



Pedagogical Views of Plato in his Dialogues

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Abstract

Plato, through the dialogues of *Republic*, *Laws*, *Protagoras*, *Menon*, *The Symposium* and *Theetitos*, links inherently education with state stability. The proper functioning of the state machinery presupposes education and seeks the first foundation of political and social stability. The role of education at the social and political level is enormous, since it believes that the political instability of its time, the corruption of institutions and morals should be addressed through a political and social reform, based in particular on a rigorous control in the field of education.

Keywords: education, ethics, character soul, society.

1. Introduction

The 4th century BC can be characterized for Athens as the century of education, because it aimed at the realization of a pedagogical and cultural ideals. The reasons for this shift in interest in education depend on the social and historical circumstances of the time (Jaeger, 1971: 19-35, 2-26).

Because the end of the Peloponnesian War (404 BC) finds Athens defeated without the glory and cultural power it had as a city-state in the 5th century, the 4th century was a period of effort for internal and external rehabilitation, giving great importance to its spiritual power that is now oriented in a rational direction. Within this historical and social context, Plato develops his philosophical system, taking into account earlier philosophers, incorporating some elements of their own theory, or rebuilding and rejecting others.

Thus, he built his theory of education, always having as his main concern the rescue of the city-state and the formation, the education (*Republic*, 377b; *Laws*, 671c) of capable rulers to undertake this purpose (7th Letter, 326a). According to Plato, the reason for bad administration and misfortune is due to the impotence and the philosophical obedience of the rulers of any government, and requires the future governors to have sufficient knowledge of the work they are called upon to do.

2. Plato's *Republic*

In the *Republic*, in which the importance of justice for human life is theoretically examined (Sitos, 1985: 24), in order to be ideally organized, the highest authority is education, the weakness of which is considered to be responsible for progressive degeneration and the worsening

of its modern policy. The general aim of education, according to Plato, is to turn the whole soul into the idea of Good (*Republic*, 518 c-d). More specifically, education is the art of turning the soul, so that it can correct its wrong direction and turn to Good. That is, knowledge according to Plato is found in the soul, and man can reach eternal happiness and oppose evil through virtue, beauty of social institutions and education (Skouteropoulos, 2003: 22-23), which constitute the great work of life.

In the *Republic* (611b-c), the philosopher considers the nature of the student as a necessary condition for the development of educational work. It does not neglect the significance of hereditary preconditions (*Republic*, 424a), writing that: “αι χρησταί φύσεις καλῶς εκπαιδευόμεναι αποκτοῦν ιδιοσυγκρασίαν ἀκόμη καλυτέραν ἀπὸ τα φυσικά χαρίσματα των προγόνων των” (Isigone, 1964: 55). Parallel to heredity, it acts as an educative factor and the environment of the student. For this reason, it is recommended that the works of art that fall into children’s perception be perfectly morphed, because if they are raised through pictures of evil, the children will make the character bad, if, on the contrary, the creations that surround them have “τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν”, they will act on them as an aura that brings health from health (*Republic*, 401c).

He also states that the mind is the organ with which man reaches the perfect knowledge and is seen as the Good (*Republic*, 533d), while he calls wisdom the power for learning that the soul has of its nature (*Republic*, 518e) (Adam, 1975: 100). Thus, the process of knowledge takes place through four stages: in the first stage of conjecture, the soul knows through the images, in the second stage of faith, the knowledge is realized through the objects, which are the depiction of the previous stage, in the third stage of the intellect, mathematical sciences are located, while in the fourth stage of knowledge, the knowledge is completed. The first two stages are the visible part of knowledge, while the last two are the imaginary (*Republic*, 533e-534a) (Adam, 1975: 64-65)¹. At this point, Plato conceives the idea of the Good, which is at the top of the entity structure. (Ludwig, 1987: 70).

