

## IMPLICATION OF PHILOSOPHY IN MODERN EDUCATION

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### ABSTRACT

This paper discusses the implication of Philosophy in Modern Education. It covers how important the aspects of philosophy for Education practice, the relationship between education and philosophy, different schools of philosophy viz; Naturalism, Idealism, Pragmatism, and their implications for education in curriculum, the role of the teacher and the nature of discipline. Moreover, it also discusses the application of general philosophical principles of different schools of philosophy in educational system and the definitions the concept of school according to different schools of philosophy. While explaining the ideas advocated by different schools of philosophy on above concepts, the paper also incorporates the views of both Western as well as Indonesian thinkers.

**Keywords:** *Philosophy, , Idealism, Naturalism, Pragmatism Education Practice*

### I. INTRODUCTION

The 21-st century, the world is offered various challenges in many disciplines. It also occurs in education field, in which education institution should be able to follow working progress of the world. Education sector becomes a priority one in the world especially in Indonesia. Almost all government budget is allocated to fund education; facilities, research, incentive and trainings annually. However, the aim of the education institutions in Indonesia are still low as having been proved by some international surveys.

Realizing the phenomenon, the writer is encouraged enhance viewpoint of government, school management and decision maker of education policy in Indonesia to review philosophical solutions upon some education problems in Indonesia based on philosophical viewpoints. The paper is hopefully able to give contribution to education practitioners to modernize education institution through philosophy-based education.

### II. Philosophy, Education and their Inter-Dependence

The interdependence of philosophy and education is clearly seen from the fact that the great philosophers of all times have also been great educators and their philosophy is reflected in their educational systems. This inter-dependence can be better understood by analysing the implications of philosophical principles in the field of education. Before analysing the educational implications of general philosophy, we should know the concept of "Philosophy" and "Education". Each one of us has a personal philosophy which we apply consciously and unconsciously in our daily life. Each philosophy reflects a unique view of what is good and what is important. In this sense, philosophy is the system of beliefs about life. The literal meaning of philosophy is the love of wisdom which is derived from the Greek word "Philos" (Love) and Sophia (Wisdom). Wisdom does not merely mean knowledge. It is a continuous seeking of insight into basic realities - the physical world, life, mind, society, knowledge and values. Education does not mean mere schooling. To become educated is to learn to become a person. Etymologically, 'education' is derived from "educare" which means 'to lead out' or 'to draw out'. In a broad sense, education refers to an act or experience that has a formative effect on the student

character or physical ability of an individual. Education in this sense never ends, we truly learn from experience throughout our lives.

Education and philosophy are inseparable because the ends of education are the ends of philosophy i.e., wisdom; and the means of philosophy is the means of education i.e. inquiry, which alone can lead to wisdom. Any separation of philosophy and education inhibits inquiry and frustrates wisdom. Education involves both the world of ideas and the world of practical activity; good ideas can lead to good practice and good practices reinforce good ideas. In order to behave intelligently in the educational process, education needs direction and guidance which philosophy can provide. Hence philosophy is not only a professional tool for the educator but also a way of improving the quality of life because it helps us to gain a wider and deeper perspective on human existence and the world around us. The chief task of philosophy is to determine what constitutes good life whereas the main task of education is how to make life worth living. So philosophy and education are mutually re-constitutive.

They give and take from each other. Philosophy deals with the goals and essentials of good life while education provides the means to achieve those goals of good life. In this sense philosophy of education is a distinct but not a separate discipline. It takes its contents from education and its methods from philosophy. The process of philosophizing about education requires an understanding of education and its problems. Hence, we can say that philosophy of education is the application of philosophical ideas to educational problems. It is not only a way of looking at ideas but also of how to use them in the best way. Therefore, it can be said that philosophy is the theory while education is the practice. Practice unguided by theory is aimless, inconsistent and inefficient just as theory which is not ultimately translatable into practice is useless and confusing. In the words of Ross "philosophy is the contemplative side while education is the active side". Philosophy deals with the ends while education deals with the means and techniques of achieving those means. Educational philosophy depends on formal philosophy because most of the major problems of education are in fact philosophical problems.

