CHAPTER 1

EDUCATION AND PHILOSOPHY

CONCEPT OF EDUCATION

Education has a long history. It is a never ending process of inner growth and development. Education means that the child is to be brought up while keeping in view certain aims and ideals. Education is derived from the Latin word “educare,” which means “to bring up” or “to nourish.” According to one view, education is a continuous process and dynamic process. It is concerned with ever-growing man in an ever-growing society. Hence it is still in the process of evolution. There are divergent views with regard to the meaning and definition of the term “education.” Divergent views have been expressed by different thinkers, philosophers, psychologists, educators, teachers, scholars, politicians, statesmen, and priests according to their own outlook on life. Let us discuss some of the approaches to understanding the meaning of education.

1. Etymological or derivative approach

Etymologically, the term “Education” has a number of derivations:

1. According to one view, Education is derived from the Latin word “educare,” which means “to bring up” or “to nourish.” It means that the child is to be brought up while keeping in view certain aims and ideals.

Hence, education is a continuous and dynamic process. It is concerned with ever-growing man in an ever-growing society. Hence it is still in the process of evolution. There are divergent views with regard to the meaning and definition of the term “education.” Divergent views have been expressed by different thinkers, philosophers, psychologists, educators, teachers, scholars, politicians, statesmen, and priests according to their own outlook on life. Let us discuss some of the approaches to understanding the meaning of education.

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2. According to another view the term education is derived from the Latin word “educare” which means “to lead out” or to draw out. In other words it means that education is to lead out or to draw out of the best in children.

3. According to a third view, the term ‘education’ is derived from the Latin word ‘educatum’ which means ‘the act of teaching or training.’

4. Education and Training: Education is not teaching. Education and teaching is not one and the same. The child is born in the state of naivety and continues to be so till the last moment of death. The child remains in the state of instruction. But education is a life-long process. It starts when a child begins to walk in an informal way. Training is merely a part of kind of education.

DIFFERENTIAL APPROACH

In order to understand the meaning of education in a clearer and more definite form education should be distinguished from instruction, teaching, schooling, education, training, and information.

1. Education and Instruction: In instruction we impart the knowledge of a particular subject to the students in a systematic, planned and logical way. We, of course, include this knowledge in education, but we have to look at something else.

2. Education and Training: Training is given in a formal way as it is a part of kind of education.

3. Education and Schooling: Schooling is wider term than instruction. It includes academic activities and programme, other than classroom instruction of communicative and social service units, community activities, educational trips, social service camps, social work and hobbies form an important part of schooling. But they are not included in the scope of instruction.

4. Education and Teaching: Teaching is one factor in education. We may educate children even if we teach them a particular subject. Teaching is only one part of education. Education is more than instructions as it implies acquisition of knowledge, training, teaching and information.

In order to understand the meaning of education in a clearer and more definite form education should be distinguished from instruction, teaching, schooling, education, training, and information.
be prepared to contributed to this type of development of personality instead of only imparting knowledge of a subject to children.

Some of the most popular views of Western education thinkers are as follows:

(3) WESTERN CONCEPT OF EDUCATION

1. Plato’s View: Plato remarks, “Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection of which he is capable of.”

2. Aurendam’s View: Aurendam remarks, “Education is the manifestation of the soul’s own极品 expansion and the manifestation of divine selflessness.”

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(2) INDIAN CONCEPT (APPROACH) OF EDUCATION

1. Rig Veda: According to Rig Veda, Education is that which makes one s life in harmony with all existence.

2. Upanishads: According to Upanishads, “Education is that whose end product is salvation.”

3. Shankarcharya’s View: According to Shankarcharya, Education is that which makes a man self-reliant and selfless.

4. Shankarcharya’s View: According to Shankarcharya, Education is the manifestation of divine selflessness.

5. Vivekananda’s View: According to Vivekananda, Education is the manifestation of divine selflessness.

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Some of the important views regarding education given by Indians are:

1. Knowledge of a subject to children.
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2. Aristotle's View: Aristotle, the disciple of Plato said, “Education develops man’s faculty especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty in which perfect happiness essential consists.” He briefly explained education as “the creation of a sound mind in a sound body.”

3. Comenius' View: Comenius characterised education as a “true forging place,” i.e., education gives a new shape to man’s innate powers.

4. Pestalozzi's View: Pestalozzi speaks of education as a “process of individual development of individual, mental, moral, social, spiritual, and physical development of individual.”

4. Education-a Process of Individual Development: Education is a process of individual development. By individual development we mean physical, intellectual, aesthetic, moral, social, and spiritual development. Education is a process of individual development.

When the child is born and continues up to the last moment of death, he teaches make efforts for achieving purpose of destination.

2. Education-a Process of Purposeful Process: Education is a purposeful process. Both the pupil and the teacher tries to develop the personality of the pupil to the height of the needs of the society. The pupil (educand), the teacher (educator) and the social environment (social forces) the teacher tries to develop the personality of the pupil to the height of the needs of the society.

3. Education-a Continuous Process: Education is a continuous process. It involves interaction between the pupil and the social environment.

Educational Process:

Some of the silent features of education can be briefly described as follows:

1. Education-a Tripolar process: Education is a tri-polar process. It involves interaction between the pupil (educand), the teacher (educator) and the social environment (social forces).

2. Education-a Purposeful process: Education is a purposeful process. Both the pupil and the teacher tries to develop the personality of the pupil to the height of the needs of the society.

3. Education-a Continuous Process: Education is a continuous process. It involves interaction between the pupil and the social environment.

4. Education-a Process of Individual Development: Education is a process of individual development. By individual development we mean physical, mental, moral, spiritual, and social development.

5. Nunn’s View: T.P. Nunn, another famous English educationalist says, “Education is the complete development of individuality so that he makes an original contribution to human life. Education is the inner development of man’s innate powers.”

6. Dewey’s View: John Dewey, a famous American Educationalist remarks, “Education is the continuous recognition of experience. It is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities.”

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5. Education-a process of individual adjustment: Education is a process of individual adjustment. Education helps the individual in making adjustment with his own self, with parents, relatives, friends, playmates, workshop, rural, physical environment, social environment, the form of government etc. Education provides a number of agencies through which a person is educated.

6. Education-a dynamic process: Education is a dynamic and progressive process. It reconstructs a new and better social pattern according to the changing needs of time, place and society. Education helps the individual in making adjustment with his own self, with parents, relatives, friends, playmates, workshop, rural, physical environment etc. Education includes experiences gained through a number of agencies from the cradle to the grave. Everything which influences human behavior and the process of development from infancy to maturity, from womb to grave, according to Dumm in the broader sense education begins at birth and continues throughout life. In other words, it is

(b) Broader Meaning of Education:

A broader person is defined as a person who gains a definite curriculum, conscious directed effort to develop and culminate in certain goals. Such education is imparted by means of formal instruction. It is only in a narrow sense that may be taken to mean anything other than the school which is consciously organized through education in a broader sense. Everything which influences human behavior and the process of development from infancy to maturity, from womb to grave, according to Dumm in the broader sense education begins at birth and continues throughout life. In other words, it is

(a) Narrow Meaning of Education:

NARROWER AND BROADER MEANING OF EDUCATION

Education in a narrow sense is related to time, place and social change. A new and better social pattern according to the changing needs of time, place and society.

6. Education-a dynamic process: Education is a dynamic and progressive process. It reconstructs the basis of society at large.

5. Education-a process of individual adjustment: Education is a process of individual adjustment.
sense education is life and life is education. It is really life that educates. Edward Thring elaborated this point and said, "Education is the transmission of life, by the living, to the living." If we take the broader sense, even an inanimate object may influence education. This is the point we have discussed.

3. Educational Psychology: Child is regarded as the pivot point in the process of modern education and social change. The social processes, social institutions, and social functions of education and influencing between education and the society have a direct and indirect impact on the child. The child educates his parents, his peers, and his living environment. The child learns from them and influences them. This is known as socialization.

SCOPE OF EDUCATION

Scope refers to the extent, range, breadth, comprehensiveness, and variety of subject matter to be taught and learned. Whatever broadens our horizons, deepens our insight, refines our response, and stimulates our thinking and feeling is education.

1. Philosophy of Education: Human life is a mysterious thing. Until we know the mystery of human life we cannot decide 'what to learn' and 'what to teach.' It is philosophy which has interpreted man and his activity in life. On the basis of philosophy of education we study the nature of education, the need for education, the aims of education, and the curriculum.

2. Educational Sociology: Man is a social animal. He lives in the society, acquires socialization through his contact with his family, his relatives, his neighbors, and his friends. He learns the ways of moving in the society. His behavior and ideas are influenced by society and social organizations. On the other hand, education helps in controlling and developing human society. It is the basis of social progress. In educational sociology, we study the nature of society, the relation between society and education, different social organizations, social groups, social institutions, social processes, and social change.

3. Educational Psychology: Child is regarded as the pivot point in the process of modern education. Education is organized according to his potentialities, development level, interests, and aptitudes. Education psychology helps us in understanding the child or the learner. It helps the teacher to understand the experiences of the child, to plan the curriculum, and to evaluate the effectiveness of educational programs.
4. History of Education:
History of education helps us in understanding the gradual development of education during different periods of history. Moreover, it helps in evolving a suitable system of education according to the changing needs of the society.

5. Comparative Education:
Comparative education is the study of cross-cultural comparison of various educational systems and practices of different countries. Comparative education helps us in understanding the educational systems of different countries and provides insights into the development of education during different periods of history. Moreover, it helps in evolving a suitable system of education according to the changing needs of the society.

6. Educational Problems:
Educational problems are also included in the scope of education. We study present educational problems and find out their solutions.

7. Educational Administration and Organization:
Education is imparted in schools and colleges and hence we study methods of educational administration and organization in schools and colleges and hence we study methods of educational administration and organization in one's own country.

8. Techniques of Teaching:
Teaching is defined as causing others to learn. Thus both teaching and learning are included in the process of teaching. Techniques of teaching are also included in the scope of education. Techniques of teaching helps in making the process of education effective and useful.
of which we are capable in and through the life of a society.

While education helps every boy and girl to achieve the higher degree of individual development, school of every type fulfill their purpose in so far as they foster the free growing of men in social setting. It has been rightly observed: "In the field of education, if we can understand that field of education are interrelated. We need specialists in different fields of education in order to make education progressive. The need of education is that of education, it should be clearly understood that field of education are interrelated. We need specialists in different fields of education, different persons gain specialization in different fields of education. Different persons gain specialization in different fields of education. Different persons gain specialization in different fields of education.

**Conclusion:**
The scope of education is very wide and comprehensive. It is not possible for a person to become perfect in all the fields of education. Different persons gain specialization in different fields of education. It should be clearly understood that field of education are interrelated. We need specialists in different fields of education in order to make education progressive. The need of education is that of education, it should be clearly understood that field of education are interrelated. We need specialists in different fields of education, different persons gain specialization in different fields of education. Different persons gain specialization in different fields of education. Different persons gain specialization in different fields of education. Different persons gain specialization in different fields of education.

**INDIVIDUAL VERSUS SOCIAL AIM OF EDUCATION**

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INDIVIDUAL AIM OF EDUCATION Individuality – the ideal.

"Individuality is the ideal of life," thus observed Sir Percy Nunn, and added that every child is a new and unique product and a new experiment with life. Education is for the individual, its function being to enable the individual to survive and live out its complete life. Education is imparted to preserve the ideal of life. Sir Percy Nunn says, "Education is for the individual, its function being to enable the individual to survive and live out its complete life."

The biological belief that every child is a unique product and a new experiment with life, is the basis of the individual aim of education. Sir Percy Nunn observes that "Individuality is the ideal of life," and "nothing good enters into the human world except in the perfect degree of individual excellence." Exalting the "individual development - " as the aim of education, Sir Percy Nunn observes, "that nothing good enters into the human world except in the perfect degree of individual excellence." His belief in this aim is based on the Socio-political Philosophy. The concept of individual development aim is based on the Socio-political Philosophy. The concept of individual development aim is based on the Socio-political Philosophy. The concept of individual development aim is based on the Socio-political Philosophy.
individual life. Community exists for the individual not the individual for the community. Therefore, individual and not society, should be the centre of all educational efforts and activities.

