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TAKE A LOOK AT THE ROLE OF EXPERIENCE IN EDUCATION FROM THE PERSPECTIVE OF JOHN DEWEY

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ABSTRACT

The history of philosophy and the psychology of education shows that education as a transversal process depends on and depends on experience. Considering human experiences, as a way of understanding the meaning, plays the basic, fundamental and important role in education. The intelligence resulting from representing and paying attention to experiences empowers man to foster understanding and development of knowledge of the world, and deepening the insight and illumination resulting from the understanding of meaning provides a deeper understanding. The pursuit of this important new horizons it is put forward by researchers and educators in education. In this regard, the study of John Dewey's vision as a mentor for a century of human education is highly controversial. After reviewing these opinions based on the philosophical components of the schools and the historical course and the practical course mentioned, the results of the research indicate that the basis of the view on how to look at the human being is the subject and purpose of education. This perspective is practically applied in the pursuit of active pursuit of perfectionism, mode of thinking, experiential and process oriented, the application of scientific methods, practical activity, and social experience, combined with the development of thinking, which is practically fueled in the pursuit of conscious, attractive atmosphere It is suitable for cultural and social interaction and collective effort, foresight and constructive work. With its comprehensive insights, accurate knowledge, its logical and accountable program, while increasing its increasing ability, it is prepared to face up to new challenges in the form of democracy. It brings the field of transformation into one and gives it a boost.

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Introduction

one of the fundamental and fundamental issues of many educational theories is to explain the status of experience in the history of philosophy and psychology of education [1]. In fact, human beings experience life. The scene of life is the opportunity to test and experience the accumulation and efficiency of experiences in its various moments and situations; as the wisdom and understanding of the experience is the beginning of any idea of production, creativity, and construction at various stages of the human world [2] and the superior position of education in the concept of crystallization of thought, understanding and knowledge of it [3]. In this regard, Muhammad Sharif states: "God removed you from the belly of your mothers, but did not have any experience and knowledge of anything, and listened to you and understanding so that you possessed knowledge and perfections with this precious capital.

Accordingly, the need to consider experience as "innate potentiality" [4], from the "fundamental elements of the development of thinking" [3], "the inseparable part of life", "the grounds for motivation, transformation and progress In the "Place of Divine Blessing" [4], the direct path of the study of good science in relation to reason and its result is active education [5, 6, 3] in the Word of God, the leaders Religion, wise men and philosophers and scholars.

Therefore, the "necessity of fundamental research on the experience circuit" (ibid.), Which "the support of designers, practitioners and managers of the education system in solving difficulties, increasing the quality of existing solutions and an understanding of the state of the system Educational; Comprehensiveness; Thinking; Its Flexibility; and The Importance Of Optimal, Regulatory And Regular Access To Information, Knowledge, Insights, Skills And The Abilities Of The Family Of Education Because Of Different Fundamentals Of Civilization, Modern Life, Technological And Tactical Transformations And In The result is an increase in the breadth and variety of future needs and challenges, as well as the readiness to face up to new challenges through comprehensive insight. The precise, logical and calculated program, by interacting and exchanging ideas and identifying the strengths and weaknesses of other ideas in line with the intended goals, has also doubled the value of using past experiences and others in reducing the likelihood of repetition of mistakes. And the lack of attention to it will be a reflection of the lack of attention to the great mission of education.

As the statistics today is a product of education that is not compatible with its high goals. Focusing on a decade of the current education system from glorious research (1368) to [3] and other existing studies, reflects the focus on memory in the educational system the test is the current axis. The research indicates the need for fundamental research on what is, why, and how the process is oriented, rational, and experiential. The review of the current views in this regard is worthwhile considering that such training is to promote good practice. In practice, it does not lead to knowing the surface, but in addition to the wisdom and insight of the Fu The meaning, the field of motivation for advancement, change, transformation, growth, and growth in the individual, creates and educates such a systematic and consistent experience of his being. In practice, John Dewey (1859-1952) is a well-known American philosopher, psychologist and sociologist, whose influential works and works have provided a wealth of services for the fundamental transformation of the family of education. Education and growth of global insight. He is "the father of modern education" [7]. Her opinions are a form of pragmatism's pragmatism, which is known as "normal human philosophy" [8]. And experimentation, and its associated education is called "progressive education", which actually created the slogan "learning from practice" [7] and its name is World's Largest Coaches.

