CHAPTER III

THE FORMAL SYSTEM OF NATURE-EDUCATION

Nature-philosophy views man as a biological being, ethical being and aesthetical being, and makes it clear that these dimensions are found to be mutually contributive and are of such a harmony that no dividing line is possible between them in strict terms. It is so because, even as a biological being, man visualizes ethics and aesthetics and it is more to the biological well being of man that ethics and aesthetics contribute, and so does his biological dimension as well, which is contributive to the ethical and aesthetical development of man. Thus they are found to be reciprocal and together constituting the criteria on which we have to plan our way of life to achieve the goal - a welfare society. Each dimension is a distinction without implying difference from others.

As the main problem of present day man, is improper planning of his actions rather than non-planning, and his improper planning is due to the fact that he has not had the patience to know man as he is in all his dimensions, and to proceed therefrom to plan his course of actions. That is, in the eagerness, man sets forth on the grand process of trying to bring about order in his ways of life
from flimsy grounds of knowledge characterised by pre-judices, limitations and lop-sided views. And in turn suffers the wrath of ignorance that fills his society with false fears, doubts and woes whose consequences are competition, disharmony, war and misery. For, the social order brought about by the process of short-sighted and narrow-minded planning is characterised by hap-hazard progress, confusion and baseless fears, that weigh down mankind in indignity, inhumaneness, insecurity and distrust, and leads him to plan various disastrous ends as warfare and super-technology, to which man becomes subservient.

To counter this down-troddenness, mankind ought to be taught to know in all his dimensions and plan his social order therefrom. He has to learn about the various relationships man holds with various aspects of nature, such as man's relation to the earth, water, air, light and sound and such other non-living, man's relationships with the other living beings, man to man relationships and that of the inner self. Then alone, would there be a possibility to plan for overall growth and development of man as an end-in-himself, within his group and the world. Hence there is need to know man in all his dimensions or mankind cannot see the tranquil world of contentment,
peace and harmony. Therefore, our education is to help man in the historical process where, the human being must adopt itself not only to the challenge of climate, and other competing life-forms but has also to cope up with his own sense of isolation in the immensity of universe by feeling himself as one with the universe.

Present day education gives man everything to forget that he is a living being dependent on and evolving in the living nature. He forgets that he is an evolute of the biotic world, capable of full life only in the natural environment, which is his niche. He is not only an evolute but an evolute still evolving, and the future of man is to emerge in what form, is not known. As such, the present day education which takes away man from his home as Rousseau laments, also makes man alienated not only to the world but to himself.

This distorted view of man leads him to a life, bereft of a comprehensive outlook and he mistakes decoration for beauty, lust for love, obesity for health, pleasure for joy, information for knowledge, and above all, money for life and so on. It is to end this war of man unto himself, that true education must aim at and it is indeed the task of nature-education, as opposed to the existing foundry of education that tries to mould and serialise the human beings
into social stereotypes that shun progress and prosperity.

It is here that nature-philosophy becomes indispensible to mankind and its welfare. It propounds an education, as Jacques Maritain said, to guide man in the evolving dynamism to shape himself as a human person with knowledge, strength of judgement and moral virtue. It gives a complete and vivid picture of man, and thus solves the main problem of present day man, the problem of knowing man in all dimensions. And the application of this nature-philosophy of man to his education would in turn provide the solution to the problems of human well-being and would bring forth the welfare society where each is an identity and would contribute towards mutual well-being.

Nature-education is not external to man, for, it is only what one observes man to be endowed with and he is for. It is only the recognition of the characteristic features of man in nature, simply because man by virtue of nature is capable of cognition. And, the process of nature-education evolved is only to provide the necessary guidance for the learner to attain a complete picture of man and live accordingly. As such, it is more to save mankind from the havoc of limitations and prejudices, to locate the various relationships man holds with the world around and to enhance them for mutual advantages.
3.1 Objectives and Approach:

As a formal system of learning-teaching process, nature-education has certain governing principles, which may be called as its objectives and they are as follows:

(1). To enliven human existence.

(2). To enhance nature for human welfare.

(3). To appreciate progressive trends in nature.

To Enliven Human Existence: This is the prime principle, because, it is only in the world of the existing man that all the fructifications of all ideals and innovations of human endeavour must take place. Or else they go unrecognised and unconcerned, because, it is in mankind that the historical process of reality expresses itself in its subtle form. It is not to isolate man from nature, but rather to let him experience with nature. It is in contrast to his present day way of life, which is more or less an endless struggle for a pittance of existence, in which his living conditions are pathetic, and he is neither regarded as an ethical entity nor as an aesthetical entity.

This education is to alleviate this misery of mankind and to let man live with self-dignity, self-assertion and self-fulfilment in a society of co-operation and harmony. To achieve this, it tries to quell the ignorance of himself
and its consequent fears and doubts that give rise to all
drama, and to bring about a social order where mankind shall
live with no fear whatsoever.

When fear and doubt vanish, man will recognize the
importance of co-existence and see all other human beings
as he is himself. The Hobbesian view of every other man
as one's imminent danger shall be replaced with the vision
of love and trust.

As such, this education envisages a society of mankind
which would be guided by love and trust, to make man find
it easy to eke out his living. A society where man will
live in an atmosphere of co-operative endeavour as opposed
to the detrimental competitive order where every one vies
with every other.

In the competitive system there is no room whatever for
brotherhood and friendship for it is a disorder that does
not let even kinship groups to live in peace. It is a
barbarous social order where might is right and brothers,
sisters and friends fight a bitter battle for a chance of
sheer existence, as an insignificant member in the neumatic
order. Man must realize that nature has not brought about
man to lead such a life of yearning and wants. For, in
reality, there is no dearth for natural resources and
human effort and it is these two, put to proper utilisation
that ensures man with a life of sumptuousness. Further, it is these, that bring about food, shelter, clothing and such other necessities of human well-being. As such man has to know that the wanton scarcity and its inherent competition are but the creations of the few inhuman entities who flourish upon the misery of others.

As all these short-comings of mankind can be traced ultimately to ignorance, nature-education aims at making man know himself and thencefrom eventuate the process of building up his right society, where each can lead a full fledged life in terms of physical, ethical and aesthetical dimensions.

Here man will find contentment and ample leisure to reflect upon the saner aspects of life and as such bring-forth progress in their ethics and develop aesthetical talents to add variety and change. As progress necessitates novelty, variety and change become indispensable for the progress of mankind. For, it is only through these that man can realize the inner sense and visualize spirituality and peep into consciousness-in-itself.

To Enhance Nature For Human Welfare: Man upon knowing himself to be an evolute of nature, destined to flourish or perish in nature has to study nature more clearly and try to utilise that knowledge for his welfare in nature.
Man can never be opposed to nature and so shall there be no question of conquest of nature. He shall rather think in terms of enhancement of nature for his welfare. Man, after realizing that he has evolved from nature, has also to realize them only by leading his life in terms of nature.

Nature-metaphysics makes it clear that reality is nature of which man is an aspect, He is such an aspect of nature, that he is also capable of grasping the whole process of nature and know himself in total identity with the process. An important point to remember at this juncture is that, it is only in terms of the historical process of nature that man is to be regarded and known as an aspect identifiable. For, in reality, man is all ad one with nature and nature is to be known only in its wholeness.

