for brief periods of service, he would spend the remainder of his days in the contemplation of the good.³ The educational system is thus seen to include the whole life; and education is for the first time considered as a life-long process.

1. II, 376. 2. VII, 537. 3. VII, 540.

2.

Early Education.The Early Education Includes "Music" and Gymnastics.

The details of the system of education in the Republic are, for the most part, omitted. Very little information, for example, is given concerning the means and methods of teaching the "music", or literary, and the gymnastic education. Few statements are made as to the special classes which were to carry on the work of teaching and training the young. Probably all the qualified elders, in a general way, were to help in this work. Only the best and most promising offspring of good parents were to receive any education at all. The ¹childhood training of the chosen ones was, perhaps, to be in the hands of women, as Plato speaks of the child at birth being placed in the care of female nurses and attendants who were to provide for its proper nurture and care. ²The later training of the youths, in military gymnastics and in the arts of war, was to be in charge of "experienced veterans" who were to "be their leaders and teachers". ³The guardians of the state were to superintend all education of the children and to provide that they might see and practice ⁴those duties which they would later be called upon to perform.

Plato provides for both "music" and gymnastics in his early education, in order that, among other things, the "music" might inspire and uplift the soul and the gymnastics give health to the body. The two were to supplement each other. He recognized the

1. V, 460. 2. V, 460. 3. V, 467. 4. V, 467.

tendency of gymnastics when alone, to make men fierce, harsh, and violent; and he noted the ease with which a well-fed athlete may degenerate into a wild beast, brutal, ignorant, and evil. He also recognized that exclusive devotion to "music" often melts and softens the soul too much, so that it becomes effeminate and irritable.¹ When, however, "music" and gymnastics are united, in place of ferocity and harshness, the gymnastic training develops temperance, self-control, and courage, while the "music" tends to make the soul gentle and orderly instead of soft and effeminate.² Harmony, he says, seems to civilize and soothe the wildness of the passions, and both "music" and gymnastics unite in nerving and sustaining reason.³ Thus each of the two divisions of the early education is equally designed for the improvement of the soul.⁴

An interesting point to notice with regard to the "music" and gymnastic education, is that Plato has provided against all innovations, lest they might be accompanied with danger to the state. No new material or manner of treatment was to be permitted in his system. "This is the point to which, above all, the attention of our rulers should be directed, - that music and gymnastics be preserved in their original form, and no innovation made." The guardians must "do their utmost to maintain them intact."⁵

1. III, 410-412. 2. III, 410-412. 3. IV, 442. 4. III, 410.

5. IV, 424.

The "Music" Education.

Instruction in the "music" education was to begin at an early age, probably about the age of seven years; tho according to the arrangements which Plato has outlined, the child was to have been in the care of the state from the time of its birth, never even so much as knowing its own parents.¹ No definite statement is made as to the total content of the "music" education. Plato speaks of the early education, however, as definitely including literature,² "the sciences" (to be "learned without any order"),³ "number and calculation" (something which every one learns among the elements of instruction),⁴ "and all the other elements of instruction".⁵ As for poems and songs, which would come under literature, he states that they have three parts - "the words, the melody, and the rhythm".⁶ From these references and from the curriculum of the Greek "music" school of that day, after which he has closely copied in this part of his system, one would judge that the training in "music" would include, in its widest sense, reading, writing, number work,⁷ drawing, dancing, literature, and the elements of the sciences, as well as playing on instruments and singing.

Children of both sexes were to be admitted to all education, for Plato could see no difference between them, except that the females were usually weaker than the males.⁸ He says, "men and women alike possess the qualities which make a guardian"; "their original nature is the same"; "they differ only in comparative strength", and in this the woman is usually inferior to man. The training and

1. V, 457. 2. II, 376. 3. VII, 537. 4. VII, 522.

5. VII, 536. 6. III, 398. 7. VII, 537. 8. V, 451.

education "which makes a man a good guardian will make a woman a good guardian".¹ Men and women were to have the same duties:² "all the pursuits of men" were to be "the pursuits of women also",³ and the children of both sexes were to have "the same nurture and education".⁴

The child was not to be forced in its studies, nor forced to study.⁵ Its activities and course of study were to be determined according to its own interests and capacities.⁶ Compulsory gymnastic training might do the body good, at least it could do it no harm, but such is not true of intellectual work, for without interest an intellectual education is impossible.⁷

Both "music" and gymnastics were in a measure to go hand in hand, but the "music" education might begin before the child was old enough for gymnastics.⁸ This early training would begin as a "sort of amusement",⁹ and would consist of certain stories to be told the children. These stories would, in the main, be fictitious, tho they would possess a certain amount of truth. They were to have been selected with very great care,¹⁰ because the child is very easily impressed at this period of its life. It "is the time at which the character is being formed",¹¹ and the child seems as readily to retain the bad as the good. "Anything that he receives into his mind---is likely to become indelible and unalterable; and therefore it is important that these tales which the young first hear should be models of virtuous thoughts".¹² They should not be allowed to hear "ideas for the most part the very opposite of

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1. V, 456. 2. V, 451. 3. V, 455. 4. V, 451. 5. VII, 536.
 6. VII, 537. 7. VII, 536. 8. II, 377. 9. VII, 537.
 10. II, 377. 11. II, 377. 12. II, 378.

those which we should wish them to have when grown up".¹

Plato believed that the virtues could be taught and that moral lessons, good manners, and customs could best be implanted by almost unconscious imitation on the part of the young. It was his wish that the youth should never know anything other than the beautiful and the good. They should be reared among impressions of grace and beauty, and make the harmonies of a well-ordered character their perpetual aim.² Neither poet nor artist should exhibit to them any of the forms of vice, intemperance, indecency, or moral deformity. Instead they must always be surrounded with pure air, health, beauty, and "fair sights and sounds".³

Plato approved of poetry only in so far as it was able to aid in the moral and political education of citizens, and he excludes from his state all forms of it, except "hymns to the gods and praises of famous men".⁴ He sanctioned the proper use of nursery myths and poems,⁵ and recognized, because of their good influence on the young, the value of the accounts of heroes in both poetry and prose, which present true "ideals of virtue and duty in living concrete forms". He condemned a large part of the poetry of Hesoid and Homer, that which pictured the battles, quarrels, and immoralities of the gods, because of its immoral influence,⁶ and erroneous teachings.⁷ He rejected dramatic poetry because of its emotional transitions which tend to develop an unstable character that will be affected by grief and joy.⁸ Poetry, which pictured the gods as other than true and good,⁹ or which related stories that would

1. II, 377. 2. III, 400. 3. III, 401. 4. X, 607. 5. III, 398.
6. II, 378. 7. III, 392. 8. III, 387, 395. 9. II, 379.

cause men to fear death, was also to be excluded.¹ He saw danger even in the allegorical, because the child is unable to distinguish it from the truth.² A close censorship of both "music" and literature was to be exercised by the state.³ Music was to be admitted only in so far as it could be used for the training in reverence and a rigid system of morals; poetry in so far as it was able to teach moral truths; both in so far as they tend to produce the harmonious soul.

Music, in the narrow sense, was to be chosen for the curriculum with reference to its use. Preference was to be given those harmonies which are the expression of a courageous and harmonious character.⁴ Such harmonies have the power to inspire the soul and tend to produce a harmony of both soul and body. Even rhythm and melody, alone, are able to impart grace to the soul and if they are presented to the youth early, they help to make him become noble and good, even before he knows the reason why.⁵

During this period of education, truth was to be taught primarily as a matter of principle and not as to particular facts. It was to be adapted according to the child's capacities for assimilation. Even education as a whole was to be more a great dynamic and directive principle, a principle of growth and development.⁶ It was to cause the young to form a certain definite attitude towards life. By the guidance of this attitude the details of later life would properly arrange themselves.⁷ Lessons of temperance and endurance were also to be given, and both mind and body were to be developed together.

