
Evaluating Platonic Education and Its Relevance to the Modern-Day Education System

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Abstract

This paper not only analyzes Plato's educational philosophy but also explores its usefulness today in the context of education. The research is premised on qualitative, document-based comparisons of Plato's key concepts of education, specifically in the Republic, Meno, and Laws, with recent scholarship and current educational policy documents to date (by 2025). The paper posits that Platonic education can continue to play a significant role in contemporary discussions regarding the purpose of schooling, moral and civic education, the teacher, the curriculum, and the role of reason in political life. Simultaneously, it demonstrates that certain elements of Plato's model are incompatible with the values of contemporary democracy, as they are based on social stratification, tight control over knowledge, and limited freedom for learners. In the analysis, Platonic education is considered most applicable today, as it is read rather than copied. Its greatest contributions are that it takes education seriously by basing it on character formation, emphasizes intellectual discipline, and treats education as a public good related to justice. Its most disadvantaged side is its elitism, its paternalism, and its limited regard for pluralism. The article concludes that Plato still has a lot to offer contemporary education, which should nevertheless be modified to be rights-oriented and responsive to students, to maintain its applicability and relevance.

Keywords: Plato, Platonic Education, Philosophy of Education, Moral Education, Civic Education, Curriculum, Teacher Role, Student Agency, Contemporary Education, Modern Education System

Introduction

Modern-day education systems are supposed to multitask in numerous ways. They should assist students in acquiring knowledge and skills, becoming employable, practicing responsibility, becoming critical thinkers, and becoming citizens of the world who live peacefully with others. Education is subject to new demands by governments, schools, parents, and even international organizations. The new world systems feature equity, lifelong learning, sustainability, peace, well-being, and student agency as key outcomes of school education (International Commission on the Futures of Education, 2021; OECD, 2018; UNESCO, 2023). Simultaneously, testing pressure, unequal access, weak civic trust, and teacher shortages persist worldwide, even in many systems (OECD, 2024; UNESCO, 2024). Due to these issues, researchers often return to ancient educational traditions and pose a simple question: What is education all about?

Plato is often considered one of the most significant philosophers in this protracted debate. It was not a school handbook, in the present sense, but one of the first, and most methodical, considerations of the purposes, means, subject, and social mission of education. According to Plato, education is not merely about the teacher imparting knowledge to the student. It is concerned with the development of the soul, judgment, and training of people to live in an upright society (Mintz, 2018; Plato, 1997). In Plato's view, the standard of education affects the standards of citizenship, leadership, and life in general. This broad conception of education remains strong, as most current discussions are now determined by purpose rather than performance.

Platonic education holds particular significance because it unites personal development and social obligation. This is the case: Plato introduces education in the Republic as part of the process of moral, intellectual, and civic formation. He relates music, physical training, mathematics, and dialectic to the process of developing a well-rounded human being who can distinguish between appearances, what is true, and the desire for the private good and the common good (Plato, 1997). He discusses the aspects of teaching in the Meno, which is based on dialogue and questioning. He focuses more on the concepts of habit, law, and discipline, and on the importance of societal institutions in

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molding individuals in the *Laws* (Plato, 1997). These readings reveal Plato to be broad-minded in the field of thought about education. It touches on curriculum, pedagogy, character, citizenship, authority, and the relationship between education and the state.

Nevertheless, Plato's ideas are not easily applicable to contemporary education. His work can be praised as morally serious and for its broader perspective on human development, but simultaneously criticized as elitist, censoring, promoting a strict hierarchy of social relationships, and for the inability to disagree (Dahlbeck, 2025; Jonas & Nakazawa, 2021). Many contemporary readers find Plato a source of wisdom on the education of character, the duties of the teacher, and the discipline of the intellect. Others view him as a caution against totalitarian education and social repression. This conflict renders Plato very pertinent. It is not just whether Plato had good ideas, but which of his ideas can be implemented in today's democratic, inclusive, and rights-based education.

