

EDUC 101: UNIT III WESTERN SCHOOLS OF PHILOSOPHY

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Naturalism, Idealism, Pragmatism. (With special reference to Concepts of Knowledge, Reality and Values, Their educational implications for Aims, Content, Methods of teaching and Role of Teacher)

NATURALISM

Mr. Robert R. Rusk of the University of Glasgow in his book *The Philosophical Basis of Education*, writes: There are three great schools of philosophical thought— Naturalism, Idealism and Scepticism. Scepticism, while it has had a stimulating influence on general philosophical development, has no value for the philosophy of education, for it tends to paralyse action, and the educative process being essentially a practical activity resolves the perplexities propounded by the sceptic simply by ignoring them. We are then left with Naturalism and Idealism as the chief philosophical doctrines having educational implications and significance. To these should perhaps be added Pragmatism, a fairly recent development, which combines the methods of Naturalism with the conclusions of Idealism. In today's world, the above concept concerning schools of philosophical thought, because of further classification of philosophical thought, deserves to be modified and understood as follows:

- Naturalism,
- Idealism,
- Realism,
- Pragmatism,
- Logical Empiricism, and
- Existentialism.

Definition of Naturalism

To make the meaning of Naturalism more clear, we give some definitions as under:(1) "Naturalism is a system whose silent characteristic is the exclusion of whatever is spiritual or indeed whatever is transcendental of experience—from our philosophy of Nature and Man." —Joyce (2) "Naturalism is not science but an assertion about science. More specifically it is the assertion that scientific knowledge is final, leaving no room for extra-scientific or philosophical knowledge." —R.B. Perry (3) "Naturalism ... is a term loosely applied in educational theory to systems of training that are not dependent on schools and books but on the manipulation of the actual life of the educated." —J.S. Ross Joyce defines naturalism as "a system whose salient characteristic is the exclusion of whatever is spiritual, or indeed, whatever is transcendental of experience from our philosophy of nature and man." In other words, naturalism is an attitude of mind which denies the existence of an order transcending nature and sense experience. It believes that nature alone contains the normal and only final answer to all philosophical problems. Thus it is a type of philosophy to which nature is the whole reality. It is not prepared to accept the supernatural or other worldly. It regards human life as a part of the scheme of nature. That which is hidden and is not known is only a part of

Nature itself; and science has to find it out. Ward says that naturalism is the "doctrine that separates nature from God, subordinates spirit to matter, and sets up unchangeable laws as supreme." Naturalism is the philosophical position adopted wittingly or unwittingly by those who approach philosophy from the purely scientific standpoint. They tend to carry the natural laws into the spiritual world and to apply to the whole of experience conceptions and categories valid only in their restricted sphere; they tend to reduce the distinctively rational or spiritual factors in human experience to purely physical or biological functions. At one time physical concepts were regarded as absolute and ultimate; 'matter' in its crude form, as then conceived by physicists, was regarded as the first word and final explanation of all the problems of mind and existence. Biology superseded Physics, and assumed the role of dictating to philosophy on all questions affecting life and conduct. It regarded man as an animal—and nothing more; what could not be interpreted in biological terms was conveniently ignored. Human nature was viewed exclusively from the natural or animal standpoint, and for the great achievements of man in the spiritual realm, attained through his creative capacity, no explanation was thought to be necessary. Education by its adoption and employment of biological metaphors has unwittingly accepted the naturalistic metaphysics. Botany lent the 'plant' analogy, an analogy as old as Plato, cited by Elyot and Comenius, but generally associated with the name of Froebel, who however, was far from being a naturalist in philosophy. Zoology now supplies the analogies and metaphors, and 'adaptation' and 'recapitulation' have become the ruling concepts in Education. The term naturalism stands in contrast with the term supernaturalism, which implies a dualistic world view with some power or being above or beyond nature. Materialism is a narrow or more limited form of naturalism, which in general asserts that there is nothing in the world except matter, or that 'nature' and the "physical world" are one and the same. The term materialism may be defined in various ways: as the theory that extended, self-existent atoms of matter in motion are the constituent elements of the universe, and that mind and consciousness—including all psychical processes—are mere modes of such matter and are reducible to the physical elements; and as the doctrine that the universe can be fully interpreted by the physical sciences. These two definitions have identical implications. These definitions, however, tend to represent the more traditional forms of materialism. In recent times the doctrine has been expressed as 'energism', which reduces everything to some form of energy, or as a form of 'positivism', which emphasizes the exact sciences and disclaims concern about such things as the 'ultimate' nature of reality. Modern materialism holds that the universe is an unlimited material entity; that the universe, including all matter and energy (motion or force), has always existed, and will always exist; that the world is a hard, tangible, material, objective reality that man can know. It holds that matter existed before mind; that the material world is primary and that thoughts about this world are secondary. Materialists, like members of other schools of philosophy, do not agree on all points or make all the claims made in the quotation above. In the contemporary world, materialism is likely to take one of two main forms: mechanism or mechanistic materialism, with emphasis on the natural sciences, and dialectical materialism, the official philosophy of the Soviet Union, China and other communist groups around the world.

Development of Naturalism The development of Naturalism may be traced from the earliest times. The material elements of the Nature inspired man from the very beginning to think. Hence, Thalles thought water as the original source of all world. Anaksimader accepted fire, water and air as immortal elements. In India also, from the very earliest times, Vedic seers thought about these immortal elements very seriously. As such, Indian people began to worship as divine these elements of fire, earth, water, air and sky. In this way, Greek and Indian philosophy reflect in more or less degree the fundamentals of Naturalism. Though Naturalism is a very old philosophy, yet the credit of introducing it into the realm of education goes to the revolutionary changes in physical sciences in the eighteenth century. In that age despotism and absolutism reigned supreme in whole of Europe with the result that there was almost no freedom for the individual at all. Corruption and falsehood were a strong rampart. The aristocracy had its hands red with the blood of common people. Everywhere there was exploitation, make-believe and deceit. But the advancement of science began to change the scene and old foundations began to quake under its impact. People began to realise that man is essentially free and his ultimate good lay in the lap of Nature. Hence, revolutionary fire began to spread in whole of Europe to free the common man from the strangle hold of dictatorship and absolutism. These revolutionary ideas took their roots from the 13th and 14th century as movements of Reformation and Renaissance which often took the shape of Pietism, Realism, Puritanism other reformatory movements The main aim of all these movements was to end absolutism in the field of religion and Formalism in the social field. This revolution broke out in France in all its full fury and its main actors were Voltaire and Rousseau. These philosophical thinkers raised a banner of revolt against the despotic role of Louis XIV. Voltaire raised his voice aloud against intellectual repression and imposed discipline. Rousseau inspired people's cry of liberty, equality and fraternity in the field of political rights. Voltaire's Rationalism eventually turned into formal movement but Rousseau's voice spread like a jungle fire. Rousseau exhorted people to know that there was nine quality in Nature and thus it was he who shouted—"Man is born free and I find him everywhere in chains". Hence, this serfdom must end and to achieve this we must recognise all our social and political institutions on the principles of equality, liberty and fraternity. This cry transformed the face of whole Europe and its echoes were heard far and wide throughout the world.

Principles of Naturalism The following are the main principles of Naturalism:

- (1) The universe is a huge machine. Man is also a part of this machine and a complete machine in himself also.
- (2) Life comes out of dead matter and is a sum total of physical and chemical reactions.
- (3) All the capacities of an individual human being are delimited by his nature. Those are his innate and inherent tendencies and basic instincts.
- (4) Man, because of his own nature, is the supreme creation of Nature.
- (5) The present life is the real life. Except this world, there is no other world beyond it. Hence, man should try to make this life happy and comfortable.
- (6) Reality is of the external Natural only. All objects are born or made out by this Nature and ultimately disappear in Nature. Laws of external Nature never change.
- (7) Unchanging laws of Nature explain all the events and occurrences of the world.
- (8) The changes in the life of man and his physical conditions are due to scientific discoveries and

inventions of machines and mechanical devices which promote all sorts of comforts. Hence, knowledge of physical inventions and discoveries is very essential. (9) The true explanation of reality can only be done in terms of physical sciences. (10) The ultimate Reality is of Matter. God, Soul, Mind, The Heaven and Hell, Freedom of Will, Moral Values, Prayers and Superhuman Wonders are all illusions. (11) Thoughts depend on physical circumstances. They are activated only when some external stimuli affect the body organ of an individual.

Forms of Naturalism Above details bring out that naturalism has following three forms, which are being discussed hereunder in brief: (1) Physical Naturalism, (2) Mechanical Naturalism, (3) Biological Naturalism. (1) Physical Naturalism. Physical Naturalism studies the processes of matter and phenomena of the external world. It explains human activities and experiences in terms of material objects and natural laws. According to this view, the external Nature has complete hold on the life of human beings. In the field of education, Physical Naturalism with its great stress on physical sciences has not got much importance. The simple reason is that education is a conscious human process of development and not mere a physical science process. (2) Mechanical Naturalism. According to Mechanical Naturalism this universe is a lifeless huge machine which gets its form through matter and motion. In the movements of this machine no mind or mental activity is required, nor any spiritual power is needed. According to this form of Naturalism, ignoring the consciousness of man as an individual entity, he is considered as a mere part of this huge machine and is himself a small machine. This form of Naturalism has contributed a singular characteristic to the process of education. In other words, Mechanical Naturalism has given rise to modern Psychology of Behaviourism which emphasizes the importance of conditioned responses and the effective principle of Learning by Doing. (3) Biological Naturalism. Biological Naturalism is based upon the Darwinian Theory of Evolution. According to this theory, man has evolved from lower animals by a gradual process of development. Man is supreme product of this process of evolution. The advocates of this school uphold that heredity has a powerful influence on the nature and temperament of an individual human being. This illumines the principle of 'Man of Nature', according to which this influence goes on from generation to generation.

In this way, Biological Naturalism emphasizes the development of man's natural impulses, natural propensities and inborn tendencies. This doctrine has put forward following principles of evolution:

- Adaptation to Environment,
- Struggle for Existence,
- Survival of the Fittest.

According to the first principle each specie has to gain adjustment in order to live, the second principle indicates that for life one has to struggle. The third principle clearly emphasizes that only the fittest survive, others decay and die out. This form of Naturalism exerts most prominent influence on the process of education.

NATURALISM IN EDUCATION

Naturalism as a philosophy of education developed in the eighteenth century. In a way, the psychological, scientific and sociological tendencies in education find their root in naturalism. So far a student of education naturalism should be of special interest. Comenius, a contemporary and disciple of Bacon, advocated education according to nature, although his own philosophical position was idealistic. Histories of Education have usually ascribed the beginnings of Naturalism in Education to Rousseau, whose reiteration of the precept, "Follow Nature", has blinded writers to the fact that nature is opposed by Rousseau not to spirit, but to social convention, and that the natural or negative stage of education is merely preparatory to the moral, aesthetic and religious training of Emile. Naturalism in Education is coincident rather with the introduction of the scientific conception in Education, and Herbert Spencer's work *On Education* is typical of the naturalistic school. Self-preservation is for him the first law of life, and the subjects which minister to self-preservation have priority in his curriculum. Science, contributing largely to the attainment of this end, is exalted; and Spencer affirms that not only for intellectual discipline is science the best, but also for moral discipline. He overstates his case, however, when he claims that the discipline of science is superior to that of our ordinary education because of the religious culture that it gives. He repeats that education shall be a repetition of civilisation in little, that it shall be as much as possible a process of self evolution, and that it shall be pleasurable. This doctrine of recapitulation, also accepted by many idealists—Hegel, Froebel, etc.—derives its main support from biological analogies; its weakness is that it ignores the social culture which throughout the ages man has created and conserved, and which from earliest childhood influences, if it does not determine, the child's mental development. Spencer's position in his chapter on Moral Education writes:—"From whatever assumption they start, all theories of morality," he contends, "agree that conduct whose total results, immediate or remote, are beneficial, is good conduct; while conduct whose total results, immediate and remote, are injurious, is bad conduct. The ultimate standards by which all men judge of behaviour, are the resulting happiness or misery." According to this doctrine there is no moral law, no place for duty for duty's sake; self-sacrifice would be utter foolishness; one's own selfish satisfaction the greatest good. Present-day Naturalism is more comprehensive than the original forms of the doctrine, and consequently approximates more closely to Idealism. This comprehensiveness is characteristic of such a work as Nunn's *Education: Its Data and First Principles*. The writer approaches the educational problem from the scientific or biological standpoint, admitting this when he states that the criterion of educational effort is justified by a sound reading of biological facts. In accordance with this naturalistic attitude he maintains that life as a whole may with little extravagance be regarded as the unrolling of an instinct; and in the phenomena of conscious life he sees but the manifestation of properties that permeate all organisms through and through. He accordingly regards the difference between the perceptions of a dog and the thoughts of a sage as a difference not in the nature of the process, but in its range and complexity and in the materials with which it works. From his biological standpoint Nunn naturally regards "the autonomous development of the individual" as the central aim of education, and insists that the education that aims at fostering individuality is the only education "according to nature". The biological interpretation of man

underlies Eugenics. The eugenicists contend that the improvement of the human race can best be effected by human, as against "natural" selection, and by the regulation and control of those who should be allowed to bear offspring. Eugenics and Education are complementary, as Plato clearly realised and definitely stated in the Republic: "And indeed, if a state has once started well, it exhibits a kind of circular progress in its growth. Adherence to a good system of nurture and education creates good natures, and good natures, receiving the assistance of a good education, grow still better than they were, their breeding qualities improving among the rest, as is also seen in the lower animals." This complementary aspect, the importance of the environmental and educational influences, is again reasserting itself; the biological and other evidence supporting it has been conveniently marshalled by Swift in *The Psychology of Youth*. He sums up thus: "No intelligent person thinks that men are born equal in mental capacity or that the outlook for moral growth gives the same clear view of the future in different children. The eugenic doctrine admittedly received its stimulus and derived its support from Darwin's evolutionary hypothesis; it is not, however, based on natural selection, which would lead in the case of human society only to a laissez-faire policy; rather is it based on the manifest improvement resulting from the application of human skill and control in the breeding of animals. The improvement here is not necessarily an improvement from the animals' standpoint but merely an improvement to suit a man-made environment and to satisfy human needs. The process is throughout directed by a conscious purpose, and until there is some agreement as to what human ends are desirable the analogy of the breeding of animals cannot be applied to human beings. The conception of the autonomous development of the individual as the central aim of education is also liable to misinterpretation, and may even be thought to justify mere self-assertion, thus approaching dangerously the ethics of Nietzsche in which the efficient individual acknowledges no authority but his own will and no morality but his own interests." We cannot then make the autonomous development of the individual the aim of education. The term 'individuality' has for educational purposes too wide a denotation or range; it is also too narrow in connotation; it neglects certain factors which may be comprehended under 'personality'. A person, according to Locke, must be conscious, and according to Kant, must be free; and it is somewhat difficult to ascribe both consciousness and autonomy to everything having individuality. Findlay regards individuality not as an aim but as a datum in Education, and Adams regards it as a datum in Education, and personality as almost wholly a datum, but still leaving a certain scope for the educator. In his *Modern Developments of Educational Practice* the latter further explains: There are three terms that are always getting in each other's way in the study of educational questions: individuality, personality and character. Individuality may thus be objected to on the ground that it emphasizes the differentiating factors, whereas personality recognises the common characteristics of mankind. We have thus to train pupils not only to think for themselves, but also to think like other people. Insistence on development of individuality may result in a condition of affairs, such as Herbart described, in which each person brags of his own individuality and nobody understands his neighbour. Man must be taught to rise above his individuality, and to seek in social activities and social service the satisfaction of his spiritual needs. When Eugenics is in a position to return unequivocal answers to its questions, it will have to seek the assistance of Education for their dissemination and general acceptance; at present it is antagonizing educationists, and tending to arrest the efforts of social reformers,

doubtless the consequences of a naturalistic bias in whatever philosophy it has changed to inherit. The naturalistic interpretation of human life has likewise dominated, and thereby prejudiced, much recent educational psychology. The great activity characteristic of American education has resulted from a philosophy and a psychology the limitations of which are only now revealing themselves. The psychology is derived from Thorndike; it can hardly be said to be Thorndike's own, for he notes the presence of, and seeks to do justice to, all the functions of mental life, including man's ideals. To Thorndike is due the credit of rescuing educational psychology from the lecture room and students' notebook and giving it a method which has proved wonderfully fruitful. Looking at the subject from a political rather than from a philosophical standpoint, Bagley sees in the results of Mental Testing and in some of the conclusions drawn from these results a fatalistic tendency, an educational determinism, which challenges the democratic conception in Education, and which, in our view, is merely a further expression of the naturalistic philosophy; "the current teachings of the determinist school are dangerous", affirms Bagley, "because they proceed with an apparently dogmatic disregard of the possibilities of insuring progress through environmental agencies." Bagley concedes that the fatalistic attitude is not the only conclusion of the activities of mental testing. "For everything that is positive and constructive in its teaching there will always be a warm welcome. For whatever it has to present that is negative and destructive it must clearly assume the burden of proof." We are grateful to Bagley for directing attention to the fatalistic tendency in the conclusions of mental testing and for opening a new chapter in the philosophy of testing; such fatalism is not, however, inherent in mental testing but is a consequence of the inadequate and unsatisfactory philosophical background which lies behind the testing, a recent development of the naturalistic metaphysics.