Like general philosophy, educational philosophy is speculative, prescriptive, critical or analytic. Naturalism as a philosophy of education was developed in the 18th century. It is based on the assumption that nature represents the wholeness of reality. Nature, itself, is a total system that contains and explains all existence including human beings and human nature. According to naturalists the material and the physical world is governed by certain laws, and man, who is the creator of the material world, must submit to it. It denies the existence of anything beyond nature, behind nature and other than nature such as supernaturalism. In terms of epistemology or theory of knowledge, naturalists highlight the value of scientific knowledge. Francis Bacon emphasizes the inductive method for acquiring the scientific knowledge through specific observation, accumulation and generalisation. He also lays emphasis on the empirical and experimental knowledge. Naturalists also lay stress on sensory training as senses are the gateways to learning. To naturalists, values arise from the human beings' interaction with the environment. Instincts, drives and impulses need to be expressed rather than repressed.

According to them, there is no absolute good or evil in the world. Values of life are created by the human needs. The great names associated with naturalism are many but the important ones are those of Jean Jacques Rousseau, Johann Heinrich Pestalozzi, Herbert Spencer. Naturalism as a philosophy of education has exercised a great influence on the theory and practice of education. It decries all external

restraint and it is necessary formalities the naturalistic system of education. There is no place for classrooms, text-books, timetables, curriculum, formal lessons or examinations. The teacher has to play the role of acquainting children with their natural environment, External discipline is altogether out of place. The only discipline is the discipline of natural consequences. Naturalism believes that formal education is the invention of society which is artificial. Good education can be possible only through direct contact with nature.

Naturalism in education has the following common themes:

1. Look to nature and to human nature, as part of the natural order, for the purposes of education.
2. The key to understanding nature is through the senses. Sensation is the basis of our knowledge of reality.
3. Because nature's processes are slow, gradual and evolutionary, our education also should be steady.

## 2.1 Naturalism and Organisation of Education

According to naturalists, the existence of school is a natural necessity. All of us know that man is the most dependent creature of God as compared to other animals because of the long period of infancy of the child and its consequent dependence on adults. The offspring of other animals have negligible periods of infancy whereas the human offspring requires a few years even to perform simple functions of day-to-day living. Because of this important dimension of the dependency nature of man, education becomes an urgent necessity and so do educational institutions like the school. Naturalism attaches less importance to the existence of formal school and text-books because it hinders the natural development of children. For Rousseau "Everything is good as it comes from the hands of author of nature, but everything degenerates in the hands of man". According to him nature is the only pure, clean and ennobling influence. Human society is thoroughly corrupt. Therefore man should be freed from the bondage of society; and he should be enabled to live in the "state of nature".

Human nature is essentially good and it must be given fullest opportunities for free development in a free atmosphere. Gandhi's philosophy of education is also naturalistic in setting as he believes in the essential goodness of child's nature. According to him, children should be educated in an atmosphere of freedom - freedom from superimposed restriction and interferences. His main emphasis is on activity or learning by doing and shows aversion to artificiality and pedantry. Being a naturalist, he attempts to liberate education from the four walls of classroom and wishes it to be given in a wider sphere of the natural surroundings of the child. The school to the naturalist is in no way different from the home; Froebel called the school as kindergarten or garden for children whereas Montessori calls it Casa-de-Bambini or home for the children. According to Pestalozzi, there should be no difference between the school and home. Tagore also believes that education given in natural surroundings develops intimacy with the world. He puts more faith on the individual rather than institutions. Nature, to him, is the focus where the interest and aspirations of human beings meet. It is therefore essential not only to know nature, but to live in nature. "School", according to him, is like a large home in which the children and teachers with their family live together, sharing a common life of high aspirations, planned living and noble effort in contact with nature on the one hand, and with the spirit of joy on the other.