This question becomes all the more relevant in modern educational theory. Recent research indicates that schools are stricter in striking a balance among humanistic goals, competency-based reform, quantifiable results, and market demands (Zovko & Dillon, 2018). Student agency, critical thinking, intercultural understanding, and moral responsibility are also emphasized in policy frameworks (Mameli et al., 2023; OECD, 2018; UNESCO, 2023). The philosophy Plato expounds explicitly addresses this antagonism, as he is strongly opposed to the notion that education ought to have limited instrumental motives.

Despite much discussion on the educational thought of Plato, there is, however, a gap in the literature. In recent research, the relevance of Plato to pedagogy, moral education, and educational theory has been revived (Arye, 2025; Dahlbeck, 2025; Jonas & Nakazawa, 2021). There are, however, fewer studies that engage Plato in dialogue with current issues such as student agency, inclusive education, peace education, sustainable citizenship, and the tension between human formation and quantifiable skills. Plato continues to be widely perceived as a classical thinker, but certainly not always a thinker whose ideas need to be critically analyzed in relation to the full requirements of the contemporary education system.

This paper attempts to fill that gap by assessing the main principles of Platonic education and their applicability to modern-day education. Such an assumption is not made in the article that Plato must be considered or disregarded in totality. In its place, it poses the question of which aspects of his educational thought remain helpful, which need amendment, and which must be discarded in more democratic contexts. The reason is that there are still powerful questions in educational systems that should provide answers about the aim, the curriculum, teaching, character, citizenship, and justice.

The purpose of this article is thus two-fold. To begin with, it identifies the key characteristics of Platonic education in Plato's main texts, which are discussed in contemporary research. Second, it evaluates the relationship between these features and the demands and values of the modern-day education system. The guiding issue of the article is mild yet pertinent: Can Platonic schooling nonetheless assist us in putting our heads in the right place regarding contemporary schooling and in what situations?

Research Objectives

The paper will be used to achieve two objectives:

1. To discuss the main goals, curriculum concepts, and pedagogical concepts of Platonic education, which are expressed in the significant works of Plato and the contemporary educational research.
2. To determine the degree to which Platonic educational concepts are still applicable to the education system of the modern-day world, particularly in the areas of moral education, civic education, teaching, curriculum, and the development of students.

Research Questions

This research paper will discuss two research questions:

1. What are the key goals, curriculum, and teaching principles of Platonic education?
2. What aspects of Platonic education remain pertinent to the current education system, and what aspects of Platonic education clash with the modern values of democracy and inclusion in education?

Literature Review

The Foundations of Platonic Education

Platonic education commences with a very big statement: education forms the type of people that one is and, consequently, the type of society that one lives in. Plato does not consider education an independent discipline that can be discussed independently of ethics and politics. To him, education is associated with justice, truth, virtue, and the organizing of the soul. Nature alone does not suffice to bring out the human person. Desire is guided by good education, which helps develop reason and helps individuals realize what is truly good, not just what seems attractive in the short run (Mintz, 2018; Plato, 1997). This is part of why Plato is significant in the history of educational thought.

Plato puts forward education as a work of turning the soul towards truth in the Republic. A famous picture he created in the prison of the cave implies that it is not merely the figment of imagination to insert knowledge into a blank mind. It is a progression from bewilderment to comprehension, from passive reception to intellectual clarity (Plato, 1997). This concept remains important despite providing a deeper understanding of learning than training focused on recall, test scores, or technical training. Plato considers knowledge to be related to self-control and virtuousness. Living better is to know well.

This is the recent intense attention that this moral purpose of education has received. Jonas and Nakazawa (2021) claim that Plato remains valuable because he does not consider education to be limited to training but to the development of virtue. Mintz (2018) also demonstrates that Plato's images of education are not examples of decoration but rather assistance in understanding how learning transforms a human being. The philosophy of education in the near future has also reinvigorated concerns about the purposes of education, including moral, civic, and formative purposes, as well as economic purposes (Curren, 2025). In that regard, Platonic education continues to address contemporary discontent with the purely instrumental concept of schooling.

