

THE IMPACT OF PHILOSOPHERS OF EDUCATION ON ANTHROPOLOGY, HUMAN AND EDUCATION

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Abstract

Pestalozzi, the educational philosopher and teacher in defining education says: education refers to natural, gradual and harmonic growth of all the forces and talents which exist but are hidden inside an individual. In psychologists belief also education refers to orderly and desirable changes that a human being creates inside him or others. From the perspective of philosophy and Sociologists also the principles of education are similar to Frames, judgments and rules which place a society in the path of education. More precisely, education principles are those norms and standards which express Do's and don'ts of education. This is the point in which philosophy, sociology, psychology get close to Anthropology with respect to the concept of education and how it is formed. Anthropology is one of the most important divine and human knowledge which has a great impact and significant in the domain of human's thoughts and cognition. Analysis of what is anthropology is performed on the basis of its background, definition and types. An important thing to be noted is that anthropology has a close relationship with philosophy and science, such that it draws on the philosophy and thought of its own period for its Foundations and Principles for human study. It is in line with this fact that the anthropology definitions with the dominant view of plutonian philosophy which exists as well in Descartes and Kant, defines and recreates culture, values as well the issue of education. As he was considering a unique form and structure for culture, education, rules and ... that it is the duty of every anthropologist to be aware of its predetermined mechanisms. Philosophers such as Plato, Kant, Locke, and Rousseau; anthropologist such as Morgan, Fraser, Taylor and even recent Anthropologist such as Strauss and Malinowski have considered their main concern to understand this mental structure among different tribes and cultures so that through it they can make them organized and systematic. However, with the emergence of post-modern world, Totality and unity of classical and modern world encounters the crisis of legitimacy and anthropology also like other sciences and other domains of thought runs into reproduction and recreation of itself and tries to prove its "being scientific" nature again with new and fresh findings and revisions.

Keywords: Anthropology, education, philosophers of education, discourse, Modern, post-modern

Introduction

The ideas and thoughts of psychologists, sociologists, politicians, educational scholars, teachers, specialists and parents have significantly contributed to the Fertilization of ideas and current changes made to the education of the primary stage of childhood and the advance

concepts related to it. Anthropology is one of the most important underlying knowledge in humanities. Precise and comprehensive recognition of “nature” and “identity” of anthropology is the preface of entering the topics and subjects related to it. For understanding the “nature” of anthropology explanation of topics and subjects such as history, definition, types, importance, necessity and crisis of anthropology seems necessary. The present paper seeks to explain what is human and anthropology as well as to define the concept of “education” through its fundamental definition and its redefinition. These Definitions and redefinitions can affect the way humans are seen and their values and form a different period in the human’s culture and civilization. The present paper will show that to what extent the concept of philosophy of education and anthropology in today’s world has Dialectical relationship and complete and criticize each other.

Anthropology

Anthropology is considered to be one of the oldest human science, because humans have always been after finding their origin and for this reason have created so many stories and legends. Human from the very beginning of creation have been entrusted with the mission of finding its truth, capacities, capabilities, salvation and perfection.

Anthropology can be divided in to three stages from historical point of view. In the first stage which is referred to as the philosophical period, Socrates is the first Greek philosopher who has subjected human to his philosophical thoughts and reflections. The 2nd stage of anthropology started with the emergence of Christianity in the body of west’s culture and thought and with a faith-oriented attitude and reliance on Bible introduced religious anthropology which due to the fading role of reason is in contradiction with so many of intellectual themes. the 3rd stage of anthropology in west has been emerged as an independent science (Ashouri, 2002, 6). 18th century witnesses the emergence of anthropology as a new science with human at its center; which was the results of the connection of three Convergent flows:

1. Studies of naturalists such as Buffon (1707-1788) who tried to categorize human among other natural types of creatures. In Buffon’s belief, human possess such characteristics which distinguishes him from other creatures, characteristics such as talking, thinking, the potential of creating, living and
2. The enlightenment philosophers’ reflection from Rousseau to Kant who were seeking to present a theory about the human nature. In this century, philosophers reflected in the matter of human nature and presented their views regarding Foundations of humanity; David Hume (1711-1776) in the year of 1738 published the book “Treatise of Human Nature”, Jean-Jacques Rousseau (1712-1778) in 1755 published the book “Discourse on the Origin and Foundations of Inequality Among Men” and Kant, the German philosopher, (1724-1804) in 1798 publishes the book of “Anthropology from the action-oriented view”.
3. Narratives and observations resulting from the second big wave of Exploratory trips in Africa, America and Pacific Ocean such as the exploratory trip of Captain Cook or Will Bogen to Pacific Ocean Islands (Dortier, 2003, 31-32).

Anthropological studies for so many years was limited to primary societies so much that this notion had been created that anthropology should be considered as the science of primary

societies, while it should deal with all the societies. The most important topics that anthropology was interested in include: Kinship ties, cultural mythical systems, rites, religions, beliefs and different forms of power. Today this has changes and anthropologists have started to study the modern societies and among the new topics of anthropology dealing with the issue of power in modern governments, city and its space and sites can be mentioned (ibid, 48).