Naturalism also believes in the principle of individual differences which means that every child has a unique capacity to acquire knowledge and also the pace of learning is unique. So the school should have respect for personal diversity and it should cater to the varied and different interests of the child. Naturalists advocate such methods of teaching which offer the child an opportunity self education, self-expression, creative activity and integrated growth in an atmosphere of unrestrained freedom.

### **2.1.1 Naturalism and Curriculum**

Naturalists emphasize the study of sciences dealing with nature-Physics, Chemistry, Biology, Zoology, Botany etc. They also give importance to the study of language and Mathematics. Naturalism gives a very insignificant place to spiritualism in the curriculum. However, naturalists like Rabindra Nath Tagore do emphasize spiritual values together with the study of literature and sciences so as to facilitate harmonious development of the child. At the same time, teaching of religion according to Tagore can never be imparted in the form of lessons, but in actual practice of living. By religion he does not mean, the religion of man or any narrow sectarianism. According to him, truth is the basis of all religions. Spencer, an extreme naturalist, thinks that human nature is strictly individualistic and selfpreservation is the first law of life. He wants that all activities should be classified in order of their importance and priority should be given to the activities which minister selfpreservation. Thus in the curriculum he assigns a special place to "Laws of life and principles of physiology". He gives a very high place to science, which he considers best both for intellectual and moral discipline.

According to of Ross "teaching" in a naturalistic set up is only a setter of the stage, a supplier of materials and opportunities. a provider of an ideal environment. a creator of conditions under which natural development takes place. Teacher is only a non-interfering observer". For Rousseau, the teacher, first of all, is a person who is completely in tune with nature. He has a profound faith in the original goodness of human nature. He believes that human beings have their own time-table for learning. Significantly, the teacher who is aware of human nature and its stages of growth and development, does not force Emile to learn but rather encourages learning, by stimulating him to explore and to grow by his interactions with the environment. Like Rousseau Tagore is also an individualist and a naturalist. He says that everyone is unique and every individual is different from another. He believes that the natural teachers i.e. the trees, the dawn, evening, the moonlight etc. -nourish the child's nature spontaneously.

Nature inspires the human being differently at different stages of human development. He gives important place to the teacher because according to him a real teacher humanises the learning process, and activates the mind instead of stuffing it. It is the teacher who kindles independent thinking, imagination and judgement. Rousseau opines that teacher should not be in a hurry to make the children learn. Instead he should be patient, permissive and non-intrusive. Demonstrating great patience the teacher can not allow himself to tell the student what the truth is but rather must stand back and encourage the learners do own self discovery. According to him the teacher is an invisible guide to learning. While ever-present, he is never a taskmaster. Naturalists are of the view that teacher should not be one who stresses books, recitations and massing information in literary form, "rather he should give emphasis on activity, exploration, learning by doing".

## 2.2 IDEALISM IN EDUCATION

Idealism is the oldest system of philosophy known to man. Its origin goes back to ancient India in the East and to Plato in the West. Generally, idealists believe that ideas refer to reality. According to them, entire human spirit is the most important element in life. All of reality is reducible to one fundamental substance-spirit. The universe is viewed as essentially non-material in its ultimate nature. Matter is not real, rather it is a notion, an abstraction of the mind. It is only the mind that is real. Therefore, all material things that seem to be real are reducible to mind or spirit. For idealists, all knowledge is independent of sense experience. The act of knowing takes place within the mind. The mind is active and contains innate capabilities for organising and synthesizing the data derived through sensations- They advocate the use of intuition for knowing the ultimate. Man can know intuitively, that is to say, he can apprehend immediately some truth without utilizing any of his senses. Man can also know truth through the acts of reason by which an individual examines the logical consistency of his ideas. Idealists like Plato believe that the spirit of man is eternal. Whatever he knows is already contained within his spirit. In idealist axiology, or value theory, values are more than mere human preferences: they really exist and are inherent intrinsically in the structure of the universe. Value experience is essentially an imitation of the Good, which is present in the absolute universal realm of ideas. According to them values are eternal. They believe in three spiritual values. They are: 'the Truth', 'The Beauty', and 'The goodness'. The Truth is an intellectual value, The Beauty an aesthetic value and the Good a moral value. The purpose of education according to idealism is the development of the mind and self of the pupil. They like to educate the child for mainly two reasons.