Thus, within this base of the theory of education, psychological theory and knowledge, Plato manufactures the educational program of a fair city, which is built on three levels: first education, an intermediate level of education and higher education, which is distinguished in dialectics and philosophy. The first training of the “new guards” (Guthrie, 1975: 455-157) includes music and gymnastics classes; the second level, courses such as Arithmetic/Geometry, Stereometry, Astronomy and Harmonics; young people at their choice at the age of twenty, and finally, the third level in which men and women of philosophical ability and character will proceed after ten years of study and will engage in the study of Dialectics (*Republic*, 376d-412b, 521d 535a, 535b-541a²).

Thus, the possibility and the need for a higher and tighter science, “dialectics”, which would differ from the rest, arises as: (a) it would confront the original assumptions of the sciences as mere starting points for discovering other proposals that will become accepted after examination and will constitute the “real principle of everything”. Thus, only logical conclusions will arise, (b) in this process no appreciable aids of imagination would be used (*Republic*, F, 511b-c).

¹ The line of platonic division of knowledge can be represented as follows: glory, meaning, conjecture, faith, intellect.

² For a class of slaves, Plato does not speak in his Republic. Slaves are tools, things (res) and their destination is to work and obey. With education, slaves can become dangerous.

In this way, dialectics would destroy the axioms of existing sciences (*Republic*, 533c), since they would deprive them of the character of the supreme axioms, showing that what is ultimately not false arises from even more fundamental truths (Taylor, 2000: 340).

Ultimately, Plato proposes a profound reform of the existing educational institution, making the city-state affair, while traditionally a private affair. At the same time, at the level of the first education follows the traditional Greek education of music and gymnastics. This, according to Jaeger, is due to the vivid contrast between his radical ideas and his conservative respect for tradition. In other words, the new Platonic philosophical system of education relies on foundations that were undoubtedly reformed, but did not disturb the traditional Greek education (Jaeger, 1971: 275).

Also, when Plato refers to the music of the first education does not mean only music as we mean it today. The word “music” in antiquity also had the concept of general cultivation and the “musical man” is not a good musician, but a cultivated and literate person. Also, the term music refers to everything that is attributed to the Muses, i.e. poetry, reasoning, mythology and more generally that it is now attributed to the term “good arts” (Michaelides, 1982: 18).

Through his *Republic*, we also learn from Socrates the objectives of the first education of the guards. These are summarized in the general configuration of their character (*Republic*, 377b; Adam, 1975: 110; Annas, 1981: 86)³, in the specific formation of their spirited character, in order to respond to their role in the city and to lead to bliss. At this time of their life, the cognitive soul of the guards is at the stage of conjecture and then of faith. On the other hand, art depicts (*Republic*, 377e), and that is why Plato uses Art in the first training of guards, since it is directly related to his knowledge.

3. Plato's *Laws*

Laws are Plato's most extensive textbook, which contains his latest and mature views on ethics, legislation and education. This includes the most important and the most detailed Platonic program of general education. It sees education as the foundation, but also the ultimate aim and essence of education, of the exercise of character, that is, of perfecting it, by means of discipline of the body, will and intellect. That is why he was trying to reconcile spiritual and moral education, because only moral work can be distorted with unpleasant consequences and social implications.

Its general principles are the same as those of the *Republic*, although there are some substantial changes that may be due to the fact that the issue of education is technically more detailed and demanding in this dialogue. Education under Plato is not only one of the many functions of the state, but includes all other functions.

