CLASS INTEGRATION THROUGH CLASS DIVISION: A STRUCTURAL-FUNCTIONALIST INTERPRETATION OF PLATO'S *REPUBLIC*

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AUTHORIZATION TO SUBMIT THESIS

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ABSTRACT

This thesis explores Plato's *Republic* through the lens of the sociological theory structural-functionalism. My interpretation will reflect the premises of this theory. I show how the system of social stratification allows for the most important *features* of eight seemingly oppositional social institutions or social structures to exist harmoniously in the society. These oppositional structures are the sacred/profane dichotomy, class and caste systems, endogamy and exogamy, and the nuclear and extended family. I show how the Guardians and the Auxiliaries represent the *sacred*, whereas the Workers represent the *profane*; how the Guardians and the Auxiliaries exhibit the features of a class society, while the Workers exhibit the features of a caste society; how the Guardians, Auxiliaries, and Workers practice endogamy, and yet appropriation and discarding mechanisms exist that function as exogamy; and how the Guardians and the Auxiliaries exhibit the extended family form, and the Workers exhibit the nuclear family.

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To all of those involved in the composing and completing of this thesis, my gratitude.

DEDICATION

I dedicate this thesis to those whose support made its completion possible,

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CHAPTER ONE:

INTRODUCTION AND METHODOLOGY

Republic by Plato (c. 427-347 B.C.E.) is a cornerstone of philosophy and one of the most important books in the history of Western culture. A plethora of social, political, and philosophical concerns are addressed in the book. In it Plato lays out his plan for an ideal society. Plato is concerned utmost with social stability and cohesion. The book serves as "a kind of inspired outline, in which answers to questions are sketched out but not developed with [absolute] precision" (Canto 52). For this reason it would be a mistake to attempt to wrest from the book a serious or literal political philosophy to be followed or criticized (Waterfield xvi). Nonetheless, it is because Plato has envisioned so fully and articulated in great detail the characteristics of his society that a reader cannot help but become enamored by its coherence, despite the reality that many of the institutions existing in the society, as well as the other aspects of its inner workings, are left unaddressed and open to interpretation. *Republic* provides fertile ground for undertaking a structural-functionalist interpretation—an approach particularly fitting for a society that is to all appearances patterned off of an organismic model. Under this theoretical approach, the interpretation that I offer will tend to emphasize the positive elements of the social institutions or social structures that Plato puts forward.

Structural-functionalism is a central, macro-level theoretical approach utilized by sociologists and other social scientists to examine society. This approach was the dominant sociological macro-level theory for most of the twentieth century and continues to shape thinking in sociology. It is "a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability" (Macionis 15). The

theory traces its roots to the natural sciences and to the works of a variety of thinkers, including the French positivist philosopher and founding figure of sociology, Auguste Comte (1798-1857); Emile Durkheim (1858-1917), a French theorist who is considered to be one of the three main developers of modern sociology—along with Karl Marx (1818-1883) and Max Weber (1864-1920)—and who established the discipline of sociology in French universities; and Herbert Spencer (1820-1903), an English philosopher and sociological theorist who viewed society in an organismic light (Macionis 15).

As the theory's name implies, structural-functionalism centers on two things. First, it focuses on social structures, which are patterns of social behavior that are presumed to be relatively stable. Second, it focuses on social functions, which are the consequences of these social patterns with respect to the operations of the whole of society (Macionis 15). Structural-functionalism seeks to understand social organization and how this social organization is maintained (Brinkerhoff, White, Ortega, and Weitz 11). The structural-functionalist approach is best summarized as a theoretical lens that views society as an organism composed of different parts. Each part of society, its social institutions—that is, its "major spheres of social life, or societal subsystems, organized to meet human needs" (Macionis 101)—contribute to the whole of society in some manner, just as each organ in a body contributes to the whole of the body. Likewise, just as each organ functions to maintain the body, so each social structure influences the whole of society and functions to help maintain or continue that society—and when social structures change so, too, will the society.

The theory of structural-functionalism relies on three major assumptions that center on stability, harmony, and evolution. First, social patterns are evaluated on their

contribution to the maintenance of a society and their ability to create social stability. Second, just as an organism's parts work together in a way that is good for the whole of the organism, so do the parts of a society work together in a similarly harmonious way for the good of the society. Third, evolution is the progenitor of change in a society in that a society will evolve its social structures so as to adapt to new needs that develop within the society and remove those social structures that have become outmoded (Brinkerhoff, White, Ortega, and Weitz 11).

My thesis is divided into four main chapters: social class and religion, social mobility and education, marriage systems and reproduction, and daily life and family. Each chapter deals with what could be seen as oppositional social institutions or social structures. The chapter on social class and religion focuses on the sacred/profane dichotomy. The chapter on social mobility and education focuses on the class and the caste systems. The chapter on marriage systems and reproduction focuses on endogamy and exogamy. Lastly, the chapter on daily life and family focuses on the nuclear and the extended family. The reason that these could be called oppositional social institutions or social structures is because a division is created in which a thing is either the one or the other—it is a class society or a caste society, it is a nuclear family or an extended family, and so on.

It is not my intention to present a comprehensive interpretation of *Republic*. Consequently, the focus of this thesis will be somewhat narrow, with two main objectives. My first objective is to provide an interpretation of *Republic* that illustrates how Plato, through dividing his society into various social classes and then regulating these social classes in particular ways, allows for the most important *features* of all of these seemingly oppositional social institutions or social structures to exist in the society. While it might

seem impossible at first that a single society could exhibit all of these dichotomies, Plato manages to successfully incorporate each dichotomy into his ideal society. This is remarkable because no real world societies exhibit all of these dichotomies. It is, therefore, worthwhile to explore how Plato manages to develop a society that can exhibit all of these dichotomies harmoniously. Without the class division that Plato outlines, or the rules that he puts into place that regulate the classes, these oppositional social institutions or social structures would not be able to exist in the society together, thus making for a weaker and less cohesive society—and it is cohesion, strength, and stability that Plato is most after in the society that he formulates.

My second objective is to show how Plato's system allows for morality to flourish in both the individual and in the society as a whole. Morality is the unifying topic of *Republic*. Indeed, the design of Plato's system is intended to align both the individual and the society with morality. Plato believes that morality is doing one's own job and staying in one's own place. When people do these things then the community is stable and can be said to be functioning properly. These principles underpin how Plato regulates the social institutions or social structures of his society. My analysis, then, is intended to show how Plato's handling of these social institutions or social structures produces for the society the conditions necessary for morality to exist and for the dictates of doing one's own job and staying in one's own place to be followed by the citizenry.

Also, I should point out here that I have chosen to use the word "morality" rather than the more common "justice." I did this for two reasons. First, it was more convenient for me to use the word as the Waterfield translation of *Republic* uses the word morality in place of justice. Therefore, a reader will not be misled because the quotes of Plato and my

commentary on them both use the same word. Second, because this thesis may be of interest to students of anthropology, sociology, and political science, in addition to students of philosophy, the word morality will be less misleading to those unfamiliar with *Republic* as it does not evoke the simple idea of acting fairly toward others that the word justice evokes. In the end, morality seemed to me to be the better choice of the two words as its use reduces the translation/commentary confusion and can convey my ideas to the philosopher and the non-philosopher audiences alike.

It is instructive to view my use of the oppositional structures—the sacred/profane dichotomy, class and caste systems, endogamy and exogamy, and the nuclear and extended family—as "ideal types," as "abstract statement[s] of the essential characteristics of any social phenomena" (Macionis 104). Max Weber, who developed this model, writes: "the sociologist constructs *type*-concepts and seeks to formulate *general* statements about what happens" and it is "only with such *pure* 'ideal' types that the more subtle sociological distinctions can be drawn" (Weber 23-24). Ideal types are useful because the aspects of Plato's society that I deal with do not always correspond to the ways in which they present themselves in our real world. It is for this reason that I have argued that the most important features of these eight seemingly oppositional social institutions or social structures are displayed by the society.

Plato's ideal community, although complex and intricately detailed, is imaginary and therefore the social institutions and social structures that it exhibits address the innate needs of what is very much a project of the mind. It is perhaps this division between imagined ideals and the real world that leads Plato to vacillate, as he does, between the possibility and the impossibility of any society resembling the one that he outlines in *Republic* from ever

being brought into the world of actuality (Waterfield 412). Although, Plato's implication seems to be that "the city within can be realized [by this he means harmony in the tripartite soul], even if the city without perhaps cannot be" (Jenks 60).

Because structural-functionalism lies beneath the surface of many of the arguments that are presented, and because concepts and theories from the disciplines of anthropology and sociology are used liberally, the interdisciplinary approach that I have chosen to take will be reflected throughout this thesis. Utilizing diverse theories to interpret works—of philosophy, of literature, of art, and so on—is a fine way to illuminate features of these works and to draw attention to things in them that might otherwise be missed. It is a way to bring about a deeper understanding of the works. A feminist, or Marxist, or Darwinian, or Freudian analysis of *Republic* would each fruitfully bring about a different set of insights due to the fact that the fundamental premises of these theories, and therefore the interpretive lenses that they offer, differ from one another.

In support of my interdisciplinary approach it must be pointed out that Plato would have thought it crazy to divide anthropology—the study of humans—from philosophy—the love of wisdom. However, Plato also believed that philosophy was the discipline that called into question its starting points, rather than took them for granted. In utilizing structural-functionalism some starting points are necessarily put into place. It is my belief, though, that through employing the interpretive lens of structural-functionalism I have managed to provide an insightful and original, albeit perhaps unconventional, interpretation of *Republic*, an interpretation that draws attention to certain things that might otherwise go unnoticed. To the philosopher, I offer insight into the complexities of Plato's social system and show how it works to establish morality in the individual and the community. To the anthropologist or

sociologist, I offer insight into how Plato's society does what seems to be impossible—incorporate into itself each of the dichotomies that I deal with. It is for these reasons that my interdisciplinary strategy is vindicated. I turn now to a discussion of social class and religion and to the ways in which the system of social stratification reflects the sacred/profane dichotomy.

CHAPTER TWO:

SOCIAL CLASS AND RELIGION

Plato's society is stratified into three main social classes that roughly correspond to those who will govern the society, those who will protect the society, and those who will produce for the society. (For purposes of clarity and simplification I will be using terms such as "society" or "state" in this thesis, generally, rather than terms like *polis* or city-state.) The Guardians rule the society and maintain it. The Auxiliaries are the society's warriors. They serve as the military and policing forces within the society and are tasked with bringing the Workers into compliance with the will of the Guardians. The Workers are by far the largest class. The class consists of those who will produce the necessities of life—that is, the society's farmers and artisans. Plato justifies this social order because he believes that it mimics the tripartite soul and the prevalence of its elements. The state "as a human community mirrors the predominance of the different parts of the soul in its castes…[and] each individual member of a caste has the specific psychic characteristics of that caste" (Brann 254). It is instructive to view these classes in a hierarchically stratified manner, especially with regard to political power. Plato is starting with a blueprint of the whole of society and then trying to engineer an ideal state and will need "a strong centralized rule of a few" if he is to bring his society to fruition, and this might lead to certain problems (such as a dictatorship) (Popper 159). The society, then, takes the form of a pyramid. The Guardians are at the top of the pyramid. The Auxiliaries are the middle portion of the pyramid. The Workers form the base of the pyramid.

In this section of the thesis I argue that the Guardians and the Auxiliaries are set apart from the Workers in important ways that can be understood through the sacred/profane

dichotomy. The sacred is represented by the Guardians and the Auxiliaries, whereas the profane is represented by the Workers. The Guardians and the Auxiliaries represent the sacred because they are the most assimilated to god's nature. The Workers represent the profane because they do not undergo the stringent assimilation processes. The term "profane" is not to be taken to mean that the Workers are a profanity in the community, only that they are ordinary and not set apart. My discussion will focus on three areas in which the sacred/profane dichotomy can provide insight: control over god, culture, and the social order; purity through breeding practices; and deification.

The sacred/profane dichotomy is an important concept that is connected to religion. Most "objects, events, or experiences" fall under the *profane* category as they are "an ordinary element of everyday life," whereas certain things that are "set apart as extraordinary, inspiring awe and reverence" fall under the *sacred* category (Macionis 498). The very essence of religion—"a social institution involving beliefs and practices based on recognizing the sacred" (Macionis 498)—is found in this division of the sacred and the profane. It is religion that "binds a people by rituals and customs, and as a consequence religion forms a society. This notion of…[religion] constituting [a] community through adherence to rituals that separate the sacred from the profane was the basis of the sociology of religion" (Turner 289).

Plato preserves both sides of this dichotomy in a unique way as he designates specific social classes to represent each of the sides. All societies will have sacred and profane elements in them. A society cannot simply be all profane or all sacred because certain things are always set apart that are intended to inspire reverence. In *Republic* it is the Guardians and the Auxiliaries that are set apart from the Workers. If Plato structured his

society so that the Guardians and the Auxiliaries were not set apart—that is, if he did away with their unique regulations—then they would be just like the Workers. Because they then would not be set apart or intended to inspire reverence, they would be an ordinary element of the everyday life of the community and, thus, profane. Some other group or object would inevitably come to hold the place in society that the Guardians and the Auxiliaries formerly held. This group or object would become set apart and intended to inspire reverence, and in doing so it would become the new sacred. However, this is not how Plato structures his society.

Plato wants the Guardians and the Auxiliaries to be those who are set apart—hence the unique regulations he puts into place that govern these classes—just as he wants the Workers to be those who are not set apart. This helps to preserve the stability of the community because it works to solidify the political and cultural control wielded by the Guardians and the Auxiliaries (discussed below). It also helps to assign both the work and the social position of each group in the community, and therefore the setup of the sacred/profane dichotomy contributes to the conditions necessary for morality to exist in the individual and in the community because, for Plato, morality is doing one's own job and staying in one's own place.

In *Republic*, God and how people are to behave toward him—religion—are in many ways controlled by the Guardians. This is a crucial distinction between the Guardians and the Workers as the Workers have no control over God. Their role is simply to exercise obedience to him. God is a being under the control of the state whose qualities further certain ends desired by the state's leaders. The society's culture must reflect, rather than subvert, the qualities attributed to god by the Guardians. It must mirror god, and in doing so

both god and culture exist as tools that are utilized to further a fixed agenda as well as to perpetuate the social order.

While all of this might be the case, it is not fair to say that the Guardians have simply formulated a notion of god with the intention of making him support and protect the political power that they wield—even if this turns out to be the end result. For Plato, the Guardians possess knowledge of the Form of the Good and are the most assimilated to god's nature. Because of these things, they can order the community so as to be in accordance with the will of god. One aspect of culture that Plato repeatedly emphasizes is the enormous power that culture has to deform or ennoble the citizenry (Plato 358-359, 605b-c). Citizens will assimilate themselves to culture, and this is why it is so necessary that culture mirror god as assimilation to god is morality and morality is the source of happiness for a society (Waterfield xx-xxi).

