

The Age of Plato andThe Works of Plato

Notes in survey:

Beginnings of World Philosophy and Science (ca. 625 - 420 B.C.)

- I. Founders of Materialism: first to abandon religious-mythological explanation of the world; first scientific-philosophical attempts to arrive at objective truth about the universe, its nature and composition (cosmology); reliance on sense perception; attempt to explain how change occurs; principle of unity of matter, and search for single, primal material substance as ultimate reality of the universe.
 - A. MILESIAN SCHOOL: (Ionia, birthplace of science and philosophy)
 1. Thales ("Father of Philosophy"): water, ultimate reality.
 2. Anaximander: infinite (formless matter); theory of evolution and natural selection.
 3. Anaximenes: air, material first principle; change through rarefaction and condensation.
 - B. HERACLITUS OF EPHEBUS: fire, ultimate material principle; permanence (Being) is illusion of senses; only change (Becoming) is true ("all is flux"), as reason proves; change is conflict of opposites, and all things contain conflicting opposites ("strife is the father of all things"); principle of relativity.
 - C. EMPEDOCLES OF AGRIGENTUM: doctrine of four elements (earth, air, fire, water); matter is eternal, uncreated, indestructible; change through reconciliation of opposites; cause of motion through external material forces of love (attraction) and hate (repulsion).
 - D. LEUCIPPUS OF MILETUS AND DEMOCRITUS OF ABDERA: atomic theory; atoms, indivisible solid units of matter, ultimate physical principle; infinite in number, different sizes and shapes, invisible; change by recombinations of atoms in empty space through natural law or chance.
- II. Founders of Idealism: non reliance on sense perception; denial of all change; search for eternal, abstract, non-material truth.
 - A. PYTHAGONES AND PYTHAGOREANS (S. Italy): ultimate principle, number abstractions; religious-philosophical sect, main interest mathematics and mysticism; distrust of sense perception and concrete things; eternal, abstract, rational truth through mathematics, body inferior to soul ("body is prison at tomb of soul"); ascetic purity and control of body by reason; reincarnation of souls; principle of permanent release from reincarnation through development of reason and contemplation of ultimate reality; emphasis on harmony, order, proper proportion through mathematical study.

B. ELEATIC SCHOOL (S. Italy)

1. Xenophanes: unity (oneness), ultimate reality; the One is God (Partheistic); attack on polytheism and anthropomorphism of traditional religion.
2. Parmenides: =Father of Idealism; sense perception is illusion and leads to opinion; no truth in Becoming (the changing material would be perceived by senses); only truth is Being (pure abstract thought, unchanging, eternal, perceived by reason).
3. Zeno: the world of sense perception is illusion; there is no motion or change; static universe; need to distinguish appearance from reality.

ANAXAGORAS OF CLAZOMENAE

- I. Taught in Athens; expelled for his views on religion.
- II. Matter is indestructible, change is recombination of infinite elements.
- III. Causative agent of motion is Nous (Mind, Reason, God).
- IV. Sharp distinction between soul and body (mind and matter).

SOPHISTS

Extreme scepticism produced by these conflicting and irreconcilable views of the pre-Socratic philosophers prepared the way for the Sophists.

SOCRATES OF ATHENS (469 - 399 B.C.)

- I. Early life as aculptor; left Athens only on military service several times; ugly and grotesque appearance; remarkable physical endurance; mystic; devoted his mature life to teaching without fees, his concepts of proper conduct.
- II. Socratic Problem: Socrates wrote nothing. His thinking is known largely through the works of his disciples Plato and Xenophon... In most of Plato's dialogues Socrates is the mouthpiece through which Plato expounds his own philosophy. How, then can Socrates' views be distinguished from those of Plato? Is the Socrates of Plato's dialogues the historical Socrates, or the idealized product of Plato's artistry and imagination? What is the pure essence of Socrates' teaching as distinguished from that of his pupils?
- III. Socrates is the "Father of Ethics". Turning his back on the Ionian materialistic physical science, Socrates transformed philosophy from study of the external universe to the study of the inner life of man and his relations to other human beings. Abandoning scientific truth, he concentrated on ethical truth, seeking to establish absolute, universal, unchangeable standards of conduct.