1. III, 386. 2. II, 378. 3. II, 377. 4. III, 400.
5. III, 402. 6. IV, 424. 7. IV, 425.

The end, which the "music" education sought to bring about, was the formation of a good character, one which would be wise, truthful, temperate, courageous, and just. Its purpose was to impress the personality with the pattern of the beautiful and the good,¹ and to develop in the individual the power of discrimination. It was to attempt to ~~so~~ impress the personality, that he should find pleasure and delight in the noble, the beautiful,² and the good, and should hate the evil. It was intended to secure the harmony of the soul, and to create in the soul the love of the beautiful; that is, of the good, for to Plato the beautiful and the good were inseparable. Finally, it was to train the individual, making him harmonious through harmony and measured by means of measure,³ so that rhythm, sym^metry, and grace would be discernable in his every act. All, however,^{was for} the development of a good character, a harmonious soul, for the welfare of the state. The interests of the state were to be the rule of the life.⁴

From time to time, during the "music" education, the rulers were to remove those who were unfit to continue in intellectual work,⁵ and were to place them in the artisan or industrial class. Those who showed no especial ability to continue in higher intellectual study, tho possessing plenty of spirit and courage,⁶ were to be placed in the military class. Education was, thus, to be used to discover and develop certain qualifications of the individual, to provide for the development of his personality along either intellectual or military lines, and to secure a harmonious growth of the soul. It was to try to place the individual in that class

1. III, 402. 2. III, 403. 3. VII, 522. 4. III, 413.

5. IV, 414; V, 467; VI, 503. 6. II, 374, 375; III, 430; IV, 454.

of society for which he was by nature the most fitted.¹ The diversity² of natures shows that men are prepared for different occupations. A man can only do³ one thing well; guardians must not be housekeepers and husbandmen; one man to one work is the key note of the Republic.⁴ The "music" education would continue, accompanied by some light gymnastic work, until the child had reached the age of seventeen or eighteen years. The next two or three years were to be given⁵ up exclusively to the training of the warrior athlete in military gymnastics.

Gymnastic Education.

Plato recognized the importance of a strong physical body, and accordingly, in his educational system, he has provided for some form of careful physical training, which would begin at an early age and be continued through life.⁶ Aside from this, he also set aside a definite period in the life of each child which was to be devoted exclusively to gymnastic training. At about the age of⁷ seventeen years, as above noted, the youth would give up all intellectual studies and spend their entire time, for the following two or three years, in gymnastic work. Plato did not believe that good mental work was at all compatible with heavy physical training⁸ and he has, therefore, put aside these years to provide for an adequate physical growth and muscular development.

The gymnastic education was to consist in a careful, systematic⁹ training of the body in simple military exercises. Running,

1. IV, 423. 2. II, 370. 3. III, 416, 417. 4. IV, 423.
 5. VII, 537, 539. 6. III, 403. 7. VII, 537. 8. VII, 537.
 9. III, 404.

leaping, dancing, wrestling, javelin-casting, discus-throwing, and horsemanship¹ are among the exercises recommended. In times of war, the children were to accompany the soldiers on military expeditions that they might witness battles and military maneuvers, and thus secure a better training in military tactics.² Great care was to be exercised that they should not be endangered;³ but they would be placed so as to be only spectators of the battles.⁴ No distinctions were to be made between men and women.⁵ The young of both sexes were to be taught the arts and practices of war - to fight, to wear armor, and to ride horseback.⁶ They were to be provided with plenty of exercise and toil, because these are beneficial in stimulating the spirited elements of their natures.⁷ They were, also, to be reared so fearless of danger and death that they would choose death, rather than suffer defeat and slavery.⁸

In all physical training, the greatest of simplicity was to be demanded,⁹ because of the danger of such training being overdone. This restriction extended to diet as well as to methods of exercise. The youth must eat only plain foods, they must avoid sweet sauces and Syracusan dinners, and abstain from the use of intoxicating drinks.¹⁰

The purpose of gymnastic training would not be to develop powerful athletes;¹¹ but rather to impart to the body both grace and dignity, and to make it an effective and obedient servant of the soul. Courage, self-control, and temperance were to be developed so that the soul might rule the body for the advancement of both. This period of training was, also, to lay the foundations for a

1. III, 412. 2. V, 466. 3. V, 467. 4. VII, 537. 5. V, 451.

6. V, 452. 7. III, 410. 8. III, 386, 387. 9. III, 404.

10. III, 404. 11. III, 404.

good physical condition, giving the body health and strength for the accomplishment of its future work.

3.

Advanced Education.

The Theory at the Basis of the Advanced Education.

In the change from the early to the advanced education, there is also a change of aim. To the ideal of education as a means for securing the welfare of the state, is added the ideal of education as seeking "truth for its own sake". This latter ideal, the value of knowledge for its own sake, is Plato's original contribution; the former is not original as it was the ideal of the traditional education of the Greeks. By assuming that "the state is the individual made large", Plato reached the new ideal. Since there are three classes in the state which may be separated and prepared for their respective duties, he assumed, by analogy, that the principles of the soul might be separated and developed. Plato considered the rulers to be the highest class) in the state, and the advanced education which he outlined deals only with this class. Likewise, he considered reason to be the highest principle of the soul, and, analogously, his educational system deals only with the developing and disciplining the reason by training it to see truth. All truth is of equal value to reason, whether it is useful as a guide for practical activities or not. Thus, the ideal of the highest education becomes "truth for its own sake".

In his discussion of the state, Plato gives a genetic ac-

count of how the state and its classes arise.¹ The state arises primarily out of the wants of men. Man is not self-sufficient, nor is he able to supply his own needs. A division of labor is necessary. Even in supplying the most fundamental requirements of any individual's life, at least three persons are necessary: a husbandman to provide food; a weaver to provide clothes; and a builder to provide shelter. In the supplying of these wants, others arise, and carpenters, smiths, merchants, retailers, and laborers are the result. In this manner the artisan class comes into existence. Now temperance is a virtue which belongs to the whole state. It is "the agreement of the naturally superior and inferior"; it tends to produce a harmony of all classes.² But the subject, or artisan class is the largest class in any state and constitutes the majority of its citizens, and since it is of prime importance that subjects, the naturally inferior, should be temperate and not rebel against their rulers, the naturally superior, the chief virtue of the artisan class is temperance.³

As the state increases in size and wealth, its wants increase, and it is soon necessary for the state to enlarge its borders: more land is needed to supply the needs of its inhabitants.⁴ But when one state attempts to take land from another, war results and it becomes necessary for the state to have an army to take the needed territory by force and then to protect it against invasion.⁵ Now war is an art, and the men, which constitute an efficient army, must have had a thorough training in all the arts of war. They must also have certain natural qualifications and be able to devote their entire time to a careful training in military tactics. Thus

1. II, 369. 2. IV, 432. 3. IV, 442. 4. II, 373.

5. II, 374.

in the state there arises a soldier class. Since we say that a state or city is brave when its soldiers are brave, the chief virtue of the soldier class must be courage.¹

The state needs not only a class of individuals to protect it against external dangers and to keep order at home; but it also needs a class of persons to command its armies, to order its internal life aright, and to have a keen sense of awareness to all enemies and dangers within as well as without. It needs guardians to rule as well as guardians to fight.² While the soldier-guardians must, on the one hand, possess an unconquerable spirit and be courageous and strong, the ruler-guardians must, on the other hand, possess the qualities of philosophers.³ They must be lovers of wisdom and knowledge, and let reason be their guide. Since a state is considered wise when its rulers are wise, the chief virtue of the ruling class is wisdom.⁴

The genetic development of the state and its classes has now been outlined and the location of three virtues has been determined. Assuming only the four traditional virtues - temperance, courage, wisdom, and justice - the fourth virtue, justice, is yet to be found. But a state is said to be just when there is no friction between its different classes. Justice, then, exists when each class is tending its own business,⁵ and is in the right relationship to the other classes in the state; that is, the rulers are at the head of the state, the soldiers are obeying their orders, and the artisan class is obeying the rulers and is maintaining and supporting the two upper classes.

As was said before, Plato believed in the truth of the

1. IV, 429. 2. III, 414. 3. II, 375; VI, 503. 4. IV, 428, 429.
5. IV, 433, 434.

analogy that "the state is the individual on a large scale". Having examined justice in the state, he now turns to an examination of justice in the individual life. Applying what he has found out about the state, he has some idea of what to expect in the individual, for they are analogous. He has found that the state was made up of three classes, so he expects to find three principles in the individual soul, whose virtues will correspond to the virtues of the various classes in the state. Assuming that whenever there is a conflict there must be two or more principles in operation, he finds that there are several different principles operative in the soul. This is illustrated by the fact that we often desire to possess objects even when we know that it is not best that we should have them. Perhaps we wish to perform some act that we know will be accompanied with much danger. In such cases, there seem to be at least two principles acting; one attracts, the other forbids. The principle which attracts and leads us on is derived from appetite and desire; the principle which forbids and warns us of danger is derived from reason. There is another principle, also, which is involved. Plato illustrates the existence of this third principle in the soul, by the story of a man who wished to see the dead bodies which were lying on the ground about the place of execution. On account of the horror of such a scene, his reason held him back for a time, but at last his desire got the better of his reason, and in anger he rushed up to the dead bodies, saying to his eyes, "Look, ye wretches, take your fill of the fair sight". And so it is when a man lets his appetites triumph over his reason, he afterwards becomes angry with himself and condemns his ill action. This

condemnation is from the principle of spirit, and spirit "when not corrupted by bad education is a natural auxiliary of reason", and never unites with appetite in opposition to it.¹

Plato has now found three principles in the individual soul - reason, spirit, and appetite - which correspond to the three classes in the state, namely, the rulers, the soldiers, and the artisans. The three virtues - wisdom, courage, and temperance - apply equally to the respective divisions of either the state or the individual. The wise individual is the one in whom reason rules; the courageous man is the one in whom spirit is predominant, tho guided by reason; the temperate man is the one in whom both spirit and appetite have "equally agreed that reason ought to rule";² and the just man is he in whom "the several qualities of his nature do their own work"; that is, reason rules with appetite and spirit as its subordinates.³

Reason should guide the life without any regard, whatsoever, as to human affections, or individual wills or purposes. Plato has therefore ignored all objects of individual interest and affection; he takes no account of them at all. As for the guardians of the state, especially, there were to be no such things as individual wives, children, homes, or private property. Even common houses and common meals were to be provided. Plato saw danger in individual ownership. It must be limited to the artisan class, and entirely eliminated among the guardian classes, lest it might cause a loss of interest in the state. Property, wives, children, etc., were to be held in common, among the latter classes,⁴ in order that such, instead of being a source of distraction, might

1. IV, 440. 2. IV, 442. 3. IV, 441. 4. III, 417; 416.

act as a powerful unifying bond, increasing the interest in the welfare of the state.