SUMMARY OF NATURALISM IN EDUCATION

Psychological, scientific and sociological tendencies in education find their root in naturalism. Naturalism believes that education should be in strict conformity with the nature of the child. Education, according to nature, may mean any of the following:

(1) **Discovery**, formulation, and application of natural laws to the educational process. This meaning was in the minds of the sense realists like Bacon, Ratke, and Comenius. The naturalistic theory of these writers failed because of faulty reasoning.

(2) **Education according to the natural laws of human development.** This approach has been accepted by G. Stenley Hall of the nineteenth century and by educators such as Plato, Quintilian, Ascham and Comenius.

(3) **A return to the natural as opposed to all that is artificial.** We shall use the term 'Naturalism' in this chapter in this sense. This conception of naturalism is its greatest contribution to educational thought. The naturalistic movement in education is a bitter enemy of the artificial life of the upper classes. It criticizes the training of children in the artificialities of life. It stands for encouraging the natural spontaneity of children. Naturalism is against autocratic and intellectual pretensions. It rejects all authority that interferes with the

spontaneous development of children. Rousseau has been the outstanding exponent of naturalism in education. A separate chapter is devoted to explain his educational theory. So here we shall not discuss him in detail. We shall just quote him at places in the process of discussing naturalism.

CHARACTERISTICS OF NATURALISTIC EDUCATION The following are the characteristics of Naturalistic education:

(1) **Back to Nature.** Out of three essential factors of education namely Nature, man and objects Naturalism gives prime importance to Nature. Hence, its call is—"Back to Nature". According to Naturalists, the best teacher of child is Nature. Hence, to develop the child according to his nature, education should provide natural environment. In the 18th century the environment of educational institutions was very much artificial. Rousseau rebelled against formalism, verbalism and the artificiality of education and exhorted one and all to return to education which brings about the natural and normal development of the individuality. Rousseau firmly believed that life became artificial by coming in contact of social institutions. Thus, he decided to educate his imaginary child 'Emile' in the laps of Nature. In the first sentence of his famous book *Emile and Education* Rousseau emphatically declares—"All things are good as they come from the hands of the author of Nature, everywhere they degenerate in the hands of man."

(2) **Opposition to Bookish Knowledge.** The second characteristic of Naturalistic education is its opposition to mere academic knowledge and verbalism of books. The prevalent education meant mere cramming of Greek and Latin literature. Naturalists opposed this education calling it artificiality, snobbery and mere show. They emphasized real education to be according to the nature of the child through natural interests and activities. Rousseau was such a staunch supporter of education by nature. To him all education, even the early childhood should be self-learning or learning by doing.

(3) **Progressive.** The third characteristic of Naturalistic education is that education should be progressive. Prevalent education prepares the child for his future adult life. It believed the gospel—"Child is the father of man". As such, more and more knowledge used to be forced down into the mind of the child to prepare him to face the problems of adult life. This, the Naturalist thought as cruel and unjust behaviour towards a child. Naturalistic education believes that a child is a child and not an adult in the making. As a child, he is a dynamic individual who develops gradually. This development passes through four stages namely infancy, childhood, adolescence and adulthood. All these stages have their own needs and problems. Education should meet these needs and develop the capacity to solve those problems particular to each stage. Rousseau has clearly exhorted—"Nature wills that children should be children before they are men. If we seek to pervert the order, we shall produce forward fruits without ripeness and flavour".

(4) **Negative Education.** The fourth characteristic of Naturalism is negative education. J.S. Ross is right when he says—"A negative education does not mean a time of idleness, far from it. It does not give virtue, it protects from vice. It does not inculcate truth, it protects from

error. It disposes the child to take the path that will lead him to truth when he has reached to understand it, and goodness, when he has acquired the faculty of recognizing and loving it."

(5) **Central Position of Child.** The fifth characteristic of Naturalistic education is to put the child at the centre of educational process. Naturalists believe that education is meant for the child. Thus, it should be so organized that child learns by his own activities, observations and experiences.,

(6) **Freedom of the Child.** The sixth characteristic of Naturalistic education is to allow full freedom to the child to develop himself according to his natural tendencies. The school, the time-table, the books and the teacher should not condition his experiences in any way as per-planning or preconditioning spoils his natural growth and stunts his normal development. The child should be put under no restraints, no interferences, no difficulties and no confusions. He should be completely free to structure his own plans, activities, observations and experiences. Rousseau emphatically exhorts— "God makes all things good. Man meddles with them and they become evil."

(7) **Emphasis on the Training of Senses.** Naturalistic education emphasizes the training of senses. Nothing is acquired by force from outside. Our senses are the gateways of knowledge. These senses need training to discharge their function with efficiency. In this connection Rousseau has well said—"Education should prepare the way for reason by the proper exercise of senses."

NATURALISM AND AIMS OF EDUCATION

All Naturalists do not agree on the formulation of education aims. Different Naturalists have expressed different views about the aims of education. Yet, the main aims as propounded by all Naturalists are as under:

(1) **To Perfect the Human Machines.** Naturalists regard the whole universe as a huge machine. Man is a part of this huge machine and is a complete machine in himself also. Hence, the first aim of education is to make the individual work very efficiently as a part of the huge machine and also work as a very efficient machine himself. J.S. Ross says, "Education should make the human machine as good a machine as possible by attending to its constitution, by elaborating it and making it capable of more and more complicated tasks."

(2) **Attainment of Present and Future Happiness.** Biological Naturalism advocates the attainment of happiness of the individual. This should be in the present life as well as in the life to come. Education should co-operate in this process and bring it to success. But McDougall asserts that happiness and misery come according to the natural consequences. Hence, he emphasised the emancipation, moulding and guiding of the basic impulses of the child and a synthesis of all these to attain natural progress and natural development.

(3) **Preparation for the Struggle of Existence.** Darwin believed in the principle of struggle for the existence and survival of the fittest. One has to struggle constantly with the environment for survival. Hence, education should develop the capacities of the individual so that he comes out victorious in the struggle of life.

(4) **Adaptation to Environment.** New Lamarchians also believe in the Darwinian theory but assert that a human being, unlike the other animals, has a power to adapt himself to the ever-changing environment. This is a natural capacity. Thus, the aim of education should be to strengthen this capacity of adaptation of the individual. Reinforcement by education will give the individual added capacity and efficiency for adaptation.

(5) **Improvement of Racial Gains.** Some Naturalists believe that the racial heritage of cultural and civilizational achievements cannot be transferred from generation to generation by a mere natural process of inheritance. As such, education should conserve and preserve this cultural heritage and develop it further. J.S. Ross aptly remarks—"Education, then, is the preservation, the handing and the enhancement of the racial gains generation by generation."

(6) **Natural Development.** Rousseau has emphatically declared that making the child physically healthy and strong, and in view of the individual differences, education should develop the child according to his inborn tendencies, interests, inclinations, aptitudes and capacities in a free environment. Such development will be a development according to Nature in the real sense of the term.

(7) **Autonomous Development.** T.P. Nunn has insisted that while formulating the aim of education according to the Naturalistic philosophy and scientific point of view, one must keep in mind that the development is to be free, fully autonomous and self-acquired. In other words, the aim of education should be to develop a self-developed and self realised individuality.

NATURALISM AND TYPES OF EDUCATION

Naturalism does not believe in specialised education. It stands for liberal education, i.e., free cultivation of all human powers in the interest of perfect individual development. Rousseau believed in the development of the whole man. He was against cramping and distorting specialization. Rousseau says, "Education by nature will restore the natural unsophisticated man, whose sole function is to be a man. In the natural order of things, all men being equal, their common vocation is manhood; and whoever is well-trained for that, cannot fail to perform any vocation connected with it." Evidently under naturalism the student is not to be prepared for any definite vocation or definite social position. He is to be so developed that he can adjust himself to the ever-changing conditions of the industrial civilization. Naturalism stands for the democratic doctrine of "equality, liberty and fraternity", and consequently it has greatly furthered the advance of universality and democracy in education. Naturalism has emphasized the need of physical education and health training, but the process it has recommended, is a negative one. Rousseau speaks of many good health rules, though they are mostly negative. He recommends that the young child must be allowed utmost freedom of movement and he should not be confined to bed. For making the child healthy, he must be exposed to cold, heat and risk as far as possible. Naturalism regards moral education as a matter of experience rather than of instruction. Rousseau has favoured a moral training through natural consequences of child's acts, thinking that the unnatural and undesirable acts will be inhibited and the natural and desirable ones will be retained automatically. Naturalism

limits intellectual education to the informal training of the senses. It wants that the child's power of sense discrimination should be developed by stimulating his natural curiosity and interest. The child should be encouraged to express his ideas freely. Sufficient opportunities should be given to him for scientific observation, investigation and inference. Affecting speech and verbosity are to be carefully avoided. According to naturalism, too much reliance on books is detrimental to intellectual development. The naturalism religion is a matter of heart and not of head. Religion is to be felt and not to be reasoned. So every child should be allowed to develop his own religion.

NATURALISM AND THE CONTENT OF EDUCATION

Naturalism believes in negative education. Hence the child is not to be taught the traditional subjects. The curriculum consists of the phenomena of nature presented in the natural order before the child. Conventional habits and ideas, knowledge and information built by the sophisticated society should not be given any place in the curriculum. The budding activities and the interests of the students' own nature should have the primary place in the curriculum. The purpose of the curriculum is to unfold the natural powers of the child in order to meet his natural needs. Hence the curriculum will consist of those activities which spring naturally from the needs of child's life. Running, jumping, climbing, and swimming will be encouraged as the natural physical activities of the child. For his sense discrimination, measuring distances, counting and weighing things, singing and drawing objects would be encouraged. For stimulating free expression of ideas the speech and drawing will be considered as the chief means. For the development of sense perception and practical judgment, agriculture and carpentry will be introduced, Arithmetic and geometry will be taught as the experiential activities in the natural life of the child. Astronomy and geography are not to be studied from books but directly from nature.

NATURALISM AND TEACHER

Rousseau thought that child's natural development takes place only when he is allowed to develop freely without any hindrance or interference from outside. Naturalists do not like that children should be taught in classes by teachers. To them, Nature is the only Supreme teacher, in whose close contact the child develops normally and naturally. In the process of education, the place of the child is more important and central than the teacher. The teacher should not impose upon the child anything. The teacher should so sympathetically and affectionately behave towards the child that he feels full freedom to develop himself according to his natural qualities, interests and capacities. The teacher is only to set the stage and allow the child to act freely according to his inherent capacities and the teacher is only to act as a sympathetic observer and guide.

NATURALISM AND DISCIPLINE

In the field of discipline also, Naturalists depend upon Nature and advocate the theory of "discipline by Natural consequences". According to them, Nature will punish the child if he contravenes the law of Nature and thus he will learn by the consequences of his own actions. Thus, nobody should interfere in this process of Nature. The child should be allowed full

freedom to indulge in the activities of his choice. The teacher should provide such experiences for free activity. Any interference is likely to create mental complexes in the sub-conscious mind of the child. Thus, the Naturalists decry all kinds of external interference and allow full freedom to the child to think and act according to his interests, inclinations, aptitudes and capacities. Herbert Spencer by his own Hedonistic theory supports the theory of Discipline by Natural Consequences. Pleasure or pain are the twin teachers who will discipline the child for desirable and undesirable activities according to the consequences. Thus, Herbert Spencer opines—"When a child falls or runs its head against the table, it suffers a pain, the remembrance of which tends to make it more careful, and by reflection of such experiences, it is eventually disciplined into proper guidance of its movements."

NATURALISM AND SCHOOL

According to Naturalists, school environment should be completely free, flexible and without any rigidity. There should not be any fixed time-table and no forcing from above the readymade doses of knowledge into the minds of children. Nature will do all the planning and processing for the natural development of children. Nature itself structures all the free and desired experiences and also develops the feeling of self-learning and self-discipline. The Summer Hill School of Neel and Tagore's Vishwa Bharti are models of such free schools where children are given full freedom to plan their own thinking and activities according to their own interests and natural tendencies. These creative and self-creative activities go to develop the character and the personality of the individual through self-discipline and freedom to experiment. All modern and progressive schools adopt this concept of self-discipline to promote self-development.

NATURALISM AND AGENCIES OF EDUCATION

According to naturalism, father and mother, nurse and tutor and trained teachers in the public schools, are the chief should be taken over by the public authorities. In the words of Rousseau, "The child at birth is already the pupil not of the tutor, but of nature. The tutor merely studies under this first teacher and prevents her efforts from being balked." It must be remembered that under naturalism, Nature is the chief agency of education; all others are only the means for executing her purposes and scheme of things.

NATURALISM AND ORGANIZATION OF EDUCATION

Naturalism believes in a careful and systematic organisation of education in strict accordance with the laws of natural growth. Rousseau speaks of four stages of growth—Infancy from birth to 5, Childhood from 5 to 12, Boyhood from 12 to 15, and Adolescence from 15 to 20—and has outlined the nature of education for each stage with a distinct curriculum and a distinct methodology.

