

Discussion on comparison of Naturalism of Rabindra Nath Tagor and Mahatma Gandhi

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Abstract

The word 'Education' has a very wide connotation. It is hard to define Philosophers and thinkers from Socrates to Dewey in the west and Yagnavalkya to Gandhi in the East have defined education in accordance with the philosophy.

1.MEANING OF MEANING OF NATURALISM

Naturalism is a system whose salient characteristic is the exclusive of whatever is Spiritual, or indeed whatever is transcendental of experience from our philosophy of nature and man. It is the doctrine that separates nature from God, subordinates spirit to matter and sets up unchangeable form different from God as Supreme naturalism is concerned with 'Natural self' or real self'.

2.CHEF EXPONENTS OF NATURALISM

- 1) Democritus (460-370 B.C.)
- 2) Epicurus (435-355 B.C.)
- 3) Bacon (1562-1626 A.D.)
- 4) J.A.Comenius (1529-1670 A.D.)
- 5) Herbert Spencer (1820-1903 A.D.)
- 6) Huxley (1825-1895 A.D.)
- 7) Rousseau (1712-1778 A.D.)

Naturalism is the oldest philosophy in the western world. As a distinct philosophy, it is extremely difficult to define it because its basic ideas tend to overlap with other philosophies. Accordingly, many educators prefer the term naturalistic tendencies in

education. Its fundamental principles which explain its nature, scope and implication are:

- 1) According to naturalism, material world is real world.
- 2) Mind is subordinate to matter.
- 3) Nature alone is the source of all knowledge.
- 4) Values are created in terms of specific needs.
- 5) All real values exist in nature in living close to nature.
- 6) There is no possibility of any 'Supernatural being'.
- 7) The individual is always given precedence.
- 8) Man creates societies only to meet some of his needs.

3.PRINCIPLES OF EDUCATION ACCORDING TO NATURALISM

- 1) Naturalism lays stress on physical environment.
- 2) Naturalism emphasizes the present life of the child as the basic of education.
- 3) Naturalism accords an important place to the child in the education process.
- 4) Naturalism advocates education in accordance with the nature of the child.
- 5) Naturalism gives prominent place for knowledge from books or bookish knowledge.
- 6) Naturalism has an insignificant place for knowledge.
- 7) Naturalism regards education as the dynamic side of philosophy.

4.AIMS OF EDUCATION

According to naturalism following are the aim of education

- 1) Self expression.
- 2) Autonomous development of individuality.
- 3) Improvement of racial gains.
- 4) Preparation for the struggle for existence.

5.CONTRIBUTION OF NATURALISM TO EDUCATION

- 1) Naturalism has brought to the forefront the important and recognition of the child in the educative process.
- 2) Naturalism advocates that education should be pleasurable activity for children.
- 3) According to naturalism, methods of instruction must be inductive to make teaching effective, inspirational and attractive.
- 4) Naturalism stresses that education should engage the spontaneous self-activity of the child.
- 5) The concept of discipline in naturalism is very desirable. Punishment is based on the consequences of wrong deeds. Children share freedom as well as responsibility.
- 6) Naturalism in education draws our attention to the aesthetic aspect of surroundings. This also implies that school should be located in the open.
- 7) New schools and new movement came into being as a result of naturalism. Tagore's Shantiniketan A.S.Neill's summerhill are represent actives of this movement.

6.NATURALISM TENDENCIES IN EDUCATION

Naturalism has been a great force in bringing about 'renaissance' in education. As a protest against the rigidity and formality of school education, naturalistic form of education presents a refreshing humanistic attitude towards learning and methods of instruction. The naturalist movement in education brought to the forefront the importance of the recognition of the child

in the process of education. The child began to be given the place of the 'Hero' in the drama of education.

7.TAGORE'S NATURALISM IN EDUCATION

Tagore pleads in his essay 'Abaran' to let fresh air and free light into our mind and our life, and to uphold and honour the supremacy of this simple and natural. Another essay titled 'Tapovan' may be considered a valuable supplement consciousness runs through all existence, and the forest is its grand manifestation.

Nature in the forest provides a grand perspective against which all object, all feelings lose their exaggerated shape and assume due proportions. 'Tapovan' a new idea is introduced. The message of the forest can be received and felt only through the expansion of sympathy the feeling aspect within us. It is not the eye or the ear, nor all the senses and not even intellect that could read this grand message, we may call 'Education of the feeling' that is really wanted.

Tagore's remarked we must constantly remember that neither the education of the intellect, but the education of the feeling should receive the place of honour in our schools.

A poet's school is an important writing showing the place of Nature in life and education. Children have the gift of freshness of sensor. They can become natural with Nature and human with the human society. Tagore said "For our perfection we have to be vitally savage and mentally civilized, But the misery is that a child is offered crowded solitude in a city where humans are everywhere with never a gap for the immense non-human Nature. The inexpensive power to be happy that the children bring to this world is constantly worn away by friction with the brick and mortar arrangement of life."

He pointed out the great significance of the school atmosphere in the life of children whose mind, like the tree, has the power to the gather food and nourishment from its surroundings. The cultural atmosphere keeps the mind sensitive to rich racial inheritance glorious traditions and concentrated wisdom of ages. The school atmosphere must also

develop sensitiveness of the soul and allow freedom to the mind from the bondage of ignorance and apathy.

8.GANDHIJI AND NATURALISM

To quote M.S.Patel "Gandhi has a strong claim to be ranked among the leading naturalistic education of the world." He can't however be called an extreme naturalist educator of the world. His attempt at rescuing education from the four walls of the school can't be passed over in silence.

9.FOLLOWING ARE THE IMPORTANT POINT OF NATURALISM IN THE EDUCATIONAL PHILOSOPHY NEW EDUCATION

1) Gandhi agrees with Rousseau that the child is good by nature and this fact must be kept in mind while planning his education.

2) Like the naturalists he advocates freedom for the child. He says "If children are to find themselves, they must be allowed a sufficient degree of the freedom, if they are to develop their powers to the fullest, they must be prepared to accept the appropriate discipline and training.

3) He greatly stresses the importance of educating the child in natural surroundings. He expects the teachers to educate village children in their village so as to draw out all their faculties through some handicraft.

4) Like all naturalist he minimizes the importance of textbook. He said, " I don't even remember having made much use of the books that were available. I don't find it at all necessary to load the boys with quantities of books. I have always felt that the true textbook for the pupil is the teacher. I remember very little that many my teachers taught me from books, but I have even now a clear collection of the things they taught me independently of books children take in much more and with less labour through their ears than through their eyes. I Don't remember having read any book from cover to cover with my boys

10.CONCLUSION

We also accept views of Rabindranath Tagore and Mahatma Gandhi's of naturalism, We should make our teaching live or active. We should introduce to nature to the students. We should teach that they also making love of nature

REFERENCE

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- [4] Towards New Education
- [5] True Education
- [6] Gitanjali
- [7] Ashramer Shiksha
- [8] My School
- [9] Shiksha Samasya.