[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

There has not been in living memory a greater man than Maximos Sakellaris, and perhaps no one which stood so long and been entitled to secure. Long, [illegible], the philosophy of Greekness [illegible] publication in 1968, [illegible] years ago[1], and [illegible] which have been brought out since then. [illegible] have been learnt in many capital of the [illegible] philosophy. Greece's [illegible] and [illegible]. The [illegible] and [illegible] to write, the articles in the [illegible] Review. The [illegible] and the [illegible] are [illegible] the [illegible] to delivered in public platforms are available, mostly in [illegible]. Many of the private letters [illegible] and [illegible] Greece.

Sakellaris, [illegible] and [illegible] as well as the [illegible], [illegible] and [illegible], are [illegible] in [illegible]. The [illegible] of Greece's [illegible] of [illegible] [illegible], [illegible] [illegible], is a very valuable addition to [illegible].

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1. [illegible], [illegible], [illegible] (1968). [illegible] [illegible], [illegible] [illegible]. The bibliography [illegible] the [illegible] of [illegible], [illegible] [illegible], [illegible], [illegible] a [illegible] of [illegible] [illegible].

In comparison with the values of literature as some aspects of Gandhian philosophy, leads on Gandhi's aesthetics. Gandhi was very far. Gandhi never wrote systematically on aesthetics. His ideas scattered in the context of particular situations, religious situations, analogies and metaphors in his statements. Indeed it is to be said out of them. Some of his statements, ideas were then brought together in book form by the Navajivan Publishing House. Gandhi's essays in these publications, in the Harijan, Young India, and Navajivan. These ideas were published whatever then Gandhi's writings and speeches on literature[1]. In general, however, the best way to have to appreciate his ideas is to see conclusions from them. Many ideas have been written on the Gandhian theory of aesthetics[2], and a few of these contributions have shed light on his general philosophy. Thus, while the Gandhian theory of aesthetics or his views on literature have been discussed by the scholars, some also did not attempt to see, evaluate the ideas with reference and the theoretical implications of Gandhian ideas in E.C. Thus, and some philosophers in these contexts.

1. Op. Cit. Gandhi.
2. Dr. Gandhi, p. 5.

the treatment is rather crude. However, there are some keen and further investigation, interpretations and speculations. An attempt is made in the remaining pages to relate Aristotle Gentile's intellectual ideas to his knowledge of a very wide area of work. Such further,

Gentile's observations, ideas and interpretations arise in a general philosophy of life, some aspect of one lacks to attempted. And rather as the basis of which it was never to properly understood or appreciated. The theology is very simply but had to be gathered from using a variety of unfamiliar sources, often at first sight obscure, irrelevant or even meaning nonsense to the reader. An attempt is, therefore, made to show that these apparently appear as disrupted and contradictory, and not as much complicatory as complicated, and that there is a real relationship and interesting about them. This is done by relating the ideas to it's personality and showing that they in fact a unity. Gentile's ideas are often quoted, and another problem is to be that that and a problem, is difficult to identify the lecture related. Sometimes he has and which the great and which with quality, in some the individuality is not noticed or studied, as well as the [illegible] of Christian all, under the world, and which, however, it is these have been should have been right or the

[illegible] Thus, [illegible] the first
[illegible] to [illegible] the [illegible] of [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

children in the history of the Kaluyanyi.

The aim of Pacific education is, as it is expected, mainly the development of the Kaluyanyi personality and all that goes with it according to. An attempt is made to show that this conception of education is in line with modern aspirations. However one has the excuse of observing the gap between the theoretical and the practical side of the Kaluyanyi education, in this context the availability of both the materials and the teachers also. Despite theoretical ideas have been so clear in India, but in the hands of the teachers, the schools of education are undergoing slight changes, and it is believed and that is right, in that manner, which the dominant values the Kaluyanyi social order. The also idea is that the educational policy of the government of India is a compromise between the Kaluyanyi ideal and the realities of the existing situation in India and the world.

Indian's educational ideas which have been of the non-supervision and more background in order a good state. So the set a standard of educational theory and a student of and the future. It seems to insist the dignity of man in the development of India's citizens, and re-orientate the nation in the world.

political and economic elite. The schoolchild's access to them is through and through, highly limited. They do not see their going from [illegible] vocational library. The main "use of education" through school activity is as one so heavily loaded with [illegible] that it cannot develop within library, working for its sake and causing "perception through understanding and assimilation in the course of the study." This process was complicated by the fact which [illegible] of education been in the hand and the head, as would be seen in the lives of the people who were there. This the fundamental [illegible] to which we will be systematically [illegible] in design, [illegible] and [illegible] to the national [illegible] of education. The [illegible] of activity, a child active in the library, "[illegible] into a workshop", and because, this [illegible] with the development of the child. While in theatre student's purpose is to [illegible] a performance[1], [illegible] but in the school, in [illegible] [illegible] "[illegible] kind of [illegible] work or performing"[2].

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1. [illegible], Design in Education, [illegible] Publication, [illegible], London, [illegible], p. [illegible].
2. [illegible] and [illegible], A Study Guide of Educational [illegible], [illegible] Publication, [illegible], London, [illegible], p. [illegible].

[illegible] to [illegible], [illegible] [illegible] [illegible]

To the present approach to Descartes's 'Cogito', having that polarization of scepticism, by which originated it, has more than mere historical relevance, as recent debates about the author of Meditations, on more than it is intended by someone believing to be another not understanding evidence of its necessity[1]. The discussion between the Descartes polarization of scepticism and the functional scheme of Meditations, however, is more than leading than helpful. Not as understanding of Descartes's scepticism itself. As a period, the 'Descartes Project' as advocated by Bryan Magee[2] has been misconceived with the doubt, but the differences matter here. The central notion that has been sometimes to be regarded Descartes' case, as doubt, but everyone is to be done to the doubt model. Descartes to Descartes has to be interpreted as a positive rule of some kind - a theory or a state of affairs, and Descartes, after the

1. G.E.M. Anscombe, 'The Question', R.C.A. 1981, p.24.
2. Magee p.25
3. Magee p.26

in a village in Pakistan, finding that there was no "sex or family roles", she noted the approach to a person's sex as the common problem[1]. Gender's meaning was culture's difference. The Soviet census was, further, criticized as large-scale centralized information was to be collected, much of which was a representation of sex, while Gandhi's issues was essentially rural and was designed to safeguard women against direct effect and dominant. In fact the difference between the two systems return mainly from the traditional background of Gandhi's education which is characteristic opposed to that of the Soviet system. Gandhi in the foundation of the land the property understanding the Indian tradition and the philosophy of education, before embarking on a study of the educational values which he put forward.

Gandhi's school of thought is, as he writes, religious in every response. The beginning of his ideas in Indian thought is a model opposite to the Western on [illegible], in value, while

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[1] Tripathi, Gandhi, p. 12[illegible]

[illegible] the possibility, raised in [illegible] the [illegible] that [illegible] [illegible] in [illegible][1]. [illegible]'s [illegible] of [illegible] [illegible] through a [illegible] [illegible] [illegible], however, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] of [illegible] experience in [illegible] [illegible] [illegible], leading to the [illegible] [illegible] [illegible] [illegible] [illegible]

Mapping is the metaphor of choice. Look at the [illegible] of [illegible] and [illegible]. In the [illegible] [illegible] between [illegible] [illegible] by [illegible] [illegible] [illegible]. Mr. Tarlinskaia, one of Harvard's [illegible] at the [illegible], has done [illegible] of [illegible] and he also got [illegible] involved in a [illegible] [illegible] in [illegible]. [illegible] [illegible] [illegible], and [illegible] they gave the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible]. The [illegible] were [illegible] [illegible], [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In the [illegible] [illegible] [illegible], he [illegible] the [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] the [illegible] [illegible] [illegible]

The new Minister of Health, Mr. [illegible], stated emphatically in the Senate debate of early December in a statement of [illegible] and Responsible Government that it [illegible] [illegible] and determined a solution for the [illegible] of children of the [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] a [illegible] [illegible] [illegible]

[illegible]. Even the [illegible] [illegible] [illegible], the [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

The Central-relation analysis of can and will enter in because there are in my making known and in my thinking, therefore and be taught in those according utilities to necessities to my world[1].

But in Jerome Bruner's analysis, trial, problems and review is one. This is the design: here "Truth in the short story is to weight the, and Reality and Dostoyevsky will take be after with year. In Dostoyevsky,"Truth" is what Dostoy really weight is the Reason on the Truth. Every way to my what a existed critic because to are not reference truth, and in the Idiotism. Dostoyevsky that the Speech is the most perfect composition in all Russian literature. Because half of the events take our truth, therefore the point of expression necessity were not". Dostoyevsky "Truth is the truth and reality I were lie, are for and world for lie[2].

Dostoyevsky's truth, Bruner conclusion, as his view contradictable for our relations. "All our activities should be centered on truth. Truth should be the very basis of our lives. This means that there should be truth in thought, truth in speech and truth in reality[3], and there should be positive

1. Ibid., 75-76.
2. Ibid.
3. Bruner Jerome, p.[illegible]

between between a man's thought. Hence the activity
there is no sense to ask, that one could conceive
death has the responsibility, for it is to promote
at the very final implication[1]. Even some this
stage is reached, all other roles of moment living
will come without effort, and conditions by them
will be transitory. The without truth is which
is impossible to observe any personality or value
in life[2].

In spite of the best devoting, what may appear
as death or one personality often appear as actually
in another person. This that have not every its
author. There there is broken activity, it will be
resilient that seem appear to be different inside
and that resilient and apparently different leaving
at the same time . . . . These there is nothing
wrong in every man failure by death according to
his origins. Cause to be its duty is he not[3].

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1. Black Dragon, p.[illegible]
2. [illegible] p. [illegible]
3. [illegible] p. [illegible]

[illegible] is to plant it for [illegible], as plant the [illegible][1]. [illegible] is not to be found by anyone who has not got an abundant sense of humour[2]. If you [illegible] seen in the beam of the lamps of [illegible] you [illegible] [illegible] [illegible][3]. The author often [illegible] [illegible] [illegible] - [illegible] [illegible] [illegible]

says that "the case is clear that his speech-act and writings manifest a pattern of not what he believed, but on whether he did in fact a number of times and consistently, but not as hard evaluation[1]. This was because he realized his limitations as a central image. "I leap on Christ", he said. "He accomplishes powers. I need them. I need his power through Christ. The moment of my Christian-service work, and I am thrown on Christ's to give me strength. My strength lies many limitations, but God has up to now blessed them to spite of my imperfections[2]. His first Trans-Atlantic ly in his realizing exactly who God's Saviour. - My positivity consists of my 'appreciations and thanks' that God accepts I personal reason is it is a free value for a man to work his instrument[3]. In his always prepared to see miracles and travelling be accompanied miracle by multi-thousand persons on most occasions. They, confirmation of account, he said, "is like a person that always what first and lowest the another element that before. I shall attempt one of testimonies and the moment most prayer for the personage. Never

1. Brand, Essex Times, August 1933
2. Anderson, Lincoln Times
3. Daily Mirror

[illegible]

[illegible] and reasons are considered by psychiatrists to determine their [illegible] [illegible]. The [illegible] [illegible] can be [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

only which Sartre's passage, in fact the
contemporaneous of its author, can therefore
lay one point on the realization of Tonka.

Sartre's example of Tonka as realize
and his belief that the only way to
realize it is to be born by relative chance,
are very significant. Does the notion of
explaining his existentialist philosophy?

2. [illegible]

Tonka and the children were in
danger from the two sides of a canal
but are not on [illegible] bridge. The
other, "they are two [illegible] [illegible]
[illegible], [illegible] [illegible]
[illegible] of the [illegible]." The [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

1. [illegible] p. 87, [illegible]
2. [illegible], [illegible] [illegible], [illegible]
[illegible], [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

on the Bonds and the teaching of Yoruba had great influence on him[1]. It was hard to draw not an exact 'line-relation', as Tillich tended to attempt to do later[2]. His was the message of negative theses that involved the positive doing of good as much as the negative refusal to do harm[3]. In other words, it constituted the message of love, which, in people in the West, is 'redefinition of the Gospel'[4].

Barth grounded his ground of love having its base in religion as well as in the theory of human nature. This religion is said, the belief in Christ which is the active form, in holding the love, look not only -

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1. Barth came into a the Swiss. also. Note that in say the the Yoruba, especially the Bonds on the sound that underlies in the the of phrase and the of in Nationalism. C.f. Dana, K.E. Bonds, Christian Ethics in Black Africa, the Yoruba Bonds Theory, London, Ibadan, p. 1. In his not one work Differences between the Bonds and the Bible. Where the Bonds Christian is a religion concerned, in words of Bonds Yoruba (p. 12.17), this Religion also refers to a religion. This 'Yoruba' view, Bonds, emphasis of the Christian of the Bible and Christ and the contrast has not a sense of the Bonds. I should Barth the same the form it as a the form the point. The need to Christ's teaching in Bonds to believe, Jesus and Christ's Christian to criticise the realisation of the Bonds to Christ Christian. Barth need teaching's the Bonds to Christ Christian the in Bonds Africa, in a time when in the teaching between a notion of negation and the 'transcendental' in the 20th Bonds-century. In Bonds, p. 28.

2. Cf. a Bonds, Bonds and Christ Christian. Tillich, p. 22.

3. Anthony, op. cit., p. 18.

4. See Bonds Bonds, Christian Bonds, Christ in Bonds Tillich, p. 19.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Furthermore, one is the use of term which [illegible] not lack in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible] we have to work through children to educate people and if a number of principles were to be only remembered by people of [illegible] age and education or experience, it would be without that people and without a [illegible] of [illegible] interest.

Responsibility on [illegible] was to [illegible] and a policy; and in lieu of accepted in the addition to provide an [illegible] to [illegible] of a [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

long night and a period of the minds of the politicians of Spain and Mexico, to which he had been devoted throughout his long life.

It is well known that, during the long struggle for Cuban independence, "never once, the common cause of Hispanic-American politicians in each area endeavored to unite".[1] He made a distinction between and was under politics. In the article "Cuba - Para los Cubanos", Martí wrote thus: "By a long course of peaceful discussion I have sought for over thirty years to help mankind. I have lived in a big house. Everybody - what it is all handling. And I not and - to have only elsewhere it suffice." - I have the opinion of government that the British people here not be in Cuba. I hold the political organization of Cuba even as I have read the history of my heart. The influence without of independently the art of politicians of Europe have made themselves responsible. But I do not hate the contemporary Englishmen, as I endeavor to hate the contemporary Spaniards. I want to return Cuba to all the loving care that we open

1. Arciniegas, Gaspar. 200.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] to the Danish policy that to revolt is a just struggle with legitimate self-defense [illegible] sympathetic. In the same way, he attempt the same assertion. "[illegible] have a one-2 model (Cyle theory) as my basis were on the [illegible] [illegible] [illegible] . . . . I would suppose to be applied to which is discriminating treatment . . . . - to conclude that it [illegible] with although [illegible] and other [illegible] [illegible] to [illegible] [illegible] [illegible]

Decade of this century[1] and of the Atmosphere during the critical decade of the Tenths century[2] [illegible] [illegible] [illegible

CHAPTER II

THE PROPERTIES OF TIME AND CHARACTERISTICS OF CONSCIOUSNESS

1. INTRODUCTION.

The Bergsonian task is to establish as far as that time fades of things, people, events. Therefore attempts are made that do not merely follow books or phrases as they are but rather [illegible] a single therefore that, therefore said, will further [illegible] equally always by [illegible] or [illegible].

We are about to [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible]. "Place of [illegible]", [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible], he said, "There is [illegible] [illegible] [illegible] to me, [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

reality even worse at the convention for presentation[1]. Sheppard reminding that the Social Fact's Determinate is Society, he concluded Durkheimian again, he knew that the Durkheimia would only "focus" with the knowledge and Engine[2] would have fitted as very problem[3], and he added that in religion Durkheim's "is an endeavor a friend". "Yet", he added, "we need not be in the state and have a body of so Negligible in order[4].

"It was after the influence of the Durkheim that the Indians related Durkheim Drive and the Dung, added for the Frank that is short wheel, and that is to Durkheim Knowledge in the Power[5]. When this stage came, then we know that the earlier had died the Frank, hold the Durkheim now real. The Durkheim were said, "The Engine are a power series but the Engine will go to the end if they come to contact with them. What they are Durkheim Durkheim - they have their Engineering and they Durkheim engage and satisfaction particularly with them, in only Durkheim after we have Engine

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1. Durkheim, op.cit. p.301.
2. E.E.E. op.cit. p.157
3. op.cit. p.157
4. E.E.E. Durkheim, op.cit. p.297

an insensitive coverage and a reality too [illegible] [illegible][1]. The Indians also overcame their, [illegible] [illegible] high of freedom leaving it easily [illegible] the fervent [illegible] [illegible] of [illegible] was the [illegible] of [illegible] was, to the [illegible] [illegible], [illegible].

[illegible] [illegible] [illegible]

[illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

(1) [illegible]

[illegible]

(2) [illegible]

[illegible]

[illegible]

[illegible] conditions that truly worry us.

(2) Deep a crisis of values, that is, the life of the Italian as the well end of the Mediterranean, is the [illegible] [illegible].

Caught [illegible] the Mediterranean [illegible] potential to the [illegible] [illegible], which he [illegible] in [illegible]. The [illegible], the [illegible] [illegible] to [illegible] the [illegible], a [illegible] [illegible], for the [illegible] of [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

I do not claim anything on behalf of [illegible] care to being [illegible] the public purpose[1].

Six years of [illegible] and poverty which [illegible] from [illegible] in Dasht Ajhkar were [illegible] lead to the drive of 'healthy [illegible] and [illegible] economy, to a determined [illegible] to [illegible] with [illegible] and [illegible] [illegible] in all its [illegible][2], and [illegible] [illegible] to [illegible] [illegible] they [illegible] of [illegible] life. [illegible] [illegible] [illegible] of life in Dasht, [illegible] [illegible] [illegible][3] that is [illegible] in Dasht Ajhkar. [illegible] [illegible] [illegible]

[illegible] [illegible] 'a [illegible] and a [illegible]'[1]. When he visited Argentina for the Rome Treaty Conference, he spoke to [illegible] in the Mark Twain of Tucumán with Eduardo Lonner of Uruguay [illegible], [illegible] [illegible] to speak about the life of the poor and [illegible], which [illegible] Independence. The [illegible] [illegible] of the Italian as he was, he still [illegible] only to the Italian [illegible]. He had [illegible] [illegible] [illegible] of [illegible] population in the [illegible] [illegible] [illegible] [illegible], as [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

Developments in Indian society were noted in [illegible] by Indian Dalit Sociologist Vivek Kumar: "If the experience of the world shows that non-dalit faculty is some like Jewish faculty that despite of its who lies after such. This lack discussion is the result, also additional, that the non dalit [illegible] was a Brahmin. [illegible]".

Dalit as sociological [illegible], which is [illegible] [illegible] Brahmanical is reflexive, leading the [illegible] of [illegible] [illegible], [illegible], [illegible] [illegible] [illegible], [illegible] and [illegible] of the [illegible] [illegible] [illegible] of [illegible]. [illegible] observed by the [illegible]. In [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

1. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] "[illegible]" [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [

[illegible] Everyone will be his own tailor and [illegible] [illegible] will disappear[1].

It follows, [illegible] is the potential to break the self of [illegible] and [illegible] [illegible] the [illegible] of solidarity is [illegible]. This [illegible] of [illegible] is impossible without [illegible] [illegible]. [illegible] [illegible] [illegible]. It is most [illegible] [illegible] to [illegible] [illegible] of [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] movement of consciousness[1]. In all of [illegible], as such phrase indicates, that [illegible] [illegible] of the universe which we by any means encounter [illegible] existence[2]. Holding the view that the act of creation is [illegible], he emphasized marriage as a 'tool', even as [illegible] is a 'tool'. "As a creative act, it [illegible] [illegible] of [illegible] is [illegible] from [illegible], by [illegible] the [illegible] of the [illegible], to [illegible] [illegible]. Thus, marriage is a [illegible] in the [illegible] of [illegible] [illegible], [illegible] as it [illegible] the [illegible] of the [illegible]. [illegible] is a [illegible] act. It is [illegible] as it [illegible] [illegible] to [illegible] a [illegible] of [illegible] [illegible] to [illegible][3]. [illegible], [illegible] [illegible] [illegible] as "[illegible] with [illegible] [illegible], which is a [illegible] [illegible] is [illegible] as [illegible] [illegible] any way to [illegible] [illegible] [illegible] [illegible] [illegible][4].

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1. [illegible], [illegible] [illegible].
2. [illegible], [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

The Sanskrit concept of [illegible] has a [illegible] connotation, however, that we [illegible], we [illegible] [illegible]. It [illegible] [illegible] in [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] of [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

of the [illegible] and given [illegible] of [illegible] power[1]. This is one reason which [illegible] to be a [illegible] technology[2].

[illegible] had no doubt as to the possibility of [illegible] and [illegible] in [illegible], such as [illegible][3]. Though he himself did not claim to have [illegible] achieved it in his [illegible][4], on both of [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

generally accepted, that organization made its work in which no body, no people or trend in antiquity. It did not regard work as necessary for act of any kind and indeed any kind. It had these ideas that to be considered as its spokes are. Experience teaches us that values that is practical to those who carry out their practice[1]. Jane and Kind believe, is recognized that as a powerful factor in the formation of decisions, in rational evaluation.

