

## **Plato's Aesthetic Thought Study of "Idea World"**

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**Abstract:** The Great Hipius is a treatise on Plato's aesthetic thought. In the text, the question of "the very nature of beauty" is debated. It puts the difference between "beauty itself" and beautiful things, but it has never found the "what exactly the beauty is" answer. In his later articles of aesthetic thought, he thinks that anything in the world has rational. In the relationship between art and reality, Plato analyzed the access to "beauty is reason", and through the "inspiration said", "crazy said" to answer the source of art. The importance of aesthetic education in line with the provisions of the "Utopia" is proposed, which is also very modern. It is embodied in the exploration significance, reference ability and practical function of its aesthetic thought to today's aesthetic education. It has played a positive role in promoting and learning from the development of today's aesthetics. Practical education of beauty can cultivate perfect personality, good behavior, good mentality, positive attitude, and ultimately shape human nature with aesthetic qualities. In order to meet the needs of people in various spiritual fields and cultural levels, artistic creation has emerged. People need to constantly create art to reflect "beauty" and create aesthetic value. The human need for beauty is a special spiritual need, aimed at pursuing spiritual enjoyment and pleasure, and is the best way to pursue self realization. Plato's aesthetic ideas play an indispensable role in contemporary aesthetic practice and the construction of a harmonious society.

**Keywords:** Theory; Ontology; Aesthetic Thought; Aesthetic; Education

### **1. Introduction**

Plato is an ancient Greek philosopher and the founder of Western philosophy, and Socrates and Aristotle are known as the "three sages of ancient Greece". He was born in the descendants of Athens. As a noble family, he received good

family education, famous teachers, study ours, visited countries, founded schools, opened forums, preached, and wrote books. His works explore and discuss political science, ethics, pedagogy, philosophy and aesthetic issues in the form of dialogue. The monographs on aesthetics include Hipius in his early years, and in addition, they include Ian, Utopia, Fiderro, Feedo, Symposium, Philippus, Law and other articles. He learned his life with rich experiences, and gradually formed his own theories and opinions on the reform of social system. He devoted all his life to building a harmonious and stable ideal country, and finally realized the ideal beauty and absolute beauty.

### **2. Plato's "Idea World"**

Plato believes that there is also a "idea world" outside of the objective physical world. In the Republic, he said"[1] Take the objective real world as the blueprint of literature and art, which mimics the real world." The objective real world is not the real world, only the idea world is the real world, and the objective real world is only a copy of the idea world. The idea world, also called the idea world, is the first nature. The real material world is derived from the idea world, that is, the idea world is a copy, and the real world is copied by the idea world. Everything in the world has its own formula, and the "formula" itself is not material, non-perceived, non-realistic, and has the eternal. The idea world can have all the essential properties of the things in the present world.

In the famous "bed metaphor" theory, he proved his view with three different forms of bed. For example, the first bed is a god-made bed, independent of human consciousness, which is an invisible and invisible "rational" (idea) bed; the second bed, which is the individual bed of the time, space, place, environment, material, use, purpose, purpose, etc., which is the real world art). He believes that the tangible things in nature flow, but the "form" or "formula" (ideas) that constitute these tangible substances is eternal. For example, when mentioning a "horse",

it refers to any "kind of" horse, and not to any "one" horse, which is a conceptual horse, rather than a certain physical horse. The horse's "formula" (concept) is independent of the "tangible" real world horse, it does not exist in any space and time, it always exists, and forever unchanged. But a particular, tangible, horse in the sensory, real world is "fluid", dying, rot (the real world horse is a life process from life to death.) Plato's theory of theory (philosophy) can be understood that the world is composed of the opposing existence of the perceptual world and the idea world, and the idea world exists before the real material world.