Firstly, education is a spiritual necessity and secondly education is also a social necessity. So the school should emphasize intellectual activities, moral judgement, aesthetic judgement, self-realization, individual free-dom, individual responsibility and self-control in order to achieve this development. In essence, idealists advocate that: Education is a process of unfolding and developing that which is a potential in the human person. It is unfolding of what is already enfolded. \* Learning is a discovery process in which the learner is stimulated to recall the truth present within mind. The teacher should, be a moral and cultural exemplar or model of values that represent the highest and best expression of personal and humane development. In all studies should be correlated with science. But T. H - Huxley does not agree with Spencer for giving undue importance to science. He wants aesthetic culture to be imparted to children as a subject of priority.

Rousseau advocates negative education - which is typical of naturalistic philosophy - the subordination of the child to natural order and his freedom from the social order. He defines negative education as one that tends to perfect the organs that are the instruments of Philosophical Basis of Education knowledge before giving them this knowledge directly. The child should be left free to develop his body and senses. He attaches great importance to sense training as he believes senses are the gate ways of knowledge. For naturalists, genuine education is based on the laws of readiness and needs of the human being. According to them child's nature, interests, and needs provide the basis of curriculum.

### 2.1.2 Role of the Teacher

According to naturalists the teacher is the observer and facilitator of the child's development rather than a giver of information, ideas, ideals and will power or

a moulder of character. In the words of 2.2.1 Idealism and Curriculum Idealism emphasizes the spiritual side of man. So, for the idealists curriculum is based upon the idea or assumption of the spiritual nature of man. They are of the view that the curriculum is a body of intellectual or learned disciplines that are basically ideal or conceptual. They arrange their curriculum in the form of a hierarchy in which the general discipline occupies the top most position and gradually it comes down to particular subjects in their relationship to general discipline. Plato, a great exponent of idealism, conceives of the curriculum from the point of ideas. He believes that the highest idea of life is the attainment of the highest good or God; hence curriculum ought to impart inherent values in order to enable the student to attain his highest good. The spiritual values, according to him are truth, beauty and goodness. These three values which determine three types of activities intellectual, aesthetic and moral. Each type of activity is represented by different subjects and should form a part of the curriculum. Intellectual activities are represented by subjects such as language, literature, science, mathematics, history and geography; aesthetic activities will be possible through the study of art and poetry and moral activities through the study of religion, ethics and metaphysics. Ross talks of two types of activities i.e. physical activities and spiritual activities to be included in an idealistic curriculum. Physical activities include subjects such as health and hygiene which foster bodily skills viz. gymnastics and athletics that lead to good health and fitness and thus make the pursuit of spiritual values possible. Spiritual pursuits imply the intellectual, aesthetic, moral and religious studies. Hence such subjects as history, geography, language, fine arts, morality, ethics, religion, science, mathematics and others should be included in the curriculum.

Sri Aurobindo also in his Integral Philosophy of Education gives importance to moral, religious and physical education. By moral education he means the training of moral faculty, i.e. the ability to distinguish between what is right and what is wrong. Another important thing in moral education is the value of suggestion. The suggestion by the teacher has to be exercised by personal example, daily talks and *svadhyaya* i.e. reading good books. Narration of the deeds of great men in interesting style always carries much impression upon the young minds. In addition Aurobindo advocates that religious education should also be imparted not only through religious books or religious sermons but by the practice of religious life and spiritual self-training. Theoretical teaching of religion must be complemented with actual practice. Along with moral and religious education he has given importance to physical education. With regard to physical education he says, "If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis. the body is the instrument which we have to use". Another Indian idealist Dr. Radhakrishnan, wants to make moral education a compulsory part of education at primary and secondary levels. Without it, he considers, 'the educational institutions cannot fulfill their objectives of educating the youth of the country.