The 7th Book of *Laws* lists the basic education program of the second city that Plato plans. Education, as in the *Republic*, is not only a matter of the city-state, but it is spread to all citizens, it is democratized and even becomes obligatory for the citizens of both sexes. Children

³ J. Annas noted that Plato is the first thinker who systematically defends the idea that education concerns mainly the behavior and the shaping of character, rather than the acquisition of information or skills. It also notes that it is surprising that there is no reference to “academic education”, while others consider acquiring some basic skills – reading, writing – given. On the above, Plato in the B and C books actually refers only to music and gymnastics and the emphasis is on the moral conformation of the character, as seen in several parts. It is only in 536d-537a that teaching mathematics and geometry and other preparatory courses should begin from childhood, but not in a coercive manner, but in the form of a game with the aim of better distinguishing the nature of each subject in which is returned to the *Laws*.

belong more to the state and less to their parents. Also, the educational process takes place in special buildings inside and outside the city by foreign salaried teachers (*Laws*, 804c-805e).

During pre-school education (three to six years old), children will watch groups of games in a specific place under the supervision of a female official (*Laws*, 794a-c). In formal education (from six to nine years old), the education of young people will be based on the diploma of music, which includes dance (*Laws*, 812a-813a, 654b), poetry literature (*Laws*, 810b-812a) and some elementary mathematics, writing and reading, in order to cultivate the soul, and gymnastics, which includes dance and wrestling, as well as other events such as sword fighting, bow, javelin, one- and two-stage road, horseback riding, hunting, etc. (*Laws*, 794d, 796d, 814-816, 832d-834a), for body development (*Laws*, 795d).

Then Plato proposes an educational program in which young people from 10 to 13 years will dedicate themselves to literature and from 13 to 16 years of playing the lyre. At a next level of study, the Athenian claims that all citizens need to know the basic points of mathematics, geometry and astronomy, but without having to study these objects in detail. This knowledge is a preparation for higher forms of research (*Laws*, 747b, 809d, 818c-d). Thus, for the first time, the idea of a secondary school, intended for more advanced studies of boys and girls, is being captured by skilled teachers who do their job organized and paid (Taylor, 2000: 548). These lessons need to be taught to the citizens, so that there are no gaps in the laws of the city and because they are true, beneficial and dear to God (*Laws*, 820e, 821b). It is also necessary to teach geometry and mathematics to recognize asymmetries, as did astronomy teaching to correct the ignorance of the Greeks for the given circular motion of the planets whose circular movements play a vital role in the argument of Plato for the existence of the God (Stalley, 1983: 133; Jaeger, 1978: 258).

Also, in the Platonic text of the *Laws*, the philosopher deliberately refuses to speak about the education of the members of the higher institution of the city, unlike the *Republic* where it is evident that the selected guardians of the second level of education are engaged in the study of Dialectics/Philosophy in a high level of study. Of these, the choice of the kings-philosophers of the city will eventually become available, because only those who have participated in such a course can understand (*Laws*, 968e).

Only at the end of the *Laws* (*Laws*, 961a) states that the members of the night board must study in depth mathematics and astronomy, while at the same time they have to distinguish a common meaning between the many and dissimilar things, giving a reasonable proof (*Laws*, 965c), referring to the study of Dialectics in the *Republic*. Finally, it is necessary to link their previous knowledge and studies to the knowledge of music (*Laws*, 967e), the significance of which, according to Stalley and Saunders, is ambiguous. Plato sometimes uses the word “music” when he refers to “philosophy”⁴ (Stalley, 1983: 134; Saunders, 1972: 10). This is probably the philosophy that enables the night board to consolidate its studies, which once again refers to the philosophical studies of *Republic*.

Regarding the extent of education in the *Laws* we would say that it is very large and deals with the first education of the citizens. The greatest weight is given to dance, music, poetry and literature. Plato, that is, once again he supports the first education in Arts. Besides, the recognition criterion of educated and cultivated man is his ability to dance beautiful dances but also to sing fine songs (*Laws*, 654a)

Education, as defined by Plato in the *Laws*, is the one that trains man from his childhood to virtue and inspires the desire to love her. More specifically, education is the guidance

⁴ For the similarities, but also differences, of the highest level of education between the *Republic* and the *Laws*, see W. Jaeger, *Paideia: The ideals of Greek culture*, vol. III, Oxford University Press, 1978, pp. 260-262.

and education of young people in the right language (*Laws*, 643e) with a view to their proper education so that they are good at any occupation they will perform as adults (*Laws*, 643b).

