

Review Article

The Nature of Knowledge in Plato's Philosophy: A Study of Episteme and Doxa

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ABSTRACT

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The question of knowledge, which has always been mistaken for erroneous knowledge, is one of the most contentious discussions in the history of philosophy. One of the most well-known philosophers of antiquity, Plato contributed much to setting a benchmark for knowledge. Based on several of Plato's dialogues that inquire about the possibility of genuine knowledge, this article seeks to investigate the difference between true and false knowledge. Plato examined two standards for knowing in accordance with Parmenides' well-known claim that knowledge belongs to beings and not to non-beings. First, knowledge is associated with veracity. Second, there needs to be perfect knowledge. Additionally, he demonstrates that actual knowledge is distinct from sense perception and needs to be unified through the use of the dialectic method, a unique Socratic and Platonic debating technique. These dialogues highlight the differences between real and incorrect knowledge, citing traits like stability and infallibility. This study suggests that one of the best strategies we have to combat erroneous information or what is referred to as inaccurate knowledge nowadays is to use Plato's dialogues as a foundation upon which we can challenge any belief that purports to be real knowledge.

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1. Introduction

The article looks at how knowledge (episteme) and opinion (doxa) relate in Plato's Theaetetus and other dialogues. In his philosophy, Plato is credited with being the first to distinguish between true and false knowledge. The majority of interpreters have held that Plato was the one who instigated this conflict. Similarly, Arndt holds that Plato's criticism of the political life tarnished by popular opinion is the source of the conflict between truth and opinion (Arendt, 1990). In this instance, Plato adopts the school of thought of Socrates, who started to challenge sophistic thought and create the conditions necessary for knowledge to be possible. "This belief that there can be knowledge of eternal values that are not subject to the shifting and changing impressions of sense or of subjective opinion, but are the same for all men, for all peoples, and for all ages," is what Plato acquired from his master (Copleston, 1993). In this instance, Socrates opposed the relativism of sophistic ideas. The two main ideas of sophistic philosophy were that knowledge is impossible to acquire and that everyone is entitled to their own opinions regardless of standards, despite their claims to the contrary. Although Socrates asserted that he knew nothing, he was aware that the claims of sophistic thought on their own knowing were untrue. Plato goes far further and establishes a set of standards to demonstrate how knowledge can be created and how knowledge can be logically explained. There are two ways to arrive at the meaning and concept of knowledge

in general: the negative path and the positive one. One of Plato's most significant contributions to the dialectical method is the rejection of the prevalent epistemological views of his day. Plato uses the dialectical approach to attempt to subvert conventional wisdom. There are several ways to approach Plato's epistemology, but in this brief introduction, I focus on two dialogues, namely the Theaetetus and the sixth book of the Republic. More so than in previous dialogues, Plato has concentrated on epistemology in these exchanges. It goes without saying that I have read all of Plato's other dialogues with interpretations regarding his epistemology.

This paper aims to demonstrate how, in accordance with Plato's dialogues, these two categories—knowledge domain and opinion—may be distinguished from one another. Because of this, I concentrate on a few aspects of this distinction in this issue to illustrate the relationship and respect that exist between actual knowledge and opinions.

2. Plato's Quest for True Knowledge

Plato focused most of his discussion on distinguishing between knowledge and belief or opinion because he was more interested in the possibility of knowledge. One of his most well-known dialogues is Theaetetus, which focuses extensively on this topic and provides more details to help make its meaning clear. Plato defined epistemic content as "knowing what it is as grasping a certain kind of being that conceptual knowledge