2. Concepts

In this research, various specialized terms have been used from Dewey's point of view, the most important of which are as follows:

Experience: As the key and the main factor in understanding the truth is logical, relative, continuous, credit means testing and sensing, a variable and continuous flow, dependent on intention and will, resulting from the active relationship of the organism, the environment, and the activity of the mind in the form of Interaction, influence and influence, which leads to restoration and restoration in a position, stops on the verb of man. Experience implies a link between what we are doing to one thing or something and how it affects us.

Training: In the domain of life in the form of guidance, there is a space for the modernization of an organization of experience that extends the meaning of experience and enhances the individual's ability to guide the flow of subsequent experiences. Therefore, the cultivation of a genuine process stems from the necessity of social life, based on the inner and current needs of the student, in order to develop thinking in the reconstruction of experience for growth and social democracy, that is, experience, by experience and for experience.

Routine Education: Except education, it takes place through the learning of the path of action to live; that is, after the person's flourishing and the creation of a rational and ethical readiness for the person to join the community. Since public interest in the development of individuals, the acquisition of social rights and social changes is commonplace, it is a matter of the public and, as it requires specialized judgment, it is considered to be a specialty owing to the understanding, skill, expertise and ethics in the society is a nation-state.

Educational Assessment: Quantitative and qualitative measurement of the changes made in the personality by means of understanding the experiences and understanding of the meaning of a judgment about the educational environment based on valid information, environmental conditions and social life that affects activities Practicing and supporting the whole process of education.

Research Methodology

The present research is a qualitative research based on a library and descriptive-analytic type of analysis-based theory. In this research, the researcher uses rational methods and reasoning to answer questions. It seeks to investigate John Dewey's libraries and other researcher sources in this area. That is, the researcher after the gathering of necessary and sufficient information and documents about an event or theory based on their conceptual methods is examined. Therefore, according to the goals and questions of the research, the subject of the research has been studied and discussed. The following steps are taken:

Step 1: The stage of data collection and study

At this stage, following the collection of Dewey's works, they have studied these studies in two ways: The first step is a general overview of all the collected works. The second step will be a detailed study, along with a snippet and file registration. At this stage, according to Brody, the investigator should describe the phenomena and phenomena

investigated based on Evidence and information from various sources through direct observation or study of the documents and reports of others.

Second stage: classification of information

At this stage, the collected information, which is a snapshot and a record of the topics, is placed on the main points in the new classification, so that the researcher removes some of the titles and deletes them and integrates some other logical fields. Provides for analysis.

3. Stage Three: Analysis Stage

In this step, the researcher, based on the information of the previous stage, evaluates the judgment of others about the subject, analyzes the final one and announces his final theory.

4. Step Four: Inference Step

At this stage, the researcher, based on a final analysis of the role of experience in education from the perspective of John Dewey, answers the questions with the questions and seeks to answer them.

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The role of history as an experience in philosophy and psychology of education the core of the concept and the basic concept of Dewey's philosophy of education should be sought in the term "experience" [9]. As [10] believed, "Dewey sees the experience as the true foundation of any thought and development". Although the founder of the philosophy of experience, by experience and for experience, was ultimately influenced by Hegel's idealist thought, and this fascination led him to the humanistic, cultural, and social context of mankind, Bacon and Darwin, and nature He believed that he was moving toward a human biological transformation. Finally, out of the extremes of human desires, he sought to outline the strengths and weaknesses of the theory of "traditionalism" and "progressivism" as a mediator in his educational experimentation theory [4], and When it was limited to the ability to respond to some great nesses, human inquiry as an experiment in the form of practice and test was the key and the main factor in understanding the truth and the nature of the real world [11].

In the process of the historical study of experience from the perspective of Dewey with three chapters, five approaches and, finally, in the third chapter, we face five stages. As he believes, the definition we now have from experience is not possible before. The first part of the definition of the concept of experience is specific to the views of the Greek and the ancient philosophers in the sense that, by definition, experience is the knowledge of real and practical life, but this Knowledge does not flow to the essence and nature of objects, but only includes relations that are between experiences and desires and dislikes of mankind, therefore, they are experience of alien knowledge [12]. Together with the Thales Thesis (Sixth Century Century), it is important to note that the ancient Greek philosophy, based on the objective world revealed by our perceptions, believes that this world encompasses All dimensions of mankind regardless of the point of view and therefore do not deserve to separate the objective and subjective world [12]

In this view, which recognizes the early stages of human curiosity towards the outside world and forces them to reveal the mysteries of constant reality, it is a wonderful birth to the world that afflicts mankind. Therefore, there is a view towards nature that has a philosophical aspect [10]. Ancient Greeks, while speaking of Mehr Kane and Intelligence, search for the essence of nature in nature itself, do not separate matter and meaning, and precisely separate material and spiritual things from work. Which will take place in subsequent periods [12]. Therefore, it can be said that they are not only the founders of

the natural sciences but also the founder of scientific philosophy, including the principle of change and experientialism, and some are constantly speaking [10]