Not only has Plato planned to bring the state into a close physical unity, but he has tried to establish a universal basis of truth as well. To him the phenomenal world represented only multiplicity and change, and from it only opinion, or partial truth, could be gained. True reality was thought to exist only in the world of ideas. Plato makes his meaning, of the world of sense and the world of ideas, clear, by his illustration of the cave and its prisoners. He compares the cave and its prisoners to the sense world and its inhabitants. The prisoners in the cave are chained side by side so that they cannot look about, but must always face the back of the cave. Just outside the opening of the cave is a low wall, along which men are continually passing - working, talking, and carrying objects as they go. Beyond the wall is a great fire, and as men pass along their shadows are cast against the back of the cave, also, as they speak their voices are echoed back from the cave and seem to come from the shadows. The prisoners, who are chained just inside the opening, see only the shadows and hear the echo of the voices. Not knowing that what they hear and see is only shadow and echo, they believe them to be the true reality. Even if the prisoners were released from their chains, they would still assert that the shadows and echoes were the superior truth. If, however, they should be forceably seized and carried out of the darkness of the cave into the light, at first they would be unable to see anything, they would be blinded. Later their eyes would become accustomed to the light, and they would be able to see clearly and to understand the objects which cast the shadows of the cave.

Then they pity the wisdom of the cave and hate to return to it. When, however, they do return, they are unable to see even as well as before they came out, but after a time when their eyes become adjusted to the darkness, they are able to see even better than before, because they are able to understand and appreciate the symbols which they see. The cave in which the prisoners are held is the world of sight and feeling; it is the sense world. The fire is the light of reason. The objects moving along the wall are the true realities, the ideas. The shadows in the cave are the objects of sense perception, they are the imperfect copies of the perfect, eternal ideas. The journey upward is the process of dialectic. It is the soul entering the intellectual world, withdrawing from the world of sense into the light of reason. It will at first see blindly and imperfectly, but when the eye of the soul becomes accustomed to the light and sees the true realities, it can then return to the perceptual world and be able to interpret the shadow phenomena in a correct manner.

True knowledge, then, is of abstractions and has to do with universals. It cannot be given, but must come from within the individual's own mind. Education, accordingly, is not to be a filling up process;¹ but it is to provide a kind of mental gymnastics which will train the eye of the soul to turn from the shadows of sense phenomena to the true realities, the ideas, and is to accustom it to seeing the latter by the light of reason. It is to train the eye of reason so that it can see and know truth.

Since philosophers should be the rulers of the state,² the chief purpose of the educational system outlined is the selection

1. VII, 518.

2. V, 473.

and training of philosophers. A philosopher is guided by reason, and reason seeks truth. Since sense objects are mere shadows and imperfect copies of reality, to find truth, reason must enter the invisible world, the world of ideas. These ideas are the original possession of the soul from birth, they represent the real essence of true reality and are not affected by multiplicity and change. They exist independent of the mind and are perfect, unchangeable, and eternal - the true Being. The chief interest of the true philosopher, since he must know truth, is in this invisible world, where a trained reason alone can guide him aright. Education, then, has value only in so far as it is able to develop the reason. Its aim is to cause the soul to withdraw from the visible into the invisible world, in order that the ideas may be raised from the subconscious into the conscious. Its chief purpose is to train the reason of the future ruling class; for the rulers of the state should be true philosophers.¹

The subjects to be studied in the higher education, are to be chosen with reference to their use as mental gymnastics. They must, therefore, possess a high disciplinary value. When we see any large or small object in the phenomenal world about us, the first question that enters our minds is, Is it a unit or is it made up of many parts? Thus, the sense objects naturally lead us to consider mathematical relations and mathematics in turn leads us into the world of thought, for it is by the process of dialectic, or logical and metaphysical discussion, that we seek to discover what is unity and what is plurality. But those students who "have a natural talent for calculation are generally quick at every other kind of

1. II, 376; VII, 521.

knowledge", and Plato believed that the study of mathematics would tend to quicken their natural powers. Now if the eye is so adjusted that it can see one object,¹ or class of objects, it will also be able accordingly to see other things with equal ability. Therefore, if the soul is trained to see mathematical truth, it will be able also to see other kinds of truth as well. Mathematics and dialectic, then, are chosen to be the subjects for study in the advanced education,² because the study of these subjects leads naturally to reflection and causes men to think and reason logically, thus, drawing the soul from Becoming toward Being.

Mathematics.

At the age of twenty, those who had shown exceptional ability in the early training, and who possessed evidences of intellectual capacity, were to begin the study of the sciences - arithmetic, geometry, astronomy, and harmonics. Great care was to be exercised in the choice of right natures to begin these studies.³ The elements of the sciences had been learned during the earlier period of education,⁴ but now a definite and systematic study was to begin. The sciences were not to be considered arbitrarily, but with reference to their natural relationship to each other and to truth.⁵

The first of the sciences to be studied was the science of "number and calculation" - arithmetic. It is a science of one dimension. It is of universal application, all the sciences use it in common. The study of it is first begun in trying to differentiate

1. VII, 526. 2. VII, 523. 3. VII, 536. 4. VII, 522, 537.
5. VII, 531, 537.

one from two, and two from three, etc.¹ The senses bring many different impressions to consciousness, none of which are perfect, and there is no hard and fast line by which one is able to differentiate such qualities, for example, as hard and soft, hot and cold, light and heavy, or few and many. In simple perceptions the senses are adequate to judge,² but in the more complex perceptions they are inadequate and reflection is aroused by the contradictory impressions which the senses, themselves, bring from the outside world. In the complex perceptions, the soul alone is able to judge and to distinguish. In order that it may the more efficiently perform its work, the soul calls to its aid calculation and intelligence. By the use of these, the confusion is removed and the soul is able to see clearly both the parts and the whole.³

The study of number naturally leads the mind towards truth, because it seeks an absolute standard by which to judge, and thus the mind is drawn towards the contemplation of true Being.⁴ But the study of arithmetic has a double value, not only does it have this philosophic value, in that it has an "elevating effect, compelling the soul to reason about abstract number",⁵ it has a practical value also, especially in military affairs, for the efficient commander must be able to count his men, ships, and horses, and estimate the comparative strength of military forces. Primarily, however, arithmetic should not concern itself with the visible and the tangible, but with the abstract and the invisible, for in this latter field it has its chief value.⁶

After the study of arithmetic, the student would take up the study of plane geometry,⁷ a science of two dimensions, and then the

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| 1. VII, 522. | 2. VII, 523. | 3. VII, 524. | 4. VII, 523. |
| 5. VII, 525. | 6. VII, 525. | 7. VII, 526. | |

study of solid geometry,¹ a science of three dimensions. These studies also have a practical value, as they are useful in military maneuvers and in laying off camp sites, building roads, and finding volumes. Their main value, however, consists in that they tend toward the idea of the Good and compel the soul to look towards the full perfection of Being which it should know.² They aim at a knowledge of the eternal, draw the soul towards the truth, and create in the soul a spirit of philosophy which quickens the apprehension.³ Because of the natural charm and value which these subjects possess, Plato believed that the state should take them up and provide for adequate instruction in them.⁴

The fourth science, astronomy, has to do with the motions of bodies in space. Its practical value lies in that by it the seasons are designated, so that the farmer may know the times of sowing and reaping, and also charts provided to guide the sailors in their distant voyages.⁵ Its prime value, however, consists in that it causes the soul to look upward. It leads the soul from the world of shadow and opinion into the world of light and truth. That knowledge which is of the true Being, of the unseen, alone can make the soul look upward. For this reason the study of the visible heaven and its motions is far inferior to the study of true motions, absolute slowness and swiftness. These cannot be known to the sight, but can only be apprehended by reason and intelligence.⁶ True knowledge of astronomy can come only by the use of abstractions, not by the study of natural objects or natural phenomena. The value of empirical study consists alone in that by presenting particular objects of sense to the mind one is able to see the universal thru them.