Philosophy of education:

“Education” and “philosophy” are two disciplines which are closely related to each other and in some areas they overlap each other. This is why sometimes it is said that education and philosophy are two sides of the same coin. Education is the dynamic aspect and part of philosophy. The relationship between these two is such that the presence or existence of one without the other is considered to be a kind of shortcoming.

However, one of the most important contributions of philosophy of education in education is presenting some criteria for government’s decision-making for their educational, economic, cultural systems, educational planning, organization of schools, managements and discipline and order and so on. Therefore, these items can be used for evaluating various educational philosophies. Evaluation criteria in all the philosophical systems are determined by the philosophy in question, therefore; educational philosophy provides some criteria for critical and proportional evolution and assessment in this regard.

The relationship between education and philosophy is the critical evaluation and study of all the familiar things. Philosophy is an effort for seeking the hidden truths which are not easily observable in the surface.

The philosophy of life, or having a wide sense toward life, nature, existence, fact and truth provides a set of ideals for human’s life. While “education” as well provides the necessary conditions for realization of these ideals, Education is a sacred requirement for life and existence both from biological and social point of view.

And now this is in this context that philosophy and anthropology are in close relationship and this relationship is sometimes to such extent that they should be studied in pararell and comparative to each other. The prominent instance of this claim is “philosophical anthropology”.

Finally, we should again mentioned and remind that what a prominent role education have in this context, especially in recent (post-modern) philosophy and anthropology which emphasizes on “discourse” and “subject making”.

The scope of philosophy and education:

The scope of a subject can help us to understand the subject itself. The scope of “education philosophy” is limited to education. Therefore, “philosophy of education” is concerned with the issues and problems in education. Education has main issues and concerns in multiple dimensions and aspects, including:

- the interpretation of human nature (or even existence, relationship of human with the world, with the creator and ...

- The interpretation of the nature of educational objectives and ideals
- Educational values (the relationship between the elements and components of education)
- Theory of cognition (scientific and philosophical and its relationship with education)
- The relationship between education and different levels of life (political order, the progress of social, cultural and economic systems)

Basis of division in anthropology and philosophy analysis and classification:

Modern view:

The characteristic of this view is advocating classic anthropology and study of traditional societies and following traditional views of anthropology and that to be able to find explanations of human behaviors with the use of an explanation-oriented and methodical science.

Post-modern view:

It considers anthropology not as a science but as knowledge and doesn't seek to interpret the human behavior in an objective manner and believes that anthropology is an art which describes and does not seek to discover general rules. (the concept of post-modernism in the present paper refers to the views of some of the philosophers in criticism of modernism).

A brief glance at the philosophers and philosophy of education

Education is the interpretation of life. In other words, education is not only for preparation of individuals for life but also as the famous educational philosophers "John Dewey" points out, education is life itself. The reason to believe so is that education cannot exist separately from the daily life experiences of students and the learnt subjects in the classrooms. Another reason for this is that a school is considered to be a miniature of a whole society. Hence, whatever is taught to the student should be in proportion with the society in which the students are living in.

In general all the human's perspectives regarding economy, society, politics and culture is related to the perception of humans from "education". Therefore, the development of life's ideals (such as welfare, income, health, salvation and ...) is achieved through education and the effect it has on the creation of a meaningful life.

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Plato

The history of child education may go back to Plato's time. He cites from Socrates in Protagoras treatise and says: it is my belief that education and teaching Moral virtues starts from the beginning years of human life and continues in a continuous way. From the time a child can understand what his mother or his wet-nurse, everyone should contribute in his education and the first patterns of education are created by parents.

Comenius

This philosopher believes that the goals of education is knowledge, morality and religion and divides the education stages into four periods on the basis of growth stages. In his view the best education period is childhood period which is the beginning of life and the spring of the life of an individual. This period which starts from the birth up to six years is the time of at-home-education. In this period the entity of a child is formed. Hence, close attention should be given to the child's education (upbringing). Proper and correct teaching of mother tongue, fostering his senses through using them and also though the use of some tools such as drawing and also creating good habits should be done in this period. Comenius refers to the 1st period of education as the mother's lap and considers it as one of the most important educational periods that greatly influences the consequent periods of life. In this period he puts a great emphasis of practical education and believes that a certain kind of program should be specified for a child's education which should have a special emphasis on playing and music.

Jean-Jacques Rousseau

Rousseau believes that the most important educational program for the first years of a child are freedom of action and provision of the necessary means for his natural growth, among which he mentions careful watching of birds, trees, insects, sun, stars and so on. He puts a great deal of importance on the education of childhood period especially up to six years and its effect on the subsequent periods. In this period he is one of the advocates of negative education (upbringing); that is a child should be made free of any kind of education restraints and believes that only natural discipline would suffice. Only in the possibility of severe damage or death of children he allows for the intervention of adults.

