EDUCATIONAL PHILOSOPHY IN PLATO’S “THE REPUBLIC” - IMPLICATIONS FOR EDUCATIONAL DEVELOPMENT IN VIETNAM TODAY

Phuong Nguyen Thi Hong, Tu Do Duy

ABSTRACT

Objective: To present an overview of the subject and role of education as well as to study more thoroughly into the philosophy of education in “The Republic” with main contents such as: Preschool education, comprehensive education, ethics education and education in each stage. Applying these ideas to understand education in Vietnam, which we can see the meaning of this educational philosophy for the development of education in Vietnam today.

Methods: Researching Plato's educational philosophy for the development of education in Vietnam today requires an interdisciplinary scientific approach such as philosophy, ethics, literature, psychology and sociology. In the process of approaching the problem, the authors use research methods such as generalization-abstraction; analysis of works; logic - history; analysis-synthesis...

Results: Through studying Plato's educational philosophy in “The Republic”, we can see Plato's great role in building an ideal state with progressive education. Plato’s philosophies still have great value for humanity, however, there is very little access and application to educational development in Vietnam. Therefore, in this article, in addition to generalize the main contents about the subjects and roles of education, the authors focus on clarifying some basic issues from preschool education and comprehensive education, ethics education to education in each stage. Then we draw the meaning of this educational philosophy for the development of education in Vietnam today.

Conclusion: Although Plato's philosophy of education in “The Republic” was aimed at the high class and minorities in society, he directed people to access an education that was natural and suitable to their inherent natural abilities. Promoting character education and ethics education is also one of the progressive philosophies that contribute to build and develop people. Those contents not only have contemporary value but still have their value and have great significance for the educational development of many countries in the world in general and Vietnam in particular.

Keywords: plato, educational philosophy, practical significance.

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*Doctor of Philosophy, Faculty of Basis Science, Ho Chi Minh City Open University, Vietnam, E-mail: phuong.nth@ou.edu.vn, Orcid: https://orcid.org/0000-0002-4405-4946
b Doctor of Philosophy, Faculty of Basis Science, Ho Chi Minh City Open University, Vietnam, E-mail: tu.dd@ou.edu.vn, Orcid: https://orcid.org/0009-0001-0866-283X
FILOSOFIA EDUCACIONAL NA "REPÚBLICA" DE PLATÃO - IMPLICAÇÕES PARA O DESENVOLVIMENTO EDUCACIONAL NO VIETNÃ HOJE

RESUMO

Objetivo: Apresentar uma visão geral do tema e do papel da educação, bem como estudar mais profundamente a filosofia da educação em "A República" com conteúdos principais como: educação pré-escolar, educação abrangente, educação ética e educação em cada etapa. Aplicando essas ideias para entender a educação no Vietnã, o que podemos ver o significado dessa filosofia educacional para o desenvolvimento da educação no Vietnã hoje.

Métodos: Pesquisar a filosofia educacional de Platão para o desenvolvimento da educação no Vietnã requer uma abordagem científica interdisciplinar, como filosofia, ética, literatura, psicologia e sociologia. No processo de abordagem do problema, os autores utilizam métodos de pesquisa como generalização-abstração; análise de obras; lógica - história; análise-síntese...

Resultados: Através do estudo da filosofia educacional de Platão em "A República", podemos ver o grande papel de Platão na construção de um estado ideal com educação progressiva. As filosofias de Platão ainda têm grande valor para a humanidade, no entanto, há muito pouco acesso e aplicação ao desenvolvimento educacional no Vietnã. Portanto, neste artigo, além de generalizar os principais conteúdos sobre os temas e papéis da educação, os autores se concentram em esclarecer algumas questões básicas desde a educação pré-escolar e educação integral, educação ética até educação em cada etapa. Então desenhamos o significado dessa filosofia educacional para o desenvolvimento da educação no Vietnã hoje.

Conclusão: Embora a filosofia de educação de Platão em "A República" visasse a alta classe e as minorias na sociedade, ele orientou as pessoas a acessar uma educação que fosse natural e adequada às suas habilidades naturais inerentes. Promover a educação de caráter e educação ética é também uma das filosofias progressistas que contribuem para construir e desenvolver as pessoas. Esses conteúdos não só têm valor contemporâneo, mas ainda têm o seu valor e têm grande significado para o desenvolvimento educacional de muitos países no mundo em geral e Vietnã em particular.

Palavras-chave: platô, filosofia educacional, significado prático.

1 INTRODUCTION

Plato (427 BC - 347 BC), born into an aristocratic family in Athens, was a famous Greek philosopher and founder of objective idealism. In his youth, he studied literature, music and painting and launched many literary works. At the age of 20, he studied with Socrates for eight years. After Socrates died, he left Athens and traveled around. In 387 BC Plato, he founded the Academy in Athens, recruiting apprentices to give lectures and trained a large number of students including Aristotle. Plato lectured for nearly 40 years until his death. He is one of the greatest philosophers and thinkers in the whole of Western philosophy and even the whole of Western culture. Along with his teacher Socrates and student Aristotle, he is known as the three great philosophers of ancient Greece.
After the Hellenistic War (500 BC - 449 BC), Athens became the capital of Greece, with a prosperous economy, powerful army, democratic politics (Athens was named after the goddess Athena in Greek mythology, representing wisdom and justice). The Acropolis of Athens is known as one of the Seven Wonders of the New World, and many philosophers, educators, and drama masters appeared here. Athens is the economic center, Sparta is the military power. The prosperous Athens made Sparta jealous and afraid, which led to a hegemonic struggle, a civil war lasted 27 years. Finally Athens was defeated in 404 BC, the economy and politics were severely damaged, oligarchs replaced democracy, agriculture and handicrafts were destroyed, speculators took advantage of them, the gap between the rich and the poor was widening, social relations were highly strained, people fell into poverty. It was in this historical background that Plato wrote the book “The Republic”.

In “The Republic”, Plato refers to rulers (the leaders), supporters (the soldiers) and producers (the commoners), respectively representing wisdom, courage, and aspiration. Plato took Socrates as the main character, using a read dialogue and divided into 10 books.