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correlates with." (Rowett, 2018). Even if we were able to define knowledge as defined by Plato, we still could not make it obvious. Plato poses the question, "What is not knowledge?" at the start of the discussion (Stanford, 2019). because, in Plato's view, knowledge is not something that is dependent on unstable objects, nor is it comparable to sensory perception (151 d). In response to Socrates' criticism of this idea (Stanford, 2019), Theaetetus redefines knowledge, asserting that it is "true belief with an account (logos)." (Stanford, 2019). Thus, after considering this assertion, Socrates rejects it, and the conversation comes to an aporia. The majority of philosophers agree with this definition, but others have criticized it throughout philosophy's history. Edmund Gettier had various logical criticisms of the accepted knowledge since he believed that knowledge required more than true belief with justification. This was one of the most significant critiques in accepting the third one, which states that knowledge is true belief with an account (logos). The rationale behind Gettier's influence on knowledge comprehension in the twenty-first century is because "philosophers arguably have to confront the Gettierproblem when they try to understand the nature of knowledge." (Hetherington, 2019). In my opinion, the Gettieraccount does not contradict Plato's claims. Since, as is well known, Plato did not employ a direct description of knowing as a valid belief in Theaetetus. He is skeptical about the veracity of these findings. Socrates takes notice of something other than simple logic when he criticizes the idea that logos are necessary. Although Plato's thinking approaches this problem in a much more tangible way than logic, Guitier's research appears to have a logical foundation. Since logic can only function as a theorem, Plato is looking for and establishing specific knowledge, even though his speech is about the potential of knowledge in general. The goal of this article is to provide readers with a comprehensive grasp of Theaetetus' book by focusing on its general sections. Plato is obviously searching for actual knowledge, not just beliefs or assumptions, thus I am attempting to draw attention to this issue by contrasting it with relativism, Plato's cave allegory, and mathematical and dialectical reasoning.

3. Distinguishing true knowledge from relativism

There is indeed a distinction between categories of certain knowledge that is contrary to those of uncertain knowledge. Socrates and Plato sought definitive knowledge, although one of the prevailing ideas at the time was the Sophistic belief in relativism. Protagoras articulates his idea of relativism with the renowned declaration: "Man serves as the ultimate criterion; the gauge for both existing and non-existing entities." (Plato, 1997). These perspectives questioned the epistemological underpinnings of their era and, therefore, also questioned the feasibility of knowledge that is based on a solid foundation. The issue that Socrates and Plato confronted in their opposition to sophists was the problem of knowledge, which might be undermined by relativism and the subjective judgments of individuals. The questions that caused dispute were as follows: what is the concept of justice? What is the definition of virtue? Does knowledge possess the quality of being virtuous? How can one transcend relativism and establish unequivocal knowledge? In the field of epistemology, Plato diverged from the sophists who relied on rhetoric and instead embraced the dialectic method of Socrates. In his treatise on Meno, Plato poses the question of whether virtue, as claimed by sophists, can be acquired by learning and subsequently transmitted to others. He also explores the notion that if virtue is not a component of knowledge, it cannot be acquired through the process of learning. Socrates initially inquires about the nature of virtue. In this discourse; Socrates directs his attention to the fundamental inquiry of defining knowledge. In this book, Plato comes to the realization that sophists lack true understanding of

knowledge and are incapable of imparting it to others. Instead, they merely provide their subjective opinions and accept compensation in return. According to Socrates, how can the sophists, who lack virtue themselves, teach others virtue (specifically, traits like justice, courage, self-control, wisdom, and moderation) that they do not possess? The topic of virtue and its relation to epistemology is extensively examined in his other works, including Protagoras, Phaedo, and Republic (Plato, 1997). Within all of these examples, there exists a clear differentiation between knowledge, which refers to actual understanding, and mere theory, which denotes a conceptual understanding without practical application. Theory is fundamentally derived from empirical evidence, which in turn is rooted in sensory perception. Several philosophers consider this sensory experience as the foundation of relativistic theories pertaining to visual perception and observation. However, the issue lies in the fact that sensory perception does not provide us with immutable and stable information. Our expertise in this domain is specific to particulars rather than general concepts. According to this concept, our existing knowledge is not dependable, and according to Plato, we require knowledge that possesses both universality and enduring qualities.