- IV. Happiness does not consist in material rewards or bodily pleasures, but perfection of the soul, which is all-important. "Virtue is its own reward".
- V. True virtue is not enforced or conventional conduct, or derived from sense perception, but self-directed morality based on reason and understanding.
- VI. Virtue is knowledge; no man intentionally does wrong; improper conduct is the result of ignorance of true knowledge; virtue is teachable and can be learned by reason.
- VII. Objective standards of conduct, valid for all, can be derived rationally by the formation of general concepts or precise definitions. This is achieved by inductive reasoning, through observation of particular instances of behavior and pruning away unessential and temporary qualities in order to arrive at the permanent essence.
- VIII. Dialectic method: question and answer method of learning and teaching; realization of ignorance was for Socrates the first step to knowledge; constantly professing personal ignorance ("Socratic irony"), he sought to expose ignorance, and to test all presupposition through elimination of error, testing theories to perfect and purify them through reason; he constantly stressed the need for critical self-examination ("know thyself"; the unexamined life is not worth living")

PLATO OF ATHENS (428/7 - 348/7 B.C.)

- I. Wealthy, aristocratic family; active in political life of Athens in his youth.
- II. Disciple of Socrates for more than ten years.
- III. Abandonment of political activity; disillusionment with democracy and oligarchy after excesses of the Thirty Tyrants (Athens in the aftermath of the Peloponnesian War); disillusionment after the death of Socrates in 399 B.C.; travelled for ten years.
- IV. Academy founded in Athens by Plato 388/7 B.C.; first university in the world; unbroken existence for 900 years; here Plato taught and wrote his philosophical works.
- V. Two trips to Sicily; attempt to put his political theories into practice at Syracuse failed.

WORKS OF PLATO

Alcibiades	Hippias Minor	Phaedrus
Apology	Ion	Philebus
Charmides	Laches	Politicus
Cratylus	Laws	Protagoras
Critias	Letters	Republic
Crito	Lysis	Sophist
Euthydemus	Meno	Symposium
Euthyphro	Parmenides	Theaetetus
Georgias	Phaedo	Timaeus

DIALOGUE FORM AND STYLE

- I. All the works of Plato, except the Letters and The Apology, which is largely a monologue, are philosophic dialogues. The Platonic dialogue is an argumentative conversation dramatic in form. The number of persons in the dialogues vary from a minimum of two to a maximum of nine. The principal speaker in most of the dialogues is Socrates, who serves as the mouthpiece of Plato.
- II. Imbedded in most of the dialogues are myths, which serve as allegories or parables.
- III. Elegant, graceful poetic prose; sense of humour; skill in character delineation.

BASIC THOUGHT OF PLATO

- I. Theory of Ideas
 - A. Plato is a philosophic dualist. He makes a sharp distinction between the material world, perceived and known through the senses, and a super-sensory world apprehended by reason. The material world is correlated with matter, body, sense perception, opinion, becoming; the world of ideas with mind, soul, reason, one, truth, universals, being.
 - B. He rejects the concrete material world as a source of true knowledge. It yields relative, individual truth (opinion) obtained through the senses. Concrete particulars contain opposites (e.g. an object will be heavy to one person, light to another; opinion, also may vary about a woman's beauty what is considered beauty to one may not be considered beauty to another.) Such truth is, therefore, subjective, temporary, changing.
 - C. True reality is the super-sensory world of abstract ideas, apprehended only by reason, objective, eternal, unchanging truth. Ideas (universals, absolutes) have an independent or temporal character. E.g. Beauty, Justice, Heaviness, Smallness, Courage (all the abstract qualities) Concrete particulars exist only insofar as the Ideas participate in them; they are copies of Ideas. All particulars, even all human beings, might cease to exist, but the world of Ideas would continue to be.
 - D. Idea of Good. As all particulars are subordinated to and derive their existence from Ideas, so all Ideas, forming a pyramid, are subordinated to the highest idea, the Idea of the Good, which stands at the apex of the pyramid: This supreme concept, the one absolute reality (or God), self sufficient and perfectly harmonious, is the creative cause of the universe. It is the end of all, pure reason, absolute virtue, from which flow all other Ideas and through them the imperfect material world.