According to written writings, the great elders of Athens, in their prosperous and secluded life, believed that practical life was a post, and whatever it depends on deserves an exclusion, and this is the only wisdom that is valid, and reason is merely It is a theory that is single and far from practical affairs [12]. On this basis, Dewey believes that the perception of the ancient philosophers of experience as purely experimental and ordinary was a proper reflection of the general divide of science and practice. This gap was reasonable in ancient philosophy because of the fundamental contradiction between the body or the senses and the soul, between change and stability, between the particular and the general. The senses can only understand the changing process of affairs, only the intellect that can identify the constant and general, which lies behind the changes. Science must be above the world of sense in order to understand the essence and the universe [13]. The predecessors, with all the differences of opinion, were so united that the experience would never be possible in the smallest possible, probable range [12]. Therefore, all things that were practical in the past, contrary to thought and reason, were considered to be insignificant [12]. While Aristotle was the first to base all knowledge on psychological exploration Experience called [14]

The second definition relates to the theory of wise men about experience and knowledge, according to which experience is the result of the provocations of the outside world. The mind without the provocations of the outside world that it experiences during the experience lacks any perceptions and information. Dewey makes this kind of look at the experience incomplete and one-sided (the same). Despite these definitions, with the passing of time, the distance between the theory and practice of education separated, the contradiction between the experimental knowledge and the true knowledge along with other Greek philosophical traditions reached the Romans and merged with the literary traditions of the nobility of Rome, immersed in the world of abstract imagination, and eventually The medieval European Christian tradition was merged. Accordingly, the middle Ages allowed the separation of reality from the senses and the experience and thought that reality can be achieved only by reasoning in the essence of God, which is the greatest truth apart from the senses, then the teacher education of the religious axis was formed. Thus, during this period, the contradiction between the experimental and actual knowledge received its own religious smell and color, and thus it was also experienced in this period.

Locke (1704_1632), for many reasons, rejected such perceptions, including the fact that the mind is consciousness, and therefore everything that is in the mind must be accompanied by consciousness [12]

Naturally, due to the evolution of the natural sciences, theoretical knowledge of its importance was reduced and replaced by empirical knowledge. From this era, the experience has a different face. Experiences with unlimited meanings and precise meaning became the means of acquiring knowledge, and the authenticity of the mind was questioned; the empiricists also did not escape the tragedy of extremism, and went so far as to say that the mind of the passive device was receptive and Without the moves of the outside world that it finds during the experience, it lacks any facilities and information [12].

In the second approach, the disclosure of potential talents, the present and current talents are not attended to, but the revealing of the secret forces determined by the coaches to be determined. In the third attitude that the formal order is raised, this is a memory that is trained and innovative not realized. It should not be forgotten that one-sided mental powers do not grow, but this growth is due to interaction. These activities are not such that they can be completed by means of pure practice, but they are chosen and coordinated *ibid.* [6]

In the fourth perspective, the very specific importance to the environment and rational issues related to the environment is given if the active role of the individual in dealing with the environment is neglected, and in the last definition, there are merely two aspects: 1) the physiological, 2) cultural and the right person to grow. In the biological aspect, attention is paid to the repetition of the regular stages of the past evolution in human life and history, and the evolutionary stages are repeated in the biological aspect. Biological followers interpret the concept of inheritance incorrectly; inheritance features have a potential aspect; therefore, the trainer's work creates a favorable environment for the growth of unknown potentials. Thus, the third chapter defines the experience of a new approach to experience, in which the experience is composed of a set of changes that make the external environment in our actions and a set of changes that make our actions in the external environment [12]. Therefore, in the new approach, human experience is intentional and willful, that is, an experiment that is accompanied by control and intentional and insightful enough, is a resultant and beneficial experience, with its objective elements with elements Mentally conceived and dispersed sensory perceptions combine with mental reflection and create new relationships that lead to interference with the stimulation of the outside world and the linking of sensory perceptions to new forms and the discovery of new relationships and facts. Such an experiment is called "scientific experimentation" or "scientific method". In this approach, experience in the strict sense of science itself has no conflicts with knowledge, but when the experience emerges from the form of ordinary acts of instinct and blind, irregular, and accidental reactions, and leads to intelligence, control and knowledge, it leads to rational knowledge. According to him, he believed that the history of philosophy and the psychology of education focused on the aspect of extremism, while education was the rethinking of experiences and the re-formation of experience with the aim of enhancing the judiciary. In this definition, the experience is a stream that arises from the interaction of one's individual with the environment. Revision of the experience takes place through consideration of its various aspects and their relationship with each other, and promotes the extension of meaning and, ultimately, the prediction of its actions and the guidance of subsequent experiences, which include individual and social development in the form of thinking.

