

Political circumstances and their impact on the transformations of Plato's political and social thought

Ahmed Majeed Radi
Master of ancient history
Al-Qadisiyah Education Directorate
122ahmedmajeed@gmail.com
Iraq
07830969137

Abstract:

Political circumstances play a major role in crystallizing ideas, formulating them and determining their features among thinkers and philosophers, so their ideas are the result of what they experienced and experienced from political transformations that cast a shadow on the formations of thought. These ideas in the end are nothing but a reflection of the political circumstances experienced by the philosopher Plato, and since political and social thought with a general revelation is a manifestation of human thought, and since the philosopher is a human being, Whatever the degree of his objectivity and his keenness on it, he cannot protect his thought from the influence of the circumstances of his society and the political circumstances of his era. Therefore, the political circumstances of his era, which were represented by the Peloponnesian Wars and the execution of his teacher Socrates, had a great impact on the construction and formation of his political and social thought, which was represented by their permanent connection. The developments witnessed by societies and the circumstances they are experiencing serve as a driving factor towards the production and innovation of ideas. As the intellectual influences that surrounded Plato's thought, this influence cannot be denied because it represents the first thought of any human being. The first environment plays a major role in moulding the human being into a specific mold. However, this was not enough. Here we do not believe in the unity of the cause, but rather in the multiplicity of causes, as his aristocratic upbringing was due to. There is no denying a major role in the formulation of his thought, but the political circumstances that he experienced had the greatest driving factor on the course of his intellectual transformations, and this is what we are looking for in the course of our research.

Key words:

The Introduction:

The political circumstance is considered one of the most important and prominent factors that determine the features of intellectual transformations among all thinkers and philosophers in different eras, because it works to reformulate ideas according to the political concepts of the era that is witnessing these transformations. Plato's ideas represented the actual response to what was imposed on him by the nature of the political conditions that he witnessed. He was contemporary with it, and therefore the study of Plato's ideas cannot be looked at in isolation from the circumstances in which this great philosopher lived and was greatly influenced by them. Therefore, it is necessary to review the circumstances that Athens experienced in the contemporary period of Plato's political and intellectual activity, and they had a clear impact on his political and social thought together. It was the end of the Peloponnesian Wars, which witnessed a bitter end for Athens at the hands of Sparta, during which it lost its empire, its political leadership, and its economic prosperity. This was a shock that shook the entity of Athenian society, in addition to the execution of his teacher and friend Socrates, in which the values of truth, justice, and beauty represented by Socrates were executed, and the circumstances that resulted from them represented the natural background for Plato's political and social thought, and from here, in order for us to be able to judge Plato's ideas and political opinions. It was necessary for us to mention the political circumstances that he lived through, such as the Peloponnesian Wars, which witnessed the defeat of Athens and democracy. He saw the atrocities committed first by members of the popular classes and then committed by the aristocracy second. When he reached the

age of twenty-four, he began the rule of the Thirty Tyrants (404-403) BC. He witnessed them committing horrific injustices that exceeded all other injustices he had ever counted. The year 399 BC witnessed the death sentence being issued against his teacher and friend Socrates. He left Athens, angry with her and resentful of the political chaos that he saw before him. After his return to Athens, he collected what he had witnessed and witnessed to make it happen. The basic basis on which his thought and logic were based. The research included three axes. The first axis dealt with an overview of Plato and his life, while in the second axis we touched on the turbulent political conditions in Athens (the Peloponnesian wars and the execution of Socrates). As for the last axis, it was titled: The Effect of the Fall. The resounding impact of Athens and the execution of Socrates on the transformations of Plato's political and social thought.

Reasons for choosing the topic:

There were many reasons behind our choice of this topic, as follows:

Subjective causes:

- 1-The desire to study this philosophical character with political dimensions.
- 2- Trying to highlight the important influences in shaping his mental structure.

Objective reasons:

- 1- The status of the philosopher Plato, which continues to resonate to this day.
- 2- This topic has a high importance in Greece in particular, and in the world in particular.

Study plan:

This study addresses the topic of political circumstances and their impact on the transformations of Plato's political and social thought through three axes, as it reviews:

The first axis: The title included an overview of Plato and his life..

The second axis: This axis dealt with the turbulent political circumstances in Athens (the Peloponnesian Wars and the execution of Socrates).

The third axis: We shed light on the impact of the resounding fall of Athens and the execution of Socrates on the transformations of Plato's political and social thought.

Study methodology:

The nature of the study and the specificity of the topic forced us to follow the following methods:

Descriptive historical method: It was relied upon to present the historical material and follow its narrative.

Analytical method: It was used in studying, presenting and analyzing scientific material.

The first axis: A view of Plato and his life:

His family and upbringing:

Plato was born in Athens in 428 BC, and his family was among the elite of the people of Athens at that time (), as Plato belonged to an aristocratic origin, as his father was called Ariston and his mother was known as Perictione, belonging to Solon. Plato was originally called Aritocles, but he was better known by the title of Plato. Named by his fitness teacher because of his strong, broad build. Plato learned like the best of the poor members of his class, the poor Greek poets, especially Homer. Then he accepted the sciences, which he loved very much, but his first inclination was towards mathematics. After that, he studied the doctrine of Heraclitus at the hands of Cratylus and read the books of philosophers. However, his true philosophical training could be To date him starting from his first meeting with Socrates ().