Pesstallozzi

In his belief education refers to the natural, gradual and harmonic growth of all the talents and forces of an individual. His perception of education like Rousseau is focus on views, abilities and interest of children and not the reason of adults. He says: theoretical teaching should start with a sensory approach that is direct experimental and sensory direct contact. It is because that a child's nature is such that his first abilities are his sensory abilities and reaching the meaning and concepts stage will be only possible when the first stage has been passed. In this path, haste can be harmful. Hence, no concept should be taught to the child unless first he has the sensory attitude. In Pesstallozzi success in education depends on the fact that the educational content which is offered to children will be fully related and consistent with their observations and personal experiences. Otherwise, not only it will not be understandable for children and in addition it will result in their lack of attention and discouragement as well. He emphasizes on the importance of tangible objects in education and believes that a person will imagine whatever he sees in his mind and this image is more vivid than the things he hears or the things he keeps in his mind. Hence, he used to make use of tangible things in teaching language such

a flowers, plants, trees and fruits and through this would have created so many innovations in education. He was confident that knowledge and science start from tangible things and then they reach archetypes.

John Lock

In his view, only a person can follow reason and knowledge in his adulthood who has learnt to obey his elders in childhood. Hence, from the time a child starts to talk a patient, wise and alert should supervise his works and guides him and warns him of bad things and accompanying bad and improper people. Lock believes that the mind of a child at the time of birth is like a plain plate with nothing drawn on it. Then, gradually the child can obtain various experiences through his various senses. In fact, this is education that gradually creates concepts, images and patterns in the plain and empty mind of a child and shapes his personality and in general prepares individuals for a life in society. Therefore, human's mental images and knowledge are not innate but are resulted as the learning and experiences that he gradually acquires from the environment and the society he lives in.

Froebel

Froebel who is known as the father of kindergarten believes that education should direct human toward understanding God and nature as well as a pure life.

He says: education will be effective and useful in children when it will be based on their requirements and needs. Therefore, children should be brought up in a healthy and without threat and should be brought up in a way that the signs of cooperation will be seen from their behavior and action. Froebel more than anything emphasizes on the educational role of activity, automation, children's play. In his belief games have a significant importance. When children play they reveal their intrinsic and inner nature and in the mean time the requirements from socializing and communication with others is formed in them.

Maria Montessori

This Italian physician was so much interested in education of children especially mentally retarded children and has dedicated his medical and motherly tenderness to them. Gradually she understood that with proper education these children can be directed to higher levels. After years of extensive efforts in education of mental retarded children she found that in education of these kinds of children one should make use of all their senses. Therefore; with the use of Audio-visual methods and with the application of tangible things in education she started her work. The outcomes of this work were so much successful that some of the mental retarded children reached the level of normal children. With the use of this method she also concluded that even normal children also don't make use of their all talents and abilities. Therefore; they should be given the opportunity to make use of all their capabilities, intelligence and Acumen. She believed that the better we understand and identify the various dimensions and aspects of a child's growth, the easier and better his education will be.

Émile Durkheim

Émile Durkheim (1858-1917) is the French sociologist, philosopher and intellectual. So many believe that for the first time, Durkheim presented sociology in a scientific way and he is one

of the most influential figures in the anthropology science. It is interesting to know that "Mauss", the anthropologist, is the Nephew of Durkheim and has been under his influence.

Durkheim is among the scientists who have studied education from social point of view. Following Auguste Comte views education as a social matter and hence he is the founder of a knowledge which is referred to as educational sociology in our age. In general, Durkheim considers education as a means of transferring civilization heritage from one generation to the other or "socializing" children and views education as an act that is applied by mature generations on those generations who haven't reached full maturity and perfection of social life, so that they can develop and grow the mental and physical states in children.

In general Durkheim's definition of education has a sense to it that makes us aware of the social objectives of education and basically being social and indicates to the fact education to a great extent is a function of social system and that individual targeting is not sufficient. However, first of all the Durkheim's definition has the shortcoming that considers social aspect of education overly important and doesn't attribute enough importance to other dimensions of personality, creativity, authority and the individual's initiative against the social constraints. Secondly, in determining the education goals it doesn't consider spiritual aspect and therefore cannot be taken as a complete and comprehensive definition.

John Dewey

John Dewey (1859-1952) is the American philosopher, teacher and psychologists. He is one of cofounders of the functionalism movement in psychology. Growth, development and reinforcement of Pragmatism especially in education also has been done by him. Dewey considers "education" as the reconstruction of experiences which is continuous throughout the life of an individual. In his view the most important definition of philosophy is to say that "philosophy refers to the educational theory in its broad meaning". The activities of pragmatism philosophy in the field of education cause the emergence of the progressive education movement, the pioneer of which is Dewey. In this education most of the focus is placed on student. Dewey regarding the goal of education says, the goals of education like the goals of other human activities are diverse and multiple and none of them can cover other and guide all the educational activities. He considers the following characteristics for educational goals. 1- Educational goal for each individual should be based on his activities and an original need which includes acquired habits. 2- Educational goal should be matched with the Environmental circumstances of the person to be possible to be achieved. The goals imposed from outside on the person will not be achieved. 3- The educational goal should be objective, imaginable and realizable.

Dewey system is based on problem solving, because we think when our balance has been lost.