NATURALISM AND METHODS OF EDUCATION

Naturalism makes the child the supreme centre of all educational procedures. The techniques of education must be determined according to the child's nature and child's growth. Naturalism has firmly established the three great modern principles of teaching:

1. Principle of Growth,
2. Principle of Pupil-activity, and
3. Principle of Individualization.

The natural needs of life are the chief driving forces of human growth. The supplying of these needs is to develop all human faculties. The child feels a 'need', then he is impelled into some 'activity', and thereby gets 'experience'. On the basis of this 'experience' he builds up his 'knowledge'. This is the order of nature which the process of education must follow. In other words, naturalism thinks that the function of the teacher is only to guide the natural growth of the child, i.e., he has to follow the natural principles of growth, and has not to teach or impel learning. The principles of pupil-activity means "nothing must be done for the child that he can do for himself". The child is not to learn anything on the authority of others. He is not to be told anything. He must be encouraged to discover things for himself. This stress on self-help and independent research has been one of the most noteworthy characteristics of modern education. The principle of individualization means that each child should be permitted to grow according to his own nature. The child must not be sacrificed for the society. The interests and needs of the individual must be considered as supreme and above those of the society. The child's individuality must not be crushed and the child must not be forced into the mould of social conformity. This implies that education is to be adjusted to the needs of the child and the child is not to be forced to adjust himself according to the prevailing education. Naturalism would like to allow the child to suffer the natural consequences of his own acts. Thus naturalism places the discipline of the school upon a completely new foundation.

THE MODERN PROGRESSIVE EDUCATION MOVEMENT

Many modern educators adhere to the basic doctrine of naturalism. To them the goal of education is to follow the laws of nature. They want to remove all obstructions that hinder with the natural evolution of the individual and of the race. The modern 'Progressives' who have brought in the 'Progressive Education' movement may be called the present-day exponents of naturalism in education. They have all praise for the qualities of self-direction, self-control and creative originality.

MERITS AND DEMERITS OF NATURALISM

Merits of Naturalism

(1) **Development of child psychology.** Naturalism is a child-centred process of development. It emphasizes the development of the child according to his natural interests, inclinations, aptitudes and capacities. This view gave an impetus to the development of child

psychology and introduction of psychological and sociological tendencies in the field of modern education.

(2) **Scientific study of society and sociology.** Naturalism gave birth to the scientific study of society and social processes. We see that sociology is gaining ground day by day as a scientific study of modern times. This has contributed much to the aims and processes of development in all areas and fields.

(3) **Emphasis on experience-centred curriculum.** Naturalism has shifted from a subject-centred curriculum to an experience-centred curriculum which is the essential need of modern life and society. Now education lays due emphasis on co-curricular activities which contribute to the education and development of a child to a very great extent. The

complexity of modern life needs that varied experiences should be given to the child to educate him to face life squarely and solve all its problems successfully.

(4) **Important contribution in the field of methods of teaching.** Naturalism brought about revolutionary changes in the field of methodology. Learning by Doing, Heuristic Method, Dalton Plan, Play-way Method, Observation Method, Montessori Method and other practical methods of teaching are the chief contribution of Naturalism. Even Idealism, Pragmatism and Realism are indebted to Naturalism for these effective methods of teaching.

(5) **Opposition to repression in the field of discipline.** The slogans of Naturalism are— individuality, activity and freedom. Hence, decrying any repression, it emphasizes unrestrained freedom for the natural development of the child. At the same time it emphasizes the principle of discipline by natural consequences. Thus, the chief contribution of Naturalism to modern education is the freedom of the child. The above discussion gives us some very valuable conclusions as to the merits of Naturalism as applied in the field of education. Paul Monroe has rightly remarked— "Naturalism has given direct impetus to the clear formation of the psychological and scientific conception of education."

Demerits of Naturalism

(1) **One-sided and unsatisfying aims of education.** Naturalism concentrates about natural environment and natural development by Nature. Scholars hold that if the child is developed according to his nature in the lapse of Nature only, the child will become unsocial with no feeling of social service or social good. He will develop into a pure animal. In fact, the child has animal instinct at the time of birth. If his animal tendencies are to be socialised through education, then social environment is greatly essential. Thus, the aims of naturalistic education are one-sided and unsatisfying.

(2) **Emphasis on present needs.** Naturalism lays stress on the solution of present needs and problems of an individual. It advocates no concern for spiritual values and the remote future. Actually life and education should have an ultimate goal. Unless there is a goal before a child, his intellectual, aesthetic and spiritual thirst cannot be quenched. This will lead to continuous lack of satisfactions in human life. Thus, no education worth the name can avoid spiritual values and preparation for future life.

(3) **Ignores books.** Naturalism emphasizes that education of the child should be based on his activities and life experiences. But only activities and experiences cannot ensure the total development of the child's personality. How can we leave those books which contain valuable knowledge and experiences of others forming the cultural treasure of humanity? No nation can afford to neglect or be indifferent to books. Natural activities as well as books all contribute their share in the development of total personality.

(4) **Undue emphasis on physical education.** Naturalism lays too much emphasis on the development of the physique and the physical senses. It is for this reason that Rousseau advocates natural education for twelve years to be given to a child, only then moral education may be imparted. This is an unbalanced process of education. Social, moral and spiritual development is as important and essential as physical development. According to Pestalozzi—"Specialised development of one side of human nature is unnatural and false.....To consider any one capacity exclusively is to destroy man's natural equilibrium."

(5) **More importance to scientific subjects in curriculum.** Naturalism emphasizes scientific education. Herbert Spencer, a staunch Naturalist has given prime importance to scientific subjects and secondary place to humanities in the curriculum. In fact, the curriculum should show a balance of the two categories of subjects as both are equally important and essential in the development of a child's personality.

(6) **Unlimited freedom of child.** Naturalism provides unrestricted freedom to the child to develop himself naturally. This may lead to self-assertion and stand in the way of self-realization. Self-assertion generally result in arbitrary behaviour without any consideration of others. This is undesirable. All have equal rights to develop themselves. Hence, freedom should be enjoyed equally by all and not by a particular individual only. In this connection, the needs of society and social conditions must have also something to say and plan for the freedom of an individual.

(7) **Unappealing principle of discipline by natural consequences.** The principle of discipline by natural consequence, as emphasised, according to Naturalism is quite unsuitable and very often harmful. A child may reap a very terrible consequence of a very insignificant lapse on his part. For example, lightening of a match-stick without proper guidance may start a conflagration of a gigantic magnitude. Thus, this principle appears very unjust, hazardous, rash and uncondusive.

(8) **No importance to teacher.** Naturalism assigns to the teacher the role of a mere guide and observer. He is to be a sympathetic guide and helper in structuring experiences for the child and observe the activities undergone. He is not to interfere or plan any teaching directly. This attitude is not considered very healthy and desirable in modern democratic countries where various social, moral and spiritual qualities are to be inculcated by the educational process in children. Without these qualities, it will not be possible to become a dynamic citizen promoting good to the self and welfare of the nation.

(9) **Anti-social.** Naturalists emphasize individuality development ignoring society which is as essential as individual. Both are independent. The development of one may be achieved with

the close co-operation and development of the other. Thus, they are like the two sides of the same coin and no education, worth the name can neglect the one or the other. As such, Naturalistic ideal of individuality development is one-sided and denies the existence of society of which the individual is an integral part.

Exponents (1) Aristotle, (2) Comte, (3) Hobbes, (4) Bacon, (5) Darwin, (6) Lamark, (7) Huxley, (8) Herbert Spencer, (9) Bernard Shaw, (10) Samuel Butler, (11) Rousseau etc.

Fundamental Principles (1) Naturalism does not believe in God. Nature is everything. Nothing is beyond it. (2) It believes in matter and importance of material world. (3) Physical and natural principles are supreme and universal. (4) There is no ideal or supreme values. (5) Fully materialistic and mechanical attitude. (6) It is a monistic concept.

Principles of Education (1) Education is based on psychology. (2) It emphasizes basic instincts, interests and tendencies. (3) Child is the centre of education. (4) It opposes book-learning. (5) Only Individual is considered and valued. (6) It is a progressive and dynamic ideology.

Aims of Education (1) To perfect the human machines. (2) Attainment of present and future happiness. (3) Preparation for the struggle of existence. (4) Adaptation to environment. (5) Improvement of racial gains. (6) Natural development. (7) Autonomous development.

Curriculum (1) Naturalistic Curriculum is constructed according to basic instincts, aptitudes and tendencies of children. (2) In such curriculum scientific subjects occupy main place. Humanities occupy subsidiary position. (3) Main subjects of Naturalistic Curriculum are — Games and Sports, Physical sciences and Physiology, Health culture, Material sciences and Biological sciences etc.

Methods of Teaching (1) Naturalists, emphasizing learning by doing, Learning by self-experience and learning by play, have advocated the following methods of teaching. (2) Observation, play-way, Dalton Plan, Heuristic, Montessori and Kindergarten Methods.

Teacher (1) Teacher's role is subsidiary whereas child's position is central. (2) Nature is the supreme teacher. He is to set the stage for child and retire behind the curtain.

Discipline (1) The slogan of Naturalism is freedom. (2) This doctrine, supporting emancipatory discipline, emphasizes discipline according to natural consequences.

School (1) According to Naturalism, Nature's vast campus is the real school. (2) School should be a natural and spontaneous field of free activities for children.

IDEALISM AND EDUCATION

Basically idealism too alike naturalism is a philosophical doctrine but since philosophy and education are two sides of the same coin therefore, while philosophical idealism is the contemplative side of life, education is its active side. In considering Naturalism we contrasted it with Idealism, and by implication partly defined the latter. Idealism, as we have already suggested, contends that the material and physical universe known to science is an

incomplete expression of reality, that it exists but to sub serve, and requires to complement it, a higher type of reality, a spiritual universe. Idealism also emphasises the distinctiveness of man's nature. It attributes to him the possession of powers which issue in the form of intellectual culture, art, morality and religion. These powers and their products are peculiar to man, and differentiate him from other animals; they lie beyond the range of the positive sciences—biological and even psychological; they raise problems which only philosophy can hope to solve, and make the only satisfactory basis of Education a philosophical one. This chapter is devoted to discuss idealism as a philosophical doctrine and impact of philosophical idealism on education.

WHAT IDEALISM IS?

Idealism emphasizes mind as in some sense "prior to" matter. Whereas materialism says that matter is real and mind is an accompanying phenomenon, idealism contends that mind is real and matter is in a sense a by product. Idealism thus implies a denial that the world is basically a great machine to be interpreted as matter, mechanism, or energy alone. Idealism is a world view or a metaphysics which holds that the basic reality consists of or is closely related to mind, ideas, thoughts, or selves. The world has a meaning apart from its surface appearance. The world understood and interpreted by a study of the laws of thought and of consciousness, and not exclusively by the methods of the objective sciences. Since the universe has a meaning and purpose of which the development of people is an aspect, the idealist believes that there is a kind of inner harmony between the rest of the world and man. What is "highest in spirit" is also "deepest in nature," Man is "at home" in the universe and is not an alien or a mere creature of chance, since the universe is in some sense a logical and a spiritual system that is reflected in man's search for the true, the good, and the beautiful. The self is not an isolated or unreal entity; it is a genuine part of the world process. This process at its high levels manifests itself an creativity, mind, selves, or persons. Man, as a part of the cosmos, expresses its structure in his own life. Nature, or the objective world, is real in the sense that it exists and demands our attention and adjustment to it. Nature, however, is not sufficient in and of itself, since the objective world depends to a certain degree upon mind. Idealists believe that the later and higher manifestations of nature are more significant in disclosing the characteristics of the process than are its earlier and lower ones. Idealists are willing to let the physical scientists tell us what matter is provided they do not attempt to reduce everything in the world to that category. The idealists are willing to let the biological scientists describe life and its processes, provided they do not attempt to reduce all other 'levels' to the biological or the physiological. Idealists stress the organic unity of the world process. Whole and parts cannot be separated except by a dangerous abstraction that centres attention on single aspects of things to the exclusion of other, equally important aspects. According to some idealists, there is an inner unity, an unfolding series of levels from matter through vegetable forms through animals to man, mind, and spirit. Thus a central principle of idealism is organic wholeness. Idealism tend to emphasize the coherence or consistency theory of the test of truth a judgement is believed to be true if it is in agreement with other judgement that are accepted as true. Idealism is born out of Plato's "Theory of Ideas." According to this doctrine, the ultimate supremacy is of ideas. In this way, the real word is 'idealism' but adding the letter

"I" of pronunciation facility it is known as Idealism. As a philosophical doctrine, idealism recognizes ideas, feelings and ideals more important than material objects and at the same time emphasizes that human development should be according to moral, ethical and spiritual values so that he acquires knowledge of unity in diversity. Idealism holds that spiritual world is more important than material world. The chief reason is that material world is destructible and mortal. Hence, it is untrue and myth. On the contrary, the spiritual world is a world of ideas, feelings and ideals the knowledge of which reveals the reality of mind and soul. In this way according to Idealism only spiritual world is the essence of reality which is undying, immortal and true. Nothing beyond the spiritual world or spiritual values is immortal and true. In this way, Idealism, recognising human ideas, feelings and ideals more important than natural and scientific phenomena, emphasizes on the study of man and his mind.

According to Idealism, the essential nature of man is spiritual which is revealed in mental, religious and aesthetic areas. Animals are incapable of these multifarious expressions. Hence, human life is far superior to animal life. Idealism emphasizes the study of man more and more because man is endowed with higher intellectual powers and shows greater levels of intelligence and discrimination. Unlike animals who are slaves of situations and circumstances, man can mould and modify his surroundings and circumstances, according to his needs and requirements. He can rise higher and higher and can attain divinity by his own virtuous life dedicated to higher spiritual values of human life. By his own mental, moral and artistic activities man has created the modern cultural, artistic and religious environment for his own good and good of the whole humanity. In short, Idealism identifies itself with spiritualism, with the ultimate soul force which pervades the whole, and keeps the flame of virtue, goodness and greatness burning of all times to come. Home has rightly remarked— "An Idealistic philosophy of education, then, is an account of man finding himself as an integral part of a universe of mind."

Protagonists of Idealism are—Socrates, Plato, Descartes, Spinoza, Burkley, Kant, Fichte, Schelling, Hegel, Green, Schopenhaur, Gentile the Western and from Vedas and Upnishads to Aurobindo Ghosh, the Eastern philosophers.

Definition of Idealism

To make the meaning of Idealism more clear we give below some important definitions as given by eminent scholars—

- (1) "Idealism holds that ultimate reality is spiritualism." —DM. Dutta
- (2) "Idealistic philosophy takes many and varied forms, but the postulate underlying all this is that mind or spirit is the essential world stuff, that the true reality is of a mental character." — J.S. Ross.
- (3) "Idealists point out that it is mind that is central in understanding the world. To them nothing gives a greater sense of reality than the activity of mind engaged in trying to comprehend its world. For anything to give a greater sense of reality world be a contradiction

in terms because to know anything more real than mind would itself be a conception of mind." —Brubacher

TYPES OF IDEALISM

The history of idealism is complicated, since the term is broad enough to include a number of different though related theories. There are some students of philosophy who use the term in a broad sense to include all the philosophies that maintain that spiritual (nonmaterial) forces determine the processes of the universe. Idealistic philosophies thus oppose naturalistic philosophies that view these forces as emerging at some late stage in the development of the universe. In a narrower sense, the term idealism is used for those philosophies which view the universe as, in some crucial sense, dependent on mind. We need to keep in mind, however, that there are significant idealistic systems and movements in Asia, especially in India, with in the Hindu tradition. While there are differences in outlook and emphasis between Western and Eastern idealism, P.T. Raju tells us that "the idealistic systems of the West and of India seem to be complementary to each other," and that "the orthodox Indian thought and Buddhist philosophy became idealistic when they reached their highest developments." There are many classifications of the types of idealism/ yet no one classification seems to be entirely satisfactory, and there is much overlapping. We may classify the different types of idealism by the names of their representatives—Plato, Descartes, Leibniz, Berkeley, Kant, Hegel, Lotze, and Royce, to mention only a few. Each of these men contributed something distinctive. We shall briefly consider subjective idealism, objective idealism, and personalism; this classification is useful, relatively simple and clear.

