

WESTERN SCHOOLS OF PHILOSOPHY AND THEIR EDUCATIONAL IMPLICATIONS

4.1 IDEALISM

The oldest and father of all philosophies known to man is said to be the idealism whose origin goes back to ancient india in the east and to plato in the west. Idealism as a school of philosophy believes in mind and idolises it. This philosophy seeks to explain and interpret man and universe in terms of spirit or mind. It gives priority to spirit, which is real and as such the entire universe is the extension of the mind or spirit. Idealism shifts its emphasis from the scientific facts of life to the spiritual aspects of human experiences and activities. It asserts that material world is not the manifestation of reality. It is, therefore, attaches supreme importance to the study of man and his mind. Besides, this school of philosophy places emphasis on the ideas and ideals than the full fact of matter which guides the actions of men in every aspects. Chief exponents of this school of philosophy are Plato, Descartes, Berkeley, Kant, Hegel, Fichte, Schelling, Schopenhawer, Spinoza, Gentile, Froebel, Swami Dayanand Saraswati, R.N. Tagore, Aurovindo, Shivananda, Vivekananda and Shankaracharya.

Bases of Idealism

(i) Metaphysics

Idealism believes in mind which is the reality. It goes against the material aspect or human activities, for material aspect is an anti-thesis

to the ideal or spiritual, which is destructible in nature. Reality does not lie in it. The ideas or ideals, on the contrary, are external and unchangeable which give form to cosmos. As such, mind is attached a supreme significance by the idealists than the matter. They illustrate it as, "If Newton and Einstein gave us Physics and Shakespeare the best dramas, they were not results of reactions to a physical stimulus but they were the characteristic creations of mind". The idealists have idealised the mind beyond everything and advocated the evolution of mind which enables a man to know the truth, goodness and beauty—three cardinal and eternal values of life. Knowledge through activity of mind, rather than through the senses, is the first article of faith in idealism. For idealists, all knowledge is independent of sense experience. The act of knowing takes place within the chamber of mind.

Idealists believe in the universal mind which is above the human mind, and is the source of all human values. The goal of all human activities is the realisation of this universal mind. Man is conceived as a microcosm within macrocosm. Therefore, spiritual mind is a part of the universal mind, which is real and true.

(ii) Epistemology

According to idealists, the real knowledge is the knowledge of self or spirit. Self-realisation is the aim of all activities. Idealism believes in the spiritual nature of man, by virtue of which, man is essentially distinguished from other lower creatures of the universe. But man's spiritual nature is not something that has been extraneously added to him. It is the very essence of his being. This spiritual nature finds its expression in art, culture, morality and religion. Thus, mind or spirit is the essential aspect of this philosophy. Knowledge gleaned through activity of mind is more important than the knowledge received through five sense organs of men. The 'Mind' is active and as such the gateway of knowledge. The highest knowledge is the knowledge of spiritual reality i.e. **Brahma Gyan** or knowledge of self.

(iii) Axiology

Idealism attaches importance to the higher values of life which are eternal, perennial, absolute, universal and indestructible. Men cannot create these values and they have to discover and realise them

in their day-to-day lives. These transcendental values are summum bonum of life which represent **Satyam** (truth), **Shivam** (goodness) and **Sundaram** (beauty). These values are purely spiritual in nature in their entirety. Truth represents intellectual side, Goodness moral side and beauty, the aesthetic side of these eternal values which are identical to each other. Beauty is Truth and Truth is Beauty; all are embedded which we need to know, for these higher values were true yesterday are true today and will be true tomorrow. These values are infallible in nature which enrich the life in a glorified and magnificent manner.

Principles of Idealism

The fundamental principles of idealism are :

1. Spirit and mind constitute reality, not body and matter, and they regulate the matter.
2. Man is the supreme creation of God and he must strive for self-realisation.
3. God is the source of all knowledge and a symbol of peace and bliss, love and light.
4. Values are absolute and unchanging, and are so called spiritual values: truth, goodness and beauty.
5. What is ultimately real is not the object itself but the idea behind it.
6. Man is not the architect of values and it regards him as a spiritual being.
7. Freedom of mind is the highest virtue: a necessity of realising spiritual reality.
8. Spirit or ideal constitutes the pillar of this philosophy.
9. Human mind is a part of universal mind.

Idealism in Education

It can be conceived and perceived that education helps a man to realise his spiritual realm because man is born with a spiritual-self or realm. Rusk writes, "**Education is expected to enlarge the boundaries of the spiritual realm.**" Thus, education is a spiritual necessity. Further, education is a social necessity as idealists assert from the stand point that the ideals of race and its cultural patterns are preserved,

transmitted and modified subsequently in the light of new situations and experiences. The purpose of education is the development of mind and self of the child. It is unfolding of what is already enfolded.

Idealistic philosophy pervades various aspects of education which are as follows :

Aims of Education

The following aims are stressed by idealists which are said to be the chief contribution of the idealistic philosophy to the field of education.

(i) Exaltation of Human Personality

Idealists consider the development of human personality as the supreme idealistic objective of life. Exalt the personality is the core philosophy of idealism. According to Ross, "Human personality is the supreme value and constitutes the noblest work of God." So, men is believed "**the roof and crown**" of all creations of God. Therefore, the chief aim of education should be the exaltation of self which implies the realisation of the highest potentialities of the self in a social and cultural environment. Hence, the aim is to enable each one to become his true self.

(ii) Self-realisation

Since individual is a spiritual being and the supreme creation of God, education should aim at providing every sorts of help to realise the self and unity within himself, and to try to forge himself with the universal self. In other words, it means liberation of soul or attainment of **Mokshya** as stressed by Indian idealism. Thus, spiritual realisation of ultimate reality is the prized goal of education.

(iii) Realisation of Spiritual Values

Spiritual values are the supreme and higher values which have universal validity and can be attained by spiritual activities-intellectual, moral and aesthetic. One should do the right thing, know the truth and desire beauty. Therefore, education aims at helping the pupils to realise these cardinal supreme values of life. Truth, Goodness and Beauty are mutually inter-woven. All the social virtues and skills acquired are to be judged by the yard-stick of spiritual values.

(iv) Development of Morality

Development of moral sense is another important aim of education which, according to idealistic philosophy, enables the child to differentiate between just and unjust, good and evil, right and wrong and beauty and ugliness. Education helps the child by nurturing his will power which can be ignited by the correct appreciation of truth, goodness and beauty.

(v) Universal Education

As stated earlier, idealism lays stress on self-realisation which can be possible by providing education to all without any differences and discriminations. It should be universal because all human beings are equally the children of God. As such, the aim is to provide opportunities to all to realize the self.

(vi) Development of Inventive and Creative Powers

The important aim of education according to this school of philosophy is to develop and foster the inventive and creative powers of the child so that he can mould the environment to suit to his needs and purposes. He should harness the forces of nature in such a way that these should render him the best possible service.