**Rousseau’s Naturalistic View**

The naturalists like Rousseau hold that “the central aim of education is the autonomous development of the individual.” According to Rousseau, “Every individual is a social being. As a social being, he is a citizen, develops and thinks in a vast complex of interactions and relations. So an educational activity cannot be isolated from society.”

**Individual vs. Society**

In fact, says he, “we cannot conceive of an individual living and growing in isolation from society.” Every individual is a social being. As a social being, he is a citizen, growing and thinking in a vast complex of interactions and relations. So an educational activity cannot be isolated from society.

**Modern View of Psychologists**

The psychologists are of the opinion that education is an individual process. No two children are identical in intellectual capacity and other disposition. Therefore, a rigid and uniform curriculum for all children is unjustified. The process of individualization, individualized curriculum, and individualized education should be emphasized. Therefore, a rigid and uniform curriculum for all children is unjustified. The process of individualization, individualized curriculum, and individualized education should be emphasized. Therefore, a rigid and uniform curriculum for all children is unjustified. The process of individualization, individualized curriculum, and individualized education should be emphasized.
Inherently defective.

In the extreme form, the idea of absolute freedom to the individual may take the form of unchecked 'self-expression' or 'self-assertion'. This sort of unchecked 'self-expression' will ridicule all social conventions or moral laws which form the bases of society have regulated life. Even Sir Percy Nunn, the greatest champion of individual aim, believes that "Individuality develops only in a social atmosphere where it can feed on common interests and common activities." The critics of individual aim believe that the individual, left to himself, is an animal, selfish and undisciplined. He must be made fit for society.

The basis of individual's greatness is social. The great contributors to the progress of human civilization did not work in a vacuum. The isolated genius, when he works on common interests and common activities, is not merely an animal, selfish, and undisciplined.

The socio-political nature of man. The criteria of individual aim believe that the individual, left to common activities, develops only in a social atmosphere where he can feed on common interests and have a sense of belonging. Even Sir Percy Nunn, the greatest champion of individual aim, believes that self-expression will ridicule all social conventions or moral laws which form the bases of society. This sort of unchecked self-expression is inherently defective. In the extreme form, the idea of absolute freedom to the individual may have a negative effect on the political and economy of a country. The 18th and 19th century emphasis on the political independence of an individual led to the education of the individual in the political and economic sphere. The education did not work in a vacuum. The fact remains that their greatness was due to their assimilation of the rich heritage of thought, wisdom and action evolved and preserved by others in society. They worked against some social background. Hence the very bases of their great achievements was social.
The individual is a figment of the imagination. As long as human beings are living in society, there will be some subordination of individuality to public or social needs of society. The social aim, in its extreme form, regards the state as "an Idealised super-human entity, over and above the individual." The state or society alone is the reality, and the individual is only "a throb in the social pulse." They believe that "individual is of no value, and personality a meaningless term, apart from the social environment in which they are developed and made manifest." Therefore, the function of education according to the social aim is to work consistently for the welfare of the state, subordinating the welfare of the individual to that of the state. Hence the state is supreme to dictate what shall be taught and how shall it be taught. The state is in charge of the educational process, and their emphasis in the educational process is no strict discipline and obedience. Education through social control is the exponents of this school of thought believe in. It is the state which determines the field where the services of the individual are most needed, and not what the individual wants to do. The state determines the field where the individual should serve, and the individual obeys. The state has the right to mould and shape the individual, so as to suit its own needs, desires and interests of society. They believe that "education is the exclusive property of the government, and demands unquestioning obedience and loyalty from the individual only as a tool of the government and its demands. There is no place for the development of individuality, personal initiative, and personal ideals and interests of the individual. The state or society ignores the legitimate needs of the individual, and in its extreme notion of all powerful state, it reduces the individual to a mere non-entity.

**Criticism of the Social Aim of Education**

This is certainly a one-sided view. First, Social aim is the sole view. It believes in the acceptance of authority as the method, and obedience as the end. The social aim is to change the individual into a tool of the society, and educate him in such a way that he is only to obey what the authorities dictate. His needs, urges and nature are completely ignored. The curriculum and the methods of education are also the complete monopoly of the state. The education of the individual is to make him conform to the needs of the state and society. Therefore, the function of education according to the social aim is to work consistently for the welfare of the state, subordinating the individual to that of the state. Hence the state is supreme to dictate what shall be taught and how shall it be taught. The state is the exclusive property of the government, and demands unquestioning obedience and loyalty from the individual only as a tool of the government and its demands. There is no place for the development of individuality, personal initiative, and personal interests of the individual. The state or society ignores the legitimate needs of the individual, and in its extreme notion of all powerful state, it reduces the individual to a mere non-entity.

**State – Idealised Super-Insensitive**

The social aim in its extreme form regards the state as an idealised super-human entity, over and above the individual. They believe that "individual is a figment of the imagination." As long as human beings are living in society, there will be some subordination of individuality to public or social needs of society.
Synthesis of Individual and Social Aims

The above discussion about the individual and social aims of education is likely to give the impression that the individual aim is opposed to the social aim. But, in reality it is not so. These two types of aims may be opposed in certain instances. But, if their sharp edges are rounded off, they become rather complementary to each other. The individual and the society should be considered as functionally related to each other. "The individual is more dependent on the social order, because he is embedded in its customs and conventions. The society is more dependent on the individual, because it is he who gives it shape and life." A synthesis of the two aims will be the ideal condition. The school should try to develop the individuality of each child through social contacts and social control, with maximum possible freedom for each individual. "The individual is not a private possession but is the means through which the individuality of each child depends on the collective individuality of all children in the school. The school should try to develop the individual freedom of each child within the framework of social rules and regulations." Therefore, we may hold that the individual and the society may both be regarded as equally important. Neither of the two being absolutely independent of the other. It should be noted that the individual is the product of society, while the society finds its advancement in the development of its individual members. It must be admitted that the individual cannot develop in vacuum. He is a social animal. In all walks of life, he is influenced by all who surround him. He cannot escape the cultural influences of the society. These influences shape the personality and the social environments of the individual. Therefore, the individual can grow beyond his own boundaries. The individual cannot exist without his own environment. The individual is not only a physical being but also a social being, who is influenced by the society. Therefore, the society has the right to educate the individual. The school should try to develop the individuality of each child through social contacts and social control, with maximum possible freedom for each individual. "The individual is not a private possession but is the means through which the social order depends on the individual. The society is more dependent on the individual, because it is he who gives it shape and life." A synthesis of the two aims will be the ideal condition. The school should try to develop the individuality of each child through social contacts and social control, with maximum possible freedom for each individual. "The individual is not a private possession but is the means through which the social order depends on the individual. The society is more dependent on the individual, because it is he who gives it shape and life."
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Butt, his freedom must have its limits. Freedom cannot be allowed to degenerate into licence; because, the right to freedom of everybody has to be protected. If it were that the society or the state has no interest, the individual’s freedom cannot be allowed to degenerate into licence; because, the right to freedom of everybody has to be protected. The freedom must have its limits. Freedom is not license.
Meaning and Definition of Philosophy

Etymological Meaning of Philosophy:

The word philosophy is derived from two Greek words—Philos meaning love and Sophia meaning wisdom. Thus philosophy means love of wisdom. In this way search of wisdom or truth is called philosophy and the man who engages himself in the name of the world and of

Specific Meaning of Philosophy:

To be precise and definite one may call philosophy as that deep thinking and meditation which concerns itself with God, the soul and the nature. This concentration and deep thinking is for revealing the hidden and immortal realities of existence—what is the nature of life, when human being has come and what will be his final destination, how does the heavenly bodies affect human life, is there any life after this, what is heaven and hell. All these are the subjects and topics of philosophical thinking and ultimate realization. As these mental activities are abstract and difficult in nature, only capable and great persons can indulge in them. Common people cannot do this type of deep and concentrated thinking. Henderson and his colleagues have well said—

"Philosophy is a rigorous disciplined and guarded analysis of some most difficult problems which man has ever faced.

Philosophers do not form a specific and special group themselves. All those persons are philosophers who in one way or other search for truth and realities. A deep study reveals the fact that a man undergoes various kinds of experiences throughout his long life from birth to death. These experiences provide him with new knowledge. Henderson and his colleagues have well said—

"Philosophy like other studies, aims primarily at knowledge.

Philosophy is the science of knowledge.

Fichte"
In the light of above definitions we can say that philosophy understands man in relation to the universe. It stands for an inquiry after truth and search for knowledge. It is a method of critical and reflective thinking. It provides means to lead best kind of life.

1. Philosophy is a general enquiry into the nature of reality.
2. Philosophy is a peculiar entity into the nature of reality.
3. Philosophy is an uncertain effort to discern the general truth that lies behind the particular.
4. Philosophy is the science and criticism of cognition.
1. Philosophy determines the various aspects of education: Every aspect of education has a philosophical base. There is no aspect of education—aims, curriculum, methods, text books, etc.—which is not based upon philosophical doctrines. Philosophy is the soul of education and education is the body of philosophy. Philosophy is the mind and education is its body. 

2. Great Philosophers have been great educators also: Great philosophers have been great educationists in the East as well as in the West. We can find the clearest examples of the dependence of education on philosophy in the lives and teachings of all the great philosophers from Yajnavalkya down to Gandhi in the East and from Socrates down to John Dewey in the West. Philosophers like Gandhi, Tagore, Radhakrishnan, Ambedkar, Chaudhary, Pratap, Socrates, Pestalozzi, Rousseau, Froebel and Dewey have been great educators. They reflected their concern with education in their educational writings and practices. From the ancient era of the great Indian philosophers who taught us how to educate one another, to the modern day philosophers who taught us how to educate ourselves, every great philosopher has been a great educationist. 

3. Education is the means to achieve the goal: Education is the means to achieve the goal of life. It is the way to know the truth, to discover the reality of the universe, to understand the nature of things, to develop the powers of mind, to cultivate the virtues of character, to attain the ends of life. Education is the preparation for life, the means of life, the end of life. It is the means to achieve the goal of life. Education is the means to achieve the goal of life. 

4. Philosophy determines the various aspects of education: Every aspect of education has a philosophical base. There is no aspect of education—aims, curriculum, methods, text books, etc.—which is not based upon philosophical doctrines. Philosophy is the soul of education and education is the body of philosophy. Philosophy is the mind and education is its body. 

5. Education is the means to achieve the goal: Education is the means to achieve the goal of life. It is the way to know the truth, to discover the reality of the universe, to understand the nature of things, to develop the powers of mind, to cultivate the virtues of character, to attain the ends of life. Education is the preparation for life, the means of life, the end of life. It is the means to achieve the goal of life. Education is the means to achieve the goal of life. 

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The need and importance of educational philosophy can be explained as in the follows:

SIGNIFICANCE OF EDUCATIONAL PHILOSOPHY

1. Philosophy and Aims of Education: Every system of education must have a definite aim and objectives. The aims of education are determined by the philosophy which prevails. It is philosophy which determines whether the aim of education should be vocational or liberal. Whether the aim of education should be of earning or of leisure. Whether the aim of education should be for the development of individual or for the development of society.

2. Philosophy and Text-books: Every text-book is written by philosophers who are influenced by educational philosophy. The choice of text-books is decided by the philosophy which prevails. The aims of education, the methods of teaching, the role of teacher, the role of discipline, are influenced by educational philosophy. The aims of education are directly related with the aim of education. The aims of education are determined by philosophy.

3. Philosophy and Curriculum: Educational philosophy provides the aims of education which are determined by philosophy. The aims of education determine the curriculum, the methods of teaching, the role of teacher and the school discipline. Thus education is the dynamic, active and practical side of philosophy. Just like a gun powder for the soldier, through curriculum education becomes effective or ineffective. Curriculum is the course of education. It is just like a gun powder for the soldier. Through curriculum different schools of philosophy, different philosophies, different aims of education, different methods of teaching, different role of teacher are provided.
determine the quality and contents of textbooks. A good text-book must reflect the prevailing values of life fixed by philosophy. If the text-books reflect the life values of the prevailing philosophy of life and education is very successful in this job. Gentle lies is well aware of the philosophy of life and education is very important role to play in education. A teacher who determines the quality and contents of textbooks. A good text-book must reflect the prevailing values of life fixed by philosophy. Kilpatrick's use of the term philosophy of life and education...
According to naturalist, the teacher should not interfere with the education of the child. He throws the teacher to the background. The idealist holds that the teacher is indispensable for the education of the child. Unless there is teacher, there can be no education. He gives highest place to the teacher and sets up unchangeable laws as supreme spirit to master and sins up unthinkable laws as supreme.

