

A Seminar on

Plato's Theory of Knowledge

Organized by

Department of Philosophy



Pattamundai College, Pattamundai

Date – 29th March 2023



**PATTAMUNDAI COLLEGE NACC
REACCREDITED B GRADE
PATTAMUNDAI, KENDRAPARA, ODISHA,**

**ACADEMIC YEAR 2022-23
DEPARTMENT OF PHILOSOPHY, PATTAMUNDAI COLLEGE**

Name of the Activity: Seminar in Philosophy
Date: 29-03-2023
Speaker Name: Dr. Manoranjan Mallick, Assistant Professor, Department of Philosophy, Utkal University, Vani Vihar, Bhubaneswar-751004

Duration-One Day

Participants: Student -34 and Faculty - 21

Learning Objective:

1. To know about the Plato's Theory of Knowledge.
2. To know about the Significance of Plato's theory of knowledge in present day scenario.
3. Understanding the relation between concept and object, universal and particular and the relation between Epistemology and Metaphysics.

Learning Outcomes:

1. The students learnt about the Plato's Theory of Knowledge.
2. Learned about the role of Plato's theory of Knowledge in the contemporary society.
3. Learned about the difference between knowledge and ignorance (Prejudices) and the ways for the attainment of wisdom.



Report of the Event.: A Seminar headed "Plato's Theory of Knowledge" was organized by the Department of Philosophy in association with IQAC at Pattamundai College on 29th March 2023 in Department Seminar Hall at 10:30 a. m. under the chairmanship of Dr. Premalata Rout, Principal of Pattamundai College. Dr. Manoranjan Mallick was joined as a Resource Person of the Seminar. Currently, He is doing as an Assistant Professor at P.G. Department of Philosophy, Utkal University, Vani Vihar, Bhubaneswar. Mr. Srimanta Kumar Jena, HOD of Philosophy gave a general welcome address. Mr. Alok Kumar Sahu, Lecturer in Logic and Philosophy gave a key- note address regarding the seminar. Principal of the institution Dr. Rout was invited as the guest of Honour who gave welcome address to our guests and students. Adding to the essence of seminar, she discussed how knowledge as well as hard work is essential and a way for growth and progress in human life. An illuminating talk was delivered by the resource person of the session on "Plato's Theory of Knowledge". The discussion centered around but not limited to the theory of knowledge, its nature, scope, and classification. It was also discussed how rational knowledge is more valid than sensuous knowledge along with its practical significance in our daily lives. The meeting was coordinated by Mrs. R.N. Madhusmita Parida, Lecturer in Logic and Philosophy. It was attended by the research scholar Madhusudan Majhi along with the students of Philosophy. The seminar was ended with a formal vote of thanks by Mr. Alok Kumar Sahu at 1.00 P.M.

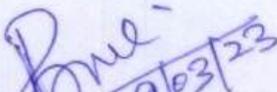
Signature of the HOD

Signature of the Coordinator

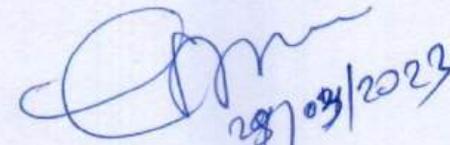
Signature of the Principal

Seminar Report

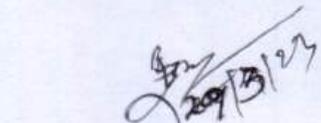
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Principal
29/03/23

Pattamundai College


Coordinator IQAC
29/03/2023

IQAC Co-ordinator
Pattamundai Col.


HOD of Philosophy
29/3/23



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Ref No. : 378

Date: 27.3.2023

To

Dr. Manoranjan Mallick.

Asst. Professor P.G Department of Philosophy.

Utkal University, Vanivihar, Bhubaneswar. ,

Sub- Invitation as Resource Person.

Esteemed Sir,

It is my pleasure to invite you as Resource Person in the Seminar on the topic "PLATO'S THEORY OF KNOWLEDGE" organize by Department of Philosophy, Pattamundai College, Pattamundai at 10.30 am on dt.29.03.2023 (Wednesday) in the auditorium Hall of this premier Institution.

Your kind consent in this regard is highly solicited. .

P. Bhowmik
Principal 27/03/23

Pattamundai College
Principal
Pattamundai College

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Principal Pattamundai College <pattamundaicollege@gmail.com>

Invitation as Resource Person

2 messages

Principal Pattamundai College <pattamundaicollege@gmail.com>

Mon, Mar 27, 2023 at 1:28 PM

To: "manoranjanmallick@utkaluniversity.ac.in" <manoranjanmallick@utkaluniversity.ac.in>

Please find the attachment

Principal
Pattamundai College
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 Invitation.pdf
219K

Dr. Manoranjan Mallick <manoranjanmallick@utkaluniversity.ac.in>

Mon, Mar 27, 2023 at 7:20 PM

To: Principal Pattamundai College <pattamundaicollege@gmail.com>

Dear Sir,

Namaskar !