(vii) Enrichment of Cultural Heritage

Since man is the creator of his own culture by dint of his creative activity, he should try to preserve, transmit and improve it according to the best of his capacity. Thus, education helps him/her to contribute the best to the enrichment and refinement of his/her culture.

(viii) Sublimation of Instincts

Man is called instinctual animal whose behaviour is guided by instincts. The chief aim of education according to idealists is to sublimate the animal instincts of the child into spiritual and social qualities for the development of personality and adjustment in the society.

(ix) Development of Complete Man

The aim of education, according to idealists, should be the fullest development of child and man which implies harmonious and all-round development-physical, intellectual, social, moral, spiritual and aesthetic aspects of individuality.

(x) Simple Living and High Thinking

Simple living and high thinking should be the aim of education according to idealists. A person who lives a simple and docile life, thinks high which paves a way for his personal development and refinement.

Curriculum

Since the aims of education according to the philosophy of idealism is to make the child an ideal or spiritual man, the curriculum should be framed to enable child to develop fully. For the intellectual advancement of the child, language, literature, philosophy, social studies, science, mathematics etc. are suggested in the curriculum. For moral, spiritual and aesthetic development, 'Humanities' finds a place of prominence. Besides, fine arts, poetry, ethics, religion, metaphysics, music are suggested. The study of Hygiene and Physiology, practice of physical skills, Gymnastics, Athletics, etc. are suggested for physical development. Rusk talks of two types of activities, i.e. Physical activities and spiritual activities to be included in an idealistic Curriculum. Subjects like gymnastics, athletics, history, language, fine arts, morality, ethics, religion, science, mathematics should be included in it. Aurobindo and Radhakrishnan favoured moral, religious, spiritual and physical education. Platonic curriculum also reflected intellectual, moral and aesthetic activities. Therefore, idealistic curriculum comprises of physical, intellectual and spiritual activities which enable children to develop fully. Moreover, idealistic curriculum reflects myriad experiences of the race and cultural heritage.

Methods of Teaching

Method is the weakest point in idealistic philosophy of education. It does not advocate any special method, but covers a host of methods to fulfil the aims.

Methods like questioning, discussion and lecture are very popular. Platonic methods, i.e. inductive and deductive methods are advocated. Learning through memorisation and imitation has also been suggested. Logical method of Hegel is favoured. Proceed from simple to complex in teaching which was the popular method of Rene Descartes finds a place in the scheme of idealistic education. For gathering knowledge,

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idealistic philosophy advocates the use of text books. But for the assimilation of knowledge Socratic or Discussion method is followed. Besides, Kindergarten method, i.e. Play-way which is based on spontaneous activity of the child, and self-activity method of Pestalozzi which is based on psychological principles and practices are suggested. To sum up, idealists have given us lofty aims of education, but have failed to satisfy us as far as methods of teaching are concerned.

Discipline

As freedom is the key note of naturalists, discipline is the cry of idealists. Idealists are not in favour of free discipline but inner or self-discipline for attainment of spiritual perfection. Free discipline may lead the child astray and wayward. They feel that strict discipline is essential for self-realisation but it should not be imposed from outside. Further, idealists are in support of granting freedom to the child but in a controlled and guided way. It should be regulated, guided and restrained freedom. It implies responsibility. It does not mean waywardness. Teacher has to create a congenial atmosphere by his ideals and examples for the realisation of higher values of life by the child. Self-discipline, as such, is essential for realisation of spiritual power.

Role of Teacher or Preceptor

This philosophy assigns a special place to the teacher. He is the ideal person who leads a simple and virtuous life. He is the spring of inspiration for his pupils to emulate his super qualities. He acts as a friend, philosopher and guide as opposed to the contention of naturalists. In the words of Ross, "The educator constitutes the special environment factor whose function is to lead the child nearer to reality. to guide him towards his utmost possible perfection." To the idealist, "The school is a garden. the educand a tender plant and the educator the careful gardener. Above all, he should be a man of character who helps the child to attain spiritual perfection. Ross has beautifully summed up the role of teacher in the idealistic school as. **"The naturalists may be content with briars but idealistic wants fine roses. So, the educator assists the educand to grow according to the laws of this nature, to attain levels that would otherwise be denied to him."**

Teacher should respect the learner and assist him to realize the fullness of his/her own personality. Above all, he is a model and an example for the pupils. He is truly Brahma, Vishnu and Maheshwar. Moreover, he is paragon of all virtues and embodiment of every sort of knowledge.

Contribution of Idealism to Education

The profound influence of idealism upon the field of education can be judged by the yardstick of the following :

1. The aim of education according to idealistic philosophy is exaltation of personality which is the result of self-realisation achieved by spiritual knowledge. Spiritual development is, thus, the ultimate aim of life. This spiritual orientation has touched the present day curriculum and methods of teaching in a lucid manner. Self-realisation is the chief aim of education now.
2. Like naturalists, it gives prime importance to the development of human personality in all its facets in its aims of education which are recognised in the present day educational system all over the world. All educational activities are geared to achieve all-round development of personality.
3. Idealism gives heavy weightage to ideals of life or spiritual values of life, without which the present world can not survive. So, idealism influences the global system of education by reorientating its curriculum and the entire gamut of education.
4. Another chief contribution of idealism is its emphasis on universal education which is essential for progress of modern nation. It is inevitable from the fact that it recognises the identity of each individual in realising the supreme cardinal values in life.
5. The most important element in social culture is moral character. The task of education is to develop character of the students by stressing on religion, and spiritual and ethical education. Development of moral character is highly stressed in the idealistic education.

6. Another contribution to the field of education is discipline and freedom which is the need of the hour. Regulated freedom and self-discipline can be helpful for the students for achieving knowledge, i.e. spiritual perfection or consciousness - the eternal truth.
7. The place of teacher can not be overlooked. Modern day teachers need to be followed the prescriptism prescribed by idealists. It is rightly said that teacher's personality can bring about a desirable change in the behaviour of pupils.
8. Idealism requires that the past culture must be given its due place, and accordingly, education aims at providing the means for acquainting the pupils with the great feats in literature, art, science, humanities etc.
9. Stress on value education emanates from the creed of idealism. Children are taught to realise spiritual values and tradition. Now, thrust is laid upon fostering and nurturing moral and spiritual values in children.

Criticism

The critics of idealism offers a bag of criticisms against it, some of which may be listed below:

1. Critics have levelled their charges that although idealism provides lofty aims, it lags behind in educational method-the means to achieve aims and objectives.
2. Concepts like ideals, mind, spirit, the cosmos of idealism have little relevance in classroom teaching.
3. Idealistic concept of absolute or ultimate truth is controversial which cannot be easily attained.
4. It is more individualistic; negating the social aspects of society and laws.
5. It underrates, not altogether, the study of science and technology, which is essential for the progress of civilisation and nation.