Plato was a handsome and violent young man, and he was a brilliant and prominent soldier. It was not customary for philosophers to grow up at such an age, but his extraordinary spirit found a new joy in Socrates' dialectical game, and found pleasure in seeing Socrates refute proofs and penetrate hypotheses with his sharp questions, so that all his time became occupied with wisdom and with his teacher, Socrates. ().

He used to say thanks to God who created me as a Greek and not a barbarian, a free man and not a slave, a man and not a woman, but above all that I was born in the era of Socrates ()

He was twenty-eight years old when Socrates died. He had a great influence on Plato's thinking, which caused his thought to form against democracy and hatred for the masses and groups that his aristocratic upbringing generated in him (). Plato retired from public life in Athens, and left as a traveler for several years. In the year 388 BC, he traveled to Italy and Sicily and befriended their ruler. One year later, he returned to Athens and founded his school there, which was known as the Academy. Plato spent most of his time in He taught the academy and supervised its activities until he died in 348 BC at the age of eighty ().

His works:

Plato wrote a large number of works known as dialogues, consisting of 26 works in the form of dramatic dialogues about philosophy and related ideas (). He divided the dialogues into three stages according to age: First: The Youth Dialogues: These deal with the life, style, and teachings of Socrates, and are known as the Socratic Dialogues. They were written by Plato after the execution of Socrates in 399 BC. They include Euthyphron, the Apologia, Criton, and Charmides.

Second: The middle-aged dialogues: These are the dialogues he wrote after his return from his first trip to southern Italy and the establishment of the academy, in which he shows his dissatisfaction with the negative style in which he wrote the previous dialogues. Among these dialogues are the dialogues of the Republic politeia, Phaedon, Gorgias, and Cratylus and Phaedrus.

Third: The Elder Dialogues: These were the last dialogues that were characterized by long and precise debate, including Parmenides, Theaetetus, Timaeus, the Sophist Sophistes, Nomoi, and Philipus. ().

It is indisputable that Plato was an original Greek thinker who had his own philosophy, distinguished among philosophers not only in Greece but in other countries throughout the ages. His theories varied to include all aspects of scientific and intellectual life, especially Parmenides, Heraclitus, Pythagoras and others, but he was distinguished in formulating His new philosophical theories, such as the theory of ideals, which was closely linked to Plato's name ().

In this theory, Plato distinguished between the intelligible world and the tangible world. He also distinguished between the first facts and models of things, which are the ideals that exist in the intelligible world, and the unreal similarities or models of things that exist in the tangible world. As usual, Plato resorted to formulating a myth in which he tried to prove a specific philosophical issue. When he wanted to prove the validity of his theory of the parable, he mentioned in the dialogue The Republic a myth known as the Myth of the Cave ().

Just as Plato was original and unique in his theory of the Parable, we find that he has a theory in the field of epistemology (knowledge) that is no less original, important, or unique than the theory of the Parable, as Plato bases his distinction between types of knowledge on the distinction of topics in his theory of epistemology. The topics of knowledge are divided into the topics of the mind and the topics of the senses. The objects of the mind include ideas and mathematical units. As for the objects of sense, they include bodies and their forms. According to the division of the subjects of knowledge as previously mentioned, knowledge itself is divided into rational knowledge and sensory knowledge (conjecture). As for rational knowledge, its tools are the mind and thought, and as for sensory knowledge (conjecture), its tools are sensory perception and imagination ().

In every research, there is an introductory introduction to what the researcher is looking for in his research, which is giving a simplified introductory picture and a spread of information that paves the way for entering the world of scientific research, and thus introducing a character like the highly famous Plato character, which may contain some unwanted repetition, but the research methodology When entering into any research, it is necessary to give an introductory overview of the topic being researched so that the picture is clear to the reader and removes confusion from him.

The second axis: The turbulent political conditions in Athens (the Peloponnesian Wars and the execution of Socrates).

The Peloponnesian Wars are considered one of the dangerous historical turning points that took place between two main poles, Athens and Sparta. That war worked to tear Greece apart and disintegrate it politically. In all wars, as is known and clear, there are reasons that work to create appropriate climates to ignite the fuse of crises between the parties. Wars The Peloponnesian Empire, the subject of the study, had

reasons behind its pyramid, the Delos League, which extended from 478 to 404 BC. It was called the Delos League in reference to the island that bears this name, which is geographically located within the Aegean Sea in south-central Greece. Under the leadership of Athens, it included more than one hundred and fifty cities in addition to hundreds of other Greek islands ().