Because higher education is so limited in society—it is undertaken only by the Guardian and the Auxiliary classes—culture becomes an important tool for educating the masses, the Worker class. These people must be educated by culture so as to assimilate themselves to the right ideals—that is, those ideals that god exhibits. This is why culture must undergo intense purification. For the Greeks, "poets had a crucial role in the creation and transmission of social values" (Asmis 339), and they believed that their poets were "like prophets…inspired directly by the gods with wisdom about the human and divine condition" (Asmis 339). The Guardian's version of god is purified of the misbehavior that is so rampant among the pantheon of Greek gods—whose lives, inspired by the imaginations of poets such as Homer and Hesiod (Plato criticizes both men), play out like a sort of divine soap opera. These seminal writers, whose works served as reading primers and as principal

sources of education for the youths of the Classical world, "created a vivid, adventurous, amoral world in which gods and heroes spent as much of their time bedding and brawling as they did in performing deeds of valor" (Tannahill 84).

The Greek gods (who are manifestations of a single divinity) are no longer to be depicted as petty or evil or inclined to get into quarrels with one another (Plato 72-73, 378a-c), but rather they are to be shown as they really are: essentially good beings (Plato 38-39, 352a-b) who will benefit those who are in their favor (good people) while harming those who are not in their favor (bad people), as well as those who are deserving of harm because of past misdeeds committed in this life or in a previous life (Plato 74-75, 379c-380b; 369, 612e-613a). This form of harm is not bad, however, but good "in the sense that the people in question were being punished and therefore benefited" (Plato 75, 380a-b). It is corrective in the way that, say, prison sentences are corrective for criminals.

Some of the other important qualities attributed to god are as follows. God is "single, uniform, stable, unchanging, and eternal" (Waterfield xxi). God is perfect and perfectly moral. God is straight-forward and honest. God is also humankind's judge and jury and he cannot simply be bartered with. Morality, which pleases god, will bring rewards after death; just the same, immorality, which displeases god, will bring severe punishments (Plato 372, 615a-c). Justice, then, will come to everyone—either in this life or in the hereafter. Additionally, god is said to have sanctioned the social order and transgressing this order in particular ways is considered taboo and subject to severe punishment because doing so is to disobey the will of god (Plato 119, 415a-c). Again, the Guardians have undergone a system of rigorous training that has developed in them an understanding of how the society is to be ordered. God is invoked to support the social order, but this is only because the

Guardians believe that this system of social stratification will create the conditions necessary for morality to flourish in the community. The social order is in the best interest of the citizenry.

The social order is an important area in which the sacred/profane dichotomy is displayed. The association that the Guardians have to the divine is much stronger than is the association that the Workers have. The Guardians administer the will of god and imbue him with a personality. Having formulated god's nature, they then seek to assimilate themselves to it as much as possible in a variety of highly visible ways, thereby displaying to the Workers the connection that they have to the divine. The intention of this is to prevent the Workers from encroaching upon the political and cultural control that the Guardians and the Auxiliaries possess. It is necessary that the control over politics and culture stays in the hands of the Guardians because they possess the appropriate inner natures and the knowledge necessary to govern the society successfully.

Plato is trying to prevent a power struggle from occurring between the social classes. He believes that an aristocracy is the best political system and seeks to defend his society from the problems that necessitate the adoption of a different form of governance. The seeds of these problems are planted when disunity and conflict arise among those in political power (Plato 280, 545d). Also, while Plato wants to keep the Workers from coming to possess control over politics and culture, it only because doing so is in the best interest of society. The Workers do not have the right natures to rule and they will run the state into the ground. As long as the Guardian's wield control over the state, this will not happen and social stability will be preserved.

Plato sanctions the use of a "noble lie" told by the Guardians that is intended to cement the society's class system. The noble lie "affirms fraternity without equality" (Schofield 112). Each person in the society is instructed to conceive of their country as "their mother and their nurse…and they should think of the rest of the inhabitants of the community as their earth-born brothers" (Plato 119, 414e). This is intended to increase solidarity and universal brotherhood between the socially stratified groups, as is the declaration that all groups are imbued with base metals. When being formed by god before birth into this world, each person is mixed with different elements. These elements correspond to the different social classes. The Guardians have gold within them. The Auxiliaries have silver within them. The Workers have iron and copper within them (Plato 119, 414a-b). It seems to be indicated by Plato that the farmers will be ascribed iron constituents, whereas the artisans will be ascribed copper constituents (Plato 119, 415a). Regardless of what seems to be indicated, the use of two elements for the Workers is fitting because they are the largest and most varied of the three social classes. Whereas the Guardians and the Auxiliaries have very specialized occupations, the level of occupational variety is at its highest among the Workers.

It is important to note that these base metals work as totems for the classes—that is, as the symbolic "identification of a group [of people] with a plant, animal, or object" (Stone 74). The fact that god is attributed with personally imbuing each individual with one of these group identification symbols works to strengthen the belief among the citizenry that the social class to which a person belongs is preordained and desired by god. By invoking god the Guardians can buttress their class system on an unchallengeable authority capable of persuading large portions of the population to accept the social order as it is (Schofield 113).

Obviously, Plato's society is not without a strong spiritual underpinning as the state, under the control of the Guardians, is not a secular state but one that wishes to comport itself so as to be in agreement with the will and nature of god. For Plato, then, the ideal state "is explicitly authoritarian and theistic" (Schofield 112).

Plato is critical of democracy because he does not believe that all of the people within a society are governed by reason and capable of making wise decisions. Only a minority will "possess the principle portion of the soul that desires for truth and wisdom" (Okpala 52). These people should rule because they are the ones who possess the rationality necessary for justice to exist in society. It is due to their education, in addition to their innate desire for knowledge, that the Guardians are the most likely among the citizenry to make rational decisions for the community—decisions that are based on a highly-developed moral schema and that ignore the fickle directives of their emotions (Okpala 54).

The Guardians are allowed to lie to the citizens if it is in the best interest of the community and when "either an external or an internal threat makes it necessary" (Plato 83, 388b). It is important to keep in mind that many ancient cities had foundation myths—such as the Romulus and Remus myth of the founding of Rome—and the "noble lie" of the Guardians functions similarly as a foundation myth for Plato's ideal state (Waterfield 399). It is not so much the goal that the foundation myth comes to be believed by all to be factual, but rather that certain ends are brought about by it. Plato is telling the tall tale (Plato 118, 414c) of the "noble lie" to cement the system of social stratification in place and to establish an understanding of the behavior that each class is to exhibit toward one another. These lies are "medicines" in the sense that they can placate the discontentment of the masses and preserve the social system—both of which are in the interest of society. The end of these

"medicines" is to improve the health of the community, and yet reaching this end may conflict with the ideal of truth-telling (Lidz 1).

Class purity is of much importance. Just as the health of the body and the justice of the soul (which is tripartite in nature) come about through a harmony among their parts (Kraut 322), so too does the health and justice of the state come about through a harmony among its people—and this harmony occurs when individuals stay put in their respective social class and do the work that they are best suited to do. All citizens belong to the state and some of the first resolutions that Plato outlines "are designed to emphasize the fact that birth is a matter of deliberate policy: both public policy…and secret policy [discussed below]" (Canto 54). The elements within the people of a social class must not be mixed with the elements within the people outside of their social class. The offspring of a class will, for the most part, become members of that class. There is, however, an important provision put into place that works to rid a class of undesirables or, conversely, helps it to appropriate desirables. There is nothing more important to god, nor is there any responsibility more important for the Guardians to follow, than to make sure that every person falls into the proper social class—that is, the class that best suits their inner nature, or the gold, silver, or iron and copper constituents that god mixed into them. Plato writes: "no aspect of their work as guardians…[is as important] as watching over the admixture of elements in the minds of the children of the community" (Plato 119, 415b). (These mechanisms of appropriating and discarding people will be dealt with in greater detail in chapters three and four.)

What is of most importance is the reality that through appropriating desirables and ridding itself of undesirables, the Guardian and the Auxiliary classes are able to maintain a

level of purity that can never be found in the Worker class. This is because the Workers function in society as a sort of catch-all class. It is the place to where undesirable or corrupted members of the Guardian and the Auxiliary classes can be discarded, and Plato's emphasis on the universal brotherhood of the state's citizenry works to encourage compliance with these dictates (Schofield 110). The purity of the Guardian and the Auxiliary classes is also maintained through a complex system of controlled breeding. Nothing of the sort exists for the Worker class. Its members engage in romantic relationships in a normal way without state directives. These people can mate with and marry whomever they please so long as it is with a member of their own class.

The Auxiliary class practices eugenics, which is regulated by the Guardians. It is unclear whether or not the Guardian class itself will be able to engage in eugenics practices as it is made of a minority of the best Auxiliaries who have through their rigorous training and test-passing managed to ascend to Guardian status. It is obvious, though, that the Guardian class will reap the benefits of these practices as their members are culled from the Auxiliaries. Plato, here, is probably thinking of the ways in which Spartan society was governed. The Spartans practiced male infanticide—but in addition to quantity, they were also interested in quality. Other than the Jews, the Spartans were the first society to practice eugenics in a regulated way as "all children, boys and girls, were officially examined when they were a few days old, so that the weak, feeble, or deformed could be exposed to die on the slopes of Mount Taygetus" (Tannahill 97).

Eugenics is not practiced among the Workers and therefore eugenics is utilized by the Guardians and the Auxiliaries in order to possess a type of superiority (as well as uniformity) over the Workers as deformities or other undesirable physical traits are weeded

out. There is simply no room for deformity and disease among the Guardians and the Auxiliaries, although these things will exist among the masses. According to the Greeks' understanding of the world, the health and the beauty of the physical form are representations of the health and the beauty of the immaterial soul. The beings depicted in Greek legends—heroes and gods—were in possession of both healthy, beautiful bodies and healthy, beautiful souls. For the Greeks "these two aspects of beauty were integrally related. One could not exist without the other and…the existence of the one implied the existence of the other" (Tannahill 85).

What Plato wants is for the Guardians and the Auxiliaries to be set apart as superior beings—but it is a specific type of superiority, one in which the ideal traits ascribed to god are most reflected. Physical perfection is just one aspect of this. Ideally, the Workers will recognize this connection to the divine and be swayed over, allowing themselves to remain both governed by the Guardians and contentedly confined to their respective class. This is crucial for the citizenry's own morality. If they are kept in their proper place and engaging in the work appropriate to them then they can be said to be moral. The Workers must be brought, through the society's politics and culture, to see in the Guardian and the Auxiliary classes a connection to the divine that does not exist among their own social class. This mirroring of god's attributes exhibited by the Guardians and the Auxiliaries helps to justify the control that these classes wield over society, as well as the three-pronged division of the soul that forms the foundation for the society's system of social stratification.

Plato outlines in detail the processes by which his eugenics policies are to occur. In order to obtain the ideal, undisciplined sex is deemed a profanity (Plato 172, 458d-e) and the "marriages" (the sexual pairings) that the Auxiliaries go through must be purged of this

profanity. The policy of regulation takes the form of a Guardian-controlled lottery. Here, the basic goal—which is the same basic goal expressed in much of *Republic*—is to "minimize the need for reliance on luck, and to maximize the role of reason, in both personal and political decision making" (Jenks 54). The Auxiliaries will remain unaware of the inner workings of the lottery: "…the fact that all this is happening should be concealed from everyone except the rulers [the Guardians] themselves, if the herd of guardians [the Auxiliaries, as provisionary Guardians] is to be as free as possible from conflict" (Plato 173, 459d-e). Because the Guardians wield so much control over breeding—and do so through the use of deception—one cannot help but think that for Plato "rulers, if they are genuine experts, are entitled to do whatever is in the interest of the state" (Mason 131).

The intention of the lottery is to pair the best of the Auxiliaries together and to make this occur in a way so that the "inferior men" of the Auxiliaries come to blame chance rather than the Guardians for their lack of pairings or for who they are paired with (Plato 173-174, 460a). Plato writes, "sex should preferably take place between men and women who are outstandingly good, and should occur as little as possible between men and women of a vastly inferior stamp" (Plato 173, 459d). While the offspring of the members of the first group should be brought up, the offspring of the second group should not be brought up. Either they will be done away with through infanticide or they will be discarded to the catch-all Worker class.

The latter option would be justified through the process by which the Guardians determine whether or not iron and copper constituents exist in a child. The Guardians could simply state that the child in question's soul is mixed with these inferior elements and because of this the child's nature is best suited for the Worker class. The fact that the

Workers do not participate in a eugenics program makes this discarding practice a possibility, and the existence of imperfection among the Workers is desired as it viscerally underscores to the Workers how the members of these other classes differ from the members of their own. Seemingly, as Plato's warrior class is subjected to so many restrictions, procreation must be undertaken by them with the same precision that they would undertake warfare as the "erotic necessities are to be circumscribed by what is most beneficial…[which is] for appearance's sake translated into what is most sacred" (Saxonhouse 73).

Certain conditions and regulations surrounding age exist, too. Women are only allowed to undertake the sexual pairings between the ages of twenty and forty, while men must undertake them between, in Plato's words, the ages of "when he passes his peak as a runner"—by this Plato probably means twenty-eight, but possibly thirty-five is meant (Waterfield 410)—and fifty-five (Plato 175, 460e). If an Auxiliary breeds with a person who is outside of the designated ages then a sanction has been transgressed and the child will not be part of the social class (Plato 175, 461b)—and, in cases such as these, abortion is encouraged (Plato 175, 461c). However, stipulations are put into place that allow for much less restriction on sexual behavior after people have reached an age at which having children is no longer possible, or at the very least much less likely (Plato 175, 461b-c).

Frequency of sexual pairings is controlled because the goal is to have "good" men father as many children as possible (Plato 185, 468c). Also, controlling frequency of sexual pairings provides a means by which the Guardians can reward desirable behavior among the Auxiliaries (discussed below) (Plato 174, 460b). The sexual pairings, which are intended to produce children, are to occur only during designated "holidays and ceremonies," and with

an occurrence rate that takes into account the need to maintain an appropriate class population (Plato 173-174, 459e-460a). Men who participate in the sexual pairings at the designated holidays and ceremonies are to consider the children produced from these events as their own sons and daughters. In order to safeguard against incest, important regulations are put into place that prevent sexual relations between fathers and daughters and sons and mothers (Plato 175, 461c). The Auxiliaries are to behave like an extended family would behave. The women of the Auxiliary class must simply capitulate to their circumstances and accept the part that they must play in all of this. For this reason, feminists have criticized the eugenics program as coercive and "objectifying of women…[as women are simply] supposed to be freely available to the 'best' warriors" (Smith 40).