6. It is not in keeping with the psychological nature of the child who is inclined to activity than to contemplation of spiritual things.
7. It is inimical to experimental method. It pulls the wheels of latest method backward. It is unscientific.
8. It over-emphasises the dependence of pupils on teacher, thus damaging their self-reliance and freedom for healthy growth.
9. It does not take note of individual differences and special abilities of pupils, and put them to the same course of studies. Therefore, it is unpsychological.

In spite of criticisms, the contribution of idealism to the present world marked by crisis in character and loss of eternal values, can not be under-estimated. The theory of existentialism owes to its spiritual and higher values of life. Since education is a panacea for removing hatredness by bringing amity and concord among human beings through cultivation of eternal values for a better life on this planet. Thus, idealistic principles should inform and orient the entire periphery of education.

4.2 NATURALISM

Naturalism as a philosophy of education emerged in the 18th century is a revolt against pedantry, verbalism and scholasticism. While idealism lays stress upon "**transcendental self**", naturalism is concerned with 'natural self' or 'real self'. Naturalists emphasise upon matter contrary to the very concept of '**idea**' of idealism. It is not the idea but matter that governs our relationship and activities, and man must submit to it. For them, nature is the reality. Behind everything there is nature. There is nothing beyond nature, behind nature and other than nature. Nature justifies all existence including human beings and their nature because it represents the wholeness of reality. Naturalism applies natural laws to the entire human experiences. It subordinates spirit to matter, spiritual world to material world. Material world is the real world, governed by certain laws and principles which guide the man in his activities. The chief exponents of naturalism are Democritus, Epicurus, Aristotle, Comte, Bacon, Comenius, Spencer,

Huxley, S. Butterand, J.B. Shaw, Rousseau, O Neill, Froebel, Montessori, Spencer, Pestalozzi and Tagore.

Forms of Naturalism

There are three distinct forms of naturalism. They are as follows:

(i) Physican Naturalism

This form of naturalism establishes the fact that laws of physical nature govern the laws of human life. Reality exists not in the individual but in the natural universe. Since, human life is controlled by external nature, it should be in accordance with the natural laws. As such, this philosophy relegates man into the background and this has not influenced educational theory and practice.

(ii) Mechanical Naturalism

This form regards man as a machine without spirit and is governed by mechanical laws. He has no creative capacity, purpose or direction. The aim is to train man to work in perfect manner as a machine. Behaviourism in psychology owes to it for its birth.

(i) Biological Naturalism

Believing in evolution this form of naturalism emphasises that each creature has an urge to live and it struggles to exist. Self-preservation is the law of life. A man is born with natural tendencies, propensities and endowments and untamed instincts which should be sublimated for socially desirable ends. This has made significant contribution to the development of educational theory and practice.

Naturalism as a Philosophy

As a philosophy it discusses reality, knowledge and values in the following captions :

Metaphysics

According to Naturalism, nature is the final reality being propelled by her own laws and eventually governed by them. It absolutely denies the existehce of anything beyond nature, behind nature and other than nature. It does not have faith in spiritualism. Thus, it has absolute faith in nature which is real and there is no need of positing spirit, for nature herself is a complete system. Truth is not absolute but relative and provisional.

Epistemology

Scientific knowledge is the real knowledge which is acquired through observation and experimentation, and therefore is not transcendental or spiritual. The best method of acquiring knowledge is inductive method which, inter-alia, includes observation, collection, classification, description, interpretation and generalisation. Naturalists lay stress on sensory training as senses are the gateways of knowledge. Nature alone is the spring of all knowledge and manuscript of God.

Axiology

Rejecting spiritual eternal values naturalism asserts that values nestle in nature. All the values are created by the human needs and purposes born out of particular conditions of life and history. So, values are subjective and relative to personal needs. Further, in order to realise values of nature, one has to live in accordance with the nature. Naturalist assert that the chief value in man is to avoid pain and seek for pleasure. Man through the interaction of nature, creates values.

Naturalism in Education

Naturalism is a revolutionary movement against excessive formalism and stereotyped system of education of the prevailing period of 18th century. With its high sounding slogan '**Back to Nature**', it heralded a new era in the horizon of education far from west to east. Simply, it emphasises the nature and propensities of the child. Education embraces the nature of the child as pure as snow. It is a process of development of inner powers and potentialities in a natural way in a natural setting. Ross comments, "**Education is merely the fostering of natural development, and true education takes place when the nature, power and inclinations of the child are allowed to develop freely with a minimum of guidance**". It decries all external restraint and external discipline. The only discipline is the discipline of natural consequences.

Salient Features of Naturalistic Education

1. Follow Nature

The clarion call of naturalism is "follow the Nature" or "go back to Nature". Nature in a physical sense implies the natural environment

which is pure, beautiful and bountiful. Natural development of the child takes place naturally and spontaneously in the natural surroundings free from the interference of man.

It also conveys the true nature of the child and education should be delivered according to his true nature-tendencies, propensities, inclinations, impulses, instincts, dispositions-innate. Thus, nature of the child should not be trammelled.

2. Child as a Focal Point

Child is considered to be the focal point in the educative process. He is the cynosure. He should be regarded as a child first, not a miniature adult. The motto is "Let them be fully children first, before they grow into full men and women". Thus, their activities should not be restricted and ample freedom and opportunities should be given to them for their natural development. Therefore, naturalistic education is rightly affirmed as paedo-centric education.

3. Goodness of the Child

Naturalism has an immense faith upon the goodness of the child. Every child is good and potential one. No one is bad and vicious. In this connection, J.J. Rousseau, the great pioneer of naturalistic school succinctly remarked in the opening lines of 'Emile'. **"Everything is good as it comes from the hand of the Author of Nature, but everything degenerates in the hands of man. Man meddles with them and they become evil."** Therefore, education guards him against all vices, evils and ugliness.

4. Freedom to the Child

The watchword of naturalistic philosophy is freedom because the personality of the child is blossomed in a free atmosphere replete with opportunities. A child learns effectively when ample freedom is granted sans any stint of authoritarianism generating fear psychosis in him. The child should have free choice of activities free from any sort of interference.

5. Sense Training

Senses are the gateways of knowledge and as such, sensory experiences should be provided to children for right perception and

proper conception. There is the need of correction of sensory mechanism for capturing knowledge from many sides. Thus, sensory training should be given at the right start to receive knowledge from outside.

6. No Bookish Knowledge

Naturalistic education discards bookish knowledge because nature is the best teacher and the best book. The child learns everything in the lap of nature - source of all knowledge. It emphasises on the direct experience of the child. Empirical knowledge is the real knowledge which can be grasped easily. Rousseau lamented "**Give your scholar no verbal lesson, he should be taught by experience alone**". He disfavoured bookish education by remarking "**Burn the books, break the walls**".