I thankfully acknowledge the receipt of your mail and accept the invitation. I shall join the programme as per schedule for the lecture.

Thanks,

Yours sincerely,
Manoranjan

*Dr. Manoranjan Mallick
Asst. Professor, Coordinator, Dept. of Philosophy
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Mob: 7008096774*

[Quoted text hidden]

*Dr. Manoranjan Mallick
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Mob: 7008096774*

A Brief Bio-Data

Dr. Manoranjan Mallick is presently working as Assistant Professor in Department of Philosophy, Utkal University, Bhubaneswar, Odisha. He has completed his Ph.D. in Philosophy from the Department of Humanities and Social Sciences, IIT Bombay, India in 2012. The title of his Ph.D thesis is "Wittgenstein notion of ethics: a therapeutic understanding." He has completed his M.Phil. on Wittgenstein from Rani Durgawati University, Jabalpur (M.P.) and Master from Ravenshaw College, Cuttack in 2001, His area of interest lies in Philosophy of language in general and Wittgenstein in particular. Dr. Mallick has published more than 15 number of research articles in the reputed national and international journals and anthologies, Among these, one his famous article titled "Privacy of Moral Perspective" has been published in Journal of Indian Council of Philosophical Research (JICPR), Springer. He has visited the Department of History & Philosophy at the University of Texas-Pan American, Edinburg, Texas, USA for attending the Society for Student Philosophers (SSP) Annual Conference in 2009. He was awarded for the General Fellowship and Junior Research Fellowship by the Indian Council of Philosophical Research (ICPR), Ministry of Education, New Delhi in the year of 2015 and 2006. He has presented more than 20 research papers at both national and international conferences and seminars. He has supervised 5 M.Phil students and two Ph.D. scholars are working under his guidance. He recently got a project on "Wittgenstein on Solipsism", for the amount of Rs. 4.42 lac from Odisha State Higher Education Council under Odisha University Research and Innovation Incentivization Plan (OURIIP).



Plato's Theory of Knowledge

Dr. Manoranjan Mallick
Assistant Professor
P.G. Department of Philosophy
Utkal University
Vani Vihar, Bhubaneswar - 751004

Introduction

- Philosophy = *Philo* means love + *Sophia* means wisdom
- Wisdom means insight. Having a deeper understanding of certain things.
- Alfred North Whitehead reportedly summed up the Greek thinker's accomplishments with the remark, "All of Western philosophy is but a footnote to Plato."
- Plato's theory of ideas is connected with his theory of knowledge
 - Ideas are real and sensible world is apparent
 - Ideas or forms exist in an abstract state but independent of minds in their own realm.
- He has made a very strict dichotomy between real and appearance
- Plato's epistemology leads to metaphysics (speculative metaphysics)
- Platonic realism is the view that universals are real entities existing independent of particulars.

Introduction

- Plato was an ancient Greek philosopher who was the student of Socrates and the teacher of Aristotle who was born somewhere in 428-427 B.C., possibly in Athens, at a time when Athenian democracy was already well developed.
- He belonged to a wealthy and aristocratic family. Plato's family were involved in Athenian politics, so it is likely that Plato was no stranger to politics himself. He was also the founder of the Academy in Athens, which can be regarded as the Western world's first university, and its first school of philosophy. He died some time between 348-347 B.C.
- Plato is regarded to be the innovator of the dialectic form of philosophy
- Some of his famous dialogues are: Meno, Crito, Republic, Symposium, Sophists, Theaetetus, etc.

3

Introduction

- His Academy developed thinkers such as Aristotle. Plato spent time writing dialogues, typically divided into stages: early, middle, and late. These reflect developments in his thinking; he extended and effectively completed Socrates's interest in ethics to a systematic philosophy encompassing ideas in metaphysics and epistemology. His dialogues are classified into three stages:
 - Early Dialogues: Apology, Gorgias, Crito, Protagoras, etc. they deal with his positive epistemology teachings. They also give an elaborate account of the historical teachings of Socrates, his master.
 - Middle Dialogues: Parmenides, Phaedo, Republic, Symposium, Theaetetus, etc. they also deal with his positive epistemological teachings, for example, the theory of Forms, the nature of knowledge, Justice, etc.
 - Late Dialogues: Sophists, Laws, etc. These are regarded to be difficult or challenging pieces of work of philosophy.

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The Platonic Theories

He developed the thought of Socrates to determine the real nature of goodness and of soul which by knowing goodness becomes its real identity. The second theory he developed says that, the soul is imprisoned in the body, and this soul is divine and immortal which can realize its divinity and return after death. For Plato, the world perceived by the senses is a perpetual flow of ever changing appearances, of which no real knowledge is possible. This thinking about truth he argues that is because of sense perception since things are always in motion. For Plato, the material world is not the typically real world which we live in, and experience day to day. It is only the shadow of it because of the constant change. It means the reliance on the perception or to the sense organs would block the capacity of rationality to reach the ultimate truth.