Jean Piaget

Piaget has more emphasized on discovering the inner world of children which is Incompatible with behaviorism.

Piaget has presented mental development in four stages.

1- Sensory-motion stage 2- Pre-operational stage 3- Concrete operation stage

4- Formal operation stage.

His moral development stage includes two stages:

- 1- Moral realism 2- Moral relativism

Piaget believes that children's thinking differs greatly with that of grownups in terms of quality point of view. Piaget doesn't consider educational sciences as independent ones which are "un-advanced" sciences in his view and even considers education as a follower of psychology.

Piaget divides moral development to two stages: 1- moral realism: as a child is self-oriented in talking in the pre-operation stage and due to inability in decentralization his thinking is limited. The child's judgment is as well influenced by the fact that a child cannot consider the views of other people and he can think of one thing at a moment.

Piaget refers to these characteristics as "moral realism". 2- moral relativism: in around the age of 11 to 12 year old children obtain the ability of moral relativism. In this age they can have decentralization and simultaneously they can concentrate on multiple things and with the awareness of the fact that others can have different views, they can overcome their self-orientation (refer to moral realism and moral relativism).

As it was mentioned earlier, the main problem of Piaget was that how humans achieve cognition of the outside world. When we talk about the concept of cognition what we mean here is all the knowledge an individual can obtain which in general encompasses all the thoughts, memory, concept and perception formation. In the common view to the issue of cognition, human's cognition is viewed as an image taken from the external reality which is imprinted in the mind of the child through senses. Contrary to this view Piaget believes that

Cognition is a dynamic process. He views cognition as the result of the mutual relationship between the individuals' mental talents and the effects of external environment. In his criticism of the common view regarding cognition he suffices to mentioning this reason that is the mind of the child would be merely a reflection of the external realities, then there should be no difference between the quality of a child's perception and the grownup's perception, while this is not true. Therefore, it can be said that the external world finds meaning in the frame of the individual's mental patterns (Seif, Kadivar et al., development psychology, Samt, 2001).

Note:

It might be that with bringing "Piaget" the instability and crisis signs in the basics of "education" and notions of the modernity world are gradually revealing themselves: !

"... Reality is something else. Therefore, it should be said that the external world finds meaning in the frame of the individual's mental patterns."

A glance at anthropology and education

With studying the educational philosophy the issue of the connection of philosophy and education is raised. As it was mentioned earlier, education in itself is a philosophical issue. When raising the question of "what is education?" another question is raised, "what is human?" which is a philosophical question. Due to the close relationship between these two an

interdisciplinary discipline known as educational philosophy has been formed. Educational philosophy like philosophy itself is active in three fields of Theoretical, imperative and analytical topics. In the theoretical area the educational theories are presented and pursuing goals is presented in imperative area and finally explanation of theoretical and imperative discourses are performed in analytical area (Kneller, 2004). In this regard, some believe that an educational philosopher should deal with the area of “why” and the area of “how” is out of his responsibilities. It is among the duties of an educational philosopher to provide an answer to the questions such as “what is human?”, “what is education?”, “can we educate someone?”, “should we educate someone?”, “how someone should be educated?”

Currently there are two general views regarding anthropology:

Modern view: among the characteristics of this view is advocating classic anthropology and studying traditional societies and following traditional views of anthropology and to be able to find some explanations of human behaviors with the use of a methodical and explanatory – oriented science.

Post-modern view:

This view considers anthropology not as a science but as a knowledge and doesn't seek to interpret the human behavior in an objective manner and believes that anthropology is an art which describes and is not after discovering the general rules (the concept of post-modernism in the present paper draws on the views of some of the philosophers in criticism of modernism).

Anthropology and culture evolution in modernity

In addition to the Plato's view of “belief in origin” and “belief in forms” , his view toward education derives from his very same belief in origin in which he classifies things as per nature and places his focus on humans in higher levels and considers all the educational characteristics for the human salvation, especially in higher levels and although he considers education for everyone however, he doesn't put much emphasis on the general mass of people. In the intellectual system of Plato, human salvation depends on him being natural, that is his synchronization with nature! (Maier, 1995).

With this start we might place ourselves in a path of history in which there would be no feeling of so much of distance between Plato and today's history!!!

It is because the main conflict point of the history is here: history and culture of society's classes

In anthropology “Lewis Henry Morgan”, American lawyer and advocate , has advocated the rights of American Indians specially “Iroquois” Indians who are the biggest community of American Indians in America. With his studies in this regard he succeeded to show that contrary to the promotions of American government , American Indians not only are not savage people but are people with reason, emotions, order and rules and understand morality, have religion, language as well and civilization and technology. Due to this reason he lived for a period of time among these Native Americans and published a book with the title of “ancient society”. In his book he has presented a comprehensive theory of Cultural Revolution. This

theory is based on this belief that human in his historical course have moved from a state of Primitivism to barbarism and then toward civilization. In his “ancient society” he explains that human based on the evolution of technology and instruments have achieved a cultural revolution. First arrow and bow has been created and it has directed human from Primitivism to barbarism and after that pottery and animal farming has been developed and following that gradually new tools and instruments have been developed and in this way human has entered a new stage of his cultural and language evolution, until eventually he reaches the state of today. Morgan also in fact presents the society evolution from simple to complex and he emphasizes on the evolution of tools, technological objects, skills and techniques.

