The objectives of education from Plato's point of View and its critique from Dewey's vision

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Abstract

An obvious objective of an idealist education is to encourage students to seek the truth. According to Plato, humans should essentially commit themselves to investigate the truth, and he suggests some objectives to achieve it. Plato's thoughts are important as the beginning of the idealist thoughts and the first philosopher who has studied education. He declares that the objective of education is a fight against the ugliness, affectations and fabrications. It is essential at first to train people for the realization of good governance so that the most intelligent people take the reins of power. But from Dewey's opinion education means reconsidering the experiences and reforming them so that they can provide more growth, he believes that the objective of education is a democratic society and its effectiveness depends on the quality of education; certainly he believes that democracy is not only a political approach to govern the country affairs but a way of life. And, he never believes in a stable and non-transformable community as an appropriate bed to realize the correct education.

Keywords: Dewey's vision, Plato, education

Introduction

Undoubtedly, one of the common concerns of human societies is the argument of education, and countries define their educational intentions based on their attitude and political and philosophical school, and the differences in style and method will lead to differences in educational objectives, so to start anything it is a must first to define clearly the objectives and intentions of the action so that the best methods and means will be used to realize the desired aspirations. Education is also like this; if teachers want to begin the education, at first the objective should be determined for them and know how and what to train. Thus the first necessity is to pay attention to the objectives of education. Because Plato is the first philosopher who has offered opinions in education and his thoughts considered as an idealism and Dewey's educational ideas as a pragmatist that the leap of his philosophical thoughts in opposition to the traditional and the formers systems and criticisms of their opinions such as Plato. In this article, the objectives of education from Plato's view and the criticism of his view by Dewey as the two impressive philosophers is considered, and the intention of the article is to clarify the high intentions of education from the perspective of these two great philosophers.

Then, the main focus of our discussion in this context is following issues:
• The concept of education from Plato and Dewey's view
• The importance and necessity of education from Plato and Dewey's view
• The objectives of Education in Plato and Dewey's view

Plato is one of the world's greatest philosopher in Athens who was born into a family of prominent Athenian (428 BC), and his birth coincided with a period in which Greece had reached its peak of glory and power and perhaps also fallen slightly into the descent of decline from the peak of the past magnitude; the critical point and transformational life of his was when that Seventy-year-old Socrates sentenced to death by a court in Athens on charges of denying the country's official Gods, inventing new Gods and corrupting the morals of youth. The death of Socrates landed on his head like a lightning bolt and changed his attitude (Copleston 1996, pp.135-139). Plato's great discovery was that human can literally exclude ignorance from his wisdom and knowledge via the help of correct methods and take him closer to the real life.

Age	instructions	considerations
Less than 10	Emphasis on physical education	according to Social Games the remove of the weakling
	Focus on Music	Music softens human's temper and human's soul learns the proportionality and coordination from it
From 10 on	Deportation to ten for Education	Leaving aside the people influenced by their parents
	The one education and training	Children's superiority from the aspect of natural talent should be in complete impartiality and without guild and racial concessions
	Religious education	It is essential to make moral foundation and solidarity among people
After sixteen	Leaving aside the Music	Even not participate in group anthems
Twenty	theoretical and practical exam	Testing the youth in horrible affairs and carnal desires The test should be impartial and losers stay in downstairs
Twenty-thirty	mental training Moral and bodily	It is only for those who were successful in the test of their twentieth
Thirty	The test is harder than the test of their twentieth	The losers became the vices and assistants of the executive branch and the generals of the Corps The only way to maintain health and relaxation is our religion and we will tell our youth that the reason of their divide into different classes is due to Divine Providence.
Age	instructions	considerations
From thirty to thirty-five	training Wisdom	
Thirty-five to fifty-five	Down from the Wisdom Life among people	Abstractions is useless if not accompanied by training
Fifty-five	The candidate of governance	People in this age wear wrinkles and are self-reliant and unintentionally are on the top of government without any election and vote and the meaning of democracy is full equality and those who were successful in the test get this position

Plato believed that education was a mean by which to grow philosophers and the wise so that they take over the government and the guidance of the society. In his book he presented the rules of educational complete system and believed that education is the most basic task for humans and finally knew it as the emergence of someone who should guide the community. So he believes that a philosopher who takes the reins of government, indeed it means that he has known the higher degrees of education which are of some use for the society. Plato's character is that he considered human as the center not the nature (Naqībzādih, 1994, p. 20)

From Plato's view, the human nature has stood behind political decisions (each state is like its people) If such-and-such government is so, it is because that the people are so. And, according to his idea the objective of education is to make a physical and mental base for the good and development-oriented governance. And then he asks if a society is sick, should we need to go for the best and wisest people to guide and help it. As long as there are not good people in the society, it is not rational to expect good governance; and as long as the government and politics are not gathered in one place, people may not see any ending for their misfortunes (Naqībzādih 2012, pp. 68-69). Education is dual from his viewpoint including education of individual and education of community (Naqībzādih, 1994, p. 69).