1. VII, 528. 2. VII, 526. 3. VII, 527. 4. VII, 528.
5. VII, 528. 6. VII, 529.

Harmonics is a science which deals with harmonious motions and sounds. As in the study of the other sciences, this science also, was not to be studied empirically. The sounds, tones, etc., themselves, were not to be studied; rather the mathematics¹ of the science was to be considered with a view to the beautiful and the good, which can only be attained thru reason and intelligence. The mathematics of this, and of the other sciences as well, were to be closely connected and correlated, in order that the greatest value might be gained from the study of them.

Dialectic.

At the age of thirty, those, who had been most efficient in all the previous periods of training, were to begin the study of dialectic and philosophy. Only those of exceptional intellectual ability and strong comprehensive powers, who had proven steadfast in learning and in² all military and appointive duties, were to be selected and elevated to this high honor. They were to be, by nature, "lovers of wisdom and knowledge"³. Preference was to be given to the surest, bravest, and fairest, and to those having noble and generous tempers and a gift of keen and ready powers of perception and memory.⁴ They were to be lovers of truth and labor in any line, and to be industrious, mentally and physically. They should possess the true moral virtues - temperance, courage, and justice - and be men of sound body and sound mind.⁵ Only those who had proved to be "most at home in all" labors, lessons, and dangers, were⁶ to be enrolled in the select number". The selection was to be

1. VII, 531. 2. VII, 537. 3. II, 376. 4. VII, 535.
5. VII, 535. 6. VII, 536.

made after years of careful observation, and the greatest of care was to be exercised.¹ The prospective dialecticians must have made a clean record in all of the early stages of life and have stood all tests, remaining uninfluenced by either pleasure, pain, fear, or enchantments.² Having thus distinguished themselves in every action of their lives and in every branch of knowledge, they were now ready to make philosophy, for the next five years, their chief pursuit, turning the eye of the soul towards the universal light of reason and beholding the absolute good, in order that they might mold their lives according to the perfect pattern, that they might later be able to rule the state for the public good.³ Those who had completed a large part of the previous education, and yet^{had} failed to be able to enter the pre-dialectician class, were to remain in the guardian-soldier class.

The reason for the exercise of such extreme care in the selection of future dialecticians, lay in the fact that the study of dialectic is always attended with danger. The study of philosophic principles leads to a complete undermining of old opinions and beliefs, and leaves the student without a basis by which to judge. Until a new criterion of truth can be established, he has no moral standard and often ceases to respect morality.⁴

The purpose of the study of dialectic is to find those who can best give up the use of the senses and find absolute Being only with the aid of truth.⁵ The study of dialectic is a process of intellect alone. It is reason seeking the absolute without the help of the senses. It is man persevering "until by pure intelligence, he arrives at the perception of the absolute good" - "the end of the

1. VII, 537. 2. VII, 539. 3. VII, 539. 4. VII, 538.
5. VII, 537.

intellectual world.¹ It teaches men to become the spectators of all time and all existence, to neither value life too highly, nor to fear death, to be just in all dealings with men, and to love essence, truth, justice, and the other virtues.²

Dialectic has the "power of elevating the highest principle³ of the soul to the contemplation of that which is best in existence." This change from the world of opinion to the world of truth, from the world of sense to the world of reason, is like coming out of the darkness of the cave into the light of the sun. The power of dialectic is acquired through a study of the arts,⁴ and it, of itself, is able to reveal absolute truth and reality, but only to those who have been students of the preliminary sciences. Dialectic goes directly to the first principles of reality and no hypothetical basis is necessary.⁵ All other sciences are only to help the student to appreciate this one supreme science. The earlier studies lead up to dialectic and it, therefore, becomes a suitable coping stone⁶ for them all.

Dialecticians are those who attain a conception of the essence of each thing, true reality. They know the idea of the good and should be able to defend it by appeals to absolute truth and not by appeals to opinion. They possess the greatest skill in asking and answering questions, and in the use of reason. This ability is of especial value to them as rulers and guardians of the state.⁷ Dialecticians are lovers of truth and wisdom, constant seekers after knowledge, ever curious to learn and never satisfied, being "lovers of the vision of truth."⁸ They become so absorbed in the pleasures of the soul that they do not feel bodily pleasures. They possess

1. VII, 532. 2. VI, 486. 3. VII, 532. 4. VII, 532.
5. VII, 533. 6. VII, 534. 7. VII, 534. 8. V, 475.

"well-proportioned and gracious" minds, and are always fair and temperate in their dealing with men.¹

It would be the duty of the dialecticians to ascend into the light of reason and to view the eternal and the absolute, in order that they might again descend into the world of sight and rule and guide the actions of men according to the perfect patterns.² It is true that men, having once had a glimpse of the true, the unchangeable, and the eternal, or of the beautiful, the just, and the good, will wish to stay in the world of reason and will not want to again descend into the world of sense. But since they have been educated by the state, a sense of duty rules their lives, and they will be willing to give their services for the welfare of the state.³

The dialectic education gives to its students both judgment and experience. It causes them to place the love of wisdom and honor above the love of gain. It draws men from Becoming toward Being and to a comprehensive view of all Being. It gives men the power to realize and connect abstractions and to combine and correlate universals. It so develops the power to see the universal in all things that the particular is entirely eclipsed. It creates in the individual soul the ability "to distinguish the idea from the objects that participate in the idea,"⁴ and the power to know the world of ideas and of reason. In a word, it creates true philosophers.

The dialectic education completed the training and preparation of those who were to be the guardians of the state. Those who had successfully passed through all the stages of education, and had united in themselves the spirit of the warrior and the

philosopher,¹ are now ready to rule and fashion the state. As philosophers, they have their eyes fixed on the immutable and the unchangeable truth, and they will be able to guide and shape the institutions of men according to the law of reason, moulding the ways of men so that they shall be agreeable to God.² Since they possess a quick intelligence and a good memory, and unite in themselves "philosophy and spirit and swiftness and strength", they are able to guard the state from every danger. As guardians they will be "quick to see, and swift to overtake the enemy when they see him; and strong too³ if, when they have caught him, they have to fight with him".

At the age of thirty-five, the persons who represented the highest production of the educational system were to assume their duties as guardians of the state, and were to rule, not because of ambition or for pay, but purely from a sense of duty, guiding the destiny of the state by the light of reason. After fifteen years of office-holding and of service to the state, when they had reached the age of fifty, they would again take up the study of dialectic and spend the remainder of their days in the contemplation of the good.⁴ However, from a sense of duty, they would always be ready, if necessary, to again descend into the sense world and to take their turns in holding offices in service of the state.⁵

1. II, 375. 2. VI, 501. 3. II, 375. 4. VII, 540.
5. VII, 540.

III.

CRITICISM.

CRITICISM.

1.

Method of Criticism.

The criticism will, for the most part, be confined to basic principles on which a large number of the minor details rest. If a certain foundation is given, the building which may be placed upon it is to that extent limited, and can vary only within this limit. In the criticism of the system of education in the Republic, by undermining certain fundamental principles, many of the minor points will be proven false; and by showing that the foundation principles of other details are sound, their truth will be established.

2.

The Analogy between the State and the Individual.

The fundamental fallacy of the Republic lies in the use of the analogy that "the state is the individual on a large scale". The individual differs from the state in many ways. The individual is a unit; he acts and wills as a unit; and he must be educated as a unit. The state is made up of many parts. The classes or the individuals which constitute a state may be separated from one another. The rich may be separated from the poor, the soldiers may be separated from the rulers and from the artisans, and yet each class may, in a measure, carry on its respective functions, but the principles of the individual's personality can not be separated.

They constitute an indivisible unit in respect to action and education. That the analogy is false is shown also by the false conclusions to which it leads with regard to the intellectual and emotional nature of man.

The method used in tracing the analogy is almost as illogical as the analogy itself. Assuming the truth of the analogy, Plato begins an examination of individual experience. On the hypothesis that where there is a conflict at least two principles are in operation, he tries to find the principles of the soul which correspond to the parts of the state. When three principles have been located which he thinks correspond to the three classes in the state, and the three respective virtues have been applied to them, he looks no farther. Following the traditional belief of his age, he assumes also that there are but four virtues, so when he has located temperance, courage, and wisdom, by applying the argument of residues, what is left is said to be justice, and its location in the individual life is thought to be analogous to the location of justice in the state.