Book 1 takes justice as a starting point to discuss: What is justice? Does justice benefit everyone?

Book 2 to 4 change from individual justice to national justice. The theory of production and social division of labor also pays attention to the construction of spiritual culture.

Book 5 to 7 describe how to train rulers to eventually become kings of philosophy.

Book 8-9 discuss four types of government: Honorary, oligarchic, democratic, and autocratic government.

Book 10 reviews poetry, teaches people to be kind with stories about mythical heroes.

The ten books in the work were written by Plato in the form of read dialogue. Plato, through the narration of his teacher Socrates, expresses the political, moral, educational, and worldview of idealism, and outlines his blueprint for an ideal nation. Plato built an ideal nation in his mind and proposed a complete educational system to carry out this ideal national plan.
Although “The Republic” is only a city of myths, it is a country of philosophers, an ideal country. Therefore, “The Republic” is not just an encyclopedia of philosophy study, but also a book with soul.

2 LITERATURE REVIEW

There are many research works on Plato's thought and Plato’s “The Republic” in the world in general and in Vietnam in particular. Each project will have different research angles. Some of the basic points can be mentioned below:

In terms of in-depth research, there are a number of works, such as: Benjamin and Knight (2008), mainly present about Plato's life and career, basic ideas; Plato (2014), written around 380 BC, translated into Vietnamese, the work presents as a dialogue between Plato and others, the main theme of which is an ideal state but revolving around educational, psychological, ethical and political philosophies, besides the translation, the translator also writes a detailed commentary to help readers understand the work better when reading the book; Ninh (1987), in addition to the basic contents of ancient Greek philosophy, the author also presents Plato's thoughts including the concept of the universe, the state, aesthetics and cognitive theory; Vui (1998), presented Plato's philosophy with the following contents: Theory of the world, epistemology, logic, anthropology, socio-political theory and aesthetics learn, etc.

In terms of educational philosophy in the work “The Republic”, in Vietnam, there have appeared a number of articles and Master Thesis, such as: Huyen (2015), presenting some basic contents. copies of Plato's educational philosophy such as the concept of man - the basis of Plato's philosophical thought on education, the concept of the role, object and content of education in the “The Republic”, etc.; The Master thesis of Philosophy by Dien (2012), presented the basic contents of the object, content, method and purpose of education in the work “The Republic” and initially There have been assessments of the values and limitations of Plato's educational thought.

In general, the studies mentioned above have only studied briefly, give an overview of Plato or focus on in-depth study of educational thought in the work “The Republic” without any application to the development of education in Vietnam at the present stage. Therefore, we rely on the documents to learn, analyze and apply the educational philosophy of Plato in the work “The Republic” for educational development in Vietnam today.
3 RESULTS AND DISCUSSION
3.1 PLATO'S EDUCATIONAL PHILOSOPHY IN “THE REPUBLIC”
3.1.1 Objects and roles of education

3.1.1.1 Objects of education

Plato believed that a perfect society and country must consist of three classes: Rulers, i.e., rational and intellectual philosophers, responsible for making laws, educating the people, and governing the country; soldiers, responsible for enforcing the law, defending the country and fighting in wars; farmers, craftsmen and merchants, who obey the orders of the ruler and are responsible for the production and provision of the means of subsistence; and slaves were not classified in any class by Plato, because according to him, they had the strength to do heavy work, but intellectually they could hardly be classified into any class in the state, they only get a job and get paid. Each class has different qualities, suitable for their profession. A shoemaker only makes shoes, doesn't become a captain, a farmer who only works in the field doesn't become a judge, a soldier who works as a soldier only becomes a soldier, doesn't become a merchant, and so on (Plato, 2014).

According to Plato, a gentleman is one who guards the whole country, plans the country's affairs properly, belongs to “gold” and has the virtues of wisdom, most suitable to be the supreme ruler of the country. The gentleman is the one who protects and maintains the society, the one whose will is the strongest, has the virtue of courage, to be the support for the country. Workers, farmers and merchants are the suppliers, made of “copper” and “iron”, with the most aspiration and temperance in their hearts, they are most suitable for manual labor and support the wise and brave philosopher, “The Republic” states: “You, all living in the city-state, are brothers. When creating different creative gods, adding gold to the nature of people, some of them have the qualities to become leaders, so the value is very high; but the gods put silver in the helpers, iron and copper in the peasants and workers. (Plato, 2014).

The people of the three classes in a country should obey their nature, carry out their duties and not interfere with each other, so that the whole country has full justice. Regarding this, Plato wrote: “Therefore, the first and most important commandment sent by the gods is that while performing the function of national defense, the leader must carefully monitor and carefully observe the metal compound in the children’s mind. If the child is copper or iron in nature, the leader must be resolute, merciless, determine the true
value, lower the child to the technological, agricultural component. On the other hand, if the child of a worker or farmer was born with a gold or silver nature, the leader would be promoted to become a guardian or assistant. Leaders must do the above because it is said that the city will perish when the national defense is iron or copper” (Plato, 2014).

A good state according to Plato is to ensure four virtues which are: Morality, courage, temperance and justice, he writes: “For the good of the city will have four qualities: morality, courage, temperance, and justice. It is obvious that the morality of the leader makes the city moral, the bravery of the army makes the city courageous. Temperance, a form of self-restraint, means that everyone agrees on who should rule and is content with their role. Justice means harmony that originates from everyone actively fulfilling their role, not meddling in the role of others. Injustice means frivolous interference” (Plato, 2014).

Of the three classes of society, Plato focused only on the education of rulers and soldiers. In him, the ruler is selected from the best soldiers, the soldiers will be educated and trained to become rulers who govern the country. Only those with innate virtues that match the nature of their profession can be classified by him as soldiers, they must have “the right qualities to be soldiers who defend the country and then recruit them according to these qualities” (Benjamin, & Knight, 2008, p. 80).