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Knowledge

Most of the people often describe knowledge as the state of knowing, or having sufficient experience on a particular field of work, while others seem to understand knowledge as imparting information in one's mind and thus he may be regarded as knowledgeable person, which is not far from the reality which we will be seeing together from different angles.

The theory of Meno says that knowledge is acquired not through the sense or as information conveyed from one mind to another by teaching, but by recollection about this life of which reality and truth is visibly seen and known.

Sources of Knowledge

Rationalism states that none empirical is the sources of all knowledge. That is to say man is the cause of all knowledge that exists and it is in his rationalism to make it real or not based on his own judgment. Whereas empiricism states that sensory experience are the sources of all knowledge. If then in keeping with basic empiricism, we do not have knowledge of reality through the non-empirical use of reason, and then we lack knowledge of reality by rational intuition or by innate universal principles.

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Theory of Knowledge

- Plato's epistemology cannot be derived from his one single work because his epistemology deals with two subgroups.
- The two sub-groups are 1. Positive epistemology 2. Negative epistemology
- Under positive epistemology, Plato deals with the theories and ideas regarding the nature of knowledge, nature of truth and reality, nature of justice, nature of good, the validity of knowledge and truth, etc.
- One of his dialogue which deals with positive epistemology is the Republic.
- On the other hand, under the negative epistemology, Plato deals with the theories and ideas regarding the nature of false knowledge, the nature of the truth, the nature of error, etc.
- One his dialogue which deals with negative epistemology is Theaetetus
- Hence, in order to understand the theory of knowledge or epistemology of Plato it is very important to understand and take into consideration all his dialogues.

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Types of Knowledge

- Plato has discussed four stages of knowledge. They are

Conjectural Knowledge

- It is the lowest type of knowledge
- It is not regarded as knowledge, rather it only has an appearance of knowledge
- It includes illusions, hallucinations, dreams, errors, etc.
- For example, the illusions of silver in shell, snake in rope, the son of a barren woman, mirage in the desert, etc.
- This type of knowledge is hence, always erroneous in nature.

A comparison can be drawn between Plato's conjectural knowledge and Pratibhasika knowledge of Advaita Vedanta school of Sankara. Pratibhasika knowledge is known as apparent knowledge or knowledge based on imagination. Some examples of the ephemeral knowledge are those experiences in which the mind alone constructs its own reality, like one's dreams and the perception of a rope as a snake, etc. this is regarded to be the lowest grade of knowledge according to Plato.

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Stages of Knowledge

Practical Knowledge

- It means knowledge which is gained through the sense-organs
- It deals with five sense organs and includes knowledge from visual, auditory, olfactory, gustatory and tactual organs
- As a result, it deals with the knowledge of colour, sound, smells, taste and skin sensations. So it give us knowledge of the particular.
- In other words, our knowledge of the things of the material world constitutes to practical knowledge
- Although this knowledge via sense organs seems complete but in reality, it is incomplete knowledge

A comparison can be drawn between Plato's practical knowldge and Vyavharika knowledge of Advaita Vedanta school of Sankara. Vyavharika knowledge like practical knowledge (of Plato) deals with existence and truth of the material world which is pragmatic in nature. It is ever changing and empirically true at a given point of time only.

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Stages of Knowledge

- Plato goes with the idea that seeing really is not always believing we have a strong conviction for what we see but not with absolute certainty. This stage is more advanced than imagining because it's based more firmly on reality.
- Things are not as they appear to us. What they are in reality, we do not know but we know that our knowledge concerning things is conditioned by our mental mechanism. As Kant pointed out in tradition with Plato's epistemology, man's knowledge is a result of synthesis between percept and concepts.
- So, it is not completely true in nature. It is the knowledge of our phenomenal world-the world of experience that we go through in our every-day life when we are awake. Hence it is incomplete knowledge.

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Hypothetical Knowledge:

- ❑ This is not final but only hypothetical knowledge.
- ❑ It includes the knowledge of numbers and forms and is used in subjects such as mathematics, logic, etc.
- ❑ It is called hypothetical because we arrive at the truths or conclusions only via the process of logical deductions and inductive generalizations. And, those truths or conclusions are primarily dependent on our sensory knowledge which is dependent on our sense-organs.
- ❑ According to Plato, hypothetical knowledge is the mediator between the practical and the fourth kind of knowledge, the rational knowledge.
- ❑ In this stage, we leave the “visible world” and move into the “intelligible world” which, Plato claims, is seen mostly in scientists. It stands for the power of the mind to take properties from a visible object and applying them.