The above goal will be achieved by properly educating the feelings of child's pleasure and pain, first child's sensation, through the right addiction so that they love what must be loved and hate what must be hated before it is even developed the ability to rational thinking and judgment (*Laws*, 653a, 653b-c). Indeed, according to Lamprellis, the achievement of the agreement of delight and regret, before the word is still spoken, is made with the contribution of imagination. The role of imagination is fundamental, since it can bring the real compassion to pleasure and regret, but it is also the expression of the difference that distinguishes the individual's relationship with pleasure and regret at the level of thought.

Therefore, starting Plato from the discovery of excessive pain in human life, and therefore of excessive regret, he considers it necessary to establish holidays, which will satisfy the pleasure that is lacking in everyday life. These celebrations consist of dance, music and odes (*Laws*, 653c-d)⁵, elements that Plato hasten to define as the first education.

In addition, according to Plato, education is or probably has a close relationship with the game. Children are educated or trained through the game because they are used as a means to establish the laws and produce the right morals to the citizens⁶. This is why new games are forbidden because they encourage the desire for change. Besides, the man himself is a kind of play in the hands of the God, who is meant to live a peaceful life, playing the game, namely sacrifices, dance, music and songs (*Laws*, 643b-c, 819b, 797a, 798c-d, 803c-804b).

In connection with the above position is – according to Stalley – the Plato's playword for the relationship between education-training and children-games. It uses the contrast between the children and the study that works in two ways: (a) play as something fun can compete with the effort; and (b) the game as something that has no value beyond the pleasure it provides can be contrasted with the serious activities being done for some purpose. Using these interconnections Plato can formulate the paradox that children-game is a study, that is, a serious issue. This is because on the one hand child education is the most serious thing and on the other, because the most serious work of adults is a kind of divine-inspired play (Stalley, 1983: 130).

In conclusion, we observe that in *Laws*, education and its aims, as well as the use of Art in Plato's educational program, are defined on the basis of more realistic positions that have no direct relation to the ontological, gnostic or metaphysical foundations of the *Republic*. In the *Laws*, Plato turns to the psychological basis of education and begins to attempt to form the unconscious self through the regulation of the first natural senses of man (Jaeger, 1971: 214, 223, 251)⁷. Within this context, the role of Art in education is active and decisive. That is why in Book 2 he deals very closely with the criteria relating to aesthetic issues. Art can contribute to the achievement of virtue, which is the purpose of education, as long as it is discovered and recognized its essence, which is not what is happening in its time.

⁵ Still at 664b-d we learn that the basic dances that take place in the city's celebrations are three: the children's dance, the dance of young men and the dance of the elders. Plato is more interested in the third dance of the elders, because he will set the criteria by which the songs and dances of the two other dance groups (670d-671a) will be judged.

⁶ This can be understood because the game is a typical case to get joy from compliance with rules. Thus, Plato, linking education and teaching the various lessons with the game, can in a "painless" way lead young and future citizens to their voluntary obedience to the laws, which are also rules – inconspicuous, which is also linked to a masterful way, with the definition of education as defined in the *Laws* and especially in 643e.

⁷ Jaeger argues that Plato's shift from the state's ontology and gnosis to the history and psychology of the *Laws*, in terms of moral and educational issues suggests a complete turn of Plato's philosophical attitude.

4. Plato's *Protagoras*

Protagoras contains the fullest and the oldest description of the character and the purposes of sophisticated “education in virtue” (Taylor, 2000: 282-283).