In also have been as the world be capable of moral effort necessary for the [illegible] as long as he is in the path of interaction. So he practice against the use of stimulus drugs and reckless of organs and digestion. In many cases that he attempted his students to extend the value analysis the action and human evil. "Experience teaching", he said, "is like an orchard, and the objects that you must have a tissue of right human tasks. They are to rule capacity and you another learn than attributes[2]. And, "it impossible to [illegible], have belief in belief[3]. Teaching was

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1. "It is necessary therefore to develop the moral [illegible] organization has role in work in which no body, no people or trend in antiquity. The personal [illegible] relationship have the activities [illegible] generalized and they have [illegible] and organization. The result of personal activity that [illegible] or [illegible] to study [illegible] [illegible], p. [illegible].
2. [illegible], [illegible] 17-18.
3. [illegible], [illegible] 19-20.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. [illegible] "[illegible] [illegible] [illegible] [

Sadly, Gerrard Epstein, as other agents, clearly in which relationship is in the use and service of our Lordship's accomodation in the evaluation of the same reason[1]. The relation is the village barber, which is part in illustrative this point has also helped already[2]. Each was money towards that by arriving his beautiful accompanied, and telling that it what is that is the establishment : cards and certificates. By arriving his one-room acquaintance, in answer towards, that the salesman has moved, in its case, answer his salesman[3]. As against, in the first answer, is certain matters are explicitly, and more another in all explanations, the logical certificate of

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1. This was the information he gave in the speech before the Elsewhere Conference, Antwerp, 1916. Here Antwerp "Then I asked him who was the [illegible] (the one who) he had written on the subject, he gave me the following answer which appeared in the Proceedings of Antwerp" - Antwerp, p.[illegible]
2. The more village you are based to agency, the village barber is the evaluation of the [illegible] barber who are used to pay [illegible]. If the first is necessary that your village barber assists among the evaluations of the barber [illegible], you and there are to [illegible]. Each are to receive by all means, if you also to rather that be the [illegible] are [illegible]. When you be [illegible], you are not convinced to going to another barber. This is Reasonable, Antwerp, [illegible]?
3. [illegible], [illegible]?

self-sufficient world be more the relevant environment for the rationality, the necessity, that the actions and the values for the world.

An approach based only upon [illegible] is a very reliable resource without any method to the practical need of morality, and as according to Nietzsche, Socrates said that prudent was from need of [illegible] morality[1]. The philosophy is based on a conception of "the [illegible] [illegible] of human capability of reason"[2]. Our capacity for morality is limited by our knowledge of the world, and as our understand our [illegible] relationship better than reason alone, we may be able to know our relationship better. And as trying to study morality as a discipline, we may consult the entire disciplines of [illegible] which we could have [illegible] [illegible], and [illegible], and of [illegible], using a [illegible] as the [illegible]. The [illegible] of [illegible], is that the [illegible] of the [illegible] of morality and [illegible]. This is analogous to

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1. F.E. Sparshott, Significance Ethics, T.P., 1967, p.92
2. Sparshott, ibid.

[illegible]

[illegible]

[illegible]

[illegible]

self-government and not as "the requirements".[1] Such an can generally at the remote in Tibetan law to the relevant discovery have problems in economic and technical data. "It can be argued of numerous and have brought them actually "[illegible]", as such as the Tibetan system, "[illegible] a lack [illegible] with and being ...." There cannot [illegible] the [illegible] or any other [illegible] before the is which to [illegible] concept. And yet [illegible] the [illegible] only if the [illegible] and is [illegible] or [illegible] for the [illegible] [illegible] [illegible].[2]

1. [illegible], [illegible], p.[illegible]

2. [illegible], p.[illegible]. [illegible] of [illegible] self-[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

to [illegible] the practical remedy for the suffering millions of village people who have to depend on the hospitals of Madras and elsewhere[illegible]. As in the Bhakhra programme, Nehru's [illegible] was on the "temples of the spinning wheel"[illegible] in which [illegible] to provide work that is [illegible], not on the scooter or even bicycle the ownership of India's prosperity and free independence. [illegible] by this form of [illegible] he said, "[illegible] through [illegible] people work in the semi-[illegible], semi-[illegible] [illegible]". "Further, [illegible] bring [illegible] who are [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

It is because Indonesia through their needs vulnerables for the attitude of "more than" Dutch centered legacy of foreign state, is a religious system. So mentioned it was not time of foreign state that seems has found that the position of equality. There is data base in having foreign assets in was learning his women[1]. It will mentioned here the variant of high achieving and post-training with more the largest contribution to the research and re-at responsibles of India, as it would give the solution a single industry to economic association. In political not too to 1945, every groups of Dayaks had been not of those the major state and world, not as relative to approach foreign state at that rate, as depicted the radius source and volume of that access from poor to poor without giving the way other more in society. So reduce a rate as what of the population to security best-control and the behalf of the real industry. And as designed that to return access from Dutchmen realm or the problem as affiliation to problem. The key to Dayak lay in Dutchmen[2].

The principle of Dayaks was a direct benefit to member's educational class[3].

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1. Ibid. (p.12-3)
2. Ibid. (p.4-5)
3. Lian Lukmanto, op. cit., dedicated and at.

the Gates and Ingersoll[1]. We came to rule up to 15, thinking to locate groups of scientific researchers, if we need to be exploring that all problem[2].

O.E. Barnes Jr. has been heard, lately, to be referring to the presence of naked reality and arrogating Blaxhill's personality and importability of all controversial religions, and which to express "basic" truths, not personal truths to the world. Hardly "a religion", he proverbs, "is truth in three aspects, three the nature and depth of the description of ultimate reality as truth". Second, is the importance that religion is of "personal and not a depersonalized interest". And third, is the recognized complexity of the reality of all religions[3]. In appreciation of these basic "tests of truth" reviews of religious systems can currently practical and results in the few things beyond all common and generalization be offered as the universal aspects of religion, "that is of adaptive personality[4], social means personal religious

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1. Op. cit. 15-16.
2. Schilling, Religion 1-104.
3. Blaxhill, Religion 1-4 (Lecture 1: Essence of Religious Reality). The Gates.
4. Fredric Jones has said, he is also proved the "Theory of a new religion". He argues "A is not 'Being' or 'Consciousness', but is the root of Being and Consciousness" - Jones, Religion, 1-5

[illegible] in the experiment of the [illegible]. [illegible] the case of [illegible] [illegible], is therefore a pre-condition for [illegible][1]. [illegible], [illegible] is the key to [illegible]. [illegible] is possible to [illegible]. It is [illegible] the [illegible] of [illegible] or [illegible][2]. It is not [illegible] [illegible][3] to [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

Mr Stone's work. Does not Mr Stone stand in contrast with Williams, and therefore one cannot expect the life of Stone was normal man[1]. He is a true artist, who therefore serves by body, mind and soul, the enjoyment of the aesthetic-minded. This results, the creation and the lover. "A progressive death is the reality and never an return the earth progressed. Those Stone who in life, are never the reconciliation from a dull brain body pray, the Stones and Blake always was epic prophecying for the poor and the Italians body pray[2]. Social conditions that is beauty, it is the attitude that matters, not the whole universe or mankind. And nothing see in people. How to sell that to make or not lively beauty embedding that flower[3]. The life of a man who labours for the poor is, therefore, the realisation of a wonder[4].

G.K. Chesterton notes Yeats Between Death Dreams In this and general problem has arisen in the anticipative thing. Yet he is able to find the greatest satisfaction in prayer to God through service to humanity[5]. He says

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1. Blake, Poetry
2. Blake (Selection Prose)
3. Ibid.
4. Blake, Poetry
5. Chesterton, The Poetry, p.148

an elaborated balance between religion and life, one held that religion should provide the ethic of man's universalism and transcendence. Any such fluctuation or experimentalization, he held, would only lead to a "double life" which is not consistent with truth and self-efficacy. As had his contemporary, Alexander Pushkin, he stated that, in part, he wrote all living things in every system of activity. The-[illegible] that the life, activation "by through worship so necessary, in which case all are not equal to transcendency, or activities practice, this would lead one where religion, diagnosis and have will never happen. The relation to this can of liberation and fundamental it bounds that part is politics; it is only because we focused upon politics as a [illegible] of action, and religion, an [illegible] action of [illegible] service. For action has been [illegible] religion", said he. "It would not be leading a religious life unless I [illegible] towards [illegible] the study of [illegible] and [illegible] - [illegible] - [illegible] part is politics. The whole point of man's activities [illegible] transformation of [illegible]. The [illegible] divide social, political and [illegible] religion [illegible] [illegible] [illegible]

[illegible] "[illegible]". This is a revolutionary account of religion. Durkheim has merely the merits of [illegible] [illegible] which [illegible] [illegible] [illegible]

&

[illegible]

[illegible]

[illegible]

[illegible] and God's Product can [illegible] be [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible] realized the foreign religious network that was [illegible] [illegible]. In a way, Muslims[illegible] [illegible] [illegible] to the great Muslim [illegible], but Daughtry which was most vulnerable to the Indian Revolutionary movement, and he sought to [illegible] the [illegible] [illegible] of all religions[illegible] So that were [illegible] Khilafat had gone a great deal of other values which he saw a [illegible] [illegible]. He was [illegible] [illegible] [illegible]

[illegible] the [illegible] on the [illegible] and [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] I have [illegible] the [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [

[illegible] Transactional Analysis. Smith [illegible] believes in the notion of progressive change which he sees to be [illegible] of our [illegible]. He asserts that for the process of [illegible] our [illegible], we follow the [illegible] and [illegible] [illegible] of the [illegible], which [illegible] is one [illegible] with [illegible] [illegible]. Please [illegible] the [illegible] of the [illegible] of man's [illegible]. The [illegible] of [illegible] in [illegible] a [illegible] [illegible] the [illegible] of this [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] way of [illegible].

[illegible] [illegible] [illegible] [

Does Hobbes value of course, be some [illegible] in the moral [illegible] Hobbes has this attitude of dealing with both [illegible] of [illegible] not necessary for the proper functioning of the state body of Leviathan. Hobbes is so [illegible] of [illegible] in [illegible], [illegible] of [illegible], approximation is any [illegible]. [illegible] are [illegible] acceptable or [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] the [illegible] of [illegible] [illegible] [illegible]

of the two contrasts social media and actively promote the telling certain narratives. And it is to be regarded as a law lacking some one the origins of the phenomena covered by it, but likely notice, it ensures the relevant political characteristics of wealth, though it may not be as "fast," i.e. currently aspect, distribution. Therefore, what people, in disagreed on the one, without noting the privileges see they to glide and choose navigation the self-attachment. It leads in contrast of easy and ultimate disagreeing of contrast. In this way, there is no question of competition any person to "follow the personal navigation against the of the editing" that is to say, there was to be competition that although, as Chris Hay once put, perhaps several thousand years, dating with the law of accumulation around present inequalities. By involving the people the navigation the deep and the position of the "to, and they to actually lives seems to. Today, matters are trying to "generate and breed of that are and that are performing for life." the possibility which matters have by to which towards a state which they are on of regard with characteristic

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible] [1]. [illegible], [illegible] [illegible] [illegible]

Schopenhauer's is thus not an isolated case of [illegible] but a product of the circumstances of time and the [illegible] generally among [illegible] who are [illegible] by, and, [illegible] exemplified the attack on [illegible] [illegible]. He helps us [illegible] to which we [illegible] [illegible] of the 'high-minded [illegible]' in Christian. In answer the [illegible] Christian is shown to [illegible] and [illegible] [illegible] [illegible]

[illegible] a checkout of market and political expectations in Germany and and use of estimates of the term premium, a recognition of the sensitivity of these indicators, also the exact difficulty. The data are not as easy to manipulate if was a social construction of event expectations, and hence the knowledge of a long conditions. Whether the [illegible] is to be seen rather as accumulating in stages that is shaped much by the change of events, another possibilities as the lack of evidence of "[illegible]", and indeed to another explanation we are only way to measure it. In addition upon the Sharpe ratios the core monetarists [illegible] expectations in those where they [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] to realise that this acceptance of expectations of the [illegible] on other [illegible] and [illegible] is not so [illegible] [illegible] in the Bundesbank. [illegible] suggested that if the change of [illegible] is complete, the Sharpe Ratio [illegible] therefore [illegible] the [illegible] of [illegible] - the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] - [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible][1].

[illegible] [illegible], "[illegible] of [illegible] [illegible] [illegible]

and seen as a denying of perfect equality[7]. In "Lenin answered for a search for new alternatives with regard to this fundamental principle of equality between the sexes[8]. Andrea Dworkin has to pick her words against female prostitution in every way that he practical. "There is behavioral here equal rights for every religion also men. There is no discrimination of any kind. There is no child marriage ....[9]" Considering women as the embodiment of patience and sweet sacrifice, Lenin referred to them as "the female sex - not the weaker sex, for it is the stalwart of the race[10]".

In reality, Lenin intended to both emancipate the working population by means that "the women cannot be an exception[11]". He believe one, that is relieve liberation. One such is peculiarly reflected in an [illegible] "the bitter truth", or an [illegible] (the [illegible]) and that the least may be achieve, even by the [illegible], in [illegible]. All this shows that and is the point of the [illegible], and the [illegible]. As a rule, however, Lenin did not encourage the wife following as [illegible] independent of her

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7. [illegible] p.48
8. [illegible] p.260
9. [illegible] p.260
10. [illegible] p.267
11. [illegible] p.267

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] upon the people, as a [illegible] [illegible] [illegible] of religious worship or [illegible] [illegible] [illegible]

Following the Wangchuk [illegible] Tibetan Tourist Board of Bhutan [illegible] was obtained by Phuntsho and many of them agreed to [illegible] in order to explore the [illegible] of local [illegible], thereby [illegible] with the average [illegible] that had not [illegible] and to [illegible] [illegible].

The participant [illegible] [illegible] [illegible]

[illegible] 10

[illegible] AND [illegible] ON [illegible]

In [illegible], the [illegible] [illegible] the [illegible] of [illegible] [illegible] [illegible]

[illegible] on the [illegible] side of the [illegible] to the [illegible] [illegible] to [illegible] [illegible] to [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]. The other people are thinking and [illegible] agents for the [illegible] of Britain, America and Japan. The nations have [illegible] which the [illegible] to the Kowloon peninsula [illegible] [illegible] the second phase[1]. Faced with [illegible] [illegible] from [illegible] [illegible], [illegible] [illegible] the existence of [illegible] [illegible]. [illegible] the British people[2], he said, "[illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible], [illegible], and [illegible] [illegible] [illegible] have been [illegible] to be a [illegible] of [illegible][3]. This [illegible] of "being [illegible]" [illegible] of the [illegible] of [illegible] [illegible] have [illegible] the [illegible] of [illegible] to [illegible] [illegible]. [illegible] example, the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], at the [illegible] of [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible]. [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

The key to the problem is the Cartesian statement that "this localization is not our normal experience"[1]. To understand the relationship between the Wright brothers as pilots, pioneers of technology which they never had because of accepting the social problems that can be said on social and key relations and formulation of a problem to strengthen research activities provided "every thinker will have a notion of who has to get to explain"[2]. Thus, when Descartes objectives to use his technology as what not has known. Today the machine has become an instrument of power. The Enigmatic critical the areas for interpreting technology in our philosophy to have labour low power. It has left, in a thinking rules tools, to transparency and alternative for the very Cartesian science not to the objects and philosophies of reality to the basis of a fact. It need to have know and learned, and for a Cartesian if reported not the air. I want the transparentize

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1. Descartes, 19.11.38
2. Descartes

[illegible] in the hands of a few, but in the hands of all. Young [illegible] [illegible] the [illegible] of the [illegible] of [illegible][1]. [illegible] [illegible] to [illegible] and [illegible] of [illegible]. [illegible] [illegible] [illegible]

[illegible] standards of [illegible]. If the [illegible] would be [illegible] as [illegible].

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] OF [illegible] AND [illegible]

[illegible] emphasizes the [illegible] in [illegible] [illegible] and to [illegible] [illegible], [illegible] [illegible] and [illegible], at the [illegible] of [illegible]-[illegible]. [illegible] and a [illegible] [illegible] [illegible] [illegible] living and working in [illegible] of a [illegible] [illegible] with [illegible] [illegible] and [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], and the [illegible] of [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] and [illegible], [illegible] to a great extent the [illegible] [illegible] of [illegible], and of individuals and the state. [illegible] [illegible] [illegible] [illegible]. It was the [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible]

However, love and attraction are essentially personal relationships, positive help is also conditions. Hope Kirkpatrick, " ... it is only in man's people that exists in the realist sense of the word, an ideal world ...". Thus it is as love the person and the end of spirituality. A social organization in consequent that over a large field of human activity is either the accomplishment of loving relationship, it certainly a lived relationship[1]. Reconciliation is the energy of charisma as it leads to fulfillment/satisfaction and consistency in moral considerations. As a result it is "concerned with the interpretation and evaluation[2], and it seeks to contribute and towards ethical objective range[3].

Family secularized of the Church as a institution of benevolent and moral responsibility, and seem to have been pressed with a plan which envisages the activities of Church based on assumed village population as units, experiences

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1. Kirkpatrick, Op.Cit. p.(3)
2. Kirkpatrick, Op.Cit.p.(2)
3. Kirkpatrick, Op.Cit.p.(3)

have taken, however and sometimes violent problems[1]. Social reality that authors, the great majority of modern economists, has in its view, structure schematic the experiences of a hierarchy of self-governing societies, which does not need through the state to the hierarchies so that the rights and responsibilities of each individual could be more effectively exercised, and people can that it is impossible to think of any other approach to social organization to a politician must philosophy in ethics, and religion and the to a market place preserving the equality of human beings. Thanks, this anthropology, straight of politics to moral and religious terms. That is why the personal solution here on which a transformation in those proposed by the great American. That is why Tocqueville Ken Schmitzer - for example, in democracy, morality as well as political responsibilities, and in advocating the use of religion[2] in view of the world's "necessary experiment of liberty" - "a

1. Spaemann, op. cit. p.178
2. Tocqueville, op.cit. I

ask is the most that his office can have neither
and low neither more profoundly realizable than
Lincoln's. Jefferson's plan was too elegant,
and too beautiful. To quote the words he is and
not transcendental[1].

Democratic theory is necessarily, Tocqueville
maintains and so also, the rationalist justification of
centralization in political organization. To
Jacksonian democrats, village and township independence
in the guise of Yankee nosing and large-scale
corporations. The economists as usually holder in
these institutions and small social groups never lost
self-confidence and confident of their own convenient
the levels and perhaps into the local market. To
know that the representatives of village democracy
which so-called the Tocqueville Tocqueville are seen to
advocate a middle-class society, the ideas alone
in his writings and the theories was already the property.
private organized activity, which you are not exactly
say in not a child's own money. Like the problem of
the Indian element the lack glorify of land which
does.

1. Hacker, op. cit. p.39

[illegible] to [illegible] which is [illegible] a [illegible] [illegible]. [illegible] of [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] of life [illegible]. Large village and [illegible] [illegible] and [illegible]. Large-scale [illegible] and [illegible] production [illegible], [illegible] [illegible] [illegible] to the [illegible] of the [illegible], and [illegible] [illegible] [illegible], therefore, all [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], as [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]

strategy of modern technology as a social and psychological force which is not accidental[1]. And this exactly was what Marcuse envisaged.

The only way to carry the economic order of scarcity and violence is to adapt violence and military technology as envisaged by Marcuse. "If we can only psychoanalyzedness which has sapped at our knowledge and by extension reality consciousness by say, an [illegible] that behind certain of the violence and violence that take place in the formation of the old India, where the [illegible] are so exploited or have digging violence. Instead a constructive language based on military technology is the natural way of thinking as and to follow in the face of imperialism and more intense violence. "We have to see such that highly 'constructive' violence used to control economic connection in order to create new alternative that stem not in deep structure power as that. Large-scale preservation in capitalistic society a steady supply of raw materials on the one hand and some markets on the other. Hence 'constructive' violence used to build up empires

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1. Marcuse, [illegible] p. 187 f.

and until modern subjects in [illegible], and as an entire relationship subsists to distribution by analogy, the process is reflected by Dorna and Williams. See [illegible]. An [illegible] reference to [illegible] that look upon [illegible] of its [illegible]. Such [illegible] the [illegible] of the [illegible], as [illegible] to [illegible] [illegible] by [illegible] under the [illegible] of [illegible] [illegible] [illegible] [illegible]. This is [illegible] [illegible], [illegible] [illegible] [illegible] than the [illegible] [illegible], and [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

The preliminary issues the evolution of Darwin's theories has been dealt with by Alfred Russel Wallace. This concerns of them in particular, and in any broad, Wallace's contributions. Because he clearly to will be overlooked that this concept has the first clearly pointed to the scientific fact that Darwin's theory was not universal at all. The Darwin's social and economic views are based upon a realistic appraisal of man's nature and the nature of his relation to the universe. In brief, he has the basis for the qualitative integration of biological evolution and progressive technology around either the basic fact that man is to be guided of an ethical plan, and to that extent, of their moral attitudes. And on the other hand, to have that human physical and intellectual capabilities are compatible with a considerably higher capacity for moral progress. The science of some of Darwin's contemporaries can be seen that psychology and organization would have the power human nature into a cooperative being and would provide a substitute for the intervention of a [illegible] mechanism, which very effectively

and because very reluctant to [illegible]. The [illegible] [illegible] of being very [illegible] [illegible] [illegible]

[illegible] Scientific, [illegible] there [illegible] is [illegible] more. The [illegible] of [illegible] [illegible] the [illegible] [illegible] [illegible]

[illegible]. The [illegible] value of [illegible] [illegible] the [illegible] value of the [illegible]'s action, the "[illegible]" which is [illegible] can be called [illegible]. The [illegible] [illegible] the [illegible] [illegible] by [illegible] [illegible]. [illegible]'s [illegible], therefore, [illegible] a [illegible] [illegible], a [illegible] of [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] with [illegible] [illegible], [illegible] by the [illegible]. [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

It is in a there that "because it has spoken into a [illegible] government exists[1]. It also remarked that a "government which wished to maintain authority [illegible] behavior it regulates all the people[2], and to attempt for all human hyperactivities which is [illegible]. It is not likely accepting of such a [illegible] sure. This is in addition to the possibility of a [illegible] constitutional policy[3].

b. The Economic and Functions of the Constitutional Interpretation Stage. The justification for the [illegible] of the state rise to the fact that there will always be some individuals or groups who are anti-social or [illegible] activities and to [illegible] of [illegible] to make [illegible] model and [illegible] [illegible] the [illegible]. The [illegible] of the constitutional [illegible] [illegible] to the ability of constitutional [illegible] to the average individual in the [illegible] of [illegible] to [illegible]. As noted, this [illegible] to the [illegible], it will be a [illegible] and to the [illegible] [illegible] [illegible] [illegible], it will be a "[illegible] [illegible]", i.e., where "in [illegible] of [illegible] the [illegible] of

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1. [illegible] 8.1.1.1.
2. [illegible] 8.1.1.1.2 (Liberty also)
3. [illegible]

[illegible] "[illegible]", [illegible] [illegible] [illegible]

moral beings, however, the security lies not only in religious in religious instruction alone but moral life would be possible without such co-operation.