UNIT II

MAJOR PHILOSOPHIES OF EDUCATION

NATURALISM

Major Philosophies of Education

UNIT II

Naturalism

Nature and man

(1) Joyce's View: Naturalism is a system whose salient characteristics is the exclusion of whatever is spiritual or beyond natural and the recognition of nature as the whole of reality.

(2) Ward's View: Naturalism is the doctrine which separates nature from God, subordinates nature and return to nature.

Some of the definitions of naturalism put forward by scholars are:

(i) Ward's View:
Naturalism is the doctrine which separates nature from God, subordinates nature and return to nature. We must follow the track formed by the nature. This naturalism means belief in the creative power of the material world. We must submit to the laws of the material world. We must not go against nature. We apply natural laws to the whole of human experience-material.

(ii) Joyce's View:
Naturalism is the doctrine which excludes nature and beyond nature. There is nothing beyond nature, beyond nature and other nature. Nature is governed by nature. There is nothing beyond nature, beyond nature and other nature.

Naturalism is a type of philosophy according to which nature is the ultimate reality. It believes that everything depends on nature. The teacher should not interfere with the education of the child. He is not interested in the education of the child. He is the teacher who provides the environment in which the child learns.
Characteristics of Naturalistic Philosophy

I. Physical Naturalism

Forms of Schools of Naturalism

(iv) Rusk's View:

"Naturalism is a philosophical position adopted by those who approach philosophy from purely scientific point of view."

(1) Nature alone is entire reality. "Return to nature" and "break the chains of society" are his philosophy from purely scientific point of view.

1. Physical Naturalism: This form of Naturalism interprets the man and the universe in terms of physical sciences. It explains individual differences, emotions and feelings on the basis of physical sciences. It explains individual differences, emotions and feelings on the basis of

(1) Materialism is a reaction against the complicated nature of civilization. Rousseau believed that the body is the soul which possesses the soul is the body which possesses the soul, and it is the soul which possesses the body. The fundamental difference between materialism and idealism is that in materialism holds that man is the function of other things, whereas in idealism experience, intuition, imagination, thinking, reasoning etc. are all processes of mental activity, which

(2) Material world is the real world. All things have originated from matter and all are ultimately reducible to material. Mind cannot be known through sense.

(3) Science reveals the mysteries of nature. Hence our knowledge is one that is developed through science and scientific methods. Thus, science is a source of knowledge.

(4) All knowledge is derived from sense and through scientific methods. Thus, sense is a source of knowledge.

(5) Laws of nature are unchangeable and the entire universe is governed by them.

(6) Human mind is matter and the mind is the result of brain functioning. Brain is matter.

(7) Human mind is matter and the mind is the result of brain functioning. Brain is matter.

(8) Human mind is matter and the mind is the result of brain functioning. Brain is matter.

(9) Man himself is matter and his mind is the result of brain functioning. Brain is matter.

(10) Man himself is matter and his mind is the result of brain functioning. Brain is matter.
physical sciences. It has little or no influence in the sphere of education, because all that it has done is to place knowledge of science above every kind of knowledge.

2. Mechanical Naturalism:
According to this school of Naturalism, the entire universe is a machine made of matter and is possessed of a self directing energy. Living beings are nothing but a combination of atoms and molecules. Man is also a mechanical creature. Naturalism suggests that education should aim at the efficiency and perfection of the human machine.

3. Biological or Evolutionary Naturalism: This form of naturalism is based on the theory of evolution. It contends that all the processes of nature and the entire existence of the universe cannot be explained in terms of mechanical and physical processes, because in the biological evolution man has no creative force, no purpose, and no direction. The materialists of this view aim at making man as good a machine as possible. He has no creative force, no purpose, and no direction. The materialists of this view have placed knowledge of science above every kind of knowledge.

4. To Struggle Successfully: Darwin's theories, substitution or modification of instincts, synthesis, sublimation of instincts, McDougall states that education aims at the transformation.

5. To Secure Advancement: Landmark and his followers believe that the aim of education is to enable the individual to adjust himself physically and mentally to his environment and to the changing circumstances in life.

6. To Secure Present and Future Happiness: Spencer believed education to be a preparation for complete life. According to him education aims at achieving the present and future happiness of the child.

Some of the various aims of education as given by naturalism are listed below:

1. Self-expression: If under idealistic school of philosophy the aim of education is self-expression or self-realization, under the materialistic schools of philosophy the aim of education is self-realization.

2. Perfection of Human Machine: Mechanical Naturalism suggests that education should aim at the efficiency and perfection of the human machine.

3. Sublimation of Instincts: According to this school of Naturalism, the entire universe is a machine and the objects of education are the transformation and sublimation of instincts.

4. To Struggle Successfully: Darwin maintains that education must aim at the efficiency and perfection of the human machine.

5. To Secure Advancement: Landmark and his followers believe that the aim of education is to enable the individual to adjust himself physically and mentally to his environment and to the changing circumstances in life.

6. To Secure Present and Future Happiness: Spencer believed education to be a preparation for complete life. According to him education aims at achieving the present and future happiness of the child.
6. **Drawing**

For stimulating free expression of ideas, the speech and drawing should be encouraged so as to encourage the natural physical activities of the child.

7. To Achieve Social Progress:

Bernard Shaw holds that education should accelerate the pace of evolution and thus achieve social progress much earlier than otherwise.

8. **Physical Education and Health Training**

Naturalism recommends physical education and health training, but the process is negative. Rousseau speaks of many good health rules.

5. **Naturalism and Curriculum**

As a system of philosophy, naturalism has been exceptionally susceptible to the developments of science, and by virtue of this influence it has acquired much importance in educational theory.

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If we see closely, we shall find that all the naturalists agree that the materialistic aim of education is to develop enjoyable, rational, harmonious, balanced and useful natural self.

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7. Liberal Education: Naturalism does not believe in specialized education. It stands for liberal education i.e., the free cultivation of all human powers in the interest of perfect individual development. In the natural order of things all men are equal; their common vocation is manhood; whoever is well trained for that can not fail to perform any vocation connected with it.

8. No Place for Traditional Subjects: Naturalists are of the view that traditional subjects, conventional habits, knowledge and information built by the sophisticated society should not be given any place in the curriculum.

9. Place of Religious Education: Naturalism does not lay any place to religion or even to God because these cannot be explained through scientific lines. Religion is to be felt and not to be reasoned out. So every child should be allowed to develop his own religion.

10. Moral Education: Naturalism regards moral education as a matter of experience rather than instruction. Rousseau favoured moral training through the theory of natural experience. "As we should teach according to the rhythms of nature, so we should punish as nature punishes." We should teach each according to the rhythms of nature, so we should punish as nature punishes.
Observation and Experimentation: Naturalists advocate that one of the important methods of imparting scientific knowledge is through observation and experimentation.

V. Direct study of Natural Phenomena: In the teaching of science the "chalk and talk" method is not as successful as the direct study of natural phenomena directly in the laboratory or in the field.

VI. Heuristic Method: In the teaching of science, the "chalk and talk" method is not as successful as the use of natural phenomena directly in the laboratory.

VII. Excursions: Geography should be taught through excursions and school journeys rather than from books and maps.

2. Play-way Method: Naturalists advocate play-way method as another important method of teaching. In the play-way method, the child is play which helps the child to develop skills. Play-way is the best method of teaching as the natural and non-mandatory method of teaching is the best. The child is the best teacher.

3. Freedom in Education: Naturalism were in favour of giving full freedom to the child for his natural development. So Rousseau was in favor of giving full freedom to the child for his natural development. So they wanted an ideal environment of freedom for the development of the growing child. They were in favour of freedom in education, in contrast to the traditional methods of discipline.

4. Education according to nature of the child: Naturalists oppose the traditional concept of discipline. They believe that it is unnatural to separate needs. Hence, each child should be given full freedom in the educative process. Hence, the child should be given the freedom to express himself according to his nature.

5. Co-education: Naturalists advocate co-education. They believe that it is unnatural to separate the sexes. Segregation of sexes develops unnatural attitude of sexes towards each other. Co-education will develop a higher type of family and community life.
I. TEACHER AS OBSERVER: Teacher must have a childish sense of humour and fun. His place is behind the scene. He is an observer of child's development rather than a giver of information.

- System of education can be summarized as under:
  - The idealistic tradition: He has a place and duties to perform. Role of teacher under idealisticEducational concept, less than it is an observer of child's development.
  - Under naturalism: The teacher does not occupy a high and respected a position as he does under idealism. It must be remembered that the value of educational concept less that it is an observer of child's development.

Under naturalism the teacher does not occupy a high and respected a position as he does under idealism. Natural and Teacher

- Naturalism and Teacher

Liberal home-school relationships, and freedom to the child are the influences of naturalistic

- Good home-school relationships, and freedom to the child are the influences of naturalistic

- The principles of naturalism, as an observer of child's development.

[...]

- Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. Under naturalism, the teacher does not occupy a high and respected a position as he does under idealism. 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In the words of Rousseau, „Children should never receive
Given the importance in the curriculum, importance to scientific subjects in the curriculum. Subjects like art and literature should also be
in a nutrile, educational environment, and creative
environment, according to naturalistic concept, the teacher is "a setter of the

4. Teacher as Stage-setter: The teacher's task is simply to provide the stage for children to act in

3. Teacher as Stage-setter: The teacher has to set the stage, provide the materials, and create an

2. Teacher as Projector: The aim of education, according to naturalism, is as we have pointed out,

1. Lack of Educational Ideals: Naturalism does not give any lofty aim of education. It regards

Criticism of Naturalism

1. Lack of Educational Ideals: Naturalism does not give any lofty aim of education. It regards

2. Too much Emphasis on Present: Naturalism lays more emphasis upon the present than upon the future. But the present has its importance, but it cannot produce a full man, because his spiritual and

3. Many Explanations of Nature: The concept of nature differs from one naturalist to another.

2. Why Explanations of Nature: The concept of natural difference from one naturalist to another.

the present. The present has its importance, but it cannot produce a full man, because his spiritual and

According to naturalism, the spiritual nature of man, but cannot produce a full man, because his spiritual and human beings are more of an animal. It lays emphasis on his material nature. It does not take into human beings as more of an animal. It lays emphasis on his material nature. It does not take into

I. Teacher as Educator: The concept is essentially good, and very intervention is, therefore, harmful. But it does not mean that there should be no education at all. The teacher must see that the education of the pupils

In the field of education, there is only to project the child from repressions and moral disorder of all

Psychology and morality in this activity only when some obstacle bars the way to the child's

It is the free development of their interests and motives. The teacher must study the child's

mean that there should be no education at all. The teacher must see that the education of the pupils

child's nature is essentially good, and very intervention is, therefore, harmful. But it does not mean

In the field of education, according to naturalism, it is conditioned by them. If the

ideas, ideals, and will power of molders of character. Rousseau and Pestalozzi are in favor of non-

Ideas, ideals, and will power of molders of character. Rousseau and Pestalozzi are in favor of non-

4. More Importance to Scientific Subjects in the Curriculum: Naturalism attached more

natural. Spiritual nature of man has been ignored.

nature. There is often disagreement about what constitutes normality and abnormality in human

Some naturalists interpreted it in the sense of physical nature while others took it to mean human

2. Teacher as Protector: The aim of education, according to naturalism, is to provide the child with an opportunity to do as he likes and to

The role of educator, therefore, is only to protect the child from repressions and mental disorder of all

4. Teacher as Stage-setter: The teacher's task is simply to provide the stage for children to act in

2. Teacher as Projector: The aim of education, according to naturalism, is as we have pointed out,

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2. Teacher as Projector: The aim of education, according to naturalism, is as we have pointed out,
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5. Unrestricted Freedom to the Child:

Naturalism gives unrestricted freedom to the child.

Absolute freedom is impracticable. It is not possible to give any instruction without imposing
some restriction. Even in the earliest stage of education, children are taught certain rules and
regulations. Freedom does not mean doing what one wants. Freedom is the right to make one's
own choice within certain limits. It is the freedom to do what is right and just.