“Edward Burnett Tylor” presented the theory of evolution (cultural evolutionism anthropology). In his work “Primitive Culture” he has extended and developed the idea of linear evolution and he raised this issue that in terms of religion and ideology human has been without any kind of religion in the beginning and after that Universalism has emerged. After that according to him Polytheism has emerged and finally in the end Monotheistic has been emerged. Also in the area of family the evolutionism theory is developed by Bachofen, McLennan and Henry Miller.

McLennan theory: sexual chaos —» Polyandry —» Polygyny —» extensive family—» core family —» Monogamy

After that the James Fraser’s famous book “The Golden Bough” (2004) is written in which he says that human has passed through an evolutionary path. First witchcraft, then religion and then the final stage of knowledge has been emerged. That is the evolutionary stages are: witchcraft – religion – knowledge. Human societies have had these foundations for thousands of years. However; there are an extensive collection of evolutionism ideas. A group of societies have showed language evolution, another group have shown evolution in kinship and the others have shown it in technology and instruments. Evolutionism is continuing even today under the name of Neo-evolutionism. Julian Stewart, Leslie White and so many other prominent figures of Neo-evolutionism have presented the evolutionism ideas in new forms. Evolutionism is the first paradigm or the grand theory in anthropology and although it faced some criticism still it is valid and has its own followers. The book of “culture evolution” (2000) by “Leslie White” might be the most prominent book in Neo-evolutionism.

Anthropologist was searching for the origin of culture. However, the most important question in this regard which has received less attention is that why anthropologists were so much concerned with the origin and trend of culture development and Evolution. In fact, a series of changes have made them to be concerned with this question. These transformations and developments can be summarized as below:

- 1- Epistemological developments: after Renaissance, experimental method has introduced a new methodology. Bacon has an important role here and based on this certain theories have been emerged in different disciplines.
- 2- Intellectual and philosophical developments: in this period it was as if human has been reborn. They wanted to be the center of universe. Perhaps it can be summarized in the Descartes sentence: “I think so I exist”. Self-manifested reason had emerged which wouldn’t

look up to meta-physic anymore. Hegel presented the concept of self- Alienation. Humanism and individualism replaced the thinking in which human didn't had any role.

3- Social developments: industrial revolution industrialized agricultural-based Economic system. Mass production and Urbanization development created exchange-based economy. Capital accumulation created new transformations that Weber refers to it as Rationalization.

4- Religious developments: religious reformation movement started and Calvinism emerged. Weber in his book with the title of "Protestantism and Morality of Capitalism" has shown that no more Calvinists consider Worldly asceticism as no production and no consumption, but they believed that the salvation path is in the same very world and they described asceticism as production and no consumption. This results in accumulation of capital and capitalism was formed.

Cultural anthropology schools entered a new stage with the school of "culture and personality", however, the school and theory which managed to grant a scientific aspect to anthropology and turn it into a science and stabilize it was functionalism movement which was founded by "Malinowski", the Polish mathematician, who has become attracted to this discipline after reading the book of "The Golden Bough" and went to London to acknowledge "James Fraser" for writing this valuable and precious book. In London Malinowski became acquainted with "Seligman" and at his recommendation started reading and studying anthropology. In 1914 (peak of World War I) he traveled to Australia and there he was captured as an enemy because he was an Austrian national. Malinowski requests from the Australian Army to be permitted to live among "Trobriands", (a tribe in Papua New Guinea in West Pacific). For around 4 years (1914-1918) he was busy studying there and eventually he published his comprehensive studies and researches in 6 volumes in a book named "Trobriands". His first book "Argonaut or Seafarers of Western Pacific" was published in 1922. This book is the starting point of a new revolution in anthropology, because the field method spoken by Boas, which was being applied in form of a new scientific method in a systematic manner based on analytical method and other method in natural sciences, was used by Malinowski in writing this book and this book has been considered as the starting point of the formation of anthropological scientific knowledge in the history of this discipline. In this book Malinowski stabilized field work and shows that as we have scientific methods in physics and chemistry and so on, in anthropology also we have ethnography and field work. However, the importance of Malinowski books and his contribution has been more than a theoretical method and perspective which he presented it as functionalism. Malinowski has presented criticisms of the evolutionism and Diffusions and stated that the most important function of culture is to provide for human needs. The culture of each society is for provision of the needs of humans in that society. He classifies these needs into three groups:

1- Biological needs such as eating, wearing and ...