Targeted education on the basis of experience

Understanding as an experience and experience is the beginning of thinking. Experience implies a link between what we have to do with one thing or something and the effect it gives us. The link between these two is thought to be well-intentioned and conscious [12]. Thinking of experience means the meaning of thinking is to establish a relationship between what we want to do and the result that results from our activity. Understanding and thinking is not merely an idea, but any kind of knowledge is a kind of experience. Recognizing a combination of mental acts and physical verbs involves collecting information and analyzing them accurately, studying and using the language, and measuring concepts and constructing speculations or hypotheses by the whole of an active system and utilizing the necessary tools, which is an activity Mentally Gensmani [1]. As such, experiences are divided into two categories: Automotive Experiences and Intellectual Experiences.

A. Experienced machine experiments whose intrinsic and intellectual element is not so strong; it is also referred to in psychology as the test and error method. If a person chooses and applies a method, if he or she achieves the desired result, he will be sure of the correctness of his method and if he does not come to a conclusion, he will understand the wrong way of his method. This kind of experience shows that a certain way has to be achieved in order to achieve a certain goal, but it does not determine the cause or causes of solidarity of the way. This kind of experience leads to the discovery of a certain relationship between the path and purpose, but does not open the details and the way of this relationship (ibid., P. 108)

B. Experimental mental experience is the passive and internal element of the external element of action and requires analysis, intuition and prediction. This kind of experience that leads to the discovery of relationships and how they can be called thought. Therefore, thought is an intentional attempt to discover the particular relations between what we can do and the results that derive from our work, in other words, thinking with activity and purpose. An intellectual or thinking experience suggests that the thoughtful person has considered the unfinished, but sustained and perfected flow.

The human being examines imagery and chooses what is effective in solving the underlying problem. Therefore, the magnitude and credibility of a thought is such that it complements the thought of the experiences of experience Folkieh, (1947), quoted by al-Sultan al-Qurai, (1374). Therefore, thinking in the realm of daily life in general knowledge and in the realm of science is not a theoretical or unpractical activity; it is an activity that always seeks for a goal, and any recognition is in the form of a kind of experience. Thought always tries to achieve an objective goal. Thought begins when there is no harmony between the organism and the environment, that is, the flow of life disturbed and the organism undergoes inappropriate stimuli. If there is no problem in the world, there will never be any thought as a result of knowing. Whatever causes a problem, the subject matter is thrown into thought and everything that brings us into trouble. Therefore, thinking of a kind of conformity is vital to the human ends and the driving force of the objective affairs of the universe; so that the thinker is influenced by the external stimuli of his own, and, according to them, he thinks and experiences (Haman).

Based on what has been done, Dewey does not separate the realm of reason from the senses [13], and experience in general is a transaction.

A combination of practice, commitment, and responsibility; an active relationship between organism and its environment, therefore, the primary or immediate experience is the nature of the unknowing part. In such an experience, the difference between action and matter is not the mind (the universe) and the same (definite). It does, however, incorporate the experience of the two in an unassailable whole. The mind does not define what is meaningful. Differences, such as the difference between mind and reality, are created only by reflection, and an object is only important as a result of the process of research or thought. In other words, when Dewey wants to emphasize the practical role of experience, he tends to underestimate the general assumptions and theories that are separate from life and objective experience, and they are dependent on the insight that makes philosophy Insight is all about comment. In fact, his approach reflects his protest to the separation of opinion and practice [15]; quoted from [16]

Dewey insists that a thought is right when it comes to satisfying results when tested in an objective manner and, if possible, in a scientific way. So the right thought is that when that thought is put into practice, one can see the results objectively [17]. Therefore, experience as one of the most important general features of human beings along with wisdom means broad observation, experimentation, comparison, thinking and judgment in a rational state. He believed that most thinkers sought to make sure that they followed the truth and constant thoughts, while what was needed were practical solutions to future causative and causal problems. This view is consistent with the new science that ideas are not changed, but is accepted on the basis of how complex a problem is solved (ibid.). In his view, thoughts are tools for solving human problems, and how we think in the book, shows how ideas can be used as tools to solve real problems [9] his view in the third chapter described the definition of experience in five stages:

A. The noticeable problem that occurs as a result of the conflict in experience or the difficulty of the fluid experience.