Subjective Idealism This type of idealism is sometimes called mentalism, sometimes phenomenalism. It is the least defensible and least prevalent, and the one most frequently attacked by opponents of idealism. The subjective idealist holds that minds, or spirits, and their perceptions, or ideas, are all that exist. The 'objects' of experience are merely perceptions and not material things. Subjective idealism is probably best represented by George Berkeley (1685-1753), an Irish philosopher who preferred the term immaterialism to describe his philosophy. Berkeley accepted the psychology of John Locke (1632-1704), who said that our knowledge deals only with ideas. Locke accepted the existence of spiritual substance, ideas, and material substance. He distinguished between the primary qualities of matter (form, extension, solidity, figure, motion, number, and so on) and secondary qualities (colours, sounds, tastes, odors, and the like). The secondary qualities, according to Locke, are not in the material substance; they are in the mind or they are the way in which the primary qualities affect the mind or knower, and they vary from person to person. Berkeley went further than Locke and attempted to show that the primary qualities, as well as the secondary qualities, do not exist apart from minds. Berkeley, therefore, called both primary and secondary qualities 'ideas' and concluded that what we refer to as a material object is simply a collection of ideas. Berkeley insisted that the arguments used by Locke to probe the subjectivity of secondary qualities also demonstrate the subjectivity of the primary qualities. For Berkeley, nothing but minds and their ideas exist. To say that an idea exists means, according to him, that it is being perceived by some mind. For ideas, *Esse est percipi*: "To be is to be perceived." Minds themselves however, are not similarly dependent for their

existence on being perceived. Minds are perceivers. To give Berkeley's full view, we must say: To be is to be perceived (ideas) or to be a perceiver (mind). All that is real is a conscious mind or some perception or idea held by such a mind. How, Berkeley asks could we speak of anything that was other than an idea or a mind?

Immanuel Kant (1724-1804) is a phenomenologist who stands about midway between the subjective and the objective idealists. Since the world as described by Kant is some sense a mind made world, we will make the transition from subjective to objective idealism through his philosophy. For Kant there are three realms. There is the inner realm of subjective states, which is purely personal and not the realm of knowledge. There is the outer world of ultimate reality, the noumenon, which by its very nature is unknown and unknowable. Man's contact with realm is achieved through the sense of duty or the moral law. There is also the world of nature, or the phenomenal world, which is the realm of human knowledge. According to Kant, the mind has certain innate ways of working (as opposed to Locke's notion of the mind as a tabula rasa). Form and order are thrust on nature by the mind. Sensory experience merely furnishes mind its content. The mind is active; it forms into a system of knowledge the raw material brought in by the senses. Just as the potter takes the formless clay and fashions it into one form or another, so the mind forms or organises the material of the senses. Thus our thoughts regarding the world are determined in large part by the structure of the mind. The understanding prescribes its laws to nature.

Objective Idealism Many idealists, from Plato through Hegel to contemporary philosophers, reject both extreme subjectivism, or mentalism, and the view that the external world is in any real sense man-made. They regard the organisation and form of the world, and hence knowledge, as determined by the nature of the world itself. The mind discovers what there is in the order of the world. They are idealists in that they interpret the universe as an intelligible realm, whose systematic structure expresses rational order and value. When they say that the ultimate nature of the universe is mental, they mean that the universe is one all embracing order, that its basic nature is mind, and that it is an organic whole. Modern objective idealists typically maintain that all parts of the world are included in one all embracing order, and they attribute this unity to the idea and purposes of an Absolute Mind. Hegel (1770-1831) propounded one of the best-known systems of absolute or monistic idealism. His system is sometimes called evolutionary, logical idealism. Thought is the essence of the universe, and nature is the whole of mind objectified. The universe is an unfolding process of thought. Nature is the Absolute Reason expressing itself in outward form. Consequently, the laws of thought are also the laws of reality. History is the way the Absolute appears in nature and human experience. Since the world is One and since it is propulsive and intelligent it must be of the nature of thought. The world expresses itself in our thinking, our thinking does not determine the nature of the world. When we think of the total world order as embracing the inorganic, the organic, and the spiritual levels of existence in one all-inclusive order, we speak of the Absolute, or the Absolute Spirit, or God. The objective idealists do not deny the existence of an external or objective reality. In fact, they believe that their position is the only one that does justice to the objective side of experience, since they find in nature the same principles of order, reason, and purpose that men find

within themselves. There is purposive intelligence at the heart of nature. This is discovered, they believe, and not "read into" the world. Nature existed before me, the individual self, and will exist after me; nature also existed before the present community of selves. The existence of meaning in the world, however implies something akin to mind or thought at the core of reality. Such a significant order of reality is given man to comprehend and to participate in. This belief in meaning and intelligence in the structure of the world is a basic intuition underlying idealism.

Personal Idealism Personalism emerged as a protest against both mechanistic materialism and monistic idealism. For the personalist the basic reality is neither abstract thought nor a particular thought process, but a person, a self, or a thinker. Reality is of the nature of conscious personality. The self is an irreducible living unit, which can be divided only by a false abstraction. The personalists believe that recent developments in modern science, including the formulation of the theory of relativity and the growing recognition of the importance of the "standpoint of the observer," have added support to their position. Reality is a system of personal selves; hence it is pluralistic. Personalists emphasize the reality and the worth of individual people, moral values, and human freedom. Nature, for the personalists, is an objective order; however, it does not exist in and of itself. People transcend or rise above nature when they interpret it. Science transcends its material through its theories, and the world of meaning and of values surpasses the world of nature as final explanation. Rudolf Hermann Lotze (1817-1881), Borden P. Bowne (1847-1910), and contemporary personalists have emphasized this point of view. Lotze attempted to reconcile the mechanical view of nature set forth by the sciences with the idealistic interpretation of a spiritual unity. For Bowne, self conscious mind realises itself through the order of nature as its vehicle of expression yet transcends it. Nature was created by God, who is the Supreme Self in a society of persons. The Supreme Spirit has expressed Himself in the material world of atoms and in conscious selves which emerge at particular stages in the world process. There is a society of persons, or selves, related to the Supreme personality. Ethical and spiritual values are reinforced by and gain their meaning from the Personal Creative Spirit, to whom all men are related. Personalism, is theistic; it furnishes both religion and ethics with metaphysical foundations. God may be thought of as finite, as a struggling hero, working for lofty moral and religious ends. The goodness of God is retained, even though there is some limitation placed on his power. The proper goal of life is a perfect society of selves who have achieved perfect personalities through struggle. As a group, the personal idealists have shown more interest in ethics and less interest in logic than have absolute idealists. The personal idealists hold that the process of life is more important than any verbal forms of expression or fixed meanings, and they stress the realisation of the capacities and powers of the person through freedom and self-control. Since personality has greater value than anything else, society must be so organised as to give each person fullness of life and of opportunity.

FUNDAMENTAL PRINCIPLES OF IDEALISM The fundamental principles of Idealism are as under:

(1) **Two Forms of the Whole World.** Idealism believes in two forms of the world—(1) Spiritual world and (2) Material world, idealists give more importance to spiritual world in

comparison to the material world. They believe that spiritual world is real and the ultimate truth whereas the material world is transitory and mortal. To know the reality of the spiritual world is to know the reality of mind and soul. It is sort of self realisation—the main aim of human life. According to Home—"idealism holds that the order of the world is due to the manifestation in space and time of an eternal and spiritual reality."

(2) **Ideas are More Important than Objects.** According to idealists, knowledge of mind and soul can be obtained through ideas only. Hence, they have given more importance to ideas over the objects and material things. To them, ideas are the ultimate Reality whereas objects die out sooner or later. In the ideas are embedded all the realities and ultimate entities of the material world. In the words of Plato—"Ideas are of the ultimate cosmic significance. They are rather the essence or archetypes which give form to cosmos. These ideas are eternal and unchanging."

(3) **Importance of Man Over Nature.** To Idealists, man is more important than material nature. It is because man can think and experience about material objects and material phenomena. Hence, the thinker or the one who experiences is more important than the object or the phenomena experienced. Man is endowed with intelligence and a sense of discrimination. Thus, he is not a slave of the environment as animals are, but he moulds and transforms the environment for his own good and welfare of the society. In short, he creates his own world of virtue and his creativity achieves higher and higher levels of art in many areas. The following words speak this truth—"The spiritual or cultural environment is an environment of man's own making, it is a product of man's creative activity." —R.R. Rusk

(4) **Faith in Spiritual Values.** According to Idealists, the prime aim of life is to achieve spiritual values. They are— Truth, Beauty and Goodness. These spiritual values are undying and permanent. The realisation of these values is the realization of God. In the pursuit of these absolute values man rises higher and higher in the moral plane till he attains Divinity. For the achievement of these spiritual values all the capacities of man are to be harnessed to the full. These capacities are: knowing, feeling and willing. By the fullest use of these capacities man can achieve the highest spiritual values and thus realise his true and ultimate self. J.S. Ross also opines—"Goodness, truth and beauty are seen to be absolutes each existing in its own right and entirely desirable in itself."

(5) **Importance of Personality Development.** Idealists give much importance to the "Self of the individual". Hence, they insist upon the fullest development of the personality of an individual. According to them the development of personality mean achievement of 'perfection'. Plato rightly speaks that each individual has an ideal Self. He tries to develop that ideal "Self more and more". This is self-realisation in the true sense of the term. It may be noted that self-realisation means knowledge of the 'Self or soul. This self-realisation can only be achieved in society. Hence, development of social qualities is very essential for selfrealisation as it expresses itself in the form of love, sympathy, fellow feeling and co-operation for the good of all and no discrimination among human beings on any basis of caste, creed, sex, race or status etc. It clears the fact that Idealism advocates the concept of universal education. In short, Idealism believes in the welfare of whole human community.

J.S. Ross is right when he says —"Thus, the grandeur and worth of human life at its best are emphasized by Idealism. Human personality is of supreme value and constitutes the noblest work of God."

(6) **Full Support to the Principle of Unity in Diversity.** Idealists give full support to the principle of Unity in Diversity. They believe that implicit in all the diversities is an essential unity. This implicit unifying factor is of spiritual nature. This may be called Universal Consciousness or Divinity. This underlying divine force maintains the existence and working of all entities. Idealists call this power as God, the Supreme Force which is omnipotent and omnipresent. Realisation of this Supreme Force in one's 'Self is to attain divinity and fullest development of personality which may be called spiritual fulfilment. Prof. H.N. Home has rightly remarked—"An Idealistic Philosophy of education, then, is an account of man finding himself as an integral part of universe mind."

IMPLICATIONS OF IDEALISM

Man Lives in a Friendly Universe For the idealist there is a purposeful universe, the real nature of which is spiritual. While he accepts the interpretations of the modern empirical sciences, he points out that they are limited by the nature of the methods used and the fields investigated. The sciences tend to eliminate all mental aspects of the world and to construct a world that is "closed to mind". The laws of the universe, according to the idealist, are in harmony with the demands of man's intellectual and moral nature. Though man is a part of the world process and in that sense 'natural,' he is a spiritual being in the sense that there is in him something not reducible to bare 'matter.' Doctrines of total depravity, as well as all interpretations of human nature as evil, are out of place in the idealist's system. Equally inadequate are all interpretations of man that would make him a mere animal or place him in the control of purely physiological or mechanical processes. Man has only begun to realise his possibilities. Moreover, it is through man and his aspirations that we find the best clue to the nature of God. For the idealists, God is not apart from the world, but is the indwelling life principle. Though God may transcend the world process, He is also immanent in it. He is found in the processes of nature, in history, in the social order, and preeminently in the human heart. Consequently, the older distinction between the natural and the supernatural tends to break down. In monistic idealism, God is the immanent logic and purpose or the creative spirit of the cosmic process. The absolute idealist thinks of God as infinite and as the ground of all existence. The personalist, who is pluralist, may think of God as finite. He will be a struggling hero, the Supreme Self or Person in a society of persons. In any case God's administration is no longer external, and men do not have to look to some outside agent or event for divine revelation; it is to be found in all of life.

Idealism and Man's Social Relationships What are the social implications of idealism? Does it lead to an acceptance of conditions as they are or to a spirit of reform and progress? The answer depends much on the type of idealism being considered. Idealists in general tend to have considerable respect for culture and tradition. They think of the values of life as grounded in a realm beyond the individual and the social groups. In absolute idealism the universe precedes and is superior to the particular, so that men may come to believe, with

Hegel, that the absolute is expressed in history and through the institutions of society. In such cases, there is less tendency to recognise individual rights and values as opposed to those of society and the state. While Plato's philosophy has inspired many reform movements. His idealism with its view of ideas or universals as transcendent essences led, through Plotinus and Augustine, to a conceptual separation of this world and the next; this view dominated the whole of medieval society and tended to fix all human relationships. This outlook supported the idea of a static society. In contrast with Platonic and Hegelian types of Idealism, many modern idealists, from Descartes and Leibniz to the contemporary personalists, have emphasized the person or the consciousness of the individual. Men are viewed as free moral agents capable of discovering values. Idealism thus gives an objective basis for moral values and obligations, as opposed to relativistic view, which stress customs and opinion. Self realisation, or the development of selfhood, is the supreme value to which all other values are subordinate.

IDEALISM IN EDUCATION

Plato, Comenius, Pestalozzi, Froebel, Giovanni Gentile and Benedetti Croce of Italy, Paul Geheeb of Switzerland, Victor Cousin of France, T.P. Nunn and May Sinclair of England, Josiah Royce and Herman Harrell Home of U.S.A may be regarded as some of the chief representatives of idealism in education. Idealism has conceived man as a free personality. Therefore, the function of education is to cultivate the free personality. Home sounds the same idea in this way, "Education is the awakening of life to the sublime realities and meanings of existence. Education is the awakening to the life of God in the soul of man, involving praise, prayer and worship." The idealist believes that the potentiality of man knows no bounds, therefore, his education will ever remain incomplete. However, the idealist also thinks that education must have a fixed goal; and this goal is the growth towards the Infinite. In the field of education, idealism has talked more of objectives and aims of education and less of devices, methods and organisation. We shall consider below some of the stand-point of idealism in education.

IDEALISM AND AIMS OF EDUCATION

The following are the aims of education according to the philosophy of Idealism:

(1) **Self-realisation or exaltation of personality.** According to Idealism, man is the most beautiful creation of God. Hence, the advocates of Idealism lay great stress on the exaltation of human personality. By exhaltation of human personality, they mean self-realisation. Self-realisation involves full knowledge of the self. Hence, the first aim of education according to Idealism is to develop the 'Self of the individual higher and higher till selfrealisation is achieved. In the words of J.S. Ross—"The aim of education specially associated with Idealism is the exhaltation of personality, or self realization, the making actual or real the highest potentialities of the self."