In the famous "line metaphor", Plato divides a line segment into two unequal parts, representing the "visible phenomenon world" and the "knowable idea world"; then, according to its clarity or authenticity, the same proportion into two parts, divided into four levels of knowledge, the fourth level (the lowest level) shadow, reflected in the mirror, or other reflection, the imagination and speculation of the image of things. He thinks art as a copy of the real world, so it is to the lowest level. The third level refers to all things and artificial things in nature, namely the belief in the knowledge of things themselves. The fourth and third grades of things are perceptible and variable things in the real world, which he considers unreal. The second level is the lower idea in the world of ideas, the understanding of mathematical objects. The highest part of the world of the idea is philosophy, that is, the reason about pure ideas. Imagination and belief belong to the visible world of phenomena (Plato is expressed by "opinion"). Reason and truth belong to the notable idea world (Plato expresses it as "truth"). — "The idea of good" (refers to "absolute truth" and "absolute value") includes "reason" and "reason". The clarity and authenticity of the visible world are higher than the visible world, that is, "truth" is higher than "opinion". In his opinion, the objects of cognition in the visible world are all non-fixed and irregular things, which can only be recognized through sensory organs, while the objects of cognition in the visible world are eternal things, and can only be recognized through reason.

In the famous "metaphor" theory, Plato regards the cave where the prisoner lives as the "visible world", and the fire light inside is more than the sun. When the prisoner breaks free and finds the fire light, it means that the soul rises to "know

the world". And life in the cave is dark, claustrophobic and ignorant in the "visible world", an "opinion" life without freedom of action, freedom of feeling, and freedom of reason, which is very scary. On the contrary, if we lift the shackles of restraint, walk out of the cave, and abandon the "visible world" (namely "opinion"), under the care of the "good idea", the reason of the soul can intuitively "see the truth, the truth, and the beauty" (namely "truth")[2] and make itself free. Plato's cave metaphor clearly distinguishes between phenomenon and essence, he negates sensory experience, the idea as truth. Through a series of arguments and metaphors, Plato finally completed the distinction between the two worlds, thus establishing his idea world. The core of his thought is that only the idea is absolutely eternal, in the idea can obtain the real understanding.

In the Republic, Plato discusses the hierarchy and connection process of the sensible world and the conceptual world through the "line metaphor" and the "hole metaphor", linking the ontology and epistemology together.

### **3. Plato's "Beauty is a Rational Theory"**

#### **3.1 Plato's Definition of Beauty**

The Great Hipius, an article in his collection of Literary Dialogue, is the first known systematic monograph on aesthetics in human history. In this monograph, Plato explored and discussed "what beauty is" through his teacher Socrates in the form of dialogue. And through the fierce debate of Socrates and the famous ancient Greek proud sophistry Thipius, and finally denied that Hipius came to six definitions of beauty. In fact, Plato was asking himself about the "nature of beauty". He had known that the essence of beauty and beauty were fundamentally different, but he did not find the essence of beauty. We can see Plato's exploration of the "essence of beauty".

The first definition is: "Beauty is a beautiful young lady." [3] But thought that young lady again beautiful but beautiful but god, beauty should be absolute, not relative. If the most beautiful mare, the most beautiful harp, the most beautiful soup pot, the most beautiful monkey, they are ugly, and the most beautiful young lady is ugly to God, even the most profound man compared to God. So beauty is relative, the key is to compare with what things. In this way, the proposition of defining beauty as "beauty is a

beautiful young lady" is denied.

The second definition: Hippias thinks that beauty is gold. Hippias seems that gold is very valuable, is the representative of all wealth, that valuable is beauty. But Socrates retorted that the great artist Phidias used to carve the statue of Athena, not gold but ivory, and then Hippias also thought that the white, ivory Athena sculpture was very beautiful. Socrates, however, added that the eyes of the Athena statue were made of marble, and that the combination of marble and ivory was properly matched, so Hippias also said that if used properly, even ordinary stones were beautiful. So it is not because there is valuable gold on the goods, the thing must be beautiful, gold plays the role of gold is only decoration, ornament and foil, so with the mouth of Socrates denied the "beauty is gold".