Curriculum, Pedagogy, and the Role of the Teacher

Plato provides a systematic perspective on curriculum. Learners in the early stages of learning require stories, music, rhythm, and physical training, since, before the abstract reasoning process can be complete, habits and emotions must be molded. Subsequent stages introduce mathematics, rigorous inquiry, and ultimately dialectic that questions the presumed truth and attempts to find out deeper truth (Plato, 1997). The sequence is important because Plato does not believe that all aspects of knowledge should be taught the same way or at the same time. He views education as one in the process of development. Students should be ready for more challenging modes of thinking.

This curriculum map continues to ask pertinent questions nowadays. The systems of the modern age tend to divide ethical, bodily, artistic, and intellectual development into distinct categories and place excessive importance on what can be tested. The difference from Plato's model is that this is holistic. It unites body, emotion, imagination, intellect, and civic duty. The current education agenda by UNESCO also emphasizes that education must be based on peace, dignity, sustainability, and the whole person, rather than on technical efficiency (International Commission on the Futures of Education, 2021; UNESCO, 2023). For this reason, Plato's massive curriculum vision stands out as surprisingly up to date.

Another important area is Pedagogy. Plato is most frequently associated with the Socratic dialogue. The key issue in Platonic learning is questioning and searching in tandem to seek better answers and examine assumptions. This does not imply that Plato advocates a completely equal classroom as it would be understood nowadays; rather, it suggests that learning is not intended to be rote memorization. A recent analysis of the geometry lesson in Meno, presented by Arye (2025), reveals that Platonic pedagogy can be applied even in the context of teacher-student relationships, moral education, and constructive thinking. Another important concept that Bakhurst (2020) emphasizes is that the essence of real teaching lies in trust, responsiveness, and human presence, which also align well with the dialogical aspects of the Platonic tradition.

In Plato's opinion, the teacher is much more than a content specialist. One more role of the teacher is that of a moral and intellectual guide. This has much to do with today, as the role of the teacher is often reduced by standardization, technology, and accountability systems. The global UNESCO report on teachers holds that quality education requires only qualified, supported, and respected teachers, but does not emphasize the use of systems and tools (UNESCO, 2024). In

reminding us that teaching is a human activity that includes judgment, example, and care by which learners are formed, Platonic education assists us in taking care in education.

Platonic Education and Contemporary Educational Priorities

Several present educational priorities are strong overlays of Platonic concerns. One is moral education. The problem of values, character, social conduct, and civic responsibility remains a topic of discussion in modern education systems. Yacek et al. (2023) demonstrate that the question of moral education remains significant in the twenty-first century, as schools habitually generate values, regardless of intention or realization. Plato would concur with this fact. To him, education is never neutral. Character is formed by the stories children are told, the habits they have mastered, the people they admire, and the institutions in which they are raised.

Civic education is another overlap. We find Plato of the opinion that citizens need to be educated to uphold a just societal order. The system of modern democratic life also assigns the task of education to train students to become members of society, albeit in a different manner. UNESCO's (2023) recommendations on peace, human rights, global citizenship, and sustainable development challenge schools to develop empathy and critical thinking skills, intercultural understanding, and a sense of care for the common good. They are not literally Platonic because these goals do not correspond to what Plato assumed the purpose of education ought to be, namely, serving a purpose beyond personal gain. They imply that education should equip learners in life with others.

The third point of contact is critical thinking. The dialectic practiced by Plato is an investigation based on reason, but it is not an open-ended pluralism. Critical thinking is appreciated in modern education, essentially, though less hierarchical and more democratic. According to Butler (2024), critical thinking has remained an educational objective because it influences judgment in real-life situations. The OECD model also focuses on being an agent, reflective, and responsible (OECD, 2018). The legacy of Plato thus remains in the idea that education must instill in a learner the ability to challenge appearances and go beyond what the eye sees.