(2) **To ensure spiritual development.** Idealists give greater importance to spiritual values in comparison with material attainments. Thus, according to them, the second aim of education is to develop the child mentally, morally and above all spiritually. Thus, the teacher should so

organise education as to develop the child spiritually. According to Rusk—"Education must enable mankind through its culture to enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm."

(3) **To cultivate truth, beauty and goodness.** Idealists assert that to develop spiritual values in the individuals, pursuit of highest ideals namely—Truth, Beauty and Goodness should be encouraged more and more. The more an individual realises these ideals, the more spiritually developed he will become. Hence, education should strive its utmost in developing the child morally and spiritually so that he achieves self-realisation.

(4) **Conservation, promotion and transmission of cultural heritage.** Man is the only being endowed with a keen and penetrating intellect, intelligence and as enormous capacity of assimilating knowledge of the world. Hence, his mental and intellectual capacities develop cultural, social and artistic values in human life in all its aspects. Man's achievement in the realm of science, art and culture are of great intrinsic value. His creativity is dynamic and working since the very early times. Our cultural heritage is of immense value and worth. This cultural treasure belongs to the whole humanity and it is the purpose of education to preserve, develop and transmit it in all corners of the world. Thus, the fourth aim of education according to Idealism is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the rising generation.

(5) **Conversion of inborn nature into spiritual nature.** Idealists hold the view that the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is real development of the individuality. Only then, it will be possible for the individual to attain fullest and highest development of personality. Hence the fifth aim to education according to Idealism is to sublimate the inborn raw instincts of the child into spiritual qualities.

(6) **Preparation for a holy life.** Idealists uphold education should create such condition and provide an environment which are conducive to the development of spiritual values in a child. A holy life full of piety and good ideals will lead naturally towards spiritual development and self-realisation. Hence, the sixth aim of education according to idealistic philosophy is to prepare the child for a holy life. In this connection Froebel rightly remarks—"The objects of education is the realisation of a faithful pure, inviolable and hence holy life."

(7) **Development of intelligence and rationality.** Adams has defined education from the point of view of an Idealist. According to him Man can understand the purpose as well as the plan and organisation. There are set principles working in this creation. An Idealist always tries to discover and understand these principles so that on the basis of moral elements the world remain organized. Hence according of Adams, the seventh aim of education is to develop the intelligence and rationality of the child. Out of these principles the Idealists lay great importance on the principle of Unity in Diversity. This principle of unity underlies the working of all creation as it is the implicit force in the whole cosmos. A highly developed mind and intelligence can perceive and understand this all pervading force. Froebel in his famous book "Education of Man" aptly remarks—"In all things there reigns an eternal law—

this all pervading, energetic, self-conscious and hence eternal unity. This unity is God. Education should lead and guide man to face with nature and to unity with God."

IDEALISM AND THE CURRICULUM

Idealism regards education as self-development. Therefore, the biological and social emotions of the pupil should be so developed as to make him a well developed self. Bagley says, "The main aim of education is to instill ideals that will function as judgments....The subject matter of instruction must be totally subservient to this aim,.... It is the subjective attitude of the pupil that is important." Thus the problem of curriculum is to be approached from the standpoint of ideas and ideals. To the idealists all subjects of study are essentially and fundamentally arts. In the study of these arts the self plays a creative role, i.e., it develops itself creatively. In its scheme of curriculum idealism is not prepared to give any particular preference to any subject. To idealism any subject that provides sufficient opportunities for the development of the creative self is suitable for study; and it believes that any subject without exception, offer such opportunities. The subjects which have a flavour of personal greatness are greatly emphasized by idealism. For example, an idealist would regard the study of Tagore more important for a potential creative self than the study of books which are below the level of 'literature.' Idealism thinks that where there is greatness there is a distinct possibility of growth, and it is in self growth that the idealist is specially interested. It should be noted that in the choice of subject-matter too the idealist lays emphasis on personality and is comparatively indifferent towards mere subject matter. In its approach to the problem of curriculum idealism does not pay much attention on the present experience of the child. On the other hand, it emphasises the experience of the human race as a whole. It wants to bring the whole experience of the mankind to the school. Thus the curriculum has to be an epitome of the whole human knowledge. The purpose of the school should be to reflect the civilization itself. Hence the curriculum should be so organised as to make it a representative of the experience of the race. The child has to capitalise on this experience towards the development of his creative self. The experience of the race may be analysed into two main parts which are related with (1) his physical environment, and (2) his fellow men. These two parts suggest two broad divisions of the curriculum: (a) the sciences, and (b) the humanities. These two broad heads may include any course of studies. But the course of studies chosen must be used for the sole purpose of development of personality or self-realisation of the pupil. Nunn says that the school should give place to those human activities "that are of greatest and most permanent significance in the wider world, the grandest expressions of the human spirit." Thus Nunn gives the idealist stand-point about the curriculum. What are those human activities of greatest significance? At first these activities will include those activities that are essential for maintaining the standard for individual and social life, viz., care of health, manners, religion and social organisation, etc. Secondly, there should be those activities which represent the worthy attainments of civilization. The activities of the first group cannot be accepted as formal subjects, though they should be an essential part of the pupil's work in the school. In the second group we may keep literature, art, handicraft, science, mathematics, history, geography and the like. Thus these are the subjects which an idealist would like to include in a curriculum.

IDEALISM AND TEACHER

In the realm of Idealism, the role of teacher is very important and glorious. Idealistic philosophy believes that this planned creation has two parts—(1) The teacher and (2) The child as student. Both aims at one target only. The development of the individual child in a spiritual way. The realisation of this great aim is possible only through education and the essential agent, the teacher. In reality an Idealist teacher is imbued fully with high degree of self-knowledge, self-dynamism and essential qualities of spiritualism. By this own model of life, he tries to shape the individuality of the child to a life of purity, virtue and great achievements. He creates a wholesome conducive atmosphere by his own activities and planned experiences for the child. He guides the child with such genuine love, affection and sympathy that he attains his full mental and spiritual development. J.S. Ross aptly remarks, "The Naturalist may be content with briars, but the Idealist wants fine roses. So the educator by his efforts assists the educand, who is developing according to the laws of his nature to attain levels that would otherwise be denied to him."

The idealist teacher finds his spiritual growth in helping the pupil. The pupil is an important to him as he himself to the pupil. But the two need the help of each other in different ways. To the idealist teacher it is not enough to pass on the objective informations to the pupil, because he doubts the educability of mere objective informations. He wants to guide the pupil in such a way as to bring him on the path of spiritual growth. The idealist teacher feels that he can help his pupils in three distinct ways. In the first place, he can help them by associating himself with them and by letting them understand what kind of person he is trying to be. This will be done in the course of discussing and solving common problems. Thus the personality of the teacher will always be influencing the pupils. In the second place, the idealist teacher always emphasises that the solution of a problem needs efforts on the part of the self, and it is through efforts that the self can be developed. Hence in the interest of full development of the self, the idealist teacher does not believe in telling. He believes more in asking questions and in leading the pupils to find the truth for themselves. This is the essence of the Socratic method propounded by Socrates, the great idealist. In the third place, the idealist teacher helps the pupils by guiding them to understand the essentials of scientific method, of analysis and synthesis. He leads them to realise that many difficult problems which appear as inaccessible at first can be easily solved when broken into smaller parts. When the pupils realise that analysis and synthesis go together and that in solving a part they are also solving the whole, they get a weapon which they can apply in any field of experience. The idealist teacher will not force a pupil to accept any particular point of view. He does not try to transform a realist or pragmatist pupil into an idealist pupil. The true idealist teacher realises that his sole business is to help the pupil to become himself. Thus in a class where there are pupils of all kinds—realists, pragmatists and idealists—the task of the teacher becomes very difficult. Then, it is necessary for the idealist teacher to adopt many techniques, viz., objective for the realist, problematic for the pragmatist and subjective for the idealist pupils. The pupils of particular type will choose from such teaching what their own nature demands. Thus for the idealist teacher education means inner spiritual growth, development of the inner striving towards self-hood, to self-consciousness and self-direction. In Froebel's metaphor of

the Kindergarten we find the function of the idealist teacher. Froebel regards school as a garden and the teacher as a gardener. Just as the function of the gardener is to tend the little plants so carefully as to help them to grow into mature and beautiful trees, similarly the function of the teacher is to lead the children to their perfect developments—self-realisation or the realisation of truth, beauty and goodness.

IDEALISM AND METHOD OF TEACHING

In the educative process, the idealist emphasises experience rather than nature, the self rather than facts. Therefore, to him education is always the development from within. He regards class-room as a meeting ground of personalities. By the intercourse in the class-room the less mature self is stimulated to participate in the experience of the more mature self. The idealist teacher issues an invitation to the pupils to come and share in the wider and deeper and more interesting experiences and thereby become broader, and deeper 'selves'. The method of teaching used by the idealist teacher is not based on a "logic of facts". The main objective of the idealist teacher is to help the student to obtain a deeper insight than what he already possesses and to realise that behind all his experiences there are attractive and inviting depths which he can attain for himself leading to further insights. Thus the teacher helps him to see that his present experiences are elementary and superficial in comparison to those which are awaiting his further explorations. The teacher gives him the idea that in the beginning there might be disappointments, but by proceeding on with confidence and faith, new lights will come bringing in its train penetrating insights for the solution of problem at hand. As referred to above the idealist teacher does not rely on straight lecture methods. He relies more on discussion method taking full account of diverging points of view as expressed by various students. He inspires the students to enter into the subject not at all objectively, but with personal views. The students are thus helped to expand, criticize and defend their own formulations. They choose their own final answers and compare the worth of the same with other existing ones. Thus they are in know of the direction they are following. They are always on the move. Their point of view may coincide with those of the teacher or of others, but in any case they do realise that they are always progressing and that the first solutions, that they found in the beginning were not the last word on the subject. Thus the students get the faith that there is no end to the growth of their 'selves', and that they can always be growing. In his method the idealist teacher wants to use such books which are great in themselves, because he believes that with the help of such books he can draw the students away from the ordinary biological and social reactions which start and terminate at the empirical level. The purpose of the idealist method of teaching is to lead the teacher and students to more creative insights in order to reach their transcendental level. By the method thus used both the teacher and the student travel from the merely temporal to the eternal domain from where they may derive values which may lighten the temporal domain as well.

IDEALISM AND DISCIPLINE

Idealism does not believe in a discipline of external control of the military type. To idealism strict obedience to commands is offensive and distasteful. It want to give free choice to the student in a self-initiated and self-directed manner. Idealism believes in that type of discipline

which may make the pupil the captain of his own soul. The motives and interests by which the choices and actions of the students are to be guided must be only transcendental in background and origin. Hence 'interest' has to be always personal and self-directed. It is person himself who direct his attention and takes interest in certain things and ultimately attaches them with human and spiritual meanings. Hence the child must not be forced to take interest in certain things. This kind of discipline will be destructive of his growing self and will be against the purposes of idealism. The self expressed interest of the pupil is to be encouraged and helped to grow into full maturity, because it is through such a development of self-initiated interest that the self will acquire a transcendental insight and transcendental power. Idealism views the problem of discipline from this angle. Hence discipline does not imply imposing anything upon the pupil from without. The idealist believes that a genuine interest arisen from within will automatically followed by result in persistency, determination, thoroughness and other desirable virtues because these are merely an inevitable function of the interest. Thus the interest is something positive something which arises from within. Therefore, the activity allied with it is a pure joy, the life of the self. A Sitarist enjoys playing his Sitar and producing music. A scientist enjoys making discoveries, a painter enjoys painting landscapes, a poet enjoys writing a poem. That is his life, his very being and self. He does not regard his activity as 'duty', as virtue, facing fearful odds. His activity is only a freely chosen adventure of his spirit for which he does not expect any reward or claim any praise from others. It is only his nature to act in this manner. Similarly, idealism does not want the pupil should do something for winning academic rewards or applause or to escape some punishments. In fact, the pupil does a certain thing because he has a genuine interest in it and because he finds joy and grows towards self-realisation by successive accomplishments of the same. This is the idealist conception of interest which is directly connected with the problem of discipline which should be no problem at all if the activity of the pupil is self-initiated and self directed.

IDEALISM AND SCHOOL

School is a place where the capacities of logical thinking, reasoning and evaluating of the child are progressively sublimated and developed by teachers and the school environment into desirable channels so that high spiritual ideals and values are gained. Such noble mission, according to Idealism, may be achieved through proper guidance of teacher given in school. Hence, Idealists consider school and its impressionistic environment as greatly essential.

MERITS AND DEMERITS OF IDEALISM

Merits of Idealism

- In the realm of aims of education, Idealism has made signal contribution. It is only this philosophy wherein a detailed exposition of aims has been emphasised.

- Idealistic education emphasizes the inculcation of highest values namely, Truth, Beauty and Goodness. Thus will lead to the development of a moral character of the child.
- Idealistic education aims at self-realisation of all individuals by one's own efforts. Hence, it promotes universal education.
- Idealism respects the individuality of the child and tries to stimulate his creative energies. Thus, Idealism has influenced other philosophies as well.
- In the process of idealistic education, the teacher is assigned a very important role. The teacher influences the child by his high ideals of life and by his sympathetic encouraging behaviour. This achieves the fullest development of child's personality.
- Idealism emphasizes the principle of self-discipline. This principle leads to the development of the 'Self of an individual.
- Because of the Idealistic philosophy and education, the school has grown into an important social organisation. Idealism is the only philosophy which emphasizes the essential nature of man and gives due importance to his mental, moral and spiritual capacities to attain complete self-development and the development of society of which the 'Self is a part. Throwing light on the importance of these capacities Rusk has well said—"These powers and their products are peculiar to man, and differentiate him from other animals; they lie beyond the range of the positive sciences—biological and even psychological; they raise problems which only philosophy can hope to solve, and make the only satisfactory basis of education a philosophical one."

Demerits of Idealism

- The common criticism regarding Idealism is that it is an abstract and vague doctrine. It avoids present realities and prepares the child for the next world.
- Idealism is concerned with the ultimate end of life. It avoids the real problems day-to-day living. Education should be such as to make individuals capable to solve the problems that confront them from time to time and are able to lead a happy and contented life.
- Idealism lay more emphasis on thinking and mental activities. This increases the important of intellectualism unnecessarily.
- Idealism emphasizes upon the achievement of immortal values namely, Truth, Beauty and Goodness. These values are not absolute. They are conditioned by the condition of society and needs of the individual. An individual decides his own values with his contacts with the environment and the social milieu.
- Idealistic education gives more importance to teacher in relation to the child. Modern psychology emphasizes the prime and central importance of child.
- Idealistic methods of teaching emphasize cramming and rote memory. In modern education, these methods are given little importance.

- In Idealistic education humanities are given greater importance for the spiritual development of the child, while the present age of science lays great stress upon scientific subject in the curriculum.

SUMMARY OF IDEALISM

Exponents 1. Socrates, 2. Plato, 3. Descartes, 4. Spinoza, 5. Barkley, 6. Kant, 7. Fichte, 8. Schelling 9, Hegel, 10. Green 11. Schopenhauer, 12. Gentile, 13. Shanker Acharya, 14. Dyanand, 15. Ravindra Nath Tagore, 16. M.K. Gandhi. 17. Shri Aurobindo Ghosh 18. Swami Vivekanand.