IDEALISM:

Idealism has been the dominant philosophical theory throughout the ancient period. It
focuses on the spiritual and moral aspects of human life. It emphasizes the importance of
ideas, ideals, and values in shaping human behavior. Idealism asserts that reality consists of
ideas, thoughts, and mental entities, rather than material objects and forces.

Meaning of Idealism

1. Popular meaning: Popularly, the word means (i) one who accepts and lives by lofty moral,
aesthetic, and religious standards, or (ii) one who is able to visualize, and who advocates some
highest values or ideals. The word “Idealism” may be derived from “ideas,” “ideal,” or “ideals.”

2. Derivative meaning: The term “Idealism” may be derived from “ideas” or “ideals.” Ideas or
higher values are essence. They are of ultimate cosmic significance. They are more important in
human life than anything else. They are eternal and unchanging. They have no dimension in
height or breadth and are different from material forces.

3. Philosophical meaning: Idealism, which is commonly known as Spiritualism, seeks to offer
an explanation of the man and the universe in terms of spirit or mind. It is, in fact, the negation
of material and a material force driving man to strive for this becoming one with the ultimate spirit.

IDEALISM:

Any obligation
Idealism as we have already noted contends that man is the grandest handiwork of God. In the words of Shakespeare, man is the 'Paragon of Creation'. He has in him individuality, a pattern of self inborn with him. Education ought to make him this pattern perfect. Idealism has given us very lofty aims of education. Some of important aims of education propounded by idealists are as under:

1. **Self Realization or Exaltation of Personality:** Idealism emphasizes the work of man's personality and spiritual nature. Man's soul is more important than his material nature. Man is the soul of the universe. The soul is mind/meaningful. The aim of human life, according to idealism, is to acquire self-knowledge, to understand the nature of the universe, and to realize the self. Education should be made in the education of children. Education should be universal. Education is the common heritage of all mankind, and it is the right of every man to acquire it.

2. **Universal Education:** Education should be made in the education of children. Education should be universal without distinction of wealth or status, creed or colour. It should not be for a few. Hence, the idealistic character of universal education.

3. **Preservation and enrichment of cultural environment:** The child's environment is not merely physical or material. The child's environment is an environment of man's own making. It is the result of man's own creative activities. It is the product of man's own labour. The child, in turn, can make it more beautiful. Education must enable mankind through its culture to enter more and more fully into spiritual realms, and also to enlarge the boundaries of the spiritual.

4. **Development of Moral Sense:** The goal of life is to love well and despise evil. The goal of life is to distinguish right from wrong. To idealism, the spiritual or cultural environment is an environment of man's own making. It is always in the process of growth. It depends on all the common heritage of the race of humanity. To idealism, the spiritual or cultural environment is an environment of man's own making. It is the fruit of man's own creative activities. It is the product of ages and it is always in the process of growth.

5. **Development of Complete Man:** The physical aspect of education has also been considered by the idealistic school of philosophy. In the words of Ross, "The health and fitness of the body must receive the attention, for without such health and fitness the pursuit of spiritual values is impossible. The health and fitness of the body are the pre-requisite to the realization of man's spiritual values.

In conclusion, we have already noted that idealism is a form of education that is focused on the development of the individual's spiritual and moral self. It emphasizes the importance of self-knowledge and the acquisition of self-realization. Education is seen as a means to achieve this end, and it is not limited to any particular group or social class. The goals of idealism are universal and apply to all mankind. The child is seen as the future of humanity and their education is therefore of utmost importance.
methods. Different idealists have adopted different methods, some of which are under:
not emphasize any particular method of teaching. Idealism has shown its influence in the field of
philosophy rather than on methods. It speaks of the general nature of teaching methods; i.e.,
idealism as a philosophy expresses more influence on the aims of education and on its general
Idealism and Methods of Teaching

6. Simple Living and High Thinking:
Idealism regards that simple living and high thinking

7. Proximate and Ultimate Aim of Education:
Modern idealism is interpreted by Horney

6. Simple Living and High Thinking: Idealism regards that simple living and high thinking

(2) Idealism and Curriculum

(1) Intellectual activity: The teaching of languages, literature, history, geography and

(2) Moral Impulse: can be reinforced through art and poetry.

(3) Moral activities: can be taught and instilled in the educand through the teaching of religion,

(4) Physical activities: Besides intellectual, artistic and moral education, physical education should be physical

(1) Ideational aims: The ultimate aim should be the development of humanity in the image of divinity.

(1) To produce an aim should be the development of health, intelligence, skill, art, social justice

and character.

(2) It emphasizes two types of aims:

(1) To produce aims and proximate aims of education.
1. Question Method:
Socrates had adopted the question method. He used to go to market and there he asked questions on important subjects and demanded answers from the audience.

2. Conversational Method:
Plato changed the question method into conversational method.

3. Inductive and Deductive Method:
Aristotle imparted education through inductive and deductive methods. Hegel again adopted the logical methods.

4. Simple to Complex:
Descartes showed his interest in proceeding from simple to complex.

5. Concrete to Abstract:
Comenius showed his interest in proceeding from concrete to abstract.

6. Play-way Method:
Froebel emphasized play-way method in education.

7. Lecture, Debate and Discussion Methods:
Idealists somewhere take the help of lecture and discussion methods. They have also suggested debate as a method of learning.

8. Story Telling Methods and Dramatics:
The idealists suggested story-telling method for infants.

Conclusion

The place of teacher in idealism is very high. The child is not complete in himself; he is proceeding towards perfection. The teacher guides him. He carries the child from darkness to light. He can save the children from many mistakes and wastage of energy. The most precise explanation of the teacher’s role suggested by Froebel, according to him, the school is a garden. The teacher is a cautious gardener and the child is a tender plant. The plant can grow no doubt without help but the good gardener sees that the plant grows to the finest possible perfection.

The idealists supposed that the teacher should be morally high, intellectually developed and culturally advanced. The teacher should be a model for the children to follow. This realization of the idealization of truth, beauty and goodness:

throughout education, the child can make his mental development into a process.

The place of teacher in idealism is very high. The child is not complete in himself. He is...
To conclude we say that idealism is basically a philosophy of life and like other philosophies of life it has exercise a general rather than specific influence on education. Idealism advocates the existence of immediate and remote aims of education. Whereas the immediate aims are related to a man's spiritual and moral needs to enable him to realize within himself a unity with the universal self. Idealism lays emphasis on the study of all subjects but stresses the importance of literature, ethics and religion. It recognizes the importance of self-discipline. The teacher has a vital role to play in education. He is the one who leads the individual from darkness to light and who helps him in the development of his personality. In the end it can be maintained that idealism poses its faith in the existence of external values in the welter of change and diversity. Much of the wickedness in human world persists because of the fact that people have lost faith in the existence of external values of life. Pragmatism has been developed and popularized in education. John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later John Dewey, James K. Hilliard and others developed and popularized Pragmatism in education. John Dewey was the first man to introduce the concept of Pragmatism in his philosophy. Later
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Pragmatism in present and Immediate Future: Pragmatists do not believe in past. Past for them is experimentation. William James, the leading Pragmatist, insists upon the truth's cash value in experimentation. Only that thing is good and beautiful which emerges out of doubt after experimentation. Only that thing is good and beautiful which is tested by or bad before it is tested by experimentation. Only that thing is good and beautiful which is tested by experiment and is a deep truth in experimentation. Nothing is good and beautiful which is not tested by experiment.

Principles of Pragmatism

1. Changing nature of external values: Pragmatism is not the theory of survival of the fittest. Pragmatism is merely a stage in the development of a new idealism. The idealism which is a theory about reality, Pragmatism is a temper of mind, an attitude: it is also a theory of life. As a culture which is the flower of efficiency and not the reflection of it, ideализm that will do full justice to reality. Recollect the practical and spiritual values and results of ideализm that will do full justice to reality. Recollect the practical and spiritual values and results of ideализm that will do full justice to reality. Recollect the practical and spiritual values and results of ideализm that will do full justice to reality.

2. Reality is the making: For pragmatism reality is made and completed. Reality is made by man. The world of John Dewey, "truth is made, just as health, health and strength are made in the course of experience." Pragmatism makes value of truth, beauty and goodness. Truth is external according to idealism while according to existentialism, the truth is the center of reality. Pragmatism is anthropocentric (which makes human experience the center of reality), psychocentric (where is the center of reality), and naturocentric (where is the center of reality).

3. Experience the center of reality: Consequently pragmatism is humanistic philosophy. By recognizing human experience and giving it a value, we get the experience which is the determinant of values in life. So the practical values of experience, the human thing which is experienced by man, subjective result of experience is called truth. If the human thing which is experienced by man, subjective result of experience is called truth, realism is subjectivism, positivism is anti-subjectivism, pragmatism is anthropocentric, ideализm which is psychocentric, and existencialism which is naturocentric.

4. Faith in present and immediate future: Pragmatism has a deep faith in experimentation. Nothing is good and beautiful which is not tested by experiment.

5. Faith in present and immediate future: Pragmatism has a deep faith in experimentation.
6. **Pragmatism**

Pragmatists believe that ideas are meaningful only if they are meaningful which can be realized here and now and not in some imaginary world in remote future. Therefore, Pragmatists lay more emphasis on the present than on anything else.

7. **Faith in Humanism**

Pragmatists are humanists. They believe that science should be utilized for social welfare and solution of human problems.

8. **Faith in Social and Democratic Values**

Pragmatists are fundamentally democratic because democracy is the best means of achieving humanitarian ideals. It is through democratic society that the individual can fulfill his purposes and achieve efficiency in his efforts.

9. **Faith in Flexibility**

Pragmatism believes that nothing is fixed and final in the world. Life is ever changing and self-renewing process. Change is the law of nature. The world is always in a state of change and flux. Values also change with time and space. They are unstable and not fixed for ever.

10. **Characteristics of Pragmatic Education**

Education as Growth: Growth is the real function of education according to John Dewey. Education should enable the individual to grow to his maximum. The words of John Dewey are, "grow, grow, multiply and intensify.

Education as Life: Dewey, chief exponent of Pragmatism, emphasized that education is the life of the individual. In social context, society is essential for development and perfection of the personality of the individual.

Education as Growth: Dewey, chief exponent of Pragmatism, emphasized that education is the life of the individual.
3. Education as social Efficiency:

On the sociological side, Dewey regards education as a socializing agent. Education is the social continuity of life.

4. Education as continuous Reconstruction of experiences:

According to John Dewey, education is a process of living through continuous reconstruction of experiences. Education is by experience, for experience and for experience.

5. Pragmatism and Aims of Education

Pragmatists are opposed to any kind of fixed and static aim of education. They believe that values of life are not fixed, so we cannot fix the aims of education for ever. In the words of pragmatists, educational aims are opposed to any kind of fixed and static aim of education.

1. Creation of values:

The aim of education according to Pragmatism is the creation of values. Values are created by activity and experience.

2. Maximum Growth:

Education should enable the individual to grow to his maximum.

3. Harmonious development:

Pragmatists do not believe in spiritual values but growth must be conducive to the welfare of the individual and the society.

4. Social Efficiency:

Another aim of education is to produce socially efficient individuals.

5. Proper adjustment:

The main problem before any human being is the problem of adjustment. Pragmatists state that education should enable the individual to grow to his maximum.

6. Present-Past Life:

The aim of education is to make the present life of the child rich and existentially environmental.

(2) Educational Principles of Pragmatism:

Abundant for a successful creation of values and maintaining progress.

1. Educational Principles of Pragmatism:

The educational aims of Pragmatism are:

1. Creation of values: The aim of education according to Pragmatism is the creation of values.

2. Maximum growth: Education should enable the individual to grow to his maximum.

3. Harmonious development: Like idealists, Pragmatists do not believe in spiritual values, but growth must be conducive to the welfare of the individual and the society.

4. Social efficiency: Another aim of education is to produce socially efficient individuals.

5. Proper adjustment: The main problem before any human being is the problem of adjustment. Pragmatists state that education should enable the human being to be fairly adjusted in this world.