In addition, he also discussed the gender of these two subjects. In Plato, the equality of men and women was mentioned, he argued, that rulers and soldiers were not necessarily only men, but could be women because “There is no job related to social administration that belong only to men and women. Natural talents are present in both sexes; and all jobs are open to both, by their very nature, though women are still weaker in all respects” (Benjamin, & Knight, 2008, p. 135). He also affirmed: “The corollary is that one woman may be of a nature suitable for warfare, another may not; for these are the qualities we must rely on to choose our male guardians. Therefore, in the defense of the country, women have the same nature as men although they are weaker” (Benjamin, & Knight, 2008, p. 136).

3.1.1.2 Role of education

Plato attaches great importance to the role of education. He believed that the establishment and maintenance of the ideal state was mainly done through education. According to him: “In order to have an ideal state, it is necessary to educate citizens from
a young age, education plays a decisive role in shaping the dignity of future citizens ... The way people are educated determines their future life in that direction” (Plato, 2014).

Discussing the role of education, Plato gives the cave metaphor through the dialogue between Socrates and Glaucon. He compared the effects of education and lack of education on the state of life in this situation: “Imagine an underground room like a cave in the mountain, at the far end there is a long and wide entrance, the path reaching up to the light of the outside world. There were people in the room, they had been prisoners there since they were children; their legs and necks were tied tightly, so they stayed where they were, just looking straight ahead, because the belts couldn't turn their heads. Some distance away, behind and above, a flame flickered. Between the fire and the prisoner, on higher ground, there was a gentle path running across, along the path there was a low wall, like a backdrop in a puppet show, between the actor and the audience, on show of puppets as tricks” (Plato, 2014). Understandably, the uneducated were compared to the prisoners who lived in the cave since childhood, which generally refers to the general human condition. But in reality, the souls of the uneducated cave prisoners realized ideas and knowledge, so the prisoners, i.e. humans, were capable of being educated. But because they were restrained for a long time, unable to turn around or move, their souls were suppressed by the phenomenal world, making them unable to recall the original concepts and knowledge but only recognize real images. They need to be educated to recall the original concepts and knowledge. Then, the role of education is revealed, education will help the prisoner to release the shackles from the cave, help people recall the original thoughts and knowledge in the human soul, and urge people to freedom, from the phenomenal world to the conceptual world.

Education has a great role in fostering qualified talents, through education to train mandarins, soldiers, workers, farmers and merchants. Hone their respective skills and abilities, and harness the characteristics of their respective souls. With Plato, the ruler must have the following characteristics: "Philosophical tendencies, resilient spirit, agile behavior, strong body"(Plato, 2014).

According to Plato, the understanding of the highest ideals and the realization of the ideal state must be achieved through education. Education is an important tool for the prosperity and strength of the country. Therefore, Plato emphasized that education should be the responsibility of the state and that the state should create a complete educational structure for its citizens according to their actual needs, so that they can receive the best
education. An ideal nation needs philosophers, as well as soldiers and manual laborers. He believes that different people have different innate qualities, and the same education won't suit everyone, but the country can train people according to their talents to become philosophers, soldiers and manual laborers necessary for the country, of the ideal national order. Education should be centrally managed by the state. He wrote: “Thus, in summary, the national protection must closely associate with education, and must be careful not to let education degenerate and wane without realizing it; the national protection must maintain education as a top priority, and at all costs avoid renewing the established physical and cultural program.” (Plato, 2014).

Plato fully affirms the role of education in the formation of man, and systematically discuss the relationship between education and politics, education and intellectual development: “If you want to protect the nation, you must first guard education, because education prevents chaos, because education changes, even a story game for children will inevitably lead to drastic changes in the organization. If education is maintained, the city-state won't need to draft laws with all kinds of details, other city-states will take a lot of time to take care of.” (Plato, 2014).

In addition, education in Plato is also considered art, which is "the art of performing the aforementioned work, the art of transformation. Education must contemplate how the mind can turn around with great ease and efficiency. Education is not the art of bringing sight into the mind, but must proceed from the consciousness of the mind which has acquired that faculty, but rotates it incorrectly or looks in the wrong place. That's what education has to deal with.” (Plato, 2014).

A country, a person, if well educated, will achieve a lot of joy and happiness in life, but if not educated rudely and rigidly. Plato wrote: “If it is good, education will bring and impart a gentle, spectacular look. If it is bad, the result is opposite (Plato, 2014). In general, education plays a very important role not only for the nation but also for the growth and development of each person. “Anyway, education is also the deciding factor in everything, the inevitable direction in life (Plato, 2014).

3.1.1.3 Preschool education

In the history of Western education, Plato was the first to put forward the idea of early childhood education. He believes that a person's early education is very important, and that the earlier a child's education begins, the better. Especially for children whose
character is not yet perfect, it is always easy to leave a deep impression on good people. Plato believed that the direction in which a person is educated from an early age can often influence the direction of his future development, even determining the direction of his future goals. Everything their mind picks up early on will be hard to forget or change. Therefore, Plato believed that early education for children should begin with a good moral education.

Emphasizing the importance of early education as a prominent feature of Plato's educational philosophy, when referring to the fostering of the group of "guardians" in the "Republic", Plato pointed out that: “The beginning of everything is the most important. Especially biology, when it's young and soft, it's most receptive and you can mold it into any form you want” (Plato, 2014). For this reason, he especially suggested that children should be educated in various forms such as playing games, listening to stories and editing music, in order to cultivate in children good qualities such as fairness, courage, sensitivity and self-control, and achieve the goal of harmony and holistic personal development. In the process, Plato emphasized the choice of educational content, pointing out that games played by children must comply with the requirements of the law, and that stories and music intended for children must be Strict censorship and in accordance with social ethics, the most beautiful works, stories depicting hypocrisy, evil, jealousy, etc. must be removed so that the child's soul can be nurtured and sown the truth and beauty into the children's hearts to benefit them for life. To ensure the content of the stories is good and healthy, Plato believes that a censorship department must be built for story writers: “So the first thing is to set up a department that censors fiction writers and to accept all good fiction and discard all bad stories; and we would want mothers and nannies to tell children only good stories. Let them shape young minds with stories like that, even better than they mold their bodies with their hands” (Plato, 2014).