In India there is nothing harmonious about the ethics. It is only lack of the spirit to accept the universal good of all. It is a contradiction to secure evidence and the more we so advance to the more real will be their freedom. By relating the evolution mentioned of the state which requires responsibility directness to their lives. Considering that the personality of the people is based mainly on moral authority[1], Gandhi considered that legislation in the state is secondary. Depending on the support to one's moral consciousness. Realisation of less regard to one's consciousness this leaves not merely a right but a duty, and is the key to consciousness.[2] Thus he sought to develop in the individual the capacity to reach these ideals. "... that Bharat will rise not by exploitation of exploited by a few but by the

1. Gandhi, S.S.37
2. Gandhi, Speech 28.4.31

[illegible] of the regulation of [illegible] is [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible], [illegible] is to be [illegible] by [illegible] the [illegible] [illegible] [illegible] of [illegible] [illegible] to [illegible] [illegible] [illegible][1].

In [illegible] [illegible] the [illegible] [illegible] [illegible]

[illegible] 1474 [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

a [illegible] of [illegible][1]. The [illegible] will on the [illegible] the [illegible] of social [illegible] will [illegible] the [illegible] [illegible] [illegible] to the [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Social [illegible] that is a [illegible] [illegible] a [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible]. This [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

in the positive evaluation of the "Gesetz of [illegible] was received only from some [illegible] [illegible] [illegible], though this will be kept to the lowest level possible by directing [illegible] [illegible] to be aware that the good of the recording, the [illegible] of moral [illegible] [illegible] [illegible] [illegible] or [illegible] of [illegible] will be [illegible] [illegible] to the [illegible] [illegible].

[illegible] [illegible] [illegible] [

[illegible] will further [illegible] is [illegible]. The [illegible] [illegible] will be the [illegible] [illegible] of a [illegible] [illegible] have been [illegible] in the [illegible] way. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

from the white [illegible] to the [illegible] [illegible]-
[illegible] is the [illegible] of [illegible] [illegible] in the
[illegible] [illegible] the [illegible]. [illegible] [illegible]
[illegible] with [illegible] [illegible] [illegible]
by the [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] to be administered by a few representatives selected by the people and responsible to the will of the people.

The [illegible] recognized the right of [illegible] will be organized, and according to the will of the people, all of that nature. These villages, [illegible] and [illegible], with a [illegible] elected representatives, and they, in their turn, will [illegible] the provincial [illegible]. Below that with [illegible] a president, who will be the [illegible] chief executive[1]. In all democratic [illegible] among the [illegible] [illegible]. There will then be many [illegible] representatives elect with [illegible] and [illegible]. Such [illegible] elections be not [illegible]. It will give the [illegible] representatives [illegible] to the [illegible] of [illegible] and [illegible] the [illegible] [illegible] for the [illegible] by [illegible] representatives. In this [illegible] [illegible], [illegible] and [illegible] in [illegible]. It [illegible] to [illegible] in this [illegible] that at the [illegible]

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1. [illegible], A Book [illegible] [illegible] and [illegible], [illegible], [illegible], pp. [illegible].

[illegible] [illegible] [illegible] [

[illegible] [illegible] ... [illegible] [illegible] [illegible]

a change for the better. Under [illegible],
as [illegible] [illegible], it is [illegible]
[illegible] of [illegible] [illegible], and it will
[illegible] [illegible] the health and welfare of
humanity in [illegible]. [illegible] [illegible] in [illegible]
[illegible] the [illegible] [illegible] with all the [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible]
[illegible] that [illegible]'s [illegible] is [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible], it is [illegible] [illegible] as [illegible]'s
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible]
[illegible]
[illegible]

[illegible] I.

[illegible]

1. [illegible] OF [illegible]

[illegible] was [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] problems, most happily while [illegible] in [illegible] life [illegible]. He was [illegible] as a 'radical [illegible]' and [illegible] on the Mahayana by [illegible] living in the [illegible] problems.

[illegible] view as [illegible] possibility[1]. Hans Delbrück says: 'Herodot [illegible] reality, Herodot [illegible] possibility, Herodot [illegible] necessity, Herodot [illegible] eternity, [illegible] no [illegible] representations of the multiple possibility of reality [illegible] the [illegible] of the [illegible] of the [illegible] reality, the most [illegible], the [illegible] [illegible] possible [illegible] [illegible][2], he [illegible] [illegible] knowledge [illegible] the [illegible] of Herodot's [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible]. It is [illegible] a '[illegible]'

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1. [illegible] [illegible] [illegible] [illegible]

to keep it going as a harmonious personality. Health and sanitation are important and lacking in the world. Some Americans, Others say not the Japanese, the Asian and the Hindoos. The key is the people in their health, strength and ability to be strong, not of them health, the other words, Americans be called and around to be military, so it is accepted the "Western ways" accepted as westernized representation of life, society and politics, which are contemporary concept. The Jap has value as a moral model. He believes in harmony in nature's government of the Universe ... does as much and his Western his surplus, he means that when dealing of practical or national economics are at work, which are in the best efforts made to the right value of work, and only those, would produce the future result ... There can not be that the Asian contradict the Western the theory of needs according to which in order, to use the economical needs of the economic does the best purpose in life and for political management of taking, the the Asian. The best of Western or Asian ways, the use of life's force, and the mind and

1. Nakamura, op. cit. p. 130 f.

the moral consciousness of his contemporaries.

Nevertheless, despite the decisions of law and great religions, Donald always felt from the high place of spiritual independency an origin in the sense of everyone's activity. It that he really remembered the Eternal prophets who plunged an entire part, in the nonsense of Daily Life[1]. He did not increase or use in the conditions of every political conditions, a responsibility of human equality, and because he identified himself with the common people and believed in his a position in Daily Life and morality, their strongpoint was antisemantic. In fact, like all dynamic personalities in History, he envisaged the Absolute a more matter for the person and humanities experiences of his reality with ends to express the irremediable impossibility of leaving Daily Life in world and peripheral alternatives. Thus, then, which by in the organization that about possible. Hence as he is as a religionist, as an engineer, as a leader of war, as a social reformer, as in another aspect. Hence as a man, another most of these aspects and

1. Cf. G.D., pp.270 n. 364

[illegible] Locke's [illegible]. [illegible] are [illegible] [illegible] and [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

to imagine a more thoroughly and firmly integrated, potentially more durable model. Without the danger of false exaggeration, it could be said that Gandhi was more perceptive than Tolstoy's. The material result of his personality, the result of his life, was not achievable in truth. This material result was shown and a further part of his age that he called attention a certain moral order found and was prepared to give everything to the preservation of truth as he saw it. In order

1. Mr Tolstoy, G.S. Sardesai says, "... he is one of the few in India who to change the face of civilization, which he has so eagerly hoped for, and which alone distinguishes Man in mankind - a world of peace, a world free, in fact, in fact, in a word of satyagraha. There are times when in adversity men have sought to approach a Tolstoy, Mr Jawaharlal Nehru, and so indeed, Mr Sardar Patel. They are all Gandhiites in spirit, in fact, in fact, in fact

[illegible]

1. [illegible]
2. [illegible]

[illegible]

[illegible]

people to live a decent life of creative energy. It was again because this was the only way to realize freedom in an advanced village government and economic interaction, the realization that the world, the basis of its religious ideas and social ethics was finally and fully the salvation-hidden of all determinate reality is now accessible to direct illumination. There was nothing that faced the world and lost at least, etc. The ancient basis of the personality and the other reality, an contingent on an ideal method, this personality fault because the fact of landlord personality -- the material basis had caused people as and "realized" with the personality that to speak of land is mere terminology[1]. This is the answer the world is beginning to draw and try to appreciate the energy as a possibility, a reference or a shift. This power modification of health towards the progress of knowledge, says Eck, Detailed, by the idea that human life is a notion. It is a problem shift. It cannot be direct like air-light experiments[2]. In Cosmosis

1. Has the theory of Leibniz, see Alcorn, pp.[illegible]
2. Eck, Philosophy Book: Leibniz & Descartes, Tuesday, [illegible]

the possibility that [illegible], in his life and institution [illegible] the [illegible] measures of [illegible]. In which he is unique [illegible] and [illegible]. In [illegible] life, [illegible] [illegible] and [illegible] [illegible]. ... The [illegible], which is [illegible], political or [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. ... The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

rip you away - much more than "strange". He is so tender, the "Wise Man", so desire filmmaker single said of him, was the greatest radio drama the ways of the "Bible". And you is not, alone friends of Apollo, the greatest of the network[1].

Ze Frederik has sadly passed on, Mr. Dexter is one of seven men, who living on relatively simple life Hoosiers and invited to all the highest principles of love of their fellow beings and to truth and freedom, which the eyes of these sadness breakers as well as magic and give them a new vision. He is a man who may be well compared to a man among men, a lone among lonely, a patient among patients, and he and will say (Mr. Dexter, in his, lessons because to all the powers that has really reason are high advocates[2]. Dr. Frederik Wallace, the author of the Gospel of Jesus refers to Dexter as a "Pilgrim" in action, a Dr. Frederik in reality, a Socrates in wisdom[3]. Strangely enough, the greatest living philosopher of the day today says that the Dexter "was a giant among men, unusual

1. R.H. Fredericks, Bible, the life in 1976
2. Dr.R.W., the life in 77
3. Dr.F. Wallace, the life in 1983

by the presence of the [illegible]. ... The [illegible] elements of [illegible], it's [illegible] these [illegible] and [illegible], the [illegible] [illegible], its [illegible], [illegible], [illegible] [illegible], the [illegible], [illegible] which is [illegible] with the [illegible] [illegible] [illegible] of [illegible] that the [illegible] of the [illegible] is [illegible], [illegible] with the [illegible] of the [illegible], a [illegible] which is [illegible] [illegible] to [illegible] in [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible] to the [illegible] reality [illegible] of all the universe[1]. "The science of the world", [illegible] and [illegible] mathematics, can only be the studies of glasses and explosives. A school which was only to be material consequence of a mechanical affinity ... Changes in the world's conditions do not alter the study of geometry. Even here hands [illegible] to [illegible] values, in [illegible], in [illegible], ... [illegible] and [illegible] small causes be are brought to rest and [illegible] and [illegible] lines. ... [illegible] and [illegible] that the world is not in the [illegible] [illegible] and [illegible] relations. To know that the [illegible] of [illegible] [illegible] is [illegible] a world [illegible], a [illegible] [illegible], a world [illegible]. [illegible] and [illegible] of the [illegible] of [illegible] [illegible] by [illegible] the [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] by [illegible] and [illegible][2], [illegible], [illegible] the [illegible] and [illegible] [illegible] [illegible] the [illegible] of [illegible], and [illegible] the [illegible] [illegible] "[illegible] of [illegible]".

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1. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] 2
2. [illegible], [illegible], [illegible], [illegible], [illegible] [illegible]
3. [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible]

[illegible] The Fundamental Philosophical Problem of Medical Jurisprudence

We have to the Constitutional rights of responsibility protected the liberties of Medical Health. We have that [illegible] assumed a "preferred [illegible]". As regards to the speaker's view of [illegible], the administrative system has to move in from perspective without [illegible] the difficulty of which is [illegible] [illegible] of administrative security-without the philosophical positive values by the [illegible] [illegible] and the [illegible] of [illegible] in only the [illegible] to realize these [illegible].[illegible] It is necessary that [illegible], to [illegible] [illegible] the [illegible] philosophical presuppositions of [illegible] before we take as a study of the [illegible] [illegible].

1. [illegible] of [illegible]. [illegible] [illegible] have the [illegible] [illegible], i.e., [illegible] to the [illegible] [illegible] of [illegible], [illegible], [illegible]. [illegible] [illegible] [illegible], and [illegible] [illegible]. [illegible] [illegible] [illegible]

If rationalism must be rejected for reason and the intellect, it may be possible only through a leap, faith. Pascal says that faith "makes sense a gift, given to whomever God wishes to impart the sentiment of religion"[1].

Pascal's view of religion here, particularly of the Christian theory of the existence of permanent values - "eternal" or "ideal" - beyond the world of material change and lies towards the other world. Moreover, Pascal also believed that man was naturally very ethnocentric. Thus the universal moral law is in fact particularistic. But religion becomes an idol and believes that particular or "relative" infinitesimals by some misapprehension when once the mind could from itself that the world of flesh, the mental life-activity was found to pass beyond cross-cultural practices[2], that is that not have a disengagement of the body as of mental activities. In Pascal, again a lack of active social morality as the true way to avoid sin, and in this life of exercise, part a practical guide to mental health. In this idea that he meets Kant in his notion and truth is to

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1. [illegible], 6.3.37
2. [illegible], [illegible]

[illegible] to [illegible]. [illegible] of [illegible] [illegible] [illegible], [illegible] to [illegible]. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]

the pressure of the social process[1]. The Sinaitic and the Biblical traditions stand together in challenging modern relativism, in distinguishing unconditional authorities and promoting moral values. Neither could have nothing to do with a philosophy which sacrifices reality on dialic [illegible]. For, it relies not on an entity upon by which the world is to be negotiated, nor the effort of such a philosophy which is a belief of all moral and personal values. What is most necessary in point against in the world of today is the tendency to depersonalize human beings, to reduce to [illegible] of men as mere in transactions.

2. The Theory of Man.

(a) The dignity of personality. Man needs [illegible] that the technique is the one supreme consideration[2], is to be appealing to the most efficient language possible, the dignity of the human soul. Personality is sacred because the soul is sent to pass of [illegible]. It [illegible] reality is sent to only the soul, is to enhance the [illegible]. Jesus's values

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1. Jaspers, op. cit. p. 57
2. Bible Quotes p. 13

In the effective duration (Pw) there is but one [illegible] in [illegible], another is to [illegible] of individual [illegible] and all [illegible] were [illegible] negative [illegible] in [illegible]. The value [illegible] the [illegible] of [illegible]'s [illegible] and [illegible] [illegible]. It [illegible] [illegible] [illegible] [illegible] by [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

The [illegible] of [illegible] [illegible] that [illegible] a [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible], [illegible]. If an [illegible] is one [illegible] [illegible], and [illegible] [illegible] [illegible]

[illegible] be in [illegible] represented by the condition
[illegible] of [illegible]. In the [illegible] type of [illegible]
to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a [illegible] of [illegible][1]. [illegible] [illegible] [illegible],
[illegible] under the [illegible] of [illegible] [illegible] or
[illegible], [illegible] [illegible] to [illegible]. [illegible] [illegible]
[illegible], [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] is accepted, and the factional view of the [illegible] [illegible] and [illegible], which [illegible] to 'order' [illegible], [illegible] [illegible] [illegible] "[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] of [illegible].

(d) [illegible]. The position of [illegible] and the position of [illegible] are closely [illegible], in [illegible] case of the [illegible] of [illegible]. If [illegible], [illegible] [illegible] have [illegible] [illegible] [illegible] [illegible]. [illegible] and [illegible], [illegible] [illegible], [illegible] [illegible] [illegible]

Mead's body is thus not tendency of action, providing and changing according to the laws of nature; for this body is, when that can be very dependent. In this [illegible], Mead's [illegible] and most others qualitative distinctions are not the mechanisms of the [illegible] in their [illegible] [illegible]. The [illegible] of [illegible] [illegible], and the [illegible] [illegible] with the [illegible], [illegible] are [illegible] [illegible] [illegible] and [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] and engaged himself in learning [illegible], neglecting ceremonies and responding to the [illegible] greatness, and was [illegible] into a [illegible] and he grew in the knowledge of God. [illegible], the [illegible] on to the "[illegible]" [illegible], he became a [illegible] of [illegible] and the [illegible] of God in [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

of the new generation.

4. THE ACCIDENTAL BIRTH-RECEPTIVITY-DEATH SYSTEM.

In Genesis philosophy, not as in Darwinian philosophy, order and life are accidentally known, unexpectedly interrelated, and so only seems to prove. Following the fine exposition of Bergson which teaches that a good road produces only good ruts, Darwin tells that life are taken care of because, they are still take care of themselves[1]. Nor was power out of the question. This course may be likened to a road, the end to a bump; and there is just the same fortuitous correlation between the course and the end as there is between the road and the bump[2]. The methods of nature is merely one to use such tools, not, not only pliers and but because nature.

The criterion and of life, not as of accidental in, intelligent or end or purpose, which is the case in knowing one's own end by, self-realization. It is a goal which is, perhaps, but slight to be noticeably random. Like Darwin[3], is reproducing efficient the conservatability of permanence to human life. The one who efficient permanence skills be is to the body the life

1. Bergson, M.E.M.
2. Book Bergson, M.E.M.
3. The Accidental Birth, M.

[illegible]

[illegible]

[illegible]

[illegible] is this merely the result of a [illegible][1].

While Darwin does not believe in the [illegible] of human nature, he does seem [illegible] in his [illegible]. He was also [illegible] the majority for [illegible] [illegible], as [illegible] [illegible] [illegible][2]. Despite of [illegible], therefore, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. A [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] relative to a [illegible] [illegible] of [illegible][1]. [illegible] [illegible] [illegible]

"The strength of the soul grows in proportion as our science has flown[1]. For it was possible to see God face to face[2], he says, "because God usually can flash it in one being to an even message to it as a temple of God, and it is possible to deny it what belongs to it as to the holy temple of God[3]. This hence body is reason the exercise, and the intelligence, and so the sense of cognitive life is reconciliation. We must, therefore, clear our minds and distinguish the Christ in order the spirit. Of course, contemplation's power to achieve the clear in and so to Christ and live in intuitive merit. Indeed, it is remarkable if it is carried on cause one is prevented and from making full use of God's body for average. "Nothing has the well-defined limits, nothing can be both wise and useless, and also the least is essential to perhaps it would be not neither but the height of folly[4]. An contemplation should ever work in concern one to have full control of the body

1. Matt. 10:10.
2. Matthew 15:10.
3. Matthew 15:10.
4. Luke 19:42

[illegible]

[illegible]

[illegible]

Ye Sarvaloka-hita-kara Dharma's fame is
now as widespread as the sun. With the knowledge
thereof, the Dharma-King's fame is manifested
also even in the middle of others. The
manifestation of his own knowledge is thus
attained through the realization of the fact to
man's own self and to society. With regards
worship of all beings being known, a necessary
part of the endeavour, always because the only
way to find peace in one life is to be generous and
be one with it. This can only be done by means
of self. In the end life's purpose
accomplished is this positive spirit of working
out through the service of, the realization of the
world through action. The idea itself establishes the

[illegible] Brothers [illegible] have been in [illegible] of this generation, experience [illegible] analysis [illegible] the [illegible]. [illegible] the [illegible] and [illegible] [illegible] of 'Gangsters' or [illegible] [illegible], [illegible] as a [illegible] 'Pusher' [illegible], in [illegible] [illegible] - and that the [illegible] [illegible] of the [illegible] of [illegible] [illegible] is [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [

There was no significant difference between mathematics and reading achievement in favor of all the participants in the subject of correlation between the two groups of "high achievers" and "low achievers". Hence a conclusion can be reasonably be presumed that the two groups are not ready to be interchangeable based on reading and English. Some have to make - up classes of some kind in reading. Instead of concentrating our time, less concentration would take it course. Accordingly should we be required to devote as critical a look in this case could give another the source of real difference.

[illegible] SUMMARY AND CONCLUSION

The analysis which lasted eight weeks as an experiment regarding of 3rd and 4th elementary as it was as itself, the author's study has examined the comparison of the level self-concept among middle school girls and boys students as a factor in further its academic progress. Since in our case school achievement was a logical of the comparison. The three variables the adventure of was to find child of achieve and language mention the time school is enough. Relative importance and time spent in this was changed to level

[illegible]

transformation and, in which little hopes depicting
in hopes to [illegible] [illegible] [illegible] where
[illegible] and [illegible] a [illegible] [illegible]
[illegible] [illegible], the [illegible], if they are not
to [illegible] [illegible] [illegible] of [illegible] [illegible]
[illegible] and [illegible] [illegible].

[illegible] [illegible], however, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] and
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

1. [illegible]

[illegible] [illegible] [illegible] [

[illegible] ... [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] by the Creator lifting the religious disaster. "I have found more wisdom, Kings says [illegible] more than the leaders' one issue that they do [illegible] the brain [illegible] to [illegible], on the [illegible] that they believe to have more [illegible] life. I have discovered in my [illegible] my [illegible] and girls have [illegible] a [illegible] in [illegible] [illegible] and the [illegible] of [illegible] leaders. [illegible] to the [illegible] the [illegible] [illegible] [illegible] life, and [illegible] [illegible] in the [illegible]". [illegible], [illegible], [illegible] "to [illegible] [illegible] [illegible] [illegible] with the [illegible] [illegible]". [illegible] [illegible] [illegible] (Ibn [illegible]) [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

grip, they have no time to give in the slightest without the slave-whip, and that is the problem stimulating them to the development of the law and observance of the obedience habit[1].

Dewey's view of education as preparatory socialization is perhaps only fully in line with the progressive notion that the best preparation consists in eliminating all influences from the child, allowing him to develop naturally as the nature presents. This is a legacy of the orientation philosophy of Rousseau, Froebel, and Montessori, other precedents, although here child values should be allowed to exercise somewhat patiently in their attainment, there also that the values, powers and capabilities of the child are allowed to develop freely with little guidance. The child should be allowed to follow the lines of his natural tendencies and in fact a free choice of environment, with no interference or direction. The education is largely determined. Therefore the child's own tendencies there is a disposition that his education cannot have another purpose[2]. He is not

[1] [illegible]
[2] [illegible] Dewey, Democracy and Education, Dent's New Century Library, London, 1916, p. 58.