In the Dialogue of *Protagoras* in the big battle of Socrates – Protagoras, Plato tries to support his position that the virtue (which according to Lesky is both a technical and moral skill) is taught just as Geometry or Medicine and is related to the activity in the city (Ziogos – Karasgiriou, 1996: 26). His arguments are based on the fact that “political virtue” is exclusively a matter of justice and wisdom, since no member of the community can be considered incompetent in such matters. On the other hand, every citizen, when it comes to expressing a view of justice or wisdom, is naturally supposed to have the necessary knowledge, even if he is deprived of them (Taylor, 2000: 287-288). That is why no one is reprimanded as ugly, petty or sick, but accepts the general pity. On the contrary, people are reprimanded and punished for their moral errors. Thus the existence of criminal law proves that “virtue” is considered to be taught (*Protagoras*, 323c-324d).

So, for Protagoras, morality depends on the law and is even a product of civilization. To support his view, he refers to the educational process. Initially, parents and servants are constantly engaged in learning the child from early childhood to the right and wrong work that is later undertaken by the teacher of elementary education who teaches boys reading from the ethics of the poets, writing, lyra, but also their behavior. Finally, the trainer tries to give them a good soul and manlike character (Taylor, 2000: 290).

After schooling, when the boy becomes adult, the city gives him with its laws the rule that must govern his behavior in life and punishes him if he does not learn to “command and to be commanded”. Thus, the whole life of the citizen constitutes an uninterrupted process of learning the virtue (*Protagoras*, 325c - 326e).

In conclusion, according to *Protagoras*, the nature of the student is the only responsible thing for the fact that from the appearance of vicious men results virtuous parents. This happens because teaching can be effective only if there is intelligence. Even vicious citizens, thanks to continuous and intensive teaching, have somehow assimilated it. Consequently, the achievement of political virtue is a continuous process, within organized societies, which is learned as “a mother tongue learning” and which does not necessarily require the presence of a teacher. Then what is the role of Protagoras? He moderates himself with modesty as a better teacher of political virtue, who can benefit his disciples more than other teachers (*Protagoras*, 323d).

In Plato's *Protagoras*, Socrates's pedagogical art did not consist in the peculiarity of his method or the secret power of his personality, but mainly in the fact that through the rethinking of the moral problem to the problem of knowledge he first created the that precondition, which was lacking in sophisticated pedagogy. The Sophists' claim to the protest of the formation of intellect cannot be justified solely by the need for success in life. What is being sought in this agitated era is the knowledge of a supreme rule that binds and compels all, since it is the expression of the deep nature of man and on which the law will be based, in order to be able to assume the highest mission, creating the truly virtuous man. This cannot be achieved through the knowledge and practice of the sophists, but only through the deeper knowledge to which the societal reflection was directed (Jaeger, 1971: 167-185).

5. Plato's *Menon*

No other Platonic dialogue begins as abruptly as *Menon*. The subject of the debate revolves around the following question: “Is it possible to teach the virtue?” (*Menon*, 90a). If not,

then is it something that is guaranteed by practice? If it is not acquired by teaching or practicing, is it “innate”? If it is being acquired in another way, who is that? (Taylor, 2000: 166).

The solution proposed is based on the fact that there are two different levels of “virtue”. One is sufficient for the ordinary good citizen, even for the “*epikourous*”, while the other, the upper level, is necessary for public men. Those who have the task of obedience to rules stemming from the ideals of the true politician simply ought to discipline themselves in the absolute faithful observance of the traditions in which ideals are embedded. This discipline is ensured when the temperament, the sense of the beautiful and the imagination are formed according to the specifications of the *Republic* (Chapters G-D). However, such education does not result in personal knowledge but at most in the belief in a high standard of life, adopted by individuals on the basis of trust. Thus, the “virtue” of the social classes being administered is not something that is learned, but something taught is not a product of enlightenment but a consequence of discipline (Taylor, 2000: 166-167).