In the beginning, the main purpose and goal of this alliance was to confront any Persian threat and to join together against it. This matter was part of the good, kind, and promising intentions of Greece, and this is what had a great impact on the accession of the largest Greek city at that time, which was Athens. Confronting the Persian threat was the declared goal behind that alliance, as for the undeclared goal, was, as it was at other times, the desire for sovereignty over the rest of the other cities, and to achieve personal goals. What indicates this matter is that when some cities tried to defect from the alliance after they were certain that the Persian threat had disappeared, Athens attacked them and resisted them so that they would not defect (). The evidence for this is the island of Naxos () and Karystos () when they tried to leave the alliance in 470 BC. Athens besieged it and returned them to the alliance by force, and five years later the same thing happened with Thasos (). This is considered the beginning of the transformation of the Delos Alliance into the Athenian Empire. The issue here has become clear that this alliance did not exist for the sake of protection or confrontation against the Persian threat, since the Persian threat has disappeared and ended, so there is no other reason or justification for continuing in that alliance other than the love of leadership. Sovereignty is for Athens, and this is what Sparta realized, and Athens forced the rest of the other cities to remain in the alliance by force, in addition to forcing the cities of the alliance to follow the democratic system even though they were not originally democratic cities and forced them to change the constitution (). But there was another power present in Greece and it is referred to as military power, namely Sparta, which controlled the Peloponnesian League, which consisted of Greek cities located on the Peloponnesian Peninsula (Peloponnesos). These powers were standing in wait for Athens, unable to respond to Athens' actions and their growing love for sovereignty over all Greek cities, so they decided to confront them and stand face to face with them in what is known as the Peloponnesian Wars, which were divided into three stages (), which will be discussed later.

Other reasons that accelerated and led to the outbreak of this war were the economic sanctions imposed by Athens against the state of Megara (), an ally of Sparta, and also the Athenian siege of Potidaea (). Which was previously an ally of Athens before it requested help from Corinth at the time of its revolution, and Corinth is a major ally of Sparta, and it seems that the president's reason for starting this war was the rivals' ambitions for hegemony, and each of them feared the strength of each other, and was concerned about freedom due to the interference of a strong competitor ().

Then came the outbreak of war when the Spartans sent final ultimatums to Athens. The men of the Athenian Assembly refused to inform Pericles or urge him. The ultimatums threatened to launch an attack if Athens did not lift its economic sanctions against the city-state of Megara, an ally of Sparta. We find that the Athenians deprived the Megarians of trade in all the ports of the Athenian Empire were along the border between the land of Megara and Athens. This was a devastating blow to Megara, which was receiving a large income from trade, and the Athenians imposed this punishment in retaliation.

As for Potidaea, a former ally of Athens before the rebellion, they maintained ties to Corinth, the city they founded, which was an ally of Sparta. Corinth was also angry with Athens, due to Athens' support of the city of Kerkyra () in its previous conflict with Corinth, and all of these reasons prompted all from the two great powers of Athens and Sparta to the clash and war in 431 BC, a clash that was destined to last approximately three decades, and in which three types of weapons were used: military confrontation, political propaganda, and economic sabotage, and that war was divided into three stages:

First: The first stage: It lasted about ten years and its theater was Greece, and it was called (the Archidæan War) 431-421 BC, and its name was derived from the name of Archidamus II, king of Sparta. This king always liked to attack Athens in order to fulfill his wishes and conquer its people. At this stage, both parties tried to put economic pressure on each other, but their attempts failed, and both parties did not reach a tangible result, and they ended up concluding a peace agreement in 421 BC called (the Peace of Nicias).) named after the Athenian leader (Nicias), but this reconciliation did not last long, and the clash soon renewed again, beginning the second phase of the clash.

Second: The second stage: This stage also lasted ten years. At this stage, Athens was completely convinced that it could control and defeat Sparta, and it tried once again to gain economic control over Sparta by controlling the city of Syracuse, but it failed again. This is due to the presence of internal party rivalries in Athens, and in addition to that failure, Alcibiades fled to Sparta and stood by their side, which led to the replacement of another, less qualified leader. This phase ended with the destruction of the Athenian forces by land and sea in 413 BC, beginning the third and final phase.

Third, the third stage: This stage was divided into two years from 406-404 BC, and this stage began after a period of stagnation; Because Sparta could not complete its victories because it needed a larger fleet that it did not have the costs of; Therefore, it rejected help from the Persian Empire, but it did not help it until years later, and Sparta defeated Athens in the last battle of the Peloponnesian Wars, called the Battle of Aegospotamoi () at the entrances to the Black Sea, and then Athens surrendered to Sparta, after... That Sparta destroyed the entire fleet of Athens ().

As for the execution of Socrates, anyone contemplating human history will find a phenomenon that appears in every stage of it. This phenomenon is the mixing of the element of sacrifice with the element of progress. Whenever humanity takes a step towards its lofty goals and ideals, it pays first and foremost its price in terms of sacrifice, whether material or moral. These two phenomena are interconnected and inseparable from one another, unless humanity goes through a short period of stagnation and stagnation, after which it returns to its old ways of sacrifice and progress. . Socrates is the first victim that humanity sacrificed for the sake of intellectual progress, when it took its first step in departing from outdated traditions, false opinions, and corrupt beliefs ().

I do not want to talk about the life of Socrates and his philosophy, as much has been said about it. Rather, I want to give a brief picture of his execution, which will constitute an important factor in the formation of Plato's thought later, and this is what the research aims to do.

The era in which Socrates lived was one of the most turbulent eras, as there was an element of doubt, anxiety, and turmoil, in which rapid and sudden fluctuations continued. The rule of the elite was breathing its last, and in its wake, democracy began to struggle to rise and come to life, after it had disappeared from existence for a long time. Time. Within a few years, the constitution was subject to four serious amendments, each time violently shaking the political situation. The movement of accusation, denial, and displacement was in full swing, and in such critical circumstances, every society felt an urgent desire to return to the past and cling to everything that was old, under the illusion that going back would save it from the oscillation and confusion it was in, and this was the case with Greek society at that time felt an intense nostalgia for the ancient Hellenic life, and a strong desire for the traditions of the past, the beliefs of fathers and grandfathers, and all inherited rules of behavior ().