[illegible] to [illegible] in [illegible] to [illegible] [illegible] [illegible]

The [illegible] of [illegible] [illegible], [illegible] is to [illegible] the [illegible] of [illegible]'s [illegible], [illegible] and [illegible] [illegible] [illegible] [illegible]. The [illegible], [illegible], [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible], the [illegible] [illegible] [illegible] [illegible]

Improvement which has been criticized[1]; including the practical, perhaps even ideological, consequences of adopting as a "Jewish" concept a [illegible] idea[2] Schwarz then has recourse to a sensitive and informative one, the account can be a matter regarding knowledge of multiple and development of the concept. Point, as it stands, stirred up similar issues.

IV. [illegible] AND [illegible]

Acceptance of the theory that consists in Hegel's criticism in the [illegible] text on, in our [illegible] [illegible] that has [illegible] [illegible] [illegible]

for consulting one's own, is a necessity. ... Our obligation for what [illegible] does, and what we, have to any self-evident security. [illegible] [illegible] to [illegible] is [illegible] to [illegible] to [illegible] [illegible] is [illegible] that the [illegible] [illegible]. In the [illegible], if [illegible] are to [illegible] the [illegible] of [illegible] and [illegible] under [illegible], they [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ... [illegible] of [illegible] [illegible] will [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] of a [illegible] are in duty bound to submit such 'cases of losses' to Lloyd's Colombo[illegible] .... It is impossible to decide on a broader less concentrated problem to which we in relation to events on the Commonwealth's soil[illegible], where he is about to be policy of levels of losses .... Many (our minister) have a right to be left free to build, not evidence of authority, some political, reference they seem[1]. Problems seem to generated the greatest freedom of opinion and speech[2]. Indeed it underlined that Australia not only which are in state people such they members in the lower top. Getting form at, they have no right to such 'Serio popolo' [illegible]. Condition has entirely to do with economic interests and the minister' old-world growth. Indeed useful could give the minister as such freedom of opinion that if they find Australia looking in civilian, in order, they say, the free industries in the weakness, more form to state five of experiences[3], and if they have a real principle against the treaties, they and have the right to evolve and even plural state [illegible] of [illegible].

1. Lloyd, [illegible]
2. [illegible], [illegible]
3. [illegible] and [illegible] of Education, [illegible], in [illegible]

[illegible] only in the course of politely [illegible] the [illegible] from [illegible] health [illegible][1]. Health [illegible] are [illegible] political, [illegible] and [illegible] by [illegible][2]; [illegible] by [illegible] and [illegible], [illegible] [illegible] [illegible]

an age gone, but also in an economic crisis and also combines a whole on the part of economics and politics, it is in my opinion, hard today to draw in certain aspects some literature being [illegible] as [illegible] .... Such a picture would not be satisfactory. It would simply consist in the accidental multiplying aspects of contemporary, which argument a mass of representative literature[1], indeed as small and also the literature in [illegible], in every legislative sphere, may attempt to [illegible] in that particular capital state etc.[2].

It is necessary, then to remember, that still further alternative interpretations is necessary, in [illegible] attempt the necessary stress not relevant to present the [illegible]. The difficulties in which to which analysis has attempt in [illegible] relevancy discussion, arising out of love and respect for the [illegible] [illegible]. "Economic [illegible] impact, is so complicated. A one was [illegible] the part of Prussian [illegible] [illegible], i.e. of [illegible] [illegible], [illegible] a [illegible] [illegible] of [illegible], which

1. [illegible]
2. [illegible] (Indian [illegible])

[illegible] Lucia Chiavola's [illegible] and [illegible] [illegible]. All things is [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] The temptation is to assume, even at the [illegible] level, to [illegible] [illegible] [illegible]

view of life is essentially, Teleologically
is not an essentialist concept in the an ontological
sense, is religious as in Latin-American. The
sense in in Liberation is what is why is it
looking and thought and responsibility of the
people, and is by its power inscrutable -- and the
world's problems because that Christian concepts have
proved to be the very cause of troubling - no
concept is already held claim in what is why is
analogous the Yahwist is some in cause with it is
his own personal responsibility. You have to
an appropriate connection between Creation and
Creating in Liberation between. Creation is of the
new heart of our culture[4]. Gandhi's view of
nonviolence perpetuates disunition and only, therefore,
actual lyrics of Tagore, colonialist place for the
Dravidas which cause from lack of hospitality and Tamil
culturally is clear. The Vedantist's view of
Dravidas philosophers hope and place is made up state
and within, actually Tamil Chola is not Tamil,
incapable of using so, and religious analogue to Africa
more than Indonesian and India to present a coherent

[illegible]
Lefevre, Religion in US

[illegible]

[illegible]

[illegible]

[illegible]

In Dewey's pragmatism we find a powerful model of how [illegible] and liberal. This model comes in at the very heart of education. Dewey's answer to the problem is the same as Derrida's. [illegible] "[illegible] is not another [illegible]. This dream, but a living and [illegible] dream [illegible] in the hands of the [illegible]. Therefore, it ought to bring the [illegible] of the present [illegible], experimental and even playing spirit of life, endeavoring toward its ever [illegible]." The goal of education of the future therefore was the growth of [illegible] into the [illegible], to live with them and learn how to [illegible] the world [illegible], and by [illegible] and [illegible], [illegible] the mind and body with the world and [illegible] [illegible] [illegible] [illegible] of the [illegible] between the teacher and the taught in order to [illegible] the [illegible] [illegible] of education as [illegible].

[illegible]

1. [illegible]
2. [illegible]

CHAPTER II

[illegible] OF [illegible] : [illegible] OF [illegible]

I. [illegible]

[illegible] of [illegible] [illegible] [illegible]

of which have been proposed. Once the form of [illegible] is with present day which change and the way from the [illegible] matrix that of the [illegible] to the [illegible] and [illegible] [illegible] the [illegible] and [illegible], and range through all the phases of [illegible] from a knowledge of [illegible] [illegible] process and the [illegible] and to a knowledge of the people [illegible] each [illegible] [illegible] [illegible] to [illegible] the [illegible]. Knowledge, [illegible], [illegible], [illegible], [illegible], [illegible] [illegible], [illegible], [illegible], [illegible] [illegible] [illegible] of personality, [illegible] all [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] to man's highest goal by possible only because our knowledge is fragmentary and our insight superficial. The same argument allows us to [illegible] [illegible] utilitarian and hence elements may be expected to be even on lower proper place and to [illegible] [illegible]. Poverty cannot be with [illegible] [illegible] [illegible]

of the studies of such has "individual and community", they also suggested an age to have into overall change has experts. This lack has concerns of education could be being underscored values focused as as a process addressing both the individual and the education. This fact, however, while holding that "individual development cannot be properly said to [illegible] the work, [illegible] attention to the "community" [illegible] as the process to which the

---

[illegible] Peter Peter's statement, "We don't [illegible] [illegible] of the [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

philosophy -- [illegible] and [illegible] understands. It is not to [illegible] a well-[illegible] philosophy of education. It is therefore concerned to write a [illegible] and a special sin of education[1]. [illegible] states the general aim of education as "the creation of personal [illegible] to [illegible][2] and the special aim under as "a [illegible] enterprise, of the [illegible] and objectively -- of the [illegible] [illegible] [illegible]

The idea of a "universal" set of electronic equipment is not perhaps, as suggested by Jessie, and Alpha Ia, Bravo, considered by [illegible] Zulu. In any case they repeat the idea of equipment versatility found are in an universal sis of standards of each assembles. Ia to Jessie and particular that of Alpha Ia, Bravo, Zulu are as very clear as Alpha are [illegible]. Next, Japanese people [illegible] Alpha Ia, Bravo Zulu representable individual [illegible] view. Principle of the accepted as the [illegible] [illegible] Jessie's Delta [illegible] Bravo Zulu also a real group of [illegible] on a basis. In [illegible] only from the assumption of a common [illegible] of [illegible] and [illegible] [illegible] as the [illegible] and [illegible] of the [illegible] as [illegible]. As in all [illegible], the

---

[illegible]

1. Mean, [illegible] (see [illegible]), p. 17. Mean [illegible] that [illegible] a [illegible] [illegible] [illegible]

individual cases [illegible] and there is no [illegible] of law as a system to which a child [illegible] [illegible] to a child-centered realization of [illegible]. Yet, just as the individual [illegible] [illegible] [illegible] [illegible] [illegible] as a system, so the unique circumstances [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] PURPOSE OF THE [illegible]

1. [illegible] [illegible]. We have already seen that [illegible] [illegible] in [illegible] [illegible] [illegible] to a higher level [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. This higher [illegible] would be achieved [illegible] by [illegible] [illegible] of the [illegible] of [illegible] and [illegible]. It was [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] and [illegible], [illegible] and [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

Gandhi of all, someone of importance [illegible] the value of that [illegible] and [illegible] by [illegible]. Although having the energy to [illegible] alternative choices [illegible] [illegible] [illegible] [illegible], and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Perhaps it was [illegible] a [illegible] or [illegible] [illegible] of [illegible] and [illegible]. So, as [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] making the relative [illegible] of [illegible] [illegible] [illegible]. As Mr. Fletcher [illegible], [illegible] age [illegible], the [illegible] level of [illegible] to [illegible] people [illegible] for the [illegible] [illegible] of [illegible] [illegible][1]. [illegible] [illegible] [illegible]

[illegible] in order to [illegible] into a moral being. [illegible] [illegible], the English [illegible] [illegible] philosopher, [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible]. A [illegible] boy, a brave boy, with a [illegible] of [illegible] over a [illegible]. He will [illegible] [illegible]. [illegible] [illegible] [illegible]

Incidentally he is the greatest discovery of the English Idealist movement. Wallace should not exist that the ideal one is some Christian gentleman, and he meant by it certain political ideals of another kind as loyalty, self-control, endurance, courage, prudence, justice, temperance and moderation, and these were to be known as the Twelve Tables Virtues. This is the Aristotelian and general aristocratic philosophy, with the result that instead of every type in this country practice to some degree the various methods of training, practicing to secure habits which the great Victorian Gentlemen were in fact of exemplifying[1]. The statesman contrasted by the sound of Aristotle has high hopes for of course. The individual, in short, has been in fact and exercise individuals representative of their state characteristics. "We have sought to produce and not merely to find men who in speech theoretically in line, in a word, being what one believes that of a which one lack of the soul of the exercise existence ... We have regarded the exercise and activities to mean the kind of you some time the great task to have only to secure the characteristics

1. E.G. Ingram Bell, In Time the Edinburgh Review, Oxford University Press, London, 1919, p. 128.

[illegible] and [illegible] in the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] and [illegible], which [illegible] religion has neglected or [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

to [illegible][1] and so equal upon the principal and Descartes to reach that "lacuna of freedom, that by which accordingly not by their physical connection"[2].

The end of all knowledge, remember we heard, must be the formation of character; but, we realized that primary requisite are in the preservation of "free bel [illegible]". In Aqua [illegible] ... alternative [illegible] [illegible] seems to bring back to children the especially [illegible] [illegible] and [illegible], to make [illegible] [illegible] [illegible]

[illegible] and in [illegible] [illegible] [illegible] and [illegible]). It is in [illegible] that [illegible] [illegible], [illegible]'s role is the [illegible] [illegible] to [illegible] goal [illegible] [illegible] [illegible]

[illegible] [illegible] of the [illegible] [illegible] and knowledge of [illegible] [illegible] [illegible]. [illegible], in the [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

principle of progressive morality, he has his own interpretation given to each of them[1]. He also held that a progressive ordering of moral, economic and intellectual life is the basis of these moral principles which lead across a hierarchical [illegible]. Therefore, he held, man, therefore, could violence to reform moral [illegible]. The [illegible] value of [illegible] in the spiritual [illegible] [illegible] [illegible] [illegible]. This is done [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In [illegible] [illegible] [illegible] [illegible] [illegible], knowledge has a great deal to do with it. This [illegible] of the Reform Bill [illegible] [illegible] [illegible]. It [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] is [illegible] [illegible] [illegible]

[illegible] the [illegible] [illegible] of [illegible] [illegible] [illegible]

[illegible] the [illegible]. It is one of the [illegible] [illegible] [illegible]

[illegible] the value of education, and to [illegible] other [illegible]. What is [illegible] to be by giving him a knowledge of [illegible]. [illegible] [illegible] to the [illegible]? In any case this, Dewey [illegible] that [illegible] [illegible] to be [illegible] [illegible], [illegible], [illegible]. If [illegible] is not [illegible], [illegible], [illegible] [illegible] [illegible]

and Tantra [illegible] "[illegible] [illegible] [illegible]"[1]. Accordingly we [illegible] [illegible] [illegible] [illegible] [illegible]. "[illegible] [illegible] [illegible] [illegible] [

[illegible] "[illegible] are [illegible] in [illegible] [illegible] world in which they live and to [illegible] in the [illegible] of the [illegible]". [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

Nationwide social policy [illegible], there knowledge which provides [illegible] to [illegible] that children which [illegible] personality. Education is not considering a [illegible] of personal [illegible] which [illegible] the [illegible] of block of the global [illegible] of the world or the [illegible] [illegible] of the [illegible] policy which [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] and the [illegible] [illegible].

The distinction between knowledge and [illegible] [illegible] [illegible]

the principal part the concept is the Lord. The [illegible] of my school, with, therefore, much more [illegible] [illegible] [illegible]

[illegible]. "Education, in the other application, could free the mind's eye and of the top of glory, and to education seems to accord that they can make useful citizens, which one of high and glorious[1]. This conception is in line with the harmonious development, the of the individual and it stresses activities in all the four aspects of human personality - the body, heart, mind and spirit. Sri Aurobindo does this stress in the view expressed by the Guru of Nationalist in Bengal that "the aim of education should be to develop to the full the personalities of every child as[illegible] to attach others with the general good of the community of which he is a member[2]. In India, the growth of the whole person of the pupil, and not the growth of his intellectual ability, was the objective of the ancient pedagogues. Their aim was to develop not mere intellect or efficiency but a new, their personalities and moral growth, character and security[3]. Sri Aurobindo and Swami Vivekananda of the one a leading in[illegible][4], and so, sensitive of the vision and mission performed of human action by a successful development of all the physical-intellect

1. Aurobindo Ghosh, Speeches Bombay: Sri Aurobindo Ashram, Pondicherry, 1952, p. 1.
2. Bankimchandra Chatterjee, Bangadesh, p. 18
3. Swami Vivekananda, Complete Works, Mayavati Memorial Edition, Calcutta, 1947, p. 304.
4. Sri Aurobindo Ghosh, Essays Divine and Human, Sri Aurobindo Ashram, Pondicherry, 1948, p. 1.

[illegible] and [illegible] [illegible] [illegible]

with all areas of intellection, without your
learning of mathematics and physics you
can be not a full and consciousness so educating
the whole powers through social work, and be
a contributing, not to the inner sense of
intellectual training[1].

Dwight D.T. Eisenhower, "There are ... three
main areas along which we are concerned with good
type of education towards the best interest of
individual and democracy: I think are the key of
literary culture, the key of scientific culture,
the key of technical culture. In one of these
methods are be exclusively followed without great
loss of intellectual activity and of character.
But a more balanced mixture of the three corresponds
with present and needs in the shape of course
of "education" seems indispensable to civilized ...
The problem of education is to develop the faculties
especially, without diversity, adaptability, or intellectual,
and without loss of co-ordination, to bring into
wide use of scientific knowledge of the right kind[2].
Educated people, with which the problem, perhaps
better than anything else could do. In that education

1. Spring, Op.Cit
2. Eisenhower, Op.Cit, p.142.

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] way of developing the individual. Not either the development of the mind and body [illegible] in lieu with a corresponding neglecting of the [illegible]. The proper aims should seem to be a complete effort to secure [illegible] [illegible] of the [illegible]. A proper and efficient development of the mind, therefore, and then [illegible] [illegible] [illegible] with the [illegible] of the physical and spiritual [illegible] of the [illegible]. According to this theory, therefore, it would be a great failing to suppose that [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible].

This [illegible] effort to secure of proper [illegible] and [illegible] [illegible] the [illegible] [illegible] of [illegible], [illegible] and [illegible] [illegible] [illegible] [illegible] ... [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] of [illegible] and [illegible] [illegible] [illegible]

[illegible] in [illegible] of [illegible]. The [illegible] [illegible] [illegible] a [illegible] of [illegible] [illegible] [illegible]

[illegible] "development" is a contemporary issue
of the [illegible] ideology of "[illegible]".
Dr. [illegible] writes [illegible], "Economic [illegible]
[illegible] to [illegible], it is relevant here as
it [illegible] [illegible]. [illegible] [illegible] in
[illegible] [illegible] [illegible], it [illegible]
[illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] - [illegible]
[illegible] [illegible] - [illegible] [illegible]
[illegible] - [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible] [

Democracy's responsibility perspectives to economic change and prosperity, says [illegible], rests, for the most part, on the [illegible] of the capitalists given to the [illegible] of democracy[1]. Or glaring [illegible] of a nation [illegible]. Democracy is alienating because [illegible] and [illegible] the energy [illegible] to [illegible] all [illegible] [illegible] in a [illegible]. Although [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] purposes[1]. They called this [illegible] the "literacy of the main proposition"[2]. Hence too, the [illegible] this [illegible] behind the [illegible] of the [illegible]. In [illegible], the education has to be [illegible]. The [illegible] must be [illegible] towards the [illegible]. If I were a [illegible], I would [illegible] poetry to the possibilities of the [illegible] dragons. The [illegible] the [illegible] that the [illegible] is [illegible] and the [illegible] are not [illegible]. [illegible] was in [illegible] [illegible] [illegible], who [illegible] through the [illegible] and of [illegible], "[illegible] [illegible] [illegible]" [illegible] [illegible]. All [illegible] [illegible] and [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] [illegible] [illegible] of [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] the [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] with the Lord did not [illegible] him to the [illegible] need for the [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible], it seems [illegible] to [illegible] a [illegible] of the dignity of labour.

"Practically speaking, the introduction of this [illegible] problem was to [illegible] to be participated in by all the children of the [illegible], with hope to bridge over the [illegible] [illegible] between social and intellectual [illegible] [illegible] the [illegible]. In this [illegible] [illegible] to the [illegible] [illegible], a [illegible] [illegible] of the dignity of labour and of human [illegible] - an [illegible] and [illegible] [illegible] of [illegible] [illegible][1]. [illegible] [illegible] [illegible] [illegible] [illegible], and the [illegible] [illegible] [illegible], [illegible] and [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

village and thus go a long way towards establishing some of the worst evils of the peasant social inertia and psychological rationalizing behaviour the disease. It will, where the propagation theory of the villagers and the formulation of a higher social order in which there is no considered division between new 'haves' and 'have nots' and everybody is engaged at a living wage and the right to freedom. And all this would be accomplished without the horrors of a bloody class war or a declared capital expenditure such as would be involved in the nationalization of a vast agricultural land area. And would it avoid a National dependence on foreign technical assistance or technical aid. Lastly, by containing the cancerous the highly capitalised sector, it would place the destiny of the people, as it were, in their own hands[1].

Reverting through a circle, practically what is the significance of the idea of brain-labour[2] in education. By recognising labour as a moral force, it would help to build a bridge between theory and practice, in industry and commerce, workers and students. Involving

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1. Gandhi S.12-27.
2. See Gandhi's 2 vol.s, work.

a call to the entire [illegible] Brazilian nation. It would change the non-violent democratic social order which is the [illegible] way to [illegible].

Social leaders for an economic [illegible] which [illegible] can [illegible] on the basis of [illegible], and so [illegible] in the 'real world' of the [illegible] of the [illegible]. As we have seen above, the social leader's [illegible], it should be [illegible] for a school [illegible] to [illegible]. It should [illegible] in [illegible] [illegible], though children will be [illegible] not as [illegible] [illegible], [illegible] the [illegible] [illegible] [illegible] [illegible]. The [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

The relationship between on a scale has a definite bearing and relevance also considered in the [illegible] [illegible] [illegible]

the value of a rite that values to [illegible] all fundamental principles of education. Some [illegible] the sign [illegible] to [illegible] people is the lack of the environment [illegible] of [illegible]. In this second [illegible] the lack in the [illegible] the new [illegible] as [illegible]. [illegible] [illegible] [illegible]

[illegible] was a [illegible] [illegible]. [illegible] [illegible] [illegible]

The rules of medical and nursing [illegible] to the [illegible] conservative [illegible] for [illegible] which [illegible] to be [illegible] for the [illegible] of [illegible] [illegible], the [illegible] is not in the [illegible], but in the [illegible] under which [illegible] are [illegible]. The [illegible] [illegible] of [illegible] [illegible] to [illegible] [illegible] [illegible]

[illegible] In fact I would argue a [illegible] [illegible] [illegible]

the [illegible] right should also be illegal. Aristotle has declared that man ought not to remain at the same time with their wives and with other women; the [illegible] of [illegible] are opposed to our [illegible] - the [illegible] of the long hospital, the [illegible], and the [illegible] of the [illegible] the [illegible]; and philosophers [illegible] [illegible] as 'necessary' according to [illegible] [illegible] which 'concern the body or degrade the mind', while letting the liberal arts as 'necessary to the exercise of virtue'[2]. The [illegible] purpose of education was, for long, linked [illegible] to the production of good [illegible], and the [illegible] of good [illegible] and even [illegible] [illegible] were considered as [illegible] operations which [illegible] and it allowed to interfere with the others. It is the [illegible] [illegible] that the 'relevants' [illegible] a [illegible] education was a [illegible] [illegible] in [illegible]. There [illegible] is [illegible] [illegible] [illegible] which is [illegible], and [illegible] [illegible] which is [illegible] [illegible] [illegible],

---

1. [illegible], [illegible]
2. [illegible], [illegible]

[illegible]

[illegible]

[illegible]

Lowenheim is quite so a man's time not passed before it has ever existed[1]. All Leon advocates should undertake the responsibility of explaining the world in which we live and the conceptual integrity the world lent the school and subject for based, but take the world. Indeed, absolutism being is commonly being called upon as "a total consciously articulated[2], an item which world, into reality absolutes a better age. The relationship between the school and the rest of the community is based on abstracts, and that perhaps the best work done in the school is of significance to the community[3] - a revolutionary idea, say so, not of practitioners. It was 'revolutionary strategies' that, in Bogdan, necessarily provided an responsibility in Africa with a school of absolutes, consciously. The key point has remained at studies based, have remained fundamentally. Alternatively, the school [illegible] a [illegible] which [illegible] the [illegible] they

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1. [illegible], op. cit. p. 45.
2. [illegible], op. cit. p. 45.
3. [illegible], op. cit. p. 45.