B. Position and definition of it, defining the boundaries or features of the problem with transparent terms. **C** Recommendations on the possible solution, forming a wide range of assumptions.

D. Improvement by arguing about the recommended positions, guiding the probable consequences of the action according to these suggestions, and briefly thinking about objects - the observation and experience that will lead to the acceptance or rejection of the proposal. And the hypothesis test in order to see if it actually yields the desired results.

Although these five steps are neatly presented in a row, it does not mean that they are not conditional on the assumption or occur in any particular system, they can be in a way that interacts with different steps. (Ozman & Karouw, Translated by the

Department of Education, 2000, quoted from [18]. Every thought, cognition, and value are always dependent on certain cultural conditions, Social and even physical and geographical, and that is the result of the same conditions. Hence the correctness or inaccuracy of it should be measured only by considering whether it is working or not in a given condition. And since conditions and situations are different, as well as in the ongoing transformations, the efficiency and validity of tools of thoughts and skills are not constant in any way and the usefulness of any thought is always with regard to its efficiency. Measure and measure the correctness of a thought in its efficiency in position [10]

Thus, in the eleventh chapter of the book "Democracy and Education" (1939), Dewey suggests that a thinker has paid attention to the unfinished, but sustained, and perfectionist process. Thought is a flow to convey an unspecified and unfinished subject to its result, which involves searching, pursuing and researching (p. 108). Therefore, when dealing with an uncertain state, a condition that requires an answer and a problematic occurrence, it is a creative matter which implies the discovery of the solution and consists of five elements: 1-ambiguity. Forecast 3_ Check Matching 4_ 5_ Apply these elements of mankind are guessing about the unknown and the first trait is the idea of confronting the truth and resorting to pursuit, exploration, and observation of the exact and profound. Therefore, thinking is unintentional and unnecessary, the image has a certain goal ahead and it needs the necessary space for breeding (the same). Therefore, education as an essential space for creating a rational position is one of the consequences of which has long been the subject of human attention because the young people are in need as the intellectual potential of each society and the change of desires and their habits It is so necessary that they cannot be left to their own accord in order to accommodate the events of the events and the elders' behavior, because they must be a partner and a constructive member of the society, and inevitably we cannot develop the forces that the means of obtaining That's what we have to do to stay unstopable [12]

The process of education based on the experience and the circuit of growth and development Dewey acknowledges that education is effective in making social reform and social change, and training is the way to regulate the process of sharing in social consciousness, and adapting individual activities based on this social consciousness will be the only way to rebuild the social (the same). So, in addition to the broader discussions about what "education is?" And "What should be the impact on society?"

He also has detailed thoughts on developing thinking, belief modification, and the way in which the classroom is being implemented and educated. Based on the meaningful experience of social life. Therefore, school as an essential space for fostering thinking in Dewey's viewpoint is regarded as a prudent position, and is one of the most important pillars of prayer in the field of reasoning, fighting memory and unrealistic education.

Based on the theory of progressive education in all of Dewey's works, in particular the books *My Educational Ideas* (1897), *School and Society* (1900), *Children and Curriculum* (1902), and *"Democracy and Education"* (1916), and *"experience and education"* (1938), all of which express the social processes of education in his thought, the ideas of populism and social reform are continuously raised in his writings on education. ; He provides a strong argument for the importance of education not only as a space for the acquisition of subject knowledge, but also as a space for learning the meaning and concept of life in a social form [16].

In the book *Child and Curriculum* (1902), it discusses two main ways of thinking. One of these is based on a curriculum and a thorough focus on the subject of the curriculum to be taught. Dewey believes that the main disadvantage of this method is the inactivity of students as an active and intelligent active being. In this framework, especially the child, is considered to be simply an unpolluted organism, which must be cooked; it is a superficial species that needs to be deepened [12]; quoted by [19]. this question, his views can be expressed in three parts: The first part of the cultural heritage is an experience of the social aspect of education, which shows that the general flow of education is through the transfer of cultural capital. In which each generation has two ways to inherit its predecessors, including: learning the way of social life in the course of life, play and work through the teachings that are deliberately and wisely performed. These two paths naturally enrich the legacy of the ancients; in societies that are based on democracy or people ship, individuals can emerge from the harsh tradition of tradition, and with their individual experiences. , Make the legacy of the ancestors richer.