According to him the greatness of a country cannot be measured by its physical civilization but by its moral and spiritual advancement. He also supports religious education. But religious education for him is not the instruction of a particular religion. It is a means for developing spiritual intuition because "the aim of religion is spiritual and not merely a change in metaphysical ideas". Further, he suggested inclusion of physical education in the curriculum. In his words, "The body is the means of the expression of the human soul, physical education therefore must be properly given".

### 2.2.2 Role of the Teacher

Idealism believes in the maxim that pupils catch fire from a teacher who is himself a flame. Idealists have high expectations of the teacher. To them the teacher must be ideal in order to serve as an example for the student both intellectually and morally. They believe that the teacher is an important ingredient in the education of the child. The teacher should not only understand the stages of learning but also maintain constant concern about the ultimate purpose of learning. Some idealists emphasize the importance of emulation in learning for which they feel the teacher should be the kind of person we want our children to become. Socrates has been used by idealists not only as prototype of learning but also as a model for emulation. In this connection, Dr. Radhakrishnan opines "The type of education which we may give to our youth, depends on the fact that what type of teachers we get!" According to him the teachers have a special place in the formation of the mind and heart of the youth. Besides knowledge and scholarships, the teacher should have devotion to teaching. It is the teacher who has to provide the right environment in the school. He must be himself an ideal person in order to exercise wholesome influences on the young ones. It is the teacher's forceful personality, his effective methods, his sense of dedication to the work which encourages the child to perceive him as exemplary.

The teacher must also exercise great creative skill in providing opportunities for the pupils' ability to discover, analyse, unify, synthesize and create applications of knowledge to life and behaviour. The teacher should respect the learner and assist the learner to realize the fullness of his or her own personality. To the idealist "the school is a garden, the educand is a tender plant, and the educator the careful gardener". In the words of Ross. "the educator constitutes the special environmental factor whose function is to lead the child nearer to reality, to guide him towards his utmost possible perfection". J. Donald Butler has identified some of the desired qualities of the good teacher. According to him the teacher should:

1. personify culture and reality for the student
2. be a specialist in the knowledge of the pupils
3. be a kind of person who commands the respect of the pupil by virtue of what he himself is
4. be a personal friend of the individual student awaken students' desires to learn
5. be a master of art of living
6. be one who capably communicates his subject
7. appreciate the subject he teaches, and
8. aid in the cultural rebirth of generations.

### 2.2.3 Idealism, Interest and Discipline

Interest And discipline are interconnected devices of education. The concept of interest and discipline can be better understood with the help of another concept called effort. By interest we mean the totally positive attraction of the child for the work in his hand, without any conscious or voluntary exertion and also very minimum persistence on the part of the teacher. Effort is the conscious and voluntary exertion by the student for doing the work without my self-interest. By discipline we mean some extraneous action by the teacher to stimulate the pupil to complete the task in hand. According to Home, interest and effort cannot be sharply separated. Because interest evokes effort and effort may give rise to interest. Effort is not a substitute for interest. but it supplements interest. It acts as a faithful friend. He says, "Effort is the