II. Soul and Human Nature

A. As the body is mortal and physical, it should be subordinated to the soul, which is divine and immortal.

B. The soul contains three elements: reason, good emotions, bad emotions. The souls of all persons are unequal at birth, having varying compositions of these three elements.

C. Since man is a composite of conflicting elements, body vs. soul, emotions vs. reason, the good and the just man is developed through a harmony of these opposites. This is achieved through the dominance of the soul and reason and the disciplining of the subordination of the body and emotions to the soul and reason.

D. Doctrine of Recollection. Since true knowledge cannot be acquired through the senses, all learning and knowledge is recollection by the divine, immortal soul of knowledge which it possessed before it entered the body.

III. Ethics

A. Happiness is not pleasure, or material success through power and wealth, for this is subjective, temporary, and relative, and caters to the body and emotions.

B. True happiness is virtue, conscious, self-directed goodness through knowledge and reason (virtue is knowledge). The highest pleasure is intellectual, knowledge of absolute truth, which is goodness.

C. Virtue is its own reward.

IV. Plato's Social and Political Theories

A. Attacks contemporary politics, the Sophists, individualism in all its forms, democracy as unstable and based on ignorance, factionalism, class struggle, love of wealth and power, individual freedom, change, majority rule.

B. The Ideal state is based on absolute justice which involves unity, single-mindedness, specialization of function by all, professional administrations, professional soldiers, and workers; "one nation, indivisible, with duties and justice for all".

C. Ideal happiness in the state is the performance of one's duty to society to the best of one's native ability. Man is the servant of the state. True freedom is discipline to the whole, not the pursuit of personal happiness. Each class has its special function. The individual must be subordinated to the interests of the entire state.

D. Government should be in the hands of an intellectual elite. Reason (philosopher - kings) aided by Force (soldiers - the military) must rule, and the irrational (workers) must be suppressed or trained in self-control.

E. "Like man, like state; the state is the individual unit large." Hence the need for compulsory, state-controlled education for the two upper classes to train leaders and a professional army.

F. Emancipation of women, abolition of family and home for two upper classes; eugenic breeding, not community of wives.

G. Abolition of private property for the two upper classes; not economic communism, but more like an ascetic monastic life. The two upper classes are to enjoy true leisure to fulfill their duties with no worries concerning material goods and none of the distractions of personal possessions.

H. No "art for arts' sake"; strict censorship of art and literature.

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General Outline:

- I. Books I - II, What is justice?
- II. Books II - V, Origin of the state; development of the ideal (just) state; education and life in the ideal state.
- III. Books V to the end of Book VII. Philosopher Kings and the ideal state.
- IV. Books VIII and IX, Actual (unjust) states and individuals.
- V. Book X Philosophy vs. poetry
- VI. Book X continued and to the end. Rewards of justice; immortality.

Characters of the Dialogue in REPUBLIC.

Socrates

Glaucon, brother of Plato

Adeimantus, brother of Plato

Polemarchus, son of Cephalus

Cephalus, wealthy Syracusan businessman resident in the Piraeus.

Thrasymachus of Chalcedon, a Sophist

Others present who are mute:

Lysias (the orator) and Euthydemus, sons of Cephalus; Iceratus;

Charmantides; Cleitophon.

The conversation is supposedly narrated by Socrates to four persons on the day after it took place.

Summary of Books V and VII, for Humanities III.

"Communism" of the guardian classes. For the purpose of producing maximum unity in the two upper classes they are to have neither private property, private homes, or families. The purpose of this regulation is to abolish all personal interests and to restrict them to the common interest in duty to the state. Persons interested in material things are not fit to be members of the upper classes, which should not need to be concerned with material things. In this way the principal source of the discord will be eliminated and they will achieve the highest unity, living like one big happy family.

