



Idealistic Groundwork for Plato's Philosophy of Education

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Abstract: There are some terms which should be defined conceptually in the philosophy of values, such that they show us the quality of value judgments. As we have already pointed out, we have to start thinking about values with the essence of ethical concepts, and it is possible for us to create a norm of politics or law through these concepts. The *Good* as the basic concept of morality is the most comprehensive term that describes the reason for being in existence. Because questioning what good is will provide us to make judgments about what is the meaning of all life.

Keywords: Plato, forms, the allegory of the cave, education, idealism, three-piece spirit understanding.

Introduction

Since each scientific field reflects itself in the area of morality, it is correct to speak of life in the guise of morality, and accordingly an education. The knowledge of the judges about what is good in both the being and the knowledge theory leads us to a methodological understanding of how training should be done. Beliefs and wits, that is, all kinds of judgments of existence, conclude the morality of all these vital items matured with education. Morality is an essential building block that ends in itself other intellectual activities as the fruit of the system of all beings. It is crucial earning the materials of this building stone with proper training. In this article, we will try to deal with the theory of the ideals that constitute the root of Plato's educational understanding, how he shapes himself, and how dangerous and incomplete and somewhat dangerous the philosophy of Platonist education is regarding humanity. Plato's understanding of education presents an inner view through his philosophy of politics and law.

1. Plato's Idealist Philosophical Understanding

The human mind builds Plato's philosophy in an attempt to recall the innate concepts and to reach the knowledge of the mere reality called the idea. Given the question of what is in the Socratic dialectical method, the conception of the concept implies the comprehension of these concepts, that is, something conceptually grasped.¹ Plato, however, puts the Pythagorean spiritual teaching beside the concept, as he conceptually conceives something that he will not take the person to the real knowledge of that thing.

Plato tries to get out of the objects of mathematics that are in the mind of ideas and the Socrates concept of consensus, and that is in mind and go beyond the senses. It tends to shape its thinking by combining the influences from previous philosophies with

¹ Plato, *The Dialogues of Plato*, trans. Benjamin Jowett (London: Oxford University Press, 1892), *Phaedrus* 265d.

Socrates' philosophy. Pythagoras attempts to create a new system of philosophy by adding Socratic dialectics to the ideas of unity and unity in the views of Elea and Heraclitus, which he adds to the doctrine of mathematical world and spirit immortality. Plato's theory of ideas emerges as a consequence of these forms of thought. This theory is most appropriately expressed in the seventh chapter of the *State*, which has become famous as a cave parable.²

The passage about the cave depicts people who have been shot in chains so that they cannot see their daylight. Behind them, a fire and a puppet show were arranged to look at the shadows reflecting the wall. People believe that the words on their tongue are in the shadows and that these shadows are the only reality. A man who survives a cave gradually adapts himself to the light of the world. First, he distinguishes shadows and reflections, then physical objects, and ultimately heavenly bodies and the sun. According to Plato, this is a climbing form. The man returning to the cave will not be accustomed to the darkness, and for some time the caves in the cave will not be as well diagnosed as other people. Then he will awaken a lot of anger by saying that the shadows are ridiculous and unreal and that the real reality is out there. If the people who were hit by the chain come from their hands, they will kill this man from the outside.³ "If you interpret the world as a cave dungeon, the light of fire to be the sun, and the upward journey towards poor faith, as the ascension of the soul into the mental world, you will not misunderstand me as I have explained it as you wish, only God knows it is true or false. But when my vision of good or bad ideas emerges at the end of everything and is only visible with an effort, it is the universal source of all beautiful and true things,

² For Plato's theory of forms, see İlyas Altuner, "Ontological Bases of the Universe in Plato's and Aristotle's Cosmologies", *İğdır University Journal of Social Sciences* 3 (2013), 3-4.