The third definition: Hippias believes that beauty is appropriate, is the form of making things appear beautiful. "Which is the most appropriate to cook vegetables, beauty, or the soup pot we just said? Which is the most appropriate, a gold spoon or the wooden spoon?"[3] Not only Socrates, Plato, but even anyone can judge that no matter how beautiful the beauty is, it can not be used as a tool to cook the soup. The natural wood spoon permeates into the soup and can make the soup more delicious. The wooden spoon is easy to use, not to break the jar, "splash the soup, and extinguish the fire; ...and if a gold spoon is inevitably dangerous." [3] So the wooden spoon is more appropriate than the golden spoon, and therefore more beautiful than the golden spoon, once again strongly refuting Hippias's view that "beauty is gold". For example, in the Russian classic Anna Karenina, Leo Tolstoy describes a beautiful Anna Karenina who wears very little jewelry but uses her beauty, "Anna wears a black open chest velvet dress,.....on her delicate, handsome neck, around a string of pearls." [4] Anna was not full of jewels, but is simple and generous, just right, but make those full of jewel ladies, appear vulgar unbearable. This is Tolstoy's understanding of beauty, and it is also affirming the appropriate beauty, but this is only the form of beauty, and it does not reveal the essence of beauty.

Fourth definition: Hippias thinks that beauty is useful. Socrates said, "The eye of beauty is not an invisible eye, but very clearly, can let us use it", and proposed that "not only the eye is so, the whole body should be so, if it is suitable for

racing and dogfighting, we think it is beautiful. It also pointed out that in nature, everything in human society has its use, and Hippias agreed with the view that "useful is top beauty". Useful, effective ability is beautiful, useless, ineffective ability is ugly. So Socrates gave an example, when people are young, want to do good, but often do more bad than good, this ability to do bad things, although useful, but produced bad results, they are beautiful or ugly. Hippias answered "certainly ugly," and said that power should be used to do good deeds, and that usefulness should be useful to good things. Therefore, "competent and useful is beautiful" is also denied.

The fifth definition: Hippias thinks that beauty is beneficial. Socrates said that beautiful bodies, beautiful institutions, profound knowledge, and many other things, are made beautiful, because they are all beneficial. A certain technology, a certain ability, a certain product, a certain thing, can play a good purpose, to achieve a good result, in this way, it is valuable and beneficial, so the beneficial is the beauty. So Socrates believed that "beauty and good are the same thing" [3], and Hippias agreed. Understand "good" as something or something that can produce good results, so producing good results becomes the "good" reason. Because the result of beauty is good or good, beauty is the cause of good or good, and good or good is produced of beauty. Socrates used "beauty is the father of good" and "good is the son of beauty" as metaphors. The following conclusion: but father does not equal son, son does not equal father. Therefore, the cause is not equal to the result, beauty is not equal to good or good, they are different and cannot be equated. So Socrates was denied that "beauty is beneficial".

The sixth definition: Hippias believes that beauty is a visual and auditory pleasure. Socrates also proposed that "beauty is the pleasure produced by vision and hearing" [3], and said, for example, all beauty, color, painting, pottery and sculpture can produce pleasure visually, and the sound, music, poetry, articles and stories of beauty can produce pleasure through hearing. Hippias praised, "This is a very good definition of beauty." Socrates also pointed out that the eyes and the ears are two different organs, and the visual and auditory pleasure is different, so the visual and auditory pleasure can not be produced at the same time, and the visual pleasure can only be produced by the vision, and it is

beautiful. The pleasure of hearing can only be produced by hearing, and it is beautiful. Visual and auditory pleasure for beauty has a common nature, but not harmonious coexistence, with other feeling common general pleasure, pleasure only belongs to the visual and auditory exclusive properties, other feelings of pleasure has nothing to do with beauty, because beauty itself only one attribute, namely can not have two different kinds of different pleasure. So the conclusion that beauty is the pleasure of sight and hearing, is also rejected.

