

SYLLABUS – SEMESTER 3rd (CBCS) – EDUCATION
(CORE COURSE)

Course code :
TITLE: EDUCATIONAL PHILOSOPHY

maximum marks :
CREDIT – 6

UNIT – I

PHILOSOPHY AND EDUCATION

1. **Concept** meaning and definition of Philosophy .
2. **Branches** of philosophy
 - a. Epistemology
 - b. Axiology
 - c. Ontology
3. Relationship between philosophy with science and religion
4. Relationship between philosophy and education

UNIT – II

IDEALISM

1. Concept and salient features of idealism
2. Idealism and its educational implications with reference to:
 - Aims of education
 - Curriculum
 - Instructional techniques
 - Discipline and role of the teacher

UNIT – III

PRAGMATISM

1. Concept and salient features of pragmatism
2. Pragmatism and its educational implication with reference to :
 - a. Aims of education
 - b. Curriculum
 - c. Methods of teaching
 - d. Discipline and role of teacher

UNIT – IV

EDUCATION THOUGHTS OF THE FOLLOWING

1. M.K. Gandhi
2. J.J. Rousseau
3. John Dewey
4. Allama Iqbal and Swami Vivekananda

RECOMMENDED BOOKS:

- Mukherjee, R. K. Ancient Indian Education, Delhi, Motilal Banarasidas, 1974.
- Narareth, M. P. Education Goals, Aims and Objectives, New Delhi, Vikash. 1984
- Narvene, V.S. (1978) Modern Indian Thoughts, New York, Orient Longmans Ltd.
- Nigel, L., Smeyers. P., Smith, R., & Standish, P., (2003) The Blackwell Guide to the Philosophy of Education, Blackwell Publishing Ltd.
- Pandey, R. S. An Introduction to Major Philosophies of Education, Agra, Vinod Pustak Mandir. 1996.
- Park J. (Ed) (1963) Selected Readings in Philosophy of Education, New York: The MacMillan Company.
- Rusk, Robert R. (1962) Philosophical Bases of Education, Warwick Square: University of London.
- Saxena Swaroop, N.R. (2001) Philosophical and Sociological Foundations of Education, Meerut: Surya Publication.
- Sodhi, T.S. & Suri, Aruna (1998) Philosophical and Sociological Foundations of Education, Patiala: Bawa Publication.

UNIT - I Philosophy And Education

Meaning And Definition of Philosophy :-

The word philosophy literally means love of wisdom; It is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation.

Definitions of Philosophy

Philosophy is a critical approach to the human life, all objective events and to all scientific knowledge, which is the essence of all knowledge, sciences and the human life. Here are some definition of philosophy given by famous philosophers:

- Philosophy is t]hat which grasps its own era in thought." — [Hegel]
- Philosophy is a]n interpretation of the world in order to change it." — [Karl Marx]
- "... [philosophy] is the acquisition of knowledge." — [Plato]
- Philosophy is the science which investigates the nature of being, as it is in itself.—
- Philosophy is a science of sciences.— [Comte]
 - Philosophy is the science and criticism of cognition.— [Immanuel Kant]

Branches of Philosophy :-

The Main Branches of Philosophy are divided as to the nature of the questions asked in each area. The integrity of these divisions cannot be rigidly maintained, for one area overlaps into the others. There are three branches of Philosophy (Axiology ,Epistemology ,Ontology)

A. **Axiology:** the study of value; the investigation of its nature, criteria, and metaphysical status. More often than not, the term "value theory" is used instead of "axiology" in contemporary discussions even though the term "theory of value" is used with respect to the value or price of goods and services in economics.

1. Some significant questions in axiology include the following:
 - a. *Nature of value:* is value a fulfillment of desire, a pleasure, a preference, a behavioral disposition, or simply a human interest of some kind?
 - b. *Criteria of value:* *de gustibus non (est) disputandum* (i.e., ("there's no accounting for tastes") or do objective standards apply?
 - c. *Status of value:* how are values related to (scientific) facts? What ultimate worth, if any, do human values have?

Axiology is usually divided into two main parts.

- **Ethics:** the study of values in human behavior or the study of moral problems: *e.g.*, (1) the rightness and wrongness of actions, (2) the kinds of things which are good or desirable, and (3) whether actions are blameworthy or praiseworthy.
 - a. **Æsthetics:** the study of value in the arts or the inquiry into feelings, judgments, or standards of beauty and related concepts. Philosophy of art is concerned with judgments of sense, taste, and emotion.
- *E.g.*, Is art an intellectual or representational activity? What would the realistic representations in pop art represent? Does art represent sensible objects or ideal objects?
 - i. Is artistic value objective? Is it merely coincidental that many forms in architecture and painting seem to illustrate mathematical principles? Are there standards of taste?
 - ii. Is there a clear distinction between art and reality?