³ *Republic* 514a-517a. For the explanation of this passage, see Alasdair MacIntyre, *Ethikin Kısa Tarihi*, çev. Hakkı Hünler, Solmaz Zelyut Hünler (İstanbul: Paradigma Yayınları, 2001), 53.

the father and master of this visible world, the mind and the reality in mental things source, and that is the power that must be fixed in the eye, whether it be in rational action, in either social or personal life."⁴

2. World Prison and Chain Training

By mentioning that all knowledge can be obtained through the recollection of the mind, Plato evaluates it in two distinct categories: the real world in which the rememberer is, and the ideal world in which he is remembered. The mind concentrates its attention on what is common to everything that is attributable to the entity, not to what is particular about things. Plato's idea, which takes the name of the concept in Aristotle, says: "Assuming that they have many common names, they have the same ideals."⁵ Ideals are not only the objects of rational thought but also the absolute reality at the same time. The ideals constitute the eternal and immortal world that exists on its own, and can only be grasped with the mind.⁶

Besides the immutability of ideas, everything that is real, that belongs to this world, is subject to a change and disappearance. According to Plato, nature (*physis*) or the universe, which is not realistic and therefore composed of entities that are grasped by feelings and desires, not reality, is a copy of the world of ideas. The existence of the world of objects is an illusion or blood, and the knowledge of the existence of the real is in the world of ideas, the place where the presence of existence exists.⁷ Ideals represent actual existence, essence, i.e., self. Something happens when the idea joins him.⁸

It is seen that ideals are reduced to a thing and are in opposition to many things. This unity comes from the immutability of

⁴ *Republic* 517a-b.

⁵ *Republic* 596a.

⁶ *Phaedrus* 247c

⁷ *Epinomis*, trans. Alfred Edward Taylor (London: Thomas Nelson and Sons 1956), 992b-d.

⁸ *Phaedo* 78d.

ideas and over the changing world. If an artist who does something does what he is doing, God does everything he does, by doing it by himself, by one principle, to possess one reality, and others from this one truth.⁹ In such a design it is seen that the beings of the entire objective world are not real, but a reflection of the real, that is the ideation. The representation of reality as an essence is related to the mind beyond the sensibility. Mental is the truth, and it is clear that reality is something beyond senses.¹⁰

Ideals correspond to an ontological understanding as seen above. Plato, however, uses ideas in a logical sense, in which the ideals have the function of giving the order to chaos in singular objects, of collecting similar ones under the universality, in managing in ideology, and in separating it from other universals.¹¹ In Plato's maturity works, this logical direction comes to the forefront. The appearance of this is not the transition from the ideal to the concepts, but from the concepts to the ideal. The ideal is a means of making things that give shape to objects in the world, and the forces that move them. The good idea in this sense will be the primary idea that moves everything and is the source of all your mind.¹² "Now, I will call you an idea that gives you the ability to know the reality and the wise to the known thing. It is the reason you must know that it is science and [it is] the subject of knowledge at the same time, so it is a reality."¹³

Plato tries to explain that the line-of-sight is separate from the world of idea and phenomenon. The line is divided horizontally into two, with the world of imagination and perception at the bottom, and the world of ideas, the mathematical things, and

⁹ *Republic* 596a-597d.

¹⁰ This idealistic thought design manifests itself in the philosophy of Hegel, an important representative of German idealism. Hegel, who also added Plato and Kant idealism to Descartes rationalism, stated that the rational is the rational and the rational is the rational and the rational. G. Wilhelm Hegel, *The Philosophy of Right*, trans. S.W. Dyde (New York: Dover Publications, 2005), Preface.

¹¹ *Theaitetus* 185a-186e. Cf. *Cratylus* 440b.

¹² *Sophist* 247e-248c.

¹³ *Republic* 509a.

forms that are tightly connected to forms according to Plato. Because wise men know that the world of phenomena, which consists only of reflection, is a reflection of the ideals, they give importance to the things that give birth to them and try to reach its knowledge.

According to Plato, there are things in the ideology that the mind automatically embraces with its persuasive power. Mind assumptions are taken not as a principle, but as a hypothesis, that is, as a step, as a basis, and all the assumptions on all assumptions rise to the ideals. In doing so, no observer will resort to conceptual crossover, eventually reaching a grip again, which is a good idea. The mind uses this quadruple method to achieve good ideas: Blood, faith, deduction, and understanding. The latter is the highest point created by the knowledge of good ideas.¹⁴ When it perceives the world of spiritual sensation in the form of all kinds of learning, it is only by remembering this conception, the ideals world.¹⁵ Since God wants to compare the world to the most beautiful of all possible comprehension possibilities, and in every way the most perfect, he has created a single entity that encompasses all living beings in essence,¹⁶ which is no better than a good idea.