In such circumstances, and for such motives, Socrates was accused of what he was accused of.

There was no court in the correct sense, but rather we were faced with a popular body that had all the defects that popular bodies have: being submissive to urgent emotions, being influenced by suggestions and indoctrination, being quick to become agitated, and having a lot of vacillation. In such circumstances, the indictment body was even more astonishing and strange. The Athenians knew a special system of individual accusation, according to which each person could accuse another of whatever he wanted, and thus the case would be brought against him and he would be taken to court. Socrates' accusers were three: Meletus, Anytus, and Lycaon, as they accused him of doing evil and not believing in the gods who condemn him. In fact, he calls to other gods, and he corrupts the young men, and they asked that he be punished with death, so Socrates stood before that large crowd, calm and reassured, not disturbed or calm, and the accusers and witnesses of the prosecution had finished expressing what they had, so Socrates continued to speak in his defense of freedom of thought. , composed, strong in tone, and highly influential.

Let the trial continue, and he concluded his defense by saying, "If you do this to me, my children and I will have obtained justice at your hands. The hour of separation has arrived, and each of us will take his own path: I to death, and you to life, and only God knows which path is right" ().

After Socrates' defense, the jury presented the results of the first vote on the question: Is Socrates guilty or not? The result was positive, meaning that Socrates was guilty, but with a small difference in the vote, as the difference between those who supported the conviction and those opposed did not exceed thirty votes out of five hundred votes. Soon, Socrates was sentenced to death by a much larger number than those who

convicted him because Socrates aroused the anger of the judges when he claimed that he did not deserve any punishment and that he deserved a reward (), and his friends tried to help him escape from prison and go to any city by bribing the guards, and when the matter was presented Socrates () strongly refused because he is a person who respects the laws, and thus Socrates received the idea of executing him with the utmost courage because he knew that death is not evil ().

After giving this picture of the Peloponnesian Wars and the end of the conflict that took place between two important poles in the Hellenic world, Athens and Sparta, the wars ended to announce the victory of Sparta over its rival Athens. This resounding fall left many repercussions and effects on Athens, especially the research of the philosopher Plato, who watered He thought of new intellectual software. This bitter defeat was a shock that shook the entity of Athenian society and prompted its thinkers, especially Plato, to discuss political theory, the city-state system, and social systems on a different basis, which was an educational, moral, and political basis that went beyond the collapse that Athens had begun to groan under. As a result of the general disruption that encompassed its entity as a result of the defeat; As for the execution of Socrates, it represented the shaking of Plato's mental structure, which changed all his perceptions and perceptions about political systems and what results from them, and this is what we will talk about in the third section, which is the section devoted to this purpose.

The third axis: The impact of the resounding fall of Athens and the execution of Socrates on the transformations of thought among Plato.

The study of Plato's ideas cannot be looked at in isolation from the circumstances that this philosopher lived through and were greatly influenced by. It is possible to consider the circumstances that resulted from the end of the Peloponnesian Wars with the defeat of Athens against Sparta in 404 BC as the natural background for Plato's political and social thought.

Plato's birth was in 428 BC, which corresponds to the fourth year of the Peloponnesian Wars, which were of such size and impact that the historian Thucydides recorded them as the Great War. There is no doubt that that war had a great impact on Plato's thought in its various aspects, especially if we know that his birth was It came a year after the death of Pericles due to the plague () and that after the death of Pericles, Athens was subjected to a series of military defeats and political weakness, which affected its sovereignty. This is something that must have left an impact on Plato's psychology when he became a young man, as was the defeat of Athens in 404 BC. M. in Aegiosiotami and the collapse of its empire caused the temporary downfall of the democratic system, which was blamed for everything that happened to Athens. Therefore, it is not surprising if we see Plato rejecting the democratic system and attacking it even in his ideal republic, where the philosophers rule and they are the story of the intellectual class. Plato's aristocratic background was one of the factors that supported this rejection. When Plato reached the age of military service (18-20 years), he participated in the Peloponnesian Wars, and seeing the defeat of Athens constituted an influential experience in Plato's life in terms of his tendency to think about the affairs of Athenian society and the negative and positive influencing factors related to this society ().

Thus, we find that when the Peloponnesian Wars ended in 404 BC, Plato's political ambitions awakened early on, and this is what Plato mentioned in one of his speeches, saying (I thought that as soon as I became my own master, I must immediately enter the arena of public life), and after I took over The government of the Thirty Oligarchs took power after the end of Athens, which lasted about nine months from September 404 BC until May 403 BC. Plato's participation in that government confirms his oligarchic tendencies (), but Plato soon quarreled with the oligarchic party before the revolution of 403 BC, which restored democracy, as he did not find the oligarchic government to be the government of the best men, and he found that he was living in an illusion, as Plato said: He imagined that the government of the Thirties would lead the state to a path in which justice was its primary component, and therefore he waited to see their actions, but he was appalled by what they did to his teacher Socrates, whom I considered to be the most just man, when they tried to persuade him to go with other men to track down a citizen named Leon in preparation for executing him and confiscating his money, and the goal was for Socrates to join them. Their political actions and plans, whether he wanted it or not, and when Socrates refused to participate in their actions, which Plato considered impure, he preferred to bear the harshest punishments rather than be their partner, and this was the reason for Plato's withdrawal from political life ().

