

The Arts in Education

Plato

[389]...truth should be highly valued; if, as we were saying, a lie is useless to the gods, and useful only as a medicine to men, then the use of such medicines should be restricted to physicians; private individuals have no business with them.

Clearly not, he said.

Then if any one at all is to have the privilege of lying, the rulers of the State should be the persons; and they, in their dealings either with enemies or with their own citizens, may be allowed to lie for the public good. But nobody else should meddle with anything of the kind; and although the rulers have this privilege, for a private man to lie to them in return is to be deemed a more heinous fault than for the patient or the pupil of a gymnasium not to speak the truth about his own bodily illnesses to the physician or to the trainer...

Most true, he said.

If, then, the ruler catches anybody beside himself lying in the State, Any of the craftsmen, whether he be priest or physician or carpenter, he will punish him for introducing a practice which is equally subversive and destructive of ship or State.

Most certainly, he said, if our idea of the State is ever carried out...

[412]... Very good, I said; then what is the next question? Must we not ask who are to be rulers and who subjects ?

Certainly.

There can be no doubt that the elder must rule the younger.

Clearly.

And that the best of these must rule.

That is also clear.

Now, are not the best husbandmen those who are most devoted to husbandry?

Yes.

And as we are to have the best of guardians for our city, must they not be those who have most the character of guardians?

Yes.

And to this end they ought to be wise and efficient, and to have a special care of the State?

True.

And a man will be most likely to care about that which he loves?

To be sure.

And he will be most likely to love that which he regards as having the same interests with himself, and that of which the good or evil fortune is supposed by him at any time most to affect his own?

Very true, he replied.

Then there must be a selection. Let us note among the guardians those who in their whole life show the greatest eagerness to do what is for the good of their country, and the greatest repugnance to do what is against her interests.

Those are the right men.

And they will have to be watched at every age, in order that we may see whether they preserve their resolution, and never, under the influence either of force or enchantment, forget or cast off their sense of duty to the State.

How cast off ? he said.

I will explain to you, I replied. A resolution may go out of a man's mind either with his will or against his will; [413] with his will when he gets rid of a falsehood and learns better against his will whenever he is deprived of a truth.

I understand, he said, the willing loss of a resolution; the meaning of the unwilling I have yet to learn.

Why, I said, do you not see that men are unwillingly deprived of good, and willingly of evil? Is not to have lost the truth an evil, and to possess the truth a good? and you would agree that to conceive things as they are is to possess the truth?

Yes, he replied; I agree with you in thinking that mankind are deprived of truth against their will.

And is not this involuntary deprivation caused either by theft, or force, or enchantment?

Still, he replied, I do not understand you.

I fear that I must have been talking darkly, like the tragedians. I only mean that some men are changed by persuasion and that others forget; argument steals away the hearts of one class, and time of the other; and this I call theft. Now you understand me?

Yes.

Those again who are forced are those whom the violence of some pain or grief compels to change their opinion.

I understand, he said, and you are quite right.

And you would also acknowledge that the enchanted are those who change their minds either under the softer influence of pleasure, or the sterner influence of fear?

Yes, he said; everything that deceives may be said to enchant.

Therefore, as I was just now saying, we must enquire who are the best guardians of the own conviction that what they think the interest of the State is to be the rule of their lives. We must watch them from their youth upwards, and make them perform actions in which they are most likely to forget or to be deceived, and he who remembers and is not deceived is to be selected, and he who fails in the trial is to be rejected. That will be the way?

Yes.

And there should also be toils and pains and conflicts prescribed for them, in which they will be made to give further proof of the same qualities.

Very right, he replied.

And then, I said, we must try them with enchantments—that is the third sort of test—and see what will be their behavior: like those: who take colts amid noise and tumult to see if they are of a timid nature, so must we take our youth amid terrors of some kind, and again pass them into pleasures, and prove them more thoroughly than gold is proved in the furnace, that we may discover whether they are armed against all enchantments, and of a noble bearing always, good guardians of themselves and of the music which they have learned, and retaining under all circumstances a rhythmical and harmonious nature, such as will be most serviceable to the individual and to the State. And he who at every age, as boy and youth and in mature life, has come out of the trial victorious and pure, [414] shall be appointed a ruler and guardian of the State; he shall be honored in life and death, and shall receive sepulture and other memorials of honor, the greatest that we have to give. But him who fails, we must reject. I am inclined to think that this is the sort of way in which our rulers and guardians should be chosen and appointed. I speak generally, and not with any pretension to exactness.

And, speaking generally, I agree with you, he said.

And perhaps the word "guardian" in the fullest sense ought to be applied to this higher class only who preserve us against foreign enemies and maintain peace among our citizens at home, that the one may not have the will, or the others the power, to harm us. The young men whom we before called guardians may be more properly designated auxiliaries and supporters of the principles of the rulers.

I agree with you, he said.

How then may we devise one of those needful falsehoods of which we lately spoke—just one royal lie which may deceive the rulers, if that be possible, and at any rate the rest of the city?

What sort of lie? he said.

Nothing new, I replied; only an old Phoenician tale of what has often occurred before now in other places (as the poets say, and have made the world believe), though not in our time, and I do not know whether such an event could ever happen again, or could now even be made probable, if it did.

* How your words seem to hesitate on your lips!

* You will not wonder, I replied, at my hesitation when you have heard.

* Speak, he said, and fear not.