Also, individual training including the education of the body and the spirit. In order to achieve his intention, he also issues some instructions and considers some courses for education as follows.Plato divided people into three categories: artisans, armies and rulers. He believes that the true education is something that pulls one towards human lofty values so that he knows them, accepts them, loves them and cherishes them; also prosperity of society is possible only when its rulers are wise and just, and it depends on the education. It is training that prepares the rulers to rein and the people trek their path according to their talent. He says it is not necessary to legislate against all things, and it is better to train befitting humans (Kārdān, 2002, pp. 27-28).

Plato also believes that the role of playing in training children and evolution of their character and or in knowing their abilities is effective and says: do not use any force to train children; let training get the form of playing; thus it is easy to get to know their abilities (Jumhūrī 1955).

Dewey, who is one of the theorists in the field of education that relying on the philosophy of pragmatism which is a complaining disposition to the traditional views, has the intention of taking advantage of other philosophical schools to present an effective approach in philosophy especially the philosophy of education. In his opinion, the tissue of human existence is out of the warp and woof of the social life and living qualities; he believes that education has four features (Naqībzādih, 1991, p. 223).

1. Education is the same as life not the preparation for life. He divides education in intentional and unintentional and believes that the base of education is cultural and social relationship and transmission because without the intentional and unintentional education no life is possible.

2. Education is the very guidance of students and supports the natural growth of theirs.

3. Education has the social function and happens in the community and for the community. Learning of a child is something abstractive and nonmaterial of social relations and relationships and environment but he gets to learn plenteous subjects out of these relationships.

4. Education is an action. The action that is stable on the students' need and motivation that take place by their own selves and their help and cooperation. In Dewey's idea, motivations and efforts of a neophyte must be controlled. And this is the very true role of education. As far as there is life, there is education too. And the method he proposes is the method of problem solving as is the case in science and scientists are using it. He believes that social and ethical education are the two

sides of one coin, and teachers should not impose their beliefs on students, but they invite them to participate in all activities even in determining their curriculum and this is itself the way of moral education. In fact, they are focusing on the experience of rationality and democracy and participation and social living and freedom within the community and readiness for the future life. He believes that schools should have a liberal role, because equipping humans by the method of solving different problems makes all of their problems including professional and social ones free (Osman, Kramer, 2008).

Unlike Plato, he agrees with vocational training, on the contrary, he believes that the task of education is to transfer the cultural heritage and its reforming and conformity with the requirements of the present time. Education is the laboratory of evaluation of the philosophical ideas, since the intention of philosophy is to organize the life in a better way (Naqībzādih, 2012, p. 173).

According to Dewey, schools have an effective role to reform and change socially and he continues: education is a method of legitimizing the process of social knowledge and one to one correspondence of individual activities based on this social awareness is the only way for social reconstruction (Naqībzādih, 2010).

From political and philosophical point of view, he believes that democracy is the most efficient sort of reining, and its efficiency and inefficiency depends on the quality of education and says: democracy is not the only way to handle the community, but it is a way of life; political democracy is a means not an end. It is a Means that turns democracy into a way of life, and this is what comes in the widest sense of education (Dewey, 1974).

In the training of various courses, it is necessary to focus on sensual and objective things, and one's experience and activity must be as activity-centered programs, and instead of generalization and expression of mental contents it is better to bring up the contents instrumentally to increase the ability of students' understanding.

Therefore the main purpose of education is to meet the social efficacy that makes one ready to live better in the community with more efficiency. And he continues: education is the reconstruction and organization of experience which adds to its meaning and develops the ability of steering the flow of experience (Naqībzādih, 2010, p. 178).

From Dewey's idea, the objective of a matter has a direct impact on adopting the methods of achieving it. As a result, education also can vary according to its purposes, if the purpose is merely to train obedient citizens of the governance, then it is not essential to develop their power of thinking and criticizing. Rather the educational objective should be the interpreter of interaction with the activities of neophytes; it should provide an environment that makes their capacities free and then organizes them (Dewey 1965). He believes that Plato had realized well the necessity of education, but he believed that the benefit of individuals for the community depends on using individuals appropriate to their talents. And he believes that discovering their talents is the task of education as well. Plato divides the community into three classes corresponding with the three parts of the body, namely the head, the chest, and the belly. Artisans who have benefited from the wisdom are busy with difficult jobs of the society. Armies are of a bit of wisdom and the guards of the community. The rulers are all-wisdom and the venerable figure of the society. According to Dewey although Plato's philosophical foundations of education seem to be true, their results are unacceptable; that each individual is captured by a class, or the best society is a society that is stable and non-transformable, or education only occurs in an ideal society; and hence it is never acceptable to use education to maintain the status quo not to improve it.

Conclusion

It is true that Plato's philosophy is of points of interest in the field of education and training, but since it becomes immobile and stable in axis, it is not acceptable by Dewey. The objective of education also is not to train the obedient people of the government but it is the democratic society, in the sense that it would prevent the emergence of class, ethnical and racial divisions and discriminations, and thus the education should prepare one to have social effectiveness and live better in society. With regard to this point, Dewey, in his book, the community and school, says: "in broad meaning, all social institutions are educational ones because they have a role in creating modes, attitudes, abilities and disabilities which are the maker of humans' personality." (Dewey, 1974, p. 390)

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