On the contrary, the public man, whose work is the creation of national traditions, has greater needs. He must know and have personally understood genuine moral “values”. Therefore, it needs to have a philosophical virtue based on direct personal awareness of the structure of the universe and the position of man within it. Such awareness can be acquired by the trained man in arduous scientific thought as an end in itself. It follows that this awareness is “knowledge” and, like all knowledge, is assured by teaching, only the latter is not merely the transmission of findings, but is achieved by the stimulation, within his soul, power and ambition to think he himself on his behalf. That is why the only effective teaching method in the fields of philosophy and science is the spiritual bond between two men, a senior and a younger, engaged in “original exploration”.

Then, when Menon attempted to define the virtue, he did not come at all to a satisfactory definition. Thus, it was mentioned in the “sophisticated” paradox that “research” is impossible, since it is impossible to inquire about something he knows or about something he ignores (since in the second case, even if he managed to find the object of his research, he would not even recognize it). But the dilemma dissolves if a teaching that Socrates learned from “priests” (*Menon*, 81a), according to which our soul is immortal and our present life is simply an episode of its history. If this is the case, then the soul must have learned everything a long time ago. In order to regain knowledge of something temporarily forgotten, she only needs to “concentrate” and carefully follow the indications given by her “memory”. Thus, in fact, learning is the process of “recall” (recollection). For this sophisticated argument that it is impossible to learn a new truth is simply a manifestation of intellectual dullness (*Menon*, 80e - 82a).

It is the first time we encounter the teaching of memory (Ziogos – Karasgiriou, 1996: 26), which asserts that through the above process we can recover the lost knowledge we once learned (Taylor, 2000: 171-172).

In *Phaedon*, this fact finds its example in the way in which random associations can trigger a series of thoughts, when for example the view of a missing friend’s portrait makes us begin to think about it. So what is emphasized is not the Orphic perception of the pre-existence of souls and the transfiguration, which Socrates asserts that he taught it by poets and priests, but rather the role of the experience of the senses that is full of truths which he suggests belong to a level of understanding such that the experience of the senses itself is not sufficient for its complete representation or recognition.

Although this teaching refers to the immortality of the soul, its importance for philosophy lies in the fact that the acquisition of knowledge does not consist of the role of the passive receiver of a “teaching” but of the continuation of a personal intellectual effort on the occasion of an impressive element of experience of the senses. If there was not such a “disguised manifestation” of the experience of the senses, “the ignava ratio” of the pugnacious would actually apply, the notion that “no one can teach the truth, because if you do not know it in advance, you

will understand for the truth, when the teacher express her”. So we see why both Socrates and Plato advocate that “knowledge” can only be acquired through personal participation in “research” and not simply hand-to-hand (Taylor, 2000: 172).

It is therefore reasonable that the “excellent men” of Athens do not owe their value as political leaders in knowledge, because if they did, they would be able to teach “the status of the public man” to others. So Themistocles and the rest were not political scientists (*Menon*, 97b), a conclusion also found in *Gorgia*. However, it would be absurd to think that they owe all their achievements to luck. The reason for their success has to be their “right opinion” (*Menon*, 99b). They looked, we would say, with the diviners, who often have to say very good things without knowing it. We can therefore classify the diviners, poets and public men as individuals who perform wonderful achievements without knowing what they say or what they are doing, since they act under the influence of “inspiration” (*Menon*, 99d).

In conclusion, virtue is neither innate nor learned by teachers, but comes from a good luck “irrational mania”, unless of course a public male capable of teaching politics is presented to others. Of course, the meaning of these observations can be fully illuminated through the *Republic* and *Phaedon*. The “politician, capable of making some other politician”, is just the king’s philosopher.