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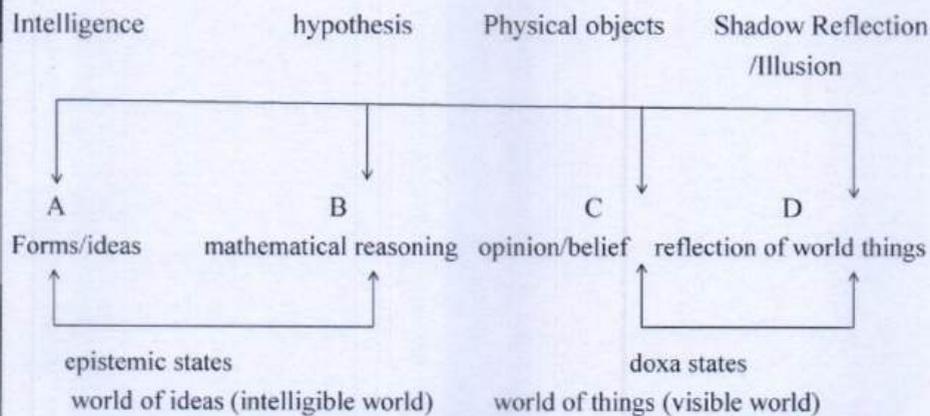
Stages of Knowledge

Rational Knowledge

- ❑ Rational knowledge is the highest form of knowledge.
- ❑ The rational knowledge gives us the knowledge of the forms, concepts, ideas, etc.
- ❑ It is achieved via the dialectical process (as advocated by Socrates) unhindered by the sense-organs or sensory experience.
- ❑ As a result, it gives us the knowledge of the universals and not particulars. For example, the concept of cow-ness is only
- ❑ Hypothetical knowledge is the mediator between the practical and the rational knowledge

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The Nature of Knowledge



Plato's theory idea is intimately connected with theory of knowledge.
For him, whatever we gain through sense-perceptions are rejected.

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The Nature of Knowledge

- ❑ For Plato, the material world is changeable it is also unreliable. But Plato also believed that this is not the whole story. Behind this unreliable world of appearances is a world of permanence and reliability. Plato calls this more real (because permanent) world, the world of 'Forms' or 'Ideas' (*eidos/idea* in Greek). But what is a Platonic Form or Idea?
- ❑ Knowledge according to Plato is neither perception, nor belief or opinion. All knowledge is knowledge through concepts/ideas. Concepts being fixed as they are identical with definitions, they do not vary from individual to individual as opinion or perception or belief vary. For ex., The sum of the two angles of a triangle is equal to its third angle.
- ❑ So concepts give us objective knowledge. "Knowledge is founded on reason, and reason is the faculty of concepts."
- ❑ Plato rejects Protagoras and Sophist thinkers views that knowledge is achieved through sense organs.

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The Nature of Knowledge

- ❑ Man is the measure of all things. It is usually interpreted to mean that the individual human being, rather than an unchanging moral law, is the ultimate source of value.
- ❑ Knowledge is attained through concepts.
- ❑ It is objective in nature or it does not change with personal experiences of the individuals.
- ❑ It is permanent because it is based not on sense-experience but reason.
- ❑ Hence, according to Plato, knowledge deals with concepts, reason or rational thinking.
- ❑ It always deals with the knowledge of the universals and never the particulars (refer to the fourth stages of knowledge, rational knowledge).

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The Nature of Knowledge

- ❑ According to him, for example, if a person declares that there will be rain tomorrow.
- ❑ This statement cannot be regarded as knowledge because it is simply a work of blind-guess.
- ❑ On the other hand, if it indeed rains the next day, then also, it cannot be regarded as knowledge because it could simply be an instance of accident which came to be true.
- ❑ So, knowledge is not based on instincts or opinions or imagination.
- ❑ Knowledge is absolutely free
- ❑ It is infallible
- ❑ It is conceptual
 - It is because our perceptual knowledge at times is self-contradictory. For ex., an objects near to us appears to be bigger than the same object at a far distance.

The Nature of Knowledge

- ❑ In his dialogue "Theaetetus" Plato asks "What is knowledge". He points out that knowledge cannot be reduced to sensory experience as sensations are unstable, individual and subject to constant change thereby contradicting the very notion of knowledge always directed to the constant and the universal. The true knowledge can be only rational, i.e. obtainable by the mind and related to intelligible objects. The true objects of a rational knowledge are not sensible things but ideas that represent true being. For ex., all men are mortal.
- ❑ According to him, knowledge is innate. So that learning is the development of ideas buried deep in the soul. Plato believes that each soul existed before birth with "the form of the Good" and a perfect knowledge of everything thing.
- ❑ Plato says that there are three ways to discover forms: recollection, dialectic and desire. ¹⁷

The Nature of Knowledge

- ❑ Recollection is when our souls remember the forms from prior existence. 2. Dialectic is when people discuss and explore the form together. And third is the desire for knowledge
- ❑ Plato symbols indicates three things:
 - ❑ This world is not real – sensory world is not real
 - ❑ The world of ideas is real – ideal world is real
 - ❑ Rational knowledge is real – sensory mind is not real
 - ❑ Dialectical method is a method by means of which human mind is a capable of thinking in terms of concept. It is an art of thinking in terms of concepts.
 - ❑ A Philosopher is no longer living with a particular object. He is contemplating universal ideas
 - ❑ You are not cut off from sensible world totally. You are contemplating
- ❑ Plato has borrowed this theory from Socrates