Fundamentals Principles 1. Idealism insists on God. To achieve God, Spiritual perfection is necessary. 2. Accepts the existence of Spiritual world. 3. Spiritual values are supreme and universal. 4. Values are predetermined. 5. Idealism is a complete spiritual view point. 6. It is a monistic concept.

Principles of Education 1. Education is based on spiritualism and ethics. 2. It emphasizes mental capacities. 3. Teacher and Curriculum are the centres of education. 4. Emphasizes book learning. 5. Both individual and society are valued. 6. It is a definite and specific ideology.

Aims of Education 1. Self-realisation or exaltations of personality 2. Spiritual development. 3. Realization of Truth, Beauty and Goodness. 4. Conservation, Promotion and transmission of cultural heritage. 5. Conversion of inborn nature into spiritual nature. 6. Preparation for a holy life. 7. Development of intelligence and rationality.

Curriculum 1. Idealistic curriculum is developed according to ideals and eternal values. 2. Humanistic subjects are emphasized. 3. Main subjects of Idealistic curriculum are — Religious studies, spiritual studies, Ethics, Language, Sociology, Literature, Geography, History, Music, Fine art etc.

Methods of Teaching 1. Idealists have not adopted any specific and definite methods of teaching. 2. They advocate many methods. Thus, they think themselves as creators of methods and not the slave of any particular method. 3. Idealists prescribe the following methods of teaching — Question-answer conversation, Dialogue, Discussion Lecture, Argumentation, Intersection, Book study etc.

Teacher 1. Supreme and important place of teacher. 2. The teacher as a gardener knows best as to how to care and develop a child like a plant.

Discipline 1. Idealism advocates discipline at all cost. 2. Freedom is to be restricted by ideals. 3. Emphasizes impressionistic discipline.

School 1. According to Idealism, schools the only place for regular and effective education. 2. School is an ideal form of pleasing and joyful activities for children.

PRAGMATISM AND EDUCATION

Philosophy of Pragmatism is mainly an American Concept which came into prominence after 1850 but due to its impact on human life similar theories were developed by the philosophers of England and Germany. The word 'pragmatism' has been derived from the Greek word 'Pragmatikos' which means practicability or utility, thus the philosophy of pragmatism is founded on the principle that first the activity or experiment is done and then on the basis of results, principles or ideas are derived. Therefore application of this philosophy in education aims at having an educational system which makes the individual perfect in practical life and hence it was widely accepted by the intellectuals without much hesitation. Hereunder an attempt is being made to highlight some vital details concerning pragmatism in brief: Pragmatism is a philosophical movement that has come to prominence during the last hundred years, but has been called "a new name for an old way of thinking." It is a philosophy that strongly reflects some of the characteristics of American life. Pragmatism is connected with such names as Charles Peirce (1839-1914), William James (1842-1910), and John Dewey (1859-1952). Pragmatism has also been called instrumentalism and experimentalism. While it has had its main development in America, similar theories have been set forth in England by Arthur Balfour and F.C.S. Schiller, and in Germany by Hans Vaihinger. The Greeks discussed the question as to the relative values of the speculative and the practical lives, and Aristotle had not the slightest hesitation in awarding the superiority to the speculative life on the ground that the speculative activity is the only one that is prized for its own sake. The modern pragmatist inverts the Greek conclusion, and with as little hesitation as Aristotle contends that the true is the name of whatever proves itself to be good, that is, the truth or validity of a principle or belief depends upon its effect on practice; the pragmatist thus subordinates speculative to practical activity. The pragmatic attitude is modern and typically English or Anglo-Saxon. The germ of the utilitarian or pragmatic spirit is to be traced to Bacon's introduction of the view that knowledge was to be sought for the glory of the creator and the relief of man's estate; his aim was to establish a trustworthy system whereby nature might be interpreted and brought into the service of man.

Locke in *An Essay Concerning Human Understanding* adopts what is practically the pragmatic standpoint; in Book I, he affirms, "we shall not have much reason to complain of the narrowness of our minds, if we will but employ them about what may be of use to us," and in the Introduction, "our business is not to know all things, but those which concern our conduct." Eraser, commenting on this latter statement, remarks that this might be the motto of the Essay, and the watchword of English philosophy which characteristically seeks to keep in direct relation to life and conduct.

HISTORY OF PRAGMATISM

The history of the term itself is given by Prof. James in his work entitled *Pragmatism* as follows: "The term is derived from the same Greek word *pragma* meaning action, from which our words 'practice' and 'practical' come. It was first introduced into philosophy by Mr. Charles Peirce in 1878. In an article entitled "How to Make Our Ideas Clear," in the *Popular Science Monthly* for January of that year, Mr. Peirce, after pointing out that our beliefs are

really rules for action, said that, to develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance, and the tangible fact at the root of all our thought-distinctions, however subtle, is that there is no one of them so fine as to consist in anything but a possible difference of practice.

MEANING AND DEFINITION OF PRAGMATISM

Meaning of Pragmatism Etymologically the word Pragmatism is derived from the Greek word 'Pragma' which means activity or the work done. Some other scholars think that the word Pragmatism has been derived from the Greek word 'Pragmatikos' which means practicability or utility. Thus, according to this ideology great importance is laid upon practicability and utility. Pragmatists firmly hold that first the activity or experiment is done and then on the basis of results, principle or ideas are derived. Hence, Pragmatism is also known as Experimentalism or consequentialism. It is called Experimentalism because Pragmatists believe experiment as the only criterion of Truth. To them Truth, Reality, Goodness or Badness are all relative terms. These concepts are not predetermined and absolute. They are proved by man's own experiences. Further, Pragmatists believe that truth are many and they are all in the making. Man researches these areas only by means of his own experiments and experiences. Hence, only those things are true which can be verified by experiments.

Pragmatists also hold that whatever was true yesterday, need not be the same today. Under these circumstances, no definite and determined principle of current use can stop the world from moving forward on the path of progress. Pragmatism is called consequentialism because any human activity is evaluated in terms of its consequences or results. If the activity results in some utility, then it is true otherwise not. It may be noted that the fundamental start of Pragmatism is 'Change'. In this sense no truth is absolute and permanent. It is always changing from time to time, from place to place and from circumstances to circumstances. Thus those ideas and values which are useful in one set of circumstances, times and places, need not prove to be the same in changed circumstances, places and times. Hence, Pragmatists, unlike the Idealists, do not believe in fixed, eternal and absolute values of life to be followed in all times, places and circumstances. They also do not uphold any predetermined philosophy of life. To them, only those ideals and values are true which result in some utility to mankind in a certain set of circumstances, places and times. The above discussion clearly lays down that Pragmatism is very intimately connected with human life and human welfare. It is why, it is called a humanistic philosophy of life also. In a nutshell, one can say that where Naturalism is neutrocentric, Idealism is psychocentric, Pragmatism is anthro- centric according to which, man's own experiences are the centres of reality and truth.

The chief propounders of Pragmatism are C.S. Pearce, William James, Shiller and John Dewey. William James has called Pragmatism as a middle stage between Idealism and Naturalism. Idealism also emphasizes human development as Pragmatism does. The only difference between the two is that while idealism emphasizes the pursuit of pre-determined ideals and values for human growth. Pragmatism stresses that ideals and values are not

predetermined and absolute, but they are in the making through a process of change. As such, each individual has to decide about his own ideals and values to pursue for his own development. Hence, like dynamic Idealism Pragmatism lays emphasis upon man made ideals and values which are the results of some human activities and experiments. It may further be noted that there are points of similarity between Pragmatism and Naturalism also. Both emphasize the study of child and his nature and both hold the same view that creative powers and constructive propensities in a child are the gifts of his inherent nature. Here ends the similarity between the two but both widely differ in their approach to human growth and development. While Naturalism tries to develop the individuality of a child in a company of Nature, far away from all human society, Pragmatism emphasizes to develop the child in and through human society. To conclude the discussion, we can say that Pragmatism and dynamic Idealism speak the same language about man-made ideals and values whereas Pragmatism and Naturalism hold similar views about the study of a child and his inherent nature. The truth is that both Pragmatism and Idealism will come very close to each other if the former becomes dynamic Idealism, the difference will be much lessened in their approach to life and the humanistic philosophy of life.

Definition of Pragmatism The following definitions of Pragmatism by various scholars are being given to make the meaning more clear:

(1) "Pragmatism offers us a theory of meaning, a theory of truth of knowledge, and a theory of reality."—Gomes B. Prett

(2) "Pragmatism is essentially a humanistic philosophy, maintaining that man creates his own values in the course of activity that reality is still in the making and awaits its part of completion from the future, that to an unascertainable extent our truth are man-made products." —J.S. Ross "Pragmatism is a temper of mind, an attitude, it is also a theory of the nature of ideas and truth, and finally it is a theory about reality." —William James Pragmatism is an attitude, a method and a philosophy that uses the practical consequences of ideas and beliefs as a standard for determining their value and truth. William James defined pragmatism as "the attitude looking away first things, principle, categories', supposed necessities, and of looking towards last things, fruits, consequences, facts."

Pragmatism places greater emphasis on method and attitude than on systematic philosophical doctrine. It is the method of experimental inquiry extended into all realms of human experience. Pragmatism uses the modern scientific method as the basis of a philosophy. Its affinity is with the sciences, especially the biological and social sciences, and it aims to utilize the scientific spirit and scientific knowledge to deal with all human problems, including those of ethics and religion. The pragmatists are critical of the older systems of philosophy, such as the various forms of materialism, idealism, and realism. They say that philosophy in the past has made the mistake of looking for ultimate, absolutes, eternal essences, substances, fixed principles, and metaphysical "block systems." The pragmatists emphasize empirical science and the changing world and its problems, and nature as the all-inclusive reality beyond which we cannot go. For John Dewey, experience is central. Experience is the result of the interaction of the organism and its environment. While

pragmatism as systematic philosophy is comparatively recent, similar attitudes and ideas can be found in the works of a number of earlier thinkers. The word pragmatism was used by Kant to describe rules and standards based on experience as distinct from those he thought were above are beyond experience. He appealed to our moral nature, especially man's sense of duty, and to the will to establish the truth of certain beliefs, such as those in freedom, God, and immortality. His principle of the "primacy of practical reason" anticipated pragmatism to some extent.

PRAGMATISM IN PHILOSOPHY Dewey, James, Pearce and Schiller may be regarded as the four chief exponents of pragmatism in philosophy. We do not propose here to enter into the academic details of pragmatism. We shall only try to give below the essence of pragmatism. For the sake of clarification, we shall compare it also with idealism and realism. Pragmatism is a midway between naturalism and idealism. It criticises the impersonal interpretation of existence as forwarded by naturalism, and rebels against the academic and orthodox absolutism of idealism. Pragmatism holds that whatever fulfils one's purposes and develops his life is true. Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences. Experiences are of various nature and they are always changing. So no final, eternal valid system of ideas or values can be fixed up. There are no ideas or values which are true for all the times. Man has to create his own values. If there are any truths, they are man-made products. They are not divine, and they are not eternal. Pragmatism may be viewed in three forms: humanistic, experimental and biological. To humanistic pragmatism that which fulfils man's purpose is true. Experimental pragmatism regards that as true which can be experimentally verified, in other words, "Whatever works," is true. Biological pragmatism has great faith in man's capacity shaping his own destiny in the environment. It believes that man, by nature, is potentially strong to make a better environment for himself. This is the kind of pragmatism which is more dominant and expressive in modern times. It is also called instrumentalism, because it emphasises thought as an instrument for enabling the human organism to adapt itself to the environment. Pragmatism thinks that man is essentially a biological and social organism which reacts to biological and social stimulation alone. It believes that life is not abstract and it is never systematic. The Pragmatist regards the sciences of psychology and sociology as more akin to the concrete nature of man's experience than mathematical physics. Therefore, he calls himself a concrete realist. It is not surprising then that he is more interested with the problem of the moment and with the immediate future. He thinks that past is past, tomorrow is another day with its own problems amid methods of solution of the same. Evidently today we cannot be certain about the methods of solving problems which may arise in future. Therefore, our attention should be more on the present than on anything else. Idealism has more faith in past and it builds a transcendental ideal beyond human realisation. Pragmatism revolts against this attitude and holds that which transcends the actualities of human experience is false. While criticising the idealist view and sounding the view of pragmatism Kallen very aptly remarks, "Such philosophical reconstruction, in the lives of individuals,... is paranoia... Applied universally in the daily life, it is a madness... kept in its proper sphere, it is a fine art.... As example of these somnambulisms, any idealistic system will do, from Kant

to Bradley." To a pragmatist only those ideals are meaningful which can be realised here and now and not in some imaginary world in remote future. Quite naturally, the pragmatist is against transcendentalism. It is noteworthy that he is not so much against the idealism of the classical representative type. Mark the words of Dewey, "Professed idealism turns out to be a narrow pragmatism... The time have arrived for a pragmatism which shall be empirically idealistic, proclaiming the essential connection of intelligence with the unachieved future." Apparently, the pragmatist thus regards himself an empirical idealist, and thinks that his view is in essence more truly idealistic than the daydreams of transcendentalism. Pragmatism rejects the older beliefs in Truth and Reality considering them as mischievous. It believes that man, a biological organism being in constant interaction with biological and social environments, acts rather than contemplates, produces results rather than sits, thinks and understands. The Self. To the realist 'self is a purely physical affair. To him the "self is a developed system, of which the cerebral structure is the dominating feature... Its reality is the sort of reality we call feeling or sentience." The idealist regards this point of view as a pitiable thing. To him the Self is the ideal source from which we draw all creative power which manifests itself in all the work of the world. Whereas to the pragmatist the Self is a kind of fact. It is not a thing, but a function. The Self is a behaviour symbol— an outcome of a social situation, its permanence or impermanence depends upon the social situation. Mind. According to realism reality is physical. Therefore, mind consists in the demonstrable physical changes. Mind and matter consists of the same stuff. Mind is like life. It emerges when many factors—organic and inorganic are present. The idealist does not agree with the realist view of mind. He regards mind as the central core of everything. Mind is not dependent upon a physically objective world for thinking out or discovering anything. Mind can make itself its own object; and it can discover its own laws. The physical world exists in so far it responds to the demands of mind. Idealism holds that mind is competent to answer any question that it can raise. The vitality and potentiality of the growth of mind has scarcely been tapped. Mind can respond to any call that we can make upon it. Thus according to idealism mind is all powerful. Quite contrary to the above two standpoints, pragmatism believes that 'Mind' is that form of behaviour, especially of the social type, which has a purpose and direction. The pragmatist insist on mind being behaviour, activity, interactivity with a biological and social environment. Evidently, like the idealist, he does not think that mind is permanent or eternal. To him mind must change with the elements which cause change. Thus mind is not a substance or matter, as the realist thinks. Mind is only a function. Knowledge. We have seen that realism bases scientific knowledge upon sensory observation, and upon experiments which can be verified by our senses. Thus realism admits no possibility of doubts. The realist knows, he knows that he knows, and he knows what he knows. The realist does not like to call a theory of knowledge, because it is a simple statement of obvious fact. To the idealist, it is not the sensations which are the chief source of knowledge. He regards the mind as the starting point, and an originator of all knowledge. We have already referred to above that mind has its own laws. It can select, analyse, synthesize and unify all its experiences in systematic ways. To the idealist the reality is spiritual, and to understand this is to have knowledge. Pragmatism disregards both the above standpoints of knowledge. It regards 'system' of knowledge with suspicion. It does not believe in sensations as originators of knowledge. The pragmatist is always conscious of the true business of living

beings. He is more concerned with the 'successful' action in a world of biological and social concrete situations. So knowledge must come out as a result of experience.