7. Instincts as the Basis of Education

The instincts of the child should be fully exploited to change the animal behaviour into the human behaviour. Education, thus, helps the child modify his behaviour to tune with the needs and aspiration of the society. Therefore, education is a potent instrument for the transformation of behaviour of the child in a socially desirable manner.

8. Play-way Method

A child learns a lot of good things, manner, habits through play. Play is said to be the principal means for gathering of knowledge. It brings ecstasy and happiness in education. Therefore, according to naturalistic thinkers the atmosphere of school should be joyful and interesting. Play-way infuses a sense of joy and pleasure in the tender kids.

9. Teacher as an Observer and a Stage Setter

The place of teacher is secondary under the naturalistic education. He is a keen observer and a setter of stage for enacting role by the child. He is rightly called a facilitator of learning-a creator of learning milieu.

Aims of Education

Naturalistis have presented their aims of education in a number of ways. They are as follows :

- (e) Despite their emphasis on the present, the naturalists do not ignore the study of the past experiences of the race. As such the naturalists want to include History and Social Studies for transmission of past experiences that enrich the present and teach morals to the children.
- (f) Physiology and hygiene are to be appended in the curriculum for development of body and health in the light of self-preservation.
- (g) Naturalism does not attach importance to spiritualism in their curriculum. So, there is no place for teaching about God and religion.
- (h) Arithmetic and geometry are suggested as these are helpful for development of reasoning power.

Methods of Teaching

As aims of education are dear to idealistic education, so are the methods of teaching to naturalistic education. Naturalists discard all traditional, archaic, rigid and stereo-type methods of teaching and decries chalk and talk method in teaching a subject.

Some important methods of teaching are noted down as :

- (i) Instead of emphasising direct method of teaching through lecture or text-books, naturalists preferred learning by doing for gaining direct and first hand experiences. Rousseau laments "Give to your pupils no verbal lesson, he should be taught by experience alone. Teach by doing whenever you can; and only fall back on words when doing is out of question". All knowledge must emerge out of actual situation and experience.
- (ii) In the study of language, direct method of teaching is advocated to ensure the command of students upon the vocabulary.
- (iii) In the teaching of science observation, experimentation and heuristic method in place of chalk and talk method are strictly followed.
- (iv) Geometry should be taught by practical exercises in place of arguments and problems in text books like surveying the play ground, finding the height of the school, etc. Similarly, history and geography

should be taught to the children through living with the nature and observation (e.g visits, field trips, etc.)

(v) Civics could be taught through actual practice of self-government in schools.

(vi) Morality can be developed through natural consequences of action.

(vii) Playway is a staple method of naturalistic education. Learning is to be acquired by the method of play in supportive spirit. It is play which helps the child to express himself fully, to be creative and to acquire confidence for manipulating objects and for learning skills. Play helps the child to reveal his nature in a natural way. Child does all creative works through play. So, it is the gateway to creativity and pleasure.

(viii) Besides play-way, other methods like Montessori method, Kindergarten method, Dalton plan or activity method, etc. are suggested. Learning while walking is the best method.

(ix) Naturalism supports open-air school for natural development of children. Thus, unbridled freedom is essential for all-round development of children.

(x) Since naturalists deprecate unnatural classroom method whereby all children learn at the same place by the same method, didactic or coercive methods are not permitted. Therefore, auto-education is suggested which emphasises that the effort of the child is the care of education.

(xi) Teaching principles of proceeding from simple to complex, concrete to abstract, known to unknown, inductive to deductive, particular to general, etc. are adhered to by the naturalistic teachers.

Discipline

Freedom is the watchword of naturalism. Naturalists give utmost freedom to the child to do and learn whatever he likes and it helps the child to grow in a natural way. Naturalists donot think it proper, imposing external discipline, because it will hinder the development of child's nature. Herbert Spencer and J.J Rousseau favoured discipline

through natural consequences. They assert that whenever a child goes wrong, natural reaction is proper punishment for him which acts as a corrective to child's behaviour. John Stuart Mill, an utilitarian philosopher, does not agree and says that warning must be given at each stage. John Dewey opines that if a person cannot see the consequences of his act and is not capable of understanding what he is told about its outcome, it is desired not to permit him to experiment and to discover the consequences for himself in order that he may act intelligently next time under similar circumstances. In spite of this, naturalism supports student's self-government as the best means of regulating the behaviour of the children for fostering discipline. Naturalistic discipline is emancipationistic out and out.

Teacher

The place of teacher under naturalistic system of education is behind the scene; he is an observer and facilitator of the child's development rather than a giver of information, ideas, ideals, will power and a moulder of character. He should understand the child-his nature, tendencies, impulses, interests, etc. Therefore, he should not interfere in the natural development of the child. His role is secondary as he is a silent observer. The child knows better what, where and how he should learn. So, according to naturalism, a teacher is only a stage setter, a supplier of materials and opportunities, creator of conducive environment for the full blooming of natural development of the child. He should create conditions for harnessing of expressions in various ways. He should be patient, permissive and non-intrusive. He should encourage child's own self-discovery. He is an invisible guide to learning. He should not lay stress upon books, recitations and massing information in literary form, rather he should give premium on activity, exploration and learning by doing. He should have a profound faith in the original goodness of human nature. Instead of stuffing the mind he should kindle independent thinking, imagination and judgement.

School

Under naturalistic setting, no importance is given to the formal institution and text books. **A.S. Neil** succinctly remarks, "**School should fit to the child rather than to make the child fit to the school**".

School is a place where child gets full freedom and it provides a barrage of facilities to cater to the needs and interests of the children in one hand and to further the development of children in natural way. Therefore, school is called as a “natural school” free from all controls and regulations.

Contribution of Naturalism

1. The chief contribution of naturalism lies in 'freedom' which is essential for natural development and self-expression of children.
2. Child study movement has gathered momentum due to the naturalistic ideas and principles. The importance of child is given top priority in the present day curriculum. Child centred education sprouts from the naturalistic system of education. Child dominates the scene of education.
3. Punishment is abolished and in its place, is given full scale opportunities to children in modern day educational system all over the globe to actualize their potentialities which are innate. Every school has been a zone of no-punishment now.
4. Teacher is regarded as a friend, philosopher and guide. His role is facilitator of learning and helper for the all-round development of the children. The role and place of teacher is widely acknowledged in the modern era of pedagogy inspite of rapid strides in Science and Communication Technology.
5. Education according to the nature of the child amidst nature is another prominent contribution of naturalism.
6. Stress on sensory training for amassing information and knowledge at the pre-primary and primary stage is the outstanding contribution of Naturalism to education.
7. Free discipline is the central contribution of naturalism. Now, external discipline to control the child is out of place altogether.
8. Naturalistic methods of education are highly psychological in nature. Modern education is highly indebted to naturalism

for its special introduction of play-way method. Kindergarten and Montessori methods, learning by doing, observation and experimentation, heuristic method and learning through direct experience.