The above six definitions all have many problems, none of which can solve the essential problem of beauty. Because of this, Plato is very helpless to conclude that what is beauty? "Beauty is difficult." [3]

### **3.2 Plato's Theory of Beauty**

In the middle stage of Plato's theory, Plato proposed the essence of beauty under the guidance of the rational concept of objective idealism. "Beauty is the reason theory" is Plato's concrete application of his thought and theory of "the reason world" (the concept world), which is a theory about the essence of beauty. He believes that all things in the world have beauty (idea), among which beauty also has beauty (idea), beauty (idea) is beauty itself, and the beauty of everything in real life comes from the beauty world of beauty. It is to make everything "the quality of beauty". And think that beauty (idea) is the beauty itself before beauty, above beauty, is the creator of beauty; beauty (idea) is eternal, absolute, constant; a specific thing is beautiful, because it has beauty (idea), and people can know beauty, because of the reason (idea) knowledge of the soul "recall". Its essence is to regard the objective spirit as the essence of beauty and belongs to the aesthetic theory of objective idealism. Plato for the first time proposed the essence of beauty from a philosophical perspective, and distinguished it from the concrete expression of beauty (the beautiful things and the characteristics of beauty).

Plato, in the *Timio*, that the creation of the universe is that everything in the world will be perfect, which is the motive and purpose of God. But found that the whole world is not static, and running in a disorderly state of the change, god will want to use a way to transform the reality of the material world, and perfect, perfect is the best way to transform the chaotic world, Plato

said in the "article" "god with type and number to shape them", "type" here is the meaning of the formula (concept). "Reason formula" (concept) is the model and standard that God uses when creating everything, and it is also the blueprint for God in creating the world. God uses the rules of "numbers" to organize, design, and plan the world. The rule and harmony of number, just make the universe generation, there is a harmonious and unified order. God uses the "reason style" (ideas) to make the world no longer chaotic without a chapter, this is the harmony and unity of the world, perfect. Therefore, the beauty of things is closely linked to the reason style (idea) of things, and the "reason style" (idea) and the beautiful good are interlinked.

Plato describes it in the *Symposium*, because this beauty does not vary from person to person, from place to place, and from time to time, and it is the same for the admirers of all beauty. Nor does this beauty appear as a face, a pair of hands, or a part of the body. It is neither discourse nor knowledge. It does not exist in other things, such as animals, earth, sky, and so on; it lives in itself and is the eternal one, and all other good things are divided into it. However, no matter how other things divide into its parts, beauty itself will neither increase nor decrease, and remains inviolable intact." [3] All the beautiful things take it as the spring, and then all the beautiful things become beautiful, but those beautiful things sometimes live, sometimes die, and it does not increase or decrease accordingly. "Plato believes that the individual things that people feel in their daily lives are" always changing and unreal ", and only the eternal and unchanging ordinary things known through reason are the real" absolute existence ". For example, beautiful individual things are also beautiful things in the real world, are variable, not fixed, it varies from person to person, a said beautiful, B said ugly, then beautiful, then ugly, so it is not true. Only the general beauty, is the real existence, is the entity, is unchangeable, exist forever. The general beauty mentioned here is the beauty of the formula (idea) of Plato, so it is eternal, and it will not change by time and place, and it exists before beautiful things, and is the root of all beautiful things. Plato believes that the reason why beauty is beautiful is because beauty itself in beautiful things is because the phenomenon of beauty "divides" beauty itself, its essence or "the idea of beauty". He said, "If



someone tells me that something is beautiful only because it has beautiful colors or forms, etc., I will ignore it. Because that's only enough to make me feel confused. "[5] He believes that beauty itself is not a beautiful thing, not a beautiful material (content) or form, and that beauty itself can not be seen by its eyes and physical organs, only by pure thought. According to Plato's theorem aesthetics, "beauty itself" really exists just like any kind of theorem (concept), which is a high degree of unity of rationality and sensibility, and that of general and individual. "Beauty itself" is put in any one thing, it can make that thing beautiful.

To sum up, Plato's formula of beauty, the essence of beauty is eternal, absolute, single, independent, abstract, because its original is not increasing, not immortal, eternal, only exists in the concept world, does not exist in the real world, so it is abstract. If this abstract formula arrives, the world is transformed into different forms of beauty.