The content of preschool education consists of two parts: Firstly, teaching literature, that is, music; according to Plato, music education is aimed at building good character, cultivating courage, shaping human character, and providing a good solution to social and governance problems. Because it is a tool more powerful than anything else, it finds its way into the depths of the human soul "they attach themselves to the soul with full power, beautify the soul and make the human soul the rightly educated to be beautiful or to make the uneducated evil” (Plato, 2014).Secondly, physical training. A perfect person must be healthy and in harmony physically and mentally. Plato especially
emphasized that physical training is not only for strengthening physical strength, and the right combination of these two forms of education can not only harmonize the mind and body of man, but also makes the intellect and passion of man work in harmony with each other to bring a state of harmony and perfection.

Plato attaches great importance to the moral education of children, first of all bringing moral education into music and sports. Musical and literary works must be strictly selected to prevent contamination of children's souls, in him, "God must always be described according to his nature, regardless of the genre of presentation, such as poetry, lyric, epic, or tragedy" (Plato, 2014). In order to be sober people according to Plato, the guardians of the future “must make music the foundation of their fortresses” (Plato, 2014). In addition, soldiers who were educated in simple music would help future guardians arouse moderation. He thinks that: “variety of desires and pleasures are common in children, women and slaves and in the so-called free men of the lower class, while simple and moderate desires are desires enlightened by reason, believing rightly and guided by reflection, are found in only a few people, who possess the best innate qualities and especially the best education” (Plato, 2014).

Plato focused on training children's bravery in physical training, he said, "fitness like music must start at a young age, need to be trained carefully and must continue throughout life" (Plato, 2014). In addition, Plato also specifically points out the important role of the environment in moral education, saying: Plato believed that it was necessary to rely on affection to nurture children's love of good and hatred of evil. Education must be concerned with feelings in order to cultivate right love and hatred for young children, and restrain young children with bitter and happy emotions. Since pain and happiness are children’s first emotions, and also the first expressions of good and evil, this natural instinct can be used to educate children in the earliest stages of moral education, According to him, “heinous crimes and bad spirits spring from a good nature but with bad upbringing rather than from a poor nature, while weak natures are seldom capable of doing bigger things or something worse” (Plato, 2014).

In addition, Plato also specifically points out the important role of the environment in moral education, saying: “In order for our future guardians not to grow up in an unscrupulous environment, it seems that sheep placed in poisonous grass, over time, inadvertently accumulate in their hearts a lot of toxins, etc. can make them benefit from everything around, and radiate the influence of beautiful objects to their eyes and ears.
Therefore, from childhood, lead them unconsciously to harmony, friendliness, and rational harmony” (Plato, 2014).

3.1.1.4 Comprehensive education

Plato believed that people are divided into three categories and that each person's type is fixed at birth. Personal talent is very important, determining a person's future social status, etc. But he also points out that while talent is important, if you're not properly educated, good talent will outweigh bad talent. Therefore, Plato pointed out the great role of education in the formation of people, thereby giving the thought of cultivating people for comprehensive development and the philosophy of education for comprehensive development in harmony. According to him, in order to properly educate children right from birth, they need to be nurtured and educated in a certain place to avoid them being infected with bad virtues in society, it means, “after the children are born, they will be placed in the care of specialized persons, who may be male or female, for we have spoken of the duties of men and women alike. The children of good-breed parents will be taken to a collective place in a separate part of the city, where they will be cared for by nannies” (Plato, 2014), in doing so, the child's soul will not contaminated by bad habits and vices in society. In order to protect children, even in telling stories, it is necessary to pay attention to avoid affecting young souls, he emphasized: “And can we just carelessly allow children to listen to any random story made up by anyone, forcing their minds to absorb ideas that are largely contrary to those ideas we want them to have when they grow up? We cannot do that” (Plato, 2014).

Comprehensive educational development should emphasize the role of music, according to him, must preserve music in its original form, not transform them: “They have to do their best to keep them intact, and when someone says that mankind must praise the latest song that singers sing they must be afraid that it may not be that person who is praising new songs. “They have to do their best to keep them intact, and when someone says that mankind must praise the latest song that singers sing they must be afraid that it may not be that person who is praising new songs. ; and a new kind of song is not worthy of praise or conception as the poet's intention; for any alteration in music is fraught with danger to the state and such alterations must be banned” (Plato, 2014). At the same time as music is physical, Plato said, "people with a musical soul, because they
have such an education, will be content with simple exercise and will not need to see a doctor in some cases of force majeure”.

Plato's holistic educational development refers to the simultaneous development of body and mind, mainly through music education and physical education. Music and sports have to "shake both hands", both indispensable and cannot be ignored. If you only study music and are passionate about music, you may end up being a coward, mentally retarded, and unfulfilled; but if you only train physically, you will become a "developed limbs, simple mind". Therefore, both must be fully developed. Only through the combination of music and physical education can we train citizens who are fully developed in all aspects of morality, intelligence, physical fitness and labor. Plato said that "a person with a musical soul, because he also has such an education, will be content with simple physical exercises and will not need to go to a doctor in some force majeure cases" (Plato, 2014).

3.1.1.5 Moral education

"Innate virtue theory" is the theoretical basis of Plato's entire thought of moral education. Because there is always goodness in the human heart, the purpose and task of education is to guide people to recognize this goodness, and the content of education is to use something to realize this goodness to the maximum. If we consider Plato's whole idea of moral education as a building, then the theory of innate virtue is the cornerstone of this building. According to Plato, “no two people are born exactly alike. There are innate differences appropriate to the individual's job”. This innate difference is attributed to him by a certain soul occupying a dominant position in each human being. In work, each person has a specialization, so it should only be the job that is right for him, in accordance with his innate talent, but not in a profession where he has no innate qualities. Thus, you can be highly effective at work and help develop your qualities. Plato asserted, "when you say a man has an innate talent for something, do you mean that they find it easy to learn and that after a little teaching they can find out more on their own?"; while a man without such ability will have to learn more difficult and no teaching or practice can help him to recall what he has learned? Is a capable man someone of physical capacity willing to help their intellect, rather than be a hindrance? Is that a sign for you to distinguish the presence of a natural gift for any job?” (Plato, 2014).
To build a right education, it is necessary to pay attention to the innate gifts of each person. According to him, “if our citizens are properly educated and grow up to be rational people, it will be easier for them to see the path they must follow among so many other things, etc. Good upbringing will cultivate good constitutions, and good constitutions rooted in good upbringing will further progress, and this progress will affect the race in humans and animals.” Good education will help people go in the right direction and become good people, helping the country, but if education is not good, it will cause people's innate talents to be misdirected, leading to the appearance of bad people. He stressed: “Education must not be underestimated, which is the first and most correct thing that a good person should always have and which, even if deviated, can still be corrected. This work of correction is the great thing in every person's life while he is alive” (Plato, 2014).