While the Auxiliaries must be kept entirely unaware of the "inner" mechanisms of the sexual pairings, there are some "outer" aspects of the system that they will probably be able to figure out. This knowledge will only work to motivate their performance, however, and will not threaten the system itself. The inner mechanisms of the system must never become known to the Auxiliaries because the resentment that this knowledge could create among them would threaten class stability and the eugenics program. This program is necessary if the Guardians and the Auxiliaries are to become assimilated to the ideals exhibited by god. Of importance, if Auxiliaries differentiate themselves as superior soldiers or superior in other important activities that the class engages in, then the frequency of their sexual pairings will increase (Plato 174, 460b). Essentially, the traits a person exhibits that are of the most importance to the Guardian and the Auxiliary classes are deemed "good" and rewarded. Appropriately for a class of warriors, bravery and performance on the battlefield are emphasized by the selection process. In fact, an important provision is put into place

that allows for soldiers who perform well on campaign to openly express their preferences for certain mates—these soldiers cannot be refused a kiss from the man or the woman that they fancy, and thus the passion of sexuality reenters the class "under the guise of the sacred and the honorable, but only to the extent that it serves the needs" of the state (Saxonhouse 74). It is implied, because these displays of feeling are to be done in public, that the Guardians will likely take these choices of their soldiers into consideration when orchestrating the sexual pairings (Plato 185, 486b-c).

This provision does a number of things. First, it puts into place an incentive for performance. Second, it allows for the feelings of love among the Auxiliaries to be exhibited, but in a controlled way. Third, it provides useful information to the Guardians with regard to preferences that they can then use in the sexual pairings process. More than anything else, though, the "good" men and women who are to undergo these sexual pairings with the greatest level of frequency represent the ideal—in all of its varieties, the ideal of health, of intelligence, of morality, of bravery, etc.—better than do their compatriots. This is to say that these people represent the characteristics of the divine to a greater extent than the others do.

Deification is another area in which important differences exist between the social classes. The closer connection to the divine possessed by the Guardians and the Auxiliaries is clear here, and the sacred and profane division that I have argued for is further supported. The Greek's understanding of divinity "as a real human possibility was exemplified…[by] the prominence of charismatic, almost shamanistic religious figures like Empedocles and Pythagoras, and the deification of heroes" (Morgan 230). Ancestor worship refers to ritualized worship of the ancestors of a group. It is more prevalent in certain tribal societies,

as well as in some Native American societies and in some Eastern cultures. The focus is not so much on worshiping the ancestors as if they were gods or other sources of divinity, but rather the worshiping is undertaken as it shows respect and honor to the deceased ancestors. Lineage ancestors assume central focus. Ancestor worship works to foster group unity, too, because deceased descendants assume a spiritual component and living descendants assume religious obligations to them. In many tribes where ancestor worship takes place, deceased ancestors are perceived as actually being present, although not bodily, and therefore lineage is composed of both those who are living and those who are deceased (now spirits) who are understood to be interacting with one another.

Religion for the Greeks was characterized by a high degree of plurality and variety—features that helped it to become very omnipresent in society—and each year "the average Athenian would participate in hundreds of religious acts and inhabit thousands of regions of religious space" (Morgan 229). Thus, it is not unnatural that ancestor worship is so prevalent in Plato's ideal state, given the Athenian social norms. Joining the ranks of ancestors is a possibility reserved only for those in possession of gold constituents in their souls (Plato 185-186, 468e-469b). Deification is an enormous honor that is bestowed only to the most superior of beings—the rulers or those who have been given ruler-status. What is more, these just men who have met the criteria not only get to enjoy a beautiful soul—because they have undergone the processes that have assimilated them to god—but "also the beauty of public recognition for their beauty of soul" (Ferrari 122), which would undoubtedly serve to motivate certain individuals who perhaps secretly and against their philosophic ideals do lust after public recognition. The opportunity to become a deity for those who are not Guardians comes about in several ways.

If a Worker is appropriated into the Auxiliary class and passes through the education and testing processes successfully, then they will be eligible to become a Guardian. Just the same, if an Auxiliary who was never a Worker passes the education and testing processes successfully then they will be eligible to become a Guardian. Plato writes: "Anyone who emerges without impurities from every single test—as a child, as a young man, and as an adult—should be made a ruler and guardian of our community" (Plato 117-118, 413e-414a). It seems to be the indication that all those who are part of the Guardian class will be considered deities after death.

This is the interpretation that I argue support for, and Plato seems to confirm it when he states that the Guardians should be honored "in life and in death, in the sense of being awarded the most privileged of funerals and tombs" (Plato 118, 414a), and that the Guardians in "their lifetimes…[should be honored] by their community, and when they die they are [to be] buried in high style" (Plato 181, 465d-e). The special burial procedures are in keeping with how people who have been ascribed the deity status are to be treated by the community. Non-Guardians must be conferred the Guardian status before they can become deities. This is the case because only people with gold constituents in their souls can become deities, and certain provisions are put into place that allow for this ascription of status to occur.

The process of deification is closely linked to the most important function of the Auxiliary class. Auxiliary soldiers who die in battle are transferred from the Auxiliary class to the Guardian class automatically and are awarded deity status. Plato writes that any Auxiliary who dies a heroic death in battle must be considered "a member of the golden caste…And we'll believe Hesiod [from *Works and Days*] when he says that after people of

this kind die 'they become pure deities attached to the earth, who in their goodness guard mortal men and keep them from harm'" (Plato 185-186, 468e-469a). The tombs of these people should be regarded "as the tombs of deities" (Plato 186, 469a-b). They must be tended to and ritualized worship is to take place at these tombs. In the same way, these procedures are to occur for other superior people in order to pay them their deserved respect: "…we should institute the same custom whenever anyone who during his lifetime was acknowledged to be exceptionally good dies of old age or whatever" (Plato 186, 469b).

It is obvious, then, that Plato's society will exhibit some of the classical characteristics of ancestor worship exhibited by our real world societies. Lineage ancestors assume the most importance, and the lineage can therefore be thought of as including both living Guardians and non-living Guardians. Worship is undertaken to show respect and to connect oneself to the Guardian lineage and its history. Furthermore, as indicated by Plato's quoting from the works of Hesiod, the deified and otherworldly Guardians do stay in contact with the earthly and non-deified Guardians and are to serve as guardians to the Guardians, if you will, providing protection to the living members of their lineage.

What I have argued for in this chapter is that the Guardians and the Auxiliaries are distinct from the Workers as they represent the *sacred*, whereas the Workers represent the *profane*. This is the case because the Guardians and the Auxiliaries have undergone rigorous assimilation processes. They are more assimilated to god and mirror the attributes of god to a higher degree than do the Workers. The Guardians control the nature of god and they also control culture. Culture must bend itself so that it is nourishing to the citizenry and so that it reflects god truthfully. Proper culture will persuade the largely uneducated masses that make up the Worker class to accept the values of the Guardians. The Guardians also

have put into place a system of social stratification that places themselves closest to god and that uses god to justify the system itself.

The Guardians have established a rigorous breeding program and practice eugenics. There is also an appropriation and discarding mechanism. This helps the Guardian and the Auxiliary classes to rid themselves of undesirables and to acquire desirables. These things allow for the Guardian and the Auxiliary classes to universally display a level of purity and superiority over the Workers in that they reflect in their bodily forms (which are outward displays of their noble souls) and in their behaviors the perfections that characterize god. The Worker class displays more variety in the bodily make up of its members and sickness and disease are a part of life for them. The Guardian and the Auxiliary classes are further linked to the divine through the practice of deifying their most ideal members and through worshipping their ancestors. The Worker class does not deify or worship its members, regardless of the things a person might have achieved. I turn now to a discussion of social mobility and education and to the ways in which the system of social stratification allows for the most crucial features of both the class system and the caste system to exist in the society.

CHAPTER THREE:

SOCIAL MOBILITY AND EDUCATION

Humans have lived for tens of thousands of years in hunter-gatherer societies, and while there were individual differences that advantaged or disadvantaged certain members over other members the social standing of group members was relatively approximate. This is due in part to the nomadic lifestyles of the groups as well as their small population sizes. These were egalitarian societies—societies exhibiting "[s]ocial systems that have as many valuable positions as persons capable of filling them" (Haviland 635). The amount of social stratification was minimal and normally non-existent. However, through the forces of sociocultural evolution human civilization has undergone dramatic changes, evolving from hunting and gathering societies to horticultural and pastoral societies, then to agrarian societies—the predominant form of society when Plato was writing—then to industrial societies, and presently postindustrial societies (Macionis 98-99). This evolution of systems has for the most part led to a growth of inequality among people due to increases in stratification, and it has brought about a division in most societies so that "two or more categories of people [exist] who do not share equally in the basic resources that support life, influence, and prestige" (Haviland 635).

Social stratification is "a system by which a society ranks categories of people in a hierarchy" (Macionis 254), and is a key feature of the society outlined in *Republic*. There are four basic principles behind this concept. First, social stratification is a feature of society and not merely an indication of the talents and differences inherent in the people of a society. Second, it carries over generationally as parents typically pass their social position on to their children. Third, it is universal to all *state* societies, although there is much

variety in how the system presents itself. Fourth, not only inequality but beliefs too are involved as the system is defined as fair and therefore justified by society (Macionis 254-255).

Social mobility is "a change in position within the social hierarchy" (Macionis 255)—which is more common in high-income societies, such as the United States—and this change can be either an upward or a downward move in position, although it is most often the case that people shift horizontally as they switch between jobs that do not greatly alter their place in the social hierarchy. It is much easier to go down than up, however. Plato's society has a degree of social mobility built into it, principally for the Guardian and the Auxiliary classes. An individual's social standing, or where they exist in the social hierarchy, remains the same for most people and throughout most of their lives in our real world. This also holds true for the citizens of Plato's hypothetical community.

Appropriation and discarding practices function in complex ways within Plato's society, and the focus of this chapter is on how appropriation occurs through the institution of education rather than through the society's complex system of marriage and reproduction (discussed in chapter four). Societies also can be distinguished by whether they exhibit a closed system—such as a caste system—or an open system—such as a class system. A *caste system* is "social stratification based on ascription, or birth…[and] is closed because birth alone determines a person's entire future, allowing little or no social mobility based on individual effort," whereas a *class system* is "social stratification based on both birth and individual achievement," and this system is more open and conducive to social mobility and to a change in social standing (Macionis 256-258).

In this section of the thesis I argue that the society in *Republic* displays both the caste and the class systems. (The terms "class" and "social class" are used in this thesis, in general, when I refer to any of Plato's three social groups.) The Guardians and the Auxiliaries exhibit the principal features of an open system or a class system and the Workers the principal features of a closed system or a caste system. On the surface the society would appear to be a closed, caste system due to the fact that the classes are not to intermix and also because social standing is ascribed at birth. The Workers can neither change their social standing through effort nor through accomplishment. However, the way in which Plato formulates the Guardian and the Auxiliary classes allows for them to operate as open, class systems. The Guardians and the Auxiliaries exhibit the features of a class system because both birth and individual achievement are involved and because social mobility is a possibility. Plato "establishes what is probably a much smaller class of rulers than any actual Greek state had; and, quite exceptionally, he sees it as a job to be done on the basis of expertise" (Mason 122).

In contrast, the Workers exhibit the features of a caste system because birth is the major determining factor of social class and because there is little room for social mobility brought about through individual effort or accomplishment. It should be pointed out that the term "caste" is not intended to suggest that the Workers lack the value that the other classes possess—such as with the caste system of India and its "untouchables"—only that there is little social mobility and that the system functions in a different way than does the more open class system of the Guardians and the Auxiliaries. The Guardian and the Auxiliary classes allow for the achievement of status to occur; the Worker class operates only through ascribed status. This interpretation supports the idea that a line can be drawn between the

Guardian and the Auxiliary classes, who are closely connected and who represent the sacred, and the Workers, who are the majority of the population and who represent the profane. It is because Plato divides the society of *Republic* into specific social classes and then sees to it that they are regulated in particular ways that the features of both the caste system and the class system can coexist in the society.

Plato incorporates into his society the dichotomy of the class/caste system because he wants to control social mobility. Because the Guardians and the Auxiliaries have a class system it is possible that outstanding Auxiliaries can move from the Auxiliary class to the Guardian class. Because they are outstanding Plato wants them in a position to rule. If Plato did away with the class system and imposed a caste system for the Guardians and the Auxiliaries then the best among the Auxiliaries would never come to rule. Rule would be a thing determined by birth alone. The Workers do not have the proper inner natures to engage in the work of the Guardians and the Auxiliaries, and it would be detrimental to the stability of the community if Workers ever come to rule. Thus, the caste system of the Workers, which is a closed system, safeguards the stability of the community because no Workers can come to rule. (The appropriation/discarding mechanisms of the society, of course, override the rigidity of the caste system.)

If the caste system of the Workers was replaced by a class system then certain high-achieving and ambitious Workers would come to rule, but because their inner natures do not compliment them to engage in the work of the Guardians—regardless of their achievements—the state would fall into disarray. This is why a rigid and closed caste system for the Workers and a more open class system for the Guardians and the Auxiliaries are both necessary. The class/caste system dichotomy contributes to the conditions

necessary for morality to exist in the individual and in the community, too. It creates stability. The system of social stratification is intended to place each person into the social class that fits their inner nature. Thus, the system ensures that the citizenry and the community are moral because people are doing the jobs and are in the places that correspond with their inner natures. It also prevents people from intruding occupationally and socially into places where they do not belong.

Meritocracy refers to "social stratification based on personal merit…which includes a person's knowledge, abilities, and effort" (Macionis 258). Merit is defined differently in societies that exhibit class systems than it is in those that exhibit caste systems. Each definition of merit corresponds to the differing needs of the social systems. Plato's society is obviously not a pure meritocracy (which is an *ideal* type) as a person's birth determines their place in the social hierarchy, although a meritocratic element exists—as it does in all societies—but in different forms intended to address the specific needs of each social class.

The closed, caste system of the Workers defines merit in terms of "loyalty to the system…[and] dutifully performing whatever job comes with a person's birth" (Macionis 258)—that is, fulfilling their obligation to the Principle of Specialization (discussed below)—whereas the open, class system of the Guardians and the Auxiliaries emphasizes individual effort and even rewards a person's performance as this is a means of class ascent. The institution of education and a person's performance in it underpin social mobility within Plato's society just as education and performance underpin social mobility in modern society, and similar "to those who argue, today, that test results ought to determine the kind of education that a person should receive…[Plato's system] sorted people into groups based

on their perceived intellectual ability and educated or trained them accordingly" (Ornstein, Levine, Gutek 73).