Man is not compared with god, no matter what kind of education, people can not get all the "beauty", can only get a part of the "beauty", he got the part of the "beauty" just give "beauty" elements, and "beauty" is complete, people get only a part. Therefore, artists in the real world are not omnipotent. They can only create their own works of art in a certain field or a few fields with the inspiration of beauty.

#### **4. The Way to Get the "Beauty is the Formula"**

Plato's theory of theory is the core basis of his philosophical view and the theoretical basis of his educational theory. Plato's Republic consists of ten volumes. The second volume and the third volume discuss the education of the people who defend the country, and also the primary stage education of the rulers. The fourth volume discusses the effectiveness and leadership of education, as well as the meaning of moderation, courage, wisdom and justice. Volume V discusses preschool education and women's education. Volume six and seven discuss the cultivation of philosophers, the advanced stage education of the rulers. Six of the chapters talk about education and how city-state rulers train their citizens. In order to ensure the quality of education and teach by different subjects, he taught different teaching subjects based on the psychological characteristics of students, taught them in accordance with their aptitude, and

emphasized the harmonious development of people in aesthetic cultivation. Cultivate brave soldiers and excellent citizens for the ideal country, so aesthetic education must be carried out.

In the Republic, Plato divides the world into "knowable world" and "visible world". The "Known world" is the conceptual world, which Plato always emphasizes the rational (idea) world, and the rational (idea) world is the object of knowledge, the truth, the eternal, and the "visible world" refers to all artificial things in nature, the phenomenon world copied by the "known world". He believed that all perceived things are not real existence, only things in the conceptual world can only exist existence, negating the role of perceptual knowledge. This is Plato's famous "line metaphor" theory.

Plato believed that "perception can not produce truth, knowledge, only rational knowledge, only thinking, can produce truth, knowledge. Truth, knowledge, that is, what he called the idea." How can you recognize the idea, Plato believes that the idea can be realized through memory. Plato, in Pedore, proposed his "learning is memory". "In fact, all ideas have long been hidden in people's hearts, and people's understanding of them is not about their object, but about their own internal pursuit, that is, 'memory'." [6] In his opinion, the reason formula (concept) is an inherent and potential form existing in one's heart, and the truth, knowledge and concept are innate. Knowledge is only through the emotional stimulation, and cause people's memories, through thinking reflection and recall, cause the inherent ideas in people's hearts.

Plato regarded the process of recalling the "beauty itself" of the inherent knowledge as a kind of education, and the function of education is the process of stimulating the mind and soul, that is, the process of aesthetic education. (The author thinks that here refers to the soul is the highest supreme thing, both in the body, and in the concept) he through the form of questions and answers, pass his aesthetic thoughts, aesthetic practice activities, inspire students to reproduce the "memories", "soul" understanding of "beauty itself", the soul deep, the original "beauty", through the "memories", through repeated aesthetic practice, improve people's aesthetic understanding. The excellent qualities of harmony, rationality, courage, fairness and justice advocated by Plato's aesthetic thought are

also advocated and encouraged by today's society, and play a role in educating people and purifying the mind. The ideological purpose of Plato's aesthetic education is to improve the aesthetic ability of the trainees, excavate the "essence" power of people through the education of "beauty", unify the body and mind organically, develop harmoniously, and achieve the realm of beauty and goodness, so that people can live a better life.

#### **4.1 Art Comes from Inspiration**

Plato is the founder of western objective idealism. Influenced by his ideas, he believes that an artist's creative talent does not come from the real world, but from the imitation of the rational (concept) world. How can artists imitate the rational (idea) world and create artistic works? Plato gave his answer in his "inspiration theory".

"Ian An" is Plato's early monograph on the issue of "inspiration", and it is also one of the earliest articles to discuss the inspiration in the West. Inspiration is also one of Plato's important aesthetic thoughts. He not only summarized his predecessors' understanding of inspiration, but also clarified his own understanding of inspiration. He summarized the three aspects of inspiration, respectively, the source of inspiration, the expression of inspiration and the process of obtaining inspiration. Although he expelled poets and denied art in Utopia, he was himself a politician with a poet temperament, which also benefited from his ability to appreciate literary and artistic creation, appreciation and aesthetic feelings. In Ian, Plato uses Socrates' dialogue on a series of questions to explain that the poet or artist wants to create great works, and the key to his success comes from "inspiration".