Taking into account this educational program, we can see that the main purpose of the reasoning of the last part of the *Menon* is to distinguish between a superior and inferior kind of virtue. The highest is called philosophical virtue in the *Republic* and is based on the personal identification of the proper hierarchy of goods. That’s why it’s permanent and stable. The inferior is, at best, a mere shadow of true virtue and based on “opinions” which, although correct, are not knowledge. This does not ensure its permanence and stability, since it merely relies on the assumption of a right lifestyle. The second type is all that is required in the state even by the soldiers. Their virtue consists in the faithful observance of the traditional and exquisite lifestyle they were raised with, but they never asked to know why. Since the ethical heritage of every civilized society contains the right elements, Athenian politicians, having inherent the best traditions of the city, can benefit the state through the virtue of this inferior kind, the popular virtue, as it is characterized in *Phaedon*. However, the permanent and steady continuation of the euphoria is ensured only when the correct traditional code of conduct becomes “knowledge” through the understanding of the reasons, that is, through the personal awareness of the character of the “good” and the position held by each “good” of life within its hierarchical scale virtue.

Thus, a real politician is the Socratic philosopher, who understands the principle that the “care” of the soul is the supreme work of the individual and the state, correctly distinguishing the nature of the “spiritual health” that this “cure” seeks. It is easy to see then that “philosophical virtue”, if it coincides with the knowledge of the real good, must be “learned” (provided of course that its teaching is attempted correctly). On the contrary, a virtue that is not based on conscious principles is not taught. Man can only learn from it through his addiction to tradition (Taylor, 2000: 179-180).

Thus, the people’s wisdom about the teaching of virtue is explained by the ambiguity of the word “virtue”: the world realizes that true virtue presupposes the awareness of certain intelligent principles, so it must be learned. But it confuses this true virtue with its shadow, faithful observance of an established tradition simply because it is established, and shared experience shows that this reflection of genuine virtue, as it is assured, is not guaranteed by teaching.

6. Plato’s *Theaitos*

The project explores the nature and types of knowledge. Socrates directs the word in such a way that the *Theaitos* makes a first definition of knowledge as a sense, a second as a true

judgment (*Theaitetos*, 187b) and a third definition according to which knowledge is the true judgment is accompanied by the reason (Kolokontes, 1993: 3-7).

7. Plato's *Symposium*

In the *Symposium*, the central themes of the Platonic theory of ideas are clearly prepared, the power of love is glorified, according to Diotima, his path is driven from the physical to the psychologically beautiful, until he reaches the beauty of knowledge within the region of the pure spiritual pursuit (Ziogos – Karasgiroiu, 1996: 26).

The relationship between the symposium and the educational love is the basis of the platonic dialogue. Symposiums were one of the regular meetings of teacher and student. Love is something between mortal and immortal, it is a great spirit, a demon that acts as a mediator between gods and men (*Symposium*, 202e). The concept of love becomes the epitome of the whole human struggle for the acquisition of the good. Thus, the erotic personality is philosophical personality, because it is governed by a space for the creation of commons, acts and institutions of goods, from a constant birth within the good. Such a personality is mostly educational, because it takes the pupil's soul near it, opens a dialogue with it with great prospects and gives it all the possibilities for creation and fruitfulness. The relationship between a teacher and a student is not self-centered, but the purpose of both is the bliss that can only exist in relation to the good. The Platonic teacher really sets great goals in the student's soul, which must not be lost in the mortal chatter if it is to be led to unity and bliss (Jaeger, 1971: 240-261).

8. Conclusions

Plato's views on the treatment were and are very important. It sets out an integrated education program aimed at educating the right citizen. Classical are his reservations, but also his strongly negative attitude to certain types and forms of art. His *Republic*, perhaps, is the most fascinating exposition of the Platonic theory of ideas, the relationship of subject and object to the cognitive process, the theory of truth.

The 5th-century Greek in his everyday choices obeys the Word and reproduces it as a common reason. The subject and the others are necessarily in relations of reference which are a precondition for accepting the unique and unprecedented way in which each one approaches the Word. And, of course, share in the Word is the precondition of true, indeed real. And the reason for the share is the exemption from individuality and at the same time the ability to expose the individual concept to the verification of common experience.

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