While education aims to link the three classes together through inculcating and reaffirming similar values and beliefs, it also exists in the classes in different ways, for different reasons, and it is intended to do for them different things. On the importance of education, Plato writes: "a good educational system, if maintained, engenders people of good character; and then people of good character…[go on to] produce better children" (Plato 128, 424a-b). Poets are required to promote the right values, and all children must be educated to accept these values or else the Guardians, who can be appropriated from any of the social classes, "won't grow up to be religious people, or to be as godlike themselves as is humanly possible" (Plato 79, 383c).

A system of education is not well-outlined for all of the social classes, although Plato's "curriculum fits the educational objectives of a hierarchical rather than an egalitarian society" (Ornstein, Levine, Gutek 74). While the education of the Guardians and the Auxiliaries is better addressed, Plato is less clear about the education of the Workers and most of what can definitively be said about the society's system of education applies to the Guardians only. What is clear, though, is that the Workers will not undertake the extensive education that the Guardians and the Auxiliaries must undertake. Consequently, they will likely never come to possess the deeper understanding of mathematics and dialectic that the other classes gain through their intensive course of training. Plato depicts the Workers as incapable of learning these things. Their inner natures do not compliment them to do so. Those who possess the faculties necessary to engage in these activities will probably come

to the attention of the Guardians—through the basic system of education (discussed below)—who want to appropriate them into the Auxiliary class.

That the Workers will lack higher education is not important because once "assigned to a class, individuals…receive the education or training they needed to perform their specific social, political, and economic roles" (Ornstein, Levine, Gutek 73). He believes that "[t]raits and behaviors are educable…[and] can be shaped by socialization processes which take individual talents into account" (Smith 40). Plato is not attempting to develop a philosophy of education so much as he is putting into place a system of education that is appropriate for his hypothetical society—a system, above all else, that is conducive to the health of the community (Waterfield xxiv).

Three systems of education exist in the society. I will call these "basic education," "civic education," and "state education." All social classes experience civic education, which is principally education in the values and beliefs of the society. All children will be inculcated with the appropriate values when they are young by either their parents or their caretakers. Plato understands that "most people would not accept life in such a state; if people are going to do so they must be educated for it" (Mason 129). This is civic education and it is to take the same form in all of the social classes. It is the common responsibility of both the biological parents of the Worker children and the communal nurses and caretakers who tend to the Auxiliary children. The mind is most malleable in the young and early education is of paramount importance for this reason (Plato 72-73, 378a-c).

Culture—by this I mean not only theater, poetry, the pictorial arts, and music, but also religion and god, and the state's unique social institutions or social structures—is heavily controlled in the society as it is culture that is the main source of education for the

Workers. Education by way of culture is universal for all of the social classes, however, and the control that the Guardians wield over it is justified for this reason. Plato writes: "[we must] oversee the work of story-writers…accept[ing] any good story they write, but reject[ing] the others. We'll let nurses and mothers tell their children the acceptable ones, and we'll have them devote themselves far more to using these stories to form their children's minds" (Plato 71, 377b-c). Plato's use of the terms "nurses"—a reference to the Auxiliaries—and "mothers"—a reference to the Workers—indicate his intended universality. Because they do not go on to higher education, education for the Worker class is tantamount to an indoctrination intended to help solidify the society's class system, its conception of god, and its understanding of what morality is. This form of education should develop in the people of the community the right sort of character and moral behavior.

Besides purging the negative qualities attributed to the gods, stories must be told that "are designed to make…[the citizenry] fear death as little as possible" (Plato 79-80, 386a-b) as people must "be more afraid of losing…[their] freedom than of death" (Plato 80-81, 387b). The afterlife is no longer to be a frightening place (Plato 80-81, 387b-d), too, and death on the battlefield is to be glorified. It is easy to see how these stories support the cause of the Auxiliary class, but Plato also wants the Workers to develop these beliefs. After all, it is of paramount importance that the sizeable Worker class does not acquire values that differ from those held by the Guardians and the Auxiliaries as this would threaten the stability and the cohesion of the community.

Some degree of inculcation is inevitable—and this holds true for our real world societies, too. It must be noted that education for the Worker class is not undertaken in order to fulfill the goals of modern education systems—that is, to produce a citizenry with a

general set of skills and information (Waterfield 391)—although this is the intention of education in the Guardian and the Auxiliary classes. Because culture has not only undergone the processes of purification but also certain types of poetry and education are to be banned outright, the society displays "authoritarianism in [its] devising [of] a school curriculum…[and] also in [its] enforcing uniformity of thought through [the] social conditioning" of its citizenry (Waterfield xxiv).

There is debate over the degree of literacy in the ancient Greek world. It "seems inescapable that appreciable numbers of citizens could read or at least comprehend aurally formally elevated language…[, and yet] there is the general absence of the preconditions of mass literacy (such as a compulsory public educational system)…[or] generally accepted cultural ideals promoting literacy" (Jones 36). While there are differences in opinion among scholars over education in the Worker class, the interpretation of *Republic* that I am working with allows for a system of what I have called "basic education" to exist for the Workers beyond the civic education that they are given by their parents. It should be pointed out that "[a]lthough there are references to 'schools' (in the sense of gatherings of children with a teacher) in literature from the fifth century BCE onwards, many wealthy children will have been educated within the home, and even paying schools may often have been held in private houses" (Morgan, *Ethos*, 517). The system of basic education is not something like our modern forms of youth education in America—kindergarten and grade school. My point is just that some method is needed to solve a major problem of the class system's setup, and I believe that a basic system of education can do this. The problem is that the Guardians are looking for Worker children who possess a core set of attributes, and yet

many children will possess these attributes—and in varying degrees—and for this reason some arena is needed in which the multitude can be paired down to a much smaller number.

The basic system of education is justified in that the Guardians need a basis upon which they can cast their determination on Workers as to whether or not specific Workers possess gold or silver constituents in their souls—that is to say, whether or not these people should be appropriated and placed into the Auxiliary class. Although the duration of education for the Workers is uncertain, if a basic system of education is accepted then it is reasonable to assume that this education will span a sufficient enough time so as to allow the Guardians to cast their judgments on the children of the Workers, but it will not be extensive. The system will allow for the specific personality traits and inherited talents to come to the fore in an observable way.

I will forego any further conjecture over the precise structure of the system of basic education because Plato gives the reader little to work with here. A focus on what it is that the Guardians are searching for among the Worker class is of more importance as the central purpose of the system is to aid the Guardians in their search for these children. Auxiliaries "need to be recruited at an early age, as their education is strictly regulated, but the characteristics desired in them, being spirited and 'philosophical', swift and strong," are probably visible when the Worker children are young (Mason 123). The Guardian's job is "to select which people and what types of person have a natural gift for protecting our community" (Plato 66, 374e).

Additionally, worker children who are potential Auxiliaries must be "naturally passionate…[and] should also have a philosopher's love of knowledge" (Plato 68, 375e). These potential Auxiliaries must have healthy, beautiful bodies because the Guardians and

the Auxiliaries practice eugenics and strictly control reproduction so as to breed for the ideal. They must be intelligent as some will go on to become full Guardians and not simply soldiers. They must be inculcated with the proper values of society as it is their job to defend these values and carry out the will of the Guardians. While the "qualities required in rulers—knowledge, aptitude for learning and love of the city—do not become apparent so early…[which] is not a problem as the training of the rulers does not begin until they are twenty" (Mason 123), the Worker children who become appropriated are part of the clay (in addition to the Auxiliary children) who will be molded through their years of training into Guardians. They must therefore be in possession of the attributes that will allow this molding process—the process of assimilation to god—to be successful.

It is through the combined forces of nurture and nature that a minority of Worker children will come to possess the precise combination of psychological and biological traits that the Guardians are after. That is, these select children will have been brought up so as to acquire certain beliefs (nurture), but they also must possess certain innate abilities and genetic attributes (nature). It is civic education that instills the proper beliefs and attitudes. It is the system of basic education that allows for inherited abilities and attributes to be displayed for Guardian observation. Also, it must be pointed out that while Worker parents will educate their children in order to guarantee assimilation to the proper values of the society, it is unlikely that parents will intentionally try to mold their children into Auxiliaries because class appropriation formally ends the parent/child relationship and because a child's ascension brings no external rewards or honor to their parents.

This is an important point to make as parents typically want their children to be successful and often provide the resources that encourage this success. Appropriation into

the Auxiliary class, however, should neither be a goal of parents, nor should any appropriations that might occur be understood by parents as upward mobility brought about through their shrewd tutelage. This behavior would be a sort of lie in that it is an attempt to transmogrify the natural and inherited metal in a child's soul into another metal, and the Workers "are forbidden to lie to their rulers because such deceptions will hamper the rulers' ability to do their job properly" (Hesk 155).

Although the Workers are prevented from engaging in specific professional activities reserved only for the Guardians and the Auxiliaries, this social class has the most variety with regard to individual profession. While the son of an Auxiliary will have a clearly defined life-course and profession, the son of a Worker whose father, say, is an artisan or a farmer need not follow in his father's footsteps; rather, his only obligation is to engage in a profession that will cause him to be in harmony with the "Principle of Specialization"—a principle Plato formulates that is beneath the surface of many of the ideas developed in *Republic*. This obligation supports my argument for a basic system of education, too, as the system would allow the Workers to make determinations among their own class—just as the Guardians make on them—as to who is and who is not suited for certain kinds of work.

About the Principle of Specialization, Plato writes that "different people are inherently suitable for different activities, since people are not particularly similar to one another, but have a wide variety of natures" (Plato 60, 370a-b); and elsewhere, "every citizen of a well-regulated community is assigned a single job which he has to do" (Plato 106, 406c). Plato believes that all people have a particular thing that they are most complimented to do and they should focus on it. A person must fulfill their natural duty to the community in this way. This is not to say that people do not excel in multiple areas, but

rather it is the case that through specializing in the particular area in which an individual is most suited, that individual will be able to make the greatest contribution to the state. The Principle of Specialization consist of three components: "do[ing] only one job, without interfering with others' jobs," "do[ing] the job you are best equipped to do," and "do[ing] the job through which you best contribute to the welfare of the whole" (Waterfield 402).

It is important to clarify just what morality is for Plato because it is connected to the Principle of Specialization. In Book One of *Republic*, he rejects several accounts of what morality is. Cephalus, Polemarchus, and Thrasymachus each give an account. Cephalus, "who was a representative of traditional morality of the ancient trading class (Bhandari 1), argues that "doing right" amounts to "truthfulness and giving back anything one has borrowed from someone" (Plato 8, 331c). Polemarchus' account is connected to Cephalus'. He espouses "a traditional maxim of Greek morality" (Bhandari 1), that morality is "doing good to one's friends and harm to one's enemies" (Plato 10, 332d). Thrasymachus argues that "morality is nothing other than the advantage of the stronger party" (Plato 18-19, 338c). I will not go into detail, but Plato shows these accounts to be problematic and incomplete.

For Plato, "morality is doing one's own job and not intruding elsewhere" (Plato 140, 433a), and "morality is keeping one's own property and keeping to one's own occupation" (Plato 142, 433e-434a). Morality is doing one's own job and knowing one's own place—essentially, following the Principle of Specialization. It is a theory of social morality that he is laying out, but also the foundation for personal happiness. If a person lives according to the Principle of Specialization, then they will be happy: "when the community as a whole is flourishing and rests on a fine foundation [because the citizenry is in-line with the Principle of Specialization]…[then] we can take it for granted that every group within it will find

happiness according to its nature" (Plato 124, 421c). Furthermore, the community will be healthy and stable because it "will assure that every person is not a plurality but a unity, and thus that the community as a whole develops as a unity, not a plurality" (Plato 127, 423d). Morality is an inner state that also involves harmony between the different parts of the psyche—the rational, the spirited, and the appetitive parts: when "each of the constituent parts of an individual does its own job, the individual will be moral" (Plato 153, 441d-e).

The psychic make up of the individual is an important factor. The Guardians—who are wise and philosophical—and the Auxiliaries—who are spirited and obedient—are best complimented to rule over and to police the populace because they are in possession of the appropriate inner natures for such activities. It is the Principle of Specialization that interconnects a society because when the "one man, one job" rule is followed then people are reliant on other people to take care of the work that they themselves are not involved in or suitable for. Indeed, Plato states that "a community starts to be formed…when individual human beings find that they aren't self-sufficient, but that each of them has plenty of requirements which he can't fulfill on his own" (Plato 59, 369b).

Education in the Guardian and the Auxiliary classes must now be addressed. Plato is not always careful with his use of the terms "Guardians" and "Auxiliaries," and often it is unclear whether certain dictates are to apply equally to both classes. As I have stated, it is most useful to think of the Auxiliaries as Guardians-in-training, although only a small percentage of Auxiliaries will gain full Guardian status. The Principle of Specialization is implemented in order to justify the way in which the society is stratified and it ensures that the society will not function as a true meritocracy. Members of the Worker class will not ascend from their class to the Auxiliary class through their own industry in a given

occupation regardless of their level of expertise or accomplishment because their inner natures do not compliment them to engage in the work that the Guardians and the Auxiliaries engage in.

It should also be noted that the acquisition of wealth can never translate into class ascendency in the way that one thinks of when, for example, a poor person who becomes wealthy is transitioned in our American social hierarchy from the working-class to the upper-class. Class ascent is above all a selective process that is in the hands of the Guardians. A criterion for ascent exists and it does so differently from one class to the next. The requirements for Worker-to-Auxiliary ascent are different from the requirements for Auxiliary-to-Guardian ascent due to differences in the systems of education. However, rescindment of class status is principally for the same reasons—incompetency, immorality, transgressing a class sanction, designation as someone whose soul possesses the wrong constituents—regardless of the Guardian and Auxiliary division of class, and the Workers cannot be transitioned into a lower class in the social hierarchy because they form the base of the pyramid.

The Guardians and the Auxiliaries undergo the state education, and it is performance in addition to level of inculcation or degree to which individuals are willing to "exist" for the state that form the basis upon which selection to full Guardian status is made. Among other things, those who transition from Guardians-in-training to full Guardians must be those most inclined to "devote their whole lives to wholeheartedly doing what they regard as advantageous to the community" (Plato 116, 412e). Would-be Guardians must possess as inherent qualities "a good memory, quickness at learning, broadness of vision, elegance, and love of and affiliation to truth, morality, courage, and self-discipline" (Plato 207, 487a).

They are to be educated in mathematics—in "arithmetic, plane geometry, solid geometry, astronomy, and musicology" (Waterfield 255). Plato's emphasis on mathematics underscores the enormous influence that the Pythagoreans had on his thinking (Blackburn 119). They will study dialectic as it is a means "to approach the true reality of things until…[a person grasps] with his intellect the reality of goodness itself" (Plato 264, 532a-b). Auxiliaries will undergo a strict physical exercise regimen and engage in military training (Plato 271-272, 537a-e). Auxiliaries will receive cultural and physical education throughout their young lives and at the age of seventeen or eighteen they will spend several years in military training (Plato 271, 537a-b). After this, ten years are spent in study of the mathematical sciences and then comes five years of dialectic study (Plato 271-272, 537c-d). At every stage those who do not make the cut are removed and Guardian status is no longer a possibility for them.