##### **4.1.1 The source of inspiration**

Plato said "god by attached to the poet or artist, make him in a state of madness, the inspiration to him, secretly manipulated him to create"[1] the interpretation is the poet, artists, viewers in the poetry and create art, is not need to use special skills and knowledge, as long as the inspiration can succeed. Because inspiration is divine and magical, the gods can drive poets and artists to create and inspire them. The god of poetry is like a magnet, which not only gives people inspiration, but also conveys inspiration, forming a chain of continuous inspiration. The more brilliant the poet is, the more enthusiastic,

more crazy and more crazy, the better the work will be. All excellent works, such as wonderful poems, magnificent epics, melodious music, realistic paintings and other works of art, are not created by skill, but by their inspiration and the fruits of the gods.

##### **4.1.2 The performance of inspiration**

In Fiederras, Plato summarizes the four types of madness, namely the madness of prophecy, religion, the madness of poetry, the madness of love, or the madness of philosophy.

First, the ecstasy of prophecy is the ecstasy of religion, the ecstasy of the family, and the second; the fourth, the ecstasy of reason, is essentially a memory (the memory of the idea of the world or the real world). The author only to the third kind of madness, that is, "the god of poetry by attached" madness, to explain.

According to Plato, the premise of a poet or artist creating a good work is "divine attachment", so that the poet or artist can enter the state of "ecstasy" and enter the realm of artistic creation. The creator is created in an irrational state of madness, and such a work is called a great work. For example, the famous calligraphy works through the ages, Wang Xizhi's "Preface to the Orchid Pavilion", "Li Bai's Hundred Poems", "Zhang Xu three cups of grass holy biography", "Angry poet" and so on. Inspiration is also his unique contribution to the aesthetic theory, so the expression form of inspiration is the poet's "crazy" state when creating.

##### **4.1.3 The process of gaining inspiration**

Plato believes that the process of acquiring inspiration is in essence a process of memory, the immortal soul of the world of truth, goodness and beauty. Plato's epistemology is a transcendental theory of idealism. In Plato's concept, the soul is a spiritual entity in the highest rational formula (idea) world, which is an eternal, immortal idea. "Before the arrival of the soul, the idea already existed, but it entered the body and forgot the idea. The different pure rational components in the soul of all living beings in the world determine the different degree of perfection of the soul. Those who have more rational elements, that is, the soul is more perfect." [7] He believed that the soul is immortal and can constantly be continuously reincarnated. Before a person is born, the soul exists freely in the original world of ideas. Once he is born, the soul will enter the body and lose its freedom, and forget the original idea. If you want to gain

knowledge again, you have to recall it. Visible, inspiration acquisition process, although by pure idea, in the perceptual copy of the real world, but it is the soul of the concept of the world, to the truth of the world ontology, but the memory ability is not everyone have, only a few talented people, in the gods with the state of attached, crazy to show, great works can be born.

#### **4.2 The Utility View of Art**

Plato started from the idea of "beauty, truth and good". Plato believed that works of art serve the society and that they must be useful. The quality of the art work mainly depends on whether it has the "enlightenment significance" to the society. In the Republic, he created his own political ideals. His Republic divided into three levels, the first being rulers and philosophers; the second is soldiers and warriors, and the third are peasants, craftsmen and merchants. He asked people to fulfill their due responsibilities according to their posts, only so that the country can "justice". And the poets and artists are not included in the ideal, and are expelled by Plato. Plato believed that some of the poet's works are meaningless and worthless to the society, and the reaction content is also "the inferior part of human nature"[8] and has a corrosive function to the ruler, easy to make the ruler "go astray", break the ring of "justice", so there is no "enlightenment" at all.