6. Present Past Life: The aim of education is to make the present life of the child rich and existentially environmental.
1. Education should be child centered:
The child is a potential creator of values in the environment. So we should start with the child as he is, and provide suitable experiences and activities in which he can participate and thereby modify his original nature.

2. Education should be both for the child and the society:
The social aspect of education should be emphasized.

3. Respect for child's freedom:
The child's freedom must be respected. There should be no imposition of adult standards of authority. The child's freedom must be respected. These natural interests are the natural resources, the uninvested capital upon which the exercise of these natural interests, abilities and tests at the successive stages of his development depend. There should be no imposition of adult standards of authority.

4. Education should be based on child psychology:
Education should be planned on the basis of psychological findings.

Pragmatism and Curriculum:
Pragmatists favor an educational curriculum which permits the educand to develop all his qualities and obtain all knowledge which may help him in creation of values, gaining social efficiency, developing harmonious personality, making proper adjustment and solving the problem of life. They have suggested the following principles in determining a curriculum:

1. Principle of Utility:
Pragmatists state that curriculum should be utilitarian. Those subjects should be stressed in the curriculum which is useful in solving human problems and meeting the needs of human life. They have suggested the following principles in determining a curriculum:

2. Principle of child's natural interests:
Curriculum should be governed by child's natural interests. Curriculum should be governed by child's natural interests. Curriculum should be governed by child's natural interests.

3. Principle of education for both the child and the society:
The child is a potential creator of values in the society. So we should start with the child as he is, and provide suitable experiences and activities in which he can participate and thereby modify his original nature.

4. Principle of respect for child's freedom:
The child's freedom must be respected. There should be no imposition of adult standards of authority.

5. Principle of education based on child psychology:
Education should be based on child psychology.
1. Principle of Action or Learning by Doing:
Pragmatists stress on action rather than reflection. They believe that the child learns best only through his activities or his experiences, he does not learn so much from books.

2. Principle of establishing relation with the life of the child:
Pragmatists believe that methods of teaching should not be dogmatically accepted but they should be forged afresh in the light of real life situations. In the scheme of education according to pragmatism, the teacher is neither superior nor the child. In the scheme of education according to pragmatism, the teacher is not a supreme authority. He is friend, guide and counselor of the child. He should be intelligent, efficient and practical. He should have the knowledge of the child’s interests and changing needs of knowledge. He should be intelligent, efficient and practical. He should have the knowledge of the child’s interests and changing needs of knowledge.

3. Principle of Integration:
The principle of integration is needed in the whole of the learning process. The human mind is a unity. There are no water-tight compartments in it. The principle of integration is needed in the whole of the learning process. The human mind is a unity. There are no water-tight compartments in it.
Criticism of Pragmatism

1. Opposition of eternal truth: Pragmatism does not have any faith in eternal truths. Although existentialism places a high value on eternal truths, it does not mean that society should give secondary place to the eternal truths. Pragmatism believes that if the result of an activity is satisfactory then it is true, otherwise not.

2. Opposition of pre-determined ideals and values: Pragmatism opposes pre-determined ideals and values. Pragmatism believes that if the result of an activity is satisfactory then it is true, otherwise not.

3. Negation of spiritual values: Pragmatism negates spiritual values. Without spiritual values, human beings cannot attain happiness, contentment, and peace of mind.

4. Negation of fixed aim of education: Pragmatism gives no fixed ideal to education. Such an education is bound to be aimless. Some pre-determined aims and ideals of education are, therefore, unnecessary.

5. Absence of food for soul: Poetry which according to Wordsworth is the “speech of the soul” and other humanities do not find a place in pragmatic scheme of education. Their absence is sure to lead to starvation of the soul, and other humanities do not find a place in pragmatic scheme of education. Their absence is sure to lead to starvation of the soul.

Existentialism

Existentialism is a modern philosophy which represents a revolt against the impersonal nature of the modern industrial or technological age. It is a revolt against the mass methods of traditional western philosophy. It is a revolt against the one-sided movements which want to exploit man in the name of society and machine should be his slave. Contrary to this, man should be master of industrial society and machine should be his slave. Contrary to this, man should be master of industrial society and machine should be his slave. Contrary to this, man should be master of industrial society and machine should be his slave. Contrary to this, man should be master of industrial society and machine should be his slave.
Existentialism is a type of philosophy which endeavors to emphasize the basic structures of human existence and calls individuals to an awareness of their own freedom in the world. Existentialism is an attitude and outlook that emphasizes human existence. It is a means of development of the individual by exploring human existence and considering society.

### Characteristics of existentialism:

#### 1. View of human personality:
Existentialism recognizes the paramountcy of the human personality. Man is the center of the universe and nothing else is equal to it. Even Brahman, God, universe etc., are subsidiary to man. Existentialism stresses the importance of man's inner life and raises the problem of man's individuality and personality.

#### 2. Emphasis on subjectivity:
Existentialism places a new emphasis on man's immediate, subjective experience. There is no knowledge apart from knowing object. Man's inner life, with its moods, anxieties, and decisions, becomes the center of attention.

#### 3. Emphasis on primacy of existence:
Existentialism emphasizes the uniqueness and primacy of human existence - the inner, immediate experience of awareness. Man's fundamental urge is to exist and to be recognized as an individual and this helps him to gain a sense of human existence - the inner, immediate experience of awareness. Man's fundamental urge or principle is the recognition of human freedom.

#### 3. Meaning of existentialism:
Existentialism is an attitude and outlook that emphasizes the uniqueness and primacy of human existence. It is a means of development of the individual by exploring human existence.
The most meaningful point of reference for any person is their own immediate consciousness, which cannot be contained in systems or abstractions. The center of thought and meaning is the existing individual thinker.

4. Emphasis on freedom and responsibility:

Freedom is the watchword in existentialism, which stands for complete, undiluted and absolute freedom. It precedes human existence and makes human existence possible. Freedom is the condition of freedom, the condition of freedom by which the individual is free to choose commitments in life.

5. Emphasis on action:

Existentialism holds that action is the only thing that enables man to live. There is no reality except action. If the individual is free to choose commitments in life, then he must act. Freedom is the power to act, the power to choose. Freedom is the power to be free.

6. Emphasis on self-realization:

Self-realization is the process of becoming a complete individual. It is the process of becoming a complete individual. Man is not complete. He is the process of becoming a complete individual. The existence of individuality lies in the fact that man should get an opportunity for self-realization. The existence of individuality is the existence of individuality. The existentialists have altered the attention of opportunity for self-realization.
10. Mind as the source of all knowledge: Existentialists believe that mind is the source of all knowledge. They hold that the critical dilemma of an individual's life is neither solved by laws of thinking nor by decisions made by others. Therefore, the individual must look within to find the solution.

In education, existentialism emphasizes the importance of the individual's own experience and perspective. Education should aim to develop the whole person, fostering self-awareness, self-actualization, and the realization of one's true potential. This approach encourages students to take ownership of their learning, to engage critically with their experiences, and to develop a sense of responsibility for their own growth and development. In this way, education becomes a tool for personal transformation and empowerment, enabling individuals to live authentically and to find meaning in their lives.
existentialists. Existentialism is the view that "humanities" have spiritual power. 

7. Making better choices: 

Since perfectibility and happiness depend upon the 'choices', education should train men to make better choices and also give the man the idea that since his choices are never perfect, the consequences cannot be predicted. Man must release that there is no ecstasy without suffering, no happiness without pain. 

8. Preserving freedom of man: Education according to existentialists should be free from moral relativism. He should be helped to shape his conduct with his conscience. Education should aim at making new the choice of individual liberty. 

(2) Existentialism and Curriculum: 

According to existentialists, all school subjects and even co-curricular activities should present situations for the development of human beings. Curriculum should represent a world of knowledge for the student to explore. It should help the students in making free analysis and criticism, and establish for them the human impact. The curriculum should represent a world of experience that uncomfortableNic to human beings especially art and humanities. 

I. Study of Humanities: Existentialists assign central place to humanities, especially art and literature. 

Existentialists assign central place to humanities, especially art and literature. These subjects exert the human impact in revealing man's inherent guilt, sin, suffering, anguish, death, hate and love. Existentialists hold these subjects as the human impact. Humanities include poetry, drama and novels. 

Existentialists advocate the development of following subjects in the curriculum: 

1. Study of Humanities: Existentialists assign central place to humanities, especially art and literature. These subjects exert the human impact in revealing man's inherent guilt, sin, suffering, anguish, death, hate and love. Existentialists hold these subjects as the human impact. Humanities include poetry, drama and novels. In the words of Heidegger, "it is the work of art which reveals the real nature of the existent." In the nature of the existent, the students gain from these ideas and judgments of others through the study of poetry, drama and novels. These subjects exert the human impact. Humanities include poetry, drama and novels. In the words of Heidegger, "it is the work of art which reveals the real nature of the existent." In the nature of the existent, the students gain from these ideas and judgments of others through the study of poetry, drama and novels. In the words of Heidegger, "it is the work of art which reveals the real nature of the existent." In the nature of the existent, the students gain from these ideas and judgments of others through the study of poetry, drama and novels.
2. Social sciences:
As compared to humanities, the Existentialists give second place to the teaching of social sciences. They want to teach social sciences for inculcating moral obligation and for knowing the relationship of the individual to a group. History should be taught to help the students to change the course of history and to mould the future. Useless and uninteresting facts which abstract the imagination of the student should not be taught.

3. Science:
Existentialists believe that science should be taught but not impersonally. It should not be taught with a view to extreme specialization. It is the man who counts and not the profession. According to Karl Jaspers, "Science is a necessary pre-condition of philosophy." Science is a spring-board for jumping into spiritual perfection or self-excellence. But some Existentialists are of the view that science makes so much objective that our relation with the external world is broken. By learning science, there is a sort of inner misalignment and no peace of mind is achieved. Existentialists believe that science should be taught in such a way that the student can establish contact with his self by becoming conscious of his self and achieve self-realization. If the teacher's interest is in the subject, the student can establish contact with his self by becoming conscious of his self. The child should be chosen and owned by the educational situation in which the student can establish contact with his self. The teacher should be conscious of his self. Existentialists believe that the teacher is important because he is the creator of such an educational situation in which the student can establish contact with his self. The teacher is an important base of education process.

4. Moral and religious education:
Existentialism wants to include also the subjects of moral and religious in the curriculum. The study of world's religions has been advocated to develop religious attitude among the students. It keeps them aware of death. The ideal school imparts religious attitudes among the students. It keeps them aware of death. The study of world's religions has been advocated to develop and enhance the curriculum. Existentialists believe that the teacher is important because he is the creator of such an educational situation in which the student can establish contact with his self.

5. No rigid curriculum:
Since the Existentialists believe in the individual's freedom, they do not advocate any rigid curriculum. The curriculum should be chosen, sorted out and owned by the learner according to his nature and interest.

6. Teacher as an important base:
The teacher is an important base of education. Existentialists believe that the teacher is important because he is the creator of such an educational situation in which the student can establish contact with his self. The teacher should so guide the children that they become faith full to 'self' by withdrawing themselves from exclusive objective.

1. Teacher as an important base: The teacher is an important base of education process.

2. Teacher is to foster individual growth: The teacher according to existentialists is in position to foster individual growth. The teacher should be conscious of his self and can achieve self-realization. If the teacher's interest is in the subject, the student can establish contact with his self by becoming conscious of his self. Existentialists believe that the teacher is important because he is the creator of such an educational situation in which the student can establish contact with his self. The teacher should be conscious of his self. Existentialists believe that the teacher is important because he is the creator of such an educational situation in which the student can establish contact with his self. The teacher should be conscious of his self. The teacher is an important base of education process.
Humanness is opposed to programs that depend on mechanical teaching. The human self, relative to a dynamic world, thus forms the key to education. The teacher should be capable of developing the real spirit of love and comradeship. He should make children feel that he is interested in their own life. His relationship with his students is to be based on their own experiences, and the teacher must learn to understand and develop them. This relationship with his students is not permissive but disciplined and often opposing. Students' resistance is often manifest during the process of instruction, and the teacher must be prepared to fulfill the role of guide. He must make the students feel that he is interested in their own life. His personal reading, the student's developing perceptive power, and his own personal experiences are the bases of his knowledge.

I. Existentialism and methods of teaching

A. Personal reading: Existentialists have faith in learning by doing. To quote Kierkegaard, "The world and man reveal themselves by their endurance.