Besides innate talent, people need to be educated. Through education, it will contribute to arousing and promoting the innate virtues of each person, thereby, being able to develop natural talents and determine their responsibilities, positions, roles, better perform the tasks they undertake: “Variety of desires and pleasures are common in children, women and slaves and in the so-called free men of the lower class, while simple and moderate desires are those enlightened by reason, believing rightly, and guided by reflection, there are only a few people who possess the best innate qualities and, above all, the best education” (Plato, 2014). If there is confusion and ambiguity between positions in society, it will negatively affect the state's activities, he "forbids shoemakers from working in the fields, weaving, building houses and instructs them to completely Sticking to the chosen profession, you can make new good quality shoes. With other professions, the same is true, we appoint each person a profession suitable to his natural aptitude, that person will practice that profession for the rest of his life, without touching another profession, without missing the opportunity to practice his skills, thus will become proficient” (Plato, 2014).

According to him, “if our citizens are properly educated and grow up to be rational people, it will be easier for them to see the path they must follow among so many other things, etc. He said that for a country to become an orderly, harmonious country, with happy and just people, it is important for the ruler to be a philosopher who really cares about the national interests and has wisdom and ability to defend the country. In him, the rulers are the people chosen from the soldiers, to become the ruler, the soldiers need to
overcome the tests of patriotism, with suffering and pleasure, from that determines whether they are truly loyal to the state, those who do not pass the tests are disqualified, “all those who fail are eliminated only the one who completely wins the test like gold tested in the new fire choose to rule as king with privileges and privileges in this life and after death” (Plato, 2014).

Thus, for Plato, education is an effective means to realize good intentions, however, the thought of education to realize good is not natural, that is, it does not have to be crammed with ideas from outside, but based on innate moral theory, based on the point of view of taking the country as the center. Moral education is the recognition of the good qualities that people have, the discovery of the human ability to comprehend.

3.1.1.6 Education in stages

- First stage: from birth to 20 years old

Early childhood education from 0 to 6 years old mainly learns through games. Civil rights education for boys and girls begins with music and storytelling, the content must be healthy. Then, after 2-3 years of physical training, industriousness and courage. He asserted: “Train the body with exercise, train the soul with music” (Plato, 2014), promoting the comprehensive development of physical, intellectual, moral and beauty, organizing many activities for children, in that includes storytelling, fables, poetry, music, art, gymnastics, etc. with educational content.

After the age of 6, the main content of education becomes music and sports, supplemented by poetry and a variety of advanced literature. Boys and girls after the age of 10 are sent to the countryside to receive education, and learning includes basic reading, writing, math, singing, and music. Entered gymnastics school at age 11 and learned five sports, gymnastics, camping, archery, and more. He thought that: “Starting they will send all citizens over ten years old to the countryside; to do so is to separate children from their parents’ influence in their current way of life, who will raise them according to their own methods and principles, the principles and methods we have just described. That is the most effective and fastest way to establish a city-state and the mechanism we just discussed, in order to achieve happiness and bring maximum benefits to everyone” (Plato, 2014).

At the age of 16-17, the first assessment is based on the standard of bravery, those who are good will continue to study, those who are not good will work as agricultural
workers, "the time of physical training is also one of the important tests. Above all, see how each child performs in the rehearsal room" (Plato, 2014). Most people, especially the children of craftsmen and farmers, would enter society to become obedient workers. Children of slave owners must be further educated between the ages of 17 and 20 to hone the will and bravery to become soldiers to protect the country, this period is a period of military education, mainly studying music, gymnastics, arithmetic and astronomy. At this stage, a second assessment is required and the standard is sobriety. Some excelled in continuing to study, the rest joined the army as soldiers. In short, education at this stage tries to train most young people to be qualified warriors.

Second stage: 20 years old to 30 years old

The purpose of this stage is not to be pragmatic but to develop thinking capacity, prepare to become a philosopher, "some will be selected and promoted to a higher level. The subject that was taught sporadically in childhood must now be summed up so that this issue has an overview of the subject in relation to the subject and how the subject relates to the nature of reality". At the age of 30, for the third time, he judged based on reason, excelled in his studies, and served as a minister, helping the philosopher rule the country. The main educational task of the 20-30 year old class is to develop the virtue of wisdom, which is "philosophy education". The different topics studied in the past were disorganized, but now these people have to organize and categorize the different topics studied, while looking for some common aspects and elements. The education of philosophers began with mathematics, in which they first learned arithmetic, then moved from arithmetic to planar and cubic geometry. On this basis, the philosopher then studied astronomy and harmony. All of these disciplines are non-empirical and do not involve observational experiments. The path of study is purely intellectual and does not involve the senses.

The third stage: from the age of 30 to the end of life

Study advanced philosophy and learn dialectics. Dialectics is the highest stage of philosophy, the science that guides people to understand the highest conception of morality. When the interns reach the age of 35, these have to take up specific positions in the city-state, so that they don't belong to anyone with experience. The process also puts them to the test to see if they can resist the temptation of lust in the emotional world. This stage is about 15 years, and if the learner does all these things well, then by the age of 50, they must be guided to the goal of good self-contemplation, the light of all things. In "The
Republic," Plato wrote: "Fifteen years. At the age of fifty those who pass the theoretical and practical tests with excellence will be sent to the final test. Having received training to raise the mind's eye to see the source of light, to see the truth, they can use it as a model to organize and regulate their life as well as the life of the city and the community (Plato, 2014).