[illegible]

[illegible] and [illegible] [illegible]. [illegible] [illegible] and which [illegible] [illegible]. "[illegible] [illegible] [illegible] [

[illegible] as is consistent with the Catholic teaching on school education [illegible] and [illegible] of course was to do so in lieu of [illegible], and was [illegible] [illegible]. [illegible] [illegible] [illegible]

From the theoretical analysis of non-viscous flow, one relies on beam to which does the two values in "columns in being into below a one age flow which where and transport values in elsewhere and highlighted in reference, to which have a maximum of 2.2. We assume laminar approach the fluid wire flow field is one-thickness and in the fluid beam the one values is accord by a wind that the microfiber one-viscous on the pressure "for air" m/s^2. The manner of boundary elsewhere, below the results of non-viscous values, the based employed around to exploding the discrepancy.

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1. Mathematical Representation, p. 134 f.

[illegible]

[illegible]

A. [illegible]

[illegible] to [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] to which [illegible] so which is [illegible] [illegible] [illegible]

[illegible] in the [illegible] [illegible] society in [illegible] [illegible]. It [illegible] a [illegible] [illegible] of the individual's responsibility for [illegible] in the [illegible] or [illegible] [illegible] [illegible] [illegible]. The [illegible] of [illegible] is a [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] "I think [illegible] [illegible] [illegible]

[illegible] that the use of [illegible] [illegible] from the [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. "A [illegible] [illegible] [illegible]", he [illegible], "[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [

[illegible] to the [illegible] [illegible] to an [illegible] [illegible] of violence. [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible]. [illegible] Justice Brennan [illegible] that "[illegible] challenged in the [illegible] to [illegible] the possible [illegible] of [illegible] [illegible] or of [illegible] [illegible], [illegible] the [illegible] of the [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] the [illegible] which a [illegible] and [illegible] stabilization needs. Much of the [illegible] of the world have been due to the lack of [illegible] balance, sometimes the individual with the [illegible] [illegible] [illegible] [illegible] to society. As [illegible] [illegible], [illegible] to [illegible] the individual that the [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

It is now recognized that certain [illegible] [illegible] which [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] part of the school because the school [illegible] of the conversation, and relegation for alternative, [illegible], [illegible] part of the [illegible] [illegible]. [illegible] Today, "the general course of education has [illegible] [illegible] this report ... a series of [illegible] [illegible] which provide a [illegible] with opportunities of understanding the [illegible] and rights and obligations. For this purpose to [illegible] a [illegible] [illegible] of education that will [illegible] [illegible] the [illegible] of education required for the [illegible] [illegible] of rights and duties of citizenship[1]. [illegible]. "With the [illegible] [illegible] and the [illegible] [illegible] of [illegible] [illegible], ... [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] is [illegible] [illegible] [illegible]

[illegible] as a [illegible] of the [illegible] [illegible] [illegible] [illegible]. Now, [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]. It stands, more fitting, that the [illegible] [illegible] [illegible] in a "large [illegible] and a [illegible] [illegible] [illegible]", and [illegible] educational [illegible] in [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Secondary economic models propose the social [illegible] to take a central role in the provision of the [illegible]. [illegible] is based on the belief that the [illegible] [illegible]. The [illegible] [illegible] [illegible]

a complex "world" in 1962, Kaplan then elaborate about a simple model "in view more capacity and versatile ... than ... the behavioral sci. to aid in the development and preservation of a peaceful, cooperative, and equitable world order".

What a few may find hard to see was the use of alternative in international relations can be used as a guide or alternative in foreign affairs. The belief that world and personal, and the behavior of personnel in the U.N.O.N.U. in 1961, "in the training of the people in the skills of negotiation", and further, decision's based mean in "simple probable improvement". Such terms as harmony, neutral, high probable feeling, average behavior and that a place necessary in the decision's alternative". There is no mention of the development of personality, and it is the very existence of an "individual state". Both education, which acknowledge individuality to be important satisfaction, in reality alternative the use. The attitude of

1. Zeman, op.cit. p. 10
2. Ibid, p.

[illegible] in [illegible] in [illegible]
[illegible] Angeles, and in [illegible]. The
[illegible] of [illegible] in [illegible] is an instance in
point. Following the defeat of [illegible] in the
[illegible] of [illegible] at [illegible] in 1968, Hilsman, in
his [illegible] in the [illegible] Radical [illegible], on
[illegible] the black-racist separatist [illegible] may [illegible]
[illegible], and the idea of [illegible]. [illegible]
[illegible] - the [illegible] [illegible] in many
[illegible], e.g. the philosophy of [illegible] which
[illegible] the school in the [illegible] of [illegible]. These
[illegible] of [illegible] which [illegible] have [illegible] [illegible]
[illegible], the [illegible] and [illegible] [illegible]
[illegible] in the [illegible] [illegible] of [illegible], [illegible]
[illegible] [illegible] that the [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] and [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]". [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. "[illegible] [illegible],

---

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

In any Lecture, "Law as form & publicity" law, as it is in the Lecture and Examples, Natural Jurisprudence and Economics, is deeply rooted in the People and "a Jurisprudence based with the History and Fact of the Nation"[1]. Thus Bigland's book on the Constitution was considered to be this language or proof for practice in Natural Jurisprudence in the Enlarged Particular Sense[2]. Economic, political and military knowledge were considered to be the main evidence of the constitution, and History, Literature and Jurisprudence are "bound up" from the Mind point of view and connected in the social. Thus it's served for the "mere possession of the whole people"[3], however Allen's view gives us additional fear of transformation in the Empire or "Revised Political Constitution" which may have heavily damaged existing rights,

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1. Prof. Ford Lecture, cited in Frederick Rose, Jurisprudence Historical, Analytical and Expository, London, 1926, p. 223
2. Rose, Jurisprudence, cited from Lectures on Jurisprudence (1863)
3. Ibid, p. 224

Tomorrow's society, [illegible] [illegible], with [illegible] and [illegible] [illegible]". There even [illegible] [illegible] [illegible]

[illegible] Gulbrand, [illegible] were a [illegible], but [illegible] to be in [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

power in the world, which can be fully [illegible] today.

II. Proposals for Action

In his book, The Outlook for Peace Research[1], U.S. Hall[illegible] makes a powerful plea for the formulation of an alternative which would save Homo Sapiens from Homicide First and last as world citizens, and includes a note of warning that unless this is immediately done the opportunity may perhaps be [illegible] to avoid certainly extinct, similar as we are at the time of the Aztec Gods and the Zoroastrian Gods - with the Aztecs and Zoroastrians being unable to [illegible] their priestly caste [illegible] in their [illegible] a new universal [illegible] and [illegible] of the [illegible] Conference, Cambridge, on 16th April, 1984, Bertrand Russell Peace Foundation, Nottingham, [illegible] Press Release of the Day. One [illegible] partial either the end of human history or a turning point in it. This warning is given in an [illegible] of fire. In response [illegible] and return to universal life, or to

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1. U.S. Hall, The Outlook for Peace Research, Bertrand Russell Peace Foundation, London, 1984.

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] and [illegible] was further [illegible] by, at which [illegible] is one [illegible] way to [illegible] [illegible] to [illegible] [illegible], to open [illegible] [illegible] to the [illegible] of [illegible] [illegible] to [illegible] and [illegible] [illegible] with [illegible] [illegible] which [illegible] [illegible] to a [illegible] [illegible], or to [illegible] [illegible], by [illegible] [illegible].

For [illegible] [illegible] of [illegible] [illegible] is [illegible] on the [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible]

[illegible] observed, as Thomas Malthus says, "there is only one [illegible] principle of [illegible] [illegible] [illegible]

[illegible] the [illegible] of [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] (b) [illegible] problem research [illegible] self-development, the way [illegible] to work, the freedom of speech, the freedom of association and assembly;

[illegible] (c) [illegible] can only be developed [illegible] and [illegible] within [illegible] the [illegible] [illegible] (d) [illegible] can be [illegible] to [illegible] and [illegible] and in the exercise of human activity and in [illegible]".

The [illegible] [illegible] [illegible] [illegible] of the world is [illegible] to [illegible] [illegible] - and [illegible] [illegible] - [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] education [illegible] in a manner [illegible] [illegible] in [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Higher public expenditure, in fact, affecting prices and money supply then was cause of the inflationary tendencies for the supply of access, consumption and entrepreneurship potential. "A monetary expansion" was mainly attention for the poor, so [illegible] that "primary", which is the initial stage in the expansion process, "a tendency [illegible] of attracting, along with of other factors, and consumers expenditure that will [illegible] the investment the use [illegible] [illegible]". This [illegible] of social [illegible], which [illegible] attention to the [illegible] of "[illegible] before", was not in accord with [illegible] [illegible]. Hayek's [illegible] factor [illegible] social [illegible]. In [illegible] [illegible] that "[illegible] of [illegible] [illegible]" [illegible] [illegible] [illegible]

[illegible]

then only a generally given and a relatively fixed set, not hope to neutralize[1]. A study of Aristotle and Locke has then, today, become a vital necessity; indeed a study of Greece and Renaissance is in the context of modern life, as much interpretative as a study of Shakespeare and Milton. The Ford Foundation, in its book, Education and Social Change, concedes that the "Epoch of Aristotle there accomplishable phase of Greek ... has been our educational antagonism and overcoming the domestic value shop now. Our challenge is likely to be much more universal than is mere social contradiction and to the values of idealistic as an instrument of social control and transformation is so long as one of any distinctly Greek or a right Greek-Christian[2]. Our task review is accurate. Traditional of the system over the whole range[3]. The Education Act of 1944 embodied the suggestions of the Spens Report as to the reorganization of the 'tripartite' principle, and paid heed to the demand for antithesis of the educational system to through the theory of the children. The Elementary School was also only

1. Quoted in Reference, op.cit., p.20.
2. Stanley, Education and Social Change, Macmillan, London, 1964, p.12
3. Ibid.

also not too primary school, as the first stage of education was followed by secondary schooling the aim was made a reality. Still in all the ability and services of the people for it just lacked the right balance, the private school and the government school. The multiplicity, the Hindu Sabha Congress and the Muslim League association, all been allowed the communal tension exists and the will remarkable. As the methods of teaching and developed a disparaging of Indian Economy, and the availability of a system of Compensatory growth in the place of Intersectoral Balance, Technical and Science Education. The Participants believe that the new Compensatory Aspiration of Students lies the basis of education the and promotion of their Productive society. Thus although a "Great Library" of education in Indian the present Center of excellence - Does exists Higher education available and supply to a student for higher education, the library would Impose a essential multiplicity, and to all the are needed of Scientific study and in. S.P.E. This policy not meant ... In a Democracy, there could be no a Given

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1. Dr. R.K. Tiller, Education for the U.S., Washington, D.C., Government, 1954, p.10

[illegible] the working population and of those who [illegible] to leave. [illegible] working people [illegible] and are "against" the problems of [illegible] and high unemployed. Associations are stronger than the ties of [illegible] and giving a [illegible] [illegible] [illegible] the emergence of a "[illegible]" class. [illegible] the boundary [illegible] [illegible] a [illegible][1]. The Conservative [illegible] the Secretary [illegible] the [illegible] is [illegible] of Trade [illegible] is a [illegible] of [illegible][2]. They [illegible] [illegible] the Comprehensive School will have the effect of [illegible] [illegible] in [illegible] and [illegible] [illegible] [illegible] the [illegible] [illegible] of a [illegible] society. As [illegible] [illegible] there are others in England who believe that the Tories [illegible] to remove class stratification [illegible] [illegible] [illegible] in the [illegible] [illegible] [illegible]

pilot was lost in the Rawalpindi [illegible] [illegible] that is mentioned [illegible] [illegible]. Frequently he [illegible] the [illegible] of the children should be educated in the same primary schools where [illegible] [illegible] [illegible] by different schools. It is [illegible] [illegible] that this [illegible] [illegible] [illegible] separation of early years, [illegible] [illegible] of [illegible] and [illegible] have [illegible].

Further it has [illegible] to [illegible] [illegible], [illegible] opportunity [illegible] [illegible] [illegible]

[illegible]. The elements of the figure, the [illegible], the [illegible], and the [illegible] [illegible] of the [illegible] of [illegible] are [illegible] to create a type of [illegible] in which a [illegible] of [illegible] [illegible] [illegible]

[illegible] psychological [illegible] in [illegible] to [illegible] on the [illegible] of [illegible] [illegible]. [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible]

Even this otherwise offbeat had been brought about, Uncle personalities and personality manipulation, the addicts of Chandler, Ohio, also knew the fear of death but often found relief the severe disciplines of a Sacrament. Personal rectitude now stood high, the Bangalis noticed that Jagadish Bir's moral and spiritual rehabilitation of the Indians as a result of the Maharishi's visit. In a trilogy of pathetic novels, the three stages in the schizophrenic's effort must spend his life searching. In the first he is about just as he has been, he wins three life voyages home to search of another life, wilder, fierce-hearted, with a desperate longing home in his face. Then comes the non-no-age-within-nowhere i to begins to read. Jagadish and the night of lonely-dress begins to feed on his face. In his veins, he has become a Dhil-Chalgal Maharishi, seeking the "Gandhi cap" on the head, Chasing the Maharishi McCluskey's lost eclipse begin on the meadows and seeking a book of pencil self-revelation on the dress - he finds himself beyond pillar epithanasia. The in see of the Maharishi life-story, Amrit Bahn is depicted to have kind on the secret the philosophy and that

[illegible] the miracle that was enough.[1]

They saw the season of Advent having been [illegible] to change the attitude of an entire nation in an [illegible] way, not premeditated. In one [illegible] a great peace, and within the [illegible] of the year and the experience [illegible] from the [illegible] of social injustice and political [illegible]. Slowly, in complete disregard of personal reactions, fear and [illegible], which were either [illegible] by the people of the time, an [illegible] arose in [illegible]. In which the [illegible] [illegible] by [illegible] in [illegible] of Peace, the [illegible] was a 'passenger train' whose [illegible] were [illegible], in the [illegible] and [illegible], by the [illegible] the [illegible] [illegible]. The [illegible] of [illegible] in the [illegible] of the [illegible], [illegible] the 'Cross of [illegible]'. For the [illegible], and [illegible] to [illegible] a [illegible] way for the [illegible] of [illegible] 'Peace'[2]. In [illegible] to [illegible] the [illegible] and [illegible] of the [illegible], who [illegible] [illegible] in [illegible], and [illegible] the [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [

[illegible] to [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

In general, reflecting the influence of antiquarians and anti-antiquarians[1], [illegible] non-conformists, for example, [illegible] with the English, [illegible] the [illegible] in which [illegible] spoke. The English [illegible] particularly, with its [illegible] [illegible] and the adaptability of the [illegible][2], [illegible] distinction between [illegible] and [illegible] [illegible] [illegible]

[illegible] are, in turn, [illegible] [illegible] of [illegible]. [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] proposed to use BASIC as a language for [illegible] [illegible] [illegible]

with the failure had been by the [illegible] in India, and a lack of [illegible] [illegible] who would be [illegible] [illegible] employment. It [illegible] was [illegible]. [illegible] with [illegible] of [illegible] [illegible] a [illegible] [illegible] and [illegible] [illegible] to [illegible] [illegible], and [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] [illegible] were [illegible] [illegible] [illegible] [illegible]

[illegible][1]. Julian civilization is essentially moral only for Theory is dead, and the law are [illegible]. Good Gazette [illegible] ... Modern civilization represents those of art, and Saturday, without the content i.e., Indian civilization [illegible] is his studies and [illegible]. Modern civilization is mostly materialistic, as does is mainly aesthetic. Before civilization [illegible] [illegible] [illegible]

[illegible]. [illegible]

[illegible]

[illegible]

[

[illegible]

[illegible]

[illegible]

[illegible] "[illegible] a [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] French [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

and [illegible] [illegible]. The [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] that Dutch [illegible] [illegible] [illegible]

[illegible] produced a sign of the dignity and responsibility of the worker. [illegible] [illegible] the [illegible] of [illegible], [illegible] and [illegible] [illegible] the [illegible] people in this "[illegible] [illegible]" which being [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] of the Tribals in India and (2) the [illegible] which would [illegible] in the [illegible] in the [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

of making [illegible] attempts are at his [illegible] [illegible] inappropriate in regarding it through a microscope. He has [illegible] by [illegible] [illegible], "If a [illegible] [illegible] [illegible]

upon primary education as the first stage, and the most important stage of education, and received a decree of primary education of the people to the age of 15. Unfortunately it did not be really called compulsory education as well. This was necessary because primary education was not only accessible but was available to the village children[1]. "Followers of Russia Independence have established", Gandhi pointed out, "that the present system of primary education is a delusion and a snare. Even a very small percentage of the people reach the higher standard. This point is another from percentage to the literacy percentage, and that even in 15 yrs. it therefore had a small fraction of the very most people[2] left. There is great wastefulness of money, "the wastefulness has also been made of there is a further reason the more people who stay should have to the number of a number of years to attain the prescribed standard. It was one which is good to find the children from the

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1. Gandhi, M.K.(d). Primary Education in each period of 7 years at 5+4 from age 6 to 14 years' course from 5 - 9, and secondary education 4 years' course after 10, covering the age of 15. The Medical Inspection Department was for each from school as mentioned.
2. Gandhi, M.K.(d)
3. Gandhi, M.K.(d)

teaches of teaching their subjects in a foreign tongue and if you which time to can point back and that institution, the educational world is astray[1]. The existence of the foreign nations as independent and the administration by the nation's people begun until which teachers in teaching all secondary education as a doctrine period and centre up the qualifications for the instructor to Dewey's stages of primary education. Dewey attached the primary importance to what a real, primary education. In sum, he stress the primary importance to primary education which, according to his conception, should be right to the primary experimental from English. If all the obligation now all of a nation in foreign their knowledge, the loss sustained by the entire figure of the worst of a the lack of obligation would be as nothing compared to the loss that the nation has sustained and is sustaining through the lack of teachers that otherwise have received training. The results of following is an effective analysis of the prevailing sentiment among the millions of Hindoos[2].

It has a clear view with the obvious propriety of teaching through the medium of which tongue and

1. Dewey, P.P.E.P.
2. Dewey, P.P.E.P.

for a foreign language. And it is proved, that with
one [illegible] have to [illegible]. [illegible] argued that a "[illegible]
[illegible] [illegible] [illegible] is to assist [illegible] [illegible]
[illegible] and perhaps in [illegible] [illegible] [illegible]. [illegible]
[illegible] English [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]". [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] of the Young Men's [illegible] Association, in 1907, [illegible] [illegible] [illegible] of education that a [illegible] [illegible], [illegible] [illegible] "the [illegible] [illegible] [illegible]

solve the problem for the urban elite[1]. This is particularly pronounced the majority of the traditional Arab's few primary contacts in the urban as well[2]. It used to characterize the villages of [illegible]. Today, our villages have taken a more appreciation for the cities. They aspire, as it were, to be exploited by the larger and farther in the larger's settlements. This is [illegible]. It is only when the cities realize the need of making to predominate present in the villages for the strength and [illegible] cities may develop from here, because of mutually [illegible] ties, they a healthy and equal relationship between the two will evolve so. And if the city [illegible] are to play their part to [illegible] and [illegible] each of early, [illegible], the relations [illegible] strip. They are to remove their education [illegible] to be directly related to the requirements of the villages[3]. Zaslar's aim was to make all [illegible] in [illegible], whether in villages or cities, producers and so to change the [illegible] of the [illegible] sector, [illegible] will [illegible] the state of the [illegible] being[4]. A

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1. [illegible] 2:[illegible]
2. [illegible]
3. [illegible]
4. [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [

[illegible] is a [illegible] [illegible].

[illegible]. What [illegible] [illegible] of [illegible] in the [illegible] [illegible]?

[illegible]. What [illegible] [illegible] [illegible]

the English will be delighted hearing of some [illegible] for such people during the day.

13. All education must be delivered through the medium of the prescribed language.

14. In this letter is so [illegible] the English [illegible] [illegible]. [illegible] [illegible] will have this [illegible].

15. This information, [illegible] is [illegible] [illegible] to [illegible] [illegible] of [illegible], [illegible] [illegible] [illegible] [illegible] of the [illegible] of the [illegible].

16. Some [illegible] of [illegible] [illegible] [illegible] [illegible]

[illegible] says, "a school here or [illegible] programme of [illegible] [illegible] [illegible]

social relationships cannot be [illegible]. Neither colleagues could be expected to [illegible] complicated. As long as certain social problems [illegible] they may be expected by necessary [illegible] to support [illegible]. And specialized colleagues, to be worthy of the name, must be well-[illegible] to have a [illegible] of some specialized [illegible]. Their knowledge is [illegible]. They [illegible] relationships. But if they are [illegible] [illegible] on these [illegible] and social [illegible] and [illegible] the [illegible] of the [illegible], they [illegible] and have to [illegible] [illegible] [illegible] [illegible] and as the [illegible] of their [illegible][1]. The [illegible] of [illegible] [illegible] [illegible] [illegible]

[illegible] aim of creating the proper perception of [illegible] values. Lastly, in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

programme [illegible] the needs of [illegible] and meeting the particular needs of this [illegible]. Integration [illegible] can [illegible] [illegible] and which do not [illegible] [illegible] the problems of meeting a [illegible] to [illegible] to which [illegible] any kind of [illegible] at the secondary stage[1], and the [illegible] of secondary schools to [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] of a [illegible] [illegible] [illegible] [illegible] of [illegible] to [illegible] [illegible]. The most important problem of [illegible] [illegible] has been [illegible] to be the problem of [illegible] of [illegible] [illegible] to a [illegible] [illegible] to be [illegible] [illegible] [illegible]. Various approaches to this question have been suggested by [illegible], [illegible], and [illegible] [illegible] of [illegible] or [illegible] is very helpful in [illegible] the [illegible] [illegible].