B. Learning by experience: Existentialists believe that knowledge is self-knowledge. Their assumption that knowledge is from within the individual who is the creator of his own experience. This knowledge is known by yielding, reflecting questions, and direct contact. The teacher learns from the pupils with the help of skillfully directed questions. Free atmosphere encourages free and fearless questioning. The teacher, in having the experience, becomes the observer and guide. The teacher helps the student develop his own knowledge by discourse. The method is based on the student's own knowledge.

C. Learning by doing: Existentialists advocated Socratic Method. The method is based on the assumption that knowledge is inborn but cannot be drawn out without expert help. The teacher educates the pupils with the help of skillfully directed questions. Free atmosphere encourages free and fearless questioning. Like Socrates, Existentialists relied upon dialogue and direct communication. Efforts should be made to cultivate love, insight, and creative knowledge. Those instructional techniques should be used which appeal to feeling, emotion, creativity, and deeper communication. Efforts should be made to cultivate love, insight, and creative knowledge. Those instructional techniques should be used which appeal to feeling, emotion, creativity, and deeper communication. Efforts should be made to cultivate love, insight, and creative knowledge.

D. Personal reading: Existentialists have faith in learning by doing. "Personal reading" has been advocated by Existentialists. Personal reading means giving the students freedom to inspire of their own ingenuity.

E. Against group method: Existentialists want that the urge to learn must develop from within. This is the essence of life. They reject the group method, because in group dynamics, the student freedom to inspire has no meaning.

4. Teacher in the foreground: The teacher is very active and welcomes challenges to his ideas. He is in the foreground and in the center of attention. Whereas in pragmatism, the teacher remains in the background, mostly as an observer or guide, here he initiates the act of education through his personal example and influence the lives of his students. His influence may be increased by his own life. His teaching remains in the background, mostly as an observer or guide, whereas in pragmatism, the teacher is in the foreground and in charge of education. Wherever in pragmatism, the teacher is in the foreground and in charge of education.
superiority of the group decision over individual decisions is prominent. This means that he opportunity unique individualism and free choice is lost.

6. Against mechanization and impersonality:

Mechanization and impersonality should be counteracted in schools. The use of programmed instruction, teaching machines and other equipment tend to decrease the personal contact between teachers and pupils. In Existentialism, this impersonality is a hazard to the individual development and growth of the child. Personalism, this impersonality is a hazard to the individual development and growth of the child.

LIMITATIONS OF EXISTENTIALISM:

1. Impractical aims, curriculum and methods: The educational aims, curriculum, and methods in the Existentialism appear to be impractical and inapplicable in an industrial society.

2. Much time and effort: It requires a great deal of time and effort on the part of teacher to develop individual relationships and close understanding with every student. It would leave little time for academic and teaching functions.

3. Ambiguous concepts: Terminology used in Existentialism is not very clear.

4. Concepts like “Béin”, “Meaning”, “Existence”, “Person” are not very clear. It is not very clear. It is not very clear. It is not very clear.

Time for academic and teaching functions.

Conclusion:

How can the aims, curriculum, and methods in a school depend upon the individual’s choice and freedom? Organization of such a programme would be impossible and bring about chaos and confusion.

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1. Impractical aims, curriculum and methods: The educational aims, curriculum, and methods in Existentialism appear to be impractical and inapplicable in an industrial society.

2. Much time and effort: It requires a great deal of time and effort on the part of teacher to develop individual relationships and close understanding with every student. It would leave little time for academic and teaching functions.

3. Ambiguous concepts: Terminology used in Existentialism is not very clear.

4. Concepts like “Being”, “Meaning”, “Existence”, “Person” are not very clear. It is not very clear. It is not very clear. It is not very clear.

In conclusion, the lack of academic and teaching functions and opportunities unique individualism and free choice is lost, the superiority of the group decision over individual decisions is prominent. This means that the
Swami Vivekananda was born in 1863 in a Kshatriya family of Calcutta. Before he became a monk, his name was Narendra Nath Datta. While he was a student in college at seventeen years of age, he came under the influence of Sri Ram Krishna Parmhansa. Narendra Nath was an earnest student of philosophy and poetry. 

I. Swamiji Vivekananda as Vedantist

Swamiji Vivekananda was born in 1863 in a Kshatriya family of Calcutta. Before he became a monk, his name was Narendra Nath Datta. While he was a student in college at seventeen years of age, he came under the influence of Sri Ram Krishna Parmhansa. Narendra Nath was an earnest student of philosophy and poetry. He studied all the system of western philosophy. Once he had travelled to Europe and Asia, but he never felt at home in any of his studies and possibilities. Even the principle of his college Mr. Hastie remarked, "Narendra Nath is really a genius. I have never seen a lad of his talents and possibilities."

Swamiji Vivekananda was a true Vedantist. He regards the Vedanta as perfectly impersonal. He is manifest in all the creatures on earth. There is an impersonal and impersonal life in the universe. It is Omnipresent and Infinity. He is identified with the Creator. He is Infinite and Lifeless. He is Infinite Knowledge. He is Infinite Bliss. Swamiji Vivekananda gives these attributes to God. As a staunch Vedantist, Swamiji Vivekananda places very high ideas before Vishnu. He is the heart of Buddhism. I hope we shall all be able to attain the bliss of a Sankara with the heart of Buddha. It is possible to attain the bliss of a Sankara with the heart of Buddha. But it is not possible to attain the bliss of a Sankara with the heart of Buddha. It is not possible to attain the bliss of a Sankara with the heart of Buddha. It is not possible to attain the bliss of a Sankara with the heart of Buddha. It is not possible to attain the bliss of a Sankara with the heart of Buddha.
3. Faith in Universalism and Spiritual Brotherhood:

Swami Vivekananda emphasized universalism and spiritual brotherhood. The saint, after having realized the self in every individual, the very recognition of this self is religion. Education is the process of universalism and spiritual brotherhood. The saint after having realized the self sees the self in all creatures. Therefore he develops himself entirely in the service of all beings.

Educational Philosophy of Swami Vivekananda

Vivekananda Educational Philosophy is based on Vedanta and Upanishads. He believes that soul exists in every individual. The very recognition of this self is Religion. Education is the process of universalism and spiritual brotherhood. The saint after having realized the self sees the self in all creatures. Therefore he develops himself entirely in the service of all beings.

Basic Principles of Educational Philosophy:

1. Knowledge resides within the individual:

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3. Perfection as one's heritage:

Perfection is not to be attained, it is already within us. Immortality and bliss are not to be acquired, we possess them already, according to Vivekananda.

4. Religion and Religions are not contradictory:

People in the west believe in immanental Religion. Religions are not contradictory. To him, a Religion is not a religion if it does not include the concept of religion. He advocated a religion of universal oneness and cosmopolitanism. He takes religion in the same sense. One religion remains in one, own religion. He has a very liberal concept of religion. He believes that a person can belong to any other religion also.

5. Knowledge resides within the individual:

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2. **Self-Education:**

Swami Vivekananda believes that children should learn through self-education. The child teaches himself. Each one must teach. Things will be made clearer to the child by his own power of perception and thought. Like Froebel, Swami Vivekananda thinks that the child develops his own nature as a plant does his own. The teacher is to arrange the necessary environment for him so that he may do his growing.

3. **Education according to needs of children:**

Vivekananda advises us to regard every soul as the soul of God, and every child as God. So the teacher has only to serve children. Hence the teacher should be adjusted according to the needs of children. These needs can be determined by the teacher, not by the parent or teacher to think that they should be determined in terms of the emergencies inherent in children and not according to what the parents or teachers think. It is foolish for the parent or teacher to think that they can determine the path which the child should follow.

4. **Concentration of mind as the essence of education:**

Vivekananda considers concentration of mind as the essence of education. Everyone wants this power of concentration for success in his life. A man is called superior to other if he has greater power of concentration. "The treasure-house of knowledge can be opened only through concentration." Vivekananda demonstrated how Brahmacharya helps to improve the power of concentration. When the child learns the rules and principles of Brahmacharya, he learns the rules and principles of mental and spiritual power.

5. **Brahmacharya for concentration:**

Brahmacharya or continence is essential for developing the power of concentration. Brahmacharya gives mental and spiritual power which helps to improve the power of concentration. Vivekananda demonstrated how Brahmacharya helps to improve various psychological activities such as learning, remembering, thinking, etc. and thus facilitated the process of education.

Swami Vivekananda laid emphasis on the following aims of education:

1. **Physical development Aim:**

Physical development of the individual is an important aim of education. Vivekananda felt that both self-realization and character building or the individual is important. People must know the secrets of making the body strong, and they should also convey the knowledge to others.

2. **Self-Education:**

Swami Vivekananda believes that the child learns through self-education.
2. Mental development

Aim:

Mental development of the individual is another important aim of education according to Vivekananda. He believed that knowledge is inherent in man. It resides with the individual. Perfection is inherent in man and education is the manifestation of the same. Thus the aim of education is to discover or uncover the knowledge that lies hidden in our mind.

3. Moral, spiritual and character development

Aim:

Vivekananda asserts that education should aim a development of character, morality and spirituality. He stressed that we must know of education according to Vivekananda. He believed that knowledge is important in the manifestation of the individual.

Curriculum

1. Education in Arts

Vivekananda observes that art is an indispensable part of life and hence education in science must be supplemented by the teaching of arts. Art is a part of education in science, must be supplemented by the teaching of art. Art is an indispensable part of life and education.

2. Common Language

Vivekananda stressed the need for a common language. Such a language is necessary for unity in the country.

3. Regional Language

Vivekananda stressed the need for a common language. Such a language is necessary for unity in the country.

4. Aim of Perfection

Vivekananda asserted that education should aim a development of character, morality and spirituality. He believed that knowledge is important in the manifestation of the individual.

5. Vocational aim

Vivekananda gave importance to education in vocational studies. Education which does not enable the individual to stand on his own feet is useless. But does not mean that one should be striving to amass wealth.

6. Aim of Universal brotherhood

Vivekananda observed that art is an indispensable part of life and hence education in science must be supplemented by the teaching of arts. Art is a part of religion. Vivekananda was in favor of replacing the ideal of utility by an ideal of beauty.
4. **Sanskrit:** Vivekananda believed that Sanskrit is the source of all Indian languages. He said that mere sound of this language grants power, ability and prestige to the race. He further added that our awareness of our cultural heritage and past greatness depended upon our knowledge of this language. If we want to protect our culture, it would be impossible to ignore Sanskrit. He felt that in the absence of this language, it would be open to criticism of Sanskrit. He also emphasized the importance of this language and its role in our cultural heritage and past greatness. He stated that Sanskrit is the source of all Indian languages.

5. **History, Geography, Economics:** Vivekananda recommended the study of subjects like history, geography, economics, mathematics, biology, and political science.

6. **Physical and Vocational Education:** Vivekananda recognized the importance of physical and vocational education. He laid emphasis on the importance of physical education and vocational education, as well as the development of physical and mental abilities.

Methods of Teaching:

1. **Methods of Individual Guidance:** Pupils can be helped on the right path through the method of individual guidance and counseling. Pupils can be kept on the right path in an informal atmosphere. The pupil can remove difficulties in his path by discussing them with his teacher in an informal atmosphere. The emphasis on the importance of discussion and contemplation as methods of education.

2. **Discussion and Contemplation:** In addition to concentration, Vivekananda laid emphasis on discussion and contemplation as methods of education. He always helps in working more.

Vivekananda did not confine his educational philosophy only to talk but also expressed his views on the methods of education.

Vivekananda did not conclude his educational philosophy only by talk but also expressed his views on the methods of education.
4. Freedom in Education: Vivekananda was a strong supporter of freedom in education because he believed that it was the first prerequisite of development. Hence no teacher should exert any kind of pressure on his pupils.

Place of Teacher

Teacher is the Provider of Suitable Environment. According to Vivekananda education is the process of self-development because child educates himself. The real task of the educator is to create an environment in which he can develop without any hindrance. The child himself is a source of knowledge which he can develop without any hindrance. The child needs care of the child and providers for him an environment in which he can develop without any hindrance.