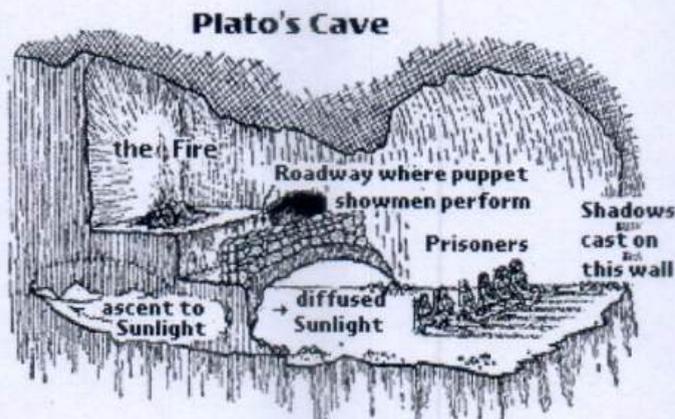
The Nature of Knowledge

- ❑ Real is immortal and imperishable
- ❑ Knowledge is about essence/ideas
- ❑ Immortality of the soul and all knowledge is recollection
- ❑ Philosophy is a search for wisdom or truth. Philosophy should not a slave to a ordinary pleasure
- ❑ A philosopher king is a ruler who possesses a love of wisdom, as well as intelligence, reliability and a willingness to live a simple life. Philosopher must not care for wordily pleasure. He must be entirely concerned with the soul and not with the body. He should try to free the soul from communion with the body or sense which is a complete the hindrance of accusation of knowledge
- ❑ A philosopher's job is a intellectual mid-wifery who helps others human being to deliver or come up with knowledge and wisdom which is already there in their self. A philosopher's job is to help ordinary human beings to recollect what they already know.

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Plato's Allegory of Cave

- ❑ Aim: to make a distinction between knowledge and doxa / true knowledge and false knowledge



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Plato's Allegory of Cave

- ❑ The 'Allegory Of The Cave' is a theory put forward by Plato, concerning human perception. Plato claimed that knowledge gained through the senses is no more than opinion and that, in order to have real knowledge, we must gain it through philosophical reasoning.
- ❑ In the Allegory of the Cave, Plato distinguishes between people who mistake sensory knowledge for the truth and people who really do see the truth. It goes like this:

The Cave

- ❑ Imagine a cave, in which there are three prisoners. The prisoners are tied to some rocks, their arms and legs are bound and their head is tied so that they cannot look at anything but the stonewall in front of them.
- ❑ These prisoners have been here since birth and have never seen outside of the cave.

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Plato's Allegory of Cave

- ❑ Behind the prisoners is a fire, and between them is a raised walkway.
- ❑ People outside the cave walk along this walkway carrying things on their head including; animals, plants, wood and stone.

The Shadows

- ❑ So, imagine that you are one of the prisoners. You cannot look at anything behind or to the side of you – you must look at the wall in front of you.
- ❑ When people walk along the walkway, you can see shadows of the objects they are carrying cast on to the wall.
- ❑ If you had never seen the real objects ever before, you would believe that the shadows of objects were 'real'.

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Plato's Allegory of Cave

The Game

- ❑ Plato suggests that the prisoners would begin a 'game' of guessing which shadow would appear next.
- ❑ If one of the prisoners were to correctly guess, the others would praise him as clever and say that he were a master of nature.
- ❑ **The Escape**
- ❑ One of the prisoners then escapes from their bindings and leaves the cave. He is shocked at the world he discovers outside the cave and does not believe it can be real.
- ❑ As he becomes used to his new surroundings, he realizes that his former view of reality was wrong.
- ❑ He begins to understand his new world, and sees that the Sun is the source of life and goes on an intellectual journey where he discovers beauty and meaning. He sees that his former life, and the guessing game they played is useless. ²³

Plato's Allegory of Cave

The Return

- ❑ The prisoner returns to the cave, to inform the other prisoners of his findings.
- ❑ They do not believe him and threaten to kill him if he tries to set them free.
- ❑ **'The Allegory of The Cave' by Plato – The Meaning**
- ❑ The Allegory of the cave by Plato should not be taken at face value. In essays and exams, whoever is marking it expects you to have a deeper understanding of the meaning of the theory. You can then use these to think about criticisms and then to form your own opinion.
- ❑ **The Cave**
- ❑ In Plato's theory, the cave represents people who believe that knowledge comes from what we see and hear in the world – empirical evidence. The cave shows that believers of empirical knowledge are trapped in a 'cave' of misunderstanding.

Plato's Allegory of Cave

□ The Shadows

- The Shadows represent the perceptions of those who believe empirical evidence ensures knowledge. If you believe that what you see should be taken as truth, then you are merely seeing a shadow of the truth. In Plato's opinion you are a 'pleb' if you believe this (their insult for those who are not Philosophers)!