For the rest of their lives they will spend time studying philosophy; but when it's their turn, they will alternately take on boring political work, for the sake of society, as rulers, not because of the honor that the position brings, but because of the needs of the city. Because of such an attitude, they always educate others, and after placing their successor as the guardian of the country instead, they will go to live on the island of the blessed. The city will set up a memorial, the masses will hold sacrifices to pay homage, if the oracle of Delphi agrees to accept it, offer it like a demigod, if not like a happy, wonderful person" (Plato, 2014).

Thus, Plato began by emphasizing prenatal education, while clearly dividing the different stages of education, in order to foster outstanding talents to rule the country perfectly, he first proposed that people need to continue their education after work. Plato believed that education is lifelong and should be throughout one's life. Moreover, he also believes that those who have passed the age of 50 and have passed the exam with excellent results in all aspects in practical work and study must accept the final test, which is to equip themselves with good ideas and transform their ideas, to better manage the country, individual citizens and themselves in old age. Therefore, he asked people to spend most of their time studying philosophy for the rest of their lives, so that they could study and work, until they could train their successors when he resigned and went to heaven.

The concept of lifelong education is suitable for any era, especially today with the explosion of knowledge, the diversification of information channels, and the increasingly serious phenomenon of knowledge aging. We must promptly update our knowledge base so that we can survive and thrive in the competition.

3.2 IMPLICATIONS OF EDUCATIONAL PHILOSOPHY IN "THE REPUBLIC" FOR EDUCATIONAL DEVELOPMENT IN VIETNAM TODAY

3.2.1 Developing preschool education in a new situation

As stated above, Plato was the first philosopher to introduce the idea of early childhood education and emphasize the importance of early education. According to him:
“Everything is most important in the early stages, especially in childhood, etc. because childhood is shaping personality, every impression leaves a deep impression” (Plato, 2014).

The concept of early education emphasized by Plato has great value influence and plays a directional role in the development of education. First of all, parents should educate their children early on cultivating moral qualities, so that children know right from wrong and resist the temptation of bad behavior. Secondly, it is necessary to continue to perfect the educational model of parents in family education. Parents' education must respect democracy, equality, not indulge, indulge, nor be too harsh and strict. Finally, in family education, parents must practice, set an example, be consistent in words and deeds, behavior, lifestyle, and personality of parents that will infiltrate into their children and leave traces on their path to adulthood. He wrote: “Unless there is a very good nature, if from childhood not brought up in a healthy environment, not trained in proper habits, not pursued a bright purpose, a person will never become good (Plato, 2014).

In the education system in Vietnam in general and in the world in particular, preschool education is the first level of education, which is considered the level of education that lays the foundation for comprehensive human development. Through preschool education, from an early age, children have conditions for comprehensive physical, emotional, intellectual, and aesthetic development, thereby forming the first elements of personality, preparing to page for children to go to new school level.

In Vietnam, preschool education for children from 0 to 6 years old is considered as the "golden period", which is decisive in creating a child's physical strength, personality, and intellectual development capacity in the future. The sooner children have access to preschool education, the more it promotes the child's learning and development in subsequent schools.

Currently, most preschools in Vietnam have fully equipped, airy and spacious facilities, preschool education programs also have advanced innovation, diversified development curriculum, let children play to learn, learn to play. In addition to training children in music, physics, telling stories to children, the current preschool education is paying more and more attention to children so that children can freely play in their own way, helping them develop thinking and creative abilities. In addition, it also creates conditions to help children experience life skills, develop both physically and mentally.
From there, helping children not only cultivate professional knowledge but also have many opportunities to develop themselves, stimulate children's autonomy, initiative and creativity.

With the current development trend, parents and society increasingly require preschool educational institutions to provide up-to-date and flexible early learning programs. Preschools must create a stimulating learning environment for children, and this also requires more from the school, requiring more qualified teachers, capable of putting into use early flexible educational programs and technology application.

Along with the rapid advancements in technology in general, preschools have not stopped applying information technology in children's education. Teachers and parents both have the opportunity to manage the class and observe their children. Thereby, increasing the quality of preschool education.

The 12-year compulsory education system in Vietnam has been in place for many years. At present, early childhood education has ensured the right of children to learn, created a good environment for them at the most needful period of education, and laid a solid foundation for their healthy development. Obviously, in comparison, preschool education, besides development, still has many limitations. For example, the content of primary school is transferred to preschool too early, preschool education is not in line with the law on education, disregarding the principle of comprehensive development of morality, intellect, physicality, art, labor and lack of attention to children's mental health.

What is health? The Constitution of the World Health Organization (WHO) signed on July 22, 1946, entered into force on April 7, 1948 (and confirmed in the 1978 Alma-Ata Declaration) provides a definition of health. “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (Constitution of the World Health Organization, 2006).

In addition, preschool education today tends to teach children professional knowledge early, ignoring step-by-step education, focusing only on what children have learned, but not interested in their happiness or not, regardless of their moral progress. The Resolution of the 13th National Congress of the Communist Party of Vietnam emphasized the task of taking care of the development of preschool education: “Strengthen education, knowledge and skills to protect children. Towards universalization of preschool education for children under 5 years old. Develop a child protection service system. Reduce the mortality rate of children under 5 years old to
18.5%, under 1 year old to 12.5%. With proper nutrition, the rate of children under 5 years of age with stunting will be reduced to 20" (Communist Party of Vietnam, 2021). To do so, we must attach great importance to early childhood education from a young age, pay attention to the psychological development and moral education of children, and promote the psychological development and moral health of children into the basic preschool education system, in order to gain knowledge, psychology and morality. Plato once emphasized: “From an early age the mind should not cultivate evil closeness, associate with evil, or go through a series of evils in order to gain new experiences, and on that basis judge others as quickly as doctors doing with the human body. On the contrary, the mind must, from a young age, be in a chaste state, with absolutely no experience or contact with evil, if it wants to be truly good itself, truly righteous criticism. That is why the good-natured man in his youth seems innocent, easily deceived, drawn into the circle of dishonesty, for he has no counterpart in him for a sensitive understanding of evil”(Plato, 2014).

From the point of view of Plato's educational philosophy, we see that education in Vietnam has started from childhood, and early childhood education plays an important role in human growth and development. It can be said that preschool education has laid the foundation for human maturity. We need to grasp the truth about implementing "lifelong education", in which, early childhood education occupies a very important position.