will to do one's duty". Idealist educators such as Fredrick Froebel, the founder of the kindergarten emphasizes the principle of learner's own self-activity. The learner's own self-activity is related to the learner's interests and willingness to a effort. Students have their own intrinsic self-interest, which attracts them to certain acts, events and objects for which they readily put in effort. As for the discipline, Gentile finds sheer discipline which is separated from the constructive teaching process as undesirable. According to him, discipline should be considered as an end product instead of an input and at the same time is a part of the teaching process and should be in the personality of the teacher. One should achieve discipline through freedom not conversely. But today education has by-passed this concept by beginning with discipline and moving toward freedom. Idealists do not favour rigid discipline. In fact, their theory of discipline is based on their concept of freedom. Freedom does not mean waywardness, it implies responsibility. It should be regulated, guided and restrained freedom. Gandhi also believes that real freedom comes through self-discipline-discipline that arises spontaneously from the inner spring of life rather than that which is imposed from without. His concept of discipline is a synthesis of both freedom and external control. Idealists believe that human behaviour should have internal control rather than external control. For them authority begins by being external, but should end in becoming internal through habit formation and self-control.

### **2.3. Pragmatism and Education**

Pragmatism is popularly regarded as an indigenous American philosophy. But its roots can be traced to ancient Greek philosophy. The term 'Pragmatism' is derived from the Greek word 'Pragma' which means work. Heractitus and Sophist of ancient Greece are considered to be pragmatic in their approach to life. There were other contemporaries such as Protagoras and Gorgias. The background of pragmatism is associated with the works of Francis Bacon, John Locke, Jean Jacques Rousseau and Charles Darwin. But the philosophical elements that give pragmatism a consistency and system as a philosophy in its own right are primarily the contributions of Charles Sanders Pierce, William James and John Dewey though they differ considerably in their methods and conclusions. Pierce's view of pragmatism is oriented towards physics and mathematics and Dewey's towards social science and psychology. James's philosophy, on the other hand, is personal and psychological, and is motivated by religious considerations. Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they opine, is determined by an individual's sense experience. Man can know nothing beyond his experience. So questions relating to the ultimate nature of man and the universe simply cannot be answered because these problems transcend one's experience. For example, there is no way for any living being to determine whether there is life after death, because one cannot experience life after death while living. Any conclusion we make about life after death is merely conjecture or guess. They believe that reality is in constant flux. There is nothing in the world which is static, permanent or eternal.

According to pragmatism, knowledge based on experience is the genuine and worthy of acquisition. Since the phenomena are constantly changing, so knowledge and truth must change accordingly. The knowledge which is helpful in solving present-day problems is most preferred. They emphasize functional knowledge and understanding. Pragmatism does not believe in standard, permanent and eternal values. According to this philosophy, values derive from the human condition. Because man is a social society, so the consequences of his actions are



either good or bad according to their results. If values are worthwhile, then the value of the action is proven to be good. Thus values in ethics and aesthetics depend upon the relative circumstances of the situation as it arises. Ultimate values cannot exist.

Pragmatism, being a practical and utilitarian school of philosophy, has influenced education to the maximum extent. It considers activity as the basis of all teaching and prefers self-activity in the context of co-operative activity. It creates optimistic men, who are the architects of their own fate by the process of their efforts. They want that education should be according to one's aptitudes and abilities. Individual must be respected and education should be planned to cater to his inclinations and capacities. But individual development must take place in social context. The aim of education, according to pragmatism, is to teach one how to think so that one can adjust to an ever changing society. In order to produce creative, resourceful and adaptable children we should have conditions in the school which are conducive to the creation of these qualities of mind. The children should not be asked to work according to predetermined goals. They should determine their goals according to their needs and interests and in conformity with the demands of the activities that they have undertaken. For them the teaching and learning process is a social process where the sharing of experiences between the teacher and taught takes place.