The second part is the social heritage, in which the education that comes to the work of the peoples' society is being investigated. Such education should provide opportunities for individuals to take fresh experiences and always give new organization and discipline their experiences and make their experiences more meaningful in terms of the meaning and content of social life. So, we find that Dewey addresses the subject and method of such education and emphasizes the unity of the method and the subject in this regard.

The third part is a scientific or philosophical heritage; in his proposed philosophy, human nature is dynamic. Mind is an activity that manages to control the environment. The wisdom of the law is that it deliberately and intentionally takes action on the experiences of mankind. Subjective development is due to participation in social activities, the development of society requires respect for individual differences and differences in mutual respect and strengthening the initiative and autonomy of thought. Therefore, progressive and fruitful education occurs when the ends and means of education Not to be separated from each other and the unity of the method and subject of education does not go away, which requires a philosophical approach to education. As Dewey comes up with philosophy with all the adventures of human life, he believes that the philosophy of the pursuit of scientific activity is in the pursuit of research and the pursuit of the progress of the evolution of the soul of mankind. The path to this search is not a calm way, and in accordance with a map that we can all take every time,

because in a constantly changing world, thoughts are constantly changing, from this point of view, the theoretical basis for the transformation of society Or the general theory of education is "philosophy," which interprets this definition: "Philosophy is a kind of thinking, and, like all other types of thought, as well as human experience, it seeks for vague and obscure elements, and for Explaining and overcoming them offers plans. The issues of philosophy originate from social life. There are many incompatible and conflicting currents in social life. So philosophy is a means first of all to explain inconsistencies and contradictions and, secondly, to discover the solution of inconsistencies and contradictions. Since the change in the social situation and the elimination of incompatibilities and contradictions are the responsibility of education, then philosophy is the theoretical ground or general theory of education [12]

In this perspective, education, philosophy, and education are inextricably linked with each other, as he calls education as a laboratory of philosophy, which is the subject of that refined human knowledge as the most valuable value.

At Dewey's perspective, education is where the thoughts come into being, and not just a place to welcome ideas to their thoughts [20]. Therefore, the practical and theoretical activity of mankind is a single stream, and therefore, the schools should synchronize and enrich these two types of activities according to contemporary values. Accordingly, education as a laboratory of such values, since it prepares a person to participate in social life, is ethical, and when it is correct, the child's personality so inclined that not only to social necessities but it always grows deep and grows.

Human moral activity depends not only on the individual but also on the environment. Ethical behavior is the product of the interaction of the nature of the person and the environment. He believes that as long as certain conditions do not properly identify the environment in which the behavior in question occurs or occurs, they do not really understand something, and the stimuli and activities required for a social life should be the moral education of children is considered [12]. Ethical education in schools means that children during these teachings will eventually be able to do all that is for them and all that they themselves are and To obtain and do all that is assigned to them as a task, and only if children can, in addition to adapting to the changes in the mojo In the community and around them, they themselves also bring about changes [12]. What is important in ethical education and ethical goals in schools is to look at creating moral imagination in children, not just awareness of ethics, since such awareness is impartial and ineffective, and never in itself does it not lead itself to a good behavior.

Therefore, no place like the school can be found for moral education, since a child of a community and school realizes what the community has in its ideals, and moral and social education in schools is only limited to One aspect of social relations is not, but all aspects of it should be considered. Therefore, the school should create in its child a rational power that can both recognize all aspects of moral relations and strive to maintain social relationships.

What is important in Dewey's mind is the process of growth, not one that stops its progress to a certain extent and does not exceed it. There are several habits and limited development skills that are of value to themselves and cannot be to certain goals. The growth process has no purpose beyond itself. Therefore, education is like a continuous and continuous flow of growth, and its purpose is to organize the forces and forces that provide more growth [6] and will not have a goal beyond itself.

Therefore, in a democratic society, the flow of education does not have a further purpose [12]. In such a way that it is its own goal and does not find a purpose beyond itself education is education. In this community, the school is a specialized environment founded with the goal of introducing the new generation into a deliberate engagement in culture, or, in the words of the book of democracy and education, as a member of the community. Therefore, the specific coordinates of education are that it is the training of "necessity of life" and "social action," which has a direction and direction, and brings forth a product or fruit called the motivation of progress and growth, and each of these No other concepts are meaningless. From his point of view, it is possible to say that the basis of education is cultural and social transmission in social development. Accordingly, the growth of an interactive process requires the student to interact with all the pillars of education. Also, this process has a direct bearing on the child's personal experiences, contributing to his intellectual development, namely, understanding and innovation, which is the ultimate goal of education. And he created the necessary skills in the life of Mobayab (Kardan, 2011). When asked from Dewey, what is the growth toward? He replied that the growth that is being driven would lead to further growth, which means that education under the influence of the situation has no purpose beyond itself (Sajjadi, 2009) Therefore, in order to be taught and guided, he must control the motivations and efforts of the teacher, and educate and educate in the uniforms to carry out his duties and avoid any coercion in order to be able to cultivate the cause. He seeks to achieve growth as a goal of education, based on the establishment of social relations between individuals, which allows the participation of individuals in their social life.