4. True and untrue Knowledge in Theaetetus dialogue

The initial rhetorical structure of this work suggests that the dialogue that took place was pretextual, using Theaetetus's death as the main plot point. As they continue their conversation, Socrates earnestly asks the important question, "What is knowledge?" Socrates believes that the question itself is the source of his wonder (Plato, 1997). According to Guthrie, this is where the inquiry into Socrates' level of understanding is made. Plato's epistemology, which is based on the dialectic method he follows, seems to begin with the fundamental question, "What is knowledge?" (Guthrie, 1999).

There are two paths—the negative and the positive—that lead to the meaning and notion of knowledge in general. The fact that Plato rejected the prevailing epistemological viewpoints of his time is one of his greatest contributions to the dialectical approach. Plato attempts to challenge received wisdom by employing the dialectical method. Although Plato's epistemology can be approached in a variety of ways, I will focus on two of his dialogues—the Theaetetus dialogue and the sixth book of the Republic—for the sake of this succinct analysis. Naturally, when I talk about Plato's epistemology, I refer to his other dialogues and interpreters. The discussion began with rhetorical form since Theaetetus's death provided the impetus for it. As they continue their conversation, Socrates earnestly asks the important question, "What is knowledge?" Socrates believes that the question itself is the source of his wonder. According to Guthrie, this is where the inquiry into Socrates' level of understanding is made. What knowing is seems to be the basic question at the center of Plato's epistemology, which is based on his conviction in the dialectic method (Plato, 1997).

This query is comparable to Meno's question to Socrates in their discussion about the arête, or virtue dilemma, whereby Meno inquires as to whether or not virtue is teachable. "You think me so lucky that you know whether virtue can be taught or how it comes to be," Socrates answered. "I am so far from knowing whether virtue can be taught or not that I do not even know what virtue itself is." (Plato, 1997)., Theaetetus aims to provide an answer to the question of what knowledge is by stating that he learned from his teacher Theodorus. According to Theaetetus, the things that can be learned from Theodorus are recognition, such as geometry and other sciences that you mentioned earlier, as well as the techniques of craftsmen like shoemakers and similar things.

5. Is knowledge the same as sense perception?

As we saw when we talked about Socrates' discussion of knowledge with Theaetetus, Socrates rejected the idea that knowledge is nothing more than sense experiences. The first is that senses function independently, but Guthrie clarifies Socrates' belief that knowledge is not separated from other knowledge." In response to this claim, Plato says that knowledge and sensory perception is not the same thing. Here, the question of why sensory perception and knowledge are not the same emerges. It appears like Guthrie is searching for the following response to this query: "Eyes see, ears hear, and so on. Humans are not a kind of Trojan horse where each sensory organ operates independently. They all culminate in something called psyche, or whatever you want to name it, and that something employs those organs as a means of bringing the human senses into contact with concrete objects. Every body organ communicates just its own unique feature, such as the ear for sounds or the eye for colors, but it is possible to think about the properties of many members at once. For instance, let's say that sound and color is distinct enough from one another that we refer to them by two names, etc. The mathematician Theaetetus adds odd and even numbers as well as numbers in general. These types of concepts are explained as being and not being, similarity and difference, being the same and being different, etc. He perceives them directly rather than understanding them through the use of a sense organ. This also applies to moral and aesthetic qualities like right and wrong and beautiful and ugly (Plato, 1997). It is not possible to say that someone knows anything if they are unable to actively compare and reason about their sense organs, which takes work, education, and maturity. Only through active comparison and reasoning about sense organs—something that every child and animal possesses—can the mind comprehend reality and the truth. Thus, knowledge and sensory perception are not the same thing." (Guthrie, 1999) (Once more, it should be remembered that Plato is wholly foreign to the modernist empiricist viewpoint, and this should not be taken into account here. Plato once said, "Sensory perception cannot reach truth, because it cannot reach existence (Guthrie, 1999). The most crucial term in this argument is existence. What is the problem for Plato? Does the existence of sensory perception exist? In his dialogue with Cratylus, Plato explains the distinction between substance and sensory quality, stating that there are two types of objects in the world: substance, which is constant and sensory qualities, which are always changing. "Socrates: How can it be something if it never stays the same? Ultimately, if anything remains constant, it is obviously not changing—at least not throughout time. Moreover, if something is constant and remains the same, meaning it "never departs from its own form, how can it ever change or move?" and as a result there are changes, to use the words of the Republic of Plato, between what is and what is not (Plato, 1997). For example, in the same context, the terms "hard apple" and "soft apple" express a type of antithesis that the mind interprets by contrasting them and moving beyond immediate sensory sensations; as a result, the meaning of "hard apple" may change to "soft," losing the example of antithesis. On the other hand, the opposite of what may be discovered by the actions of the pure intellect.