FORMS OF PRAGMATISM There are three forms of Pragmatism as under:

Humanistic Pragmatism. According to this ideology, only those things or principles are true which satisfy the needs, requirements, aspirations and objectives of human beings and cater to the welfare of mankind. In other words, that which satisfies the human nature is only true and real. Humanistic Pragmatists believe "Whatever fulfils my purpose, satisfies my desire develops my life, is true."

Biological Pragmatism. According to Biological Pragmatism, that power or capacity of a human being is valuable and important which enables him to adjust with the environment or which makes him able to change his environment according to his needs and requirements. The chief protagonist of this ideology was John Dewey of America who proclaimed. "By this type of Pragmatism test is found in the function of thought, in adapting the human organism to environment."

Experimental Pragmatism. According to his ideology, that thing or principle is true which can be verified as true by experiment. Hence, according to Experimental Pragmatists, "Whatever can be experimentally verified is true or what works is true." The above thinking regards thought as a means to solve any problematic situation to achieve adjustment and harmony. Hence, it is sometimes named as Instrumentalism. John Dewey propounded this theory while working at Chicago University. Hence, this ideology is also called as "Chicago School of Thought."

PRINCIPLES OF PRAGMATISM

Problems as the Motives of Truth. According to Pragmatism, human life is like a laboratory wherein each individual undertakes various experiments to solve the problems which confront him in course of his growth and development. The success of the experiment is a search of truth. Hence, problems are the motivating force for the search of truth.

Truth is Formed by its Result. According to Pragmatists, truth is not a fixed and definite entity. According to them truth is a relative term which changes according to the stages of development and situations which confront a person in his process of growth and progress. The chief reason of this is that change in situations thrown up new problems to be solved by new thoughts and new efforts. Out of these thoughts only that thought of the whole lot is true which serves to solve the problems and attain the desired result. Hence, Pragmatists firmly hold that it is the result which goes to form or build a truth. In other words, truth is not absolute or predetermined for all times to come. According to this ideology only those things are true for us which develop our personality to the full and which conduce to individual good and welfare of others as well.

Changing Nature of Truth. Pragmatists do not believe in predetermined truth. According to them truth always changes according to time, place and situation. They also believed that a thing which is true to an individual at a specific time, place and situation, need not be true to

others or to any one else at some other place or time. Hence, a certain thing which was true to a person yesterday, need not be the same for him today or will remain the same for tomorrow. In short, according to Pragmatism, truth is always changing according to times, places and situations. Pointing out towards this fact William James writes—"The truth of an idea is not a stagnant property inherent in it. Truth happens to an idea."

Emphasis on the Principle of Utility. Pragmatism is a utilitarian ideology which holds that the reality of a principle lies in its utility. Any idea or thing which is useful to us, is proper and right. In case it is of no use, it is improper, wrong and untrue. In other words, only those ideas and things are true which have a utility for man. In the words of William James —"It is true because it is useful."

Emphasis on Social and Democratic Values. Pragmatism holds that man is a social being. He is born in society and all his development takes place in and through society. Hence, pragmatists uphold social and democratic attitudes and values.

Opposition to Fixed Ideals and Values. According to Pragmatism, ideals and values of life are not predetermined and fixed. Pragmatists firmly hold that values and ideals of life are man-made and they change according to changes in circumstances, times and places. As such, human life is a laboratory wherein each individual indulges in ever new experiments and experiences according to his mental capacity to explore, investigate and search out relevant ideals and values. Except this mental capacity, there is no other force in this creation which reflects the divine power of God's will. To the Pragmatists God is not infinite, absolute and immortal entity as the Idealists proclaim. To them, God and Soul are not immortal and infinite. These entities as well as the religion are useful to human beings only when they serve usefully to develop human personalities, otherwise pragmatism shows an indifference towards moral and spiritual ideals and values.

Importance of Activity. Pragmatism lays great emphasis on activity rather than on ideas. Pragmatists hold the view that ideas are born out of activities. Man is an active being. He learns by his activities which he is always engaged in on his long path of life. Thus, the greatest contribution of Pragmatism to education is this principle of learning by doing.

Importance of Manpower. Pragmatism attaches great importance to the power of man. By virtue of this power, a man can create an environment useful, beneficial and conducive to his own development and welfare of society.

(9) **Faith in Present and Future.** Pragmatism does not stick to the past. According to this ideology each individual has to solve the problems of his present and future life. Hence, the present and the immediate future are of great value to an individual. The past is dead and gone, says Pragmatism. Thus, it is of no use to think and talk about what is dead and gone.

Opposition to Social Customs and Traditions. Pragmatism is deadly against to old customs, traditions, restrictions and taboos. It believes in the realities of life. Hence, it does not concern itself with things which confuse and often mislead human intelligence. It gives

great importance to human intelligence and mental capacity which brings about harmonious and progressive adjustment with environment which results in human welfare and happiness.

Reality Still in the Making. To Pragmatists future is more helpful and bright in comparison with the present. Hence, to call the present world as fully made up, absolutely beautiful and complete is wrong. The world is still the process of formation and development. Man is to aid this process of formation to such an extent that all the needs and requirements of human beings are fully satisfied. In this sense Pragmatic attitude is optimistic, progressive and developing. According to William James—"For Naturalism, reality is ready-made and complete from all extirety, while for Pragmatism it is still in the making and awaits its part of completion from the future."

Faith in Pluralism. About the absolute supreme reality there are three views and beliefs. First is Monoism. Second is Dualism and the third is Pluralism. Pragmatism upholds the third, Pluralism. According to it, experience is the test of truth. Those ideals or values which are testified by experiences are true and real. As such, pragmatic truths are many. Man's experiences will prove the validity of an idea or thing to be real and true. According to Rusk—"Naturalism reduce everything to life, idealism to mind or spirit. Pragmatism sees no necessity for seeking one fundamental principle of explanation. It is quite content to admit several principles and accordingly pluralistic."

Faith in Flexibility. Pragmatism firmly believes that nothing is fixed and final in this world. Everything grows, changes and develops. In other words, the world is changing and everything is under a process of change. Human life is also changing. A human being encounters various problems in his life. To find solutions to these problems, he employs all his mental faculties, learns from all his experiments and experiences, uses all his resources of new ideas and experiences to forge ahead on the path of progress and development.

CHARACTERISTICS OF PRAGMATIC EDUCATION The following are the main characteristics of Pragmatic education:

Education as Growth. According to Pragmatism society is undergoing a process of continual change. Education should also correspond its activities and organisation to suit the change in society. Then only education will be a useful process to bring about the growth and development of individual as well as of society of which he is an integral part. It may be noted that the process of social growth today is very rapid in comparison with the conditions about sixty years ago. Thus, nobody can make any definite prediction now about the future conditions and situations of society. Hence, educating a child according to age old traditions, beliefs and methods is sheer waste of time and energy. In the scientific age of today, nobody can say that the son of a farmer will become a farmer and the son of a doctor or engineer will also become a doctor or engineer. This prediction could be made about sixty years ago, but such predictions are quite meaningless today. The truth is that education is meant for the child and not the child for education. Pragmatists condemn the belief that a child's mind is "an empty bottle to be filled by outside knowledge." According to them each child is born with inherent tendencies, aptitudes and capacities which are drawn out and developed by

education. Pragmatic education develops the inherent capacities of the child according to his interests, inclinations and aptitudes in such a way that by his own efforts he creates his own values which equip him to face all eventual problems of life which he encounters at various times and under various situations. In this way, according to Pragmatism, education to be real and true, must develop all the inherent capacities of the child to the fullest extent.

Education as Life. Pragmatists firmly believe that old and traditional education is dead and lifeless. It provides to the child cooked up knowledge which dulls his spirit of investigation and makes him a passive recipient without any dynamism and push. Real knowledge can be gained only by activity, experiments and real life experiences. Thus, to develop the child fully it is greatly essential to provide him opportunities to participate in more and more activities and experiments so that he creates his own values and leads a better, richer and happier life.

Education as Continuous Reconstruction of Experiences. Pragmatism holds that education is development and not mere bookish knowledge. Pragmatists firmly believe that knowledge is not fixed and predetermined. It changes according to times and circumstances. Thus, pragmatists condemn knowledge for the sake of knowledge or forcing it into the mind of child. They emphasize that real knowledge is gained by experiments and experiences conducted by the child himself. One experience leads to another and then to many others. Thus, the area of knowledge is widened gradually by the child himself. These experiences transform the behaviour patterns of the child which in turn structure other experiences. Thus, the process of reconstruction of experiences goes on continually which leads to adjustment and development of personality. In this way, according to John Dewey—"It is a process of reconstruction of reinstitution of experiences."

Education as a Responsibility of State. The modern age is an age of democracy. In this age education is the birth right of each individual. Hence, the State should shoulder the whole responsibility regarding the education of the child. If the State does not discharge this obligation efficiently, the whole nation will suffer and lag behind on the road of success. Hence, Pragmatism insists that the State should shoulder the responsibility regarding the education of each child to the full to make the child capable and confident to meet the problems and challenges of life successfully.

Education as a Social Process. To Pragmatism, man is a social being. He is integrally related to all human beings as to his family and kinsmen. He gains more and more knowledge through personal experiences than he gets from books. Thus, according to Pragmatism, the education of the child should be through the medium of society so that it develops in him socially desirable qualities which promote his welfare and happiness. John Dewey rightly speaks out—"Education is the social continuity of life."

PRAGMATISM IN MODERN EDUCATION

Pragmatism is closely related to modern education. The slogan of this ideology is 'change'. According to it the world is liable to change. Nothing is permanent here in the world and no principle is true and valid for all times. All things are liable to change. In many countries,

communities and sections of society which were rural and agrarian are now urban and industrialized. Such a change is occurring in our country also. After independence vast transformations have occurred in the fields of politics, economics and social living. These changes may not be according to our plans, but nevertheless, changes are definitely taking place in all fields of human activity after the attainment of independence in 1947 A.D. We see that needs of our life have now changed and will be changing in future also. This change has its effect upon our education and educational institutions also. The credit of introducing Pragmatism into education goes to two social thinkers namely William James and John Dewey. According to John Dewey, the real value of a thing lies in its utility for human welfare. Education will also be useful and purposeful if it contributes to human welfare and progress. All the aspects of education should be conducive to human good and human growth. Then only, they will become real and true. If the process of education does not promote human welfare, then all the aspects of education are of no use, and must be changed to become desirable and beneficial. Pragmatism holds firmly that any specific educational process cannot be regarded as final and useful for all times to come. It must change according to the changing needs and requirements of the changing society. It must be noted that in a progressive society only those educational processes and institutions can remain alive and active which are flexible enough to satisfy the ever changing needs of society and which provide real life experiences together with adaptable attitudes to make people dynamic, resourceful, efficient and enterprising in the modern challenging times. According to Pragmatism, mere gaining of knowledge for the sake of knowledge is not the real aim of education. According to this ideology, the various aspects of education namely—mental, religious and aesthetic are the various modes of human activity. Pragmatists firmly hold that through these various activities a human being creates his own ideals and values. Hence, all these activities must fulfil his needs and prove useful to him. This belief of the pragmatists clearly shows that education is not the dynamic side of philosophy, but philosophy itself is evolved from education. In other words, it is education which gives birth to philosophy. According to John Dewey—"Philosophy is the theory of education in its most general sense." Pragmatism has promoted a new consciousness and awakening in the field of modern education with the result that old ideals, beliefs, traditions and narrow angles of vision are dying out. This ideology emphasizes inductive method of gaining knowledge. This method inspires in the child a heuristic and investigating spirit to research and formation of new values which are useful to modern living and which can be safely verified and proved right and real by experiments and experiences. In this way, Pragmatism upholds the supreme value of man and prescribes freedom of thinking, experimenting and experiencing for him. Not only this, it lays emphasis upon flexibility, utility and adjustment in all fields of human activity promoting the continuous development of individual and society to the fullest extent.

PRAGMATISM AND AIMS OF EDUCATION Pragmatism does not believe in any "central transcendental core of personality running through and unifying" the various situations in life. Personality is "an empirical thing", "and is a function of each social situation as it arises." In such a world of fluctuating personalities, all that education can do is "to transmit the social backgrounds and outlooks characteristic of the community as a whole to all members of the rising generation." In other words, the aim of education is to prepare the

child for membership in the modern community. Further as a corollary to this aim, the function is to give such techniques to the children as to enable them to solve the present-day problems efficiently. Thus the purpose of education is to turn children into good pragmatists, that is, to teach them "to take one thing at a time, and solve their problems co-operatively, with new techniques for new situations" according to the demands of the occasion. Realism would like to educate the individual for becoming "an unresisting bit of matter". It wants to expose him entirely to the almighty influence of the all pervading physical law. On the other hand, pragmatism tries to equip the individual with the most up-to-date scientific tricks so that he may meet the tendencies of the biological and social environment successfully while, at the same time introducing the necessary changes also therein. The realist does not reconcile with the puzzles of the free will, but for the pragmatist they do not exist at all. He rejects them on the ground that they are pure fiction. Therefore, in the educational realm the pragmatist gives importance to the fact of actual experience alone. The pragmatist view of education rebels against idealism which rests upon a basis transcending actual experiences. The Absolute simply does not exist for the pragmatist. Therefore, the pragmatist turns away from the transcendental aspects of idealism. He wants to train the individual in such a way as not to proceed from disappointment, but from success to success and success of that kind which is meaningful to human beings in human situations. Thus according to pragmatism, the aim of education is to adjust the free, conscious, human being to the biological and social environment in a creative manner, because the individual is not only expected to adjust himself in the environment as it is, but he is also expected to improve upon it if his needs so demand.

PRAGMATISM AND THE CURRICULUM The pragmatist believes that problems tend to occur singly, one after another. Therefore he does not recognise the utility of systematic 'subjects', as the realist does. He does not like that a student should become specialist in a subject, but may know nothing about anything else. He may tolerate a systematic collection of books for the purpose of reference, but he would not like that the student should become a book-worm. He wants to use a subject-matter for training a student in suitable techniques, techniques for directing and controlling coming events. The aim of studying books is to learn new techniques for applying to new problems. Thus the pragmatist is sceptical about objective information. Objective information, if gathered, will be gathered only for the purpose of solving some problem. The realist wants to make the student a walking encyclopedia, whereas the purpose of the pragmatist is to give the student up-to-date scientific tricks for solving problems at hand. The above view indicates that the child should be given worthwhile experiences. Therefore the curriculum should include such subjects which may give the necessary skills to the student. Language, hygiene, history, geography, physical training, sciences, agricultural science for boys and domestic science for girls should comprise the curriculum. Needless to say that these subjects will be studied for their usefulness, and there will be no disinterested pursuit of knowledge. With regard to curriculum, pragmatism wants to follow the child's natural interests at the Thus in the curriculum it is the child who is emphasised, and not the book, the subject, or the teacher. If rich experience is given to the child, he will get the best possible education. Pragmatism

protests against the formality in instruction and considers learning as an active process rather than a passive acceptance of facts.