The analogy, in the first place, led to a wrong conception of the intellectual nature of man. Plato had already limited his advanced education to one class in the state and he now limited it to one principle of the soul, the reason, which by analogy he considered to be the highest principle. Because he saw no reason why the future ruling class could not be separated from the other classes and then be educated for their later duties, he has analogously planned to take the human intellect, separate it from the other principles of the soul, and to educate it apart from them.

The separation of the reason from the other principles of the soul led to a false conception of truth. True knowledge is formed

in the solution of problems which have been formulated as a result of checks in the attainment of desire, when the will has^{met} difficulties and has had to overcome them. Plato, having separated the intellect from appetite and desire, was unable to see how ideas were made or how truth was established. As a result he reached the conclusion that ideas were not made at all. Since they were not made, they must have always existed without having been made. By the separation of the reason from the other principles of the soul and in following out the analogy between the state and the individual, Plato was led, then, in this manner, to a conception of true ideas as existing independent of the mind.

The direction in which education will progress is largely dependent upon the conception of truth held by its supporters. The form in which truth is thought to exist and the place in which it is to be found will materially influence the system. Education, as a whole, usually seeks truth, either, on the one hand, "for the sake of knowledge" and the satisfaction of the individual's instinctive desire to know, or, on the other hand, as a means for guiding the practical activities of life. Since truth is sought, the means and methods used in finding it will vary according to the conception of truth held. That is to say, if truth exists only in self-existent, perfect, and eternal ideas, the existence of which is independent of the mind, the means used in discovering it, will of necessity vary from a system which holds a pragmatic view of truth,^{or} one which believes that truth is to be gained through the projection of purposes and the solution of problems. The means and methods used in any system of education are, then, dependent upon the conception of truth as well as the general end or aim of education.

Since the conception of truth accepted by Plato varies so widely from the present conception, it is not surprising to find that the means and methods used in his system should differ so much from those of to-day. In the light of his conception of truth, it is now our purpose to consider the sciences, both as to content and manner of studying them. A science is commonly defined as a definitely, organized body of knowledge, or as a mass of related facts which have been organized into a definite shape. The content of the sciences depends upon what is thought to be true knowledge, truth, or fact. As has been previously stated, Plato believed that ideas constituted the only true reality. Accordingly, therefore, in the study of the sciences, objective phenomena, being imperfect, are to be overlooked, and only the perfect copies, the ideas, are to be considered. Since truth alone is to be included in the sciences, opinion, or partial truth, must be excluded, except as it may be used as a means of seeing the universal.

To make clear Plato's view of truth, an illustration will be effective. Suppose that an architect conceives in his mind the plan of a house, and suppose that the plan, or ideal, includes every detail and is perfect in every way. Now if a house were built according to the plan, or ideal, which the architect has in mind, that house, when complete, will be only an imperfect copy of the ideal house which the architect conceived; absolute perfection in joining, fitting, measuring, and the like would be impossible. As the years go by, the house deteriorates, the copy changes, for, according to Plato, the physical world is continually changing; it is "Becoming". Perhaps at last the house burns and the material house is destroyed, yet the idea house will still remain as perfect as ever and another material house may be constructed according to its pattern. This

house might, in turn, be destroyed and others built, ad infinitum, according to the idea house. To know the true house, Plato would withdraw from the imperfect and external and, by the light of reason, he would try to discover the idea of the house, with all of its perfection of plan. To him the mind of the architect is like the mind of the universe, and the architect's idea of a house is like the universal idea of the world, according to which God, the idea of the Good, because of his goodness, has fashioned the objects of the physical world. Since the physical world is only a copy, it can never approach the perfection of the idea and is not to be considered.

In any consideration of Plato's system of ideas, or conception of truth, the loftiness of the conception must not be overlooked. It certainly causes man to look upward towards ultimate perfection; it is man hitching his wagon to a star. The very loftiness of the conception is impressive. The conception is reached by the process of dialectic, first, by suggestions and assumptions gained from the separate sciences, and then by induction it proceeds to the ultimate principle of the Good, the highest in the realm of ideas. It is, secondly, by deduction that the conception descends from the idea of complete unity and in the light of the whole the parts of the system are reviewed. Aristotle criticises the doctrine of ideas by saying that Plato has erroneously conceived of the idea as the thing itself, that the conception fails as a theory of scientific explanation, and that it can give no account of change. How can a thing act where it is not?, he asks.¹

The analogy between the state and the individual not only led

1. (Cf. Plato's Doctrine of Ideas, J. A. Stewart.)

to a wrong conception of the intellectual nature of man, but in the second place, it led to false conception with regard to his emotional nature. By placing all emphasis upon the training of the reason, Plato has neglected spirit and appetite, the development of which is essential to the individual's fullest self-realization. Our desires must set the problems which we attempt to solve by the aid of the intellect. If spirit and appetite are not considered, we have nothing to give motive power and we have no means for determining the problems of thought and, therefore, no means of gaining knowledge. By the analogy used, Plato has already reduced man to a mere cell of a great organism and he now plans for education to deal with only an abstract part of man's nature. He has left no room for training the individual in emotional appreciation and the feeling values of life; in fact, he even discredits them. He saw danger in any strong emotional state, because he believed that such was a sign of weakness, the emotions might conflict with the reason. But Plato was wrong in considering the emotions bad in themselves, rather the things to which they become attached should be morally judged. Instead of being ignored, and subordinated to the rule of reason, the emotions, if they are to become efficient servants of man's highest welfare, must be educated and developed.

Plato was wrong in thinking that the only knowledge of value was of the intellect alone, for the emotions and feeling enter as much into the formation of knowledge as does the intellect, or reason. Plato considered only the static mind; he has examined knowledge as already formed and not in its formation. Reason, or intelligence, is predominant when the mind is static, but when the mind is in action and new knowledge is being formed, our ideals,

our purposes, our values of life are essential factors. Another cause perhaps for the undervaluation of the emotions lies in the fact that they can not be analyzed. When one attempts to analyze his feelings, he destroys them. When by intelligence one seeks to examine the content of the mind, the feelings which he undertakes to examine disappear. No new knowledge can be seen in the process of formation by inspecting the static mind.

3.

Errors Resulting from the False Conception of the Nature of Man.

The false conception of the nature of man led Plato into a number of serious errors. By the application of the analogy between the state and the individual and by the conception of truth as something to be seen, he was led to believe that, because of natural ability and training, some could see truth better than others, and that it was not necessary that all should see clearly, as those who were able to see could guide those who could not; that is, it was not necessary that the aim of education apply equally to all men. Training the mind to see truth led to the conception of formal discipline. Truth being conceived of as static and the system of education as perfect led to the exclusion of innovations. The idea that all knowledge has value for its own sake, and that truth exists only in ideas, led to a separation of theory and practice. The conception of evil as the result of ignorance led to the formulation of the conception of knowledge as a basis for moral conduct. The neglect of the emotions led to a belief in communism and a suppression of desire. These will now be discussed in the order as mentioned

The aim of education is not of universal application.

A system of education may be considered as a means to the accomplishment of some end or purpose which is conceived to be of value. For example, the end of education has been variously conceived of as complete living, happiness, culture, social efficiency, moral character, knowledge, power or formal discipline, making a living, adjustment to environment, appreciation and control of the values of life, and making the best of the present the goal of future activities. The means used in any system depend upon the ends which it seeks to accomplish. But even when a definite goal has been decided upon, the methods used in attaining it will still vary with the individuals and the society with which education is to deal. The age furnishes the problems that education seeks to solve, and the end that it seeks to attain. The age must, also, furnish the materials for the solution of the problems and the attainment of the desired goal. The people of any age must solve their problems, attain their ends, by the aid of the materials at their command.

Plato's system of education, as is usually the case with any system, was intended to serve several different purposes of varying importance, but the minor purposes must not be confused with the final end or aim of his system as a whole. Education was to be a means of determining social classes; it was to unify, conserve, support, and help make the state virtuous; and its highest aim was to select and train philosophers, or "justmen", good characters who would be seekers after "truth for the sake of knowledge" and for a limited period of their lives be the rulers of the state.

When the highest aim of Plato's educational system and the method to be used in its attainment, is compared to the other aims of other systems, the most striking fact to be noted is that most aims are of universal application and education is to benefit each member of the group in a direct manner. This is not true of the Platonic system. Plato has erroneously conceived of education as necessary only for the guardian classes, primarily the ruler-guardians. Education was to be a process for the selection of individuals upon the basis of physical fitness, and for advancement upon the basis of proficiency in mathematics and later in philosophy or dialectic. The products of the system were to be the rulers of the state. Education, then, since it was limited to the physically most fit and the intellectually most promising, could not be universal in its application, and only a very few could ever reach its heights. It would not benefit the masses directly, but would affect them only indirectly through those who had been privileged to receive its benefits.