However, modern education likewise differs from Plato's in essential respects. In recent studies, student voice and agency are greatly valued. All of Mameli et al. (2023), Inouye et al. (2023), and Schaefer et al. (2024) indicate that the contemporary discourse on meaningful learning centers on student agency and participation. Agency is a central future-looking aim of education featured in the OECD Learning Compass (OECD, 2018). To some degree, Plato's model promotes this, given that it seeks to instill in learners a love of truth and the development of reason. Nonetheless, it restricts agency, as well, as it gives so much power to educational guardians. This brings one of the significant conflicts in the literature.

Debates, Criticisms, and the Research Gap

The worst criticism of Platonic education is that it may become authoritarian. Plato advocates restricting tales, songs, social positions, and government. His theory presupposes that some people are better or worse at ruling and that educational methods must indicate the hierarchy (Plato, 1997). This is highly objectionable to contemporary education systems that, on the one hand, are established on the premises of equality, dignity, rights, and inclusion. The new frameworks provided by UNESCO emphasize the principles of non-discrimination, cultural diversity, and human rights as the fundamentals of the education process (International Commission on the Futures of Education, 2021; UNESCO, 2023). This is not entirely adhered to by Plato's system.

The other criticism is that Platonic education lacks sufficient pluralism. Diverse beliefs, life plans, identities, and cultures structure contemporary democratic societies. Schools should not then provide education geared towards collective civic existence by imposing a view of the good on all. Plato is not as at ease with this type of diversity as he is more sporadic about moral unity, and as much as he is concerned with the control of reason in the sense he comprehends it. The recent discussion by Dahlbeck (2025) of fiction, truth, and dogmatism in Plato's Republic demonstrates that this conflict remains an ongoing feature of educational theory. Plato aids in clarifying the problem, but he does not resolve it in a manner that modern democracy can wholly embrace.

Fewer far-fetched critiques exist, as well. Platonic education may seem too perfect, too reliant upon wise leaders, and too out of touch with real life in the classroom. Even a well-known Socratic lesson can demonstrate that pedagogy and teacher-pupil relationships have several flaws, as shown by Weiler Gur Arye (2025). This is significant as it cautions us not to take Platonic teaching romantically. Similarly, the study by Zovko and Dillon (2018) demonstrates that modern education

should address contemporary needs, such as the conflict between humanistic formation and competency-focused education that Plato did not have to deal with. There is a way in which Plato could be used to reflect, yet not imported, but it has to be adapted.

These discussions help uncover the key gap that the current study addresses. Current literature has demonstrated that Plato still plays an educational role, particularly in moral development, educator mentoring, and the rationale for schooling. Nevertheless, it is necessary to maintain a balanced assessment that juxtaposes Plato with modern educational concerns such as student agency, peace education, sustainability, and participation in democracies. Numerous articles talk about the greatness of Plato, or tell the dangers of Plato. Fewer studies address how his ideas can be selectively applied in contemporary education without disregarding his strengths or weaknesses. In this work, there is an answer to that need, provided by a refocused analytical comparative study of documents.

Methodology

Research Design

The research design adopted in this study is a comparative document analysis design, which is qualitative in nature. Such a design is appropriate given that the topic is philosophical and/or interpretive rather than experimental. It is not primarily intended either to measure students' performance or to test a numerical correlation. The analysis of the texts is conducted to understand the ideas, compare the themes, and assess their relevance. Document analysis is also a common approach in qualitative studies in which the data sources comprise published literature, documents (such as policies), and theoretical literature, rather than interviews or surveys (Bowen, 2009).

The qualitative research design is also appropriate for the research questions posed. The research questions are what Platonic education is, how it is depicted in key writings, and how it relates to the demands of current education. These are questions that need to be carefully read, compared at the concept level, and understood thematically. The less suitable design would be a quantitative one since the research is not attempting to enumerate attitudes or quantify the effects. It attempts to comprehend the ideas of education and critically analyze them.