2- Instrumental needs such as education, rules and

3- Integration needs such as religion, ideology, worldviews which allows us to communicate with each other, understand each other, talk with each other and coexist. Malinowski in his book "scientific theory for culture" (which has been as well translated to Farsi) describes his functionalism theory in detail and says: every elements and components of cultures have

properties and use otherwise it would exist. One of these properties and uses is that they respond to individual and collective needs of individuals. For example, we need to reproduce and therefore, culture has created the kinship system so that we can reproduce and survive and respond to our sexual needs as well. We need food, therefore culture has created the economical economic system so that we can obviate our biological needs with food exchanges and produce, distribute and prolife rate resources and create a system for that among ourselves. Malinowski believes that one of the functions of religion is mental functions of religion. In the past humans were not able to explain the nature and therefore were scared from natural events such as flood, earthquake, sea and ... and they didn't know why it rains?; why sea has tide? And ... and hence they created gods to explain these events. Now the question is that, why they wanted to explain these events? The goal was to reduce their fear and panic. In addition to this, Malinowski shows that components of culture are dependent to each other and these components form the culture in its whole form. Therefore, in short we can say that the most important idea entered by Malinowski in anthropology in terms of theory is two things:

- 1- The issue of ethnography as a method for conducting systematic and methodical field work.
- 2- The concept of function in his view refers to the fact that culture responds to a set of biological and social needs of human and culture is a part of a whole system and considering the needs of a given society and system, the different parts and components of culture will provide for those needs.

Anthropology enters a new stage with Stratus: the stage of structuralism: the knowledge of cultures and civilizations on the basis of identification of the components and parts which shape the form and imagination of the people in that culture, in other words, all the things that in one way or another have been perceived by humans, will pass through this filter and will be refined to such extent that it will reflect this Invisible structure on its surface. It is exactly through this that we can understand the fundamental structure of mind, because although this structure is fundamental and underlying it is not at all evident and will always remain hidden in the most unachievable depth of mind. However, the role of this invisible structure can be recognized in the mirror of existence and it can be repeatedly re-read and eventually recreated. In fact the way of reaching this hidden structure is through the visible structures, because the similarity of these structures in the light of referral to the fundamental structure can be understood.

Here, Stratus has a biography which is consistent fully with his assumed principles regarding the fundamental structure of mind being meta-physical and meta-geographical. It is this biography that gives an anthropological touch to his studies with the perceptions of its early generations of anthropologists. He invites the anthropologists to search the fundamental structure in Primitive societies instead of search it in the layers of the collapsed modern civilization which will be easier because Primitive societies are much simpler than the complex modern societies of today and with removing not so many layers their nature can be perceived. The nature of these societies is similar to the identity of the nature of modern societies. This easily reveals the fully Positivist approach of Stratus. However, as he believes the fundamental structure of human's mind is consisted of conflicts and contradictions that are inherent in it. These conflicts and contradictions are Substantive to human's mind and hence there is no difference between the primitive and modern humans from this perspective.

The structuralism thinking of Lévi-Strauss from the beginning has been connected to linguistics and psychology on one hand and to history and geography on the other hand; however, in its continuity intensifies other sciences in today's world that have shown their real value, that is sciences such as Mythology and Semiology that heavily borrows from it. New schools in anthropology such as interpretive anthropology school and great intellectuals such as Clifford Geertz and Pierre Bourdieu never forget their debts to their grand master.

Post-modern and the signs of crisis in anthropology and the concept of education and human

Studying human and its different dimensions have always been the focus of educational philosophers, because understanding the meaning and goal of human life determines his educational path and on the other hand discovering the principles of education require a close study of different aspects of human life (Shariatmadari, 1997: 23). Due to this reason in the contemporary period the questions related to the nature of human and the goals of education have been placed at the center of attention of the educational philosophers and have been dealt with high importance, sensitivity and complexity. Publication of *Democracy and Education* of John Dewey in 1916, publication of *Ultimate Goals of Education* by North Whitehead in 1917 and analytical work of Peters in 1960 and 1970 can be considered a witness to this claim. Although the books related directly to the ultimate goals of education should be attributed to contemporary period, however, with a brief glance to the classic writings, especially after Plato, we can perceive the fact that most of them also have given attention of the ultimate goals of education as well. In the view of these philosophers the ultimate and fundamental goal in human is to develop intellectual power, because in the view of these philosophers (Aristotle, Locke, Kant) reason is the most important characteristics of a human (Trick, 2003: 172). Hence, educational philosophers and intellectuals and specially anthropologists mentioned in the present article believed that human's existence truth can be considered as the ultimate goals of his life.

However, the philosophers' view after modernism or more precisely post-modern in this regard has been presented differently. In fact, in spite of the past philosophers who considered reason as The true essence of human, some philosophers like Foucault and Derrida who are the main representative post-modern philosophy (Ozmon and Craver, 1997: 340) believe that the truth about human is that humans are creatures who have so many complexities and multiple aspects. Therefore, defining human in phrases such as "speaking animal" or "animal capable of reasoning" and ... cannot be really helpful in true study of humans.

In fact Nietzsche (who is the grandfather of post-modernists) believes that all these definitions of human are Platonic definitions, definitions that are not useful even if they will be able to define human on the basis of his Substantial attributes.

We see those things in "objects" that we have given them.