5.1 Knowledge is true belief

According to Plato, an opinion is not actually knowledge because it is the outcome of the soul conversing with itself. When the soul comes to a decision and leaves no room for question, we refer to that conclusion as an opinion. Socrates attempts to assist Theaetetus in formulating this with these words. According to Socrates, knowledge entails adding "Decomposing the compound into unknown or unknowable

components" in accordance with the correct opinion. However, if presenting an expression or explanation entails listing the primary components, then these components must be known or knowable. Otherwise, this absurd and meaningless conclusion follows (Copleston, 1993). As a result, we argue that thinking is a form of speaking and that thinking is a word—but one that the soul silently says to itself, not one that is spoken to another with the aid of voice. Socrates also refuted the notion that knowledge is the result of real belief. Socrates contended that it is conceivable for someone to have genuine beliefs but lack knowledge in order to carry on this discussion. When someone provides a true report, for example, they may believe it to be accurate, but they may not have known until now that it was true. Not simply someone who heard the news, but someone who really experienced the events might know (Copleston, 1993). Following that, they discuss false beliefs versus real beliefs, and Theaetetus is persuaded that knowledge cannot be true belief. In order for real belief with a reason (Logos) to be knowledge, Theaetetus had to correct his response, which stated that true belief and knowledge cannot be the same. According to Copleston, the justification and logos have three meanings:

- Presenting an expression cannot only suggest that a true belief, or a valid judgment, is communicated verbally, since there would be no distinction between knowledge and true belief. We also observed that there is a distinction between passing judgment on what one knows to be true. Is a growth in an expression enough to turn a genuine belief into knowledge, if "presenting an expression" is defined as analysis into components (knowable parts)? No, the act of dissection alone does not turn a correct opinion into knowledge. For example, a person with scientific knowledge of wagons would be able to count the number of wheels, rods, and other parts of the wagon, just as a person with scientific knowledge of grammar would know which letters make up a given word. It is possible that this list was memorized.
- Socrates offers a third reading of the supplementary assertion. It could imply: "The capacity to identify the indicator by which the subject of the inquiry is unique from all others. Thus, the definition of knowledge is "the capacity to articulate the unique qualities and attributes of that object." This interpretation is likewise rejected since it falls short of providing a comprehensive definition (Copleston, 1993). Copleston's view is that Plato is referring to Theaetetus in this passage rather than the human form. Plato's definition states that Theaetetus also presents us with sensory perception. The person, or the visible item, is indefinable and never genuinely deserving of knowledge; that is the information that is gained by definition through the chapter. The actual outcome of this discussion is that true knowledge about material objects cannot be attained, but true knowledge also needs to be fixed and general (Copleston, 1993).