It is also essential to have the comparative element. The paper juxtaposes two pairs of sources of knowledge: the educational philosophy of Plato and the academic literature that explicates this philosophy, and the education system of today and the new research literature that identifies the purpose and problems of the modern education system. This, in its turn, allows one to determine continuity and difference.

Population and Sampling

The population in a document-based study is the larger group of texts that address the subject. The population in this study will consist of the classic philosophical texts on education, contemporary philosophy of education, policy reports on the contemporary school education, and literature on the subject matter produced by higher educational establishments in the recent past regarding the purposes of education, learning, and teaching, student agency, and the role of a teacher.

The purpose of the sampled texts was to apply purposive sampling in line with the research questions, selecting the most relevant texts. In this case, purposive sampling will be well-suited, since the research does not require a random sample of all texts in education. It requires the documents that directly address Platonic education and its relevance nowadays. The total number of documents that were further analyzed as a corpus was 14. These were categorized into four groups: primary Platonic texts, major secondary works on Platonic education, contemporary works in the philosophy of education, and documents from recent policy-oriented works on modern education. Table 1 presents the sampled corpus used in the study.

Table 1: Core analytic corpus used in the document analysis

Category	Number of texts	Main focus
Primary Platonic source	1 volume	<i>Republic</i> , <i>Meno</i> , and <i>Laws</i> as the main sources for Platonic educational ideas
Secondary Platonic scholarship	4 texts	Interpretation of Plato's aims, pedagogy, moral education, and continuing significance
Contemporary philosophy of education	4 texts	Humanistic aims, democratic education, teacher-student relations, and student agency
Policy and system-level education documents	5 texts	Present-day priorities such as equity, peace, sustainability, teacher quality, and future-oriented learning

Data Collection

Structured reading of the chosen texts was used to gather data. The primary source was Plato: Complete Works, particularly the Republic, Meno, and Laws (Plato, 1997). Secondary sources have been chosen based on whether they discuss Platonic education or major contemporary educational issues in the topic of study, including moral education, teacher roles, student agency, or the aim of schooling.

Recent policy and framework documents were incorporated because the study considers their applicability to the contemporary education system and does not engage in philosophical debate. These reports revealed information on the existing language of education change, such as equity, well-being, sustainability, global citizenship, peace, and lifelong learning (International Commission on the Futures of Education, 2021; OECD, 2024; UNESCO, 2023, 2024, 2025).

The primary analytical tool was a document coding sheet. All the texts were read and coded into five categories, which included: intentions of education, curriculum and content, pedagogy and teacher role, development and citizenship of the learner, tensions with democratic or inclusive education. With this coding structure, they were able to easily compare the material of the classics with that of the times.

Data Analysis Procedure

The analysis was conducted thematically. Following the several readings, important sections and ideas were coded as outlined in the five categories mentioned above. The coded content was further divided into the broad themes. This was done using the logic of thematic analysis, which reveals patterns of meaning in a collection of data in a clear, systematic manner (Braun & Clarke, 2006).

A reflexive and interpretive method was used in the study to develop the themes. Rather than relying on preconceived notions about the themes, the coding procedure enabled the themes to emerge through comparison. As an illustration, Plato presented moral formation and the present policy frameworks in various forms. Similarly, the authority of teachers seemed a common topic, but with very contrasting connotations in Platonic education and modern education via democracy. Such pattern recognition would be appropriate for analyzing philosophical documents.

The research questions were then answered using the final themes. Almost every theme was considered in two aspects: one, what it told us about Platonic education itself; and two, whether, in some way, it was useful, or partly useful, or problematic to the educational systems of the present day.

Trustworthiness and Ethical Position

Since this is a document study, no human subjects were involved, and no personal information was collected. The biggest ethical issue was the just representation of the texts. The research employed a transparent sampling logic, clear code categories, and the reiteration of the primary texts, scholarly interpretations, and policy documents to support trustworthiness.