Consequently, we find that everything that Plato witnessed and experienced after the defeat of Athens left its impact on the rearrangement and formation of Plato's thought, to serve as a reformulation of his ideas according to the circumstances of his time and place, and from here the events soon destroyed his hopes for a political revival for his country. The democratic government did an even worse deed, as it soon, Socrates was arrested and executed on charges of not believing in the gods of the city, corrupting the minds of young people, and introducing new gods to replace the gods of the city ().

Taylor believes that the execution of Socrates was the end of the political ambitions of Plato, who found that he could not achieve his political aspirations without a party. This new shift in ideas in Plato is the result of the end of the Peloponnesian Wars, which politically disintegrated the country and brought the oligarchic government to power. Thus, we find that the oligarchic and democratic parties treated Socrates in a manner in which there is no other party in Athens that would allow an honorable man to work. Politicians, especially demagogues, play on the emotions of the public, exploiting the herd mentality through which they lead the people. Issues are not discussed scientifically, and Plato's view of Socrates did not. The student's view of the teacher is that Plato loved Socrates just as a young boy loves a man older than him, reveres him, and considers him a martyr after his death ().

The decision to indict Socrates was formulated in a moral and theological manner more than in a political manner because the democratic government that took power in May 403 BC was necessarily forced to implement the amnesty decision, which prevents political counter-accusations ().

Hence, because of these methods and actions, they worked to undermine Plato's confidence in the democratic government, and this in itself is a political and intellectual transformation for Plato, through what he witnessed from the eye evidence that this government was willing to manipulate the details of governance and make it religious as long as political accusations are not allowed. , just to get rid of Socrates and his ideal and just ideas. The death of Socrates affected his followers because they were thinkers, and the death of Socrates made Plato look critically at the political and social life in Athens. Here is the secret of the fluctuations and transformations in Plato's thought, as he did not find in Athens a convincing political party that he could join to participate in his thought and social program, which made him look forward to... To the laws, customs and constitutions in all the cities that he found to be inappropriate. This explains his multiple attempts in Sicily to establish the rule of the philosopher king that he preached in the Republic after his disappointment in political life in Athens. The death of Socrates also provided him with a philosophical contemplative view of society ().

As a result of these political circumstances that surrounded Plato's life and his thought, they had a great impact on his intellectual productions, including the end of Athens and the takeover of the oligarchs and the new democracy. They made Plato in a state of despair regarding the two rulers mentioned previously, and this was what motivated him to go to Sicily in search of The possibility of achieving the rule of the philosopher king ().

It is indisputable that when Plato established the ideal republic, he was influenced by the Spartan system, and this influence has its historical reasons that cannot be denied, as it represents the first root in the formation of ideas. However, this matter is not sufficient for the unity of the reason, which is represented by Plato's aristocratic upbringing, which was a reason for His tendency toward the Spartan regime, which had a clear oligarchic tendency, and from here we find that the Athenian-Spartan conflict, which ended in 404 BC in favor of Sparta, was one of the driving and supporting factors for Plato's confidence in the Spartan regime, and this matter came as a direct result after the end of the Peloponnesian Wars, which worked to transform thought. Plato was influenced by the Spartan regime, considering that it was the regime that was destined to win the Athenian-Spartan conflict (). From here we find that Plato was a supporter of monarchy and detested democracy () very much because he saw in monarchy that it achieves consistency, stability, and continuity in rule, in accordance with established laws. And strict, and all these were the reasons behind his admiration for the Spartan system; Due to its preservation of the monarchy, this is what made him consider the monarchy an ideal system of government, as Plato believes that in the monarchy, power is transferred without concern depending on the inheritance of rule. In addition, he believed that the monarchy was not devoid of a constitution that included a huge set of laws that achieved justice as the most important political concepts that Plato focused on and cared about in his dialogues in general and in his political works in particular, and he took the Spartan system as a model for him ().

We also find that the execution of Socrates instructed Plato that morally collapsed countries cannot be helped by changing the constitution, but rather through a new concept of politics represented by moral education for the people, and this was natural in light of the absence of any leadership role for Athens after its bitter defeat at Aegus. Potami suggested that Plato thought about culture as a way out of the state of loss by building a strong, integrated generation capable of creating a new renaissance and a system of government capable of leading the masses to achieve the benefit of society. Here we see Plato placing the blame on the popular leaders who were leading Athenian public opinion, taking advantage of the heedlessness of the Athenians. And their lack of knowledge of the facts, hence Plato established the academy, and his main goal in establishing it was to train men who would become people with a certain activity in public life, and this indicates the connection between science and politics according to Plato ().