So Dewey seeks all educational activities to be targeted because education is a continuous process that continues and continues at all stages of the life of the person and its outcomes are predictable [20]. If the inventory is before the beginning of regular activity which goes on step-by-step, there is an idea of its ultimate, that its activity is purposeful [12]. Therefore, the goal of education is not outside of it, because—the goal of every activity should be sought in it, but the result of an activity or its effects outside it (the same). Accordingly, in Dewey's thinking, the goal of education should be extracted from the educational process and refrained from imposing the goals that individuals set regardless of growth and education [6], quoted [16]. Because external targets have two main risks. First, the imposition of educational goals on a student is to deprive him of the use of intelligence and the sense of prediction, that is, the setting of verbs according to the results that are

conceivable to them. For this reason, it is foolish to discuss the educational objectives of students in an educational setting in which the teacher determines the type of student's activities. Secondly, these goals are becoming inflexible goals [9]. Therefore, the goal requires that one carries out the various methods in order to predict the results and, with the help of some of the available means, proceed in a certain direction.

Magnificent (1973) writes in this regard: "Dewey relates education objectives to the prediction of the outcomes that can be expected from various activities of the child." In his opinion, the first criterion for recognizing valid education is that it is the birth of current activities. Creating such a close relationship involves a few benefits. On the one hand, if a child learns that he is convinced that he is doing what he is doing or intends to do, he will be able to measure up to a certain amount in recording future events. On the other hand, when it chooses a way, it will have the means to determine whether the conditions in the environment will facilitate the realization of its practical plan or, conversely, make the way to its realization. Finally, he will learn how to choose a specific discipline for learning. As long as our goal is not to produce current goals, the results cannot be used to determine their validity. As the traditional training topic of human preparation for the future, now and its potentialities are subject to future futures and are not quite appropriately used for what is achievable [13] In fact, if we are to seek the richness of the educators' lives, we need to fully utilize the potential of existing education and training, which we now need to employ and provide highly qualified educators. So it is natural that older competing education is clearly obsolete and unrelated in dealing with the problems of a well-organized, organized technological community. Because "education in the past had the concept of preparation. They said they had to learn something they learned, because they would be useful later. The goal of the future is far and education is to get ready and prepare for the things that should happen later. Childhood is a preparation for an adult. It has always been talk of the future not so important now in education [12]. So the first disadvantage of such schools is that they ignore the current life of the child and make it unpredictable and unreliable in the unpredictable and uncertain future of the victim [11]. While "preparing the child for future life means being responsible for him and for training that can be ready for full use of all his capabilities" [12]. For this He believes that the monopoly of education in the current changing society is the growth and rehabilitation of experience [12]. As every experience as a result of past experiences perceives a person and perceives it and transforms the past experiences and gives them a new meaning Armand, 2014; [7, 6] Therefore, education is the modernization of an experiential organization that extends the meaning of experience and increases the individual's ability to guide the flow of subsequent experiments [6, 18].

In order to guide the following experiences here, the renewal of experience is essential for the continuity of the activity of social life, which results in the acquisition of meaning and clarity in the direction of thinking of life. "So these experiences can be more meaningful in terms of new possibilities and help the individual to predict their outcomes Armands, (2014). Therefore, every educational process affects both the subsequent education and its impact." Accepted [6].

From this perspective, education should not have the ultimate and absolute goal, and merely acquire a set of predetermined skills, which must be the full realization of individual abilities and the ability to use those skills for collective gain, since this Contradictory to change [19]. Rather, it means the development of the individual forces (the potentials in the individual), the forces here are external and internal stimuli, and special habits that, in coordination between themselves, lead to definite activity in We are therefore the main task of educating the recognition and identification of the social and objective situations that one can take with them in order to improve individual abilities; as we cannot determine these conditions and for human beings We can not only create the growth of these abilities, but they themselves will also have a conceptual withdrawal [12]

Therefore, progressive and fruitful education occurs when the ends and educational facilities are not separated [12]. And nothing but a flow of growth. As human development in different stages of life agrees with the circumstances surrounding it, the criterion of the validity of education is not this (ibid., P. 53). Therefore, life-based education is the organization and rehabilitation of experience that increases its meaningfulness and depth at each stage and develops the ability to guide the flow of experience and grow as a necessity in social action in the direction of guidance. [9] and can create opportunities for threats and stimuli.