This is not to say that, if women and children are held in common, that there is promiscuity. On the contrary, sex relations are to be carefully regulated by the rulers. Mating is to be controlled to breed the best types. Eugenic reproduction is all the more important in human beings, if we take the trouble to breed animals carefully. Another purpose is to keep the number of citizens as constant as possible. Couples are paired off at the proper season and under proper supervision by the rulers. Reproduction is limited to the established breeding ages of 20 - 40 for women, 25 - 55 for men. Outside these ages reproduction is forbidden, though above the maximum ages unofficial unions are permitted, but not for the purpose of child-bearing. Children belong to the state and are reared in state nurseries. Infanticide of defective children is necessary. Children and parents will not know each other. Thus all members of the upper two classes will regard each other as members of one family.

Warfare: Men and women are to fight side by side in battle. Children are to be taken to watch actual battles to test their characters and to inure them to warfare. Cowardice involves demotion to the working class. The rewards for bravery in battle are increased breeding opportunities and other greater recognition. Humane regulations for warfare among Greeks are set down; No Greeks are to be enslaved in war; there is to be no plundering of corpses of dead enemies; no devastation or plundering by Greeks. Since the Greeks are like a single people, strife among them should be avoided. Foreigners may be treated differently.

Philosopher - Kings. The advantages of such a society are many, but is it possible for such a state to come into existence? Theory is never completely realizable in practice; the actual always falls short of the truth. The ideal is a standard to aim at, and to hold up as a gauge for measuring and judging the actual. What is the least change that is necessary to transform the actual state into an approximation of the ideal state? Until philosophers are kings or kings become philosophers, the human race will never have surcease of its problems, and troubles. Neither the abstract theoretical philosopher, nor the practical politician can solve the problems of society; there must be a unity of thought and action of wisdom and power. Reason must rule, if we are to come close to the ideal society.

The true philosopher and the two worlds of opinion and Ideas. Some are born to study philosophy and be leaders in society; others are not, and are meant to be followers. True philosophers who ought to be rulers, should not be mere part time curiosity seekers or amateur philosophers, but rather, as true lovers of wisdom, should have an insatiable curiosity to know all truth and reality (Ideas), not merely part of wisdom. The amateur philosopher loves concrete particular beautiful things and therefore has relative knowledge; the true philosopher loves absolute beauty and truth. The former (i.e. the amateur philosopher) is like a dreamer who cannot distinguish the copy from the real; the true philosopher is wide awake for he does not confuse the Idea with the particular. He has knowledge; others have false opinion. Opinion lies midway between not-being and being, between ignorance and knowledge. Knowledge concerns being (Ideas), opinion what lies between absolute knowledge and absolute ignorance, namely the world of the senses and concrete objects. Opinion is relative, varying and confused. Knowledge achieved by reason is absolute and unchanged. Opinion is the knowledge the masses have, relative, sensory truth not absolute rational truth. The true philosopher (lover of wisdom) loves the Ideas.

Book VI not included in your reading but included in this summary so that the sense pattern may be correlated to other readings. (e.g. Book VII)

Book VI: The qualities of the true philosopher, who knows absolute truth and to whom the state is to be entrusted: permanent love of abstract Ideas; love of all true knowledge; love of truth; absorption in pleasures of the soul, with little concern for the body; temperance; generosity; courage; justice; gentleness; pleasure in learning; good memory; balance and harmony of mind.

The fate of a true philosopher in actual society. In practice philosophers become either perverted individuals, or are corrupted, or become useless to society. The true philosopher, who adheres to his principles has no recourse except to stand aside from politics, powerless, for public opinion regards him as an impractical starry-eyed idealist. Moreover, if he entered politics, he would inevitably be corrupted and be forced to abandon what he knows to be the truth; and so, to save his soul he isolates himself from government in his ivory tower.

Parable of the Ship of State. The captain of the ship (the people) is incapable of navigating the vessel by himself. The sailors (professional politicians), who have never learned the art of navigation (governing), quarrel about which one is to take the helm. They first beg the captain to be permitted to steer, and if they do not succeed, they kill those who have been assigned the helm. Then they drug the captain, mutiny, and seize the ship for their own pleasure. The true pilot, who knows the art of navigation, and should have the authority to steer, whether the others like it or not, will be thrust aside in the confusion as an idle star-gazer. Thus the true philosopher is useless to society.