The theme of the immortality of the soul described in the last part of the state dialogue has brought Platon to the mind of the soul both before and after the creation, while Pythagorean presents a reflection of the idea of spiritual thought. Elsewhere it appears that this view is presented as a nuance of the idea of recalling an ideal in the spiritual mind.¹⁷ It is a situation that can be understood as a result of turning a face into a good way of life, a lifestyle that can be turned into a mental one. In such a case, it is emphasized that everything is not the human being, but God,

¹⁴ *Republic* 510a-511e.

¹⁵ *Meno* 81c.

¹⁶ *Timaeus* 30d.

¹⁷ *Phaedo* 79a vd.

who is the source of pure goodness.¹⁸ God here is synonymous with a Good Idea, and all ideas from God are also accepted.

3. The Three-Piece Spiritual Understanding and the Nature of Human Education

Plato tries to build a model of the state that meets all practical needs. Three states of citizenship are needed in this state: artisans and farmers who will attend the material needs of society, soldiers to defend the state, and managers who will organize the social life of the state. The aim of distinguishing the three classes here is a shift to suggest that three different classes are needed, each one performing its function.¹⁹ Plato relies on two passages for this transition, one is not right, and one is wrong. Entirely incorrect belief is that it is better for one person to get into a single job, and this form of work part is the best form in all possible circumstances. The belief that is false is that people need to be divided in nature to suit each of these functions. These views of Plato were reinforced by the three-part soul (psykhe) doctrine.²⁰

The arguments about the three-part soul are independent of the discussions about the three-part state. The presence of parts of the spirit is demonstrated by the fact that in Plato there is a conflict. If one wants to drink water because he is thirsty at the same time and if he does not want to drink because he doubts the state of water then at least two things we are burdening one wanting to drink and the other not wanting to drink because the same predicate can and can not be loaded on the same subject at the same time it has to exist. The rhetoric found at the base of this argument is that a person cannot simultaneously move both in a given direction and in the same sense that he or she can not do both and do not do it at the same time.

The shortcut to escape from Plato's argument is to say that

¹⁸ *Laws* 716d-e.

¹⁹ See *Republic* 423d.

²⁰ For a detailed explanation and interpretation of the three-piece spiritual understanding, see MacIntyre, *Ethik'in Kısa Tarihi*, 53ff.

man does not have the conflicting desires. He aspires not to get sick as human desire to go thirsty, and this water is only a contingent fact that both he will make his thirst and ill him. What this person wants is to drink this particular water, and the thing that he is afraid of is drinking the same water. Plato's definition of "incompatible desires"²¹ is justified in a sense, but none of the conclusions of Plato's assertion that they are incompatible exist. The reason for this is not the possibility of having both desires, but the possibility of satisfying these wants. Plato, as if the desire to drink the intellect, the danger born from drinking is an insight into the mind. However, we do not mind to drink, we learn it and use it in the mind while learning. It is our connection with our other, as well as possible different purposes, and our choices, whether or not a desire is based on reason. Plato indicates that the mind is always right and that there is a clear distinction between reason and appetites.

It is clear that Plato's Pythagorean influence on the issue of separation of an immortal soul, a prison or a grave, is evident. The division of spirit is not only between mind and appetite in the State; There is also a spiritual part which is not related to the standards of rational behavior and of the physical desires but of the rules of important practice and the anger and the resentment.

Plato believes that there are innate shoemakers and innate rulers. Justice in the state is a matter of everyone knowing their place. The courage from four traditional virtues belongs to the auxiliary guardian class, whose function is defense, and the wisdom belongs to the ruling guard class. Dimensionality is not a class, but a virtue of society as a whole. Because, in Plato's words, "the desires of the majority in the downward direction will be controlled by the aspirations and wisdom of a few at the top". Justice belongs not to any class or personal relation between types, but to society as a whole.

²¹ *Republic* 572b.

Justice in spirit is a matter of likeness of each part of the soul to fulfill its function which is peculiar to itself. An individual becomes courageous because he or she has the role of the wise and spiritual part because of the common mind. That is, the individual is measured if reason governs his or her downward bodily affairs. But the justice soul belongs not to this or this part or the parts of the soul but the holistic arrangement of the soul. Then two questions arise: who will be fair and how the just state will come to fruition. These items are asked together and are misleading. Plato will treat them as belonging to each other, where they discuss the state and the soul decay. Just people, at least some administrators, will rarely be outside the fair state, where they are a systematically educated in the justice. There is no possibility of a just state where there are not just people. In this respect, the question of how the state will come to fruition and how to educate a fair person has to be asked and answered together. So we are here to reach the point where Plato's philosopher-king ideal is on the stage.