In view of the above, it can be seen that Plato's educational system is seriously deficient in that it provides no training for the artisan class. By limiting all education to the guardian classes and advanced education to the future ruler-guardians, he has totally excluded the artisan class which carries on the work of production and commerce. No special education was to be provided to prepare them for their duties. Apprenticeship in their respective trades and general imitation and co-operation in the social life of the community was to constitute all the preparation which they would receive. But since the production of wealth is so necessary to the existence and continuity of a nation, the educational system should help the individual to become a more efficient pro-

ducer; it should train and develop his natural powers, help him to realize himself, and thus prepare him for efficient service in his social group.

Formal discipline.

Since truth is something to be seen, the process of learning is a method of seeing truth, and knowledge is not to be gained in the solution of problems. The purpose of the educational training, accordingly, amounts to formal discipline. It aims to train the reason to see truth the more easily. Plato believed that by a careful, systematic training of the reason, the highest principle of the soul, in the seeing of mathematical truth, it would later, by virtue of this disciplinary training, be able, with equal clearness, to see true Being and to know absolute truth. The trained reason will also be able to rule harmoniously over the other principles of the soul and to raise, from unconscious into the conscious, the ideas which the soul has known before birth. The few individuals who, by the aid of a perfectly disciplined reason, were able to attain true knowledge, or complete insight, were to guide and fashion the institutions of men according to the perfect models of temperance, courage, justice, and wisdom which the reason could perceive in the world of true Being.

Centuries after Plato the educational world continued to find mathematics of value as a means of training the mind, believing that the study of mathematics would develop the so-called reasoning faculty. The belief was that if the mind were disciplined in mathematics, it would be able to transfer this power to other fields. Mathematics was thought to develop a mental power which

would be of universal application. Since the theory of formal discipline has been disproved, the educational world has ceased to emphasize mathematics as a means for training the mind.

No innovations.

Plato has constructed an ideal state which he conceives to be perfect in every particular. To support it, he has outlined an educational system which, being considered perfect, must be protected from all change. To change that which is perfect is to destroy its perfection. Truth, also, being falsely considered as static, existing separate from the mind, as something perfect and eternal, to be seen and not to be realized, led in the same direction. Plato, according^{ly}, has made strict provision that no innovations in content, curriculum, or method be allowed. But Plato was wrong. It would be impossible to form a perfect programme of study which would apply with equal force to educational work among all people for all time. The best possible curriculum for to-day will be out of date in a few years. In fact, a perfect system of education, as measured by the needs of the present, would be far from perfect in the near future. The content and construction of any system must depend upon the nature and immediate needs of the individuals with which it has to deal. As one writer has said, education must make the best things of the present the goal of future activities. It must couple the summarized experiences of the race with the experiences of the growing individual.

The content of education must be progressive. It must change with the life and widening experiences of the individual and of the race. It must vary in accordance with the aim of education. The aim

depends upon the needs, interests, and capacities of the individuals with which it has to deal. It is determined largely by the social, economic, and industrial conditions of the people with which it is concerned. Any subject in the curriculum is only a means to an end; its value as a means depends upon its ability to bring about the desired end. Since the aim of education and the ability of any subject to foster that aim vary with the individuals, the age, and the conditions, no subject may be given a permanent place. A perfect curriculum, for all times and all peoples, will perhaps never be reached, nor a universal system of education established; education, instead, must always be individual and relate the individual to his particular group. Plato in planning a static education has planned a static people.

The divorce of theory and practice.

By placing truth and knowledge in the psychic world, in ideas apart from human experience, Plato has destroyed the value of the practical world as a means of limiting and guiding the formulation of theory. Application in the practical world is no longer a test for the truth or workableness of theory. Theory becomes noble and exalted, while the physical world, being imperfect, changeable, and containing only partial truth, is degraded and its value diminished.

Plato's system is impractical and theoretical, for by his own words, the philosophers, who are the flower production of his system, will be so absorbed in the contemplation of truth that they will not care to return to the practical world, they will much prefer to continue in study and contemplation than to live a life of usefulness and service. Plato's belief that his system, when carried^{out}, would

be a supporter of the state, is based upon his idea that philosophers, since they have been educated by the state, will feel a strong sense of duty toward it and be willing to sacrifice their own pleasures for its welfare.

Again, since the philosophers, the product of the advanced educational system, will seek "truth for its own sake" and for the sake of knowledge, rather than as a guide for the practical activities of life, one kind of truth becomes as valuable as another. This causes a loss of relative value in subject matter, and the ideal of education becomes ^{to} get as much knowledge as possible, whether useable or not. The only question is, Where can one get the most truth? Since the phenomenon world can give only opinion or partial truth, it is put in the back-ground, while the world of ideas and of theory is advanced, because it contains truth which is knowable thru reason. The influence of such a conception was to weaken men's interests in the practical affairs of life, to lead them away the social and political problems, and to cause them to think that true existence was only in the invisible world.

Since education has to do only with ideas and is not limited by practice and experience in the practical world, education can shut itself up and formulate theories to suit itself. But to make progress, theory and practice must go hand in hand; theory must constantly be verified by practice in the practical world. Practice must point out the difficulties and theory must formulate working hypotheses to bridge the gaps. The error of Plato's plan is best illustrated by his own work, the Republic. Working on the side of theory, he has planned an ideal state and outlined an educational system to support it, but by so doing he has neglected, on the practical side, some of the most fundamental facts of man's nature,

such as individuality and value of individual interests and affections as centered about the home and private property, basic institutions of the state.

The Republic, itself mere theory, a Utopia separate from practice, tended further to separate theory and practice. Tho it did not attempt to unite the social conditions of the age with those of the perfectly conceived plan; yet the Republic has been of great value. It is impossible for men to separate their acts from their thoughts, and theory must ever in a measure unconsciously pass over into practice. He, who hitches the wagon of his thoughts to a star, approaches that star. The world of practice has always been a world of compromise, and men have ever looked forward to some place, some time, where ultimate perfect could exist, and could be attained. Tho theory must, in the end, be applied to practice, Plato has started to work out the theory complete at first without reference to its application in practical affairs of life.

Plato, to be certain, did not originate the idea of the separation of theory and practice. In a measure he intended to unite the two. In his system he has provided that theoretical education be accompanied, from time to time, with practical duties, such as office holding in the state. His belief, however, in the theory of ideas and his idea of knowledge for its own sake gave a powerful impetus towards separation. Since truth can be apprehended alone by the aid of reason, and since the physical world is imperfect and can give only opinion, men should seek the former and escape the latter. Thus, Plato's followers were led to place all emphasis upon theory to the neglect of practice and fell into the error of seeking truth by argument and thought alone.

Since the time of the Greeks, the influence of Plato, tending

towards the separation of theory and practice, has been persistent. At times in history, as during much of the period of Scholasticism, it was so powerful that it caused men to withdraw from the practical affairs of life and to give themselves over to the discussion of such metaphysical questions as, "How many angels can dance on the point of a needle?", or "Could God create a valley without two hills"? While education neglected those great political, social, and economic problems of the day, problems the solution of which was of practical value and vital importance to the welfare of the people. The theoretical questions which the thinkers of the day discussed had, and could have, no value in solving the vital problems of the age. Education, instead of applying theory and investigation to these practical problems of life, limited them to the metaphysical and the impractical; thus affecting a separation of theory and practice. But the thinkers of the Middle Ages were not the last to get the idea that theory is nobler than practice, or that they should be separated and the one studied almost to the exclusion of the other; the tendency exists even to-day.

Knowledge as a basis for morality.

"Virtue is knowledge". Plato, following his great teacher, Socrates, has made virtue and knowledge synonymous and has designated reason, or intelligence, as the guide of life. He believed that all wrong doing was involuntary and was the result of imperfect knowledge. He thought that men always did what they thought was good and that a man who knew the right would not do the wrong. A knowledge, then, of the good would make a man virtuous. To Plato, justice and true knowledge were closely related, and the highest knowledge was

of the good. Since knowledge can be taught, virtue is teachable in the same sense. Virtue and knowledge, then, were considered synonymous and both a matter of education. Since virtue was not taught under the old system of education, a new and radically different system should replace it and train the young in true knowledge, so that complete insight will become the rule of their conduct. Accordingly, by his conception of the world of ideas, or universal truth, Plato has attempted to formulate a new basis for moral conduct. By the aid of reason, or intelligence, which is able to perceive the perfect ideas, man's life is to be guided; and he is to be able to know what is the true and right attitude of man toward God and other men. Reverence, obedience, love, and sympathy are to result from the knowledge of universal truth.