9. The concept of open air school/university system, open learning has been evolved in the present day due to the influence of naturalistic thought on education.
10. The present day self-government of the students is the outcome of naturalistic idea of democratic culture in the school.

Shortcomings

The thought of naturalism has suffered from a lot of limitations, which are as follows :

1. It is based on one-sided psychology that all children are capable of profiting by direct experience and by unbridled freedom of expression. Therefore, it indicates a negation of individual difference because all are not endowed with equal intelligence, temperament, attitude, aptitude, interest, etc.
2. It is not always possible to learn from direct experience. In many situations, it is possible to learn from the experience of others without prejudice to the capacity of learning.
3. It ignores the impact of healthy environment on the personality of the child.
4. Naturalistic system education is incapable of answering the ever lasting role of a teacher in the teaching process. It is therefore unjustified that naturalism relegates teacher into the background in the scheme of education.
5. The concept of discipline through natural consequences is not always desirable or acceptable. It is fraught with danger.
6. Naturalistic education provides ample and full-scale freedom to the children, which instead of fostering their development, will hinder their development as unrestrained freedom may give rise to social indiscipline and social disorder.

6. Naturalism is starved of higher and spiritual values. But in the modern age, where there is crisis in character and derailment of perennial values with intense material outlook, the need of higher values is felt to save the humanity from all sorts of onslaughts and aberrations.
7. Naturalism is weak in aims which is not a good sign of healthy life of the individuals.

Conclusion

To sum up, it is regarded as the outstanding philosophy of education, as it gives important place to the child in the entire educative process by providing freedom for his natural development. It is rightly said to be the harbinger of progressive education. Modern education is indebted to this philosophy as naturalism influences every aspects of it. Although it fails to satisfy the purposes of life, it is still outstanding as far as its laudable methods of teaching are concerned. Therefore, it has exercised a great influence on the theory and practice of education in modern days.

4.3 PRAGMATISM

Emerged as a twentieth century indigenous American philosophy, Pragmatism made a clarion call against dogmatism, rationalism, universalism and monism of nineteenth century. Its roots can be traced to ancient Greek Philosophy. The term 'Pragmatism' has been derived from a Greek word 'Pragma': which means 'action' or the 'work done'. 'Action' is the keynote of this philosophy. It believes in 'utility' and 'reality'. It strongly believes in the present and present values. Ross says, **"Pragmatism is essentially humanistic philosophy maintaining that man creates his own values in course of activity, that reality is still in making and awaits its part of completion."** Thus, there is no final truth and value and change is part and parcel of everything in the Universe. This philosophy accepts those things as true after 'experimentation and verification. It is also called **Consequentialism** because any human activity is evaluated properly in terms of its results. If the activity results in some utility, then it is accepted as true. Therefore, pragmatism is called **utilitarian philosophy**. As such, unlike idealism, Pragmatism does not believe in fixed, eternal and absolute

values of life to be followed in all times, places and circumstances and events. They are subject to change and have utility to mankind in the present circumstances. Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality is determined by an individual's sense experience. Man can know nothing beyond his experience. So, knowledge based on experience is true, genuine and worthy of acquisition. Further, knowledge which is helpful in solving present-day problems is most preferred. The chief exponents of pragmatism are Charles Sanders Pierce, William James, John Dewey, Kilpatrick, Schiller, J.L. Childs and Ratner. Although C.S. Pierce is the inceptor of pragmatism, it was William James who developed the philosophy to its zenith and as such called as the father of pragmatism.

Forms of pragmatism

There are three forms of pragmatism as :

(i) Humanistic Pragmatism

According to this philosophy, those things which satisfy the needs, requirements, aspirations and objectives of human beings and cater to the welfare of mankind, are true and real. This form of pragmatism believes, "whatever fulfils my purpose, satisfies my desire, develops any life, is really true".

(ii) Experimental Pragmatism

According to this ideology, those things are true which are verified as true by experiment. Therefore "whatever can be experimentally verified is true or what works is true."

(iii) Biological Pragmatism

It stresses man's power or capacity for shaping his own destiny in the environment. It asserts that hidden power of a human being is important which enables him to adjust with the environment and to change his environment according to his needs and requirements.

Tenets of Pragmatism

1. Opposition to Fixed Values and Ideals

Pragmatism does not believe in fixed ideal and permanent values in the world. Values are plastic which change with the tune of times and the circumstances. Values and ideals are man-made. John Dewey

says, "**Truth is made just as health, wealth and strength are made in the course of experience. Values are as unstable as the forms of clouds. They keep on changing from time to time**".

2. Changing Nature of Truth

As values witness change, so is the truth. According to pragmatism, truth is always changing in terms of times, places and circumstances. More clearly, it denotes the fact that a thing which is true to an individual at a specific time, place and situation, may not to be true to others at some other place or time.

3. Reality Still in the Making

Unlike naturalism, pragmatism says that reality is not ready-made but is still in the making state. It is to be made and redesigned to suit to the purpose or desire of man. So, everything in this world is subjected to the condition of change or in a state of flux.

4. Importance of Activity

The emphasis of pragmatism is on action rather than on thought or ideas, the latter is the offshoot of the former. In order to determine the meaning of an idea or thought, it must be put into the litmus test of practice. So, learning by doing or action is the watchword of pragmatism.

5. Experience - the Focus of Reality

The seed of pragmatism is planted in experience and as such, the centre of reality is experience. Thus, it is anthropo-centric in nature contrary to naturo-centric and psycho-centric tendency of naturalism and idealism. It is the experience of man which is the determiner of values in life. Since experience of man is the corner-stone of this philosophy, it is labelled as a humanistic philosophy. Man can know nothing beyond his experience and everything is tested on the touch stone of experience.

6. Faith in Experimentation

It has a profound faith in experimentation. Nothing can be accepted as good or bad priori experimentation. It, thus, stands for testing everything by finding out its practical implications with the help of applying laboratory habit of mind.

7. Faith in Present and Immediate Future

Pragmatism does not believe in past, for past is dead and gone. In other words, present is the laboratory where immediate problem engulfs the mind of men and from that point look towards the immediate future. More simply, only those ideals are meaningful which can be realized here and now and not in some imaginary world in remote future unlike idealistic notion of moment. Thus, it is called "presentism".

8. Emphasis on Utility

William James writes, 'It is true because it is useful.' It implies that an idea or thing which is useful to us is proper and right. Therefore, pragmatism is a humanistic philosophy. Everything can be judged from the stand point of utility. It is a utilitarian philosophy.