5.2 What is true knowledge?

Plato attempts to define and explain true knowledge when he rejects sensory perception as knowledge, as well as true belief, true opinion, and justification as knowledge. Unlike what was previously discussed, Plato lists two requirements for authentic knowledge: it must (first) be real and (second) infallible. Therefore, a mental state lacking one of these two qualities cannot be considered actual knowledge. Plato, influenced by Heraclitus, holds that certain topics are not appropriate for actual knowledge. They are the most erratic animals. Copleston states that "their number is infinite, they cannot be defined, and they cannot be sought-after belongings." Socrates believed that the quality of true knowledge was about the general, steady, and

understandable through a precise and scientific definition (Copleston, 1993).

Plato argues that ideas like "goodness," "badness," "goodness," and "beauty" are universal ideas that do not originate from sensory experience. Instead, every empirical thing derives its meaning from these overarching ideas and how they relate to one another. For instance, in the statement "the Athens constitution is good," we have employed the universal notion of "goodness" to mean that the Athens constitution is excellent because it is founded on the goodness that the Athens people uphold (Copleston, 1993). Plato listed the general characteristics that distinguish real knowledge from false knowledge and then emphasized these characteristics in various dialogue sections. In essence, I make an effort to draw attention to this distinction in light of the line sample and the cave metaphor.

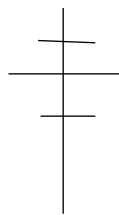
6. Distinguishing true knowledge from untrue, knowledge in sample of "line"

Here, it is necessary to identify the first characteristic of philosophical thinking, which is that philosophical thinking is characterized from the outset and occurs in the realm of objects, where the object of knowledge differs from that of non-knowledge and we are unable to distinguish them by closely examining and elucidating their details. It will recommence. This other location refers to the general realm, which is different from the particular realm. Knowledge in the second degree is connected to any information that is near to specifics. This perspective holds that the domain of universals is the domain of knowledge, while the domain of the world of details is the domain of doxa. Plato uses the example of a line to illustrate it based on this. It resembles a line that has been split into two uneven parts. Next, divide each part into the visible and the understandable sections according to the same ratio as the line. The visible now includes images as one component in terms of relative clarity and opacity. It resembles a line that is divided into four segments (Plato, 1997). The renowned poem that uses the simile of the "line" to explain knowledge gives us an explanation of Plato's positive theory of knowledge, which holds that knowledge is categorized based on fact and actuality.

Here's a common diagram:

The line is illustrated below:

1. Understanding (*noe̅sis*)
2. Thought (*dianoia*)
3. Belief (*pistis*)
4. Imagination (*eikasia*)



First, this line was split into two sections. Each of these areas is subdivided into smaller territories for a more thorough division. Every segment is split into two sections based on this division. The rationale behind "images" or "shadows" and reflections in water, hard, smooth, transparent materials, and other such objects, according to Plato, is what makes imagination (*eikasia*) the lowest level. This does seem a bit odd, especially when one realizes that Plato meant for everyone to mistake shadows and reflections in water for something else entirely. However, it is true that pictures of images, or second-hand imitations, can be broadly included in Plato's theory. As a result, we suggest that someone, whose sole conception of justice is either the partial human justice system or the embodied, flawed justice of the Athenian constitution, is often suspicious. However, his state of mind is an illusion (*eikasia*) if an orator persuades him, using reasonable words and reasoning, that things are true and fair even when they are not in line with the empirical fairness of the Athenian Constitution and its laws. When compared to the overall perception, what Vibe views as the seat of justice is little more than a shadow or a parody of

what is ultimately only an illusion. Conversely, a person's state of mind (*pistis*) is defined as their belief that the justice of the Athens law or the justice of a partially just human being is right (Cresson, 2002). We haven't yet discussed the other level of knowledge. Someone who believes, for instance, that a horse is a true partial horse and is unaware that partial horses are inaccurate replicas of an ideal horse, i.e., type or general, is in the opinionated state. He knows nothing about horses. Instead, all he has to say about the horse is his opinion (if he were Spinoza, he would claim that he is in a condition of imperfect knowledge, or imagination). Comparably, the invisible world is the person who declares that the external world is the only reality and does not recognize that it is essentially unreal (that is, the person who is unaware that tangible items are merely partial realizations of the type). Such a person only has an opinion. He is obviously not the same as someone who dreams and believes that the pictures, he sees are real (in a state of imagination = *Aikasia*), but he lacks actual scientific understanding and has not attained knowledge (*episteme*) (Copleston, 1993).