□ The Game

- The Game represents how people believe that one person can be a 'master' when they have knowledge of the empirical world. Plato is demonstrating that this master does not actually know any truth, and suggesting that it is ridiculous to admire someone like this.

□ The Escape

- The escaped prisoner represents the Philosopher, who seeks knowledge outside of the cave and outside of the senses.

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Plato's Allegory of Cave

- Sun represents philosophical truth and knowledge. Sun - as the source of light, truth or goodness and light is also symbol of wisdom.
- Objects are brightly visible by clear sun shines and in fact, fire – as the source of confused vision
- His intellectual journey represents a philosophers journey when finding truth and wisdom

The Return

- The other prisoners reaction to the escape returning represents that people are scared of knowing philosophical truths and do not trust philosophers.

Meaning of the Plato's Allegory of Cave

- Humans are imprisoned in a cave. Cave is the human body and the chains are the senses. There is a human soul which is eternal, imperishable and pure. Human soul is chained within the body and covered by senses, soul is unable to see the reality.

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Plato's Allegory of Cave

- Human soul which is eternal, imperishable and knows everything in advance. It has clear knowledge about ideas which are also imperishable and abstract. But due to the association with body the soul has forgotten it. Now with the employment of conceptual dialectical thinking or thinking in terms of concepts, the influence of sense organs or body can be avoided or bracketed then the soul can graduate to the domain of knowledge. This process is called recollection. Already knows which has forgotten, now we recollect. All knowledge according to Plato is recollection.
- The soul possesses absolute knowledge
- It has forgotten it due to its association with the body
- Absolute knowledge can be gathered only with clear intellectual vision
- This is possible only when the soul is unaffected with the body

27

Plato's Allegory of Cave

- The prisoners interpret the shadows as their reality. This is opinion, not knowledge and is confused
- Everything is locked by sense organs. There is a fire behind them objects cast in the wall is the real
- The world out there which enlightened by sun, is wisdom
- A person who has wisdom is the ruler of the people.
- State is guided by real rulers those who have wisdom. Philosopher's kingdom is one who has escaped from prison house of cave (body) and senses is able to see reality (are free from chain or senses)
- Metaphysics and epistemology are related.
- Plato maintains a very dichotomy between appearance and reality which lies as the foundations of his philosophy.

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Appearance and Reality

- ❑ Ideas are real and sensible world is appearance
- ❑ The world which is accessed to us is sensible world
- ❑ Opinions are not fixed and therefore, they are not real knowledge
- ❑ There is nothing worthy to be called knowledge derived from senses
- ❑ The real knowledge has to do with concepts/forms/ideas
- ❑ Perceptual world is in constant flux. No certain knowledge is possible in the perceptual world. If something exists today may not exist tomorrow. Perception is not knowledge because it has no part in apprehending truth since it has none in apprehending existence. They hinder the clear vision of the intellect.
- ❑ Comprehension of the universal idea from the scattered particulars is understood as the formation of concepts
- ❑ Dialectical method is a method by means of which human mind is a capable of thinking in terms of concepts

Conclusion

- ❑ Plato's theory of knowledge is connected with his theory of ideas
- ❑ Plato's Theory of Ideas or Forms is partly logical and partly metaphysical. The logical part deals with the meaning of general words. There are many animals of which some are called "cats". What do we mean by 'cat'? The word 'cat' means something which is different from each particular cat.
- ❑ An ani-mal is a cat because it has the common and essential character of catness. Language needs these general words (like cat) to mean different classes of things, not this or that particular thing. An Idea means this class-essence. This general word is not born when a particular cat is born, and does not die when it dies.
- ❑ In fact, it is not in space and time, it is eternal. It is only due to this imperfection that particulars are many. The cat is real, the particular cats are appearances. In this last book of the Republic Plato explains his theory of Ideas very clearly.

A SEMINAR ON
PLATO'S THEORY OF KNOWLEDGE

ORGANIZED BY:- DEPARTMENT OF PHILOSOPHY

PATTAMUNDAI DEGREE COLLEGE, PATTAMUNDAI

DATE:- 29TH MARCH 2023

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4	Srimanta pr. Jena	Lecturer in philosophy	9777983171
5	RN madhus utapanda	Lect in logic & philosophy	7008005356
6	Alak Keemari Sahu	Lect. in Logic and Philosophy	9348300596
7	Dr. Fakir Chandra Pradhan	Reader in chemistry	9437608394
8	DR. Laxmiprasanna	Lect. in odia	6370637995
9	Sagnika Dhal	Lect. in. odia	9937210080
10	Shubhashree pothal	Lecturer in Pol. Sc.	9438269168