Those who do pass these tests will become teachers and will hold key positions of responsibility in society for fifteen years (Plato 275-276, 540a-e). They will gain an understanding of the Form of the Good, which is the ultimate object of knowledge and that "which gives the things we know their truth and makes it possible for people to have knowledge" (Plato 236, 508e). Through superior performance in the system of education, and through many years of testing and retesting conducted on them at the behest of the Guardian class (Plato 116, 412d-e), the best members of the Auxiliary class will come to transition into the Guardian class. Plato writes that an individual "who emerges without impurities from every single test…should be made a ruler and guardian of our community" (Plato 117-118, 413e-414a).

Those who do not pass these tests will not ascend from the Auxiliary to the Guardian status and will remain a member of the Auxiliary class. This should not be seen as a failure of promotion. On the contrary, it is a case of individuals remaining in the social class to which they are best suited and their assigned status is "appropriate to…[their own] nature" (Plato 119, 415c). The social class that a person is assigned at birth is, after all, most likely where they belong. Individuals should not expect class mobility as it is the exception rather than the norm.

The Guardian and the Auxiliary classes are more meritocratic in the sense that there is a motivation to do well as class ascent is based partly on performance (as well as psychological make up) for Auxiliary-to-Guardian ascent. The Auxiliaries have much to gain as it is the best of them who, through their merit, will come to rule the state when they are transitioned into full Guardian status. In contrast, while members of the Worker class will undoubtedly be motivated to do well in their professions—and, thereby, exhibit social morality and fulfill their obligations to the Principle of Specialization—the monetary incentive is largely removed because they are not allowed to become either too wealthy or too impoverished as both "affluence and poverty…are causes of degeneration in the products and the practitioners of a craft" (Plato 125, 421e), and because any social honor that exits over and above engaging in one's profession competently seems to be a thing reserved mostly for brave soldiers and knowledgeable rulers.

Plato believes that the Guardian and the Auxiliary classes must be free of money because it is a corrupting force—but one of several—and that excess must be controlled in the Worker class. This is why these ruling classes are to be sustained by a stipend from the Workers for their services to the community (Plato 277, 543b-c). Plato outlines the

transition in political systems that can take place when the aristocracy ceases to function properly, which is to be seen as a downward path of denigration from the ideal. First, aristocracy will give way to timocracy, then timocracy will give way to oligarchy, then oligarchy will give way to democracy, and finally democracy will give way to dictatorship (Plato 278, 544c-d). The "noble lie" is intended to prevent this transition in political systems from occurring because it will cement those who possess the proper inner natures in the ruling positions and prevent those who possess the improper natures from ever coming into power.

If the Workers, who desire money, come into power then their inner natures will create a conflict with the inner natures of the Guardians and the Auxiliaries, and this is the first step in the transition in political systems. Plato writes that iron "will get all mixed up with silver, copper, with gold; discrepancy and discordant incongruity will occur, and they always breed hostility and antagonism" (Plato 281-282, 547a-b), and the "iron and copper caste incline towards business and want to possess land, houses, gold and silver. The gold and silver caste…don't feel in need of money" (Plato 282, 547b). Because of the conflict, a compromise will come about allowing for private property—and this lays the groundwork for the corrosive force of money to run its course. Essentially, a middle-point is met between the rational and desiring parts of the mind, the gold and silver constituents, on the one hand, and the iron and copper constituents, on the other. The desire for money, in general—and the desire for money over goodness, specifically—are contributing factors that play heavily into each stage of the descent from the ideal political system through the other systems.

What I have argued for in this chapter is that the Guardian and the Auxiliary classes exhibit the features of an open, class system and the Worker class exhibits the features of a closed, caste system. While the society appears to be a closed, caste system on the surface, certain regulations and restrictions are put into place, and these allow both systems to exist in the society. Social stratification is a central feature of Plato's ideal state. Education is a means by which the cohesion and the stability of society can be maintained in that indoctrination in shared beliefs and values forms a large part of the curriculum—both in the systems of civic education and state education—and it is education that underpins social mobility.

I have argued that a basic system of education exists for the Workers as this would greatly aid the Guardians in their selection processes. Also, the Guardian and the Auxiliary classes are more meritocratic than the Worker class because a degree of social mobility based on performance and accomplishment exists for their members, whereas willful social mobility does not exist for the Workers. Their goal is to engage in the right profession through following the Principle of Specialization. Auxiliaries must undergo many years of testing and retesting—and at every stage those who do not pass lose the possibility of becoming Guardians. Auxiliaries who pass through the testing processes and who come to know the Form of the Good will be given full Guardian status and rule the state. I turn now to a discussion of marriage systems and reproduction and to the ways in which the system of social stratification allows for the most crucial features of both endogamy and exogamy to exist in the society.

CHAPTER FOUR:

MARRIAGE SYSTEMS AND REPRODUCTION

Marriage in some form or another exists in every society, although there equally exists a large degree of cross-cultural difference in the way that this institution is perceived and instigated (Stone 189). Marriage should be understood, first and foremost, as a culturally constructed institution, precisely so because it is a product of a specific cultural, historical, environmental, and economic set of circumstances (Stockard 2). Because many societies share similar sets of circumstances, and because humans are biologically homogeneous, systems of marriage naturally share similarities. The nature of marriage and the reasons for why people undertake it have evolved throughout history, however, and "[m]odern marriages represent a revolutionary transformation [of traditional patterns]…[because now people] base marriage on romantic attachment and [tend] to define marriage in terms of companionship and intimacy" (Turner 302). Economic standing and family alliances are of less important now but were of paramount importance in Greek society.

Marriage exists in the society that Plato outlines and his handling of this institution is influenced by real social changes occurring in Athens as "Greece…was just emerging from circumstances in which the extended family and the lineage it belonged to were most likely to be in a dominant position" (Quale 128). The government was coming to usurp this dominance, and the stance that "the state must control the family lest the family defy…[the state]" was being argued for by political thinkers (like Aristotle) (Quale 128). The family needed to be controlled by the state because periods of "tremendous turmoil and frequent violence caused by shifting marital alliances, in-law intrigues, and inheritance

disputes…[permeated society, and this caused] rulers to try to restrict competing family coalitions" (Coontz 70). Marriage in *Republic* is highly influenced by the society's system of social stratification. It exists in two very contrasting forms, both of which are related to social class. An individual's social class, then, will determine whether or not that individual will be allowed to undertake marriage and family life in a normative and personal way, or in a differentiated and state-regulated way.

Two concepts are important for this discussion: descent group endogamy and exogamy. Endogamy and exogamy are two ways of regulating marriage that have been adopted in certain societies. They function differently and each has a unique purpose. Endogamy "refers to the rule whereby persons must marry within a certain social category or group," whereas exogamy "refers to the rule whereby persons must marry outside a certain social category or group" (Stone 18). For example, in some Asian societies "exogamy is an aspiration rather than a rule or obligation…[as opposed to] African societies," where it is more of a rule (Monger 117). Also, among "immigrant or ethnic groups, endogamy is often the preferred or accepted practice…[such as with] Orthodox Jews…marry[ing] within the Orthodox Jewish community" (Monger 117). Anthropologists believe that exogamy was invented by humans as a means of "promoting peaceful relationships between groups and avoiding conflict" (Stone 18).

In this section of the thesis I argue that the class system allows for both endogamous and exogamous features to exist in the society. The existence of features from both of these systems creates cohesion among the classes, strongly binding the Guardians, the Auxiliaries, and the Workers together. While the three classes are on the surface essentially endogamous, there are provisions built into the class system that allow for each of the

classes to exhibit exogamous features as well. It is not the case that one class exhibits endogamous features solely, while another class exhibits only exogamous features; rather, the social classes are endogamous, and yet they have mechanisms built into them that allow for the basic elements of exogamy to exist. Certain needs of the society are met in this way. The endogamy of the class system allows for the transmission and the preservation of status; the exogamy of the system allows for social mobility and for the protection of class purity. The former allows for the class system to perpetuate itself because descent groups are kept from intertwining, while the latter allows the talent existing in one descent group to be appropriated by another descent group and therefore it is a mechanism by which individuals ascend in the hierarchy of political power.

Plato incorporates the endogamy/exogamy dichotomy into his society because he wants to control reproduction and class homogeneity. An individual is placed into the social class that corresponds to his or her inner nature. Thus, the social classes are made up of people who are similar. Plato believes that the intermixing—including sexual intermixing—of the social classes will lead to instability and decline. By keeping the classes separated, intermixing is kept down and class homogeneity is preserved. Stability is preserved. The conditions necessary for morality to exist are preserved. If endogamy is done away with then the social classes would freely intermix and the uniqueness of each class would be lost. Plato's system of social stratification, which mimics the tripartite make up of the soul, would fall apart. Endogamy preserves the homogeneity of each social class and protects the class system.

Exogamy and the system of appropriation and discarding work to connect the social classes and are a means through which misplaced citizens can be moved to where they need

to be. If exogamy and the system of appropriation and discarding were done away with then the chief means through which people ascend or descend in the social hierarchy would be done away with, too. The endogamy/exogamy dichotomy contributes to the conditions necessary for morality to exist in the citizenry and in the community because it helps to keep people in their respective places, and this ensures that people are doing the jobs that their inner natures intend for them to do. It also provides the appropriation and discarding mechanisms that are necessary in order for people to be placed into the right social class and for any wrongs in placement to be righted.

There are three types of marital unions that can exist: monogamy, polygyny, and polyandry (Stone 190). Traditionally, marriage has served several common functions. Marriage works to legitimize children and to allocate rights over them (Stone 189). Marriage not only signals a union between two people, but can, as well, signal a union between two groups or categories—whether they be families, social classes, or other types of groups or categories. Marriage also allows for a lineage to be continued, or for a certain type of lineage to be continued (a patrilineage or a matrilineage, for example). As an institution, marriage can become subject to certain regulations intended to structure the institution so that it can properly address the needs of a society. It is also the case that certain regulations can be enacted in order to serve the needs of a dominant class, group, or even sex within a society. Often these regulations can be at the expense of those who are subordinate.

In Plato's society marriage regulations serve most the interests of the Guardian class, and they do so at the expense of women as women are, of the two sexes, under much more state control than are men with regard to reproduction. The fact that marriage is a cultural

construction and an institution that conforms to the different sets of circumstances of different societies is aptly illustrated by marriage in Plato's society. After all, there is the normative marriage practice of the Workers, on the one hand, and the complex system of sexual pairings orchestrated by the state for the Guardians and the Auxiliaries, on the other.

Endogamy allows for the preservation of certain categories or groups as intragroup marriages are demanded, although it is not always the case that intergroup sexual relations are unpermitted. The sexual behavior of the Guardians and the Auxiliaries is strictly regulated and neither group is permitted to engage in sexual relations with the Workers—as this might lead to pregnancy, and offspring resulting from sexual behavior that is not in accordance with the Guardians' regulations will be said to "have been born under the influence of darkness and dire lack of self-control," and the child will be "declare[d]…a bastard, without standing or sanction" (Plato 175, 461a-b). In addition to material property, endogamy allows for more abstract things such as power, prestige, and status to be kept within a social category or group (Stone 208). It is crucial to the descent groups in that it allows the Guardians and the Auxiliaries to maintain the *sacred* status that I have argued for, while at the same time it relegates production and commerce for the most part to the realm of the Workers. Through exclusion and inclusion endogamy and exogamy practices can reinforce differences of social class in the thinking of group members. If individuals perceive themselves to be members of a certain group, then this perception reinforces to them the reality that there exist other groups—and these other groups are groups to which they do not themselves belong.

Exogamy and the exchange of mates allow for nonhostile and enduring relations to develop between distinct groups and can be used to solidify alliances between different

groups (Stone 60). Exogamy facilitates peaceful interaction between groups and intergroup conflict is diminished as members must look beyond their own group for mates—and this gives rise to affinal relations between members of the groups, uniting the peoples of one group together with the peoples of the other group (Stone 18). These affinal ties exist despite the fact that those of the Worker class who become appropriated will most likely never again have contact with their birth parents.

Because an appropriated child will be raised communally, the pain of losing the child that its birth parents undoubtedly experience will be softened by the reality that they are not being replaced by a specific father and a specific mother. Rather, it is a community of people intended to exist as a welcoming extended family for their child that is replacing them. Furthermore, knowing that many of those who were birthed by members of the Worker class now exist among the Guardians and the Auxiliaries will likely endear the Guardians and the Auxiliaries to the Workers.

Plato creates a society with both elements because he wants a firm class system in place as it is advantageous to the state and necessary for its success and for the overall happiness of its citizenry (Plato 142, 434a-c), and yet he is also fixated on social harmony and social morality which are brought about in part through members of each social group staying put and doing for society what they are best complimented to do. If each of the society's classes do what their corresponding natures intend for them to do—that is, if the Principle of Specialization is followed (discussed in chapter three)—then the society as a whole will be a moral one as "the community can be wise (because that is the rulers doing their job), courageous (because that is the militia doing its job), and self-disciplined (because

that is the third class [the Workers] doing its job of falling in with the other two classes doing their jobs)" (Waterfield 403).

Marriage among the Workers is not subject to regulation by the state in the extensive way that marriage among the Guardians and the Auxiliaries is. Private marriage exists in the Worker class and does not exist in the Guardian and the Auxiliary classes. Marriage among the Workers—which could be called, "marriage-proper"—will, one would presume, take on many of the characteristics common to the times and the society in which Plato was writing, the fourth century B.C.E., Athens. As I have said, in Athens women were very much under the control of men, and though Athens gave rise to the "world's first experiment in democratic government…[this did little] to improve the rights and social status of wives. At every point in her life a woman in Greece was subject to the formal guardianship of a man" (Coontz 76).

Women "had no more political or legal rights than slaves; throughout their lives they were subject to the absolute authority of their male next-of-kin…[there was] no formal education…[and women] were subject to arranged marriages" (Tannahill 94). At this time male descent ties were "so strongly emphasized that women were regarded as the natural dependents rather than as the natural partners of men. Marriage seemed to ally a man with his father-in-law almost more than his wife" (Quale 6). These connections would be a hindrance to the Guardians and the Auxiliaries, as would marrying for strategic purposes. Property inheritance is not a factor and, of much importance, nepotism has no place in the Auxiliary-to-Guardian ascension. This ascension is mostly dependent upon an individual's ability to pass the extensive testing and the perpetual retesting criteria established by the Guardians.