The fault in this situation lies in public opinion, not in the philosophers themselves. For the public ought to request such men rule them. In actual society (Athenian democracy) men become rulers by begging the public to choose them. A sick society must summon a doctor -- just as a sick man calls upon his physician.

But the greatest harm to the reputation of philosophy is done by the majority of philosophers who become corrupt. For abandoning the love of truth, when they enter politics, they bring philosophy into disrepute. The true philosopher is a rare plant, and hence very easily destroyed. For he is easily seduced from philosophy by material things, wealth, power, position (ie. rank). Such a man is easily corrupted and the more able and gifted he is (as Alcibiades), the greater his own corruption and the greater the harm he does to society. Public opinion corrupts these men, for they cannot resist it and they learn to cater to it, instead of being guided by reason. Being susceptible to flattery, he becomes like the masses, guided by opinion and appearance.

Moreover, the Sophists, who are mercenary, teach people the opinions of the masses, not truth. They study the whims and the temper of the mighty beast (the people), systemize this knowledge, call it wisdom and teach it to others. Truth, honor, goodness, justice, are equated by them with the shifting whims of the people; the opposites with what the great beast dislikes.

So the philosopher, when he comes into contact with the masses begins to do only what they will acclaim. Therefore, the true philosopher, guided by absolute truth, will be thrust aside by the masses. To maintain his integrity he must resist the temptations they offer him and remain aloof from actual society. Otherwise he will be corrupted, and do the greatest harm to his state.

Hence, too, miserable people, the false philosophers (Sophists), attracted to philosophy because of dignity of position, enter the field, and cause additional dishonour to the name of philosophy.

The worthy disciples of philosophy will thus be a tiny remnant, which stands aloof from the practical, corrupting world of politics, though this is actually their greatest mission in life.

There is no actual society adapted for the participation of the true philosopher. Firstly, philosophy must be brought back into repute; and the education of the true philosopher must be carefully organized to create the perfect philosopher with perfect knowledge. Such men must rule whether they like it or not (Marcus Aurelius is a good example), and the people must obey them whether they like it or not. The public must be convinced, when they discover their true nature, to accept such men and obey them. At present the public judges philosophy by what they think of the corrupt philosophers and the false pretenders. Such a true philosopher, knowing

absolute truth, will order society well according to the ideas; without him no state can be happy. Such men are rare but one is enough to bring into existence the ideal society, if the people obey him willingly. The ideal state is possible of creation.