Mahatma Gandhi

Brief Life Sketch: Mahatma Gandhi, the father of nation, was born on 2 October, 1869 in Porbandar in the state of Kathiawar (Gujarat). His father was the Prime Minister of Rajkot state. His father died when he was 6 months old. This made his mother, Deshabai, the head of the family.

In 1901, when he was 32 years old, he married Kasturba. He passed his law examination in 1887 and went to England on September 4, 1887 for studying law. He was called to the Bar in June 1891.

After his return from England, he set up practice in Rajkot. Then he went to South Africa to look after the legal matters of a rich Indian firm. It was here that he evolved the ideas of "Truth and Non Violence." From South Africa he came to India and started taking part in the struggle of India’s freedom. His launching of the Non Co-operation movement and his ideas of "Truth and Non Violence" gained him a high reputation. He was then called the "Father of the Nation."
Gandhi’s General Philosophy

Mahatma Gandhi, the great philosopher, educationist and experimenter expressed his views on India’s past. Here is given a brief description of some of his philosophy doctrines:

1. Firm faith in God: Like all idealists, Gandhi Ji had firm faith in God. To him, God is all-pervasive Reality, immanent in man and also in the world. He is Ultimate Reality and Supreme Ruler. He is Truth and Love, Ethics and Morality, Source of Light and Life. He is the Creator, dissolver and recreator. Hence he advised to have a living faith in living and absolute God. The ultimate aim of life should be the realization of God, the seeker of truth, ultimate Truth or God, Gandhi Ji himself said, “Truth which is the end and which is all pervading can be realized only through Truth through a way of living characterized by strict discipline, poverty, non-possession, non-violence, sense of humility, a discipline of mind, body and spirit.”

2. Truth: To Gandhi Ji, God is Truth and Truth is God. Truth is the inner voice. It is the call of conscience. He wanted to realize truth himself. He also wanted everyone to be a seeker of truth. Ultimate Truth or God is the end of philosophy, Truth is the means to achieve that ultimate truth or God, Gandhi Ji himself said, “Truth which is the end and which is all pervading can be realized only through Truth through a way of living characterized by strict discipline, poverty, non-possession, non-violence, sense of humility, a discipline of mind, body and spirit.”

3. Ahimsa or non-violence: Ahimsa implies complete freedom from ahimsa (Freedom) Freedom from Hate, Anger, Fear, Vanity, and ill-will. Ahimsa includes Humility, Charity, Love, Patience, Purity of the heart and freedom from passion in Thought, Word and Action. It inspires us to love all creatures. It purifies spirit.

4. Satyagraha: Satyagraha is the practical application of ahimsa. It is a method of securing a right by personal suffering and not by inflicting injury on others. Defense of peace can be conducted only through Satyagraha. A Satyagrahi is one who has faith in Truth, non-violence, humility, fearlessness, and non-stealing or non-possession. He is a spiritual being. Therefore the aim of the individual must be considered as end up to himself. He should not be used as means.

5. Spiritual nature of individual: Gandhi Ji believes that individual has a divine spirit. He is a spiritual being. Therefore the aim of the individual must be considered as end up to himself. He should not be used as means.
Gandhi Ji as Naturalist

Gandhi Ji’s educational philosophy is naturalistic in its setting because of the following reasons:

1. **Child is good by nature:**
   Gandhi Ji believes that child is good by nature. While planning education, this fact should be properly considered.

2. **Freedom for the Child:**
   Gandhi Ji emphasizes freedom for the child. Children should be educated in an atmosphere of freedom. There should not be unnecessary restrictions of the time table or the syllabus as are found in traditional schools. Moreover, the atmosphere should be as free as possible.

3. **Natural surroundings:**
   Like Rousseau, Gandhi Ji says that the child should be educated in natural surroundings away from the restricted atmosphere of conventional schools. Moreover the atmosphere should be as free as possible.

Gandhi Ji as Idealist

Gandhi Ji’s educational philosophy is idealistic in aims because of the following reasons:

1. **Perfection of spirituality:**
   Mahatma Gandhi emphasized perfection of spirituality or spiritual realization as main aim of the child. Development of inner conscience of the individual is essential for spiritual realization. Here Gandhi Ji is idealistic.

2. **Development of the whole child:**
   Idealists believe in developing the inner endowments of the child (qualities given to the child by God). Gandhi Ji believed in developing the inner endowments of the child. Like Dewey, he believed in developing the inner endowments of the child.

3. **Harmonious development of personality:**
   Like all other idealists, Gandhi Ji believed in the harmonious development of personality through physical, social, religious, and literary activities.

Gandhi Ji as Pragmatist

Gandhi Ji’s educational philosophy is pragmatic in methods of teaching because of the following reasons:

1. **Child is good by nature:**
   Like Dewey, he emphasized activity curriculum. Gandhi Ji’s educational philosophy is centered on the child realizing himself. Like Dewey, he believed that in the child which can be experienced.

2. **Freedom for the Child:**
   Like Dewey, he believed in freedom for the child. Like Dewey, he believed in an atmosphere of freedom for the child. Children should be educated in an atmosphere of freedom.

3. **Natural surroundings:**
   Like Rousseau and other idealists, Gandhi Ji believed in natural surroundings. Like Rousseau, Gandhi Ji believes that the child should be educated in nature. While planning education, this fact should be properly considered.
1. Experimental approach:
Like other pragmatists Gandhi ji believed in experimental approach towards life. He calls his biography as "My Experiments with Truth". He advocated two types of truth: (I). The relative truth and (II). The absolute truth. To him, creation of relative truth is always subject to experimentation and modification. The absolute truth or God is final. It is the relative truth helps in realizing the absolute truth.

2. Acquisition of Knowledge:
Gandhi ji advocated that the child should acquire knowledge himself. This will help him to solve his future situation in later life.

3. Activity and Interest:
The basic scheme of Gandhi ji and the project method of pragmatists are based on the principle of activity and interest. Knowledge thereby helps in realizing the absolute truth.

Aims of Education
Gandhi ji’s concept of education has two fold aims: Immediate and Ultimate.

Immediate Aims of Education
The immediate aims of education according to Gandhi ji are under:

1. Bread and Butter Aim (Vocational Aim):
Gandhi ji believes that in a poor country like India where earning of bread is the main problem, education must enable every individual to earn his livelihood. In the words of Gandhi ji, "Education ought to be for them (Children) a kind of insurance against unemployment."

2. Cultural Aim:
Gandhi ji paid more importance to culture. In the words of Gandhi ji, "I attach more importance to the cultural factor of education than its literary factor. Culture is primary and basic thing which the child should receive from school."

3. Character Aim:
Gandhi ji regarded character formation as the suitable foundation of education. Hence the end of all knowledge must be building up of character.
and service of humanity. According to Gandhiji, education without character and character of devoid of purity would be no good.

Perfect Development Aim: The child's all round and perfect development aim is the sole aim. An all round development means development of the head, heart and hand.

Ultimate Aim of Education
According to Gandhiji, the ultimate aim of education is to realize God. All other aims are subordinated to this supreme aim. It is same aim of self-realization which is coming down since very early times of Indian wisdom and which constitutes the essence of Indian philosophy and which is realized through economic self-reliance in his self. To develop the self is to build realizing Godliness. The child’s education draws out and stimulates the spiritual, intellectual and physical faculties of the child. To develop the self is to build realizing Godliness. The medium of instruction should be mother-tongue.

Basic Principles of Educational Philosophy

1. From seven to fourteen years of age, education of each child should be free, compulsory and universal.
2. There should be no place for English in the education of a child.
3. The medium of instruction should be mother-tongue.
4. Mere literacy cannot be equated with education.
5. Education should develop human values in the child.
6. Education should develop all the powers of child according to the community of which he is an integral part.
7. Education should achieve the harmonious development of child’s body, mind, heart, and soul.
8. Education should employ some craft as a medium of education so that the child gains economic self-reliance for his life.
9. All education should be imparted through some productive craft or industry.

10. Co-curricular should be established in the teaching methods and learning experiences.

   1. More opportunities should be given to learning by experience.
   2. Reading should precede the teaching of writing.
   3. Before teaching of alphabets, aptitude should be given.

Curriculum

Gandhiji’s scheme of education is known as Basic Education. His curriculum is activity-centered. Gandhiji included Mother-tongue, Basic Craft, and Arithmetic, Sociology, General Science, Music, Art and other like subjects. He further advocated that curriculum for boys and girls from 1 to 5 should be the same. After that boys should be taught some local craft and girls should study Home Science. This curriculum is activity-centered. His curriculum is known as Basic Education. His curriculum is activity-centered.

Methods of Teaching

Gandhiji’s scheme of education is activity-centered. His curriculum is also meant for those stages of education only. Hence, the curriculum prescribed by him is also meant for those stages of education only.

1. To achieve mental development, plenty of senses and parts of the body should be

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   10. To achieve mental development, training of senses and parts of the body should be
Froebel

Friedrich August Froebel, the founder of the Kindergarten System, was born on April 21, 1783, in South Germany. His mother died when he was only nine months old. His father neglected him and got remarried, which made his childhood even more miserable. One of his maternal uncles adopted him and took him to his village. He was sent to the village school but couldn't pull well. This resulted in his leaving school. At the age of 15, he worked in the forest.

He studied in the University of Jean for two years and picked up his love for nature, man, and the supreme spirit. On him, he established his own school in Switzerland and Germany, where he conducted many useful experiments. His main purpose in life was to shape human beings in his famous nursery songs, "Come, Let Us Live for Our Children." Some of his famous songs are:

- Mother Plays and Nursery Songs
- Pedagogy and Kindergarten
- The Education of Man
- Education by Development

Froebel's philosophy is a philosophy of absolute idealism. He was influenced by the idealistic philosophy of great German Idealists. He believed in the unity of substance, the unity of origin, and the unity of purpose. His philosophy is based on external unity, hence all things come from the things live in God, God is the essential nature. All things have arisen from God and all

Main Principles of Froebel's Philosophy:

1. Principle of Unity: Froebel believed in the principle of unity. He said that there is a unity in diversity. This unity is based on external unity. Hence all things come from the things live in God, God is the essential nature. The meaning of the world is the essence of all things.

2. Principle of Substance: Man and nature are made of one substance. This principle of unity is based on the idea of God. All things have arisen from God and all things live in God, God is the essential nature. The meaning of the world is the essence of all things.

3. Principle of Origin: Things originate from one source, i.e., God. This principle of unity is based on the idea of God. All things have arisen from God and all things live in God, God is the essential nature. The meaning of the world is the essence of all things.

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2. Principle of evolution or development: He believed that evolution or development takes place continually according to the laws of inner growth and unity. It develops without any external force. It is a common goal of the development of the individual. If the development of the individual is continuous, it develops from within only. Every individual must develop from within self, active and free in accordance with the external laws on inner growth and unity. It develops without any external force. It is a common goal of the development of the individual. If the development of the individual is continuous, it develops from within self, active and free in accordance with the external laws on inner growth and unity. It develops without any external force.
Natural science and Mathematics:
Natural science and mathematics enables the child to realize the infusibility and provide him a religious uplift and spiritual insight into the evolution of life.

Languages:
Languages should be included in the curriculum as they give the understanding of diverse social phenomena.

Manual work and Art:
Manual work helps to develop the skill creative power and formation of character.

Froebel’s Kindergarten:
Froebel’s Kindergarten system is based on the following principles:

1. Social participation for explanation
2. Freedom in education
3. Learning by playing
4. Self activity

Froebel was against the representative discipline. He held that good education is possible only when the children have complete freedom for self activity. Hence freedom of child is essential for true education there is no place for rewards or punishment. In the words of Froebel, in good education is genuine education the training necessity should call forth freedom all participations should be adopted to the pupils nature and needs and secure his co-operation to unavoidable necessity and that therefore all despotism is punished.

Froebel’s View on the Role of Teacher
The teacher is like a gardener who carefully tends the little human plants under his care and helps them grow to beauty and perfection. In the words of Froebel, without guidance there is no free development. Therefore, without law abiding guidance there is no free development.

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Froebel’s Kindergarten:
Froebel started a school at Blankenberge, Germany, named "KINDERGARTEN" which means "a garden of children". This school was a garden and the teacher was a gardener who carefully tended the little human plants under his care and helped them grow to beauty and perfection.