Plato's desire to stamp out nepotism and the power that money has in political life is due to his belief that when money comes to be valued over goodness in an aristocracy, then the stage is set for the transition of the society into a less ideal political system (Plato 281-282, 547a-c)—the first step being the transition from aristocracy to timocracy (discussed in chapter three). However, it is likely that certain conflicts occurring between the aristocrats and the emerging merchant class in Athens at the time Plato was writing also shaped his thinking on these matters. These two groups were in constant conflict with one another. The aristocrats grew to resent the growing wealth of the merchants—some of whom came to possess a level of wealth exceeding the level they themselves possessed. The merchants became increasingly infuriated with the aristocratic families who "dominated political life through their kin and marriage connections and placed [their own] family['s] advantage ahead of the broader interests of the city or the state in which they lived" (Coontz 71).

These factors play into Plato's handling of marriage for the non-Worker classes as private marriage is removed from their lives completely. It is never a possibility for them. Because "Athens was one of the few societies in history prior to the nineteenth century that idealized the role of wives as dependent homemakers rather than as work mates for their husbands" (Coontz 76), removing the nuclear family and instituting communal childrearing allows the Guardian and the Auxiliary women to engage in the work sanctioned by their class instead of being tied to the domestic sphere. Ironically, the women of the Worker class—due to this tendency of the Athenians to idealize woman as wife and as homemaker—might be less engaged in the public sphere than their class title would seem to indicate. However, women have always had a public presence in Athens and they were

never tethered solely to the domestic sphere. This also holds true for the women of Plato's society, regardless of their social classes.

It is clear, then, that "marriage" among the Guardians and the Auxiliaries—which is not marriage in the formal sense, but rather what has been called sexual pairings—is characterized by a great deal of state regulation and encroachment. While these temporary sexual pairings are referred to as "marriages" in *Republic*, Plato's use of the word is not intended to imply the word's literal meaning. Formal marriage cannot exist among the Guardians and the Auxiliaries because formal monogamy, polygyny, and polyandry do not exist among the Guardians and the Auxiliaries. Plato explains that there is to be "no such thing as private marriage between these women and these men: all the women are to be shared among all the men…the children are also to be shared, with no parent knowing which child is his" (Plato 170, 457c-d).

The institution of marriage is much less necessary among the Guardians and the Auxiliaries because private property is for the most part done away with. Therefore, there is no need for a system to regulate property inheritance like there is for the Workers. It should also be pointed out that while love between a husband and a wife of course existed and was of much importance to the Greeks, it was not seen as the greatest form of love. Instead, the "Greek model for true love…[and the] truest love [possible] was held to exist in the association of an adult man with a much younger male" (Coontz 77). This bisexuality "was fully accepted by the man's wife and the boy's parents" (Panati 198).

In constructing the system of sexual pairings for the Guardians and the Auxiliaries, Plato again was likely influenced in his thinking by certain features of the marriage practices current in Sparta during this period. For example, it was often the case in Sparta that male

children would be removed from their families at an early age so as to undergo state controlled communal training. This training was intended to develop the children into proficient soldiers (Waterfield 409). The Spartans and Plato have the same goal in that they both want to create a system that lends itself to the development and the maintenance of a strong military (the Auxiliaries) that can keep society orderly and, at the same time, that can protect the society from an incursion by an aggressive foreign power.

Because marriage-proper is abolished among the Guardians and the Auxiliaries, true marriage endogamy and exogamy cannot occur among these classes. However, as marriage is the established norm among the Workers, true marriage endogamy does exist within this social class. Because the sexual pairings of the Guardians and the Auxiliaries are confined only to the other members of the Guardian and the Auxiliary classes, respectively—with the Workers entirely excluded from these sexual pairings—the arrangement functions essentially as a system of endogamy despite the fact that no private marriage (marriage-proper) is permitted in the Guardian and the Auxiliary classes.

What Plato has developed is a version of endogamy that is constructed in a way so as to fit the needs of the society's elites and their system of sexual pairings. Because these sexual pairings are to follow the rules of class endogamy, the *sacred* status as well as the control over politics and culture that the Guardians and the Auxiliaries possess will be kept within these classes and protected from the Workers. Just the same, the Workers, who do undertake private marriage, practice endogamy because social regulations permit them to marry or mate with other members of the Worker class only. This division allows for the Guardians and the Auxiliaries to exist as property-less extended families (Plato 121, 416d-

e), even as it allows for the Workers to exist as property-holding nuclear families (Plato 122, 417a-b). (The impact of this division on the family will be discussed in chapter five).

When a member of the Worker class marries another member of the Worker class, then the property of the one becomes the property of the other. If, though, a member of the Auxiliaries was to marry a member of the Workers then that Auxiliary would come to possess private property, which would transgress a class sanction. Plato writes: "…it is sacrilegious for them to adulterate and contaminate that heavenly possession [the 'permanent presence in their minds of divine gold and silver'] by owning the earthly variety" (Plato 121, 416e). The Auxiliary member would be discarded into the Worker class because when Guardians or Auxiliaries "come to own land and homes and money, they [then] will be estate-managers and farmers instead of guardians" (Plato 121-122, 417a-b).

It must also be pointed out that the above quote—Plato 121-122, 417a-b—clarifies Plato's stance on private property to some extent. Much is left open to interpretation, however—such as his policies of regulating ownership. What is clear is that the Workers are the only social class that is permitted to hold private property, and that they are allowed to possess the following: land, estates, farms, homes, money, and material goods. The Guardians and the Auxiliaries are not permitted to hold private property, and they are supported by the Auxiliaries for the services that they render to the state. The regulating principle that Plato does put into place sees to it that a middle-ground is reached where the Workers cannot become too rich or too poor (Plato 125, 421e). An excess of wealth among the Workers can threaten the aristocracy and could eventually lead to the adoption of a different political system, such as an oligarchy where rule is in the hands of the wealthy (Plato 290-291, 553a-d).

True philosophers must come to lead the state and "although one may need certain favorable circumstances (such as a good education) to become a philosopher, wealth and power are not required…[and] are hindrances rather than aids to becoming a philosopher" (Inwood 30). It would seem that the "poor and powerless have better life prospects, and more importantly far better afterlife prospects, than the rich and powerful" (Inwood 30) because with these privileges a much higher probability of corruption exist, and really some of the worst crimes (such as those committed by "tyrants") come about only by those who have the power and position to commit them. This sanction, which prevents people who have gold in them from coming into contact with their earthly versions—that is, wealth and (economic) power—is used to justify why the classes cannot mix, as well as why the Workers will never rule the society. Indeed, an oracle for the community, speaking the will of the Guardians, states that the state will fall into ruin if Workers ever come to rule (Plato 119, 415a-c).

The Guardian and the Auxiliary classes are more similar to each other than the Workers are to either of these social classes. After all, the Auxiliaries, who are Guardians-in-training, are tasked with carrying out the rule of the Guardians. Only a small percentage of those who are members of the Auxiliary class will ever become full-fledged Guardians, or Guardians-proper. Also, while it is clear that the Guardians and the Auxiliaries will have different duties, it is not precisely laid-out (because Plato interchanges the terms) how different the lifestyle of the one group will be from the lifestyle of the other.

Although there will exist some differences between the lifestyles of the Guardians and the Auxiliaries, the fact remains the same that every Guardian for a large portion of their life lives as an Auxiliary lives. In the Guardian and the Auxiliary classes homogeneity is

emphasized, whereas variety is emphasized in the Worker class. It is clear that endogamy prevents the distinct lifestyle of the Guardians and the Auxiliaries from being corrupted by outside influences, but it is because of the uniqueness of this lifestyle that Plato justifies his measures to protect it. Some of its more important aspects must be sketched out in greater detail.

Men and women are to be treated with a degree of equality, although Plato considers women, on the whole, to be inferior to men. He "regards men as not just physically stronger than women…but better in most if not all respects; he is interested only in the equality of female guardians, not in that of all women in the community" (Waterfield 408). Nevertheless, the equality that he does allow for would have been startling to his contemporaries as "not even the democrats of Athens were proposing that women ought to share in the governance of the polis [the society]" (Spelman 94).

The sexes are to be educated in a similar fashion: "So let's keep to the same path and have the women born and brought up in a closely similar way [to the men]" (Plato 162, 451d). These classes are to live in a way that one might associate with the way soldiers on campaign live. It is a military—a Spartan—lifestyle that these men and women lead. They are to occupy a certain site and designate it as their own through sacrificing to the relevant gods (Plato 120, 415e), and therefore they separate themselves from the mass of the Workers. Communal living arrangements are put into place: "none of them is to have any private property, except what is absolutely indispensable…none of them is to have living-quarters and storerooms which are not able to be entered by anyone who wants to" (Plato 121, 416d). There will be common mess-halls, too. The Workers, whose lives consist of the everyday world of commerce and production, live very different lives—ones that are

characterized by the ownership of private property and by the nuclear family. What must now be discussed is how exogamy comes to connect the Guardians, the Auxiliaries, and the Workers despite Plato's need to keep these different ways of life completely separated from each other.

Just as endogamy-proper does not exist among the Guardian and the Auxiliary classes because they do not have formal marriage, so too exogamy-proper does not exist because the Guardians and the Auxiliaries do not systematically exchange marriage-partners with the Workers and the Workers are incapable of purposefully exchanging marriage partners with the Guardians and the Auxiliaries. The will of the Guardians takes precedence over both the will of the Auxiliaries and the will of the Workers, here. That is, the Workers really have no say in the matter of who does and who does not become appropriated and designated as an Auxiliary. The Guardians do the selecting.

Similarly, the Auxiliaries have no say in who does and who does not ascend from the position of Guardian-in-training to full-fledged Guardian—although, as I have explained in chapter three, they can set as a goal and aspire toward this change in class position. In contrast, the Workers cannot even entertain the thought of such a thing as class ascendancy through personal effort. The Guardians and the Auxiliaries cannot marry downward or else they will become Workers and, just the same, the Workers cannot marry upward because this would "taint" the Guardians or the Auxiliaries and because formal marriage does not exist in these classes.

Plato sees the Workers, in some sense, as he sees women in that his desire for equality for women is underpinned by the same reasoning as is his desire to see members of the Worker class appropriated into the higher social classes. They are both enormous bodies

of resources that can be used to benefit society rather than simply be squandered as housewives relegated to the domestic sphere, on the one hand, or as artisans and farmers who do not possess political power, on the other. The differences that "exist between the sexes…[are not enough] to bare women of guardian caliber from equal training with men, so that the best talent" can be brought into a leadership role (Smith 25).

Just as preventing women from assuming these positions would be to squander or improperly use the abilities of the best within roughly half of humankind—or, at any rate, roughly half of the citizenry of Plato's ideal society—that could otherwise be put to better use for the state, so too preventing the best of the Workers (regardless of sex) from assuming these positions would be to squander or improperly use the abilities of the cream of the social class that is by a very wide margin the largest of the three social classes. Plato's "seriousness in eliciting 'the best' from the population overrides [his] prejudice[s] on sex or class differentials" (Smith 36), and therefore he needs a way to get the cream of society into a position in which they can wield a greater degree of political power and rule the state.

Plato's psychological theory, the Tripartite Theory of the Soul, is important here, and it must be briefly discussed. For Plato, the soul has three parts, although it is also a unity. There is the rational part, the spirited part, and the appetitive part, and these parts correspond to the three social classes. Each of these parts desires. It is the dominance of one of these parts in the individual that determines their place in the social order. One part comes to be dominant in the individual, and the "more someone is devoted to something, the less energy he has available for other things" (Waterfield xxxviii). This is not to say that the Workers do not have the rational part within them, but that the appetitive part is the most dominant.

When the appetitive part of the individual is subordinated to the rational part, then the rational part becomes stronger and the appetitive part weaker or at least better controlled. This is why command over culture is necessary. Culture can be thought of as a sort of food (Plato 99, 401b-c) that can either nourish the rational part of the individual or the appetitive part, and the Guardians' purification of culture is undertaken in order to ensure that the former is nourished and the latter weakened. Because the rational part is dominant in the Guardian class, this allows them to experience the Form of the Good and bring goodness into the community (discussed in chapter six).

With regard to women, Plato believes that the appetitive part is dominant in women. That is, on the whole, women are less rational than men. They are, on the whole, inferior to most men, too, although superior to some. Obviously, some women must possess the dominant rational parts or spirited parts of their souls because the Guardian and the Auxiliary men require women to mate with if their social classes are to be perpetuated, and mating with women from the Worker class will lead to a degeneration of the society and a transition in political systems (Plato 281-282, 547a-c). Plato's goal is for the best of these women—those who possess the right psychic make up—to be appropriated from the Worker class, and he puts mechanisms in place that allow for this appropriation to happen.

The Guardians can appropriate desirables from the Workers as well as discard undesirable to them. Members of the Workers are eligible for adoption into the ranks of the Auxiliaries. The basic system of education that I have argued for will aid in the selection process. Regardless of however small the percentage is of those who undergo this adoption, the appropriation mechanism still exists. It is my argument that this appropriation/discarding mechanism, while not exogamy-proper, nevertheless functions in

Plato's society to produce the same end result as it would in a more classically exogamous society of our real world. While marriage is not immediately involved, the outcome is that children of the Worker class who are appropriated into the Auxiliary class will eventually participate in the sexual pairings and produce Auxiliary children. Just the same, members of the Guardian or the Auxiliary classes who, for one reason or another, are discarded from their respective classes into the Worker class will then be allowed to undertake normal marriage practices and will produce Worker children.

The progeny of the Guardians is principally legitimized by the system of sexual pairings. That a person was once a member of the Worker class makes no difference. As long as a child's conception is in accordance with the regulations established by the Guardians, then that child will be a member of the Auxiliary class. No one who is born into a Worker family and then appropriated will be tainted by their original class status or be seen as inferior. It is difficult to see how this could also be the case for a Guardian or an Auxiliary adult who has been jettisoned from their respective class into the Worker class, especially given the enormous amount of regulation and purification that characterizes these classes. It is the circumstances behind the individual's fall that are of paramount importance here.

The justifications that underpin the class system would soften the humiliating descent of a Guardian or Auxiliary child into the Worker class. These justifications also soften the painful experience that a minority of the Workers must go through when their children are appropriated by the Auxiliary class—an experience made all the more painful by the fact that, unlike the Auxiliaries who do not know specifically who is and who is not their offspring, the Workers know who their children are and have, of course, become

bonded to them. Plato writes: "If one of their own children [the children of a Guardian or an Auxiliary] is born with a nature tinged with copper or iron, they shall at all costs avoid feeling sorry for it: they shall assign it the status appropriate to its nature and banish it to the workers or the farmers" (Plato 119, 415b-c). The state will fall into destruction—that is, the degenerative transition from aristocracy to dictatorship that Plato outlines will begin to run its course—if souls with their respective constituents are not placed in the right social class. Mistakes in the arrangement of souls must be fixed—and, therefore, the appropriation and discarding practices are necessary. There is an enormous amount riding on the willful participation of the citizenry in these matters. Nobody wants to elicit the anger of god or suffer the consequences of transgressing sanctions. It is in this way that the classes are bound together. The end result is that some of the people born into one social group will eventually mate with those born into a different social group, and this is an essential function of exogamy.