B. **Epistemology:**

The study of knowledge. In particular, epistemology is the study of the nature, scope, and limits of human knowledge.

Epistemology investigates the origin, structure, methods, and integrity of knowledge.

Consider the degree of truth of the statement, "The earth is round." Does its truth depend upon the context in which the statement is uttered? For example, this statement can be successively more accurately translated as ...

"The earth is spherical"

"The earth is an oblate spheroid" (*i.e.*, flattened at the poles).

But what about the Himalayas and the Marianas Trench? Even if we surveyed exactly the shape of the earth, our process of surveying would alter the surface by the footprints left and the impressions of the survey stakes and instruments. Hence, the exact shape of the earth cannot be known. Every rain shower changes the shape.

Ontology or Metaphysics:

1. the study of what is *really* real. Metaphysics deals with the so-called first principles of the natural order and "the ultimate generalizations available to the human intellect." Specifically, ontology seeks to identify and establish the relationships between the categories, if any, of the types of existent things.

What kinds of things exist? Do only particular things exist or do general things also exist? How is existence possible? Questions as to identity and change of objects—are you the same person you were as a baby? as of yesterday? as of a moment ago?

How do ideas exist if they have no size, shape, or color? (My idea of the Empire State Building is quite as "small" or as "large" as my idea of a book. *I.e.*, an idea is not extended in space.) What is space? What is time?

E.g., Consider the truths of mathematics: in what manner do geometric figures exist? Are points, lines, or planes real or not? Of what are they made?

What is spirit? or soul? or matter? space? Are they made up of the same sort of "stuff"?

When, if ever, are events necessary? Under what conditions are they possible.

Relationship Between Education and Philosophy :-

The definition indicates that the plant of education draws its nourishment from the soil of Philosophy. In the words of Adams, "Education is the dynamic side of Philosophy. It is the active aspect of Philosophical belief, the practical means of There is wide and close relation between education realizing the ideals of life and Philosophy

. The following are a few quotations that establish the relationship between education and Philosophy:

- (i) View of Ross: "Philosophy and education are two sides of the same coin; the former is contemplative while the latter is the active side.
- (ii) Fichte's view: "The art of education will never attain complete clearness without Philosophy".
- (iii) Spencer's view Philosophy". : Spencer has gone a step ahead when he says that "true education is practicable only to true Philosophers."
- (iv) Gentile view "Education without Philosophy would mean a failure to Understand precise nature of education '

After considering these views we can describe relationship between Philosophy and education as under:

1. Philosophy determines the real destination, towards which education has to go: Philosophy has always inspired educational theory as well as practice. It determines the real destination, towards which education has to go. In the words of Dewey, "Education is a laboratory in which philosophic distinctions becomes concrete as are tested." Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in the content of instruction. Philosophy embodies a way of life; education is a preparation for life. Philosophy is a knowledge obtained by natural reasons; education is the development of that reason and other.

2. Education is the means to achieve the goal: powers of mind. Philosophy deals with the ends and education is the means to achieve those ends. Philosophy gives ideals, values and principles; education works out those ideals, values or principles, in the words of Herbart, "education has no time to make holiday till all the Philosophical questions are once for all cleared up." It can, therefore, be said that philosophy is the contemplative side while education is its active side. Philosophy is the theory of education while education is the practical thereof. Education is the best means for the propagation of philosophy. It is the dynamic of philosophy.

3. 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 Yajnavalka down to Gandhi in the East and from Socrates down to the John Dewey in the West. Philosophers like Gandhi, Tagore, Radhakrishnan, Aurbindo Ghosh, Plato, Socrates, Locke, Comenius, Rousseau, Froebel and Dewey have been great educators. They reflected their philosophical views in their educational schemes. Socrates has given the world his "Socratic method" (Method of questioning and cross-questioning of teaching; Plato, the Republic the first educational class. Rousseau, the great French philosopher, held that education should "follow nature". John Dewey of America took keen interest in solving the educational problems of his country. Gandhi is the father of basic education. In the words of Ross, "if further agreement is needed to establish the fundamental dependence of education on philosophy, it may be found in the fact that on the whole great philosophers have been great educationists".

