Plato's insights on politics, society, and religion

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Plato was a scholar in Greece and the pioneer in Athens which was regarded as the first institution providing higher education in the western continent. He is widely regarded as a critical element in the enhancement of philosophy especially in politics, religion and the society. His writings are believed to have been existence or the past 2,400 years (Popper, 2014). Others trust that the oldest extant of the manuscript date as far as AD 895, 100 years after Plato's death. Therefore, this paper will examine Plato's writings based on politics, the society and the religious opinions held by him.

Despite the Republic and the few shorter dialogues being the only strict political statements of Plato, it can be argued that political knowledge was the subject of greatest contention among various scholars. In the present world, the influence of the twentieth-century has been cited as the significant task of the political situation which is referred to as conceptual analysis. This idea deals with the clarification of political concepts (Popper, 2014). To understand what it means, it may be useful to think of ideas that have been utilized in the text by Plato. For instance, the use of common words such as the table, chair, state, and power in different things causes people to understand them in a variety of ways and hence assigning them different meanings altogether (Popper, 2014).

The conceptual analysis means one's perception of a terminology, that is, the clarification of an idea in its meaning. Therefore, it is composed of a long tradition which is based on Platonic dialogues. Even though results are mostly inconclusive, Socrates tries to define and clarify various concepts (Ehrenberg, 2017). Despite the existence of contrasting issues for some analytic philosophers, Plato's writings offer an alternative step that leads to the right solution. The next

step is the essential evaluation of what people believe in, hence deciding which one of the incompatible ideas are good or bad. In Plato's context, making decisions about the right political step and the decision between peace and war is the most significant choices that a nation can make. Such decisions cannot be arrived at by using the opinion of the public but rather, enough foresight from professionals should be considered. Therefore, clarification of ideas is thus a critical step in evaluating beliefs and ideas that provide appropriate answers to the question of the best political order in a nation (Ehrenberg, 2017). The movement from the conceptual analysis, through evaluation of beliefs which results in the best political situation per Plato's structure.

Plato claims that one talks of God using capital G. This is because he believed that the name God is not the name of a person but rather a collective noun. This meaning was derived by Plato since he lived in ancient Greek where the utilization of the name God was not familiar. Therefore, this led Plato to speak of the gods or the god in some cases of god. In the analogy of Plato between the city and the individual soul, he identifies personal interests as having significant influence to the public justice. Having reasons as the highest valued philosopher, Plato proposes the political atmosphere as being the most compelling concept despite the great argument for justice raised by those individuals who are anti-humanitarian, anti-individualistic and totalitarian. (Ehrenberg, 2017). Regarding the case provided by Socrates, the republic may appear as a dramatic image of people conversing relating to the connection between fairness and perception of people in the construction of an individual subject. Plato argues that the society is composed of various people, which must be harmonized for a harmonious co-existence in the society (Ehrenberg, 2017). He further explains that democracy and peaceful coexistence are the most significant in a dynamic society.

In the formulation of his theories of Ontology, Plato used utilized some information contained in the Phaedo. However, Plato's idea appeared as a new doctrine which is immutable, timeless, and intellectually apprehensible. Also, this concept by Plato contained a precise definition at the end of the piece since it was a precisely new issue when it was released to the philosophy scholars to make their judgments (Giuliano, 2016). In this Ontology theory, Plato claims that as the world contains people, trees, planets, storms, and harvests; the transcendent world provides the concepts-objects. Some of the concepts that exist in the transcendent world have been named by Socrates and Peloponnesus in their work. The objects named include the justice, equality, unity, and similarity (Giuliano, 2016). Additionally, Plato reiterates that as the human mind or soul gets into contact with ordinary things and happenings, the human soul goes into non-sensible touch with the external objects in this kind of world. Therefore, Plato concludes that the immortality of the soul is proved by person's ability to apprehend the everlasting concept-objects that have been referred to him as forms.

Besides this, Plato's epistemology holds that the knowledge acquired by human beings is innate. This means that learning is the process of developing ideas that are buried deep within someone's soul. In the various dialogue presented by Plato, the character Socrates presents the view that every soul existed before birth. These spirits contained the form of the good and a perfect knowledge of ideas. Therefore, Plato then claims that when ideas are learned by human beings, they are recalled (Giuliano, 2016). This means that people gain different knowledge through recalling since they already have the knowledge with them. Therefore, Plato happens to have drawn a sharp distinction between knowledge that is true and bears real opinions. These conclusions have been extracted from the shifting of the world sensation. Moreover, this concept

by Plato has been illustrated by the metaphor of the sun, the relationship of the divided line, and the representation of the cave (Giuliano, 2016).

In the metaphor of the sun, Plato uses the sun as a metaphor meaning the intellectual illumination. The metaphor of intellectual light was directed at suggesting the form of the Good. This metaphor said the nature of existence of the ultimate reality that human beings come to know about. This kind of reality that is known by an individual begins with the eye and Socrates says that it is unusual among the various organs since it needs a medium, such as light for it to operate efficiently (Giuliano, 2016). Since the strongest and the best source of light is the sun, human beings can discern the objects in their environment. Therefore, the form of the Good is significant in enabling people to understand anything within our environment.

Conversely, in the divided line, there are two parts which represent the intelligible world and the smaller visible world. Moreover, each of the two parts is segmented into two; the segments within the intelligible world signify the higher and the lower forms while those in the actual world represent the ordinary objects that can be seen and their shadows, reflections, together with other representations (Giuliano, 2016). Conclusively, Plato presents an analogy between human sensation and the shadows that pass along the wall of a cave. Therefore, these theories by Plato are significant since they enhance the human understanding of some facts.

References

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