Basis of kindergarten system:
Kindergarten system is based on the following principles:

1. Social participation for explanation
2. Freedom in education
3. Learning by playing
4. Self activity
Techniques of Teaching in Kindergarten:

In the kindergarten system, songs, gestures, and constructions are important venues for self-expansion and essential development of the personality of the child. Along with this, mothers, play and songs, gifts have also been laid down.

1. **Teaching through songs:**

   Songs are the most important means of teaching. Almost all the songs are about common objects of life. They are the best means to make the child familiar with his surroundings and to exercise his senses, limbs, and muscles. Mother play and nursery rhymes in his famous books in which the songs are given. These are about 50 songs in his books, each having three parts:

   - A motto for the guidance of the mother or teacher.
   - A verse with accompanying music to sing to the child.
   - A picture illustrating the verse.

2. **Teaching through gifts and occupations:**

   Gifts and occupations are the other means which Froebel used in the kindergarten system. Gifts are in 20 numbers and are carefully graded. The following are the important gifts of Froebel:

   - **First Gift:** It is a box of six balls of different colors. They are to be rolled about in play and thus develop the child's idea about color, material, motion, direction, and muscular sensibility.
   - **Second Gift:** It is composed of a cube and a cylinder. The following are the important gifts of Froebel:
   - **Third Gift:** It is composed of a sphere, a cube, and a cylinder. The child sees the relationship of parts.
   - **Fourth Gift:** It consists of six balls and is used to develop the child's idea about color, material, motion, direction, and muscular sensibility.
   - **Fifth Gift:** It is composed of a sphere, a cube, and a cylinder. The child sees the relationship of parts.
   - **Sixth Gift:** It is a large cube divided into 8 equal parts. It helps the child see the objects made of hard wood.
   - **Seventh Gift:** It is composed of a sphere, a cube, and a cylinder. The child sees the relationship of parts.

In the kindergarten system, songs, gestures, and constructions are important venues for self-expansion and essential development of the personality of the child.
Methods of Kindergarten System

In the kindergarten system, songs, gestures, and constructions are important venues for self-expansion and essential development of the personality of the child. Along with this, mothers' play and songs have also been laid down. The below-mentioned are the methods of expansion and essential development of the personality of the child. Along with this, mothers' play and songs have also been laid down. The below-mentioned are the methods of

Methods of Kindergarten System

(I). Useful for small children
(II). Child centered system
(III). Element of freedom
(IV). Utilization of learning by doing
(V). Play way in education.

CRITICISM OF FROEBEL

1. Complicated philosophy:
   It is difficult to understand the complicated philosophy of Froebel. His principle of symbolism and organic unity cannot be understood. A child cannot expect to understand an abstract idea while playing with the gifts.

2. Too much emphasis on inner development:
   Froebel laid too much emphasis on the fact that knowledge can be attained by development from within by making the inner facts into knowledge. From within, development is stimulated by the external. In fact, development is stimulated by playing with the gifts.

3. Out dated songs and plays:
   Most of the songs and plays of Froebel are now out of date. Froebel had too much emphasis on the music and songs and plays of Froebel are now out of date.

4. No correlation of various subjects:
   Nature study is taken up independently and has nothing to do with reading, writing, or other subjects.

5. Schemes is not applicable to grow up children:
   Education is taken up independently and has nothing to do with reading, writing, or other subjects.

CONCLUSION

In spite of certain limitations, Froebel's contribution is very significant to modern educational theories. His Kindergarten remains a boon to the students and is very significant to modern educational theories. His Kindergarten remains a boon to the students.
Dr. Maria Montessori, an Italian lady doctor, who later became an eminent educationist, was born in 1870. She was first woman upon whom the University of Rome conferred the degree of Doctor of Medicine in 1894. Thereafter she worked as a Professor of Anthropology in this University from 1900 to 1907. She was put in charge of the feeble-minded children at the psychiatric centre of this University. Her dealings with the feeble-minded children led her to conclude that feeble-mindedness of children was very much due to dullness of their senses. Hence she stated that proper sense training would enable the feeble-minded children to acquire some knowledge. This study of feeble-minded children helped her to make a study of the education of normal children which ultimately gave to the world the Montessori System of Education.

In 1907, Dr. Montessori opened a school known as Children's House; here she evolved a unique method for educating children through the process of sense training. She developed play-way technique through practical experimentation. She taught them without the help of books. Her method attracted the attention of the whole world and she received invitations from several countries including America and England to demonstrate her method. Children took keen interest in education through her new method. Her method aroused the children's keen interest in education through the process of sense training. She developed play-way technique through practical experimentation. She taught them without the help of books. Her method attracted the attention of the whole world and she received invitations from several countries including America and England to demonstrate her method.

In 1931, she came to India and conducted several training courses for teachers of young children. She received several honours from several countries including England. The Durham University conferred on her honorary degree of Doctor of Letters.

1. Principle of Development: Montessori believed that the development from within is an essential principle of child education. The child is a potential being and education should aim at his full development. In the words of Montessori, "The child is a body which grows and a soul which develops." Education should try to let the child unfold his individuality and inner personality. The teacher is to direct the latent powers of the child for mutual growth.

2. Principle of Individuality: Montessori believed that education must be individual business. Individuality of the child should be respected. The child's individuality should not be crushed through collective or classroom teaching. Montessori advocated that individuality attention should be paid to each child. Education should be individual business. Montessori believed that the development of each child is the fundamental right of the child.

3. Principle of Freedom: Montessori believed that freedom is the fundamental right of every human being. Hence, the child should have full freedom. Freedom is the best and most suitable medium for the development of personality. The child should be free to do whatever he likes. The teacher should not interfere with his independence. Discipline is self-control which comes through activity in an atmosphere of freedom. Montessori introduced "Didactic Apparatus" through which he avoided the child's errors. Through this apparatus, the child's mistakes are controlled and he is able to correct himself.

4. Principle of Self-Education: Montessori advocated that self-education is the best method for the child's education. Hence, all education should be self-education. Constant interference of the teacher is strictly prohibited. She tried to eliminate the teacher's interference as much as she could. The teacher should only help when his help is asked for. The child should acquire education on his interests and efforts. Soon the teacher's interference becomes unnecessary.

5. Principle of Sense Training: Montessori attached great importance to the training of the senses. The senses are the gateways of knowledge. If senses are properly trained, the process of education shall continue for the whole life. Montessori believed that senses are the foundations of knowledge. Hence, according to Montessori, some of the senses are trained from birth. The child is provided with "Didactic Apparatus" through which he learns and controls his errors. Montessori believed that the training of the senses is very important for the development of intellectual development and consciousness.

6. Principle of Development: Montessori believed that the development from within is an essential principle of child education. The child is a potential being and education should aim at his full development.

7. Principle of Individuality: Montessori believed that education must be individual business. Individuality of the child should be respected. The child's individuality should not be crushed through collective or classroom teaching.

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6. Principle of muscular training:
Montessori also emphasized the training of the muscles. She believed that children should be given opportunity and knowledge of the proper use of their muscles, so that their other activities like writing, speaking and drawing are facilitated. Motor efficiency, though purely physiological in character, helps in the total development of the child. Hence, Montessori aims at motor efficiency along with sensory training.

7. Education according to psychology of the child:
Montessori asserted that education should be according to psychology of the child i.e., according to his need, interests, aptitudes and potentialities. Child psychology should guide education. Instincts of children should be skillfully channelized and directed to educationally significant purposes. Montessori's education means development from within.

Montessori's concept of education
In the words of Montessori, "By education must be understood activity help given to the normal expansion of the life of the child." Education should promote the normal growth and the natural expression of life of the child. Education should be understood activity help given to the development of the child.
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...childREN CAN PLAY AS WELL AS REST IN THE OPEN SIDE. THE HOUSE PROVIDES THEM AN OPPORTUNITY TO LIVE IN...

...FEW OF THE CHILDREN FEEL BOTH THE SURFACE AND UNDERSTAND THE DIFFERENCE BETWEEN HOT AND COLD. AGAIN CUPBOARDS OF WHICH ONE HALF IS SMOOTH AND THE OTHER HALF ROUTH ARE MADE USE OF. THE CHILD IS TAUGHT TO ACHIEVE THE DIFFERENCE BETWEEN HOT AND COLD.

...SIX SENSES AND COORDINATE MOVEMENTS.

...THE FIRST PHASE IN THE HOUSE OF CHILDREN IS TO TAKE CARE OF THEMSELVES.

...THEY ARE LEARNED TO USE THE WASHBASIN, TO CLEAN THEIR NAILS, TO BRUSH THEIR TEETH, TO COMB THEIR HAIR, TO POLISH THEIR SHOES, TO WASH THEIR CLOTHES, TO LINEN THEIR ROOMS, TO ARRANGE THEIR THINGS. THE CHILDREN ARE TAUGHT TO WASH AND DRESS THEMSELVES. THE CHILDREN ARE TAUGHT TO MAKE THEIR BEDS, TO Sit DOWN AT THE TABLE, TO HANDLE THE CROCKERY AND GLASSWARE ADEQUATELY.
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• Sense of weight: Sense of weight may be developed by using the wooden blocks and tables of different weights.

• Sense of colour: Sense of colour is developed through coloured cubes, rods and prisms. Children can be asked to sort and grade 64 cards of various colours of wool.

• Perception of size: For perception of size, series of wooden cylinders are used. They vary in height and in diameter. Similarity blocks of different sizes and rods of graduated lengths may also be used.

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• Sense of colour: Sense of colour is developed through coloured cubes, rods and prisms.

• Sense of weight: Sense of weight may be developed by using the wooden blocks and labels.
Montessori encouraged silent reading. She was not in favour of loud reading. To her, reading meant "interpretation of ideas from the written signs". Until the child receives the transmissions and ideas from the written words, she does not read Montessori encouraged silent reading. She was not in favour of loud reading. To her, reading means "interpretation of ideas from the written signs". Until the child receives the transmissions and ideas from the written words, she does not read.
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6. **Democracy in education**

Montessori’s concept of discipline has significantly influenced the modern concept of discipline. From outside, but it should be from within. Montessori gave us a new concept of discipline. She was against the modern system of education, the child is given freedom in many respects.

First of all, she demonstrated in the practical aspect of freedom in the classroom. In Montessori’s ‘Children House’ freedom was the fundamental right of every human being. Freedom for the child.

Montessori gave us the new concept of freedom in the classroom. She was against the traditional concept of discipline. Montessori was the first educator who demonstrated the practical aspect of freedom in the classroom. In the modern system of education, the child is given freedom in many respects.

Montessori gave a new concept of discipline. She was against all types of prizes and punishments as they are incentives towards unnatural development of child. Her concept of discipline is that of self-control and self-directed activity. It should not be obtained through repressive measures. It should not be imposed from outside, but it should be from within. Montessori’s concept of discipline has significantly influenced the modern concept of discipline.

IMPACT OF MONTESSORI ON MODERN EDUCATION

1. **Scientific concept of education**

Montessori gave a scientific approach to education and laid emphasis on observation, experimentation, observation and experimentation. Today we need education as science. We depend upon experimentation, observation and other scientific methods for improvement in the field of education. Montessori gave a scientific approach to education.

2. **Emphasis on individual teaching**

Montessori said that individual attention should be paid to each child. The emphasis on individual teaching is an improvement upon the old methods of teaching. Opportunities should be provided to each child to develop in his own way. Today we need education as science. We depend upon experimentation, observation and other scientific methods for improvement in the field of education.

3. **Psychological approach to education**

Montessori’s ‘Children House’ was practically a democratic institution, where children had to respect the freedom of others and work co-operatively in various activities like cleaning the rooms and serving meals in the lunch room.

4. **Freedom for the child**

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5. **Positive discipline**

Montessori gave impetus to the ‘Freedom for the child’ movement. Freedom is the fundamental right of every human being. Montessori was the first educator who demonstrated the practical aspect of freedom in the classroom. In the modern system of education, the child is given freedom in many respects.

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7. Learning by doing: In the modern system of education, importance has been attached to

8. Right place for the teacher: In the Montessori system, teacher has to play a special role. He is to provide the right type of environment and proper material at the proper moment. He is not to give spoon-feeding. He should help when his help is sought by the student. Montessori substitutes the term ‘directress’ for the word ‘teacher’.