4. Philosophy determines the various aspect of education: Every aspect of education has a philosophical base. There is no aspect of education-aims, curriculum, methods, text books, discipline, teacher etc . Which is not influenced and determined by philosophy . Height and breadth of education is probed in by philosophy. It is philosophy which provides aims education and these aims determine the curriculum, the methods of teaching, the text books, the role of teacher and the school discipline. Thus education is the dynamic, active and practical side of The need and importance of educational philosophy.

UNIT II Idealism :-

Idealism has been the dominate philosophical theory IDEALISM: any obligation. through the ancient the ancient period. Even in modern times, idealism has certain attractions which appeals to the human mind and thereby exercises a great influence on human thinking. As a philosophy of life, it has derived the attention of the great philosophy as represented by Socrates, Plato, Kant, Berkley, Comenius, Froebel, Fichte, Schopenhaure, Lotze, Kapila, Guru Nanak, Dayananda, Vivekananda, Tagore, Gandhi and Radhakrishnan. Idealism asserts that reality consists of ideas, thoughts, minds or selves rather than of material objects and forces. Reality is found in mind and not in the physical, material and external world. It is spiritual in nature. Idealism, therefore, believes in the supernatural reality. In idealism, ideas

are external and unchanging. Man has got the power to 1. Popular meaning: Meaning of Idealism discover these values.

Meaning of Idealism:-

1. 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 plan or programme which is nonexistent. Every social reformer is an idealist in the second sense because he supports something that has not yet come in existence. In this sense those who work for permanent peace or for the elimination of poverty may be called idealists.

2. Derivative meaning : The word "Idealism" may be derived from 'ideas' or 'Ideals'. Ideas or higher values are essence. They are of ultimate cosmic significances. They are more important in human life than anything else. They are eternal and unchanging. They have no dimension like length or breadth and as such 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 of mind. It is, in fact, the negation of matter and a great force driving man to strive for his becoming one with the ultimate spirit.

Idealism and Aims Of Education

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

1. Self-Realization or Exaltation of Personality under:-

Idealism emphasizes the work of man's personality and spiritual nature. Man's soul is more important than his material structure. Man is merely soul. The entire creation is conceptual. Nature is complete in itself. There is the soul of the universe behind it. Man's soul is a part of this soul of the universe. The real structure of the soul is magnificent. The aim of human life, according to idealism, is to acquire the knowledge

2. Universal Education :

Idealism believes that every man is equally the noblest work of God. There should, therefore be made no exception in the education of children. Education should be universal without distinction of wealth or status, creed, caste or colour. It should not be for a favorite few. This is the idealistic character of universal education.

3. Preservation and enrichment of cultural environment:

The child's environment is not merely physical or material like that of Ramu, the Wolf Boy but human, spiritual or cultural also. 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 productive of ages and it is always in the process of growth. It belongs to all it is the common heritage to the best of his capacity; preserve it and improve upon it. Rusk says, "Education must enable mankind through its culture to enter more and more fully into spiritual realm, and also to enlarge the boundaries of the spiritual.

4. Development of Moral Sense:

Fourth, the aim of education according to idealism is to develop the child's moral sense and thus enable him to distinguish right from wrong, to love well and despise evil. The goal of life as well as of education should be the realization of moral values

5. Development of Complete Man by developing the spiritual character of the child. :

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 due attention, for without such health and fitness the pursuit of spiritual values is seriously handicapped. Moral values, which are spiritual, can be found in physical activities, intellectual values are preserved in the application of skill to the problems of physical environment; and a man acquires over his material in his crafts."

6. Simple Living and High Thinking:

Idealism regards that simple living and high thinking

7. Proximate and Ultimate Aim of Education:

should be another aim of education. Modern idealism as interpreted by Horne, (i) To proximate aim should be the development of emphasizes two types of aims: health, intelligence, skill, art, social justice (ii) The ultimate aim should be "The development of and character. humanity in the image of divinity."

Idealism and Curriculum

Idealists insist on emphasis being placed on the st (udy of humanities such as literature, art, religion, morality etc. Plato has suggested the inclusion of all those subjects of disciplines which help in the realization of the truth, beauty and goodness. Most significant among man's activities are the intellectual, the aesthetic and the moral. The following subjects should be taught for developing

(1) Intellectual activity: various activities.

The teaching of language, literature, history, geography and mathematics and science will encourage intellectual activity.

(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, aesthetics and moral education should be physical also. Without health and fitness the pursuit of spiritual values is hampered. Health and physical education cultivates bodily skills. Idealists also advocate various kinds of handicrafts and manual work. Ross is of the view that education should comprise skills. both physical and spiritual activities. Idealism as a philosophy exercised more influence .