Hence, we find that Plato had new foundations of thinking drawn for him that were built according to the variables of the political circumstances in which he grew up, to return the foundations of his thought to the basis of the Spartan system, so that the influence of the Spartan system appears in a number of features that he mentioned in the dialogue *The Republic*, such as the system of raising children and youth, the common life of adults, and equality between The genders are all topics that go back to the rules and systems practiced by the Spartans, as appears in the collectivist trend that Plato adopted in his social thought, where he made the state responsible for the life of the individual since his childhood in various aspects. This situation is similar to the philosophy of the Spartan system, as Sparta was responsible for his upbringing. His education, the class to which he belongs, his perception of justice and all other values that govern his relationship with the state. This matter is considered one of the matters that confirm the Spartan influence in the field of collective orientation on Plato's social thought, as appears in the dialogue *The Republic* ().

Hence, the educational reality in Athens was moving in the direction of individualism, and the second was the Spartan society, whose system became a point of admiration for thinkers after the victory of Sparta over Athens in the Peloponnesian Wars. The axis of this system with regard to education was the collective axis, which contributed to the formation of Plato's educational thought, as the education system there had a social dimension directed by the state in order to suit the citizen to his place in society. The circumstances of the formation of the Spartan state imposed the form of education in it, so its goal was He seeded the spirit of collectivism through that program to create a military society in which the citizen's first loyalty was to the state. The family did not have any supervision over the education of its children, as it was in Athens. The child was taken from his parents at the age of seven and entrusted to a state employee assisted by a group of young men. With whips, each young man might be able to divide his group into smaller units, with one of the boys leading it. The child spends all his waking hours with his group, and from the age of twelve leaves home to live with the other members of his group. There is no such thing as a private life until the age of thirty. The education the child received was essentially a military education characterized by severity and cruelty. Spartan education aimed to create obedience by placing children under the supervision of their elders, and training boys in roughness. They did not wear shoes and were allowed to wear only one outfit throughout the year. They were left to sleep in the open air, even in winter. Boys were trained in fortitude and mental courage. Their food was simple and little, and they were encouraged to supplement their food by stealing on the condition that they would not be caught and would not be subjected to harsh punishment, not because they stole, but because they did not perform what they were taught well. Spartan girls practiced wrestling and throwing spears until they had healthy children, and until they became accustomed to roughness, they would walk naked in processions and dance naked on certain holidays. ().

Plato mixed the two prominent features of Athenian and Spartan education. From Athens came the individual aspect through the educational program as the development of the individual, and from Sparta came the collective aspect, as education must be directed by the state in order to adapt the citizen to his position in the state.

Moreover, Plato did not refuse that women should receive their share of education, just like any citizen in the state. He did not limit the conversation regarding education to men only, which is what Plato clearly stated:

"Do not think that my words would give men more than all the women who would arise from among them with the necessary qualifications... if they agreed completely in everything with men."

In the dialogue "The Laws," Plato emphasizes that women must participate in education with men:

“Women must participate with men to the greatest extent possible in education and in everything else.”
“Exercise and horse riding are suitable for women just as they are suitable for men.”

Thus, it is clear from these paragraphs, which were mentioned in more than one of Plato’s dialogues, that he allows women to have their share of education and is completely equal to men. He even allows her to practice physical exercises and ride horses as a full citizen within society.

Hence, we find that Plato was a pioneer of communist thought, as he called for the communism of property, women, and children, as talk about communism was coupled with talk about good education according to Plato, as he declares in the dialogue *The Republic*:

“If good education enlightened the souls of our citizens, they would be able to easily solve all the problems we are experiencing now, such as the problem of acquiring women, marriage, and having children, so that in these matters we follow the rule that says everything is shared between friends” ().

There is no doubt that Plato, with these sincere words, imitates the Spartan regime due to the victory achieved by this regime over Athenian society in the year 404 BC, taking into account that the imitation here will be only for some elements of the Spartan regime and not all of its elements at all due to some of the elements it entails. Shortcomings and deficiencies ().

Plato proceeds from the idea of communism to the idea of equality between men and women when he says: “Women are naturally capable of performing all jobs, as are men, even though in everything women are less capable than men.”

Hence, we find that the call to communism, which Plato adopted, is a call to remove all restrictions that society places on women, especially Athenian society. Therefore, the principle of communism or the principle of equality are considered blatant ideas for the strict Athenian society, which dealt with women from a perspective very close to that of Eastern societies have ().

What entails the Spartan influence in Plato’s thought is embodied in the communism he adopted, as he believes that the family and its system must be dissolved in the title of the state, which is the largest title that was followed in Sparta, and from here he says:

“A woman must give birth to children for the state from the age of twenty until the age of forty. As for a man, he must go through the maximum periods of life by giving and giving and continue to give birth to children until the age of fifty-five” ().

From this we find that the good of the state and its public good is the main goal and goal for Plato, and in this way Plato directs the attention of citizens from private property, whether the ownership of women, children, or anything else. This is in order to direct them towards serving the state only. When he says that a woman must give birth to children for the state, he is thus making children the property of the state and not part of the family. Hence, Plato here presents the interest of the state over the interest of the individual, in contrast to what was in Athens regarding the existence of the family and the preservation of its role. It is concerned with the individual, and all of these intellectual transformations are the result of Spartan influence after the terrible defeat of Athens at the hands of Sparta.

Conclusions:

First: Political circumstances play a large and important role in formulating the ideas of thinkers and philosophers, so their ideas are the result of the political transformations that have been experienced and lived through, casting their shadows on the formations of thought.