As such all his life activities depend on nature and take place in nature. Man has the best air to breathe in the haunts of nature and so is the case with his water. Food, not to speak of, comes from nature and all his energy sources, be it hydel or thermal comes ultimately from sun and the solar-power seems to be the best and congenial form of energy for mankind, Solar power or nuclear power ultimately point out to nature. It is nature that forms the man’s ultimate resource for anything and everything. Therefore, man shall not in his amazement, eventuated by
his technology, destroy his natural environment and end up in a maze of mechanical junk. For, man in his spree for urbanisation and industrialization increases the potentiality for ecological disturbance and degradation.

Man has to realize the simple fact that all other lives, on earth, as plants and animals contribute towards his well-being. And that the atmosphere, in and around the planet and that prevailing in the nearby constellations all together contribute to the environmental conditions necessarily congenial for life to progress on and shall not indulge in such activities as to imbalance the niche of life, which is vital for his very survival.

Human welfare is more amidst vegetation, water, air, warmth and light than with the cities of dust and pollution, as it is the plants that produce his oxygen and food from air, water and minerals. It is again, the same vegetation and its proper maintenance that ensures good rainfall and favourable wind. He attains even the raw materials for his clothing, shelter and other welfare aspects only from the haunts of nature. Accordingly, science is only to help man know more about nature, for the mutual well-being. As such, nature-education, aims at the enhancement of nature for human welfare. It is to let man know the truth that the vitality of life is a
continuum from the non-living.

This education, thus envisages, a society that will be better in physical and mental development, have a longer, happier life of harmony, wherein all live in peace at home and never in war of any sort nor compete amongst themselves and with nature.¹

To Appreciate Progressive Trends In Nature: The historical process of nature reveals itself progressively from material forms through forms of life, wherein are found the higher manifestations of the reality as mind and consciousness. The evolution of the non-living realm is itself a gradual progress from simpler quantum of energy as x-rays and so on to sub-atomic particles to atomic and to the macro-molecules. And so is the evolution of life forms, a progression from the unicellular organisms to the well-organised multi-cellular organisms. It is a process where there is not only the evolution of more and more complex forms of life, but there is also a progressive development from one level to another, in terms of life activities, leading ultimately to better survival capability. Thus we notice the vitality of the living realm to be steadily evolving. And this in turn gives rise to such forms of life, that can

more cleverly enhance the environment to its betterment.

From one level to another there is constant ascendancy of survival value and every step of the process of evolution is a refinement of the life activities of the organisms involved. And all through the process, one observes the fact that all those qualities which are advantageous are not only being retained but also developed while the disadvantageous qualities are being rendered to a passive avoidance. As such, the disadvantageous qualities become abnormalities to be rectified and the advantageous ones go with the normal.

There is another progressive trend in nature, in the evolution of life forms. That is the trend towards co-operation and harmony, exemplified as follows. There is a progress from the usually solitary, precarious existence of the simpler forms of life as amoeba for example, to the well developed and organized group existence of higher organisms as the elephants who live in herds. One observes this progressive aspect in nature, not only in its phase of evolution of life forms but also in the much earlier phase of cosmic evolution, of mass of dust particles to well organized orderly constellations.

Finally, we also find in nature, the progressive trend with regard to the phase of social patterns and their evolution. From mere biological groups, for example, the group
instinct noticed in lower organisms shows an upward movement to give rise to ethico-aesthetical groups as exemplified in certain birds and human societies. Man can very well trace the same progressive trend in the evolution of his ethics. Man has moved fast, from the often lonely hunter, gatherer to nomadic groups to villages of agriculturists to town dwellers and modern man in the cities. The ethico-aesthetical aspects of the modern man is said to be more refined because, the village folk have shame as the frame of reference for their actions, while the modern man acts on rationale. The village society is called as shame society, in terms of ethical norms, because, they may avoid or follow norms for the sake of protecting themselves from getting ashamed in the face of others, while the modern man is said to be following norms for their own sake, as an end in-itself.

It is the rationality of mankind coupled with intuition that has helped man speculate unto this last, and so shall he have patience to observe all these progressive trends in nature to appreciate them to enliven his own existence therein.

**Approach:** In accordance to nature-philosophy, this system of education adopts the progressive approach. It is charac-
terized by positive trends and constructive tendencies. In addition to its being positive and constructive it is also open-minded. True to the theme of education, there is no room, for destruction or negative aspects in its teaching-learning process. It is a gradual and steady process of enhancement of natural traits of learning in the human child.

In the historical process of nature, evolution shows all along its path, a gradual change for the good and expresses this tendency by the positive construction of the acquired, congenial characters into genetic characters. So also education is to try to locate the various congenial ways of human life and build them up into an organized system of teaching-learning process.

The human child is found to be in a particular stage of development and our education is to help the child in its proper growth into a healthy being in all dimensions, even as he is at that stage. It has to be helped to attain a sound physique, to withstand challenges and strain all through its life, and it has to be guided to gain the necessary knowledge to develop itself into a full fledged ethical and aesthetical being as well. In this endeavour, nature-education aims to gather all threads of welfare as of bodily welfare, welfare of mind, thought and deed and
that of the inner self and to entwine them into one whole system.

Man in his natural surroundings is seen to be better in health and strength of mind. He possesses sustained immunity and is less prone to diseases. For example, heart ailments and lung diseases go more with the estrangement of man from his natural home, as found in our city sides.

Therefore the effort is to know the child as a natural entity and enhance its natural ways of existence. The human child is by nature inquisitive and this in turn leads to his inquiry into the universal phenomena. And this inquiry of the child is seen to be an endless thirst for knowledge, which when fostered properly in a healthy atmosphere would lead to the child’s development into a genius. History shows that most of the pioneers are those who have sustained their childhood exploration and adventurous mood into their adult life. And most of the world’s thinkers are those whose innate inquisitiveness has not been hindered by routine serialised order. Accordingly, the approach, is to build up this innate tendency to learn. And it is to be achieved by providing the necessary and required environment, as Vivekananda would claim that to educate is to bring up a plant.

This process of knowledge acquisition is to be so guided
that the learner acquires the necessary knowledge with the least effort, and does not get astray and waste his time and energy. Above all, the guidance is to be itself directed towards the utilisation of the whole process of teaching-learning process for better understanding of human life. The approach is to strengthen all human capacities and potentialities for the good of the self and the society in harmony with nature.

Further, this education is to help man know himself as a value realizing entity and build up the congenial atmosphere for its sustained growth. This educative process shuns negative attitude and there is no room for punishments in the field of education as Father Pestollozzi claims. There is only room for reformation and those behaviour, not congenial to the welfare of mankind are to be treated as abnormal and treated to a passive avoidance while those congenial are to be cultured.

The approach is said to be constructive in the sense it not only aims at knowledge but also at its application to human well-being. It is to help man, consider science and technology as ways and means of achieving peace and prosperity to mankind and not to let man get caught up in a quagmire of scientific and technological fantasies, for, they are not end in themselves and mankind cannot be lost
to them. But the present day man seems to have lost his very self to the din and development of technology that man is often treated subordinate to machine, and it is more and more of machines employing man.