The credibility was also enhanced through the use of sources (both old and new). The original works of Plato were studied alongside contemporary literature until 2025. This minimized the danger of assessing Plato solely through the ancient understanding or solely through contemporary suppositions. It was not intended to assimilate Plato to the values of the day, but only to consider him very attentively and impartially.

Data Analysis

The analysis of the documents yielded four broad themes related to education: moral and civic training, the teacher as the director of reason, the importance of a balanced and progressive curriculum, and constraints on order in contemporary education. The themes relate directly to the research objectives as they define the main aspects of Platonic education and consider their applicability in modern times. An overview of the key findings is given in Table 2.

Table 2: Main themes identified in the document analysis

Theme	Platonic idea	Relevance to modern education	Overall evaluation
Moral and civic formation	Education forms character and supports justice in society	Strong link to moral, civic, peace, and sustainability education	Highly relevant
Teacher as guide	Teacher leads learners toward truth, discipline, and self-control	Supports teacher judgment and mentoring, but may reduce learner voice	Partly relevant
Balanced curriculum	Education should develop body, emotion, intellect, and judgment in stages	Supports holistic learning beyond test-driven schooling	Highly relevant

Hierarchy and Education is shaped by elite Conflicts with democracy, Weak relevance
control authority, regulation, and limited inclusion, and student agency
pluralism

Theme 1: Education as Moral and Civic Formation

The most significant conclusion of the research is that Platonic education is a creation with a definite moral purpose. According to Plato, education does not serve the purpose of molding and educating to fit them into the job market or for personal achievement. He recognizes it as a civic and moral practice that will cultivate the right people, who in turn will build a right society (Plato, 1997). In this regard, Platonic education is powerful in addressing contemporary issues, such as schools becoming overly technical and specialized or overly competitive.

This is one of the themes that is so applicable in education nowadays. Recent UNESCO documents present numerous arguments for the idea that education should help ensure peace, human dignity, sustainability, solidarity, and responsible citizenship (International Commission on the Futures of Education, 2021; UNESCO, 2023, 2025). Education is also introduced in OECD systems as a way to prepare for and take responsible action, and to participate in common futures, rather than merely convey information (OECD, 2018). These contemporary aspirations are not the same as those of Plato, but they echo the common belief in education as a public, ethical, and civic value.

According to the comparison, there is thus high continuity at the purpose level. Both Plato and today's humanistic education oppose the utilitarian concept of schooling. The process of civic and moral formation, however, varies in content. Plato strives towards unity with the one rational order, and modern democratic schooling towards participation in diversity.

Theme 2: The Teacher as a Guide of Reason

A second significant discovery concerns the role of the teacher. Platonic education places a grave responsibility on the teachers. They do not merely transfer material. They aid in the formation of habits, direct attention, challenge assumptions, and lead students to preferential judgment. This position can be traced in Socratic questioning and in Plato, with his broader anxiety about who will teach, what they will teach, and how learners will be equipped with the truth (Mintz, 2018; Plato, 1997).

This finding remains significant in debates today. Bakhurst (2020) contends that human dialogue, trust, and responsive judgment remain necessary for teaching in a technologically saturated age. UNESCO (2024) 2024 teacher report further stresses that the quality of education is based on a supported, qualified, respected teacher.

Meanwhile, the analysis has its distinct boundary. The authority of teachers, as provided by Platonism, is usually more powerful and non-negotiable than what present-day democratic education can accept. Recent studies on student agency and student voice demonstrate that quality education must also provide opportunities to participate, take initiative, and critique one another (Inouye et al., 2023; Mameli et al., 2023; Schaefer et al., 2024). Plato not only appreciates rational development but also does not necessarily appreciate learner autonomy, as some would say today. This renders the theme partially applicable rather than completely portable.

Theme 3: The Value of a Balanced and Developmental Curriculum

The balance and sequence of the curriculum is the third theme. All learning is not equal and instantaneous to Plato. In his opinion, it is necessary to have a gradual development of learners. The early stages include the formation of the story, rhythm, exercise, and habit. Subsequent learning entails mathematics, abstraction, and dialectic. What is more important is that education is not supposed to impart (in the short run) isolated skills but is supposed to shape the entire human being (Plato, 1997).