Everything relate to other things and nothing is old and fixed. With regards to this, Nietzsche says: "the truth is a type of error without which a certain species of life cannot survive". Regarding intellectual human he also says that: none of the concepts of soul, self, reflection, life, will, truth exist and all are Fancies which are not useful. Hence, instead of discovering his

own life humans start to create meaning and after rejecting the metaphysical and religious meaning of life resort to terrestrial and human meanings (Nietzsche, 1998: 212).

Nietzsche has understood the theories of human evolution under the influence of Darwin and says: “previously the glorious sense of human was searched in his divine origin; but now this is a forbidden path because an ape is standing at the threshold of human creation”. He is reflecting whether human should try in the opposite direction and be hopeful that the way he is going should be considered as his glory and closeness to God?” Nietzsche’s response to this is that at the end of this path the ash of the last human exists (Nietzsche, 2003: 55).

There is a saying in the old world reading that “human should know himself” in Nietzsche’s view since we don’t have a certain and specific “self” to know, there is no wonder that he has replaced this saying with the advise to “determine yourself...”.

Therefore, anything is possible for us. We create our own rules and we build them. (Nietzsche, 2003: 355-354).

In short in Nietzsche view the superior human who has a Terrestrial nature can create value himself and can fight with the old values. This human considers himself at the criterion and basis for values and have a creative soul. Hence, he says: “a similar and universal moral system should be get rid of”. (Imani, Keramati, 2007: 112).

It is with the use of this approach that Lyotard who is yet another representative of post-modern philosophy in his book of “post-modern status” indicates that post-modernism means lack of belief to any meta-narrative. It is because in his view these meta-narratives just like the perfect human that in the past was considered to be the ultimate goal of education are merely ancient myths (Gabard, 2000, 318). Hence, our aim in studying human is to be able to analyze different circumstances of human life meaningfully, show him the correct way of life and the horizon of salvation and necessary criteria in the path of salvation. These ideas in addition to creating extensive transformation in anthropology as well have a significant role in education and the ultimate goal of human education.

- human as a product of discourse

Post-modern philosopher intensely rejects any meaning that would want to define human in a certain frame. In this view, human doesn’t have any fixed and certain stance. It is because human doesn’t have anything insider which would remain stable and fixed. These philosophers under the influence of the views of Michel Foucault reject the teachings of Plato which considers the soul to be trapped in the prison of body. In their view, it is the body that has been trapped in the prison of soul. “this soul is no more a fixed and sustainable existence in human. It is something that has captured body in the conflict of the relationship between power, knowledge, technology and politics. The human they are talking about him and calls us to free him, is himself the cause of subjection to something much deeper than himself. The soul that abode in him and gives him existence is itself a piece which dominates his body. Soul is the prison of body” (Foucault cited by Miles, 2005: 42). Hence, the anthropological model presented by Foucault is a model adopted from Nietzsche which is a schema of a submissive subject (Hubert, Dreyfuss, 2000: 20).

The main point in Foucault 's view toward human is that how human are turning into subject and object due to being in the midst of a network of power and knowledge?

This network of power and knowledge surrounds bodies and with turning them into knowledge subjects made them Submissive. With the event of fundamental transformations in the ways of punishment and with bodily punishment being faded in public being faded and establishment of new criminal justice system, soul is replaces body as the main focus of punishment. Although still it is body which is subjected to prison, detainment and punishment, however Foucault says that with the emergence of certain method of Subjection human is appeared as the subject of knowledge. The relations of power make body submissive and useful from political and economic point of view. Such subjection is made possible due to political technology. The political technology of body is a set of techniques which connect power relations, knowledge and body. Foucault's emphasis on distribution of power technologies and their relations is accompanies with the emergence of certain forms of knowledge that is humanities. Her different historical relations are studied between different forms of knowledge and different forms of power. Power is the result of knowledge and what we consider as correct and incorrect, that is, the concept of truth and error exactly is formed in the political area and the subject of power is studied under the subject of Ontology (Zamiran, 2008: 45).

In general it can be said that Foucault seeks to create a view for human's education and in this area the human's knowledge from top to down and in Paleontology he is facing with the analysis of discourse concept and drags this subjects in to the area of discourse and for understanding the goal of human life in the views of post-modern philosopher we should believe in the fact that the relationship between words and objects in the new age has led to the emergence of a new Epistemological phenomenon known as human. It is because in his view human is not anything more than a discourse in the current age (Zaminran, 2008: 34) and his life goal will be surrounded in these discourses and will depend on discourse factors which is outside the human truth.

Philosophy of "education" in the view of post-modern philosophers:

As it was mentioned earlier for establishing educational goals one of the fundamental source is the views of philosophers about the human nature and the goal of life (graze, 1995: 65). The transformations in the concept of human and the goal of his life from modern to post-modern period have changed the educational contexts. In fact, in post-modern contexts (contrary to previous periods) human doesn't get his definition form the predetermined definition presented by past philosophers, i.e., a reasoning animal and doesn't have a universal and same nature but has a Terrestrial meaning which is the product of the discourse of his time, the social and political games and forces. In fact this is not the human or the subject who are talking and acting but is the culture which is his main representative and speaker (Beck, 2004: 3).