Man is made to think of sophisticated life and its luxuries that makes him lose his natural vitality and survival strength. As a counter, the approach is that man shall not lose himself to his knowledge or to its outcome but shall have them help him constructively to build his society on sound principles of self and social well-being. To progress in terms of culture, that expresses his ethical and aesthetical being.

The approach is also said to be constructive and positive in the sense, it is to impress upon the child the necessity to build up compassionate, yet inquisitive attitude towards the other living beings. Which may be done, for example, by providing a little space for the child to raise a garden. And in that process the child will learn gardening and the science of plants. It will also learn the utility value of plants and the mutual benefits that accrue for both the human and the plants. Again, by raising a garden of its own, the child develops a personal relationship to the plants and the total endeavours. With proper guidance the child may also learn to
recognize the aesthetical sense, by experiencing the colour, beauty and structure of the plants and flowers.

Finally, it is open-minded approach, in that, there is no question of any prejudice or limitation coming into the educative process. It is more an unbiased observation into the realm of nature to understand man in it, to enhance and develop those aspects which assure peace and prosperity of man.

The process of nature-education considers the teacher and the taught to be mutual partners in the common endeavour to know man fully well and to enliven his existence. In the common inquiry, the teacher being the elder partner, becomes, by virtue of his having already known something of the aspect of inquiry, a guide and be more a friend.

Nature-education is thus not to enforce anything upon the society nor the learner. It is only to create the necessary environment and proper atmosphere for the child to learn for itself through self experience. It is for the child to learn to recognize therefrom, in due course, the values and its own talents and progress.

3.2 Aims:

As put forth already, nature-education aims at the overall development of man and his progress in the process
of evolution as a part of the historical process.

As man in nature is found to be a biological, ethical and aesthetical being, education is for the biological, ethical and aesthetical well-being of man. All the three are equally important and mutually contributive, and therefore, right education of man ought to give importance to all these three dimensions of his life. As nature expresses man fundamentally as a biological being possessed of ethical and aesthetical senses, we take up the aim of the biological well-being as the first aim, to be followed by that of ethics and aesthetics.

Jacques Maritain spoke of education to guide man in the evolving dynamism to shape himself as a human being armed with knowledge, strength of judgement and moral values. Bertrand Russell also spoke of vitality, courage, intelligence and sensitiveness as the basic aspects to be developed and aimed at in education, and that it is to be achieved through the method of love, with the help of knowledge. 2 Herbert Spencer, in his thought on education, claims that education is to serve the cause of the preservation of the human species, while Father Pestolozzi warrants primary education to be based on the primary needs of the

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Accordingly nature-education tries to enunciate the principles and aims of education to eventuate human progress characterised by social and cultural sentiments. And, all these are only principles got from the unprejudiced observations of man and his place in the universe. Man in the universe being the man in nature, it is right that this system of education forms the necessary scheme or plan to let man know himself as a part of nature and to attain his livelihood therefrom.

**Biological Aim:** The biological aim refers to that part of education that is necessary for the child to grow in terms of health, growth, vitality and physical robustness in general. Our system is not to ween away the child from life as it is the practice with the existing one, where the child is bogged down with such a lot of mechanical work and parrot-like repetition that it ultimately finds itself caught up in a race for lifeless survival amidst envy and hatred. It is rather to deepen the love of life inherent in every child and carry on this inward spark outward to universalise it, that education is for, as Rabindranath Tagore asserts by saying that,

Children are in love with life and it is their first love, all its colour and movement attract their
Tagore in this context, questions our wisdom in stifling the love of life inherent in the child.

Accordingly, the aim is to help the child in its efforts to know the world to live happily. To reach these goals, the educand has to be taught to know himself in relation to its total environment. Its environment is the world of the non-living and the living. The educand has to be guided to acquaint itself with both the realms, of non-living and the living. For that would make the child know that it is no mere matter but an evolute in organic relationship with the rest of the universe. And from this the child would deduce its welfare in terms of its organic and inorganic needs.

It is the proper acquaintance of the learner with the surroundings and the ensuing knowledge of the various inter-relationships he has with the total environment that constitutes the initial step in education. To start with, this teaching-learning process shall be an analytical one. That is to say, the child has to be slowly and gradually introduced to various entities of nature, almost always through

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direct sense perception and observation. In which process the learner would gather factual data and then the learner has to be guided to see for oneself, the inter-relationships with nature and learn therefrom the various ways in which the environment comes to man's needs, as food, water, air and recreation and activity.

Child In Relation To Nature: The child is to be taught primarily, to regard itself as one in the company of other living beings. This would in turn make the learner consider other children, elders and the various other living beings as plants, and animals, as mutual entities. Then it has to be impressed upon the learner that as a member of the realm of the living, he has evolved from the inert non-living realm of nature. And it is to be done by way of letting the learner inquire into the varied relationships he holds with the non-living realm. From this he would acquire the prime knowledge that his lot is always with nature taken in the sense of comprising both the non-living and the living. He is also to know that the human being occupies the point of culmination in the historical process of nature and as such, should adorn that presiding position.

Every action of man bears its own consequences to nature and in turn affects mankind itself. Hence, man
becomes the creator of his own rises and falls. He is thus warranted to be prudent enough to plan his life in harmony with all the aspects of his environment. It is in this context, the human relationship to nature becomes ethical as well. All his resources for sustenance of life come from nature, and it is essential that man knows the ideal conditions that would favour the availability of these and various other necessities of life. For, it is only in such an ideal environment that mankind can find its welfare. There is an optimum temperature, oxygen content, suitable mineral content in water, light intensity and such other conditions for his progress as a living being.

Education is to aim at teaching all these and let the educand create or maintain, by virtue of his learning, that congenial environment in whose atmosphere he is assured of a healthy life. For, it is on the ecological aspects that the physiological functions of the organism are based and thus the warrant for gradual process of adaptations to the ecosystem in vogue. There is a natural balance and various factors, of the process of evolution, and its tilt lead to serious consequences. As for example the denudation of forests, lead to soil erosion and loss of rain, oxygen supply and the development of desert condi-
tions that wipes off life from the surface of earth. Here, the learner, is to be taught that his studies, in nature would let him acquire such scientific knowledge as is necessary to build up better living conditions and to prevent or make good the natural calamities as flood and drought. He has to bring about judicious plan to harness the various resources of nature to contribute towards his own prosperity and the replenishment of the resources themselves.

Health And Growth: The learner should be made to understand that all his advances in science and technology are only to help him enrich his existence in nature and not to conceptually alienate him from it. Provided there is the required balance in the ecosystem man is assured of a healthy and prosperous existence. Or else man has to struggle for his survival. Accordingly, the learner has to be educated about health, and this along with other studies of nature must go together and make man know his natural home and build it up.

Thus education is to make man eke out his life in total without any hardship, and with only the necessary effort. In the prevailing social system, extreme hardship and ultimate alienation seems to be the rule. The alienated man suffers not only the wrath of polluted air and water,
and that of malnourishing food, inadequate shelter, and poor clothing but also that of not being aware of his own inner self. As such, loses the power of reflection, and continues to perish in ignorance all happily—a paradox of modern machine-dependent man and his civilization.