4. Reflections of the Allegory of the Cave on Education

In Plato's famous allegory, the cave is now evidently a place for its educational model. However, it should be kept in mind that the tutorial example in the allegory of the cave is more concerned with the education of the ruling class-philosophers on the mind of Plato. From this point of view, we can say that the descriptions of allegories are the content of a higher education, which is a subset of the other classes of society, which is absorbed by Platonic dialectic teaching. Nevertheless, however, there is no need to consider that allegory is a restriction to be regarded as a general educational philosophy. The seventh book of the State of the allegory of the cave begins: "And now, I said, I am going to portray to you how educated or uneducated our nature is."²² The more educated and uneducated emphasis in these first lines is only a part of Plato's description of ideals teaching

²² *Republic* 514a.

can be seen as proof that the cave allegorical discussed, in fact, also describes Platon's ideal educational process as a whole.²³

Platon's cave is now apparently a place that completely embraces the sensory-physical world. All of the sensual powers in human also constitute the boundaries of the cave. Outside of the cave, inside the cave is the world of ideas, which is the source of sensual data, the source of knowledge and information, and the source of true knowledge and truth. On the other hand, the process of getting out of the cave is not just a story of salvation, because the cave is a unique place where a person, a sensible and physical being, can live and go. Also, human beings are defined by their social relations with other people in the cave: humans create a social hierarchy among themselves, according to who sees the shadows on the wall more clearly or faster.²⁴ Of course, since people have been chained since their birth and watched only these shadow games, they think of them as the only real thing and do not even get rid of their chains or go out of the cave. Even when the fists are thawed and they turn their backs and see the burning fire for the first time, and the dazzling eyes choose the other objects in the cave to be fanciful, the shadows they have seen until that time will continue to be real. Moreover, since this new situation means both physical pain and the shaking of all knowledge and beliefs, one will prefer to return to the former prisoner status first. But it will be understood that the world of shadows is not the only reality when he will show them one thing at a time, teach their names, and eventually extend a teacher's hand to guide him out of the cave towards the sun, which is also the main source of fire burning in the cave.

Plato tells us that we should not reject the view that the mind accepts as a place of knowledge that is not there before, as it de-

²³ About an advanced analysis for the groundwork of education in the allegory of the cave, see Martin Heidegger, *Plato's Doctrine of Truth*, trans by. Thomas Sheehan (New York: Cambridge University Press, 1998). About a criticism on this work, Oğuz Haşlakoğlu, "Heidegger'in 'Platon'un Hakikat Doktrini' Makalesi Üzerine Bir Eleştiri", *Felsefe Tartışmaları* 32 (2004).

²⁴ *Republic* 516d.

picts the process of getting used to the light of a person who has only seen shadows in his life, education, and the ability to see blind eyes.²⁵ Instead, training should be a process in which, with an essential effort, one can discover the conditions of his environment. But this is not an easy process, because at the same time mental upheavals, or even a psychological revolution, coincide. Let us remember the one who had to look at the wall of the cave from the time it was born, and then released and turned back. Here, the mind's entirely changing its position corresponds to a painful and challenging process of transformation, just as a glance. The person who rids of the chains and turns back to the fire that is burning behind is in action other than the knowledge and habits that he has until then. This step is also beginning of the transition from uneducated to the educational process.

As an essence of education, Paideia is a process in which an empty mind is not a transfer of information, but a process that transforms the character and the mind as a whole and changes the existential ground on which man has existed until that time. In this sense, education is not only about the acquisition of new information, but also about the conditions in which the human being is in, the relationships of everything that exists as a whole to each other. The fact that the real light outside of the cave, the presence of the sun, the opening of the features that make people human, and the actual potentials that people do not realize when they are connected to their existing but shadow games, thus allowing him to liberate himself.²⁶

In Plato, education is a kind of intervention in human nature. It accepts some of the innate traits of a person but also suggests that these characteristics can be changed through education. In other words, the features that nature makes are

²⁵ *Republic* 518b.