Considering this extensive transformations and changes it is expected that the concept of education in a way that we can be able to design fixed principles, method and goals will be doubted, because these concept instead of having their root in the nature of human have their root in the discourse of a certain time and have been determined by the language games which is a contradiction evident in the ideas of post-modern philosophers (Liz, 2007: 4). This contradiction is that in this view human is no more having a valuable meaning, truth and fixed nature. But the question is that whether we can form a certain education system to direct

students in the direction of human goals and whether this system can specify certain goals for different humans and eventually who has the authority to determine the educational goals of a society. Who can determine the goals for other humans from a top while he is in a discourse?

On the other hand as it was mentioned in the principles of anthropology, human is nothing but the product of the discourse of his time. Therefore, the superior human in this view is a human who understand the dominant discourse of his time and will not get caught in the waves of different discourses. The superior human is the one who his morality comes spontaneously from inside, i.e., accepts them and acts on them freely and by his choice. In other words, commands his own morality. Foucault in agreement with Nietzsche states that the superior human will remove the mask of power and resistance and fighting powers is one of his most important characteristics (Sajadi and Aliabadi, 2007; 137). In this context, "Rorty" believes that instead of worrying about the unrelated Metaphysical questions about human, we should deal with it scientifically. In Lyotard's view the ultimate goals of the life of each person depends on his own efforts, however, that person is not like a remote and separated island but is always in a complex network of relations and Rules of language games of power (Lyotard, 2004: 82).

Considering the views of post-modern philosophers about the ultimate goal of education we can deduct that the specific traits and characteristics of a superior human in the view of post-modern philosophers can be considered as Intermediate goals of education. Although a child doesn't have a certain nature, still is not fully autonomous to choose his own nature. With choosing language games he is conditional to the role that the wording of games determine; equal to these wordings we have worlds and human with taking role in each wording (phrase) finds a new identity. Study activities and the teacher's work should be led to what? Considering the teachings of the post-modern philosophy the only response to this question can be they should led to a place which can inform the student about another element, another person and another culture. This is related to one of the post-modernism characteristics, which is attention to another element. Therefore; post-modernists sometimes use "pedagogy of voices"; which means the desirable education is the one in which we can hear other voices (the voices of different people) (Giroux cited by Farmahini Farahani, 2004: 139). If the dominant culture will talk with a lower voice in school texts, the voice of micro-cultures will be as well heard in them. In some societies we see "cultural variety". In these societies, the school texts try to reflect the footprints of different culture. Another interpretation in this regard is "pedagogy of borders"; i.e., the kind of education which is focused on studying the borders and findings the differences (Bagheri, 2007: 423). On the other hand, human creates values and with criticizing the old values create new values. This is a continuous dynamism that humans always passes through it by thinking about the discourse of their time, analyzing the language games and then creating values.

Conclusion

As it was mentioned in the article, post-modernism movement which is more than anything is a reaction to the modern world and opposes the platonic philosophy view of reason. For such philosophers, reason was the most important characteristics of humans and could discover truth which was valid for everyone, hence, reaching this stage considered to be the ultimate educational goals of humans. However; with the emergence of enlightenment period and with

the philosophy of Descartes in no time the human's reason demanded Autonomy and gradually announced the glory and independence of human. The most prominent culmination of reason can be considered the development of science and determining the education goal of human was subjected to sciences such as psychology and sociology and goal-oriented approach penetrated the views of anthropologists as well. A view that prompted anthropologists to develop a universal version for primitive human without considering the cultural and language differences which intensified the definitions of "insiders and outsiders" which created valuations and classifications that called "insiders" cultured and "outsiders" uncultured!

It is at this time that Friedrich Nietzsche rejected the possibility of application of fixed and certain issues to dynamic realities regarding the human truth. In his view, all the rules should have been obtained through different perspectives about the world – a world which is continuously changing – and any effort to believe in order and objectivity will be misleading. Therefore, it can be inferred that the main human duty is to think and reflect about his existence.

The main point in Foucault's view toward human is how humans are being formed as a subject and object due to being places in the midst of a network of power and knowledge relations. In general, it can be said that Foucault sought to create a view regarding human in which the human's awareness falls from sky to the ground and in Paleontology he is dealing with the analysis of the concept of discourse and have dragged the debate inside the discourse zone. Rorty also as a pragmatist chose definitions which have functionality and therefore, believes that instead of worrying about the metaphysical questions which are unrelated we should deal with the issue at hand scientifically that what we can create of ourselves and finally Lyotard removes human subject from the position of organizer of knowledge and place it beside other elements. In his view, human subject is not a superior and fixed existence but the product of social and political forces and games.

Hence, it can be inferred that the ultimate goal of education is to achieve the position of a superior human, who is the creator of value and fights with old values and who considers himself as the criterion for values. Therefore, this goals also never stands in a certain and fixed point and believes that continuous motion means a superior human. Therefore, intermediate goals of this ultimate goal can be considered as creating values which is started through criticizing and reviewing past and old values. This is a constant dynamic that human can pass through it with studying and understanding the discourse of his time and criticism.

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