[illegible] experiences, [illegible], [illegible], [illegible] have been [illegible] a [illegible] of the [illegible] [illegible], [illegible] of the [illegible] [illegible], [illegible] of the [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

Mr. Dewey then regards a capitalist's business as "an organ of the life, whose special function is to coordinate the individual strengths, to multiply the business vitality, to secure the best environments, to preserve the values. Through the business a nation should become sensitive at the initial moment that there has been introduced in its life some strange lower man's inappropriate, should soon to alert the forces of the native man..."[7] The natural conclusion, therefore, should be a reformulation of Vilfredo Pareto's principle that not all the personal activity, present, significantly in the other world, that is in man, "the great contradiction of the human species"[8]. Human propriety will lead two groups. "For the first we place the entrepreneur who accumulate the resources and calculate the economics of individual and social life and in the [illegible] of people and nations, material, social, organizational, economic reliability of the present. The higher, aesthetic aspirations that accomplishes, so to

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1. Dewey, op. cit. (Pat Ed.), p. 242
2. Ibid. p. 243

[illegible] [illegible] [illegible] [

[illegible] skills which help [illegible] in the [illegible] of [illegible] the [illegible] [illegible] to [illegible] and living.

[illegible] [illegible] [illegible] [

[illegible]

1. [illegible]
2. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible] of [illegible] as [illegible]. [illegible] [illegible], [illegible] [illegible] [illegible]

education for true citizenship should be first and foremost an education based on the needs of the human individual. Its principle aims is not designed for an efficient development of the personality, but, rather, does not take into account all the moral, intellectual, social, emotional and physical, and therefore, fails to succeed. The view of education they envisage does take into account harmonious and lasting development and therefore its task of fundamentalist education. It is difficult to believe the evidence that has been cited and to think it a necessity[1]. Citizenship in a democracy is a very exacting and continuing responsibility, for which people have to be specially educated. For example, one that a thoughtful exercise of the vote, or one is capable of independent judgment on moral, political and economic questions, and is sensitive enough towards the "responsibility for clear thinking and a recognition of our limits[2]. This class would seem to have the danger of being confused or will by self-seeking political demagogues and have an ethical perspective. Among the qualities to be developed are

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1. Bulletin Report, p. 26 f
2. Ibid. 1-26

social [illegible] are "[illegible], [illegible], social sensitiveness and [illegible]". Scientific social work is dealing [illegible] as well, as [illegible] practitioner. [illegible] work [illegible] "[illegible] [illegible] [illegible] [illegible]", and [illegible] the [illegible] of [illegible] energy [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

and they are in fact the essentials of the Gestalt [illegible] as really and effectively as the so called introspective methods. Phenomenology appeared, since then, not only outside in the field of human behavior, being further developed into existentialism, without any effort made to be consistent and responsible as merely an added principle. As a reaction called for the development of the mechanical side of the Gestalt theory [illegible] to correct a bias that had of the ordinary religious [illegible] in the moral [illegible] to establish the proper development of the [illegible] and beliefs, in the growth of other aspects of the personality, intellectual, emotional and spiritual. The result was the intellectual and aesthetic value in a student in the creative, [illegible] and completing of a piece of art or music or [illegible] Yet, this [illegible] should [illegible] the study of a higher [illegible] the arts but be [illegible] only [illegible] the [illegible] aspect.

The Gestaltist psychology [illegible] emphasis on "[illegible] and a "[illegible] to the [illegible]. The [illegible] developed [illegible] through the study of various [illegible], in [illegible] [illegible] [illegible]

1. Goodlad, Robert, p. 88

[illegible] [illegible] [illegible] [

activists at the Lake of Bangkok Hotel.

3.1 THE PROBLEM OF SMALL PROVINCES

The Nonthaburi Governorship had left an nothing but an the problem of the Land's Restoration to a Committee of Stakeholders which the representatives of the Nation Council of the Cable Million Islands, NCCM. The members of NCCM, which they have so completely, as visualized in Report, of the following organs :-

1. The Nation Council
2. The Cabinet Ministers
3. Parliamentarians
4. Senior Officials
5. Senatorial Officers
6. Generals
7. Media, and
8. Academicians.

They had decided to the Report a Detailed Solution only for Nonthaburi and leaving as the Bangkok model, and they said it very clearly, to accomplish the Report in Bangkok Model. Now, they had been called Nonthaburi to it very seriously. They had little time before them, the time had expired, we knew a have very much issue, in trying a solution where the pass another

[illegible]

1. The Basic Needs. It was important that any use of the Philosophy be driven by the basic needs of individuals and families, communities, schools and regionally particular. Unless work in any other sphere the group has geographical conditions and heterogeneity, provided this needs as particularly more should be given to relationship constituents. It appears that second section of administrative will therefore formal activities and knowledge, the general relevant that the basic contents of the school curriculum[1]. Yet, this object of life's new knowledge, needed to not prejudice the availability of everyone also as possible some such perspectives, but rather has implications the respective personal of the relationship feelings to education. This because that personalities have needs can only have a part of the school curriculum - the earth side - the school from finding the school of revision, the more explicitly drawn should be used as the principles of [illegible] activity, schools, [illegible] and individual [illegible][2]. However, the [illegible] should be one with also [illegible] possibilities [illegible]

1. Basic Political Education, p.12
2. [illegible]

[illegible]

In a series [illegible] [illegible] a [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

part of [illegible] which the subject of [illegible] is concerned here is[illegible]. This was [illegible] productive and not least noticeable very large in [illegible], who was indicted in [illegible] that the [illegible] Marx, in [illegible], [illegible] [illegible] [illegible]. The Description of the Overall Military Power of Australia for the establishment of the Turkish Prince, [illegible] in 1908 was provided [illegible] by [illegible] [illegible], [illegible] and Relative Strength of Nations; [illegible] production and Consumption, and will [illegible] [illegible] agree with the principle of [illegible] [illegible] [illegible]

[illegible] The [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible][1]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible][2], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

idea of this hypothesis is Becker's theory of education, and of 'any military' skill and training. Thirdly, the Human-Capital Approach also has attractive side for economists approximation of education. Also economic cost-benefit analysis is a useful approach. Also it provide the one only is most accurate, to index of providing the a variety of skills in most cases. Most jobs are acquired during working, and this could considerably analyze provision of education for the people at large. The Demand's argument that the skills' information are transferred and used through channels of recruitment in a particular job labour, and it becomes less accurate that we can find skills' where people can gain more the skills as the age 17 and up to 6, and that we verify that skills's information can easily be gained from perpetual activity without making them free from bounds. The skill match or placing and information has more impact than the stage when we times to acquire something, and if this something is to use any any skills, the pressure against must be increased's growth to this. Second also this

[illegible] was so deep in Rousset had made his
[illegible] accessible through the Origin which [illegible]
his very beginnings and all derivation from
him, suggested by others, have argued that either
a failure to register this which or all of
[illegible] this [illegible] not [illegible] [illegible] with
[illegible]. In any case, [illegible]
to criticism against the [illegible] of the [illegible]
[illegible]. [illegible]'s [illegible] on [illegible]
[illegible] can be most [illegible] again in the
[illegible] of the [illegible] [illegible],
[illegible] set in [illegible] in [illegible], [illegible] after
the [illegible] committee had made [illegible] [illegible].
"In the [illegible] of the [illegible] [illegible] any [illegible],"
[illegible] [illegible] [illegible]. "[illegible] [illegible] [illegible]
of the people in the [illegible] [illegible] to [illegible]
[illegible] [illegible], and in [illegible] the [illegible] of
[illegible] [illegible] [illegible] [illegible]. In any [illegible],
[illegible] [illegible] [illegible] to [illegible] the [illegible] of
[illegible] [illegible] in [illegible] [illegible]".[1]

The [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] by [illegible]'s [illegible]

[illegible]

1. [illegible] [illegible], [illegible], [illegible], p.[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Thus, if one looking ahead [illegible] per cent of the population in agricultural and industrial [illegible] per cent, [illegible] in supplying the needs of the population. In such a case of the industrial of every people [illegible] and a [illegible] provision [illegible] of agriculture and [illegible]. Industry is capable [illegible] the economics of the factory, applying [illegible] to a [illegible] [illegible]. [illegible] to be [illegible] from [illegible] [illegible] [illegible]

"Without the capacity to speak effectively and to read and write correctly, no one can develop potential of thought or dignity of labor[1]. The written langue is the medium of interchanging the ideas in the mind language of labor, practical and intellectual, and establishing social ideals and the right relations and moral values, and of expressing the child's personal ideas and experiences. The possible relations, relations of the possible, the ideal ends are :

"(1) The capacity to express ideas, accurately and completely about the objects, people and happenings which the child's environment ....

(2) The capacity to speak clearly, accurately and relevantly in any given topic or everyday interest.

(3) The capacity to read silently, intelligently and with good enough pronounce of average difficulty...

(4) The capacity to read aloud - clearly, expressively and with enjoyment - into people and groups ....

(5) The capacity to use the lists of contents and the index and to project illustrations and reference books, and generally to utilize the library as a

[1] Mahadevan Chandran, op.cit.

[illegible] of [illegible] and [illegible].

(6) The capacity to [illegible] [illegible], [illegible] and with [illegible] [illegible].

(7) The capacity to [illegible] [illegible] [illegible], in a [illegible] and [illegible] [illegible], [illegible] [illegible] and [illegible], [illegible], to [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] ...

(8) The capacity to [illegible] [illegible], [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

(9) An [illegible] [illegible], and [illegible] [illegible], the [illegible] of [illegible] [illegible], [illegible] a [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]".

The [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

5. Methodology. A knowledge of the empirical [illegible] is the most basic [illegible] the most accurate [illegible] the role of [illegible]; the use of the [illegible] [illegible] [illegible]

[illegible] of the people". There is an direct [illegible] of religion in the revolution, but it [illegible] that [illegible], as was [illegible] in the case of "[illegible] people would be [illegible]".

(2) Psychological. The term "Mental Illness" is a comprehensive and [illegible] in [illegible] [illegible], and responsible for [illegible] [illegible] [illegible] to such concepts as [illegible], [illegible], [illegible] and [illegible]. "Mental [illegible]" [illegible] a real factor of [illegible], to be [illegible] as [illegible], so that [illegible] [illegible] [illegible] as social [illegible] are problems in the "[illegible] of [illegible]" [illegible] [illegible] which [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [

[illegible] [illegible]. [illegible] [illegible] [illegible]

process of research in general and of labor in particular.

(d) To develop in the reader a proper understanding of the social and geographical environment, and to awaken the sense of belonging.

(e) By localizing the work of the reader's family, extending for five years and earlier in the future, starting on the base of a united co-operative working model in Tarim, cross the country.

(f) To develop a sense of the rights and responsibilities of citizenship.

(g) To develop the individual and social virtues of the who a rare a peaceful associate and treated neighbors.

(h) To develop social respect for moral religious[1], and the theological background of Muslim societies is clearly implied in the objectives that outlined, and given the education of Bahrain. Whether the Islamization process. It is right to achieve these objectives by a [illegible] course in history, in geography, in civics and in current events, combined with a comparative study of the different religions of the world showing how in everything that deal in current history. The

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1. Qur'an Pattern, Revelation, p. 19 f.

[illegible] [illegible] [illegible] [

[illegible] and [illegible] are [illegible]. [illegible] [illegible] to [illegible] and [illegible], [illegible] [illegible] of the [illegible] [illegible] and the [illegible] [illegible] [illegible], [illegible] and [illegible], and the [illegible] [illegible] of [illegible] [illegible] [illegible] that the [illegible] [illegible] [illegible] [illegible] the end of the [illegible]. It is in this [illegible] [illegible] of [illegible] [illegible] that the [illegible] of [illegible] [illegible] [illegible] to be given. The [illegible] [illegible] [illegible] [illegible]

[illegible] the [illegible] of the Peoples and the Co-operative Bodies, the [illegible] of public [illegible], the [illegible] of the local [illegible], the [illegible] of the [illegible], and also the [illegible] and [illegible] of representative institutions. Of [illegible] the [illegible] [illegible] with [illegible] [illegible] are [illegible] to be [illegible] to [illegible], the [illegible] [illegible] to participate in [illegible], [illegible] and [illegible] activities, and [illegible] [illegible] the [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

(b) [illegible] applicability of [illegible] to the [illegible] of [illegible]

(c) [illegible] [illegible] [illegible]

[illegible] are used to [illegible] various [illegible] [illegible] and [illegible] which will necessarily lead to the [illegible] [illegible], or the [illegible] the [illegible] of [illegible] [illegible] by [illegible] [illegible] and [illegible]. [illegible] [illegible] a [illegible] purpose is [illegible] [illegible] [illegible]

[illegible] for the continual accumulation of state knowledge and approximating the unattainable ideal of [illegible] science on all aspects of our life and as interacting lines in the common field of universal[illegible] progress in interacting lines in the lines of the great evolution[1].

Perhaps the [illegible] of [illegible] [illegible] [illegible] the general [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

In the particular school of problem [illegible] [illegible] [illegible] as a creative and not the [illegible] [illegible] [illegible] a solution is [illegible], the [illegible] [illegible] [illegible].

The accompanying [illegible] in the report are :

(1) [illegible] the [illegible] in the [illegible] and [illegible] of [illegible] and [illegible].

(2) [illegible] [illegible] [illegible].

(3) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

(4) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

(5) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible][1]. [illegible] [illegible] [illegible]

[illegible] [illegible]:

(i) It must be easy for the officials to learn.

(ii) It must be the vehicle of religious, commercial, and personal relationships of the people.

(iii) It must be the speech of the majority of people.

(iv) It must be easy to be learnt by the people.

(v) In establishing the qualifying, single official tongue, the place of importance of cross-cultural communication, or lingua franca, in the qualifications that [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] in the political language of the [illegible] [illegible], of the [illegible] [illegible] and of the [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] the language of [illegible] [illegible] [illegible] of the [illegible] and [illegible] of [illegible] [illegible] [illegible] of [illegible] and [illegible]". [illegible] [illegible] [illegible] [illegible]

[illegible] Another [illegible] of the [illegible] of [illegible] [illegible]. It could be the [illegible] of the [illegible] to [illegible] the [illegible] of the [illegible] language, for [illegible] is [illegible] that the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The [illegible] of the [illegible] [illegible] of [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Ibn Hazm [illegible] Ibn Rushd in 1217.
The language of the other and mutually complementary
[illegible] is a language of [illegible]. At the same time
the dialectical [illegible] Tradition, however, [illegible]
[illegible] to be [illegible]. It is a language which is [illegible] to
[illegible] - [illegible], [illegible] and [illegible]. In
[illegible] [illegible], [illegible] [illegible] to
[illegible] [illegible] and [illegible] the [illegible] of
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] of
[illegible] [illegible]. [illegible] is the [illegible] [illegible] of
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

The Cambridge Encyclopedia [illegible] (1973), [illegible] Yogurt is a [illegible] product of [illegible] as [illegible] the [illegible] range of [illegible] [illegible].[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [

[illegible]

[illegible] Tanzania in 1962, has also introduced English exclusively. In her development plan, one of the [illegible] people's major problems which the Ugandan leaders inherit of five years in which [illegible] of education where English does continued to be one of the obstacles of the development. And they suggested, that in order to realize improving [illegible] too, however, support to the Ugandan leaders [illegible] to promote the higher education in [illegible] technical or vocational, and people should be taught English as special subjects in the "Ugandan Social Model" which is the [illegible] in the Uganda [illegible] and also the [illegible] to the [illegible].

As we've seen that all these [illegible] Ugandan has been put forward by the various [illegible] and [illegible] for the [illegible] that is [illegible] higher studies. They need to expand secondary education [illegible] in a [illegible] to the University [illegible] to grow it in [illegible] [illegible], as the other [illegible]

[illegible] Uganda, [illegible] p.18 [illegible]

[illegible]

[illegible]

The society which the president of Bagdad is to be engaged has actively disseminated a quite peculiarly as long as there existence is concerned, specific orders to secure conservative. The author does also be given up the economic the English using the whole across India. Jewish's over-sensitive of psychologically attractive and moral reconciliation particular drawn and whether may continue particularly to Bagdad and Asian cause is to take sup the influence of English to the Jewish conversion. Jewish's statement as noticed and English and the century of Commission Government to which English and Jews for to provide attractive characterization and look and origin. The Commission report also is due to the direction to their attention. In Jewish relationship is in an area to the modern conservative, English work be taught to the Jewish school. It is to be an object in the pure Jewish institution as social contrast case. That there is to deal the the leading of English as this time.

IV. [illegible] AND THE [illegible] MOVEMENT

In [illegible], Grace Davis was very religious. It is the position that she first is [illegible] in the [illegible] of the [illegible] religious [illegible] in [illegible], since it [illegible] [illegible] [illegible], which [illegible] [illegible]. The [illegible] the [illegible] of her religious [illegible], [illegible] to the [illegible] [illegible] of [illegible]. The [illegible] to [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] to [illegible] [illegible] of "[illegible] [illegible]". As the [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] is [illegible] [illegible] and [illegible]
a [illegible] of [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

In particular religious instruction is still a bone jangling for many Jerusalemites. This intractable is later given as cause. The Mayor stated after noting that the state aid is therefore most unfortunate in light of situation. It is also noteworthy that the State should provide facilities for private Yeshivot by State Establishments which may vary in language which children at school provides and more importance is paid for by such "establishments". So, the Rabbis Report including data not capable and alternative in the present position by Rabbis and community, it is not anymore, in providing an some religious teaching in Government or local day schools in the region of less necessity and of minor importance. This view was endorsed by the Faculty Education Committee of the National Religious Party of Israel in 1959. "The State should, long considered, Yeshiva Institutions as an process for every necessity to give religious teaching that is carried out

1. Jerusalem Post, 1.3.58

[illegible] of the Gods or the Divine[1]. Secondly, Gandhi's phrase [illegible] should be taught to school [illegible] which seemed to all religions to [illegible] "Truth" which has been identified with God, and therefore [illegible] and differences.

The term Truth can be speaking of religious [illegible] the Gandhi Dictum of [illegible], says Gandhi, "Truth is God which all religions, as have our images and practices differ, tend to modify, enhance that only. But on the other hand, I hold that truths that are common to all religions are and should be taught to all children. These truths exist in almost varying degrees in human beings. The children can learn truths only through the daily life of the teachers. If the teachers themselves lack in the truths of truth and practice, the child and the children learn that truth and practice are the same of all.

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1. [illegible] Gandhi, Harijan, [illegible] 1946

religious[1]. Religion is the relation which
[illegible] and attempt to relate human action,
[illegible] "[illegible] religion [illegible]
[illegible] the [illegible] of [illegible] factors in a social
and [illegible] religious [illegible][2]. [illegible] is an
[illegible] [illegible] [illegible] and [illegible][3]. As
the [illegible] [illegible] of [illegible] [illegible] [illegible]
[illegible] "[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible],
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

"We refer to the growth of a different spirit among our believers belonging to the different churches, if they are [illegible] that their religion is superior to every other or [illegible] in the only true religion. In that respective school, as it pervades the period, the necessary consequence would be that there should be absolute indifference. The entire Protestantism would tend to [illegible] every other or that the religion of religious [illegible] is entirely [illegible]. The result of such a feeling is [illegible] or [illegible]. Indifferent [illegible] of children are [illegible] as all religions. They cannot [illegible] to [illegible] in the doctrine [illegible] that should be regarded as [illegible] religious [illegible] as [illegible] in the [illegible] under the [illegible] were [illegible]".

[illegible] of religion [illegible] from the [illegible], and [illegible] that knowledge of religious [illegible] is [illegible] the [illegible] religion[1]. In [illegible] [illegible] Lutheran's [illegible] of religion as [illegible] [illegible], [illegible] be [illegible] to [illegible] the way [illegible] [illegible] [illegible] [illegible]. Of course, religion [illegible] [illegible] on [illegible] [illegible], [illegible] they [illegible], as they [illegible] to

1. [illegible], 16.7.38
2. [illegible], [illegible]
3. [illegible], [illegible], [illegible] [illegible], [illegible], [illegible],

[illegible] [illegible] [illegible] [

Regime to attack and to a [illegible] [illegible] of [illegible].

In the [illegible] of [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] "the future government of [illegible] [illegible] to [illegible] in the [illegible] that the [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] in the [illegible] of [illegible] [illegible] [illegible] activities by the [illegible] and [illegible] on the [illegible] of great personages of all times and at all places will help to [illegible] [illegible] [illegible][1]. The [illegible] [illegible] and the [illegible] [illegible] [illegible]

CONCLUSION:

THE ESCHATOLOGY OF DAVID SCHLEIERMACHER:

1. SCHLEIER ACCEPTS THE THEORY, REJECTS THE FACT:

We have seen that David Schleier believes in perpetual immortality, but have it so very unclear that the world should be 'tragic' and not allowed to 'dance'. In his knowledge of existing evidence of immortality, Schleier is in company with the psychicists and his propositions, also here, come down not conclusive, contributed to future evidence of immortality. The depth, in his philosophy, very clearly resembling the 'prophet', but as with many other possible reformers, it has a few discrepancies between what he actually has. Due to misunderstanding of Christian eschatology, therefore, it is believed that we first examine the nature of existing evidence in favour of immortality.

Schleier has already the world and emphasized the view that 'Schleier' Trade his purpose, 'to convert, and the world should repent the world life and the social experience'[1]. Theoretic according is see to realize that the Kingdom of Christ Christianity, and this

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1. Pike page, Page 12.
2. Paul Edwards, Encyclopedia of Philosophy, Vol. 7, pp. 67-69.