9. Faith in Social and Democratic Values

The development of personality is possible only in social context where sharing of experience among the individuals is the guiding note of life. Therefore, democratic social order is *sine-qua-non* for growth of individuality and development of personality.

10. Faith in Flexibility

Pragmatists believe that nothing is fixed and final in the world. Life is ever changing *vis-a-vis* various problems. Everything undergoes renewal and change. Therefore, they discard rigidity.

11. Interaction with Environment

Like naturalists, pragmatists lay emphasis on environment. It is emphasised that individuality can find its expression in the gamut of environment through diverse ways of interaction.

12. Opposition to Traditionalism

Tradition and customs are meaningless as they do not solve the real problems of life. Pragmatists say what fulfils one's purpose and desire is true and as such they are dead against moribund traditionalism.

Philosophical Ideas of Pragmatism

1. Metaphysics

Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. It deals with reality which pragmatists say, is still in the making.

The world or reality is in constant flux and it is an unfinished product. It is just like ever flowing stream which always entertain additions; not subtractions. The reality is to be made and remained to suit our needs, purposes and desires or wants. As a crusade against spiritual reality, pragmatists believe in practical reality, emerged out of practical situations and it is the experience, which is recognised as the centre of reality. Reality is determined by an individual's sense experience.

2. Epistemology

It deals with problem of knowledge and truth. Knowledge based on experience is true, genuine and worthy of acquisition. Rejecting the dictum 'Knowledge for knowledge sake', pragmatists believe that knowledge acquired through experience and enquiry is real and useful to solve myriad and multifarious problems of day-to-day nature. In a nutshell, functional knowledge is real and true which enables men to live effectively and efficiently. The knowledge which is helpful in solving present day problem is most preferred.

3. Axiology

It is the study of values. Pragmatists do not believe in fixed or absolute values. Values are created and emerged out of the activities of man which have utilities and are subjected to change in consonance with the current of change. Therefore, values have existence as long as they effectively function in meeting the problems of individuals. Values are man-made, not ready-made. Values derive from the human conditions. These are worthwhile if they satisfy the needs of individuals.

Pragmatism in Education

Being a practical and utilitarian school of philosophy, pragmatism has influenced education to the maximum extent. For pragmatism, that education which contributes to human welfare and progress, is real and true. If the process of education does not promote human welfare, then all aspects of education are of no use and must be changed in the direction of human happiness. This education is flexible in nature. The belief that man creates his own values by means of various activities prompts us to conclude that education is not the dynamic side of philosophy, rather philosophy is the product of educational practice.

John Dewey succinctly remarks, "**Philosophy is the theory of education in its most general phase.**" Education as experience helps and prepares the child to meet the challenges of the society efficiently and to cope with the situations effectively.

Characteristics of Pragmatic Education

Pragmatism stands for progressive trends in education, highlighting freedom and interest of the child, inductive methods of gaining knowledge, practical experience, flexibility, utility, dynamism, interaction of knowledge, etc. It is apt to discuss the chief characteristics of pragmatic education as under :

1. Education as Life

John Dewey, the chief advocate of pragmatism, remarks that education is life and not a preparation for life *i.e.* individual or personal life. Life is social in nature and is the by-product of the activities of men and women. Education is born out of these activities. Education gives all forms of opportunities to the child to face the problems in actual life and lead a better and happier life.

2. Education as Growth

Education should enable the individual to grow to the maximum. The end of education is more growth and still more growth. Pragmatists explode the myth that a child's mind is an empty vessel to be filled by outside knowledge. According to them, each child is endowed with tendencies, potentialities and capacities and child creates his values by applying his innate powers while encountering various immediate problems. It is the task of education to develop those powers to the fullest extent. Therefore, education seeks to bring out an integrated personality in every child by developing his inherent abilities.

3. Education as Social Efficiency

According to pragmatism, education is regarded as the social continuity of life. Man is a social being and through education he becomes socially efficient. In other words, education develops social qualities which hasten the welfare and progress of man. Therefore, cultivation of social and economic efficiency is essential for promotion of human happiness and welfare.

4. Education as Continuous Reconstruction of Experiences

Pragmatists emphasise that real knowledge comes through and by the experience. One experience leads to another and then to many others. Thus, the area and breadth of knowledge is widened gradually. The experience is revised, reorganised and restructured which goes on continually for leading good adjustment and development of personality. This revision is nothing but education. Dewey says, **"It is a process of reconstruction of reinstitution of experiences."**

5. Education as a Responsibility of State

Since, education is the birth right of each individual, the State should shoulder the onus of educating the child to the fullest extent to make him capable of meeting the problems and challenges of life successfully.

Aims of Education

Unlike idealism, the pragmatism does not believe in pre-determined and fixed aims of life. Since values of life are dynamic and changing with the current of time, aims of education also undergo a change with the changing times, places and situations. Therefore, there are different aims of education for different children for different times and circumstances. According to **John Dewey "Education, as such, has no aim"**.

However, the following general aims of education are identified in pragmatism :

1. Creation of Values

The chief aim of education is the creation of values which are created by activity and experience. Education should cultivate an active, dynamic, adaptable and enterprising mind in all situations which may be resourceful to create values in an unknown future. In the words of Ross, **"The most general aim of education is just creation of new values, the main task of education is to put the educand into a position to develop values for himself."**

2. Harmonious Development

Pragmatists do not have faith in spiritual values, but they do not ignore the harmonious development of individuality-"physical,

intellectual, social, aesthetic and moral. Hence, the aim of education is to direct the impulses, interests and abilities towards the satisfaction of felt wants of the child in his environment."

3. Social Efficiency

One of the important aims of education, according to pragmatism, is to produce social efficient individuals. By social efficiency, John Dewey means, cultivation of power to join freely in shared or common activities. Social efficiency, in essence, covers economic and cultural efficiency which makes one's life worthwhile and meaningful.

4. Expediting Maximum Growth

The aim of education, according to pragmatism, is maximising growth of the individual. So, education should provide conditions for expediting growth in a better manner.

5. Reconstruction of Experience

Experience helps man making proper adaptation to the environment. Man gets experience by indulging in different activities. An experience gives rise to another experience and through reorganisation and reconstruction of experience an individual solves the problems and copes successfully with the varied situations of life. Thus, the aim of education is to help the individual to reconstruct experience or making good adjustment and control one's environment.

6. Transmitting the Social Outlook and Background of the Community.

It is another aim which pinpoints transmission of social background and outlook of the community to the rising generation. This would prepare the rising generation for membership in one's community or society. Thus, education helps in maintaining continuity of life.

