Ample of literature is available about different philosophies. However, some of the related reviews have been summarized here.

Meloni (2011) argued regarding naturalism as an ontology of ourselves and noted some points which are as follows: As Jürgen Habermas has recently pointed out, scientific naturalism represents one of the "two countervailing trends that mark the intellectual tenor of our age," the other being religious worldviews. In a broader intellectual landscape dominated by research programs in neuro- and cognitive science, evolutionary psychology, behavioral genetics and so on, contemporary naturalism symbolizes not only the meta-philosophical framework of these leading intellectual enterprises, but more fundamentally a sort of zeitgeist for our epoch. This is true not only at an epistemological level, characterized today by the efforts of an entire generation of philosophers to "naturalize" knowledge, the mind, and consciousness.

Wang and Sheng (2007) explored the cooperative naturalism and it was noted that the radical forms of naturalistic epistemology look more like revolutionary manifestos than a reasonable alternatives. A modest form of naturalism is worth promoting. This modest form can cooperate with hermeneutics to solve epistemic problems, and therefore wins the title of cooperative naturalism, and benefits from the hermeneutic account of experience. Cooperative naturalism somewhat bridges the gap between analytic and continental philosophy.

based on correlating means (various scientific methods) with ends (e.g., reliability).

Naturalists seek continuity between epistemology and science. Critics argue this illegitimately expands science into epistemology and commits the "fallacy" of scientism. Must naturalists commit this "fallacy? James Maffie (1995) defended a conception of naturalized epistemology which upholds the non-identity of epistemic ends, norms, and concepts with scientific evidential ends, norms, and concepts. He argued it enables naturalists to avoid three leading scientistic fallacies: dogmatism, one dimensionalism, and granting science an epistemic monopoly.

Geoffrey (1936) traced the infiltration of naturalism into American thought and educational theory. It is a fact that dominant philosophies invariably influence educational theory and practice, and it is a fundamental law of education that every system is based on a philosophy of life. So intimately are theories of education dependent on the philosophies which produced them that "without the latter they are meaningless and as purposeless as a limb detached from the body to which it belongs." Theodor Litt expresses this forcibly when he tells us that: "Not only are education and philosophy connected with one another by the logical bond of cause and effect, but there is a vital solidarity between them such as is found in two branches springing from the same trunk."

A major controversy in contemporary philosophy of science concerns the possibility and desirability of its naturalization. In this paper Harvey Siegel (1993) reviewed the philosophical controversy concerning naturalism, and investigated the role it might play in the science classroom. He argued that science students can benefit from explicit study of this controversy, and from explicit consideration of the extent to which philosophy of science can be studied naturalistically. More specifically, he suggested that such consideration can enhance students' understanding of the nature of "natural" science, of the nature and importance of philosophy of science, and of the relationship between the two — and that these benefits accrue to science education whichever philosophical view
concerning naturalization proves to be correct. The hope is that the paper demonstrates the benefits to be gained from explicit consideration in the science classroom of an important issue in the philosophy of science.

How, from a scientific standpoint, should we understand mystical experiences? On the one hand such experiences are obviously capable of being studied scientifically. Nevertheless there is a sense in which such experiences often seem strongly opposed to our ordinary scientific views of reality, for they often seem to point to a domain quite outside that examined by naturalistic empirical science. Indeed, this is often precisely what seems to be ‘mystical’ about them. This essay by Shear (2004) takes a hard look at specific question of the possible significance of these experiences for scientific naturalism.

Philosophical naturalism in the 1960’s has a much different appearance than it had in the 1940’s when it had reached its peak of influence. Tumultuous changes both at home and abroad brought with them a biting wind of criticism that bared the weaknesses of this now infirm philosophy. The heart of naturalism is its methodology, so Riepe (1969) discussed its shortcomings at the beginning and how it infected its total perspective. First, it may now be seen that naturalism is unstated moderate phenomenalism despite its attempts to give the appearance of basing itself firmly on the world of nature. What makes this so difficult to detect is that one is encouraged to believe that naturalism is shamefaced materialism.

Sidney Hook distinguished himself as the most outspoken advocate of methodological naturalism in the pragmatist tradition. In response to the widespread ambivalence about methodological naturalism in the study of religion, this article by Bagger (2011) exploits resources found in Hook’s essays to argue for an unequivocal methodological naturalism in the study of religion.

Ortiz (2010) had written article on naturalism, novel and society in 19th to 20th century transition in Spain. He ascribed that the second half of the
nineteenth century in Spain was a period characterized by a strong presence of social science, which even came to permeate the masses. Evolutionary theories and some figures such as Charles Darwin himself were present in areas far from the scientific activity proper. The use of concepts and laws of biological origin for the diagnosis and political practice against certain problematic social realities, such as crime or poverty, gave rise to theories and intellectual schools that asserted the value of evolutionary principles for the analysis of complex realities of socio-cultural inequality. The attraction for difference and the scientific method, with the possibility of observation of poverty and social inequality that industrial development and modernity put forward to the writers, added to the naturalist and biological interest a literary curiosity for the degeneration, both physical and cultural, of that unfortunate part of humanity.

Thus, although the reviews do not reflect the philosophical thoughts of yoga and physical education, the ingredients of naturalism are readily available to justify the content of yoga and physical education in human. In fact, no study about the role of naturalism involved in yoga and physical education for human resource development is available so far and hence this study has been undertaken with justifiable reasons.