This is one of the most relevant aspects. Many contemporary education debates take issue with the most limited test-based systems, which have led to diminishing learning to easy-to-measure pieces. Platonic education provides a more comprehensive model in which the arts, physical development, reasoning, and moral growth are part and parcel. According to Zovko and Dillon (2018), contemporary education seems unable to balance humanistic formation and competency-focused reform. The curriculum model he promotes helps us remember that imagination, discipline, judgment, and depth in intellectual work ought to be nurtured collectively within a good education system.

This theme is related to the contemporary policy issues, as well. The 2021 UNESCO report and the 2023 recommendation both support lifelong, holistic, and socially meaningful learning. The words knowledge, skills, attitudes, and values used in OECD frameworks are used in an integrated manner (OECD, 2018). Platonic curriculum design is not new; however, the underlying rationale is always sound: education must be developmental, general, and organized around greater human purposes.

Theme 4: The Limits of Hierarchy and Educational Control

The most obvious aspect of the conflict between the Platonic and the modern-day education system is the fourth theme. The order, regulation, and rule of the men judged most fit to lead the city feature prominently in Plato's model. This results in a tight grip on the stories, culture, curriculum, and educational pathways. It also contributes to a hierarchical system in which various groups have different levels and types of education (Plato, 1997).

This model cannot be tolerated in modern education systems. Equality, inclusion, human rights, and non-discrimination are likely the most effective ideas that should influence the current educational policy, yet in an ideal scenario (International Commission on the Futures of Education, 2021; UNESCO, 2023). Student agency, cultural diversity, and democratic engagement are also main issues (Mameli et al., 2023; OECD, 2018). These reasons make the Platonic hierarchy at odds with the fundamental principles of modern education.

The discussion is thus indicative of a biased conclusion. Platonic education is useful at the level of intentions, solemnity, and general outlook of curriculum, but it is practically of no value when transformed into a political plan. Its educational ideology can only be used to instruct current practice through vigorous democratic revision. It is the most obvious answer to the second research question: Plato applies to modern times, although he is not a model to be imitated in all respects.

Discussion

It has been proven that Platonic education is not outdated and can be implemented straight away. It remains significant, as it poses profound questions that contemporary education cannot but evade. So what is the schooling geared towards? What type of individual ought to be produced with the aid of education? In what ways should there be an integration of curriculum, teaching, and public life? The reason Plato is still of value is that his work brings these questions out of the box and rejects reducing education to a training room.

The fact is that the first significant finding, according to Plato, is that he provides a powerful critique of instrumental conceptions of education. The interpretation aligns with previous research that views Plato as a significant contributor to moral and civic education, not just a political philosopher of ancient times (Jonas & Nakazawa, 2021; Mintz, 2018). This is important since the current systems are still struggling with moral disintegration, civic skepticism, and a lack of understanding of the people's meaning. Here, the aspect on which Plato emphasizes, that an education can form a character and judgment, is of the utmost importance.

The second significant result concerns the teacher. The paper lends credence to the perspective that Platonic education places importance on teaching as an intellectual and a relational practice. This aligns with recent claims that technology cannot replace the dialogical and human aspects of actual education (Bakhurst, 2020). However, the results also indicate that Plato allocates insufficient space to learners' voices compared to existing techniques that emphasize agency and participation (Inouye et al., 2023; Schaefer et al., 2024). The contemporary teaching is thus not to resurgent teacher domination, but to maintain teacher gravitas, and make classes more dialogic and two-way.

The third contribution of the research is that it evaluated its curriculum. The discussion indicates that Platonic education can be particularly helpful because it is an indictment of schooling that is divided and dominated by testing. The Plato curriculum model is broad, developmental, and morally oriented. It is compatible with demands to make education more holistic, future-oriented, and education as a common good (International Commission on the Futures of Education, 2021; OECD, 2018). Nevertheless, the curriculum presented by Plato also presupposes having a powerful cultural control that modern plural societies should overcome.