1

"The motive of all action is feeling". Emotional values, then, are highly important to human conduct. The great masses of mankind are never deeply moved by force of intellect alone, but they are most often swayed by passion. Feeling has always been the strongest impelling force to action, while intellect has only acted as a guiding and directing force. Men do not always perform those acts which they know to be best; instead they do what they feel inclined to do, they perform those acts which they feel to be of value. To illustrate, most every one has an intellectual appreciation of such social values as courage, truthfulness, honesty, chastity, and the like. If intellectual understanding was the mainspring to action, these ideals would be realized in human society. Men, however, do not try to realize their intellectual values; they, in fact, even fall far short of their felt values. Knowledge is not virtue and Plato's

system of education, as a means of making the state virtuous, would have failed. Education can make the state virtuous only in so far as it tends to create feeling values which will demand action in accordance with the emotional appreciations. Plato, then, was wrong in his insistence that "knowledge is virtue". To know the right is not to do it. There is no necessary connection between intellectual understanding and the emotional, or feeling, values of life which rule human conduct.

Communism.

By the arrangements which provided for common meals, houses, wives, children for the guardians of the state, Plato has practically neglected the individual factor in society. The individual is reduced to the place of a mere cell of a great organism, society. This arrangement destroys the value of the individual; it destroys the individual. But these arrangements are consistent with his conception of truth. Truth is universal, there are no individual ideas, but instead only universal ideas which are perceived of different individuals thru the power of reason. The individual has no individual ideas.

The purpose, which was hoped to be brought about by the extension of the family into the state, making the state one great family, was that the deep sense of love, reverence, and sanctity which holds about the home should be expanded, undiminished in strength, to include all society. He states that all persons of a certain age should call all the children of a certain age their children, and care for, love, and train them as if they were their very own. But such is not human nature. The home and its influences

could not be expanded to include the state, because by such a process the reverence, sanctity, and affections which center about it would be weakened, dispersed, and destroyed. Even in his own reasoning, Plato is inconsistent. An illustration which he uses in the Republic, itself, might be used against this arrangement. He speaks of a young man who has grown to manhood considering certain persons to be his father and mother, but, Plato says, if this young man should suddenly discover that they were not his mother and father, he would cease to be inclined to obey, honor, or respect them as he formerly had done. To turn this to the proposition at hand, suppose that some child grew up considering all persons of a certain age to be its parents and respecting them as such, when at last it discovered that only two persons, unknown to it, were its parents, would it not at once cease to respect, obey, and honor these supposed parents?

Public interests rest upon private interests. By considering only a part of the individual's personality and ignoring the desires, private affections and interests, Plato has destroyed the very basis of public interests and true altruism. He has reduced men to a monotonous level. By his abolition of the family, the basic and most fundamental institution in the state, he would destroy the state. The men who take the most altruistic interest in the welfare of the state are the men with the greatest private interests. They are the men with private property to protect, and wives and children, whom they love, to defend. Such men have reason to seek the welfare of others; they have cause to wish the betterment of the state and community in which they live; it is they who

seek the moral, intellectual, spiritual, and political welfare of all. To eliminate those things to which private interests and affections become attached is to destroy a strong incentive to social service and altruism.

Again, men are most vitally interested in that which is most their own. That which is held in common is of least concern. What is everybody's is nobody's. The less personal, the even less proportionate the concern which men manifest about it. "Everybody's business is nobody's business" is an adage near true to facts. So communism of property, wives, children, and interests could only prove disastrous in the extreme. Plato was not justified in his expectation that communism of interests and property would tend to effect a closer unity of all in the state's welfare. Instead of being a bond of unity, common holdings are most often a source of the greatest dissention and unrest. Common property is often a common source of quarrels.

The suppression of desire.

The body is the chief servant of the mind. If it is to be an efficient servant, its desires must not be despised, its wants must not be neglected. Plato was wrong in planning for the reason to rule the life without reference to the rest of man's nature. According to him, the higher nature must rule the lower with an iron hand; men must not be moved by their passions and desires; instead, reason must always be triumphant. Passion and desire constitute the major portion of the soul. They are especially predom-

inant during the early life of the child, and it is only in later life and after a hard struggle that reason is able to make its appearance and to predominate over the other principle of the soul. Seemingly, then, the animal part of man's nature is an impediment to progress and an enemy to the rule of reason. Any punishment which man may make of this part of his nature tends to aid in the triumph of reason over the lower principles of the soul. Again, since the soul alone can know perfect, and is ever existent and undying, while the body is imperfect, perishable, and incapable of perfection, the chief concern of man should be his soul. Plato's influence, as a result, has been towards a suppression and subordination of the body, as worthless and unworthy of consideration, in order that ^{the} soul might rule supreme and attain a higher perfection.

Selection of guardians upon the basis of theoretical interests.

The false conception of the nature of man led Plato, finally, to base upon theoretical rather than practical interests the selection of those ^{who were} to be the future guardians of the state. He believed that education should be limited to those who possessed a very strong instinctive desire to study and to seek "truth for its own sake"; that is, they should possess a spontaneous love for knowledge without any reference whatsoever as to its practical use. Upon this basis, together with such qualities as strength, bravery, and loyalty to the state, he would attempt to choose the right natures to begin the preparation for guardianship. Thus the very attitude of the individual towards truth becomes a strong factor in selection. Plato, however, has erred in placing so much emphasis upon theoretical knowledge. Selection had best be based upon the basis of social

usefulness, the ability to act and the willingness to serve, rather than upon the mere fact of theoretical knowledge and interests. Theoretical knowledge has its value in that it is useful as a tool to be used in solving problems and in the formation of knowledge; but the fact that a man knows theory or possesses theoretical interests is no assurance as to his practical efficiency in public life.

4.

The Relation of Education to the Formation of Character.

It is important to note the emphasis Plato has rightly placed upon education as a means for the formation of character. The relation of education to character formation is shown clearly in both the early and advanced education. In the early education, as has been shown, the purpose of "music" was to inspire and elevate the soul, teach it to love the beautiful and the good. The purpose of gymnastics was to train the body in military exercises, to subordinate the lower nature, and to make the body an efficient and obedient servant of the mind. The passions of the body were to be curbed and held in check, so that reason might rule. Both "music" and gymnastics, then, were to aid in the formation of the ideal character. The aim of the advanced education was the same. Its purpose was to train the reason to see true Being; for when man has once seen truth and perfection, he at once recognizes the inherent worthlessness of the lower pleasures and thus, the motives and lures to evil being destroyed, he tends to become noble and good.

More especially in his earlier conception of education, before he was misled by the false theory of knowledge, Plato has emphasized many points of great value in the formation of character. Some of the more important are the recognition of the period of plasticity, the value of example, the important effects of environment, education as nurture, education as dynamic, ideals as the ultimate guides of conduct, and the reciprocal relation of mind and body.

Plato has pointed out the importance of the period of plasticity in the life of the child as related to education and character formation. For this reason the beginning of educational work was considered to be a very potent factor in determining the future life of the individual. The beginning, in a large measure, determines the end. As is recognized by modern psychology in the law of primacy, the first impressions are often the strongest.

Good examples and good models are of great value in character building. Plato did well, in his "music" education, to point out the teaching value possessed by the stories of the national heroes of the past. The child must have only good examples, after which to model his own character. To accomplish this, a censorship of all literature must be established. There is, indeed, a danger in letting the young and immature child come in contact with anything that is impure or imperfect. Again, the child must not think that, in doing evil, he is only following the examples of the gods and the heroes of his people. Plato was right. The idealized personalities of the past, when presented in a correct form, do possess great educational value for the young. According to Plato, whether the heroes were pictured by prose writer or poet, if they were to be

honored and placed as examples for the young, their evil deeds must not be shown. This applied also to the gods, which he conceived as perfect, holding that if they were pictured otherwise, the statement was false, and falsehood was to be condemned. His purpose was to present only the good, so that the young might find hope and inspiration in these great examples of the past and in the actions of the gods.

The effect of environment upon the character of the child was not over-looked. It has been shown that the child, according to the ideal system, was to be reared among ideal conditions - physically, mentally, and morally - and was to know only health, beauty, and truth.¹ Adequate emphasis¹ was placed upon the need for wholesome conditions to surround the developing child. It is a psychological fact that whatever the child senses becomes forever a part of its mental make-up. Every thought, perhaps, leaves a record in the brain thru some kind of chemical or physical change. No experience can be absolutely wiped out. The child cannot be reared among evil surrounding and not become, in a measure, contaminated. It is of importance, then, that education regulate and proscribe the things with which the young shall come in contact.