NO	NAME	DESIGNATION WITH ADDRESS	MOBILE NO
11	Anita Kumar S	Reader in English	9377011228
12	Sarojini Mishra	Lect. in Zoology	9437920782
	Asabjit Das	Lect in Mathematics	9937254024
14	Manoj Kumar Das	Lect. in Commerce	8018999238
15	Subhalaxmi Pradhan	Lect in commerce	7450875167
	Rasmita Panigrahi	Lect in Economics	9643271985
17	Sarojanku Nayak	Lect in English	7007364027
18	Nivedita Pradhan	Lect in Pol-Sc	8280126619
19	Nirmala K. Sahoo	Lect in Mathematics	8974405754
20	Satyabanta Biswas	Demonstrator in Phy	9937195316
21	Ranjana Kum Behera	Lect in Phy	9668830365
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A SEMINAR ON PLATO'S THEORY OF KNOWLEDGE

ORGANIZED BY:- DEPARTMENT OF PHILOSOPHY

PATTAMUNDAI DEGREE COLLEGE, PATTAMUNDAI

DATE:- 29TH MARCH 2023

SLNO.	ROLL NO.	NAME OF THE PARTICIPANT	MOBILE NO.
1	BA-21-276	Sruuti Prangya Tamai	9337282283
2	BA-21-267	Ananya Priyadarshini Panda	9692354271
3	BA-21-122	Bisaya Bami Behera.	9692937503
4	BA-21-131	Satyabati Sahoo	9338156972
5	BA-21-103	Babanta Kumar Mandal	7853028634
6	BA-21-217	Satyaranda Barik.	7326864840
7	BA-21-176	Jayashree Das	9178426581
8	BA-21-233	Diptimayee Das	9937086960
9	BA-22-146	Shrija Malik	7325854400
10	BA-22-169	Deepa Nayak	785542323
11	BA-22-238	Priyanka Padi	9078072620
12	BA-20-117	Deblorani Behera	7377617877
13	BA-21-135	Madhusmita Behera	8260565574
14	BA-21-152	Aparna Apsara Das	7377559757
15	BA-22-235	Bijaya Laxmi Barik	8114316641
16	BA-22-154	Israni Rout	8260807658
17	BA-22-153	Rajalini Sahoo	7815035450
18	BA-21-128	Saral Behera	7077193218
19	BA-20-184	Namita Mishra	8114387758
20	BA-20-258	Nikita Samal	7077288388
21	BA-20-176	Peeki Priyadarshini Swain	8658170109

SINO.	ROLL NO.	NAME OF THE PARTICIPANT	MOBILE NO
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23	BA-20-144	Subhrajita Acharya	7684899972
24	BA-20-147	Pankajini Moulik	7894689598
25	BA-20-133	Pusantari Sethi	8457815546
	BA-20-124	MOUSUMI Sahoo	7735921508
27	BA-20-245	Smriti Ranjan Sahoo	9938232866
28	BA-21-120	Manalisha Biswal	8984781050
29	BA-21-255	Bnehaswari Debadeepta Rout.	9668987755
30	BA-21-125	Madan Rout.	9348424279
	BA-20-131	Susun Kumar Jwan	7751956038
	BA-21-099	Prashant Kumar Behara.	9178014994
	BA-20-232	Subal Behara	8260376874
34	BA-20-209	Susanta Kumar Parida	77789839496
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**OFFICE OF THE PRINCIPAL
PATTAMUNDAI COLLEGE, PATTAMUNDAI,
DIST: KENDRAPARA**

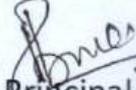
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Dt. 28.3.2023

NOTICE

This is information of all concerned that the Department of Philosophy is going to organize a Seminar on "**Plato's Theory of Knowledge**" at **10.30 a.m.** on **29th March, 2023** in the seminar hall of Philosophy Department. All the staff members are requested to remain present in the seminar.

Dr. Manoranjan Mallick, Assistant Professor, PG Department of Philosophy, Utkal University, Vani Vihar, Bhubaneswar will act as a Resource Person of this seminar.


Principal 28/03/23

Pattamundai College

Copy to the Students' Notice Board/Staff Common Room/IQAC/HOD, Philosophy and Guard File for information.

କଲେଜ ଡର୍କ ଓ ଦର୍ଶନ ବିଭାଗ ପାଠ୍ୟପୁସ୍ତକ

■ ପଠ୍ୟପୁସ୍ତକ ଗ୍ରାହଣୀ (ପାଠ୍ୟପୁସ୍ତକ): ପଠ୍ୟପୁସ୍ତକ କଲେଜ ଡର୍କ ଓ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ପ୍ରାଚୀନ ଇନ୍ଦିଆ ଶାସ୍ତ୍ରୀୟ ପାଠ୍ୟକୁ ଅନୁସୂଚିତ ହୋଇଯାଇଛି । ବିଭାଗୀୟ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ କୁମାରୀ ଜେନାକ ସାମଲଙ୍କ ନେତୃତ୍ୱରେ ଆୟୋଜିତ ପାଠ୍ୟପୁସ୍ତକ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ ଦର୍ଶନ ବିଭାଗ ପ୍ରଧ୍ୟାପକ ଡଃ ମନୋରଞ୍ଜନ ମଲିକ ମୁଖ୍ୟ ଆଲୋଚକ ଭାବେ ଯୋଗଦେଇ ବିଷୟଭିତ୍ତିକ ଆଲୋଚନା କରିଥିଲେ । କଲେଜ ଅଧ୍ୟାପକ ପ୍ରଫେସର ଡଃ ପ୍ରେମଲତା ରାଉତ ସାଗର, ଡଃ ପ୍ରଫେସର ଡଃ ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ ଜେନାକ ଅତିଥି ଭାବେ ଯୋଗଦେଇ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଆଲୋଚକ ସାହୁ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ଅଧ୍ୟାପକୀ ମଧୁସୂଦନ ପରିଡା, ଗବେଷକ ମଧୁସୂଦନ ମାଝି ପରିଚାଳନା କରିଥିଲେ ।