Curriculum

Pragmatists believe in a broad and diversified curriculum. Curriculum of pragmatic education helps the pupils to develop all his qualities and faculties and to obtain all knowledge which is pre-requisite for creation of values, gaining social efficiency, developing personality,

making proper adjustment and solving the problems of life. Pragmatists have suggested the following principles of curriculum construction :

(i) Principle of Utility

Utilitarian motive hastens the belief that only those activities and experiences should be included in the curriculum which are useful in solving the present needs and problems and meeting life situations. For this reason, technical and scientific education forms an important part of pragmatic curriculum. Besides, language, physical training, hygiene, geography, history, mathematics, agriculture for boys and home science for girls are appended in the curriculum. Hence, no useless subject is included in this curriculum. Pupils should immune from learning dead facts and theories.

(ii) Principle of Interest

Curriculum should be based on the principle of natural interest of the child. According to Dewey, natural interests are natural resources, the uninvested capital which helps the child's growth. There are four types of interests-(i) Interest in conversation, (ii) interest in investigation, (iii) interest in construction, and (iv) interest in creative or artistic expression. Keeping these interests in mind, the curriculum should include reading, writing, counting, nature study, handicrafts, drawing and painting at the elementary stage.

(iii) Principle of Experience

Condemning cramming, pragmatism emphasises experience as the principle of curriculum. Thus, it should include such activities which promote original thinking. Child should be provided real life experience of various sorts.

(iv) Principle of Activity

Since a child is active and dynamic knowledge should be provided to the child through purposeful and useful activities. Making and doing should be emphasised in the scheme of studies.

(v) Principle of Flexibility

Flexibility is an essential principle of curriculum which emphasises that curriculum should change in consonance with needs and situations

of life from time to time. Therefore, curriculum is characterised by absence of rigidity.

(vi) Principle of Integration

Pragmatists believe in unity and integration of knowledge. Instead of dividing knowledge into various fragmentation of subjects, pragmatists prefer to give integrated knowledge round a particular problem of life. Teaching of various units should be correlated with a view to forming right concepts and proper understanding in children. Descartes remarks, **"All the true learning must be integral"**.

In the pragmatic curriculum, inclusion of cultural activities is not allowed because they are pursued for their own sake and are anathema to material advancement. In short, experience and activity centred curriculum are preferred which enable individuals to solve their imminent problems. Language and social studies are secondary whereas science, vocational and technical education are primary in the pragmatic curriculum.

Methods of Teaching

In the sphere of methods of teaching, pragmatism outshines other educational philosophy. Pragmatists detest all traditional and outdated methods. They prefer those methods which are useful and based upon interests and activities of the child. Therefore, child is the centre-stage in the entire educational process. The following principles and methods of teaching are prescribed by the pragmatists :

(i) Learning by Doing

Pragmatists attach more importance to activity and experience in preference to thoughts or ideas of idealists. They believe that the child learns best only through his activities. According to Ryburn. "Experience is the first and the best method whose lessons we never forget." This principle highlights the fact that a child should be put into real life situations and education should provide creative experiences and real situations so that the child gains the required insights to face and solve the problems and challenges of life successfully.

(ii) Principle of Establishing Relation with the Life of the Child

Pragmatists stress the fact that methods of teaching should not be aphishly followed but they should be thoroughly browsed in the

light of real life situations. Therefore, the principle is to establish a balanced relation with the life of the child-his desires, needs, interests and purposeful activities.

(iii) Principle of Integration

It is one of the major planks of pragmatism which lays stress upon the integration of knowledge. Correlation is the best method of teaching. Water-tight division of knowledge is inimical to the philosophy of pragmatism. Pragmatists believe that knowledge is one whole and seeks to establish a bond in diversity. In life situations different subjects are so indissolubly mixed up that it is practically difficult to deal with them individually. Therefore, knowledge is integral and synthetic and not compartmental.

(iv) Project Method

Kilpatrick, the exponent of project method defines, **"Project is a whole-hearted purposeful activity, proceeding in a social environment"**. Child is assigned an important place in it. In the project method, the activity is chosen from the real life of children. The problem is provided to the child and it is the child who tries to solve the problem himself by applying higher mental processes like reasoning, imagining, evaluating, calculating and judging. He learns first hand by his personal experiences. As such, the child learns by performing the activity. The project is not left unfinished. The teacher task is only to create such situations wherein each child is able to identify his problem. The project is carried in social environment. It teaches the children the values of co-operation, mutual help, pooling their efforts, sympathy and socially efficiency. When the problem is solved, children develop new insights and create new values for their progress. In short, it stands for freedom and equality in education. So, it is democratic in letter and spirit.

(v) Heuristic Method of Teaching

Like naturalists, pragmatists have inherent faith in heuristic method of teaching. It is through this method that the child is able to learn by sheer curiosity and discover the truth or principle by applying one's mental processes. Therefore, it believes in discovery method of teaching. The child sits on the seat of a discoverer to explore the truth.

(vi) Experimental Method of Teaching

Experimental method is another important method of teaching according to pragmatism. Pragmatism stresses upon the fact that experimentation is the surest way to acquire knowledge. Everything is put to experimentation to establish its validity.

(vii) Problem Solving Method

Problems are given to the children according to their attitudes, abilities, interests and aptitudes, and situations are created to solve the problems in an interesting manner.

Discipline

Pragmatists talk of social discipline which emerges through free, happy, purposive and co-operative activities of the school. In the words of John Dewey, discipline is a mental attitude and in order to maintain the attitude, socialised activities are essential. Socialised activities can easily be carried on in a free and happy social environment. Such activities will result in fostering morality, toleration, cooperation, sympathy, self-reliance, independence, initiative and fellow-feelings. With the development of these social qualities, he will develop a sense of social discipline and obligation towards self and others. As such, pragmatism condemns enforced and external discipline, and in its place, supports social discipline based on interest and activities of the child, and a sense of social responsibility. Inspired by the tenor of social discipline, he will be self-disciplined. Self-discipline leads the child to the fulfilment of his social obligations. Self-discipline emerges in the context of social discipline. Social discipline sprouts through participation in social service.

For pragmatists, freedom is essential in developing social discipline as the aim of education is to generate democratic value of freedom. Thus, freedom is essential in carrying out socialised activities. Therefore, it becomes a part and parcel of discipline. Pragmatists believe that the learner's freedom is not anarchy because he/she is involved working with fellow beings. Every activity is pursued in a social setting. So, there is no need of external discipline enforced by the superior authority.