To ensure proper health, the learner has to get a vivid knowledge of the various food items that provide him with the necessary balanced diet and also the ways and means of attaining them, to which process studies in science must come to his aid. As Adam Curle contends, that improvement in future would at best mean removal of adverse physical conditions, prevention of famine, eradication of natural disasters, debilitating idiosyncrasies and to let the riches of mind and human creativity readily available. The learner should, also have an understanding of the consequences of his various needs being inadequate and their remedies.

He should have enough knowledge of the importance of cleanliness, proper clothing and housing in natural environment that assures fresh atmosphere free from virulences.

He should also learn the importance of physical exercise and the way it ensures the necessary co-operation and

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organisation between various organs of the body. And Socrates in Plato's Protagoras says that the life of man in every part has need on harmony and rhythm. This exercise, man should try to acquire through the life activities, such as involvement in acquisition of food, shelter, and such other. As for example, gardening would help cultivate food from nature and also provide the much needed exercise to keep oneself physically fit and mentally agile. Further, with regard to the importance of exercise, man has to be reminded of the important place the Lamarckian theory of use and disuse, holds in the process of evolution, to help him be cautious of his own continuity, in proper form.

The various ways of building up his home and a proper grasp of the biological processes to make out the odds of such as diseases and their prevention and cure, must also form part of his learning. For example, there are innumerable plants which are medicinal and curative. These are all to form part of the education for health and growth. That is to say, the effect of the very learning process, the environment, the school, teacher and elders and their role in the learner's normal growth must be made clear, for

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the Upanisads lay much emphasis upon the man-environment relations as part of the curriculum. Again this growth is not only to be seen in terms of bodily growth but as that which is indispensible for the better development of the child in all, emotional and intellectual spheres as well. For, health and growth possess a bipedal consistency, physical and mental development. As both are co-sponsors, their natural and proper development would lead to the child's developing into a true and complete human being or else there would ensue studioid growth and flexibility. For example, strain and stress of reading what is unnecessary is sure to retard mental growth which affects the physical health.

Finally, the learner in relation to nature, has also to know that the tranquil life in serene surroundings provides him with the necessary conditions for his healthy mental development. For, it is at such moments that man is often contemplative and reflects upon the various aspects of reality and therefrom deduces some of the values in life. For example the simple folks who live in country side and close to nature are better in physical and mental health and possess the best and simple natural ethics, and aesthetics. They possess a high sense of humour, take interest in mutual well-being and keep their mind free.
If only the simple folk who live closer to nature are taught to understand more minutely their relationship with nature, that would help them free themselves by filling the lacunae.

**Ethical Aim:** Man, to be man, must be a social being, a living being in the company of others. As such, he has to exist, and he is found to be existing, only in the company of other living beings.

All his actions have direct effect on the rest of nature, the non-living and the living. It is in this context of inter-relationship that man is also seen to be an ethical entity. And accordingly, ethical aim becomes the second aim of nature-education.

This ethical relationship is found to be inherent in nature, because, in nature, we find, 'overtones of enjoyment and suffering which go along with its functioning and these overtones are qualitative'. Ethics is thus an observed dimension of man in nature and not an externally enforced aspect of human existence.

This ethical aim is to ensure the well-being of the individual in the society, and the education for ethical development of man shall be based on the simple truth that

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mankind is one and forms one aspect of the one and the only reality. Based on this truth, the criteria for human progress shall be as follows:

(1). Nature is there and mankind is in it.

(2). There is no real, hard and fast divisions of mankind into countries and the different ethnic groups depend on the different ways and living conditions of their environment.

(3). Nature which has brought forth man, also provides him with the necessary resources.

(4). Man has to put forth labour and enhance the vast natural resources for his progress.

(5). It is the false fears of domination and false hopes of prosperity through domination and baseless doubts of self-effort, and natural mutual well-being that leads to all futile wars and the consequent misery.

(6). All that is necessary, is to come out of ignorance that is the cause for fear and doubt and try to know man as man and God as God. For which endeavour to take place, the study of the historical process of nature provides the necessary knowledge. For, it not only shows man as an evolutionary product of the process but also lets man realize the truth that God reveals himself all through this grand process of reality as the force that manifests.
(7). The present day man is suffering for want of clarity of thought and action.

(8). That real knowledge of the process of reality and its application would solve the problem of mankind.

(9). Man's hopes shall be directed by love and wisdom.

(10). Nature not only brings forth man and sustains him but also takes him back.

(11). Man has to foster mutual trust and love even with the other living beings as plants and animals and his relationship with the non-living realm also bears an ethical aspect.

Self And Social Well-being: With the recognition of qualitative aspect in nature, man must view all mankind as one group in and of nature. Particularly because, the ultimate principle of interpretation of the reality lies in the principle of value. Education is for the child's realizing that it is the mutually complementary welfare activity that would help man achieve peace.

Adam Curle contends that the key note for the emergence of a society of well-being, would be sufficiency of housing,

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food, warmth and health for the development of human person. 7 He also proceeds to state that, Excesses such as we now strive for are not only unnecessary, but anti-developmental. They tie up too much energy, they deplete the environment, they concentrate too many hopes, and emotions, they absorb too much of us whether we achieve them or we only try to. But in this future society, man and woman would need less. They would, therefore, be more free to create, to become more fully themselves, to develop increasingly deep and mature relationships with each other. 8

As it is the mutually complementary activity that assures well-being, man ought to give up the race and instead adopt the method of mutual co-existence, without frittering away his potentials in vying with each other. For, such a set up would not warrant competition and would let the individual self develop to add to the variety of the society. Again, any social group for that matter, is of varied functions with its various constituents contributing to its wholeness. It becomes then, the ideal social order wherein every member contributes as per his individuality to the common well-being at his own perfection and contentment, and the self after all its individuali-

8 Ibid.
ty would be in identity with the society. This goes very well with the fact that man is by nature gregarious and disintegrates in isolation.

It is in the company of others that man finds his self and tries to express in the subtle terms of ethics and aesthetics. As Reinhold Niebuhr in his, work, states that man has natural impulse to prompt him consider others need even when they compete with his own. 9

It is so because, the achievement of self and social well-being makes freedom indispensable, and freedom is nothing but the knowledge of the self in nature. This knowledge shows man, that as a being of nature destined with it, he shall try to enliven his survival by virtue of his effort to enhance nature and his self, for mutuality. It is again, this freedom that renders science and philosophy a possibility to mankind. And man unlike animals strives not only for parenthood, and race preservation but goes beyond, to find goodness, which transcends pittance of existence, 'to let honesty shape ethics.'10

Education is thus, to help man attain all the necessary

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needs without encroaching upon or inhibiting others, and to do so with the sense of individuality in unity, as to fulfil the mission of unification of humanity. Further, this unification of mankind, where the self feels to be a small part of the world, is achieved not through the individuals despising himself but by valuing much that is not himself.\textsuperscript{11}

**Co-operation And Harmony:** Human destiny lies in co-operation and harmony. He cannot thrive in competition, for competition leads to estrangement of man from man and man from himself, while co-operation leads to the development of one and all in its normal way. Competition brings in distrust and lifelessness while co-operation eventuates happiness and instills life into every action. There is total involvement of one and all in an atmosphere of freedom and independence. It avoids fear and doubt, about survival and makes man free from vengeance and war. Instead man shall strive to make his life a lively process, to develop oneself with total involvement to realize the ethical and aesthstical being in oneself, in fullness.