Emphasis is placed on human education, first of all, on moral education, fostering the next generation for comprehensive development

Plato believed that education is not only the instillation of knowledge, but also the incubation of creative talents with all-round development. In particular, he pointed out that comprehensive development is physical and mental development, including intellectual and aesthetic development. He highly valued poetry in education, he saw: “Poetry has a similar effect on us when it describes the physiology, the rage, all the feelings of desire, pleasure, and pain in the soul that follow every activity. Poetry takes care of these things; poetry nurtures, fertilizes when cravings wither; poetry pushes us to control our desires when we need them so that we can become good and happy instead of ugly and miserable” (Plato, 2014).

In Plato, children not only learn basic cultural knowledge, but also learn physical, artistic achievements and moral qualities. This is consistent with the quality education
policy implemented in the current period in Vietnam. Quality education is a form of education aimed at improving human quality in many aspects, mainly emphasizing the ideological and moral qualities of the educated and focusing on fostering the educated. It emphasizes the cultivation of human creativity, the cultivation of aesthetic concepts and abilities, and the education of social morality. Plato wrote: “Evil never knows itself or understands morality. In contrast, morality, when the natural faculties are fostered by education over time, can know evil as well as oneself” (Plato, 2014).

Today, comprehensive education to develop Vietnamese people in virtue, intelligence, body, and beauty is always the cross-cutting thought of the Communist Party of Vietnam and the State of Vietnam. In the new context of socio-economic development, besides traditional factors such as: People need to be educated and develop their personality in a harmonious way to live with love, meaning, and love. Be respectful and filial to your loved ones, keep your faith, be able to perform tasks with a high sense of responsibility in all jobs. Now, there are also many new educational agents, such as: Develop a general education program that changes from equipping knowledge to developing quality and capacity; organize the compilation of textbooks according to the method of socialization; implement university autonomy in a comprehensive way, etc. to carry out fundamental and comprehensive renovation of education and training; perfect institutions, step by step improve the efficiency of state management of education and training; complete and improve the quality of education universalization; to renovate general education curricula and textbooks; renovating the inspection and assessment of education quality; the quality of general education is improved; university autonomy is promoted, the ranking of Vietnamese universities increases; strengthening political, moral and lifestyle education for students has received increasing attention.

Besides the outstanding features of attaching importance to human education, moral education, fostering the next generation for comprehensive development, education in Vietnam still has some disadvantages of education, such as entrance exams, seriously affecting the nurturing of creative talents. Paying attention only to instilling knowledge, caring only about test scores, ignoring the mental maturity of children, ignoring the moral education most emphasized in Plato's educational philosophy.

With the rapid development of the new era, children are facing more and more pressure in all aspects, so while fostering elite talents, moral education must be a premise to help children natural development. Plato once said: “Dear friends, don't use compulsion
in education, on the contrary, let students learn naturally, the lesson is like a game. That way you will know a lot about their natural abilities” (Plato, 2014). Because, “a free man should not learn anything by coercion like a slave. Physical toil done by compulsion does no harm to the body, but learning by compulsion leaves nothing in the mind” (Plato, 2014).

Plato believed that men and women were equally gifted and had equal rights to education. Positional restrictions and gender equality play a pioneering role in the development of contemporary women's employment. From this content, studying education in the current period in Vietnam can see that education has been invested more by the state, adjusted and distributed on the basis of the principle of equity in education policy, conducive to better implementation of gender equality in education. In order to better implement educational equity, Vietnam has always paid attention to remote, isolated and backward areas. In recent years, the Vietnamese government has increased funding and corresponding support for students in remote areas, which has significantly improved their learning and living conditions, but is still poor far from developed regions. This gap is reflected in education, the State needs to further improve the education system, establish a healthy education system, promote more equal educational opportunities, and protect the rights and interests of Surname.

In Plato's view, the most important aspect of moral education should be strengthened, sometimes we overlook it. The quality of their lives is getting better and better, but the pressure is getting bigger and the happiness is decreasing. College students and even elementary and high school students commit suicide demonstrating the helplessness of society, the stalemate in the family. People who are educated in morality will be good, live with a heart and have virtue, contributing to the development of society. This has set off alarm bells for each of us: Education must take human education first, moral education above all, people must first be physically strong, intellectually sound, and noble in emotion to be called a real person. Only a real person can make a worthy contribution to the construction of the homeland. Plato once said: “Thus it can be said that what gives the object of knowledge of truth and the mind of the knower the faculty of perception is the form of truth. Since truthfulness is the source of knowledge and truth, you are right to think that truthfulness is the object of knowledge, but something different, more brilliant than knowledge and truth. Just as you are right to think that light and vision are like the sun but wrong to think of both as the sun, so it is correct to think that
knowledge and truth are like truth, but wrong to think that both are honest, the righteous position still has to be ranked and honored higher” (Plato, 2014).

### 3.2.2 Education needs to be properly designed at different levels

According to Plato, education should be done in stages, because if learning is not staged, it will affect long-term development. He wrote: “Currently, the number of people who study philosophy is too young and has just reached the end of their teens, studying at intervals before taking care of the housework, going out to earn money, starting with the hardest part, I want to say abstract reasoning, leaving it unfinished, yet considered fully trained in philosophy! Growing up in the world, if they accept an invitation to participate in a philosophical discussion, they think such an activity is completely a special event, something people usually do in their spare time. When they are old, they have no energy, their health is weak, except for a small number, of course, the ardent fire in their hearts is extinguished, never burning again, they are no longer as fierce and decisive as the sun of Heraclitus (Plato, 2014). Plato believed that education should be done at different levels. And different levels, different periods need different education.

Vietnam has also now paid much attention to educational design at different levels. The education system in Vietnam should have been resolutely implemented, the aim is to let children access the necessary knowledge, expand their minds, help them have a basic understanding of the world, and cultivate necessary knowledge, and more importantly, a good moral character and cultivation.