Idealism and Methods of Teaching

the aims of education and on its general philosophy rather than on methods. It speaks of the general nature of teaching methods; it does not emphasize any particular method of teaching. Idealism has shown its influence in the field of methods. Different idealists have adopted different methods, some of which are as under:

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 methods into conversational method.
3. Inductive and Deductive Method: Aristotle imparts 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 technique of teaching.
- 8 Story Telling Method and Dramatics: The Idealist suggests story telling method for infants and conversational method and dramatics for adolescents.

Idealism and Teacher

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. Through teacher's guidance the children can make his natural development into a process leading to perfection and beauty. Ross explains, "The naturalist may be contended with briars, but the idealist wants fine roses." The idealists attach more value to the teacher than the naturalists. The function

of the teacher is to lead the children to their perfect development-self realization or the realization of truth, beauty and goodness. Idealist are of the opinion that the teacher should be morally high, intellectually developed and culturally advanced then he should try to provide alike track for the children to walk upon.

UNIT III Pragmatism

Pragmatism emerged as the twentieth century revolution against the nineteenth century rationalism, universalism and monism etc. The opening decades of the 20th century in Europe and America were decades of social protests, reforms of vast industrial expansion and economic prosperity. Pragmatism is a philosophy that strongly reflects some of the characteristics of America life. Pragmatism has also been called instrumentalism and experimentalism. Charles Pierce was the first man to introduce the concept of pragmatism in his philosophy. Later John Dewey, James, Kilpatrick and Schiller developed and popularized Pragmatism in education. John Dewey was highly impressed by intellectual, industrial and social revolutions and he realize that if education is to have any meaning, it should go through radical changes.

- (i) Derivative sense of Pragmatism the word Pragmat Meaning of Pragmatism has been derived from Greek word 'Pragma' which means 'action' or 'work done.' While the idealist looks before and after and pines for what is not, the pragmatist looks here and now. Unlike idealists they live in the world
- (ii) Reid's view: Pragmatism makes "activity, engagement, commitment, and encounter" its central theme.
- (iii) View of William James: "Pragmatism is a temper of mind, an attitude; it is also a theory of nature of ideas and truth; and finally it is a theory about reality."
- (iv) View of Rusk : " Pragmatism is merely a stage in the development of a new idealism-an idealism that will do full justice to reality; reconcile the practical and spiritual values and results as a culture which is the flower of efficiency and not the negation of it".

Principle of Pragmatism

1. Changing nature of external values: Pragmatism like realism does not believe in external values of truth, beauty and goodness. Truth is external according to idealism while according to Pragmatism truth is made by man. In the words of John Dewey, "Truth is made, just as health, wealth and strength are made in the course of experience."
2. Reality still is the making: For naturalism reality is readymade and completes from all eternity, while for Pragmatism it is still in the making and not ready-made. It is to be made and create and remolded to suit our purposes or desire.
3. Experience : Contrary to naturalism which is naturecentric (where mind is the centre of reality) and idealism which is psychocentric (where is the centre of reality), Pragmatism is anthropocentric (which makes human experience the centre of reality). Reality is that which is experienced by man. Satisfactory result of experience is called truth. It is the human experience which is the determiner of values in life. So the practical values of experience are the sole concern of

Pragmatists. By emphasizing human experience and giving it a value.

Pragmatism has come to be called humanistic philosophy

. 4. Faith in experimentation : Pragmatism has a deep faith in experimentation. Nothing is good or bad before it is tested by experiment. Only that thing is good and beautiful it is tested by experiment. Only that thing is good and beautiful which emerges out useful after experimentation I. William James, the leading Pragmatist, insists upon “the truth’s cash value in experimental terms”