### **2.3.1 Pragmatism and Curriculum**

According to pragmatists the main focus of education is not social heritage of the past, but the good life in the present and in the future. The standard of social good is constantly changing, so it should be tested and verified through changing experience. Life does not stand still and there is a constant need for improvement. John Dewey, however, is of the view that acquaintance with the past experience is very important for effective handling of the present as well as the future. Pragmatists are of the opinion that the curriculum at the school should reflect the society. They have rejected the traditional approach to subject matter curriculum which is associated with formal schooling, where knowledge is separated from child's own interests, needs and experiences and is fragmented or compartmentalized. They emphasize the needs and interests of the children. This does not mean letting children do anything they want. Interests and needs do not necessarily mean the dictates of them. Dewey opines that all learning should be particular and contextual to a given time, place and circumstances. For example, history is traditionally taught to the student without considering its relevance to the everyday experience. So what is the use of studying history? Whatever may be the subject matter it should liberate and enrich personal life by furnishing context, background and outlook. Dewey in his book "Democracy and Education" recommended three levels of curricular organization: (1) making and doing; (2) history and geography; and (3) organized sciences. At the first curricular level, making and doing, should engage students in activities and projects based on their experiences. This idea is similar to that of Mahatma Gandhi who is considered as an idealist, a naturalist as well as a pragmatist. He believes in the principle of learning by doing. There is lot of similarity between the craft-centred activities advocated by him and the project method of Dewey. Though Ravindra Nath Tagore is a naturalist, his views regarding curriculum are pragmatic in nature. This curriculum is not a number of subjects to be learnt but relevant activities to be undertaken. In the second level curriculum, History and Geography, which Dewey regards as two great educational resources help in

enlarging the scope and significance of the child's temporal and spatial experience from the intermediate home and school environments to that of the larger community and the world.

Dewey's third stage of curriculum is that of the organized subjects, the various sciences, consisting of bodies of tested knowledge. Pragmatists believe in a broad and diversified curriculum. They endorse a more general education as opposed to narrow specialization. Pragmatic curriculum is composed of both process and content. When we consider what a child learns as fixed and ready made, attention is directed too much upon outcome and too little upon process. Pragmatists focus some attention on process, because ends should not be divorced from means. So they assert that the means used to accomplish something dictate what the actual ends and outcomes really are.

### **2.3.2 Role of the Teacher**

Pragmatism neither treats the teacher merely a spectator as naturalism does nor regards him as indispensable as idealism does. According to pragmatism, the teacher is not a dictator or task master but a leader of group activities. The chief function of a pragmatic teacher is to suggest problems to his pupils and to stimulate them to find solutions. Teachers ought not to try and pour information and knowledge into the pupil, because what a pupil learns depends upon his own personal needs, interests, and problems. Dewey views the teacher as a resource person who guides rather than directs learning. The teacher's role is primarily that of guiding learners who need advice or assistance. Direction comes from the requirements of solving the particular problem. Educational aims belong to the learner rather than the teacher.

Since pragmatists are concerned with teaching children how to solve problems, they should select real life situations which encourage the problem-solving ability among the children. For a problem to be solved correctly, the learner with the help of teacher's guidance needs to establish a correct procedural sequence to solve a particular problem. A pragmatist teacher needs to be patient, friendly, enthusiastic and cooperative. Although coercion might force the students to achieve immediate results, it is likely to limit flexibility needed for the future problem-solving. The teacher's control of the learning situation is ideally indirect rather than direct. Direct control, coercion or external discipline generally fails to enlarge the learner's internal disposition and does not in any way contribute to the learner to become a self-corrected person. As a resource person, the pragmatic teacher needs to be long-interfering or what Dewey refers to as 'permissive' and allow students to make errors and to experience the consequences of their actions.

In this way, he helps the students to become self-directed persons. For Dewey, permissiveness does not mean that children's whims should dictate the curriculum. But rather, the teacher as a mature person should exercise professional judgement and expertise so that the consequences of action do not become dangerous to the students themselves or to their classmates. The pragmatic teacher should constantly be aware of the motivation factor. Dewey opined that children are naturally motivated and the teacher should capture and use the motivation that is already there. He also pointed out that the teacher should pay respect to the principle of individual differences and treat them accordingly. A pragmatic teacher wants his pupils to think and act for themselves, to do rather than to know and to originate rather than repeat. The pragmatic teacher is a pragmatist first and a teacher afterwards.