* Well then, I will speak, although I really know not how to look you in the face, or in what words to utter the audacious fiction, which I propose to communicate gradually, first to the rulers, then to the soldiers, and lastly to the people. They are to be told that their youth was a dream, and the education and training which they received from us, an appearance only; in reality during all that time they were being formed and fed in the womb of the earth, where they themselves and their arms and appurtenances were manufactured; when they were completed, the earth, their mother, sent them up; and so, their country being their mother and also their nurse, they are bound to advise for her good, and to defend her against attacks, and her citizens they are to regard children of the earth and their own brothers.

* You had good reason, he said, to be ashamed of the lie which you were going to tell.

* [415] True, I replied, but there is more coming; I have only told you half. Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some you have the power of command, and in the composition of these he has mingled gold, wherefore also they have the greatest honor; others he has made of silver, to be auxiliaries: others again who are to be husbandmen and craftsmen he has composed of brass and iron; and the species will generally be preserved in the children. But as all are of the same original stock, a golden parent will sometimes have a silver son, or a silver parent a golden son. And God proclaims as a first principle to the rulers, and above all else, that there is nothing which they should so anxiously guard, or of which they are to be such good guardians, as of the purity of the race. They should observe what elements mingle in their offspring; for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of ranks, and the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture of gold or silver in them are raised to honor, and become guardians or auxiliaries. For an oracle says that when a man of brass or iron guards the State, it will be destroyed. Such is the tale; is there any possibility of making our citizens believe in it?

* Not in the present generation, he replied; there is no way of accomplishing this; but their sons may be made to believe in the tale, and their sons' sons, and posterity after them.

* I see the difficulty, I replied; yet the fostering of such a belief will make them care more for the city and for one another. Enough, however, of the fiction, which may now fly abroad upon the wings of rumor, while we arm our earth-born heroes, and lead them forth under the command of their rulers. Let them look round and select a spot whence they can best suppress insurrection, if any prove refractory within, and also defend themselves against enemies, who like wolves may come down on the fold from without; there let them encamp, and when they have encamped, let them sacrifice to the proper Gods and prepare their dwellings.

* Just so, he said.

* And their dwellings must be such as will shield them against the cold of winter and the heat of summer.

* I suppose that you mean houses, he replied.

* Yes, I said; but they must be the houses of soldiers, and not of shopkeepers.

* What is the difference? he said.

* [416] That I will endeavor to explain, I replied. To keep watch-dogs, who, from want of discipline or hunger, or some evil habit or other, would turn upon the sheep and worry them, and behave not like dogs but wolves, would be a foul and monstrous thing in a shepherd ?

* Truly monstrous, he said.

* And therefore every care must be taken that our auxiliaries, being stronger than our citizens, may not grow to be too much for them and become savage tyrants instead of friends and allies?

* Yes, great care should be taken.

* And would not a really good education furnish the best safeguard?

* But they are well-educated already, he replied.

* I cannot be so confident, my dear Glaucon, I said; I am much more certain that they ought to be, and that true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relations to one another, and to those who are under their protection.

* Very true, he replied.

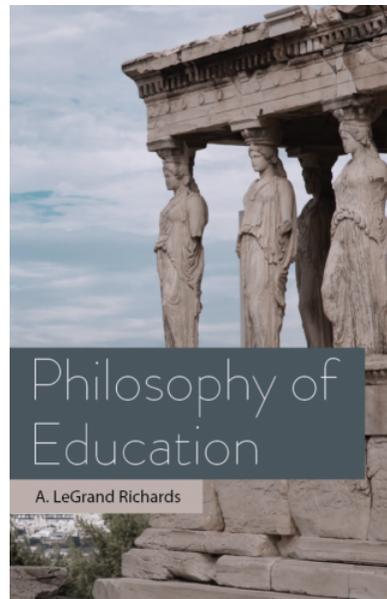
* And not only their education, but their habitations, and all that belongs to them, should be such as will neither impair their virtue as guardians, nor tempt them to prey upon the other citizens. Any man of sense must acknowledge that.

* He must.

* Then let us consider what will be their way of life, if they are to realize our idea of them. In the first place, none of them should have any property of his own beyond what is absolutely necessary, neither should they have a private house or store closed against any one who has a mind to enter; their provisions should be only such as are required by trained warriors, who are men of temperance and courage; they should agree to receive from the citizens a fixed rate of pay, enough to meet the expenses of the year and no more; and they will go to mess and live together like soldiers in a camp. Gold and silver we will tell them that they have from God; the diviner metal is with in them, and they have therefore no need of the dross which is current among men, and ought not to pollute the divine by any such earthly admixture; [417] for that commoner metal has been the source of many unholy deeds, but their own is undefiled. And they alone of all the citizens may not touch or handle silver or gold, or be under the same roof with them, or wear them, or drink from them. And this will be their salvation, and they will be the saviours of the State. But should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of guardians, enemies and tyrants instead of allies of the other citizens; hating and being hated, plotting and being plotted against, they will pass their whole life in much greater terror of internal than of external enemies, and the hour of ruin, both to themselves and to the rest of the State, will be at hand. For all which

reasons may we not say that thus shall our State be ordered, and that these shall be the regulations appointed by us for our guardians concerning their houses and all other matters ?

* Yes, said Glaucon.



Plato (2020). The Arts in Education. In A. L. Richards (Ed.), *Philosophy of Education*. EdTech Books. Retrieved from https://edtechbooks.org/philosophy_of_education/republic_3



CC0: This work is in the public domain, which means that you may print, share, or remix its contents as you please without concern for copyright and without seeking permission.