This craves for universal courage which is possible only when there is a combination of self-respect and im-

personal outlook on life, and so as to achieve self-respect, one has to lead a life from within. This means that the children are to be taught in such a way that they become their own value-legislators. Children are never to be taught in terms of unreasoning submission, for it would lead to their expecting the same from others as they grow up and would entuate an insane society that never questions the status-quo or looks into the right to development and progress. Then the children are to be instilled with a powerful reasoning capacity.

Nature is full of illustrious examples of co-operation and for example, the soil provides the substratum and nutrients for the vegetation and the vegetation in turn conserves soil by protecting it from erosion and enriches it with organic manure and conservation of moisture. At places of hardship and adverse conditions it is the co-operation and such trends that maintains and sustains life. As is the case with lichens. The lichens are the harmonious co-existing colonies of Algae and Fungi, that thrive well in the remote adverse frigid, as well as the dry zones of earth. It is due to their symbiotic co-existence that they are capable of surviving in such arid and semi-arid places.

12Ref., Ibid., p. 45.
So also man should try to co-operate with each other and attain mutual welfare. It is the collective endeavour that has led to the progress of social evolution of man. Today's man is more mutual than his ancestor, yet, he harbours in himself, probably due to lack of insight, doubts and fears. These in turn eventuate competition and animosity. As such the sense of insecurity creeps in and builds up opposition and anger to end in futile wars. It is co-operation that is warranted as is brought out by many sociologists, and to bring about the much needed social reconstruction, the youth of the world must be equipped, by making them learn that all our group problems are coloured by the concepts of private property, desire of economic gain and the doctrine of individual success through competition. And they should understand that democracy postulates adequate education of the people in understanding, and a dynamic interest in collective affairs.\(^{13}\)

As nature is very vast and various a realm, mankind can, in its collective endeavour, live happily, more as individuals, contributing to its variety by aiming at the individual excellence in the field of interest. This place

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for individuality in society makes room for personality development, the step towards perfection of the self in terms of ethics and aesthetics. And this way of life will not only bring about mutual well-being but will also save mankind from wasting its precious life in preparation for wars. Once he is free from fear of destruction from another, and stops defence and coercive buildup, he will find enormous resources for welfare activities. In his destructive attempts, based on false fears though, he destroys not only his society but also the very phase of life in the grand process of nature, as may be clear from the hydrogen and nuclear blasts that erases life from earth and renders the whole environment virulent for life processes for millenium to come.

Therefore, nature-education, unlike, any other system of education, tries let man know himself as a fearless being to develop and progress in his own natural essences and excel as an individual of a harmonious group. This system tries to avoid estrangement of man from man and man from his environment and to guide the learner know oneself and one's world in all the necessary aspects. **Love, Sympathy And Feeling In Education:** Cultivation of trust and understanding that every other person is as oneself, endowed with the power of love and sympathy
will easily foster friendship and fraternity. As such, education is to aim at the development of personal love, which as per Tagore is the man’s true relationship with the world, and that it is being introduced as soon as the infant is born, for then the child finds its mother, who feeds it with complete nourishment, for body and soul.14

This personal love endowed to man at his birth, is lost in doubts as he grows. Even though man occupies the full attention of his surroundings, he does not realize it, instead he grows in an alienated society and loses his self in the complexity of the worldly conditions and isolated himself from the surrounding world, often with an antagonistic attitude and doubts the personal aspect of reality itself. And to refer again, Tagore says that this war between the self and the outer world finds no meaning in interminable discord, and that man has to get back through this digression of doubts to the simplistic and perfect truth of, his union with all in an infinite bond of love.15


15 Ibid. 
In this social order, mankind will not only know the various ways of enhancing nature and its resources for human welfare but will also view itself as a part and parcel of nature. A condition, that paves the way for harmony of one and all aspects of nature. Again, in such a system of life process, man can very easily contribute to the very progressive trends in the historical process of nature, for harmonious life will make room for reflection.

This reflection will help man to have a grasp of his inner self that controls man's ethical and aesthetic sense. In this condition, such life activities as, acquisition of the basic needs as, food, clothing, shelter, education, maintenance of family, progenesis, protection of proper environment will all become activities for harmonious living and the individual will find one self in edentity with the world around as opposed to the serial unit of a mechanical order. Here, man feels hisself to be a small part of the world, by valuing much apart from oneself.

It is for this reason that Tagore asks people to come out of their shells, and take up personal love as their guiding spirit.16

16 Ibid., p. 147.
If man is to come out of his shell, he must be free from his fears and doubts, for they inhibit his progress and expression. Then personal love becomes a handy tool to do away with fear, which plays havoc on mankind. As fear plays havoc on mankind, fear has to be allayed and eliminated once for all.

Even as the child grows, it should be taught to reason out things and no room should be given for fear. Fear can be removed by play as well. The human society abounds in fears, and all these seem to be mysterious and baseless. Again, fear being based on ignorance, it adds to ignorance, inhibiting inquiry. It is for this reason that educators say that fear hinders learning. Moreover, fear retards learning and the learner craves for mainenance of status quo. He doubts progress through learning and in the fear of failure or some such imaginary happenings, he prefers stagnation and hence the continuation of the hierarchial society. For, men in fear, prefer orders and fail to rise to the occasion. As such, the society cannot progress and free itself from the shackles of evils. Man cannot overcome his shortcomings and hardships unless he takes up the initiative to do so. And this warrants courage and fearlessness. As knowledge helps to quell fear, this education aims at the overall knowledge
of man in all his relationships to the universe.

Mankind has to overcome fear not only in action but also in feeling, for, fear in the inner self is more dangerous than any other type of fear and once man overcomes fear in his feeling, he would be all courageous and overcome any obstacle in life. While taking the course to fearlessness, man would find knowledge of the historical process of nature as the right means to his end.

Tagore says,

We may become powerful by knowledge but we attain fullness by sympathy.\(^{17}\)

and urges the educators to give due importance to the feelings to the feelings that mankind has to develop apart from the factual knowledge one gathers by observations and analysis of the world of objects. Accordingly, due importance has to be accorded to the inner feelings of the child, such that there shall be a gradual shift from the external to the internal, from the objective learning that accumulates factual knowledge to inward thought that in turn leads to the self-expansion and self-transcendence of the individual, wherein one gets prepared for the service

\(^{17}\)Ibid., p. 16.
to humanity as a whole and to get into the compassionate co-existence of the whole of mankind. Then alone would education become education for the development of man in his totality.

It is through sympathy and feeling that man realizes himself and it is only this achievement that constitutes the highest education. For, education is not only to give information but to make one's life harmonious with all existence, as said by Tagore. It is this education of the self that makes one deeply concerned with the problems of life. For, unless one transcends oneself and looks at all others around and the whole of mankind as his own group and feels for the whole universe, mankind cannot solve its problems and have a peaceful existence. And it is for this reason, that heart has to overtake the mind ultimately.