There are several theoretical implications of the study. Primarily, it demonstrates, through critical reading, that classical philosophy can still be useful in present educational theory. Secondly, it proposes that the theme should be taken into consideration when determining relevance, rather than

the entire system. The most practical themes in Plato's case are those of moral formation, the balance of the curriculum, and the purpose of education for the populace. Third, it demonstrates that the boundaries of Platonic education are most powerful in those areas when it is challenged by contemporary education, with its emphasis on equality, rights, and diversity.

The study's practical implications are also provided. The lesson that Plato meant teachers should take into schools and policymakers is: be serious about morality and civic growth; the careful design of curricula; and, above all, teachers hold the key to this education, which Plato exemplified so superbly in his epistle to the tyrant. Simultaneously, these lessons will need to be adapted to contemporary democratic environments that uphold students' dignity and inclusion, as well as their voices. Plato is not, however, a good model to emulate for schools, but rather a critical resource.

This study has its limitations. This is based on document analysis; hence, its results are interpretive rather than experimental. It does not test student achievement in the classroom or match student data in schools. Moreover, contemporary education systems vary across countries; therefore, no single article can reflect all contexts. Further qualitative research may elaborate on this study by incorporating empirical, comparative curriculum, or classroom-based research on dialogic and character-based pedagogy.

Recommendations

This research notes that, today, Platonic education can still serve educational thought; however, one must exercise restraint and critical scrutiny for this kind of education to work. That is why the suggestions are to pursue selective adaptation rather than imitation itself. In modern systems, Plato did not find hierarchy essential; however, his solemn attitude toward the goal of education might be helpful.

At the very least, the policymakers must redress the balance between the aims of education, which include moral, civic, and intellectual formation, and skills, testing, and employability. Platonic education helps remind us that schools' performance should not be measured in the short term. Ethics, citizenship, dialogue, literature, history, the arts, and intellectual reflection should then be emphasized more in the curriculum policy. All these areas make students think about being more than just effective workers.

Second, the teachers and school leaders ought to enhance dialogic and reflective pedagogy. The most appropriate kind of Platonic education for the classroom is one that encourages questioning, reasoning, and discussion. However, this is supposed to occur democratically, giving students a chance to speak out, challenge, and contribute effectively. As such, schools should also integrate robust teacher guidance alongside respectful student agency.

Third, future scholars ought to continue evaluating classical thinking in education in comparison with current policy and practice. There is more to be done regarding their relation to Platonic ideas and their application to peace education, character education, teaching in the digital age, and inclusive civic education. The juxtaposition of Platonic ideas with those of other thinkers, such as Dewey, would also be a sure way to determine when they are useful and when they are restrictive.

Conclusion

This article not only assessed Platonic education but also examined its applicability to the current education system. The research discovered that Plato is as relevant today as an educational-purpose thinker. His best works are that education is regarded as both moral and civic development, an appreciation of intellectual discipline, a comprehensive and evolutionary model of curriculum, and a solemn appreciation of the teacher's role.

Meanwhile, the paper also found that, without substantial revision, Plato's system cannot be adopted. Its order, male chauvinism, and low regard for pluralism are at odds with the democratic, inclusive, and rights-oriented goals of contemporary education. Because of this reason, Platonic education can only be construed as selectively relevant. It provides an indication of why education is important and the purpose of schooling, but it lacks a comprehensive structure to fit current institutions.

The primary value of the analysis is thus an appropriate compromise: Plato still has something to offer to contemporary education, but one should not emulate the system; rather, one should draw upon the available philosophical resources to gain a clearer understanding of the purpose of education, the role of the teacher, the scope of the curriculum, and the seriousness of a citizen. That

contribution is a profoundly significant one in a time when education is often reduced to metrics and monetary value.

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