5. Faith in present and immediate future: Pragmatists do not believe in past. Past for them is dead and gone. The Pragmatists remain confined to the immediate problem and look towards the immediate future. They live from moment to moment and do not plan for life. They believe that tomorrow is another day with its own problems and with their own methods of solution. Evidently, today we cannot be certain about the methods of solving problems which may arise in future. Therefore Pragmatists lay more emphasis on the present than on anything else. To a Pragmatist only these ideas are meaningful which can be realized here and now and not in some imaginary world in remote future. On the contrary, idealism has more faith in past and remote future.
6. Faith in Humanism: Pragmatists are humanists. They believe that science should be utilized for the welfare and solution of human problems.
7. Faith in social and democratic values: . Pragmatists are fundamentally democratic because democratic society is the best means of achieving humanitarian ideals. It is through democratic ideas that individual can fulfill his purposes, and achieve efficiency in his efforts.
8. Importance of activity: Pragmatism emphasis action rather than thought. Action is supreme and thought is subordinate. The aim of life is active and not mere contemplation. Between theory and practice, Pragmatism states that practice comes first and theory afterwards. It is action which gives birth to thought. In order to determine the meaning of an idea it must be put into practice. So ‘learning by activity’ or ‘learning by doing’ is the watchword of Pragmatism.
9. Faith in flexibility: Pragmatists believe 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 state of change and flux. Values also change with time and space. They are manmade and not and fix for ever.
10. 10. Development of personality: Pragmatism believes that development of personality is possible only because of interaction with environment. Man has to mould his environment according to his needs, purpose and desires. As the development of personality is possible only in social context, society is essential for development and perfection of the personality of the individual.

Characteristics of Pragmatic Education

: (1) Education as Life :- Dewey, chief exponent of Pragmatism, emphasized that education is life itself, and not a preparation for life. Life is a by-product of activities and education is born out of these activities .

2. 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, "growth, unlimited and illimitable."

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 ,by experience, and for experience.

Pragmatism and Aim of Education

Pragmatists are opposed to any kind of fixed and static aims . They believe that values of life are not fixed, so we cannot fix the aims of education for ever in order to be a good or proper aim. In the word of John Dewey ,educational aim must posses the following three elements

- (i) Such aims are based on the educand's actions and d needs
- (ii) They are specific and temporary, not permanent
- (iii) They elicit the educand's co-operation.

Keeping in mind the above directive principles and educational theories of Pragmatism, it is easy to arrive at the following aims of education.

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

2. Maximum growth:- Values are created by activity and experience. Education should enable the individual to grow to his maximum. All growth must be conducive to the welfare of the individual and the society.

3. Harmonious development: Like idealist pragmatists do not believe in spiritual values, but they do not ignore the harmonious development of man-physical, intellectual, aesthetic, social

, 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 his existed environment .

6. Richer present life: existent environment. The aim of education is to make the present life of the child rich and abundant for a successful creation of values and maintaining progress.

Pragmatism and Curriculum

: of psychological finding. 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 life situations. For this reason, technical scientific education forms an important part of the pragmatic curriculum.

2. Principle of child's nature interests: Curriculum should be governed by child's natural interests, aptitudes and testes at the successive stages of his development. In the words of Jon Dewey, "These natural interests are the natural resources, the uninvested capital upon the exercise the actual growth of child .

Pragmatism and Methods of Teaching

Since Pragmatism emphasized the theory underlying successive practice of which depend on the actual growth of the child, it makes significant contribution to the methods of teaching rather than its aims. Pragmatists detest all traditional methods, ready-made knowledge, and the notion of authority, bookish and passive learning. Traditional methods of teaching should not be dogmatically accepted. The following should be the principles or essential of teaching method.

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
2. Principle of establishing relation with the life of child :- Pragmatism believe that methods of teaching should not be dogmatically accepted but they should be forged afresh in the light of real life situation.

3. Principle of Integration : The principle of integration is needed in the whole of the learning process. The human mind itself is a unity. There are not water-tight compartments in it.

Pragmatism and Discipline

According to the Pragmatists theory, discipline primarily social, and it emerges through free, happy, purposive and co-operative activities of the school. In the words of Dewey, discipline is a 'mental attitude' and in order to maintain this attitude, socialized activities are essential. Freedom is an important element in this pragmatic concept of discipline, for it is assumed that the aim of education is to generate democratic qualities in the individual. Of these democratic qualities the first and most important is liberty. That is why pragmatists believe in an intimate relationship between freedom and discipline. The aim of discipline is to create in the educand a social consciousness which will prevent him from indulging in anti-social activity.

Pragmatism and Teacher

1. Position of Teacher :

The Pragmatist adopts via-media so far as place of teacher is concerned. In the scheme of education according to Pragmatism the teacher is neither superfluous nor the supreme authority. He is friend, guide and counsellor of the child.

- 2 . Qualification of Teacher: According to pragmatism, a teacher should be the embodiment of knowledge. He should be intelligent, efficient and practical. He should have the knowledge of the society.
- 3 3. Duties of Teacher: Teacher should have sympathetic and personal relations with the child. His work is to guide the child and put the child in the real situations of his life, so that he might be able to understand life's problems and solve them.
- 4 Stress is placed on action rather than 1. Opposition of eternal truth: Criticism of Pragmatism reflection.