Second: What distinguishes thought, whether political or social, is its constant connection to the developments witnessed by societies and the circumstances they are experiencing, which serves as a driving factor towards the production and innovation of ideas.

Third: The intellectual influences that shaped Plato’s thought are not limited to a specific aspect. There are the family influences on which Plato grew up, and this influence cannot be denied because it represents the first thought of any human being. The first environment plays a major role in molding a person into a specific mold, but this is not enough. Here we do not believe in the unity of cause, but rather in the multiplicity of causes. His undeniably aristocratic upbringing had a major role in formulating his thought, but the political circumstances he experienced had the greatest driving factor in the course of his intellectual transformations.

Fourth: The end of the Peloponnesian Wars played a major role in awakening Plato's political ambitions, but they soon collided with great disappointments represented by the execution of his teacher and friend Socrates, which made him look critically at political and social life in Athens, in addition to the death of Socrates providing him with a philosophical contemplative view of society.

Fifth: Plato's ideas in support of monarchy and his abhorrence of democracy are considered one of the most important intellectual changes that occurred in Plato after the Spartan victory over Athens. He began to detest democracy very much because he saw in monarchy that it brings consistency, stability and continuity in rule, this is the political level. As for the social level, Plato was Supporting communism, such as the system of raising children and youth, shared life for adults, and equality between the sexes, all of which are topics that go back to rules and systems practiced by the Spartans, as appears in the collectivist trend that Plato adopted in his social thought, where he made the state responsible for the life of the individual since his childhood in various aspects, and this The situation is similar to the philosophy of the Spartan regime, as Sparta was responsible for his upbringing and education, the class to which he belonged, his perception of justice, and all other values that govern his relationship with the state. This is considered one of the things that confirms the Spartan influence in the field of collective direction.

Sources:

1. Ernest, Parker, Political Philosophy in Greece, translated by Louis Iskandar, vol. 1, Arab Registry for Publishing and Distribution, Cairo, 1966, p. 195.
2. Ernest, Parker, Political Philosophy, vol. 1, pp. 195-p. 196.
3. Al-Minyawi, Ahmed, Aflatoun's Republic, Damascus, 2010, 1st edition, Arab Book Publishing House, p. 21.
4. Same source, p. 21.
5. Same source, p. 21.
6. Same source, p. 17.
7. Same source, p. 17.
8. The Oxford Classical Dictionary edited by Hamid, N.G.L. and Scullard, H.H., Oxford, 1970, p. 698.()
9. Magdy, Kilani, Greek Philosophy from Contemporary, Alexandria, Al-Wafa Publishing House, 2005, pp. 124-p. 125.
10. The Myth of the Cave: As it indicates in this myth that people lived in a cave since childhood and were tied to long lists. We do not have lighting or looking into the cave, and all that will be able to win is only the cave in front of them, which clearly and vividly reflects the different models of things that pass through. Behind them, Plato assumes that one of them broke his chains and left the cave to see things as they really were for the first time. He then returns inside the cave and tells his friends that all the things they saw before are nothing but ghosts or likenesses and that the real world awaits them if they are willing to struggle for freedom from their electrons. : livelihood:
11. Magdi Kilani, Greek Philosophy from Contemporary, p. 125.
12. Magdi Kilani, Greek Philosophy from a Contemporary Perspective, p. 121.
13. Magdy Kilani, History and Myth in Plato's Axes, Alexandria, Modern University, 2012, p. 351.
14. Lutfi Abdul Wahab Yahya, Advanced Greece in Civilized History, Arab Renaissance House for Printing and Publishing, Beirut, 1979, p. 163.
15. Naxon (Naxos) is an island in the Cyclades in the Nisia-Aeghiou Cretan province of Greece. Its population is about 7,471 people. a look:
16. Sherine, Abdel-Al Prince Muhammad, Socrates and the Government of the Three Tyrants, unpublished master's thesis, Faculty of Arts, Alexandria University, 2016, p. 11.
17. Karistos (Karysto) is a city in the Evia Kayentriki District, located in central Greece. a look:
18. Shirin, Abdel-Al Prince Muhammad, The Circles and Government of the Three Tyrants, p. 11.
19. Thassos (Thassos) is a Greek island, located north of the Aegean Sea: Neighborhood:
20. Shirin, Abdel-Al Prince Muhammad, The Circles and Government of the Three Tyrants, p. 11.
21. Magdi Kilani, History and Myth in the Dialogues of Plato, pp. 353-p. 354.