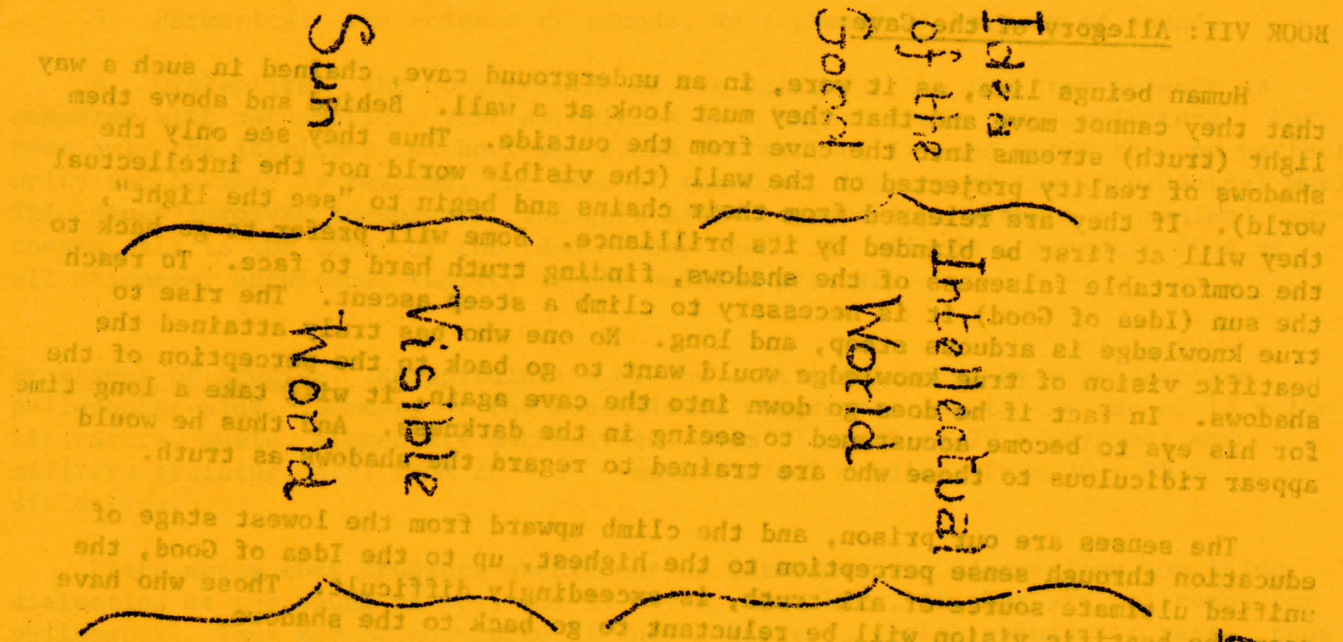
The Idea of Good: It is indeed difficult to find such men, for the combination of necessary qualities is hard to unite in one person. The intellectual discipline necessary to protect the philosopher is, moreover, exceedingly arduous for most people. Especially difficult of attainment is the highest knowledge, the Idea of Good, the end of all knowing, the one absolute truth which stands above all the Ideas as their unifying principle, Beauty, Justice, Goodness, Truth, the source of all knowledge and moral values. The Good is not pleasure but knowledge itself. It can only be mystically glimpsed: it can never be actually described. It is like divine revelation.

There can be no sight without light, unless the sun illumines objects. The eye is dependent upon the sun, which is the source of light. So the idea of Good is to the mind's eye as the sun is to the physical eye. It sheds light on all wisdom. The soul is like the eye, and it sees the truth only insofar as the Idea of the Good shines upon it. It is the highest truth, like a radiant sun, the source of all truth and beauty, of all Ideas, but greater than all of them. The Idea of the Good is thus to the intellect as light is to the visible world. The mind's eye (e.e. intelligence) cannot see the light (truth) unless the sun (Idea of Good) illumines all knowledge.

The Divided Line (the four stages of education) The lower stage of knowledge is in the visible world, changing and relative and perceived by the senses, with the aid of the light of the sun. In this sphere natural objects are closer to the truth than reflections of them and works of art and literature. The individual has cognition of the latter through imagining, conjecture, guesswork; of the former (i.e. natural objects) through opinion or belief (conventional notions, common sense, correct belief without knowledge). The higher stage of knowledge is in the intellectual world, eternal and absolute, perceived by the mind with the aid of the Idea of Good. In this sphere the level above natural objects consists of the objects of mathematics, which involve abstract thinking and understanding based upon uncritically accepted hypothesis. Higher than this level is that of Ideas, perceived by higher reason, and involving knowledge or intelligence, all in the light of the first principle, the Idea of the Good. This unified idea of the Good stands at the apex of the entire knowable universe, and is glimpsed through the ultimate science, dialectics, the study of the interrelation of Ideas, without the sense and without arbitrary hypotheses; it involves philosophical self-conversation through question and answer until the beatific vision of truth is glimpsed.

THE CHART TO ACCOMPANY THE DIVIDED LINE THEORY OF PLATO - following page

The Divided Line Theory



<u>OBJECTIVE</u>	<u>SUBJECTIVE</u>
Ideas	Higher Reason (Knowledge, Intelligence)
Objects of Mathematics	Abstract Thought Understanding, Working With Axiomatic Hypotheses
Objects of Nature	Belief or Opinion, Common Sense Without Knowledge
Images, Works of Art and Literature	Imagining, Conjecture, Guesswork

BOOK VII: Allegory of the Cave:

Human beings live, as it were, in an underground cave, chained in such a way that they cannot move and that they must look at a wall. Behind and above them light (truth) streams into the cave from the outside. Thus they see only the shadows of reality projected on the wall (the visible world not the intellectual world). If they are released from their chains and begin to "see the light", they will at first be blinded by its brilliance. Some will prefer to go back to the comfortable falseness of the shadows, finding truth hard to face. To reach the sun (Idea of Good) it is necessary to climb a steep ascent. The rise to true knowledge is arduous steep, and long. No one who has truly attained the beatific vision of true knowledge would want to go back to the perception of the shadows. In fact if he does go down into the cave again, it will take a long time for his eyes to become accustomed to seeing in the darkness. And thus he would appear ridiculous to those who are trained to regard the shadows as truth.

The senses are our prison, and the climb upward from the lowest stage of education through sense perception to the highest, up to the Idea of Good, the unified ultimate source of all truth, is exceedingly difficult. Those who have seen the beatific vision will be reluctant to go back to the shadows.

The capacity for learning is innate and exists in the soul; it cannot be put there. Education is a gradual conversion (turning around) of the soul from the shadows to the truth. The art which will effect this conversion is education, the gradual freeing of the soul from the body. The best minds must be compelled to acquire this knowledge and then be forced to go back into the cave, get used to the shadows, and do their duty to society by ruling and bringing happiness to all classes. The state in which the rulers are the most reluctant to govern is the best administered one. For the rulers will guide not for personal advantage but because of a stern necessity to do their appointed duty.

Curriculum of Higher Education (Abstract Thinking) In the lower stage of education (up to the age of 20 approx.) the principal subjects were gymnastics and "musical" training. For the next ten years subjects are studied which involve non-sensory learning as a training, for example, in apprehending absolute truth. The purpose of mathematics in education is not essentially for any practical value (though, since most of the trainees at this level will remain soldiers, it will be useful in the art of war), but rather to train the mind to apprehend Ideas, and to screen out, through the difficulty of the subjects, the weaker minds.

1. Arithmetic: study of abstract number.
2. Plane Geometry: valuable because it is based upon universal, self-evident truth (axioms)
3. Solid Geometry: a new study in Plato's time. He stressed the need for encouragement of new sciences by the state through public administrators.
4. Astronomy: not astronomical observations for practical purposes, but the laws of motion of perfect mathematical bodies; a branch of pure mathematics, involving the beauty of the heavens, the harmony of perfect spheres in perfect motion and proportion.

5. Harmonics: the science of sounds, as a theory of harmony of sounds.

6. Dialectics: the coping-stone of the sciences; the one true science as compared with mathematics, just as opinion is a higher stage than conjecture. For here only the intellect, without any sense perception, is used until the one perfect unity and harmony is reached, the Idea of the Good, the end of the intellectual world. This study involves independent thought, self-conversation, without unexamined hypotheses, all in the light of the Idea of the Good. It affords a synoptic view of all sciences, knowledge, reality in one unified process.

Programme of Studies. Recapitulation of the qualities needed by a prospective philosopher-king. Summary of the educational programme: up to the age of 17 - 18 - literature, music, elementary mathematics; from 17 or 18 to 20 - physical and military training only; from 20 - 30 - mathematical studies; from 30 - 35 - dialectics.

Plato warns that students should not be introduced to discussions involving dialectics at too young an age, for it may do them harm, if they are not ready for philosophy. They may be corrupted if they indulge in verbal gymnastics rather than the true study of ideas.

From the age of 35 - 50 the philosopher is to have practical experience in minor offices and commands, not only for the experience in governing, but also to test him by exposing him to the seductions of the world.

From the age of 50 on he will alternately rule and study. It does not matter whether we produce one or more such philosopher-rulers, male or female. A start could be made in constructing such a state by sending out of a city all over the age of ten, and beginning the process of re-education, without the corrupting influence of the children's parents .

(Plato in Book VIII goes on to discuss degenerate societies - oligarchies (plutocracy) democracy - the dominant individual - despotism - the happiness of a just life - the rewards of justice - he attacks poetry and art in education, and concludes this book with a study of soul and immortality of the soul - virtue and the good life are profitable.