Shadows make up the majority of this. There are material objects like people and animals in another area. It is actually the mathematical concepts and laws at a higher level. The upper and highest part reaches the same ideas, norms, and main arguments while going beyond assumptions and being liberated from them through dialectics. This healing occurs in the mind, not through visual perception. Knowledge that is dialectic doesn't require any preconceptions. The dialectic serves as a reminder of basic concepts. It ought to survive any counterarguments and pass the rigorous testing. Dialectics' ultimate goal is to lead people to the most important questions, which in turn reach their ultimate and basic status.

7. True knowledge according to allegory of the Cave

The famous allegory of the cave allegory in seventh of Republic book of Plato described true knowledge from untrue, in an amazingly and beautiful way. In this chapter, Plato shows an allegory based on which prisoners are bound towards the end of the cave. It seems that these prisoners have been there since they were born, and their necks and thighs are tied with chains so that they cannot move or turn their heads to the right or left, but they are forced to constantly look at shadows. Outside, in the distance, there is a bright fire that shines into the cave. Between the fire and the prisoners is a path on a height and along the way there is a short wall like a curtain that magicians draw between themselves and the audience in order to display their art from above.

The Plato's allegory of cave (514a-519b) is a significant way of showing the distinction and difference of true knowledge and untrue once. This allegory generally separates four levels from each other. The first level, which the prisoner faces towards the shadows, is the first level and the lowest level of knowledge. People at this level deal not with things itself but with their shadows. People do not know that the image that appeared before them is because of the light created by the fire.

In the allegory, this distinction here belongs to consciousness rather than being the subject of consciousness. The shadow is thought of as reality at the lowest level of this allegory, which Socrates rejects in the next stages to reach the things themselves. The "thing itself" is exactly what happens outside the cave, and it is exactly when the prisoner is out of the cave and stands in front of the sun of truth. Being in this stage has two aspects at the same time: one is that they face the thing itself and see the thing as it is, and the second is that the eye has become solar as a result of the sun's radiation and familiarity with the sun. Here, the highest cognitive aspect of man, the ego, faces the highest reality. "Let the best part of our soul lead us to the meeting of the best realities, as in this example the best

sensory organ of the body {i.e., the eye} was led to the brightest thing in the tangible and material world (Guthrie, 1999).

Plato notes here that what was observed for the first time had little benefit from reality. What is finally in front of the sun, which is a kind of rational attitude, is a sign of the truth of things. In order to reach true knowledge, we must go through the steps mentioned in the parable and distance ourselves from what is untrue and apparently shows itself to be true. From this allegory, it shows that the truth can be achieved in a process. People who are satisfied with shadows take doxes "δοξα" instead of truth, and on the other hand, based on this allegory, truth cannot be received by sense, but the non-sensory part of the mind must be able to understand the truth as it is.