Dewey analyzes the interests of the child into four groups:

- "The interest in conversation or communication;
- In inquiry, or finding out things;
- In making things or construction; and
- In artistic expression."

To Dewey these are the natural resources, and it is on the exercise of these that the active growth of the child depends. The child must know the arts of reading, writing, and counting in order to follow out these interests. The child will master these arts not as ends, but as tools. Therefore, the elementary school curriculum should include reading, writing, counting, nature study, handwork and drawing. Handwork and drawing will be then for construction and artistic expression—the other two natural interests of the child. Thus pragmatist curriculum is concerned with the realities of child nature and of life. The contents of the curriculum will be selected from different activities of real life. The activities of real life to be incorporated in the curriculum be free and purposive and they should be connected with the community of which the school is a part. The pragmatist thinks that if the activities are thus socialized, they will develop moral virtues and power of initiative, independence, and self-discipline. The pragmatist does not want to divide the curriculum into independent subjects as water-tight compartments. He believes in unity of knowledge and skill. Therefore, he wants to follow the principle of integrating in curriculum construction. Accordingly, the subjects should be presented as modes of purposive activities inter-connected by a common bond. The pragmatist feels that physics and chemistry bring the student to a systematic realm of symbolic abstractions and they do not give him experience in concrete realities. He is of the opinion that sociology and psychology acquaint the student with human experience. Therefore, these subjects should receive more emphasis in the curriculum than physics and chemistry which are very dear to a realist. However, it is noteworthy that the pragmatist is prepared to accept any subject in the curriculum provided it offers the teacher opportunities for training the pupil in the up-to-date scientific techniques for solving human problems at hand. As regards the curriculum, the contrast between the pragmatist and idealist is that of how the subject-matter is used. The idealist wants to use it for developing a transcendental self-consciousness on the part of the student; whereas the pragmatist uses it for developing an empirical efficiency for solving here and now problems. From the idealist standpoint the pragmatist student passes through the subject without being adequately educated, he is a short-sighted success-seeker and untouched by spiritual consciousness and higher insights which his studies might have given him. Whereas, the pragmatist thinks that the idealist student is lost in a self-projected obscurity which deprives him of any worthwhile success in the world. Thus we may conclude that the realist would emphasise the importance of objective subjects falling in the field of natural science. The idealist would not consider one subject more important than the other, he would emphasise the quality of personal greatness found in a subject in abundance, and also the qualities of personality had by certain teachers.

The pragmatist will attach importance to social sciences, but not on objective side alone. His purpose is to acquire full mastery over the techniques for solving arising problems.

PRAGMATISM AND THE TEACHER

The pragmatist teacher is a pragmatist first, and a teacher afterwards. We have seen in the preceding pages that the pragmatist is primarily interested in the solution of problems as they arise in the biological and social environments. He is a "radical empiricist, essentially an experimentalist, a trial-and-error man" solving problems bit by bit as they arise and adapting himself to the arising situation. The pragmatist teacher adopts this same attitude in the classroom and tries to transmit this attitude to his students as well. The pragmatist teacher does not believe in teaching subjects systematically, for example, when he teaches chemistry, he does not care to follow a textbook systematically. In fact, he does not follow a textbook at all. Instead, he goes from one experiment to another in a disconnected manner. He treats each experiment as complete in itself suggesting further problems of technique and encouraging the pupils to perform further experiments. He suggests problems to the pupils and leads them to follow their solutions themselves. The pragmatist teacher teaches his pupil to do rather than to know things in a pedantic manner. In this respect, he follows the example of Socrates who "taught his pupils to think and act for themselves, to do rather than to know, to originate rather than to repeat".

PRAGMATISM AND METHODS OF TEACHING

As in the field of curriculum construction, so in the field of methodology, Pragmatism has contributed greatly and in very important ways. This ideology does not uphold any outdated, lifeless and rigidly traditional method of teaching. Pragmatists believe that minds of different children are different. Hence a certain fixed method of teaching cannot be useful to all. For the purpose of developing children on sound lines, both the child and the teacher should together think and formulate the necessary and useful method of teaching which is related to the interests of the child and involves practical work, activities and productive experiences. With this purpose, Pragmatists have laid down the following principles according to which teaching methods may be devised and formulated:

Principle of Learning by Doing. Pragmatism attaches more importance to activity and experience in preference to thoughts or ideas. According to this ideology education should be imparted through activities and practical experiences. Pragmatists firmly hold that activities give rise to new ideas and clarify conceptions. Hence, such purposive activities and conducive experiences should be structured for the child so that he develops necessary insight and capacities to solve the physical and social challenges which confront him from time to time. According to Ryburn, self-experience is our super most and real teacher as one remembers the lessons of his experiences throughout life. Hence according to this principle, education should provide creative experiences and experimental activities to the child more and more so that he learns by his own efforts and experiences. It must be noted over here that Pragmatism does not merely insist upon practical activities, but tries to provide real life

experiences and real life situations so that the child gains the required insight and capacities to face and solve the different problems and challenges of life successfully.

Principle of Purposive Process of Learning. This principle means that a child should try to achieve some aim or goal according to his natural interests, aptitudes, abilities and experiences. According to this principle, Pragmatism opposes bookish knowledge and condemns those methods of teaching which promote abject surrender to the teacher in order to obtain knowledge which may or may not be useful and relevant to the problems and challenges of modern life. Instead of passive reception of knowledge from others, Pragmatism emphasizes self-learning through self-effort. According to this principle, methods of teaching should provide such conducive experiences and productive practical activities for the benefit of the child and endow him with capacities and powers to face boldly and successfully the problems and challenges of modern life.

Principle of Integration. This principle lays stress upon correlated teaching of all subjects. This is because knowledge is one whole and this principle seeks to maintain unity in diversity. This close relationship in different subjects should be brought about as much as possible. According to Pragmatism only that method is most effective, which brings about and employs this correlation and integration of all subjects, activities and experiences.

PROJECT METHOD

On the foundations of the above mentioned principles, John Dewey's ardent disciple Kilpatrick formulated a solid and practical method of teaching, which goes by the name of "Project Method". Unlike the old methods of teaching, this method is an active and dynamic method. Through this method, the child learns by his own activities and experiences, the teacher only guiding and suggesting wherever and whenever there is any necessity for such help. The teacher's task is only to create such situations wherein each child is able to identify his problem. Once the problem is identified, each child is free to experiment and gain self experiences of his own planning. All children work in groups in close cooperation to solve the problem aiding and coordinating their efforts and activities. When the problem is solved, children develop new insights and create new values for their gradual progress and development.

PRAGMATISM AND DISCIPLINE

The pragmatist regards discipline as an external force to check these courses of action which are distasteful or to encourage those that are pleasant. From the pragmatist standpoint, the teacher who depends upon rewards and punishments for getting works done by pupils is a very poor teacher. There is no place for a strict and rigid disciplinarian in a pragmatist school. A moralist, duty-for-duty-sake man, a holier than- thou practitioner will find no place in a pragmatist school. The activities of the school are to be so organized as to make them fit in with the needs of a pupil's nervous system, and also with his earnest desire to make him a fit citizen of the world around him. Under such circumstances, there will be no need of discipline of the realist kind. The pragmatist student overcomes his difficulties joyfully and he does not need any reward for the same. If the activity is directed towards the student's self-

expression, no appeal will be necessary to "sheer strength of will" not will the teacher be required to make things interesting to the child. Some authorities are of the opinion that "the student should work at his work and play at his play". But the pragmatist says that the work and play may naturally go together. Therefore, it is quite safe to expect a child "to play at his work and to work at his play". Dewey says, "Play is not to be identified with anything which the child externally does. It rather designates his mental attitude in its entirety and in its unity. It is the free play, the interplay, of all the child's powers, thoughts, and physical movements, in embodying, in a satisfying form, his own images and interests". If the work in the school are so arranged as to appeal to the natural interests of the student the problem of discipline will not exist at all. Finally, we may conclude that the realist believes in discipline, "in the cultivation of objectivity", and in "the submission of the self, to the forces of physical reality." The idealist discards external control as a method of discipline. He believes in the cultivation of a subjective power towards the development of a transcendental self free of all forces within and without. The pragmatist, too, rejects external control as a method of discipline—but for a different purpose. He does not recognise the value of transcendental self. To him the interest of the child is strictly empirical, biological, and social. Hence to him the problem of discipline is meaningless.

PRAGMATISM AND SCHOOL

Pragmatists regard school as a social institution where the child gains real experiences of actual life which develop in him social sense and a sense of duty towards society and the nation. John Dewey maintains that school is a "Miniature Society" where a child gets real experiences to act and behave according to his interests, aptitudes and capacities. Group games, working in laboratories and studying in libraries with others are the various activities and experiences which inculcate in children social qualities, social attitudes together with a spirit of mutual help and cooperative activities. In this way, according to Pragmatism the school is not a centre of education alone but it is also a community centre of various activities and experiences. John Dewey rightly asserts—"School should be the true representative of society."

MERITS OF PRAGMATISM

Importance of Child. Opposing bookish knowledge and formal education, Pragmatism lays great stress upon the development of child's individuality by his own efforts. This makes education child-centred.

Emphasis on Activity. Instead of ideas, Pragmatism emphasizes upon activity. Thus, the principle of "Learning by Doing" is the main contribution of Pragmatism.

Faith in Applied Life. Pragmatism emphasizes the practical life of child. Thus, Pragmatic education prepares the child for future life in a very effective manner.

Infusion of New Life in Education. Pragmatism has revolutionized the process of education to a very great extent. This has infused a new life and zest in education. The concepts of

"New Education", "Progressive Education" and "Activity centred curriculum" which have changed the face of education, are the contributions of Pragmatism.

Social and Democratic Education. Pragmatism infuses in a child a spirit of freedom initiative, equality and also a sense of responsibility in relation to rights and duties of a citizen. This develops in the child love for democratic values and social efficiency which bring harmonious adjustment and development of personality.

Progressive and Optimistic Attitude. Pragmatic attitude is optimistic and progressive. In other words, Pragmatism emphasizes the qualities of freedom, initiative, expression, conducive experiences, congenial environment, purposeful creativity and development of human values for the welfare of whole mankind.

Construction of Project Method. In the field of methods of teaching, Pragmatism has given birth to 'Project' method. Through this method, a child indulging in various creative activities, is able to solve many problems which cater to this natural progress and development.

DEMERITS OF PRAGMATISM

No Pre-determined Aims of Education. According to Pragmatism, there are no pre-determined aims of life. Hence, there are no set and pre-determined aims of education as well. In the absence of definite aims of education, all educational plans and efforts may go astray and achieve nothing.

Opposition of Pre-determined Ideals and Values. Pragmatism opposes pre-determined ideals and values. This ideology emphasizes that ideals and values are man-made and change according to changes in circumstances, times and places. But in fact, all noble things have entered into this human world by the efforts of those great persons who were inspired by the great ideals namely—Truth, Beauty and Goodness. These ideals are not man-made. They are eternal and absolute and have been guiding the efforts of human beings to develop more and more since the dawn of human civilization.

Opposition to Eternal Truths. Pragmatism is opposed to predetermined truth. According to it, truth changes according to a change in circumstances, times and places and is created by the consequences of our actions and experiences. Pragmatists hold that if the results of an activity are satisfying, then it is true otherwise not. This view of Pragmatists regarding truth is not acceptable to Idealists. According to Idealism truth is truth. It does not and cannot change at all.

Opposition of Intellectuality. Pragmatists believe that a man's intelligence is subservient to his innate tendencies. This makes him only an animal. As a matter of fact, it is the intelligence which reforms, moulds and sublimates the basic raw tendencies into human qualities. Intelligence is not the slave but the master of basic tendencies of the individual.

Negation of Spiritual Values. Pragmatists deny the existence of spiritual values. They attach greater importance to material welfare of this world. Negligence of spiritual values is a great

blunder. Without developing spiritual values achieving human welfare, peace and satisfaction is simply to cry for the moon.

Negation of Past. Pragmatism, emphasizing only the present and future, neglects the past. As a matter of fact, the past is equally important as the present and future. The reason of this fact is that the root of present lies in the past. Without the knowledge of past one cannot understand the present and without knowing the present thoroughly nothing can be predicted for the future.

Condemnation of Formal Education. Condemning formal education, Pragmatism advocates that all knowledge should be acquired through direct personal experiences. But knowledge is so vast and the span of life of short, that it is quite impossible to receive all knowledge through direct experiences. Hence, acquiring all knowledge needs personal experiences and formal education both.

Opposition of Monism. Like Idealism and Naturalism Pragmatism does not accept the truth of 'Monism'. According to this ideology, truths are many. Hence, Pragmatists believe in 'Pluralism' which is not proper.

Difficulty in the Construction of Curriculum. Pragmatism emphasizes that all knowledge is to be gained from experiences of life. It is not an easy task. Selecting a project and construction of curriculum to gain all knowledge from life experiences is very difficult.

Pragmatism is a Method Only. Unlike other Philosophical Doctrines, Pragmatism does not lay down any aims, ideals and values of life to be pursued by human beings. Hence, Pragmatism cannot be termed as a philosophy of life. William James has himself admitted this fact in his writings that Pragmatism is not a philosophy of life but only a method of education, growth and development. In the words of William James—"There is absolutely nothing new in the pragmatic method. It is just empirical attitude. It has no dogmas and no doctrines save its methods.

SUMMARY OF PRAGMATISM

Exponents (1) C.B.Pearce, (2) William James, (3) Schiller, (4) John Dewey, (5) Kilpatrick and others.

Fundamentals Principles (1) Pragmatism does not believe in God or spiritual values. It has full faith in man. (2) It uphold the power of man as supreme. (3) Spiritual principles are not universal. They change according to change in times, circumstances and situation. (4) Values are not predetermined. They are in the making. (5) Fully, psychological and humanistic viewpoint. (6) It is a pluralistic concept.

Principles of Education (1) Education is based on psychology and science. (2) It emphasizes experiment and practice. (3) Child is the focal point of all educational activities. (4) It opposes book learning. (5) Only sociability is emphasized. (6) It is a progressive, dynamic and changeable ideology.

Aims of Education (1) Aims of educational are not predetermined. (2) Educational aims change according to times places and circumstances. (3) More education. (4) Creation of new values. (5) Social adjustment and harmonious development.

Curriculum (1) Pragmatic Curriculum is based on subjects of utility, its main principle being utilitarian. (2) Social subjects form the hygiene and science, Physical Culture, History, Geography, Maths, Home Science, Science and Agriculture etc.

Methods of Teaching Pragmatists have emphasised the principles of (1) Purposive processes of learning, (2) Learning by doing and by experience and (3) Correlation and integration. On the basis of these principles Kilpatrick has given birth to Project method, a method which is widely accepted and used in the field of education.

Teacher (1) Teacher's role is that of a friend, philosopher and guide. (2) Teacher puts the child in such a position so that he learns to create new values for future.

Discipline Pragmatism emphasizes admitted emancipator or social discipline.

School (1) According to Pragmatism, school is a laboratory for experiments to be done by children. (2) It is a society in miniature.