Education is also to be a directive process; it is ^{to} guide the progress and development of the child's personality; it is to be a kind of nurture. The more sensitive and delicate the mental condition of the child, the more likely it is to be ruined by unfriendly, outside forces. The finest natures, those capable of the greatest advancement, are, then, the ones which are most easily destroyed² or led into wrong paths. It is necessary that the child should have

1. III, 401.

2. VI, 491 .

a very close, careful nurture and training, so that those mental characteristics, which lead to the formation of a good character, may be fostered and those which lead to a bad character may be suppressed and eradicated. This is true, because the best time to inhibit undesirable tendencies is when they make their first appearance; they can be checked best before they become habitual. Education, however, can only help the child to find himself, and then help him to help himself. Each child must do his own work, his own thinking, and make the material presented in the curriculum a part of himself. Education can only direct and stimulate the child; it can present values and social standards of conduct after which the individual is to copy in realizing his experience; but it cannot itself realize them in the individual's life. Modern education agrees with Plato in that education must not be a mere filling-up process, a mere collecting of facts; but it disagrees with him in finding truth within the individual's own consciousness, apart from practical life, rather than as formed in the practical life.

But education must not only direct and guide, it must also help the individual to assimilate the facts which he finds, it must help him to master his surroundings by forming within himself a conscious guiding, or directing force, - character. What a man is and what he does means far more to the society in which he lives than what he knows. Man's character as a guide to action can not be overlooked. Plato's belief that education, through the formation of character, should become a dynamic principle is important. Begin the child right, give his character the correct direction, and he will certainly arrange the details of his life in accordance with his character. Plato says that authority should be exercised over

the child, the good points of his character advanced, and the evil checked until there should be established in his life a self-directive, higher principle by which the child could order his own actions¹. In other words, control the child until reason triumphed over passion and spirit and became the individual's guide; that is to say, until justice was established in the individual's life.

Ideals are the ultimate guides in human conduct. In Plato's ideal state the ideas, the perfect patterns, were to guide the lives of the philosopher-guardians. He says that the philosopher "whose mind is fixed on true being, has no time to look down upon the affairs of earth, or to be filled with malice and envy; his eye is ever directed towards things fixed and immutable; he does not know the world of disorder and change, but only those things "moving in accord with reason; these he imitates, and to these he will conform himself". Men always imitate that with which they hold reverential converse. The philosopher holding converse with the divine order becomes orderly and divine in so far as the nature of man allows,² but he can never reach perfection. Men approach their ideals, but³ they can never perfectly realize them.

Plato's position that ideals guide action, and that men approach their ideals is correct. As guides for conduct, the value of ideals cannot be over-emphasized. Men act upon that which is before the mind. If the thought of any action can be held constantly in the center of consciousness, it will be carried out in part at least. In fact, any thought that enters the mind carries with it a certain unconscious muscular adjustment. Think of some pleasant experience or of a smiling face, and you will probably smile. Think of fighting, kicking, or dancing and there will most likely be some adjustment

1. IX, 591.

2. VI, 500.

3. IV, 472.

of the muscles used in these acts. Think intently of some object or person in the room near you and you will unconsciously lean in that direction. Plato has rightly pointed out that even to hear of low ideals and of evil deeds, whether false or true, is likely to have a bad influence upon the mind, and tend to engender a laxity of morals.¹ By giving high ideals, education can form good characters, and society can by this means, to a large extent, control the action of its future members.

Plato has confused ideas with ideals. It has been shown that he made the knowledge of the Good synonymous with virtuous action. He has also conceived ideas as ideals. But ideas may be defined as ways of action, while ideals are ways of action to which a feeling tone has become attached; they are ideas accompanied by emotional appreciation. Men get their ideals from society and not thru a process of abstract thought. In fact, men cannot reach divine order and secure perfect and true ideas by thought alone; neither will they transfer emotional appreciation to their highest ideas and thus transform them into ideals. The individual must have the right ideas, and he must emotionally appreciate them if a good character is to be established.

The mind and body are very closely related; their relations are reciprocal; whatever affects one, also affects the other. Plato has accordingly noted that a well-ordered mind tends to make a well-ordered body, and conversely that a sound physical body and good health are essential both for study and for a complete life. The mind must have an efficient servant in the body if it is to accomplish its work. The study of the relationship and interdependence of mind and body has led, in recent years, to the establishment of the

theory of psycho-physical parallelism. Centuries ago, Plato in his educational system had taken into account this close relationship and interdependence.

5.

Place of Woman in Education.

Plato was far in advance of his age in respect to his theory of the social position of woman. He saw no essential difference between the sexes, except as to their comparative strength. The original nature of both was considered to be the same, and neither was to have a certain position in the state purely because of sex. According to his system, women were to be educated, both physically and intellectually, on a basis of equality with men. Men and women were to have the same duties, with the heavier work assigned to the men; and having the same duties, their education was to be "subject to similar or nearly similar regulations"¹. Only the last century has seen men and women admitted to the schools on an equal footing, and only the last few years into politics. It has been but very recently that the schools have begun to place sufficient emphasis upon the physical training and development of women. The coming generation in modern education will perhaps see a marked increase in the provision for sufficient exercise as a basis for intellectual work, growth, and development. In planning his education, Plato, however, did not take into account the differing instinctive natures of men and women. But education should take into account those mental characteristics the physical basis of which is sex. The present trend of modern educa-

tion is toward a training that is to a certain extent compatible with sex, such as manual training for boys and domestic science for girls. The life functions of the sexes differ, and since the purpose of education is social efficiency, education must, in a measure, respect sex differences and prepare individuals for their respective places in society. To be certain, the spheres of activity of men and women are not entirely separated, neither are they the same, as Plato has planned that they should be.

6.

Criticism of the Divisions of Education.

When one compares the periods of Plato's system with the present education, several things of interest may be noted. The "music" education which extends from the time when the child is first able to appreciate myths and stories until the youth is about seventeen years of age, may be compared with the present education extending from the kindergarten to the close of the senior year in high-school. This period of education in the modern system covers about the same years of the individual's life. The presentation of the elements of instruction in the "music" education corresponds largely to the way elementary subjects are presented in the high school which find their logical fulfillment in college courses. During this early period of its life, the child is not capable of carrying on sustained and heavy labor, either mentally or physically. Plato, then, was wise in with-holding the training in heavy gymnastic training until the individual was to a large extent physically mature. At present one is unable to see the justification for the total neglect

of mental training during the period of gymnastics. During the previous period of "music" education, it will be remembered that some form of light gymnastic work had been provided, for perhaps the same reason that so much stress is at present placed on some kinds of high school athletics. Perhaps the manner and kinds of high school athletics as compared to college and university work in such activities, might to some extent show the difference between the gymnastics of the period of "music" education as compared with the heavy military gymnastics of the later period. There is perhaps a weakness in the choice of an arbitrary age applicable to all individuals of each sex, at which time they are to begin gymnastics, mathematics, philosophy, or political duties. The periods of growth and development vary with the sex and with the individuals of the sex. The female usually matures about two years before the male, and their periods of growth do not correspond.

7.

Education, or the Capacity for It, as a Means of Determining
Classes in the State.

If we accept the arrangement providing for three classes in the state, such as existed in Greece at Plato's time, the purpose of education as a means of determining classes is quite efficient. In the first place, those who are incapable of any kind of intellectual work must of necessity enter the common laboring class, and earn their living by manual work. The weakness of Plato's system, in not giving them some training to fit them for their work, has been noted. Secondly, in choosing a soldier class his system does well in

basing its selection upon those qualities necessary to a good soldier, i.e., strength, courage, and efficiency in military exercises and tactics . It was necessary for a state to protect itself mainly by the courage and physical strength of its soldiers, and the military gymnastic training was probably well suited to the task for which it was planned. Finally, his system, we may say, does well in basing admission to the ruling class, not on blood or force, but upon intellectual ability. In all three cases, it is true, that the tests for intellectual worth was far from perfect and that the conceptions of truth and of mental discipline were false. Still, men without mental ability must be laborers; soldiers must have courage, strength, and military training; and rulers must have both natural ability and intellectual training.

8.

Education as a Life-long Process.

Plato was probably the first man to outline a great educational system which was to include the whole life of the individual. According to the system in the Republic, for those who were admitted to the highest education, education was to be a life-long process, never to be complete. The most perfect vision which man could attain of the infinite was, still, far from perfection. In the educational system to-day, because certain courses for study are proscribed, too many students come to the conclusion that to complete the prescribed courses means to have an education. This is far from the truth; man's education is never finished, "man lives but to learn." Too often the college student of the present day, thru the years of

preparation, looks forward to the commencement day, which he conceives as the summit of achievement, the highest to be attained. When graduation comes, that glamor vanishes and, instead of it being the summit of achievement, he finds that it is but one small step in the progress of life. But that step helps him to catch a vision and he looks about him upon fields still unoccupied and heights still unattained, which stretch to the horizon on every side. And so one may say that the modern student, as well as the race, must more and more approach Plato's conception that education is a life-long process.

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