²⁶ Mehmet Barış Albayrak, "Platon'un Eğitim Modelindeki Çelişki Üzerine", https://www.academia.edu/3334915/Platon_ve_Egitim (Date Accessed: 09.11.2016).

improved by education.²⁷ Plato tells us that human beings can be inserted into the desired mold and that training must begin in childhood so that it can be realized. Even if there is a soul created by nature, it can only be changed in childhood. Plato tells us that a mold can be inserted into a shape when it is desired to put it in the younger and younger age.²⁸ If education takes an essential place in the shaping of children, supervision is crucial. Provide a progressive education system. We should not be surprised if Plato thinks that 'children and children should be under control'. They say: "If they are good, they will say we will. If it's bad, we'll ban it. We will not let the analysts trick the nannies and tell the children that we ban them. We will want children to kneel their souls before their bodies, with beautiful tails."²⁹

Another thing Plato wants to check is the games of children. "We must put our children's games on a tight plane from the beginning. If the children go out of the rules in their plays, are they expected to grow up and respect the law when they are men?"³⁰ "Plato also emphasizes music education and physical education, which he believes will contribute to the human soul. With the belief that music and physical education will bring the human spirit to life, it says that these training should be given to people starting from childhood. It refers to the importance of 'exercise for the body, music for the soul'. Music education is done like it is supposed to enrich people, make beautiful.³¹ The place where your music will take people is beauty love. After telling the importance of spiritual nourishment, he says through physical education, "the athletes can survive their lives according to their lives".³² What is important here is that we understand that body and music lessons complement each other. Plato is a shy, soft, only children who are taking physical education classes will be

²⁷ See *Republic* 424a-425c and 519a.

²⁸ *Republic* 377b.

²⁹ *Republic* 377c.

³⁰ *Republic* 425a.

³¹ *Republic* 401e.

³² *Republic* 404a.

brave. The type of human that he wants in his state is also the type of person who is formed as a result of these training and whose body structure is harmonious, and wisdom has been attained.³³

Plato says that immediately after the infancy, children have to start school at the age of three. According to him, his father continues to read the book, does not want to stop the education he does not want, and 'everyman' is more a man of the state than his father, so he will receive compulsory education as much as he can.³⁴ It thinks that it will be useful to give the education to the buildings built for this purpose. We can also understand the idea of school at the head: "The day should be born in the morning, sent to the children's teachers; no lamb or slaves, and no slaves without a master, as neither sheep nor any other animal can live without a shepherd."³⁵ Already, in Plato, education is the ultimate goal, to educate qualified citizens and good managers; we can say that Plato is fed up with the individual and the family, the state.

According to Plato, the essence of education is that the soul of a child in the age of play is an excellent man in his adulthood and that he is a perfect man in his adulthood. It is the right direction, especially for the thing that requires the virtue of work to be human.³⁶

Evaluation and Conclusion

Plato does not distance himself from the knowledge and practice of virtues such as Socrates. According to him, there can not be any openness or disconnection between what is good and what is right. It is action with knowing the purpose, equating knowledge with a kind of virtues. From the equality he establishes between expertise and knowledge, he posits a thesis that "a

³³ See Vildan Burkaz, "Platon ve Rousseau'da İnsan Bağlamında Eğitim", *Anemon: Muş Alparslan Üniversitesi Sosyal Bilimler Dergisi* 2:2 (2014), 103-4.

³⁴ *Laws* 804d.

³⁵ *Laws* 808d.

³⁶ *Laws* 643c-d.

well-knowing person will necessarily do it". It is ridiculous if a person necessarily knows that something is evil, and if he is doing evil even when he is different, or if he is otherwise, or if he is deterred from doing good in a certain way.³⁷ Because a person's detention from self-righteousness and evil is already showing his ignorance in his good conscience. It is contrary to the nature of a person to do something that someone knows what is bad and wrong.³⁸

In Xenophanes' *Recollection from Socrates*, Socrates speaks with his friend Euthydemus about controlling and disciplining himself and uses the notion of "self-dominance" in the original context, particularly as to appetite and passion, in the sense of weak will.³⁹ This weakness of will indicates the lack of share of the human ideal. Plato also links his weakness of will that Socrates has with the delusion of the connection of man to the world, that is, to the reality of the phenomena.

When moral knowledge is the subject, knowing is also about value because we see that moral knowledge is loaded with value. After accepting virtue as information, the possibility of basing the evil on knowledge is coming to an end. On the other hand, when the source of knowledge is the soul when evil is done, it is directed to the wishes of the body and the body, not the spiritual and spiritual demands. Therefore, acts that violate the source of knowledge cannot be brought together with the principle of bad behavior that finds the source of the source.