What I have argued for in this chapter is that Plato's division of the social classes and the regulations that he formulates for them allow for the most crucial features of endogamy and exogamy to exist. I have also shown how the existence of features from both systems works to increase social stability and cohesion and, thus, bind the Guardians, the Auxiliaries, and the Workers together. In the Guardian and the Auxiliary classes mating is controlled by the state through sexual pairings determined by a lottery. Marriage is unnecessary because property inheritance is not an issue and it would impede the eugenics program. The Workers are free to marry whomever they choose so long as they are fellow Workers. Plato constructs his system of marriage and mating to fit with the needs and responsibilities of each social class.

The three social classes are endogamous because intermixing is not permitted. However, exogamy is carried out through the appropriation and discarding mechanisms. Guardians and Auxiliaries who are jettisoned from their respective classes will be able to mate with and marry Workers. Workers who are appropriated by the Guardians will be able to mate with—but not marry—Auxiliaries. Auxiliaries who transition into full Guardian status will be able to mate with—but not marry—Guardians. In this way, the three social classes are interconnected. There will be members from each of the classes producing children with mates who are from a different social class. I turn now to a discussion of daily life and family and to the ways in which the system of social stratification allows for the most crucial features of both the extended family and the nuclear family to exist in the society.

CHAPTER FIVE:

DAILY LIFE AND FAMILY

The family is a social institution that is exhibited by every society, and it serves the purpose of uniting people together in groups that cooperative and care for each other (Macionis 470). Families are responsible for raising children and for providing them with a safe haven from the outside world, offering things such as protection and emotional support (Macionis 475). The family appears in a number of forms, two of which will be discussed: the nuclear family and the extended family. The nuclear family is "a family composed of one or two parents and their children" (Macionis 471). The nuclear family functions to fulfill the needs of the family's members; it is a support unit; and it also serves as a financial unit in society and, more broadly, as a distinct and separate unit of production and consumption (Broude 101-102). There is also the extended family, which is "a family consisting of parents and children as well as other kin" (Macionis 471). This form of family consists of kinship ties beyond the family unit of mother-father-child. The extended family often occurs in societies where family is a source of labor—such as in pastoralist, agrarian, hunter-gatherer, and horticultural societies.

While Plato does not go into great detail about the setup of the family in the Worker class—and, for this reason, it is sensible to assume that it will take the form most prevalent in Athens during this period—in the Guardian and the Auxiliary classes radical measures are enacted that force children to be raised communally. It is the extended family form that best characterizes the nature of family within these classes. The nuclear family form cannot exist among the Guardians and the Auxiliaries—only the extended family form can—because a communal family system replaces private marriage and traditional parenthood, and with the

removal of these things the nuclear family is also removed. While it may be the case that the extended family form exists to some degree among the Workers, the nuclear family form is the norm and there is "evidence for this conclusion…in the forensic speeches and the prescriptive works of the philosophers. It is very much the consensus among ancient historians that the simple, conjugal or nuclear family was the overwhelmingly predominant form" (Gallant 23).

In this section of the thesis I argue that the system of social stratification allows for both the nuclear family and the extended family forms to exist in the society. The Guardian and Auxiliary classes exhibit the features of the extended family, whereas the Workers exhibit the features of the nuclear family. The existence of both forms allow for all of the social classes to fulfill their specialized purposes. The extended family creates cohesion among the Guardian and Auxiliary classes, strongly binding them together. This form is ideal for maintaining the unity of the Guardians and the Auxiliaries that is necessary if the ideal political system is to be defended against deterioration. This is because members of these classes, under the regulations Plato outlines, are connected not only to a vast web of people, but also to a smaller group of people that they have a "special" family relationship with. The extended family is more conducive to their communal living arrangements, as well as their unconventional and state-regulated breeding practices. The nuclear family would interfere with the system of sexual pairings, making it impossible to instigate. The extended family form also sets the Guardians and the Auxiliaries apart from the Worker class and helps to reinforce the sacred and profane division that characterizes the society.

Conversely, the nuclear family form is suitable for the Workers, who are the basis of the society's economy and who own private property. Plato understands that his

"reconstruction of society is a big undertaking which must cause considerable inconvenience to many, and for a considerable span of time" (Popper 160); accordingly, he wants to minimize objections rather than be forced to suppress them. The nuclear family is a defining feature of Greek society and removing it from the Workers—that is, from the majority—would be a very radical thing to do and, ultimately, a decision that would harm his overall purpose. Only a minority of unique people are needed to rule the state. Just the same, only a minority of people are needed to carry out the will of these rulers. Therefore, it follows that only a minority of people will be required to participate in the extended family form.

Plato incorporates into his society the nuclear/extended family dichotomy because he does not want to disrupt the setup of the traditional Greek family and society. The majority of citizens will participate in this traditional form, the nuclear family. However, he needs to connect the Guardians and the Auxiliaries to each other and ensure that conflict does not occur in these classes because problems in these classes will filter down and will threaten to throw the whole community into a state of disarray. The extended family form is intended to safeguard the Guardians and the Auxiliaries from falling into this state of disharmony, and therefore it works to preserve stability. It is this stability that allows for morality to flourish in the citizenry and in the community because the system of social stratification that Plato develops, which is intended to align people with the principles of doing their own work and staying in their own place, is protected from the consequences of any disharmony among the ruling elite.

Children are legitimized in Athens society by way of birth through a married, non-slave Greek couple. Athenian men "normally married for the first time at age 30" (Jones

35), and an Athenian woman's "first marriage…[occurred when] she was only 14 years old or so" (Jones 75). It is this legitimacy of Athenian birth that determines inheritance rights and citizenship: "only adult male Athenians who were the legitimate offspring of lawfully married Athenian parents were eligible for citizenship. And on possession of the citizenship depended all facets of participation in democratic processes" (Jones 34). In the "historical period [of Athens], Greeks were expected to marry monogamously" (Scheidel 110).

Thus, while children of the Guardian and the Auxiliary classes are legitimized through their biological parents' adherence to the class breeding policies, the children of the Workers are legitimized through marriage—which is undertaken for a variety of reason, including "the companionship of a partner, the desire to raise children in a two-parent household, and the legal protection associated with joint assets" (Brien and Sheran 43)—and the nuclear family, as the conventional nuclear family was the dominant and longstanding system of family in classic Greek society. It had worked well for the Athenians. Plato sees that there is little point in removing it. The Workers are representations of the typical Greek household, which "contained a nuclear family and the residence pattern was neolocal; that is upon marriage the [monogamous] newly-weds would set up a separate and autonomous household" (Gallant 23). It was the case that exclusive "legitimate reproduction and physical co-residence were the defining characteristics of Greek monogamy" (Scheidel 110).

Plato's desire, then, is not to remove the nuclear family but rather to put into place, for a minority of the citizenry only, an unconventional way of life that is necessary if these people are going to fulfill the obligations of their respective classes. Also, it should be pointed out that the system of sexual pairings for the Guardians and the Auxiliaries essentially controls and maximizes the "marriage market." That is to say that while a

Worker man, who will go about courtship and marriage in the traditional ways of Greek society, will seek "sets of persons within the marriage market whom he enjoys a positive gain to marry...[and] then seeks to maximize his share of the marital gain by choosing his best mate" (Brien and Sheran 45), these complicated processes will already be undertaken on behalf of the Auxiliaries by the Guardians as part of the state's eugenics program with the intention of maximizing the ideal traits among members of these social classes. Similarly, the family was a force attempting to control and maximize the marriage market for the men and women of real-life Athens, gearing the suitors toward whoever was most advantageous for the family. Marriages "were thought of over several generations" (Cox 243). It was "not only the immediate family [that] was involved in the transaction but considerations of the extended kin also came into play…[, and it] was this communal concern therefore that put pressure on the husband and wife to make a marriage work" (Cox 243).

Under Plato's provisions, the daily life of the Workers will play out in a conventional way. It will be a "normal life, with little government interference on a day-to-day basis; they are allowed to own property (although extremes of wealth and poverty must be avoided), to marry and have children of their own" (Mason 128). With the exception of the "cult of deceased philosopher-kings"—the deified Guardians—the ritual life of Plato's society will be very similar to the ritual life of Athens (McPherran 91). The daily life of the Guardians and the Auxiliaries is more homogenous than is the daily life of the Workers. Within their respective social classes, there is little variety in the kinds of work that members engage in. The rulers will rule. The militia will keep order. Any variety that does exist comes about through an individual's placement in the hierarchy of state education, as it

will have a person engaging in different kinds of education depending upon where they are at in the system.

Men and women are to be brought up and educated in the same way in the Guardian and the Auxiliary classes. The emphasis on communal living for the Guardians and the Auxiliaries—shared residences, no private property, common mess-halls, the system of state education, and so on—is intended to bring about a universal sense of "oneness" among class members. In this way "they'll share feelings of pleasure and distress more than anyone else" (Plato 179, 464a), and "tend in the same direction…feel[ing] pleasure and pain, as much as possible, under the same circumstances" (Plato 180, 464d).

Equality between the sexes "applies only to the[se] two upper classes, and women of the farmer and artisan class [the Workers] are not given equality in the same way" (Mason 123). Therefore, while women's sexuality is more rigidly controlled in the Guardian and the Auxiliary classes, they possess more occupational, educational, and political freedoms and powers than do women of the Worker class. For the Greeks, the "line between private and public was drawn rather differently than in modern societies" (Jones 95). It would be wrong to suppose that "women's lives were confined to the private sphere while men, often absent from the home, held sway in the public sphere" (Jones 95). Women, for example, were heavily and publically involved in the many religious affairs of the Athenians (Jones 95-96). Events such as "[f]estivals, sacrifices and funerals…provide[d] [women and girls] the occasion for seeing and being seen" (Dover 22). However, it was also the case that during their girlhood Athenian women were "segregated from boys and brought up at home in ignorance of the world outside the home" (Dover 21).

In the Guardian and the Auxiliary classes the private, domestic sphere is largely done away with. For the most part, any differences that exist among these social classes with regard to type of labor stem from an individual's placement in the hierarchical system of state education. This is because some Auxiliary members will excel and be given new responsibilities while others will not excel and, due to their deficiencies, lose their ability to transition in status from Guardians-in-training to Guardians-proper. As I have mentioned before, the ideal is preserved because the inability of the majority to pass through the rigorous testing processes is not seen as a failure on their part but rather it confirms the class system's basic premise: all people are born with the proper constituents in their souls and an inaccurate ascription is the exception. The relative homogeneity of these classes stands in contrast to the setup of the Worker class, where some members will engage in various farming ventures and others in various merchant ventures, and so on—with the Principle of Specialization (discussed in chapter three) as the guiding light for every person.

The Guardians and the Auxiliaries are sustained through the labor of the Workers as their role is to preserve "the whole community…[, and therefore] their prize[s] [are] the maintenance of themselves and their children with food and all of life's essentials" (Plato 181, 465d). Because the Workers provide the necessities that sustain the Guardians and the Auxiliaries, who, in turn, govern and protect the Workers, a reciprocal relationship develops in which "the general populace think[s] of the rulers…[as being] their protectors and defenders," and the rulers regard the Workers as "their paymasters and quartermasters" (Plato 177-178, 463a-b). Thus, while the Guardians and the Auxiliaries do not engage in farming or artisan types of labor, the Workers do not grow resentful at having to sustain them because they are justly compensated and also because there are not nearly as many

Guardians and Auxiliaries as there are Workers. It is only a small populace that needs to be sustained.

Because sustenance labor is removed from the domain of the Guardians and the Auxiliaries, just as military service and governing are removed from the domain of the Workers, Plato has solved several problems that the real-life system in Athens faced during his lifetime. Military service in classical Athens "was both a duty and a privilege of citizenship…[as] every citizen male would undergo late in his teens two years of mandatory training…[and] remain eligible for call-up through his sixtieth year" (Jones 89). The Athenian military was segmented into three branches: soldier, sailor, and cavalryman. The wealth of individuals, rather than simply their aptitude for the work, was a major underpinning of the system—in part due to the fact that each person was responsible for supplying their own equipment, which could be quite expensive (Jones 89).

The system of social stratification and the policies regulating this system do a number of things to address the shortcomings of the real-life Athenian system. Plato's setup removes the economic underpinnings of the military and political system; it ensures that the militia will be well-accorded for in terms of supplies and (non-monetary) compensation; it allows for only the most suitable soldiers to serve, and thereby the whole military is composed of elites; and it prevents the labor necessary for farming and artisan endeavors from being sapped "since farm[s] or shop[s] would have to go without the labor of an able-bodied man, no citizen could expect to come out ahead by serving his city in the military" (Jones 89). The productivity of the Worker class will never be impeded upon by the necessities of military service or political involvement.

Whereas marriage is defined and legitimized by one's residence in the Worker class, it is not marriage but rather the social classes themselves that are defined and legitimized by residence in the Guardian and the Auxiliary classes. This is because all members must live in specified and sacred areas that are positioned away from the Worker masses. They reside in "a location from where they can control any disobedience to the laws on the part of the internal inhabitants, and repel the assault of an external enemy who falls on the community" (Plato 120, 415e). Little division exists between the public and the private spheres in that private property is done away with and shared-mess halls and living quarters are put into place (Plato 121, 416d-e). Because no formal marriage exists in the Guardian and the Auxiliary classes, divorce and infidelity—things that could harm or otherwise contradict the *sacred* status ascribed to the members of these classes—cannot occur.

It can never be the case, then, that members will be instructed to stay together or to remain faithful for appearance's sake or to preserve a family from dividing. Rather, Plato puts into place measures to ensure that these problems never crop up in the first place. In this way, not only is jealously suppressed but any possible decline in an individual's social standing brought about by divorcee-status or a failed marriage is prevented. Again, the ideal is preserved. This is important because Athens was a "shame culture" in which "there was a tendency to evaluate oneself according to the way one was seen by others" (Cox 231). There is little evidence that divorce was common, and a "woman's divorce could lead to gossip about her behavior and, therefore, bring shame to her" (Cox 232-233). Although men could engage in extramarital affairs, fidelity was an unconditional obligation for women (Cox 233).