However, the current stages of education in Vietnam are still unreasonable in terms of hierarchical design because education in Vietnam is mainly exam-oriented education irrespective of the stage, personality of the students, if it is the same education then all the students will become stereotypes from the same mold so there will be no top students or talents. At present, many people propose different ways to reform the Vietnamese educational model, but they are not really based on the development of children's qualities. In this way, children are not really developed and the country consumes a lot of educational resources. Only an effective leveling design can fundamentally solve the limitations of the current Vietnamese educational model.

The current exam-oriented education needs to gradually shift to applied education, linking school education with social needs. Referring to Plato's theory of "gold", "silver", 
"copper" and "iron", there should be corresponding forms of education for different "materials".

In order to develop education in a reasonable way at different levels, “going to university” should not be considered the only way out for children. Faced with social problems such as "employment difficulties", "lack of professional and technical staff", a number of colleges and universities should be established according to social needs. Specialized professional skills that connect students' career possibilities with societal needs and nurture professional technical talents.

It is necessary to raise the level of higher education to a new level, so that higher education is not only a place to choose a diploma, but really a place to incubate high-quality talents for the country, integrating basic education, applied education, and people with innovative achievements in society are recruited, educated in scientific research, systematically innovated, and fostered and developed into core innovation talents of the country. Through layered and rational design, people can realize their full potential and talents, perfect themselves, not waste social resources, and make worthy contributions to the country. Plato asserted: “Completely opposite. When they are young or young, they only receive the appropriate age-appropriate philosophical training; when they are growing up, they must pay special attention to physical development, and at the same time prepare the ability to effectively absorb philosophy. Growing up the mind starts to mature, they can increase their spiritual training; finally, when their health in the afternoon, no longer suitable for political or military activities, they completely relaxed, they roamed around grazing like sacred cattle, doing nothing, except side work in their spare time, putting all their efforts in philosophy. It is a meaningful program for those who want to live comfortably and comfortably, when they put on their clothes and leave, they carry their final fate into the afterlife that is not inferior to the life lived in this world" (Plato, 2014).

Setting different standards for training and evaluating personnel, discovering each person's greatest potential, and providing different development spaces for people of different abilities, only so the country There are talents at different levels and abilities to meet different work needs and adapt them to the comprehensive, synchronous, healthy and sustainable development of the society. We should learn from Plato's concept of hierarchical education, creating talents with many levels and abilities, making their own
contributions in all aspects of society, and promoting the harmonious development of the society.

3.3 SOME ADVANTAGES AND LIMITATIONS OF PLATO'S EDUCATIONAL PHILOSOPHY

3.3.1 Advantages

Plato considered education as the first priority of the country, and his overall goal was to establish an ideal nation and realize a just nation through education. Under the direction of this common goal, Plato determined that the main aim of education was to produce ideal rulers of the country, lovers of learning and truth; by making education the basic means of realizing and maintaining the ideal country.

Plato's national education thought is not an educator who only cares about knowledge and knowledge, he attaches great importance to the meaning and role of education for the society and the country, and closely-related to the destiny of the country and the future of people. Plato believed that the key to a nation's ascent lay in having a ruler who was wise, capable and able to truly care and protect the country, and only through education can true defenders be fostered.

Plato promoted equality in education, see education for men and women equally. He expressed a clear equality between men and women in all areas of society, he did not set aside women, but identified them as a force that can be educated, to build the state and also enjoy the same education and development opportunities as men. In "The Republic", Plato argued that there is no difference in natural ability between men and women, but in fact it is the difference between people, so men and women have the right to an equal education. In him, the role of education is to train city defenders, women and men have the same mission, so the purpose of women's education is to train defenders who can protect the country along with men. Therefore, women must receive an equal form of education, because only then can women be as capable as men to defend the country.

He first talked about using exams as one of the means of selecting talent; emphasized the coordinated development of body and mind; he noticed early education; advocated combining learning with practice, cleaning up educational content; opposed compulsory learning; core mission of education and enjoyed lifelong education.

He proposed censorship in education. Up to now, the idea is still valid and widely promoted in educational systems around the world.
In Plato, education is the process of cultivating the soul and moral qualities, while emphasizing that the ultimate goal of education is to achieve real development and not just impart knowledge and skills. He also stressed the social and political role of education, arguing that philosophers should be leaders in order to achieve a desired social order. These ideas still play an important illuminating role in modern educational theory and practice.

3.3.2 Limitations

Plato was an objective idealist, influenced by aristocracy. Thus, he based his theory of idealism, used education as a tool to realize his ideal nation, which clearly overstated the role of education. Moreover, when pointing out the object of education, Plato focused on educating only two subjects: rulers and soldiers.

In "The Republic", Plato placed too much emphasis on the consistency of education, casting people to a rigid mold that ignores the development of personality. In addition, he resisted changes and kept sports and music from getting refurbished. Plato believed that the easy change of sports music would make children hate the old and embrace the new psychologically, then pursue an exotic lifestyle, so that they have different requirements for politics and other laws.

Plato has absolutized the element of natural talent when choosing the object of education. He said that children from birth are brought up and educated in a certain place to avoid them being infected with bad virtues in the society. Thus, Plato advocated to gather all the children of good parents in one place and educate them from an early age. Accordingly, he ignored the family education environment.

He promoted the hierarchy and built a strict hierarchical education system. He despised slaves and manual labor and believed that labor could only develop ugly personalities and hinder people from looking deeply into the world of thought. These had a bad influence at the time, especially on later generations. Of course, as a great philosopher and educator in ancient Greece, Plato's place in the history of education is widely recognized.

4 CONCLUSION

In summary, Plato, as the first philosopher in the history of Western education to systematically explore educational concepts, put forward the idea of a complete
educational system that he is ideal. His thoughts on early childhood education, moral education, holistic education, and phased education had an important impact on the education of ancient Greece and later generations. Since then, there have been outstanding contributions to the development of the country and the progress of mankind. His educational philosophy inspires us that the country not only values education but also conducts education in a scientific manner, respects the law on education, and creates a good environment to nurture talents. “Good education, good training, if maintained, will produce good natured citizens; if they stick to education, citizens of good nature will in turn give birth to children who are better than themselves, and children in turn are able to give birth to better children” (Plato, 2014).
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