8. Differentiating true knowledge from untrue in a dialectical and mathematical way

The best instances of transcending the constraints of sensory knowledge and arriving at genuine knowledge are dialectical and mathematical procedures. Thinking dialectically involves moving past precise and incomplete ratios and toward the conflicting concepts and thoughts. Learning and remembering have a lot in common. It feels like you remember something you forgot when you learn something new. Dialectic memory is similar to remembering, but it differs in that it is the basic things that are remembered rather than individual events and details. You can know the right and accurate stuff when you are dialectic. It has to do with the existence of the soul prior to this planet. It so enable you to call up facts. It implies that you are a living being. The prisoner is only reminded, so the cave allegory goes, when he leaves the cave. In actuality, dialectic is really about preparing the appropriate questions to ask in order to discover reality and the truth. The dialectic process is mentioned by Anderson in the book of famous philosophers, who write: "Our soul undergoes such a transformation in order to acquire knowledge." First, our concepts are merely hazy and perplexing, connected to our basic perceptions of reality. Later, we begin to think and reason. Our thoughts are based on experiences that are made with the help of signs, as is the case in mathematics, and they are developed until, at the end of the process, we reach the highest degrees of knowledge through logic. Then, we reach a stage of experience that produces clearer, stronger, and more logical ideas in us (Cresson, 2002). Plato's notion of science and philosophy is logical and mathematical, and in his mind, certainty supersedes all other forms of knowledge in mathematical and logical conceptions. Pythagoras gives us this method; Plato refines and expands upon it. There is no knowledge other than mathematics or knowledge whose form is mathematics, according to thinkers such as Plato, who believed that mathematics, is the most trustworthy kind of information. Examples from Plato's philosophy that start with geometry and mathematics abound. This is a model in current philosophy that we can also use. In his book *Meditation on First Philosophy*, Descartes searches for a type of metaphysics grounded in geometry and mathematics. Descartes draws a distinction between sensible and non-sensical knowledge there. If he addresses mathematics and unchangeable knowledge in the second reflection, then he critiques sensory knowledge in the first.

It should be highlighted that Descartes' development of a particular epistemology is wholly platonic. Moving from hazy concepts to precise and precise concepts aids in the acquisition of the correct notion, or, to put it another way, certain (true) knowledge. Descartes likewise founded his philosophy on differentiation and clarity after around twenty-one. You can't trust the sense, why? It is evident since perception is not perfect. Sensation is less objective and more subjective. It can only be accomplished in relation to mathematics, which is outside the

purview of my topic, in a logical and rational manner. The principles of logic and mathematics are the same, notwithstanding disagreements in the field. One may claim without a doubt that unity or unit in Plato's ideas is a noble position if we can articulate his logic in mathematical terms. This unity has a cognitive origin as well as a political and moral one. We can therefore deduce from this finding that knowledge at the root of unity has a more stable epistemological basis, while knowledge further from that origin slips into plurality and certainty is traded for probability and mistrust.

9. Conclusion

This research has discovered that Plato has actually played an extremely important role in differentiating types of epistemologies, especially about true and untrue knowledge. In general, this distinction is derived Plato's philosophy, from where he distinguished sensible and rational knowledge from each other. These are debatable both ontologically and epistemologically. In ontological part, it's focused on being. From this aspect, what is related to being is related to the domain that Plato knows as reality or simply he showed in the world of allegory which shadow is deferent from reality that show itself in light of sun. Parmenides called this "it is" that is true knowledge. True knowledge is knowledge that belongs ontologically to what is. According to Plato, this knowledge is fixed and unchanging. There is a realm that Parmenides call "it's not" or does not exist so we cannot think about. So in Parmenides and Plato we can find a realm in the middle of existence and non-existence. According to Cave allegory of Plato, it's called shadow. Its property is changeable and not stable.

Like ontological part, in terms of epistemology, we have the duality of ideas and opinions. Idea is belonging to reason or rational parts which is about being or "it is". Opinion isour believe about being which its most important features, is transformation and changeability. We can't get knowledge about this realm. Therefore, knowledge does not belong to it. Plato distinguishes knowledge by two important criteria: one is its infallibility and stability and the other is its existence. If something does not change in time, its existence is constant, and if it is infallible, that knowledge is certain and therefore true. We can summarize this feature of knowledge in Plato's thoughts in several parts: one is in the allegory of the line: what is in the upper part, knowledge is true to it. The latter is evident in the allegory of sun which in the light of the sun everything is seen as it is, but in the world of shadows we just get opinion of something that is not accord to things that we can call untrue knowledge.

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