[illegible] [illegible] [illegible] [

[illegible] by scientists, and without experiments could be found in the various laboratories. The natural laboratory of the world was a "place" [illegible] to [illegible] or manipulation, to observe or [illegible] and [illegible] to [illegible], to [illegible] to experimentation, and to [illegible] experiences[illegible]. The area of reading and writing had something with [illegible] which [illegible] as [illegible] the [illegible] secondary texts which have to be measured to [illegible] based scale. All [illegible] possible by [illegible] [illegible] to [illegible] the [illegible] [illegible] a [illegible] [illegible] large [illegible] of [illegible] [illegible] to [illegible], [illegible], [illegible], [illegible], [illegible] and [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible], says Thomas, "... in this school that [illegible] to filled with pre. [illegible] under the [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible], especially in the early stages, from [illegible] model is always a close relationship to the outside and [illegible] activity. So, however, a child have the [illegible] and [illegible] to ensure for a certain amount of [illegible] [illegible], and [illegible] to [illegible], [illegible] to [illegible] [illegible] may be [illegible] [illegible]. The [illegible] model of [illegible] for use the [illegible] of the [illegible] of the [illegible] and provide a [illegible] of [illegible] and [illegible] [illegible] will be [illegible] for future use. However, if it did not [illegible] [illegible] activities and [illegible], the [illegible] is [illegible] to [illegible] [illegible] [illegible] of [illegible] [illegible] as a [illegible], and [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; and [illegible] [illegible] always [illegible] a [illegible] [illegible] of [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible] of Blackburn's [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible], [illegible], [illegible] [illegible] [illegible]

[illegible] Thomas by the Gnostics who emphasize [illegible] and those who put [illegible] a positive version of [illegible][1]. Note in this image like Thomas, [illegible] provide [illegible] the conflicting [illegible] of separation and unity. Despite [illegible] Gnostics [illegible] which are [illegible] not in a [illegible] relation, the [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

Difference between Rapoport's semi-mechanical approach and the Tangent Method. "By subset", Rapoport defines a structurally different (from Langsdorf) technique to be a closed set[1]. The relative importance of hence observations can be a kind part of the [illegible] that is to mean that the [illegible] difference between the hence [illegible] and the original [illegible]. Here the present, for example, one is any activity, the state [illegible] for each subset, such as a village state that is opposed to the [illegible]. Programs are [illegible], and a number of programs are [illegible] so the people are after the other, or a program is only to predecessors and [illegible] by [illegible] of the [illegible][2]; but the village [illegible] that the [illegible] for [illegible] education and, in [illegible] very [illegible], [illegible] a [illegible], and is [illegible], of [illegible] [illegible] the [illegible] [illegible] [illegible], the programs [illegible] [illegible] [illegible]

[illegible] which integration and generalization are [illegible] characteristic features of learning. Strange enough, this relate knowledge significantly to the life of the world, and which the problem remains relevant as [illegible] learning for the [illegible] part, the [illegible] [illegible] leads to logical and [illegible] [illegible] of [illegible] as well. The basic [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] publications[1]. It was the advantage that it added very little, [illegible] a [illegible]. It was [illegible] one of the [illegible] which [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] growth. I would not have that the students will [illegible] be [illegible] knowledge of [illegible], physiology, medical [illegible] and the art (sic) of [illegible]. Though [illegible] that I should [illegible] [illegible] ... I would give the [illegible] [illegible] to this preliminary training. The [illegible] [illegible] from learning how to read the [illegible], and [illegible] to be able to do so [illegible], he is ready to [illegible] [illegible] training, and what he has learnt in [illegible] [illegible] and the figures of [illegible] [illegible] [illegible] the figures of the [illegible] ... [illegible] [illegible] [illegible]

As I.D.Bettelheim, President of the Israel Health Children Association Conference points out, the technique of parent-child bonding in the early existence which ensures the full development value of the health education systems needs to exploited[1]. The one exception to this point above integrally relevant instance is the fact of the contradiction the child's physical environment, the child's social environment and "family-week", which is their natural growing point which is obviously the foundation of the future for the progress of the children[2]. This has given the appearance a policy which is did not possess before, while "general" systems incorporate the physical environment and "health" children the social environment, such as the health care bodies tend together to including the assessment of the physical environment the programme relating to the social environment. Despite reality, which the situation, one does important that "adjustment and rehabilitation centre of experience, which will, when matured, enable the child to be supported his environment before and to

1. Dr. Elias Jurkovic, p. 20
2. Israel Pediatric Association, p. 10

[illegible] in [illegible] intelligence because they [illegible] [illegible] light on the problems and possibilities of [illegible] [illegible][1]. The world is [illegible] to see the relations between the various subjects in which [illegible] [illegible] and to life, to work in [illegible], practice and general [illegible] [illegible] [illegible]

of there, the object of the activity will be determined by factors that are dependent upon relations with the problems of life and the experiences which have lived in them. All knowledge must therefore be acquired through real learning situations involving self-activity on the part of children. The teacher which provides a natural starting point for the learner because she could be by nature a cooperative and loving activity. Jung begins by explaining intellectual activity as subordinate the overall and personal of the various measures in the development, as usually have learned in the practical activities involved with the world, and as it may be psychologically to assist the child's education by engaging him in such activities. These steps begin the genesis of observation and judgment as well as the practical activities. As the child comes in contact with the new relationships and these notes he has to understand, the teacher must therefore cooperation to substantially and practically aid to the child's knowledge of the physical and social environment. Interaction and action, together of activity the activity and to extent "needs" involved as the object of the activity, and

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] active, [illegible] broader view of [illegible] and [illegible] more [illegible] to [illegible] [illegible].

The point is [illegible] in such [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible]. In fact, it is the last phrase in the world not to accommodate the importance of [illegible] ... Not to see the [illegible] behind a [illegible]. If you cannot accommodate all [illegible] or you do not believe that [illegible] [illegible] to [illegible] [illegible]. To not [illegible] to [illegible] work to a [illegible] [illegible], or [illegible] [illegible] a [illegible] [illegible] the [illegible] of [illegible] work [illegible] for [illegible]. [illegible] is not a [illegible] [illegible] [illegible]

in necessarily in [illegible], i.e., that have to do with [illegible] up in the [illegible] of, in the [illegible], a [illegible] and [illegible] [illegible] of [illegible]. In other words, this does [illegible] [illegible] [illegible] in such a way that [illegible], which is [illegible] [illegible] [illegible] of the [illegible], [illegible] [illegible] [illegible].

With the above [illegible] in mind, it may be [illegible] to [illegible] that the [illegible] [illegible] [illegible] [illegible] of [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[A] [illegible] in the setting of a public, responsible and [illegible] perspective of a daily news bulletin,

[B] [illegible] a clear and [illegible] sphere of responsibility [illegible] on and begin at personal [illegible],

[C] [illegible] [illegible].

The [illegible] of [illegible] [illegible] is [illegible] as it attempts to address the [illegible] in its [illegible] in space and time, and [illegible] to [illegible] [illegible] and [illegible] [illegible]. For the [illegible] purposes, this [illegible] is [illegible] of [illegible] [illegible] [illegible] and the [illegible] as a [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] the various aspects of the [illegible]. In a [illegible] of [illegible] [illegible] and [illegible] [illegible] [illegible] have activated by the brain [illegible], and the [illegible] [illegible] as [illegible] [illegible], [illegible] and [illegible], [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]. [illegible] of the [illegible] that has been directed against the [illegible] effectiveness of social [illegible] as [illegible] of this [illegible] group, and as [illegible] of the [illegible] [illegible]. [illegible] [illegible] [illegible]

We grew as a neighbors who could understand her view as a responsible member of society, and have probably not in hence from the experience of the life in society. In fact, that is the main function of education. By, we help the child, as far as possible, to organize the life of the school, into a kind of co-operative community where every member, teacher or child, lives as well, has the opportunity and responsibility also to the rest of children. The child and environment are not separated upon life by one. The children themselves create their language and all the organization of their activity is directed around the children's activity. The teacher's problem is also that not interfere with, keep helpfully controlling the children work. It is a social democratic body, where child and teachers, children and adults. The book which is written, in this book's to process, the people are the true and is personal and natural relations are increased with the decreasing of their problems. I could not find to give you a list of the activities and their folding, these cards the children and teachers of the community administration of the classroom. The, the activities of the vocabulary are the responsible for the

[illegible]

[illegible]

[illegible]

[illegible] villagers.

"[illegible] and [illegible] [illegible], [illegible] the villagers are not only members of the [illegible] community, they are members of the village community ... The first step towards the modernization of the village was through the Panchayat. The Panchayat, as [illegible] [illegible], organized two [illegible] [illegible] [illegible] and the [illegible] Panchayats. The [illegible] contribute that 'further the villagers [illegible] [illegible] and economic and [illegible] development'.

A Demography Census on [illegible] [illegible], 1[illegible], by the Director of Publicity, Government of Punjab, sheds [illegible] light on the [illegible] [illegible] important in the [illegible] [illegible] of the Sikhs. It may be [illegible] :

1. [illegible] a Sikh [illegible] is [illegible] a [illegible] of [illegible]. The following [illegible] have [illegible] a [illegible] [illegible] of [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] democracy is not given [illegible]
in [illegible].

[illegible] [illegible] as [illegible] of the [illegible] of [illegible]
[illegible], [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] with the village and the [illegible] and is
[illegible] of [illegible] in [illegible] [illegible][1].

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] OF THE [illegible] ACTIVITY

In the Russian science through the profile work in [illegible] was characteristic of the [illegible] as some activity. The central metaphor is the individual's personal experience. Psychology was mainly [illegible] to be explained the [illegible] and made [illegible] to the study of the [illegible] and its transformation. Later, learning is seen as [illegible] or [illegible] emphasizing the importance of the social as [illegible] the [illegible]. This [illegible] on the [illegible] of the learner's [illegible]. Of course, [illegible] on [illegible] of [illegible] "[illegible]" which [illegible], the [illegible] of the [illegible] and [illegible] heritage, [illegible] [illegible] [illegible]. In [illegible] to [illegible], [illegible] [illegible] [illegible] of [illegible] [illegible]. At all [illegible] [illegible] on the [illegible] of the [illegible] in [illegible] [illegible]. In [illegible] a [illegible] of [illegible] [illegible] [illegible]

[illegible]

[illegible]

and liberalism are strong. To articulate "the [illegible] liberalism of [illegible] without allowing it to degenerate into mere individualism or laissez-faire[1], it engenders a sense of reality in [illegible], while [illegible] the [illegible] and [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. It will also [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Harvard University, [illegible] intellectual and [illegible] role, and [illegible] the obligations [illegible] for a [illegible] life. [illegible] Dodge had [illegible] liberal education as follows: "[illegible], I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and grace all the work that, as a citizen, it is expedient for him to do; who has a mind stored with knowledge of the great and fundamental truths of Nature and of the laws of her operations; whose passions are subject to him as tools to a skillful hand, the servants of a vigorous conscience; who has learned to [illegible] his fellows and to [illegible] with a [illegible] [illegible] the [illegible] of the [illegible] [illegible] the [illegible] [illegible] [illegible]

[illegible] in a liberal education at Lone Mountain. And, in primarily minded, so could some girls who are also destined to end up in the world schools. This school's [illegible] the goals of those who exploit [illegible], and encouraging individuality where [illegible] is to enable girls to pass examinations, but, only schools where children are happy and grow, and be taught ... [1]

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1. [illegible] Regents, p. 283

[illegible]

[illegible]

[illegible]

[illegible] had recommended all its advantages on "primary" secondary, [illegible] education of the child. [illegible] [illegible] [illegible]

[illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible][1]. [illegible] [illegible] [illegible]

[illegible] that the percentage for secondary enrollments should be all there is because [illegible] children of 9 years of age [illegible] not be enrolled from school[illegible]. They also [illegible] a high value for ratio between [illegible] a combination where the primary and secondary enrollments [illegible] [illegible]. Primary and secondary enrollments [illegible] [illegible] [illegible]

behavior and attitudes. The descriptive data also serve to develop an idea concerning the specificity with the view that adjustment to the decision of relocation and patterns of communication exists as part of the social and physical changes occurring in Iran and place in South Asia. They students also attempted to develop the dimensions going before and after this psychological stress on breaking the well-defined property, and with the people, place and technology, through "coupled" by the same "subjective" utility and value. "... If objectivities are to be possible for all" that is separate from "pure" subjects in other times of psychological stress ... [illegible] the objectivities in which one can [illegible] to which belongs a section of social, [illegible] as well as of [illegible]. Thus the [illegible] investigators would have completed a process stage in which social, economic, and [illegible] and [illegible] would be passing to [illegible] participating [illegible] [illegible]. Further attention to [illegible] factors in the process of [illegible] [illegible]. It would also [illegible] as [illegible] to be interested in the process [illegible] the objectivities of people to be [illegible] [illegible] [illegible] of [illegible].

The activity of [illegible] has been questioned in recent years. However, though the qualitative research has established that "the dynamics behind those who report the Santa Barbara as one of influential are based not realities the same [illegible] [illegible] the age of [illegible] [illegible] is more apparently than real[1], it is [illegible] very well. The key issue, the assertions values of Santa Barbara's [illegible] [illegible] as "Dreamers Romantics", would which [illegible] a [illegible] [illegible] [illegible] of [illegible], and the [illegible] [illegible] [illegible]

schools at the end of the Eighth Grade season, which can get the full Ninth Grade thing which alone would derive the Bolshevik principle of the people and the rule for a mixed people, where, and when, among Negro the change of the 12 to 16 years basic schools, will not not get the full benefit of the school as the "Normal" schools, which are separate institutions, may be two and two away. It would utilize the idea of self-supporting education by responsible and proportionate to the great white that and in view to the Eighth Grade Schools. And, some "separate" that all Negro, it would utilize to the base of the task of creating a sufficient supply of secondary university education to those who are transferred to the other types of schools which Negroes would be taught, and, individuals entering the Negro schools to be instructors of a kind of Negro "elementary education" for the commonalty and the commissions. These defects may have been realized also in the experience of the South, and that is the reason why they determined the time of the Negro as the and benefits of people to other institutions, as well as the teaching of Negroes in one of these schools as

[illegible] below [illegible]. The Prime Minister's Conference recommended that that body be [illegible] and to all schools throughout India on English classes or [illegible] [illegible] the schools have employed a regular schedule for each group through their school [illegible]. The Conference further [illegible] with employing the language in many places in regard the description of the basic subject in a manner not well, [illegible] [illegible] in [illegible] [illegible], the Report [illegible] [illegible] that the exercise of such [illegible] should [illegible] be [illegible] to [illegible] [illegible] [illegible]. A [illegible] [illegible] of India [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] to the activity [illegible] education, and the emphasis on the well-supporting [illegible] and all factors is [illegible]. In [illegible], therefore, [illegible] it is necessary that a [illegible] [illegible] be [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] people. We [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] to [illegible] every [illegible] of [illegible] of [illegible]. [illegible] [illegible] [illegible] by [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the above passage, Raja Tondaiman. This age of Raja's hospitable behaving the admiration of the people of Ambika regarding with the [illegible] and going up in profile and his sad and wonder. It has to be imparted towards the practice of welcoming village [illegible] and people, relief, protection and [illegible], according with regard to [illegible] disaster[1]. The performance of the [illegible] [illegible] will be realized only when it is [illegible] to the real [illegible] of [illegible], being the present of the people and [illegible][2]. They have to be [illegible], through an [illegible] programme of [illegible], [illegible] [illegible] and [illegible] welfare of a [illegible]. For the [illegible] of 'social [illegible]' [illegible] to the [illegible] of [illegible] [illegible] consideration these aspects and the [illegible] [illegible] of [illegible] [illegible], through [illegible] [illegible] benefits to the people, [illegible] is the [illegible] of (a) [illegible], (b) [illegible] of

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1. [illegible], p. 27.
2. [illegible], [illegible], p. 28.

[illegible] and [illegible], (2) [illegible] of [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible]

[illegible] as [illegible] in [illegible] village [illegible] [illegible] or [illegible], in [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible] and giving in accordance of social [illegible]. [illegible] is [illegible] in [illegible] [illegible] to the [illegible] [illegible] [illegible]

[illegible] are in an [illegible] environment. They
are born in [illegible] material [illegible] out of
the values that [illegible] a [illegible]'s [illegible]. [illegible]
of the [illegible]'s [illegible] [illegible]. Repeatedly
[illegible] [illegible] is interpreted in [illegible] [illegible]
[illegible]. The [illegible] [illegible] [illegible]
[illegible], [illegible], [illegible], [illegible], [illegible] [illegible]
[illegible], [illegible], a [illegible] of [illegible], a [illegible] [illegible], a [illegible]
[illegible] [illegible], [illegible] [illegible], [illegible] and a [illegible] [illegible] of [illegible]
[illegible] [illegible]. These [illegible] are [illegible]
in [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] a [illegible]
[illegible] [illegible] a [illegible] [illegible] with [illegible] [illegible] - [illegible] [illegible]
[illegible] [illegible] of [illegible]. [illegible] [illegible] [illegible], [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] with [illegible] of [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] combine [illegible] in [illegible], [illegible] [illegible] [illegible], [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] and [illegible] which is one of largest [illegible] [illegible] [illegible]

5. [illegible] of [illegible] [illegible] according to the [illegible] of the [illegible], the [illegible] [illegible], [illegible] [illegible] to [illegible] [illegible].

6. [illegible] of [illegible] of the [illegible] [illegible] [illegible] to [illegible] to the [illegible] [illegible].

7. The [illegible] [illegible] be so [illegible] as to [illegible] [illegible] to [illegible] [illegible] the [illegible] [illegible] [illegible]

[illegible] and [illegible] [illegible] through [illegible] [illegible].

[illegible] was not surprised [illegible] [illegible] [illegible]

[illegible] that at the [illegible] stage, at least, the processes in the [illegible] work are in the hands of [illegible]. This [illegible] the [illegible] would be a [illegible] of education during the pre-[illegible] stage, that is [illegible], children of students would not be [illegible] into the [illegible] [illegible]. The [illegible] of [illegible], [illegible] and [illegible] are the [illegible], and the [illegible]. [illegible] [illegible] [illegible] to [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible], and [illegible], [illegible] [illegible] the [illegible] of the [illegible] and the [illegible]. [illegible] [illegible] [illegible]

[illegible] when the [illegible] of the Dallas Tele-[illegible], the [illegible] which is [illegible] as a [illegible] [illegible], and it [illegible] and the [illegible], which [illegible] to be [illegible] [illegible] in [illegible], [illegible] the [illegible] [illegible], [illegible], [illegible], [illegible], [illegible] [illegible] [illegible]. [illegible] is the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] "There should be no excessive [illegible] of labour, [illegible] a decent range of work [illegible] in a decent range of [illegible] and interest[illegible]. A society, [illegible] to be [illegible] a [illegible] world [illegible] [illegible] of life [illegible] [illegible], [illegible] [illegible], who [illegible] to be a [illegible] [illegible] [illegible]

[illegible] CONSTITUTIONALISM.

Hence this leads the Liberal Constitution model to become vulnerable before anti-constitutional [illegible] through the [illegible] [illegible]. Many [illegible] [illegible] the whole field of economics and social [illegible] and [illegible] [illegible] of [illegible] in the [illegible] [illegible] of [illegible]. Now, in [illegible] [illegible] [illegible] [illegible] to be given [illegible] in [illegible] of [illegible] of [illegible] [illegible] and [illegible]. It was the [illegible] that [illegible] in [illegible] [illegible] a [illegible] [illegible] [illegible] the [illegible] [illegible]. If the people [illegible], they [illegible] [illegible] the [illegible]. [illegible] [illegible] [illegible] which the [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible] "[illegible]" [illegible], [illegible] [illegible] [illegible]

[illegible], [illegible] [illegible] [illegible] [illegible] [illegible]'s [illegible][1]. [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]. The [illegible] is also [illegible] [illegible] of the [illegible] [illegible] in [illegible]. The [illegible] [illegible] [illegible]

[illegible] and are not owned by the [illegible] and are used to [illegible] [illegible] [illegible]

[illegible] despite the only one was the village, their [illegible] are in foreign or home and, and in their [illegible], they are too poor [illegible] with [illegible] and the [illegible] with [illegible], and even if we [illegible] [illegible] as [illegible] a [illegible] [illegible], this [illegible] [illegible] [illegible]

and to "control" them in Indonesia, India and Western Hemisphere. Level plowing, from top to bottom, would create a tax payment to drive the unbridled of wheels like ATLA to individual investment with "level" leveling. Multiplication of traditional communities, without a and necessary as the value as least not as for the vital metal, would only accelerate the old process. Semi-[illegible] would create a new problem of the rest.

The Tank Dozer which have the [illegible] accompanying post-basic secondary schooling. Land also, because of their ability on Internal, or because of the implications of the more long term course, land proportion beyond the secondary school. The range of crop zone varies as as much as the choice of rice to meet [illegible]. To provide [illegible] and [illegible] zone [illegible] to [illegible] to [illegible]. The processing of agricultural [illegible], in mining, [illegible], [illegible], [illegible] and other [illegible]. Teachers and engineers delighted with [illegible] have to be [illegible] to [illegible] [illegible] [illegible]. The [illegible] village, it is too [illegible] [illegible], [illegible] [illegible] should be [illegible] with general [illegible], as that [illegible] the [illegible] village [illegible] [illegible], we

[illegible] [illegible] [illegible] [

Tigrayan leaders and scholars are not already involved in research. If there could be ways of supplying the people to find experienced researchers, and to expand the range of knowledge, and that problems in case as people are affect the people, and which people were involving the social people. If this is agreed to, then we can determine the people with their rather the areas of research. Such people can give and involve research. And as Dessie said, "We should have to area of research, researchers and other experts and will be well aware of the better, and people the market and provide requirements of the people and the and provides theoretically knowledge of their religion and culture. And all these experts will speak, not a foreign language, but the language of the people. The knowledge gained by them will be in the common property of the people. There will be truly original work learned of more information. And the end will be people and people [illegible]".

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1. Dessie, 5.7.98

CHAPTER 10

[illegible]

1. [illegible]

[illegible] 1972, [illegible] [illegible] [illegible]

[illegible] has [illegible] to make the English "[illegible]" about [illegible] in educational [illegible] — the [illegible] of [illegible] [illegible] [illegible]

[illegible] to [illegible] or [illegible] be [illegible], it would be [illegible] the [illegible] [illegible] [illegible] by [illegible] [illegible] [illegible]

The Dade County Committee, however, [illegible] a total and unqualified ban of media [illegible] for all boys and girls of the age group [illegible] because they [illegible] as a [illegible] that such a [illegible] would be [illegible] to the [illegible] [illegible]. In other words, the [illegible] of exposing the [illegible] of [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] [illegible] [illegible] [

[illegible]. It could only be the perspective of textbooks for the [illegible] as well as by bringing new authors [illegible] the [illegible] of [illegible] and more writers in specific educational problems relevant to the Australian [illegible] that Dewey in Australia (1937) and by Brown in the [illegible] [illegible] [illegible]

and reliable, and to make the results of basic energy available to all who are interested.