22. Peloponnese is an island located in southern Greece, with an area of about 21,549 square kilometers, and it is administratively divided between the Peloponnese region in the south and the western Greece region in the north of the Peloponnese peninsula: For more information about the geography of the Peloponnese: Benefit: Hassan Al-Sheikh, studies in History of Ancient Civilizations, Alexandria, University Knowledge House, 1992, p. 6, p. 8.
23. Lutfi Abdul Wahab Yahya, *Advanced Greece in Civilized History*, Arab Renaissance House for Printing and Publishing, Beirut, 1979, p. 169.
24. Megara: A Greek city, located in western Attica, located in the narrow northern part of Corinth outside the island of Salamis, which was born into Megara late before it was captured by the interior. Mega was one of the four provinces of Attica. a look:
25. Shirin, Abdel-Al Prince Muhammad, *Karat and the Government of the Three Tyrants*, p. 11.
26. Potodia: It is a Greek colony that was captured by the Corinthians around 600 before it was established in a narrow point on the Paleni Peninsula. Adopted by: Makkawi, Fawzi, *The history of the Greek world and its civilization from the earliest times until 322 BC*, Dar Al-Rashad Al-Hadith for Printing, (Casablanca, 1980)., p. 162.
27. Jassim, Safaa Azim Al-Batin, *A Study of Political Conditions until 338 BC*, unpublished master's thesis, College of Education, Wasit University, 2014, p. 67.
28. Same source, p. 67 and full.
29. Kerkyra: a Greek city located in the northwest of the country, the capital of the Ionian administrative region:
30. Shirin, Abdel-Al Prince Muhammad, *The Circles and Government of the Three Tyrants*, p. 12.
31. Siracusa: a region located on the southeastern coast of Sicily. Theorant, Will, *Life of Greece, Volume Stories of Civilization, Volume 4, Part 7*, Translated by: Muhammad Badran, Nahdet Misr Printing Company, 2001, p. 354)
32. (Aegospotamoi): It is a river in Thrace that was at the mouth of the marine site known by the name. Lucandros, the Spartan pilot, successfully defeated the Athenians until the end of the Peloponnesian Wars: Shirin, Abdel-Al, Prince Muhammad, *Socrates and the Government of the Three Tyrants*, p. 14.
33. Lutfi Abdel Wahab Yahya, *Introduction to Civilized History*, pp. 171-p. 173.
34. Al-Jader, Medhat, *Administration Experiments*, Ministry of Culture and Guidance (Directorate of General Culture), No. 3, p. 3. Same source, p. 4.
35. Al-Jader, Medhat, *Experiments and Wisdom*, pp. 5-p. 7.
36. Izzat Qari, *The Trial of Socrates*, p. 100.
37. Majdi Kilani, *History and Myth in Plato's Dialogues*, p. 150.
38. Same source, p. 66.
39. Lotfi Abdel Wahab Yahya, *Greece: An Introduction to Civilized History*, p. 165.
40. Leon, Philip, plate, London, 1940, p.9.
41. Magdi Kilani, *Greek Philosophy from Thales to Plato (source study)*, Modern University Office, 2009, pp. 213-p. 214. Same source, pp. 105-107.
42. Leon, Philip, op.cit.p.11. Ibid, p.11.
43. Parker, Ernest, *The Political Theory of Greece*, pp. 200-p. 201.
44. Ernest, Parker, *The Political Theory of Greece*, pp. 196-p. 200.
45. Magdy, Kilani, *From Thales to Plato*, pp. 427-p. 428.
46. Russell, Bertrand, *The History of Western Philosophy*, translated by Zaki Naguib Mahmoud, Cairo, 2nd edition, 1986, pp. 160 et seq.
47. There is no doubt that among the reasons that made Plato hate democracy was the execution of his teacher and mentor, Socrates. Because because of the existence of that democracy, they accused him of corrupting the minds of the youth and disbelieving in the gods of the city, and therefore we can summarize Plato's rejection of democracy in several points:
48. First: Because democracy can turn into the rule of tyrants, and the greatest example of this is what happened during the reign of Peisistratus.

49. Secondly: Because democracy can turn into its negative meaning, which is the rhetoric used by leadership candidates to gain the people's votes, by giving speeches in which they tell people what they like to hear and not what they should hear.
50. Third: The execution of his teacher and mentor, Socrates. Democracy was the one that executed the values of truth, justice, and beauty embodied in Socrates, and it was the one that allowed two accusations to be brought against him: corrupting the minds of the youth and disbelief in the gods of the city. The two accusations led to his execution: see:
51. Majdi Kilani, *History and Myth in Plato's Dialogues*, p. 496.
52. Muhammad, Sherine Abdel-Al Al-Amir, *Socrates and the Government of the Thirty Tyrants*, Master's thesis, Faculty of Arts, Alexandria University, 2016, p. 9.
53. Ernest, Parker, *Political Theory among the Greeks*, translated by Louis Iskandar, Arab Record Publishing House, Cairo, 1996, vol. 2, pp. 11 et seq.
54. For more about the Spartan education system: see: Mustafa, Mamdouh Mustafa, *Athletics among Greece*, "A Social and Artistic Study", doctoral thesis, Faculty of Arts, Alexandria University, 1986, pp. 80-85.
55. Al-Nashar, Mustafa, *The History of Greek Philosophy from an Eastern Perspective*, Part 1, Qubaa House for Printing, Publishing and Distribution, Cairo, 1998, p. 275.
56. Imam Abdel Fattah Imam, *Plato and Women*, 2nd edition, Al-Israa Publishing and Distribution Foundation, Cairo, 1996, p. 61.
57. For more details about communism: see: Ernest, Parker, *The Political Theory of Greece*, vol. 2, pp. 55 - p. 111.
58. For more information on this topic, see: Al-Minyawi, Ahmed, *Plato's Republic*, "The Virtuous City as Conceived by the Philosopher", Arab Book House, Cairo, 1st edition, 2010, pp. 141 et seq.