Plato believes that the fact that virtue is one thing, that it is an idea, that what appears to be various and different virtues is, in fact, the appearance of a single virtue from other care. According to him, the virtues are a whole; Divine religiosity, moderation with wisdom, knowledge, and courage are in essence pieces of the same goodness. For example, temperance means that every

³⁷ *Protagoras*, 355a-b.

³⁸ *Protagoras*, 358c-d.

³⁹ Ksenophon, *Sokrates'ten Anılar*, çev. Candan Şentuna (Ankara: Türk Tarih Kurumu Yayınları, 1997), 104-5.

organ of an individual should not be hindered from satisfying the other agencies and qualities of every individual, and knows its limit. When it comes to fairness, it is that each member of the society has individual rights and does not interfere with the rights and needs of others. In that case, what is modesty for the individual and justice for the society is the pillar? So the difference is a difference, and it is necessary to understand and evaluate all these benefits or virtues taking into account the whole of human nature. Justice, courage, moderation, wisdom are not different parts or parts of virtue, but different names that are given to the whole and should be considered as information by it.⁴⁰

Severe objections to Plato's moral and justice understanding have been directed. Aristotle has openly criticized the meaning of this promise and the word in his book *Nicomachean Ethics*. He contends that Plato does not take into account the role of the will and will like moral actions such as Socrates. According to him, it is our choice to choose the virtuous one and the bad one. "It is not possible to do evil unintentionally, and it is not possible to obtain happiness unintentionally. Man is the owner and primordial of his actions as children. If these things look like this and we cannot take the actions to the beginnings other than what we have, the ones who have the beginnings, the ones that are themselves are also the wills and willingly done."⁴¹

According to Aristotle, then, the reason for your virtue is not ignorance. However, even though Plato and Socrates have said that the rhetoric about the evil will be by man's free will, it is worth to say that the lack of share from the ideal, the departure of human will when it comes to its place, and the education is given to ideas do not give rise to the tendency to gain man's free will. Also, Aristotle points out that "habits have become natural in time," and therefore the possibility of your virtue to become

⁴⁰ *Protagoras*, 329b-333d.

⁴¹ Aristotle, *Nicomachean Ethics*, trans. Terence Irwin (Indianapolis: Hackett Publishing Co., 1999), 1113b5.

an inward character: "It is the nature of an insensitive person that is not knowing that character has come into play about individual things. Moreover, it is contrary to the fact that injustice does not want to be unjust, or that someone who pursues pleasure does not want to be a delightful person. But at first, he was in his hands not tossed it. In the same way, it is not in the first place that it is not for the injustice or pleasure fellow; for that, they are willingly doing so. It's almost impossible for them not to be like that anymore once they've been there."⁴²

Plato's spirit reflects the three-part condition of the whole philosophy, and thus of the understanding of education. For this reason, it is restricted by the Platonist understanding that the human being who can measure himself from the ideal can take on a self-other than his self-self. Plato naturally holds the children of the philosophers as the most important individuals of the ideal educational process, typically, to receive the uppermost education, as it makes the share of the ideals unique to philosophers, and this training cannot be given to any other group of individuals. The philosophers, wisely possessing intellectual virtues, are provided with education according to the state they occupy in the state, and the ideal distinction between people results in superiority over others. The justice of the virtues of reason, courage, and desire, which corresponds to the three-part condition of the soul, is the emergence of individuals who live in the best way of life. Therefore, Plato's understanding of the state, the education of the individuals is adjusted according to the steps of the caste system, and the state comes out as a practitioner of this education.

Here, Plato's approach to family understanding is at the forefront. According to him, the family is a structure that does not have enough power to educate the individual, and for this reason, the state should separate children from their families and train them as needed. Plato seems to have devoted human

⁴² Aristotle, *Nicomachean Ethics*, 1113b10-20.

liberty only to philosophers, and those who represent the lower classes are in the service of the upper class. It is incompatible with the intellect that is common to all people, that abstracting one's abilities and entirely guiding ideals. Plato's understanding of education can thus be understood as a mechanism that classifies people and dampens their competence. However, justice is not possible in society unless morality and justice are common to all individuals.

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