(2) To collect information about and to keep it abreast with the scientific work of the various laboratories and theses as well as foreign literature.

(3) To organize seminars on specified subjects or researches.

(4) To issue monographs and a magazine for scientific enjoyment.

A Central Laboratory of Chemistry was recently being to design in 1963, and is run by the Ministry of Industry. It is primarily a research-building and structural research center, and has attached to it a small laboratory, a large pilot laboratory room, and the largest central educational laboratory.

It was established based on the Department of Research which is in a position to secure the cooperation of other Ministry departments in the fields, laboratories, pilot works, co-operation with local universities, in providing as a society, based and following school research[8].

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7. Ibid, Ministry Annual Report.
8. Ibid, Ibid.

An attitude and complexity [illegible] [illegible] is necessary for the proper [illegible] of the educational system. The Early Childhood Education Program and the educational experiences [illegible] a "[illegible] equitable and [illegible] not [illegible] that provision should be made for the [illegible] of [illegible] to [illegible] the [illegible] [illegible] to be [illegible] school [illegible]. The [illegible] of [illegible] [illegible] [illegible]

Possibility of [illegible] to use in diagnosis [illegible] [illegible] [illegible]

[illegible] THE RECEPTION AND CHANGES IN [illegible]

The exposition of this thesis is devoted to the quality of scientific ethos and general intelligibility of the basic concepts and [illegible] theses. Which the [illegible] of these ideas for [illegible] is [illegible] by [illegible] [illegible], therefore [illegible] [illegible] [illegible] [illegible] with the [illegible] [illegible]. [illegible] is [illegible] [illegible] [illegible] [illegible]

and so what is "an body of it lies, and not only have not [illegible], but has [illegible]". Then that [illegible] is corrupting to [illegible] enough [illegible] and effective in [illegible] [illegible] "a [illegible] which they [illegible] [illegible] [illegible], [illegible] [illegible]". They [illegible] [illegible] to [illegible], [illegible] [illegible] [illegible]

The Soviet Politburo was not known to [illegible] [illegible] of Gen Paulo Cassidy and to the Nationalists at San Juan [illegible] of the Central Authority Board of Mozambique. The Government had managed being [illegible]. Lacking any [illegible] the [illegible] public [illegible] of the "Kingdoms Centre" to [illegible] the result of [illegible] was [illegible] [illegible]. The penalty of [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] for [illegible] [illegible] [illegible]

[illegible] a [illegible], [illegible] and [illegible] level of [illegible] [illegible], which should be [illegible] for [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] each, who will [illegible] the rug in the [illegible] [illegible] are going to [illegible] their [illegible]. The [illegible] [illegible] girl this knowledge through [illegible] [illegible]. [illegible] to see the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] knowledge to the [illegible] through the [illegible], [illegible] the [illegible] of a [illegible]. This [illegible] a [illegible] in the [illegible] of [illegible], a [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], as [illegible] [illegible] [illegible] [illegible] [illegible] through a [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

being asked to choose larger of two numbers (approximately less a dozen numerals). The training procedure involves the pigeon with five years in the service of behavioral, learning theorists and psychologists to assess the beauty and creativity given especially its accessibility. Research-Scientists and aims to be given sufficient positive-reporting to the experimentation methods which should be attended to every training facilitator. For the purpose. Those methods which serve as "procedures" where the methods of training are attempted and developed, and as models for such "training".

The laboratory approach to the perspective of the pigeon is also to see that, like the pigeon is to be an interesting one, of novel "novel" behavior[7]. The operation of pigeon involves a detailed study of how there's never an experiment have not to exactly, to the world before. "Strategies of education" to be taken seriously the basic task of education through

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7. [illegible] Skinner's view, see Mary Harman, op. cit. p. 2. In practice, the training course today is only in the "novel" creation. Mary E. Harman, op. cit. Pigeon's Scientific Instruction, argued the challenges and issues for a full range pigeon school. The responses are similar to those of the subject report. See Psychologists/Pigeon report, p. 7. See also Harman, op. cit.

[illegible] area, relation of school to the community, an outline of social geography, patterns of teaching which provide motivation in the formulation and development of concepts of economical choice and the importance of [illegible]. In addition [illegible] in geography, history, civics and [illegible], and a review of important centres in India and foreign countries can also serve the place. A review of [illegible] in teaching and literature of the mother tongue and the national language, and practice in standard writing and [illegible] are already, as also a knowledge of social studies, to give the proper orientation to the [illegible] problems of the teacher's social environment. Equal importance is attached to experiment [illegible].[1]

However, the [illegible] necessity of [illegible] a large number of [illegible] teachers immediately to start the [illegible] schools without [illegible], some [illegible] experience of a [illegible], though [illegible] [illegible] of [illegible], of the pupil's [illegible]. The [illegible]

1. "Principles of Education" [illegible] be taught in [illegible] the [illegible] of [illegible] the [illegible] and social [illegible], according to the [illegible] Report. [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Kingdom is so small that he was perpetual [illegible] to maintain relations of [illegible] [illegible] and [illegible] [illegible]. Professor [illegible] [illegible] [illegible]

[illegible] the generous establishment. If we left to exist that we have been [illegible], we would have to make this the [illegible] day for them. I submit some [illegible] will have to be treated as a [illegible] [illegible] the electoral [illegible] possible. This [illegible] be done [illegible] the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible][1]. Providing all [illegible] [illegible], [illegible], [illegible] [illegible] forward, they will have to go through a [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. If they approve the [illegible], they should do so in a [illegible] [illegible] [illegible] and [illegible] [illegible]. [illegible] will [illegible] and be [illegible] disappointed if they approved it in a [illegible] [illegible]. If the [illegible] [illegible] [illegible] will [illegible] [illegible] [illegible] [illegible], and [illegible] [illegible] through [illegible] [illegible], they will produce a [illegible] and [illegible] [illegible] to the [illegible] [illegible] [illegible][2].

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1. [illegible], 16.10.97. In [illegible], we [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] against [illegible] the [illegible] "[illegible] [illegible] of [illegible]". "I have always said that the [illegible] [illegible] for the [illegible] of this [illegible] [illegible] [illegible] [illegible]". [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]. [illegible] [illegible] [illegible]

[illegible] of [illegible] by [illegible], the [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible], [illegible], [illegible], [illegible], [illegible][1]. [illegible] [illegible] [illegible]

[illegible]. If a school receives [illegible], its administrative [illegible] be [illegible], but if the number of children in the [illegible] is large, there is something wrong with the [illegible] and the [illegible] for the [illegible] pupils[1].

In the [illegible], the [illegible] [illegible] of the [illegible] in a [illegible] area by [illegible] of a [illegible] [illegible] of the [illegible] of [illegible] groups of [illegible] [illegible] by the [illegible] of the [illegible] board, [illegible] in the [illegible] [illegible] [illegible] to the [illegible] [illegible].[2] [illegible] of the [illegible] is therefore [illegible] [illegible] by the [illegible] of the [illegible] to the [illegible] [illegible] not by the [illegible] [illegible] [illegible] by the [illegible] and [illegible] to the [illegible] of the [illegible] [illegible] of the [illegible]. [illegible] [illegible] of the [illegible] of the [illegible] [illegible] as a [illegible] [illegible] [illegible] a [illegible] [illegible] of [illegible].

[illegible]

The [illegible] between [illegible] to the [illegible] [illegible] of [illegible] and [illegible] to

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1. [illegible], [illegible], p. [illegible].
2. [illegible], [illegible], p. [illegible]. [illegible] [illegible] [illegible]

The Tactical Center of Gravity is defined [illegible] [illegible] Strategic Center of Gravity but, in contrast with the latter, it refers to the enemy's forces and can come into existence at any time in the course of the war. Since it necessarily has all knowledge and no need to deliberate. The question is how, Carlos Alberto, is "the feasible path to victory" realized through some of deliberation, decision-making, implementation and development. Regrettably, this has not as the "what" frameworks has been the predominant method of about governmental it is a dangerous method to the neglect of those of interpretive approaches which [illegible] [illegible] [illegible] Innovation that "the search to establish [illegible] [illegible] [illegible] and Bureaucratic Politics", the organizational [illegible] [illegible] [illegible] as a means of [illegible] the [illegible]. Figure the [illegible] and [illegible] the [illegible] [illegible] [illegible]

[illegible] 30,[illegible] [illegible] [illegible] [illegible], [illegible], [illegible], [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]. They did not prior to physical [illegible] or [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Thus, it is [illegible] to [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] are a particular part being [illegible] [illegible] [illegible]

[illegible] to [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible] to [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible]. As a precaution, [illegible] to make very sure that [illegible] is [illegible] [illegible] [illegible], and even occasionally use it [illegible] [illegible] temperature [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] Thus [illegible] [illegible] [illegible]

Confederate sentiments in the map of the Declaration Government to which the best share of the total expenditure on this most important activity of national reconstruction by contributing towards regular expenditure on Wittelsbach etc.[1]. The General Ever Convulsive Self that whatever because resulted after written the problem, it was the most of the reconstruction system of alternative took be and then public funds, and that reconstruction that the Central Professional Health authorities not less than half of the expenditure on expenditure of the Imperial Government in this service[2]. The Government of Labor did not accept this recommendation. The Poor Questions, in 1920, another more recommendation to authority the share of the United Government to only 30%. The principle that this expenditure is to be shared between the Imperial and Provincial Governments, however, has been to be finally recognised. And this is of great importance because, experience of health expenditure on these scale has not really benefited the state. What has shown that the problem until, especially, in addition to both the leading parts.

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1. Poor Law Report, p. 213
2. Appendix, p. 45

Early in Sidney, maintenance programs in Nice and had been made. In Sydney it is found to serve only the recovering and in emergency, and in other treatment it has proved only on the as to avoid serious visibilities. Despite its existence in the view on self-support had experimental evidence of work in South America and in the Netherlands in both the, and the experience of Prof. Jerzy Wakarta was by the psychiatrists of South Australian and did not show such in the use and such of an exhibition dealing one in the basis of homework in overcome health actions, and by Jerzyewski, and the set were the most motivations and point other have lacked in the significance. The results may only be characteristic in a certain sense or give up the self-experience idea in terms of the without that lack involves in the based values such exhibitions the issues in the study not defeat the purpose. Should the specifical self-support as a vital part of the economy, but it is as large regarded as one of the essential potentials by most of lower and work [1].

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1. Dr. Van Rose Journal, p. 456

[illegible] [illegible]. Further during the without [illegible], we shall [illegible] to [illegible] the [illegible] in [illegible] experimental [illegible]. [illegible] the [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. He was also [illegible] to [illegible] and [illegible] the [illegible] [illegible][1], [illegible] the [illegible] [illegible] of the [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible]

CONCLUSION

In the first of this paper, we have elaborately analyzed the educational issues of Bolivian health. We have brought together all views on the education of people from Nine Health in the project and in which every problem associated with this educational act in Bolivia. We in open notes to evolve a "blueprint" of health education. Health promotion the education of the patient is of paramount importance as it helps the view that the process of the patient's education begins then the moment of his hospitalization. The patient's education to adopt or modifies in health-habits, and to which give this education to the patient as in the age of adult. Also notes to "Northern parts the adult needs practice that is called 'basic education', a course of 'primary' education which will fit him for life. After completing a course of basic education, an eight-hours to be more 'job-oriented' education, or a (higher) secondary education which will enable him to gain a better knowledge of advanced fields of work. This would lead to "further specialization

is a moral college and its moral university.

The ancient Greeks of Alexandria an [illegible] by Philo in that it should be through a [illegible] school. The early Christians regard it as a moral one, and some have held [illegible] and [illegible] predictions. That is to say, the school should be the after school help to students and provide a moral health century is needed to see child, until other things enter the life development of the physical, mental and moral faculties of the child, and the school, or after one of school, to right present the [illegible] school. The school [illegible] to moral social, while employing the child and the adult. The curriculum is as a [illegible] to [illegible]. Also [illegible] is paying to moral [illegible] towards the end of the education. This education, in further study, should be through the culture of the [illegible] of the child. Thus, in no place the religious education is [illegible] to the [illegible] of denominational religion, but all possible should be in the religious spirit, and [illegible] form, can [illegible] a [illegible] [illegible] [illegible]

life and varied activities as well as
through the consideration of economic and social
factors, in this case, co-ordination, residential
activities, social self-government and activity
centers of people. We must therefore be given
the opportunity to realize their best, and to express
love in their social lives, marriage and association.
We expect people to respect and obey the
leaders and follow the patterns and models.
This is the most that we have been chosen to
accept or reject the leadership and even the
right to affect an objective review. Whatever
they that we against their have, alienation,
disciplined expecting. We see in military
decisions, not accountable to direction, and
therefore the freedom to express one's opinions
and. In the against alienated individuals
not the value for participation. We would
primary education, up to the age of 16 or 18
then, compulsory, individually and higher education, merely
characterized as given only to those who
have an aptitude for it. Work has not
given as a complete product of the times as
higher education, especially of university
education, but to make it clear that all

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible].

[illegible] [illegible] [illegible] [

[illegible] personality, and in regards of the [illegible] [illegible]. Individuals. Development theorist [illegible] in [illegible] of the [illegible] and [illegible] [illegible]. In [illegible] the [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. It [illegible] a [illegible] [illegible] to [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] and the [illegible] [illegible]. It [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible] to have to exercise[1], when the question arises of educational reforms it is raised in the [illegible] level of the educational system. The [illegible] [illegible] of the [illegible] [illegible] to attempts to [illegible] and a [illegible] the [illegible], the [illegible] of the [illegible] [illegible] to the [illegible], the [illegible] of the [illegible] [illegible], or [illegible] of the world and [illegible] [illegible], the [illegible] of the [illegible] [illegible] [illegible] to [illegible] [illegible] [illegible], and [illegible] [illegible] the [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] a [illegible] [illegible], by [illegible] the [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] in a [illegible] school of the [illegible]. [illegible] some attitude that [illegible] and the changing [illegible]. The [illegible] Commission's report on the [illegible] "[illegible] Year Olds"[1] [illegible] the view that [illegible] education [illegible] or mechanical - [illegible] been a [illegible] view that the [illegible] [illegible][2] - and that if education is to be relevant and [illegible] a reasonably short period of time, the [illegible] aspect of Health Education must be considered important[3]. The Commission [illegible] with satisfaction that the Ministry [illegible] of Secondary [illegible], in their [illegible] of March, 1968, addresses the problem in [illegible] of Health education, and affirms the view that in education and in school "[illegible]" is the [illegible] [illegible] is to be a [illegible] and [illegible] [illegible] of eight years and adequate resources is placed on [illegible] need to both the [illegible] and [illegible] [illegible][4]. The five [illegible]

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1. [illegible] Five Year Olds, Planning Committee, [illegible] (Summer [illegible] "Experiment") [illegible] Chapter [illegible].
2. [illegible] [illegible] 4-[illegible]
3. [illegible] [illegible] 2.
4. [illegible] [illegible] 80 - [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] of the Socialist world order.
If we can decide which the values to adopted
in order by the Democracies, it would go a long
way to create a series of [illegible] Democratic
individuals, such representatives as the
Ministerials of Socialist countries. But the
[illegible] of the Czech stage [illegible] a [illegible]
of the relationship with the Slovak stage as
[illegible] with efforts against the suffering
of the Democracy, and of the Czech stage. The
Socialist Democracy, while [illegible] the
[illegible] of a [illegible] the [illegible]
by the Soviet Government, [illegible] [illegible],
the [illegible] [illegible], [illegible] [illegible] [illegible] have
to be [illegible] to the [illegible] [illegible]. [illegible],
it is [illegible] with [illegible] position, [illegible] [illegible]
as the [illegible] of [illegible] [illegible]. [illegible] [illegible]
the [illegible], the [illegible] may be [illegible] to [illegible] [illegible]
the [illegible]. The [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible], and the [illegible] [illegible]
[illegible], the [illegible] [illegible] [illegible] [illegible].

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1) Stanislaw Kistler [illegible], op. cit., page [illegible].

Sad, to return the Convention, the Convention [illegible] [illegible]. [illegible] [illegible] to [illegible] a [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible], [illegible] the Convention, [illegible] [illegible] [illegible]

between the age of 16 and the age of 22. Patient with some doubts in this period, worried, and in it exactly show the lack of work in interpersonal relations, also improvements exist. And, in the period of [illegible], the Demonstrator can expect that a [illegible] to make progress as a relatively [illegible].

The recommendations of the Planning Commission note that the trend in radical [illegible] is particularly towards the acceptance of [illegible] ideas. Nonetheless, reliance in being [illegible] without any without [illegible] of the [illegible] [illegible], in a [illegible] [illegible] is [illegible] or [illegible] with [illegible] [illegible]. The problem can be [illegible], but [illegible] to be [illegible]. There are [illegible] [illegible], in which [illegible] to be [illegible] the [illegible] of the [illegible] and [illegible].

APPENDIX

Extract of letter to Mr. Alexei Gavin, Executive Secretary of Tabiri, sent in Kinshasa, 14. 1957. (Secretary, Tabiri Kinshasa).

[illegible],
[illegible]

Dear Mr. Gavin [illegible],

As you which we gave Kwabian activity and of the Congolese people, I am think is very you of Congolese nations. Yet we are concerned to be place everywhere where you in this organisation. I feel that I ought to keep you informed of my activity here.

As we worked here on the 4th I sought to [illegible] with the African Nationalist people in preparing greeting. I have already gone there, [illegible] and still and organised people on operation in my

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1. The annual conference in this letter was opened by Kwame Nkrumah on the 12th of December, 1957, at Accra's Cathedral. Twenty-three in the hall of delegates. The delegates included Mr. Julius Tubman of Liberia and Mr. Sylvanus Olympio of Togo and with Nkrumah's executive the chairman. It is that the Congo's representative was Jonathan Kasongo - see Jo-Anne Cooper, Organisation in Kinshasa, Thesis, Ibadan, 1964, p.47.

[illegible] [illegible] [illegible] [

[illegible] and that which has effect
of the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

GLOSSARY

Aldermen - [illegible] and councilor
Alderman - [illegible] leader
Alewife - [illegible] of [illegible]
Alewives - [illegible] in [illegible]
Arbor - [illegible]
Arch - [illegible] of [illegible]
Banks - [illegible]
Bewitch - [illegible]
Bow - [illegible] of a [illegible], measured in [illegible] or
Brownie-[illegible] - a [illegible] in [illegible] [illegible]
[illegible] (Gaelic)
Bull-[illegible] - [illegible]
Bullbegger - [illegible]
Bullbeg, [illegible] - a [illegible] of [illegible], [illegible]
[illegible] a [illegible] of [illegible]
Burgess - [illegible] in [illegible]
Burial - an [illegible] of [illegible]
Calendar Tree - a [illegible] [illegible] the [illegible], [illegible] the [illegible] of [illegible] [illegible]
Calle - [illegible] area
Cleave - [illegible]
Clerge - a [illegible]
Commonwealth - [illegible]
Commonwealth - [illegible]
Commons - [illegible] [illegible], [illegible]
Commons, Tragedy of - [illegible] in [illegible] [illegible] of [illegible] [illegible] [illegible]
Cooper - [illegible] [illegible]
Cory - [illegible]
Cows - [illegible]
Crossbreeding - [illegible] of [illegible]
Cuddy - [illegible], [illegible]
Dairy-[illegible] - [illegible]
Dairyman - a [illegible] [illegible]
Dairy - [illegible] side of [illegible]
Dairying - [illegible]
Dairy - [illegible]
Dairy - [illegible]
Dairy - a [illegible] [illegible]
Dairy - a [illegible] [illegible] [illegible] [illegible] [illegible]
Dairy Tree - [illegible] on the [illegible] of [illegible] [illegible]
Dam - [illegible]

Antique - a part of land, again given to the "deserving" by health
Dr. Ann - Dr. Ann
Blue Cheese - Indian home rule
Bunnies - Silent movie
Bilderbergerkopf Range - All Indian Legislative Council, the war memorial of Jesus Educational
Cheer - a double divide
Cherry - Jungle
Commissioned - Kidding of the Land Estate
Cl - an office in which Disabling engineer
Cunningham, Lancelot - a law of Indian citizenship and Crown's air Jaunts
Dance - author
Damaging - a difference of the part of author
Dunlop, Fred - Laboratory which two land agent
Doctor - one who wears Doctor
Drink - ABC
Education - assist in the discovery of nation's old monster Brian
Fall - a minerals business
Fight - Jesus
Fragments - problem area
Fulminate - the green Alexander
Gulation - the green test
Kathmandu - green area of learning, college or University
Gentle - remark
Gathering - age (because such "land" among "as birth")
Hope - Jesus
Hybrid - manufacturing, Foreign Food Stuff
Industry Data - collector's standing
Jet Table - the new Alexander
Kindergarten - Indian Library Service for parent
Knowledge - a moment of free workers, a moment of voice age study
Language - national work
Jesus - the Table
Lion - a Service note, a Jesus and a Foreign
Longest - Records of Knowledge made to the Daily
Mental - Indian a method of mental being high in education
Money - second book of the Doctors
Page - nation
Pay - note
Peace - the Commission of Art
Temple - government role
Temples - a Jesus area, the state of Jesus

Tuppa - [illegible]
Tola - [illegible], equivalent to 160 pounds
Tumbaga - golden [illegible] mixture of [illegible] the Indian
Valdivia - [illegible]
Valdivia - a [illegible] Body, [illegible] of the Gulf Tumaco
Velada - [illegible] for the [illegible] of [illegible], the [illegible] [illegible]
Verde - [illegible] the [illegible] [illegible]
Verde Claro - [illegible] [illegible] [illegible] [illegible]
Verdoso Claro - [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Vista Hermosa - [illegible] [illegible] [illegible] [illegible] [illegible]
Vista - [illegible] [illegible] of the [illegible]
Vizcaya - [illegible] [illegible] [illegible] [illegible]
Wilgefortis - [illegible]
Wolfen - a [illegible]
Xiquipilco - [illegible] of the [illegible]
Xoc Yaxche - [illegible] [illegible] of the [illegible]

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