But Plato did not completely deny the art of poetry. He thought it had social utility to the works that serve the needs of the rulers and the literary works that meant "enlightenment" to the nobility. Artistic works and aesthetic thoughts with "justice" in the ideal country can shape personality and cultivate aesthetic feelings, write "true, good and beautiful things in the hearts of readers"[9], and improve the degree of "truth, goodness and beauty" in society. Among the numerous education of beauty, the importance of music education is particularly emphasized. He believes that the "rhythm and music of music have the strongest power immersed into the deepest part of the soul"[3] ("Literature and Music Education of the Rulers of Utopia"). Beautiful music makes people happy and makes people fully obtain the sensory aesthetic experience. In the Republic, he taught slave lords for aesthetics to cultivate future rulers, he taught children aesthetics to cultivate the guardians of future city-states, and he taught women aesthetics to cultivate the partners of

future rulers. The criteria of poetry and art are mainly determined by the size of their contribution to education, so Plato believes that the ultimate goal of aesthetic education of poetry and art is to serve politics. Both poetry and music belong to art, and the aesthetic thought takes art as the noumenon. The "the utility of poetry" proposed by Plato is "the utility of beauty".

#### **5. The Enlightenment of Plato's Aesthetic Thought to the Contemporary Society**

The theory of justice, fairness and harmony in Plato's thought has played a positive role in building a harmonious society and advocating world peace. In the era of political chaos in Athens, social reform should be carried out and the pursuit of an ideal society should be put forward. This positive and progressive thought is contained in his aesthetic thought. At the same time, it also has an important enlightenment and reference role for the contemporary aesthetic education.

Scholar Peng explained aesthetic education in his article "Aesthetic Education in the Era of Technology". He believes that "aesthetic education, as a beauty education, is a special education. Broad aesthetic education is the cultivation of all the forms of beauty in nature, society and spirit, and achieves the beautification of human body and mind. However, the narrow sense of aesthetic education is mainly about human beauty through artistic means." [10] With the help of artistic means, people have the ability to perceive and appreciate beauty, and give people unconsciously and subtle education through all the forms of beauty in nature, so as to purify the mind, beautify behavior, optimize language, shape posture, improve people's moral cultivation, and open the ultimate goal of wisdom. Through the practice of aesthetic education, cultivate the beautiful soul, perfect the beautiful personality, and cultivate the beautiful moral character.

With the continuous improvement of material level, people's spiritual and cultural needs are also in the continuous development, human creation of art works, to meet the spiritual and cultural needs, the pursuit of physical and mental pleasure, set up the correct world outlook, the outlook on life and values, finally achieve self-realization and the freedom of all-round development, better construction of our spiritual

home. Although Plato's aesthetic view has a "rational" color and its limitations, it is precisely this imperfection and contradiction that causes later generations to constantly think and explore the "beauty".

## 6. Conclusion

Plato's aesthetic thought is prominent to solve two problems: the relationship between literature and art and the real world, and the social function of literature and art. In the discussion of these two issues, Plato integrated his own ideas, which formed the ontological basis of his aesthetic thoughts.

With the idea theory as the noumenon, Plato formed the aesthetic view of "the unity of beauty, truth and good". The theoretical contradiction in the theory also influenced Plato to solve two aesthetic problems. Regarding the relationship between literature and art and the real world, Plato formed two ways to realize the beauty, classified the beauty of poets, poems and perceptual things, and explained the literary talent source of the first-class poets with the mysterious "inspiration theory". For the social function of literature and art, Plato put forward the aesthetic utility idea of "enlightenment". In the later period of the development of philosophy, Plato's aesthetic thought also deepened, and conditionally affirmed the social function of literary and artistic works, but the essence of his aesthetic thought of "unity of beauty, truth and good" has not changed.

To sum up, Plato's aesthetic thought determines the dominant position of objective aesthetics in the history of aesthetics for thousands of years. Plato's aesthetic thought is constructed on the basis of ideas, and his aesthetic theory is the development and sublimation of the predecessors' aesthetic thought. As the main thought of Plato's philosophy, philosophy runs

through Plato's aesthetic thinking and has a distinct ontological color. Therefore, idealism influenced the development of romantic aesthetics. Since then, the beginning of aesthetics is a pioneering summary and solution of Plato's aesthetic problems.

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