Aesthetic Aim: Aesthetic aim of nature-education forms its final task in that, here the educand is to realize that he is an organism capable of recognizing values and leading an ethical life, and to know himself as an end-in-himself. Jacques Maritain's saying that, man notices large outlying tracts surrounding his necessities and that there he has objects which are end in themselves, affirms this.

As man finds nature itself to be an aesthetical expression ultimately, man is no exception to it. As an aesthetical being, man traces his inner self and therefrom the reality itself.

Here, the goal is to prepare the educand to raise himself above the daily chores and social coherance. He has to learn that he has the potential in him, not only to know the aspects of the material realm, the factual knowledge, but also to make out the inner aspects of life and to contribute towards better understanding of the universe. As the inner self of man expresses itself in terms of culture and civilization, peace and spirituality, its development forms an essential part of this education.

Rabindranath Tagore, says, that there is the impulse of our being itself, finding its expression through arts.\(^{19}\) And we find mankind expressing its inner sense more often through the arts and finearts in which they take interest. As such, art and finearts are but ways of communication and unlike languages, they communicate instantly, and moreover, an artistic communication involves almost the whole of the personality.

Thus arts are but expressions of the self in its creative splendour, as one surpasses the sheer survival struggle and said to attain emotional stability. Then the quest is for fineness and perfection. This, Tagore asserts by saying that man has a fund of emotional energy which is not all occupied for his self preservation and that the surplus seeks its outlet in the creation of art. 20 For, man not only knows himself, as his impulse of knowledge comes back to him in its exess but also reveals himself in this efflux of the consciousness of his personality through the outlet of artistic expression. 21

Thus children are to be taught to venture beyond the factual realm to recognize the abiding truth that it is one's duty to oneself to do so. And again, by nature every inquiring self ultimately turns from its externality to inwardness and this has to be stressed in the education of man, invariably. It is here that the self is in identity with the absolute, for there is no more the external relation in which condition the facts are independent of ourselves, but the aesthetical self is one with the realised, as

20 Ref., Ibid., p. 7.

21 Ref., Ibid., p. 15.
for example is the case, when one experiences the scenery of a serene sunrise and reflects upon it. It is such experiences which involve the self that makes man a perpetual inquirer. As the description of a beautiful sunrise, Tagore says, is of eternal interest as opposed to the study of the facts which finds its limits soon.

Once man recognizes the abiding inner self, he transcends to visualise the reality as the force of sustenance and that which expresses itself through the historical process and manifests itself in all its expressions, the world, the self and the deity. That is the whole process of nature. From this man comes to know the truth of living that nature is there and mankind is there and for the given moment, he in nature shall, by his effort enliven his existence to realize God the ground of all.

As such, aesthetical education shall involve proper cultivation of senses, mind and the creative talents all inborn and natural to the child and the art of speculation by providing the necessary environment.

**Education For Speculation:** A thorough study of the factual realm leads man to the speculative realm, as man starts to reflect on their essences. Accordingly, educative process in its progress has to lay stress upon these aspects and the knowledge of inner values have to be given precedence
to that of the concrete, for

there is something wholly objective to us in nature which makes it possible for us to strive for and realize values.22

This speculation is based on the practical principles of nature and deduced from nature through experience and observation. And it is this value realizing principle that has to be, ultimately the basis of all inquiries and education in general. For, man not only encounters in nature, effort and resources for his welfare, but also certain things which take man beyond self, and to quote Bertrand Russell, he says,

The commonest of these is love, more particularly parental love, ... another is knowledge and yet another is art.23

Tagore calls the same love as the religion of man and states that God is always with man and in nature as everpresence. And in assertion of this, Weismen states that God is the ground in nature which sustains and constitutes the values by which life is enriched.24 It is the

impersonal form and contained wholly within nature. Education is thus to guide the individual to visualize this theme of love, for oneself and pave the way for one's recognizing oneself in oneness with the world. This condition would alone eventuate the long, cherished goal of world brotherhood. And education is to let man know the ultimate truth that consciousness is immanent in nature all through its historical process as the spirit which eventuates its progressive trends. And this in turn would help man to explain all spiritual insights without having to go out of the way, as is the case with the supernaturalists, as said by George Santayana. As such, this makes it possible for man to reason out for himself a religion, true to the nature of man and such a religion will not only be rational but also in terms of the path envisaged by such inquirers of mankind as the seers who gave us the Upanisads and the prophets.

Once man recognizes this underlying force in nature, he would come to view the grand process of evolution, seemingly in terms of physical and chemical matter to be, not just that much. He would recognize therein a power, that evades the discursive knowledge, intellect, but shows itself to the realizing self in terms of intuition and consciousness.
It is this knowledge of the unifying force that would make man know himself as one in the whole society of mankind and try to achieve universal peace through individual perfection.

It is also this unifying element that makes man become conscious of a sublime relationship with earth, water and other aspects of nature and makes him pray to nature and makes him to unite with it.

Thus education is to show the learner, his own position in nature and the position of nature itself with regard to the underlying force that causes nature to be what it is to progress from factual realm to that of the speculative, to imbibe love, and sense of fineness, as of beauty that lures man to his perfection.

3.3 School:

Nature-philosophy makes it clear that education is a life long process and as such, the institutional or formal education forms only a preparatory part. So, the teacher, the school, the society and environment, nature in total, all provide only the necessary guidance and all are to be taken as friends to start with for the child.

School forms the specific place of study and it has to be accordingly a centre of all the necessary activities to initiate the child in its life process of knowledge ac-
quisition and to apply it for its own welfare. The school atmosphere has to be serene and it should be a place of living inspiration, bubbling with life-oriented activities and trades as claimed by nature-philosophy and all nature educators as Pestalozzi and Tagore. Further, the school has to be a centre of varied activities for the learner to find it possible to practice the varied inborn talents and to develop them.

The school atmosphere has to be congenial for the learner to outgrow his self and to be prepared to meet the changing situations in life. The school has to be equipped with the necessary amenities and facilities for the physical and mental well-being of the pupils. It should give a homely feeling to the educand, for, the suffering mankind wants warmth and love for its up-liftment, and it has to be initiated in the school itself.

In short, the school has to provide enough activities for the fullest development and complete expression of the child's mind and body, to bring about the society whose progress lies in its variety. The school acts as a means of education and is thus warranted to fulfil all the conditions that eventuate the growth of the learner through learning, and as education is a life long process, nature-education recognizes the school to be extending be-
yond the four walls of the campus to encompass the whole society, total environment and all nature.

Of the various means to education, nature forms the best means of education of man, and man as a part of nature does not find anything alien to him in that means. He is at home and as such would have the education of real personal involvement. With nature as the school, the child has a first-hand chance to learn the nuances of harmonious life directly from it. Again, a school which is in accordance to the natural conditions of the place would very well provide the prevailing conditions of nature in miniature form and let the child have a direct experience of it.