The unity of the Guardian and the Auxiliary classes—within themselves and with each other—is so crucial because these classes are tasked with holding society together and creating the conditions in which morality can flourish in the citizenry. When a body ceases to be in harmony, disease is the result. Just the same, when these social classes cease to function harmoniously then the whole community will suffer and it will no longer be a moral society. When these minority classes function harmoniously then the majority reaps the benefits of good governance and law and order. However, while harmony is emphasized, Plato does not want to stamp out competition among the Auxiliaries altogether. Rather, he wants to control and direct the unique spiritedness of the Auxiliaries in order that this spiritedness can fuel the other endeavors that they engage in—their performance in the system of state education, their military prowess on the battlefield, and so on.

Not only do the Guardians and the Auxiliaries (and the appropriated Workers) have to give up marriage and monogamy—two features that characterize the lives of the Workers—but they must also give up traditional parenthood, which is only undertaken by the Worker class. This loss of traditional parenthood necessitates the extended family and removes the need for the nuclear family. Mothers and fathers are not permitted to know who their children are. After a baby's delivery, mothers will nurse newborns indiscriminately as "all sorts of stratagems to make sure that no mother recognizes her own child" are put into place (Plato 174, 460d). The Auxiliaries will "take care [to see] that the mothers don't breast-feed for too long, and they'll assign sleepless nights and all the hard work to wet-nurses and nannies" (Plato 174, 460d). In this way, the communal nature of childrearing begins at one's birth and mothers are prevented from becoming overly bonded to individual babies.

While the extended family form defines the Guardian and the Auxiliary classes, it is important to point out that individuals do not consider every other group member to be part of their family in the same way. That is, within the extended family of the Guardian and the Auxiliary classes, smaller groups—although still quite extensive—of family will emerge. This comes about because of certain regulations governing the wedding-ceremonies and holidays that are enacted in order to prevent incest. During these events Auxiliaries must mate with the partners that the Guardians have selected for them, with the intended purpose of producing children. Men who participate must call any child born from these events son or daughter, depending on their sex, and "they'll call him father and their children will be his grandchildren, who'll regard his generation as grandfathers and grandmothers, and who'll count anyone born in the period when their mothers and fathers were producing children as their sisters and brothers" (Plato 175-176, 461d-e). Through these provisions, incest will be prevented in the social class.

Thus, while the Guardian and the Auxiliary classes exist as vast extended families and behave toward each other as such—a behavior all citizens are instructed to mimic in that everyone "should think of the [other]…inhabitants of the community as their earth-born brothers" (Plato 119, 414e)—there will also exist smaller extended families in which common family forms of addresses, such as mother and father, grandmother and grandfather, and sister and brother are to be used. These "special" family relationships develop between those who participate in the wedding-ceremonies and holidays at a given time and the children who are born from these participations. The children that these children will eventually produce have to refer to their parents' parents as grandparents, and therefore the system functions in a generational way just as it does in our real world—it is

just that instead of one set of parents and two sets of grandparents, every individual has an extended group of parents and grandparents that function as an age set (discussed below).

As most "brothers" and "sisters" are not really related to one another, however, they are permitted to engage in sexual intercourse with each other when their time comes to participate in the wedding-ceremonies and holidays—but only under the guidance of the Guardian-controlled lottery's selection policy (Plato 176, 461e). These groups of siblings constitute age sets, or "[g]roups of persons initiated into age grades ['an organized category of people based on age'] simultaneously who move through the series of categories together" (Haviland 629). The members of these Auxiliary age sets will, throughout much of their lives, remain closely associated (Haviland 629), and it is principally performance in the hierarchical system of state education—which leads to certain advancements in the social hierarchy—that underpins their separation.

There are a variety of advantages of an extended family for the Guardian and the Auxiliary classes, some of which will now be examined. In our real world extended families provide a degree of security for the elderly: while many modern societies have systems of social security to protect the aged section of the populous, historically the extended family has served this function in that the older members form part of the household and are looked after by the younger members. The Guardians and the Auxiliaries are sustained by the Workers and therefore any support provided to the elderly of these classes will not be economic in nature. It is likely that the connections formed through the "special" family relationships—the smaller extended family units that develop within the larger extended family that is the classes themselves—will dictate responsibility for care of the elderly.

The extended family creates more of a sense of belonging among the members because people are connected through an extensive network of relations and responsibilities and, because of this network, when a crisis occurs there will be more people disposed to contribute resources and help alleviate the problem. There will also be more family members involved to serve as models to younger members. Whereas in the Worker class the main models for Worker children are their parents, in the Guardian and the Auxiliary classes an age set of people will serve as parental models.

In childcare, extended families offer some potential advantages, too, as they allow for many members of the family to assist with childcare. This assistance can be on a full-time or part-time basis, as individuals will be residing in the same location. This feature is particularly important for Plato. If the system is going to work, if all class members are going to come to see themselves as part of a vastly extended family, then childcare must be undertaken communally and parents cannot come to know who is and isn't their progeny (Plato 170, 457c-d).

Being part of an extended family will likely create in the Guardian and the Auxiliary youths a greater sense of responsibility, as well as a sense of duty, to maintain the positive reputation of the family. This is because shirking personal responsibilities or behaving in a manner that brings shame on the family does not just impact the mother and father as it would for the Workers, but rather the extended family as a whole is impacted. If the extended family has maintained its good name or positive reputation among the community—and done so from one generation to the next—then both youths and adult members of the extended family will feel a great deal of pressure to preserve this reputation,

especially when one considers the importance placed on lineage ancestors in these classes (discussed in chapter two).

It is easy to see how these sorts of pressure could help keep unruly children from getting themselves into too much trouble, just as it would help keep wayward adults from diverging too far from the straight-and-narrow. Children in an extended family are raised to subordinate their own interests to those of the family. This comes about in part because other members of the extended family contribute a great deal of influence over, and activity in, the raising of the young. Therefore, it is from the earliest age and onward that an extensive web of individuals exists who are concerning themselves with the cohesion and health of the group and raising its newest members up in a shared system of values.

There are also disadvantages to the extended family. For example, certain freedoms, such as those of self-expression, may be curtailed as the group must assume priority over the individual. The fact that there is greater room for conflict in extended families is a major reason why children are raised to subordinate their interests to those of the family. The suppression of too much self-expression, however, seems to be the goal of Plato for the Guardian and the Auxiliary classes. More freedom of self-expression exists in the Worker class and, therein, it exists not as a threat to class cohesion but rather as an asset that can fuel the creativity of the artisans.

Just as the extended family form is tailored to the needs of the Guardian and the Auxiliary classes, there are a variety of advantages of the nuclear family for the Worker class. The nuclear family allows children to be raised in small households. The father and the mother assume control over the family unit, whereas in an extended family it is elders—usually an elderly couple, the oldest father and mother—who assume a special degree of

control over the family. Childrearing is not undertaken communally in the way that it is in an extended family, and the development of every child will fall squarely onto the shoulders of that child's mother and father. The nuclear family is generally prone to fewer conflicts precisely because it is composed of fewer people.

Potential disadvantages include the isolation of the nuclear family as a unit, in comparison to the extended family, which might lead to emotions of loneliness, frustration, or depression having to be shouldered solely by its few members. There is less support and fewer people to help with childcare. One would think that the joys and grievances that life accords every person will be experienced in a different way in the small, nuclear family than in the large, extended family. In times of crises, too, the nuclear family must maintain its own self-sufficiency as an extended network of people and resources that might otherwise step-in and alleviate the problem does not exist for them as it does for the members of an extended family.

As the nuclear family is not generational in the way that the extended family is, the sense of obligation and duty to the family may be diminished. Also, the mechanisms that exist in extended families intended to help keep children in-line are not all present in the nuclear family. There is, for example, no pressure to maintain the generations-long good name of the family like there is in an extended family. More freedom of expression exists as individuals can follow their own interests without having to subordinate them to the interests of the group.

There is an inwardness characterizing nuclear families in that emotional ties to members within the family take precedence, whereas ties to extended kin often assume less focus and interaction is more voluntary. Finally, as the nuclear family is obviously smaller

in size than is the extended family, it often needs fewer resources to survive than do extended families, although this is not always the case. In the United States, for example, the nuclear family is emphasized, and yet these families use far more resources than do families in many other societies, including those that emphasize the nuclear family.

What I have argued for in this chapter is that Plato's system of social stratification allows for both the extended family and the nuclear family forms to exist in society. The extended family characterizes the system of family in the Guardian and the Auxiliary classes. The nuclear family is the predominant system of family in the Worker class, just as it was the predominant form in classic Greek society. The Guardians and the Auxiliaries live more homogenous lives than do the Workers as policies are enacted that create a spirit of "oneness" among their members, and the whole setup of the social system also addresses the problems facing the Athenian military system. These social classes must give up marriage, monogamy, and traditional parenthood because formal marriage is done away with, state-regulated breeding practices are enacted, and children must be raised communally without knowledge of their biological parents.

It is through the policies that regulate the wedding-ceremonies and holidays that "special" relationships (extended family units) come to exist within the vast extended family that is the classes themselves. The extended family and the nuclear family both have certain advantages and disadvantages for their corresponding social classes. The extended family generates a sense of belonging among its members, it creates responsibilities such as preserving the long-standing reputation of the family, and it allows for children to model themselves after a wide array of people who have the same values and beliefs. In the nuclear family authority is more centralized as the father is typically the head of the

household, and individual interests can trump those of the group. There is more freedom of expression. I turn now to a summary of what has been covered in this thesis and then to a concluding discussion of Plato's ideal society.

CHAPTER SIX:

SUMMARY AND CONCLUSION

The purposes of this thesis are to interpret *Republic* through the lens of structural-functionalism; to illustrate how Plato's system of social stratification allows for the most important *features* of all eight of the seemingly oppositional social institutions or social structures that I discuss to exist harmoniously in the society; and to show how Plato's handling of these social institutions or social structures produces for the society the conditions necessary for morality to exist, and for the dictates of doing one's own job and staying in one's own place to be followed by the citizenry. The theory of structural-functionalism is below the surface of much of what is written, and it shapes the explanations that I offer for the systems and regulations outlined by Plato. The oppositional social institutions or social structures that I have dealt with are the sacred/profane dichotomy, class and caste systems, endogamy and exogamy, and the nuclear and extend family. I have argued that without the system of social stratification that Plato outlines, or the rules that he puts into place that regulate the classes, these oppositional social institutions or social structures would not be able to exist in the society together, thus making for a weaker and less cohesive society.

Because structural-functionalism is "a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability" (Macionis 15), I have emphasized how Plato's handling of each of these social institutions or social structures helps to create harmony among the Guardians, the Auxiliaries, and the Workers, and how each class becomes bound to the others through the system. Because structural-functionalism is an organismic model that looks at society as an organism with

interconnected parts, I have tried to show how Plato's regulations work to preserve the health of this organism which is his imagined and ideal society. Presently, I will run through the main arguments of this thesis. The lesser arguments and the other points that I have made can be found at the close of each of the chapters, and they needn't be recapitulated here.

In the second chapter, I argued that the Guardians and the Auxiliaries are distinct from the Workers as they represent the *sacred*, whereas the Workers represent the *profane*. This is the case because the Guardians and the Auxiliaries have undergone rigorous assimilation processes—including participation in a eugenics program—that are intended to make them more godlike. The setup of the sacred/profane dichotomy helps to preserve the stability of the community because it works to solidify the political and cultural control wielded by the Guardians and the Auxiliaries. It also designates both the occupation and the social position of each group in the community. Therefore, it contributes to the conditions necessary for morality to exist in the individual and in the community.

In the third chapter, I argued that the Guardians and the Auxiliaries exhibit the features of an open, class system and the Workers exhibit the features of a closed, caste system. While the society appears to be a closed, caste system on the surface, certain regulations and restrictions are put into place, and these allow for both systems to exist in the society. The setup of the class/caste system dichotomy contributes to the conditions necessary for morality to exist in the individual and in the community. The system's setup is intended to place each person into the social class that fits their inner nature. It assures that the citizenry and the community are moral because people are doing the jobs and in the places that correspond with their inner natures.

In the fourth chapter, I argued that the system of social stratification allows for the most crucial features of endogamy and exogamy to exist. While the three classes are on the surface essentially endogamous, there are provisions built into the system that allow for each of the social classes to exhibit exogamous features as well. It is not the case that one class exhibits endogamous features solely, while another class exhibits only exogamous features; rather, the social classes are endogamous and yet have mechanisms built into them that allow for the basic elements of exogamy to exist. The setup of the endogamy/exogamy dichotomy contributes to the conditions necessary for morality to exist in the citizenry and in the community because it helps to keep people in their respective places, and it also provides the appropriation and discarding mechanisms that are necessary in order for any wrong placements to be righted.

In the fifth chapter, I argued that the system of social stratification allows for both the extended family and the nuclear family forms to exist in the society. The extended family characterizes the system of family in the Guardian and the Auxiliary classes. The nuclear family is the predominant system of family in the Worker class, just as it was the predominant form in classic Greek society. The setup of the nuclear/extended family dichotomy is intended to safeguard the Guardians and the Auxiliaries from falling into a state of disharmony, and therefore it works to preserve the stability necessary for morality to flourish in the citizenry and in the community because the system of social stratification is protected.

What Plato refers to as being the Form of the Good, an allusive concept that he does not define outright but instead explains by way of a series of similes, is the source of truth and knowledge in the world. It is what unites all the other Forms and allows for their

knowability. It brings reality into existence (Plato 236, 508e-509b). Knowledge of goodness is necessary for morality to exist. The Guardians must come to know the Form of the Good if they are to create a community that is moral, and this is why the Guardians must possess the right inner natures and also undergo the very rigorous education processes that Plato outlines if they are going to lead the community in the correct way. It is through this ascent that they come to see goodness (Plato 247, 519c). They must undergo the processes of assimilation to god in order to come to an understanding of goodness. Having come to this understanding, they then can rule the community as it should be ruled. Plato writes that "anyone who is ignorant about the goodness of moral and right conduct would make a second-rate guardian of morality and right, and I suspect that no one will fully understand them until he knows about their relation to goodness" (Plato 232, 506a).

The system of social stratification that Plato establishes is intended to create a community where morality flourishes among the citizenry, and where the leaders see goodness and can duplicate it in the community. Plato writes: "You must make…[the Guardians] open up the beam of their minds and look at the all-embracing source of light, which is goodness itself…[and] they must use it as a reference-point and spend the rest of their lives ordering the community, its members, and themselves" (Plato 275, 540a-b). With this in mind, all of the main arguments presented in this thesis are intended to advance the following notion. The social institutions or social structures that I have discussed are handled by Plato in a way so as to create and preserve the conditions that are necessary for morality to exist in the citizenry and in the community; for the dictates of doing one's own job and staying in one's own place to be followed; and for the ordering of the community

and the citizenry, with the knowledge of the Good as the reference-point, to come about successfully.

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