On the basis of such qualitative judgment and the view of education as a social and specialized subject, the concept of it is also a new state of affairs, it sometimes increases the education and training that here the various aspects of existence Linking man to each other makes it clear that the current situation of man is related to his past, and his future is based on the present situation. On this principle, education assumes a stream of growth. When education is a rethinking of experiences, ie habits of thoughts, tendencies, feelings, information, and re-establishing them Armand, 2014; al-Sultan al-Qara'i, 1374; [6] quoted by [16, 6].

Therefore, the basis of education, communication and cultural and social transfer is not possible [11] In the meantime, the social environment contributes significantly to the fact that learning is not abstract, apart from social relations and the environment, but in the context of these relationships, there is plenty of content [12] Therefore, the motivations and attempts must be controlled and directed, and the role of education is the same, because the cultivation of a genuine process is due to the necessity of social life and based on the inner and current needs of the student in order to rebuild the experience to motivate progress, growth And social democracy that requires the creation of a suitable cultural and social context, interaction and collective effort, deliberate deliberation and constructive work; that the acquisition of ethics and skills

alongside the production of science for a more livelier life, in the form of the experience-based process of growth-driven process.

Conclusion

the purpose of this study, as its title suggests, is to examine the role of experience in education from the perspective of John Dewey. In this scientific effort, it was tried to find out, through the study of experience in this perspective, the rooting of the relevant views to its goal, namely to analyze the role of experience in education. In the survey, it was found that the experience of the most important and natural way of talent development, learning and recall capabilities in the history of philosophy and the psychology of education is a metaphysical process. In fact, thinking is nothing but experiencing, and as an essential space for the development of thinking, and a laboratory to confront problems and problems of life, causes change and improvement at the level of individual and social performance through the discovery and application of the methods and techniques obtained in the same situation. In fact, experience is the process of exposure and cognition, meaning conscious influence, brainstorming, decision making and action to implement it, in the process of gradually confronting events and events, solving various problems and problems in order to understand meaning and clarity. And turning threats and stimuli into opportunities.

Therefore, in the pursuit of active education, thought-making, wisdom, and compassion, experience plays a fundamental and fundamental role in education as the axis of cognition. In such a way that, in all its forms, testing (feeling) and testing (acting) is an agent of gaining knowledge, studying and understanding, the direction of understanding the meaning and meaning of education is termed as the necessary space for the improvement and richness of experience. ; Understanding the meaning of conscious experiences leads to excellence and progress. For this reason, the main source of learning is the task, responsibilities, and challenges of life's advance. Therefore, targeted training of the test-centered process is one of the most important capabilities in the era of knowledge-based learning.

It is worth noting that in order to realize education as much as possible, education and training, the opportunity to test and test it in larger dimensions and the quality of excellence, and as a promise of the experience of obtaining the quality of the system, will be as large as possible, the more knowledgeable and more experienced people will be. Have been trained. Therefore, it's time that human beings, by creating the necessary space and mechanisms to persuade people to understand, systematically engage in the meaning of their experiences, provide the context and space necessary to not merely enjoy the experience of others and by knowing their experiences. And share ideas and ideas and translate ideas and ideas into culture and institutionalize it with the help of special education and planning, and understand the educational activity and process of reflection, which is a mixture of knowledge and skills. Semantic, systematic, and thoughtful experiences have become a reality for the learners, and by giving them insight through increasing knowledge in the general level from one perspective and Professional knowledge and professional skills, on the other hand, provide the field of cultivating specialized competence that is the result of extensive experiences and the ability to acquire organized knowledge. In the direction of such an approach, the guidance of the mentor instead of consolidation and management, his passion and activity instead of passivity, along with the use of scientific methods, induction and experimentation, and practical activity and social experience, combined with the development of critical thinking and exploration and resolution methods The issue of research and research is confirmed. Therefore, the need for Fahim education is a profound look at education as the essential space of life and its richness, which requires the creation of a suitable cultural and social context, interaction and collective effort, deliberate deliberation and constructive work; that Achieving ethics and skills alongside the production of science for a more livelier life leads in the form of a process-oriented process of training. As he argued, this kind of look at the development of two essential characteristics of his work, as it works with the general public and involves personal health, civil rights, social change and political interference, is a matter of public concern and needs. Expert judgments and the public are never allowed to interfere in it. It is specialized.

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