In the haunts of nature, the learner by virtue of his natural capacity for observation and inquisitiveness learn the various relationships man holds with nature. He will have a grasp of the mutual dependence of man and the surrounding world, as to how all non-living and living realms of nature affect man and the way man affects them. And under proper guidance of the teacher, the learner can in no time learn the various factual sciences in detail. As all natural, physical and social sciences are only the various branches of study of nature, it provides ample room for their study. Again, certain subjects as, ecology,
biology and geography can be learnt with ease and precision more in the haunts of nature. Here, nature itself becomes the vast study centre, while, the laboratories in the institution form the protected and formal centres of inquiry. They are formal centres of inquiry, in the sense, after all the learning, the learner has to venture into the world of nature to enhance his learning towards harnessing natural resources for his well-being. As the destiny of man is with nature, he has to be taught to acknowledge the mutual consequences of every action, both of his end of nature.

In this school, the learner will have endless new encounters as it is full of wonders as every sunrise is of awe and interest to the observer. This suits very well the endless curiosity of the children, whom John Locke, says are like visitors seeing places and that we must provide them with proper guidance.

Nature is full of life and children are said to be in love with life, as it attracts them with all its colour and movement.  

Thus nature forms the ideal school for man because, it has all the necessary wisdom for man to realize himself and the reality. In other words man finds his true wisdom in nature. In this process of learning, there is room only for progressive, open-minded inquiry as opposed to the prejudiced situations of limitations that prevail in the paper and parrot like education, that stultifies human effort and lands man in confusion and hatred.

Learning environment has to be a highly congenial one with optimum conditions for learning and to quote Rousseau here, he says that, 'the most effective teacher is the planned environment.' 26 Whenever the environmental conditions are not apt to develop the process of education then it is imperative that the necessary conditions be created. The learning environment has to be always conducive for peaceful but active inquiry.

In this sense, the school has to be more like a garden, and as the children are highly inquisitive beings they go on inquiring into the ever expanding realm of knowledge and this curiosity has to be sustained by the school, where highly knowledgeable teachers and elders and reading and other

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learning facilities would add to the environment. It is more from the environment that man learns and the villager's prediction of rain, Wright Brothers' invention of aeroplane are all but few examples to show that keen observation in a proper environment would lead to great strides in education. It is the natural environment of learning and the unhurried attempt to learn that has brought forth the world's thinkers.

Finally, the school has to be free from competition, for, competitive systems require constant losers, against whom others measure their success, and as this education aims ultimately, at knowledge of self and society, for the fullest expression of the individual in a harmonious group there is no question of competition. As such there shall be a variety of individual excellences as the frame of reference for performance.

Society also forms a means of learning, and the school itself forms a social institution. As such, the school has to be maintained by the society itself for its own welfare. The society by virtue of its culture, custom and social norms provides the theme of social life, for the child to observe and this warrants the society to be vigilant enough to avoid misleading the younger generations and men in general. To do which, there shall be a critical study
of their ways of life, and enact a constant stock-taking process to modify their ways of life progressively. This will help man to develop his ethics and let people foster open-mindedness and freedom.

To sum up, the school has to be an adventurous site, and the child has to take up an adventure of study. And this spirit of adventure would in course of time help build up the necessary capacities as steadfastness, perseverance, and thirst for truth. These in turn would help man take up challenges in life in a sportive spirit and adventurous mood. And it is such personalities who are badly needed to uplift this downtrodden society. It is they who will have an insight into the realities of mankind and who will not only criticise but will also have the wisdom to stand the trial and let the impatient alienated man know man's injustice to man.

3.4 Curriculum:

The curriculum has to be based on the child's interests and its way of doing things. It is to help the child grow in its natural form, to develop into the unique individual and to contribute to the endless variety in nature. Here, it is to be remembered that growth and progress of nature, evolution, depends in its innumerable species. As such, curriculum must provide ample choice of study
and again, it has to be in terms of life experience and not in terms of mere factual knowledge to be stored, and forgotten, because, a curriculum of life-oriented subjects makes no leeway for drop-outs or wastage in education. They learn as they live, and as such the formal education they have in the school would help them in future knowledge acquisition from daily life.

The curriculum shall also be drawn in relation to the learner's mental and physical stage of growth and as such, it is a purely child centred education, as envisaged by Froebel.

Coming to the factual subjects of the curriculum, it has to be of all about man and his environment and the historical process of nature. It will have to give a vivid account of the evolution of man and his ethico-aesthetical dimensions. For, this education is not only to help the learner to plan for a healthy and hale life but also to lead him towards the preparation for a life where one expresses his inner self and recognizes the underlying unity, the unity of all living and all mankind and the whole universe at large. It has to include all arts and sciences. Natural sciences, social sciences and fine arts, all as expressions of the historical process.
of reality, form the major branches of study. These are to form the major branches of study because, the whole universe and the process of reality can be exhausted in them. As man in nature, he will have to be taught only those arts, and trades which are natural to him.

The natural sciences consist of all those branches of knowledge that go to explain nature, as cosmology, physics, chemistry and biology and the social sciences consist of such as ethics, political philosophy, social studies and history, while, fine arts shall include such subjects as languages, visual arts, music, dance, architecture and so on. Again, among these, there will arise trades that involve more than one of the above three major groups of study. For, life processes are such that everything is inter-related, as all are but aspects partaking in the same reality. Accordingly the curriculum must provide the necessary material for immense interaction between the learner and his world and eventually build up his experience.

There is no gainsay to the fact that factual sciences are to be taught to help the child to attain the invaluable details of his day to day life and his relationship to everything around. But this has to be given in accordance to the child's age. To start with, the learning material
will have to be about the immediate aspects and mostly visual in character and all through sensory perceptions. As the learner grows and his mind matures, his education should move from the initial aspects to simpler concepts to complex and to the distant concepts. And all along the process of learning, education has to be invariably with reference to life affairs. For example, natural sciences must start with nature-talk and health-talk, where the former helps the child to know about sun, air, water, earth, plants and birds for instance, the latter would do so to build up the child's health through the practice of cleanliness, good food, shelter and clothing and so on. And again, it has to start with very simple facts and gradually progress to greater details as the child grows up. For example, to teach about the Sun, a child in the nursery has to be taught of such simple aspects as that the Sun gives us light, warmth and that it is good to play in the evening sun and so on and later tell that the sunlight kills germs. And as the child grows to its primary and secondary school level, these things will have to be said in detail and ultimately in complete analysis and synthesis and prepare the learner for a thorough inquiry of the Sun, as to its origin, position and its relation to human welfare in all its aspects.
As for fine arts, lots of it will have to be taught, because, the children are by nature creative minded and are full of artistic talents, and this should go along with other studies, as it is only through drawing, that children are to be taught to write and through music and song the art of languages. This will help children learn by living and that too with a sense of appreciation and delightfulness. This education would mean self-involvement of the learner and in assertion of this moot point, Jacques Maritain, in his educational thought recommends a trivium, of concern for creative activity of mind and beauty to be perceived and delighted in.

In pursuance of the theme of nature-philosophy, this curriculum is to help the learner to achieve ultimately, the following knowledge:

(1). That the interpretation of the process of nature clearly shows that each level of evolution makes our interpretation attain more clarity and to move towards wholistic nature of reality.

(2). That this movement of interpretation of reality from the purely physical aspects of reality to the 'life' aspects of reality, does not leave a gap, by jumps, but only

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forms a gradual progress. A progress grasped by deeper study and understanding of the continuous process of nature.