Role of the Teacher

Pragmatism neither considers the teacher merely a spectator as naturalist does nor regards him as indispensable as idealism does. According to Pragmatic philosophy, the teacher is supposed to be a friend, philosopher and guide. The chief task of a teacher is to create real life situation in which some problems must emerge and to put before children such problems which will create an interest in them and children will be stimulated to find solutions. Thus, teacher is not there to impose anything on the child, rather children will gain more and more knowledge by their own efforts and experimentation. At the same time the teacher should create such situations that all children are able to develop social interests, attitudes and habits for the welfare of whole society. The pragmatic teacher wants his pupils to think and act for themselves, to do rather than to know, to originate rather than to repeat. The pragmatic teacher is a pragmatist first and a teacher afterwards. Problem solving attitude has to be nurtured by creation of problem solving spirit in them by the teacher. Therefore, spoon-feeding role of teacher is discarded by pragmatic philosophy of education. A pragmatic teacher is not a dictator but a leader of group activities; carried out by children in a social context. He needs to be non-interfering or 'permissive' but to be watchful when situation warrants to give guidance. He needs to be patient, friendly, enthusiastic, co-operative and stimulative.

School

Pragmatists consider school as a place where the child learns through experience. They regard it as a social institution where the child gains true life experiences which fosters in him a social sense and a sense of duty towards society and nation. As such, John Dewey maintains it as a '**miniature society**' where child gets true experience according to his interests, attitudes, capacities, aptitudes, etc. Group games, working in laboratories and studying in libraries with others are some of the activities and experiences which instil in children all social qualities, attitudes, mutual help and co-operation, etc. In this way, school acts as a nerve centre of the community where children get opportunities to participate in community life. John Dewey succinctly

says, "School should be the true representative of society". Since the child creates values out of his experience, it should provide the freedom and necessary where-withal so that he is able to learn or profit from his own experience. Therefore, school, is truly called as the mirror of society/replica.

Contributions of Pragmatism

The chief contributions of pragmatism to the periphery of education are as follows:

(i) Paedo-Centric Education

Pragmatism advocates child-centred education where child's needs, interests, abilities, capacities, attitudes, temperaments, etc. are accorded due importance. Freedom is given to him for realisation of social responsibility and solving of real life problems, born of real life situations. The modern education has given important berth to the child in its every aspects and processes. Therefore, modern concept of education is highly indebted to pragmatism in this respect.

(ii) Principle of Curriculum Construction

The present concept of education has welded and accepted the pragmatic principles of construction of curriculum as principle of utility, principle of child's natural interests, principle of experience and activities, principle of integration, principle of flexibility, etc. The widespread movement of pragmatism led to the introduction of broad-based, child-centred, life-centred, co-immunity-centred and correlated curriculum. Inclusion of science and vocational subjects in the modern curriculum is due to the apparent impact of pragmatic curriculum. Knowledge is not compartmental, but synthetic and integral. Thus, inter-disciplinarity is the motto of modern education and research.

(iii) Social and Democratic Outlook

Pragmatism has given a valuable contribution to the modern education in helping cultivation of social and democratic qualities in children. Pragmatism infuses in the children a spirit of freedom, initiative, equality and a sense of responsibility towards others which have a far-reaching bearing upon the present day education system.

This develops in them a love for democratic values and social efficiency which brings harmonious development of personality and good adjustment.

(iv) Methods of Teaching

The outstanding contribution of pragmatism to educational practice is the methods of teaching. Pragmatism advocated project method, experimental method, learning by doing, learning by experience, learning by living, problem-solving, learning through play and motivation, etc. which have revolutionised the practice of education in recent times.

(v) Social Discipline

The modern educational practice has got its reference from the concept of discipline outlined in pragmatic philosophy. The social-discipline, self-discipline and free discipline in place of external discipline have now been catch words of modern education.

(vi) Experimentation

Pragmatism believes in experimentation in every aspect of education. It has brought a thorough modification and revision in educational aims, curriculum, methods of teaching, etc. in the light of established facts through experimentation.

(vii) Close Rapport between School and Society

Pragmatism establishes an intimate relationship between school and the community by various activities. School has been regarded as the community school. It is because of pragmatism that today school and society have come in close contact where experience of the students has been given top priority. Thus, school is labelled as a 'replica of society.'

(viii) Place of Teacher

It is the teacher who educates the child in self-discipline and helps in active participation in community life. He is a friend, philosopher and guide. He drags the children to the pool of problems where they have to find out solutions by their own efforts and constant guidance of the teachers. He helps them in fostering social qualities,

social attitudes and ethical habits. The modern concept of education has accepted the crucial role of teacher in the entire spectrum of education.

(ix) Infusion of New life in Education

Pragmatism has revolutionalised the process of education to a very great extent. The concept of new education, progressive education' and activity-centred curriculum, which have changed the topography of education, are the outstanding contributions of pragmatism.

(x) Experimental School

Dewey established an experimental or laboratory school where children are engaged in some sort of purposeful activities. Today, it has its relevance as there has been the growth of many experimental institutions and research institutes for testing and trying various theories of education in the world. Modern day school is active and innovative and an agent of social change.

(xi) Since the child creates values out of his experience the school must provide freedom and necessary wherewithal so that he is able to learn from his own experience.

Criticism

The following criticisms are marshalled by critics.

1. Opposition to Eternal Truth

According to pragmatism, there is only one truth *i.e.* change. Truth changes with the time, places and situations. The result of an action is true if it provides satisfaction. Idealists do not have faith in change. Truth is eternal for them and is fixed.

2. Opposition to Pre-determined Ideals and Values

To the pragmatism, ideals and values are man-made, not readymade and changeable in nature. The reality is that there are certain pre-fixed values and ideals like truth, beauty and goodnes which are good for ever and do not change with the changing times, places and situations. Since the dawn of civilization these values have guided the efforts of human beings in every sphere of life.

3. Negation of Spiritual Values

Critics say that without spiritual values, individuals can not attain bliss, contentment and peace of mind. But pragmatism does not entertain spiritual values.

4. Negation of Fixed Aim of Education

Pragmatic education is bound to be aimless because it does not give fixed ideal to education. Without fixed aims, all educational plans and efforts may go astray.

5. Opposition to Intellectuality

Pragmatists believe that a man's intelligence is subservient to his innate tendencies which turns a man an animal. Intelligence can not be the slave but master of innate tendencies of man, as critics say.

6. Negation of Past

Critics say that past is as equally important as present and future. It is the past which is a foundation and fountain of our activities. The root of present lies in the past. Without the knowledge of past we cannot decipher the present and without the present nothing can be predicted for the future. Thus, past can not be buried into oblivion.

7. Difficulty in Curriculum Construction

Pragmatism emphasises that all knowledge is acquired through life experience which is not a simple and facile task. It is very difficult to construct curriculum and make projects on the basis of life experiences.

8. Condemnation of Formal Education

As life span is very short, it is quite difficult to attain all forms of knowledge through life experiences. Hence, acquisition of knowledge needs both personal experience and formal education. Therefore, advocating acquisition of knowledge through direct experiences negating formal education is absolutely wrong.

9. Pragmatism as a Method Only

It is not accepted as a philosophy of life as it doesn't provide ready-made aims, ideals and values of life, William James admits that it is not a philosophy of life but only a method of education.