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ପଞ୍ଚାମୂଣ୍ଡାଇ କଲେଜ୍ ଡର୍ଜି ଓ ଦର୍ଶନ ବିଭାଗ ପାଠ୍ୟପୁସ୍ତକ



ପଞ୍ଚାମୂଣ୍ଡାଇ, ୨/୪(ଉମିସ): ପଞ୍ଚାମୂଣ୍ଡାଇ କଲେଜ ଡର୍ଜି ଓ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ପୁରୀରୁ ପୁରୀ ଶାନ୍ତିନଗର ଶାନ୍ତିନଗର ପାଠ୍ୟପୁସ୍ତକ ଅନୁଷ୍ଠାନ ଯୋଜନା କରାଯାଇଛି । ବିଭାଗୀୟ ମୁଖ୍ୟ ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ କୁମାରୀ ଜେନାଙ୍କ ସଂଯୋଜନାରେ ଆୟୋଜିତ ପାଠ୍ୟପୁସ୍ତକରେ ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ ଦର୍ଶନ ବିଭାଗ ପ୍ରାଧ୍ୟାପକ ଡ. ମନୋରଞ୍ଜନ ମଲ୍ଲିକ ମୁଖ୍ୟ ଆଲୋଚକ ଭାବେ ଯୋଗ ଦେଇ ବିଷୟଭିତ୍ତିକ ଆଲୋଚନା କରିଥିଲେ । କଲେଜ ଅଧ୍ୟକ୍ଷା ପ୍ରଫେସର ଡ. ପ୍ରେମଲତା ରାଉତ ସ୍ୱାଗତଭାଷଣ ଓ ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ ଜେନା ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଆଲୋକ ସାହୁ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ଅଧ୍ୟାପିକା ମଧୁସ୍ମିତା ପରିଡା, ଗବେଷକ ମଧୁସୂଦନ ମାଝୀଙ୍କ ସମେତ ଦର୍ଶନ ବିଭାଗ ଛାତ୍ରଛାତ୍ରୀ ପରିଚାଳନା କରିଥିଲେ ।

ସମ୍ପାଦ - ୦୨-୦୪-୨୦୨୩

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ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଦର୍ଶନ ବିଭାଗ ପାଠକ୍ରମ



ପଢ଼ାମୁଣ୍ଡାଇ, ନାଏା ନା(ନିପ୍ତ): ପଢ଼ାମୁଣ୍ଡାଇ କଲେଜ ଚକ ଓ ଦର୍ଶନ ବିଭାଗ ପକ୍ଷରୁ ପ୍ରାରୋକ୍ତ ଜ୍ଞାନ ସିଦ୍ଧାନ୍ତ ଶାଷ୍ଟ୍ର ପାଠ୍ୟକ୍ରମ ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ବିଭାଗୀୟ ମୁଖ୍ୟଅଧ୍ୟାପକ ଶ୍ରୀମତୀ କୁମାର ଜେନାଙ୍କ ସଂଯୋଜନାରେ ଆୟୋଜିତ ପାଠ୍ୟକ୍ରମରେ ଭକ୍ତ ବିଶ୍ୱବିଦ୍ୟାଳୟ ଦର୍ଶନ ବିଭାଗ ପ୍ରାଧ୍ୟାପକ ଡ଼ ମନୋରଞ୍ଜନ ମଲିକ ବିଷୟ ଭିତ୍ତିକ ଆଲୋଚନା କରିଥିଲେ । କଲେଜ ଅଧ୍ୟକ୍ଷା ପ୍ରଫେସର ଡ଼ ପ୍ରେମଲତା ରାଉତ ସ୍ୱାଗତଭାଷଣ । ଅଧ୍ୟାପକ ଶ୍ରୀମତୀ ଜେନା ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ଅଧ୍ୟାପକ ଆଲୋକ ସାହୁ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । କାର୍ଯ୍ୟକ୍ରମକୁ ଅଧ୍ୟାପିକା ମଧୁସିତା ପରିଡ଼ା, ଗବେଷକ ମଧୁସୂଦନ ମାଝୀଙ୍କ ସମେତ ଦର୍ଶନ ବିଭାଗ ଛାତ୍ରଛାତ୍ରୀ ପରିଚାଳନା କରିଥିଲେ ।

ଅମାତ୍ୟ - ୩୧.୦୩.୨୦୨୩