### 2.3.3 Pragmatism and Discipline

Pragmatism does not believe in the traditional maxim "work while you work and play while ' you play". Rather it advocates a discipline that can be maintained through play as work. According to the pragmatists, it is the mental attitude which converts a work into play and play into work. For example, a foot ball game becomes a work if it is played due to some external pressure and difficult algebraic sum becomes play if it is solved out of zeal.

Pragmatism does not believe in external discipline enforced by the superior authority of the teacher. It supplements discipline with greater freedom of activity. They feel that discipline which is based on the principles of child's activities and need is beneficial. They want that the interest of the child should be aroused, sustained and satisfied. The pragmatists believe that the learner's freedom is not anarchy or allowing the child to do anything without considering the consequences. Rather they believe in the purposeful co-operative activities carried on in a free and happy environment control comes from the cooperative context of shared activity, which involves working with the fellow students. In pragmatism there is no place for rewards and punishments as every activity is to be pursued in a social setting where teacher should come down to the level of children, mix with them, and share their interests, and participate in their activities.

*Table 1. Naturalism, Pragmatism, Idealism Education Principles Education Principles Education Principles*

<b>NATURALISM</b>	<b>PRAGMATISM</b>	<b>IDEALISM</b>
<b>EDUCATION PRINCIPLES</b>		
1. Nature is the base "follow nature is slogan".	1. Society is the base; emphasis on social and physical environment	1. Spirituality is the base. The emphasis is on spiritual and moral environment
<b>AIM OF EDUCATION</b>		
2. The aim of education according to naturalist is self-expression 3. It emphasizes the autonomous development of individuality	2. The aim of education according to pragmatist is dynamic expression. 3. It aims at social efficiency	2. The aim of education according to idealist is self-realization 3. It aims at spiritual development
<b>CURRICULUM</b>		
4. Emphasis is on science 5. Curriculum is based on need, aptitude, ability on the nature of the child 6. Uncontrolled freedom, discipline through natural consequences	4. Emphasis on Practical utilitarian subjects 5. Based on the principle of utility, and child natural interest, integration and experience 6. restricted freedom and social discipline	4. Emphasis on Ethics and studies of humanity 5. Based on moral, spiritual and intellectual values 6. Emphasis on Regulated freedom and self discipline
<b>TEACHER'S ROLE</b>		
7. Teacher's role is from	7. Teacher occupies an	7. Teacher expectation

<p>behind the scene 8. Teacher is not to interfere the children activities</p>	<p>important place in education 8. In the position of discover or experimenter</p>	<p>is very high. They have high expectations of the teacher 8. Teachers guide, direct, suggest and control the situation</p>
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In conclusion, this paper has attempted to introduce to you the philosophical basis of education explaining how the educational system of a nation is influenced by its philosophy and its contribution in the field of education with special reference to the school setting, curriculum, role of the teacher and nature of discipline. Naturalism, as a philosophy of education advocates maximum freedom for the child and further stresses in freeing the child from the tyranny of rigidity, interference and strict discipline. To naturalists the school should not be regarded as separate from the child's environment. They believe that 'children's learning should originate from direct sensory experience in their immediate environment rather than with verbalism such as lectures, preaching and books. According to them, childhood is an appropriate, necessary and valuable stage of human growth and development and so the curriculum and instruction should flow accordingly from the child's impulses and instincts. Idealism as a philosophy of education emphasizes "the exaltation of personality" which is the result of self-realization achieved by spiritual knowledge, self-discipline and guidance of the dignified teacher. It emphasises man's perfection in various facets of life-through physical, intellectual, moral, aesthetic and social.

Pragmatism, as a practical philosophy contributes a lot to the field of education. According to the pragmatists there are no fixed or absolute values. Values are created by man. For example, curriculum of the school must not exist apart from the social context. It makes activity as the basis of all teaching and prefers self-learning in the context of co-operative activity. For them the teaching-learning process is the social process where sharing of experience between the teacher and the taught takes place.

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