(3). That the movement from 'life' or biological interpretation to saner aspects, as, of ethical and aesthetical aspects of reality makes, almost complete the explanation of the process of reality.

The interpretation of reality in its ethical and aesthetical aspects is considered to be almost complete interpretation, due to the following reasons:

(1). Unlike the purely physical and biological levels of interpretation, where the ground is the inert matter, at the level of ethics, it is more the intuited aspects, the subtle insights into the very process of life, as it is taken by the inner sense of the being, the self, the seat of feeling, willing and such other saner aspects as the arts and compassion that constitutes the ground. But, at this level too, one can identify differentially, the subject and object, the feeling one and the felt one, though there is already a movement towards the encompassment of both, as the sense of compassion might mean.

(2). That at the aesthetical level of interpretation one finds almost the oneness of the subject and objects, the identity of the knowing self, with the known as the former merges with the latter. In this experience, the
initial stages alone vest in themselves the differential identity of the knower and the known while the final stages, later to appreciation, and in a state, where the self is lost and just oneness alone remains.

3.5 Method:

Love and mutual trust form the sole instruments in this system of education, for, the purpose of this education is the fullest growth and freedom of soul. It is life oriented and as such the method is child-centred and it is achieved through learning by living, instinct learning and intuitive learning. The progress is from simple to complex aspects of knowledge and the movement from the known to the unknown.

As education is an explorative endeavour, life is given a foundation to build up its future there from. This explorative method of learning is to help the child build its curiosity such that it discovers more and more and all by way of personal involvement in the process. This will in turn make education a self-motivated, enthusiastic affair, as opposed to imposed drudgery that ends up in a passive rote learning. As learning warrants presence of self, self-motivated learning assures personal involvement and makes learning a realistic affair. As John Dewey calls education as an active process of experiencing to be reformed
to a more significant social meaning, this education is in terms of life-experiences to make it finer and complete.

Nature-education is child-centred and in this method, the beginning is made by making a careful study of the educand. The well-being of the child forms the main criterion of this system and the subjects are introduced according to the maturity of the learner.

Anything directly related to life is interesting to the child and that which is related to life is easy to learn, as interest leads to better understanding, which helps memory and application. As such the child is introduced to everything around and helped to foster the interests it shows.

Caution is to be taken to avoid remote concepts and complex ones and let the child learn at its own pace. Nothing beyond the grasp of the child is to be given and they are to be introduced only when the learner is matured enough to make out such things.

In this method the teacher is more like a guide or a gardener, providing the rich environment, all in accordance with the natural development of the child 's physical and mental talents.

This method is to help and guide every child to blossom
in his or her own field of interest. For, then it would be possible to eventuate or bring about the social order where every one would lead a life to his or her own contentment. And this in turn would assure clarity of thought and leisure, as one feels at home with one’s subject of interest.

Children love to do things and learn from it, as such their education must be more by the method of learning by living, and the school, subject and teacher are all to provide the maximum possible life situations for the learner to take part in it, and get acquainted with. Again, the situations created are to be of immediate nature, to help the learner experience the situation instantaneously.

The living conditions provided by the teaching-learning environment should make the young one feel that it is born in a human world that is in harmony with the surrounding world, and experience personal love as the way of life. And to quote Rabindranath Tagore, he says,

I know it for certain, though most people seem to have forgotten it, that children are living beings, more living than grown up people, who have built their shells of habit around them. Therefore it is absolutely necessary for their mental health and development that should not have mere schools for their lessons but a world whose guiding spirit is personal
love. 

As the purpose of this educational endeavour is the compassionate, co-existence of one and all, the method of teaching-learning process is to try to eventually that social set up where every action is an outcome of the individual self as the value legislator in himself. And for this to be achieved, complete rational outlook has to be developed among the taught and make every one an individual of virtues and creative endeavour, dedicated to the mutual well-being of the whole mankind. Then with no external authority, the person acts purely on the basis of conscience, with love and affection for the man as a whole, which also forms the guiding principle towards the attainment of the truth, the unity.

As education is to ultimately lead the learner to know that the basic truth of livelihood is that labour makes human life a success, work study forms an indispensible aspect of learning in this system. And to make it more lively it has to be in the form of play which is the child's natural way to do things, and this would also help the child to take up life as a sportive affair in his days, and make life an adventure and joy.

To sum up this method of learning, let us take the example of learning about plants. To learn about plants the children will have to raise a garden, and under the teacher’s guidance, they will not only learn about plants and nature, in an atmosphere of personal involvement, but will also in due course learn that all his learning and living comes from within and by virtue of his effort, and that all others can only be of help to that individual process of learning.

When the educand is made to learn from within himself and in a pleasant and rich environment, through life experiences, he gradually develops the natural instincts. The abundance of sense perceptions help further development of these instincts. Even love and affection, as natural and ever abiding forces get picked up instinctively and blossom forth into their fuller measure. It is self love, that develops itself into love, as a force that sustains the world. Instinct formation is a natural process of learning, and children learn for example, their footholds, as they play and run about, through instinct. Like this, the child’s instincts can be slowly and gradually developed such that in due course, the child, learns more in life by virtue of experience, which will make the child progress into a highly brilliant adult who can gather a lot of life oriented knowledge, merely
day to day activities, simply by his capacity to reflect upon them. As such, education is to develop instinct and intuition, already present in children, for, it is these instinctive and intuitive learning that clarifies and helps to solve many a mysterious problem in the actual life of the person, and thus form handy tools for both acquisition and application of knowledge.

Intuition, as the highest form of knowledge, makes man transcend subject object relationship and to realize the ultimate as he merges in ecstasy with the experienced. It is with the help of intuition that man has to grasp the oneness of the reality. For, in the earlier stages of study reality is taken in its various aspects not as a totality but as separate entities. As thinking process is discursive, it divides the truth in order to get a proper understanding of the sense perceptions. But man in his enthusiasm forgets that the various aspects of reality can never be really separated, as the historical process of nature reveals upon reflection. As such to get the real understanding of reality, the initial sense perceptions of the learner must be replaced with the intuitive grasp, the synthesis. So the educand has to be taught to reflect upon the various relationships of all the aspects of the world. To know the underlying unity which gives expression to truth, love,
and beauty and helps to trace their origination in God. And Spinoza says that the greatest good is the love of God and also says that the intuitive knowledge is third grade knowledge, of all-inclusive science of nature, and that this is also the culmination of man's quest of for true blessedness.29

It is in this level of learning that man knows consciousness and becomes conscious of the truth that the whole nature is but various levels of consciousness with God as the sustenance.

3.6 Teacher Pupil Relationship:

Cardinal relationship between the teacher and the taught is of very high importance in nature-education. It is based on the saner principles of life activities as, guidance, friendship, counselling and common endeavour. Further, this relationship is itself guided by personal love.

As teaching-learning process is a common endeavour mutual trust paves the way and the teacher as the elder partner, by virtue of his already acquired wisdom takes the place of a guide and creates the necessary environ-

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ment, for learning. As a person who has already cultivated his mind, the teacher is ready to impart the necessary guidance. He has to be himself a person full of thirst for knowledge and on the lookout for exploration and discovery to reach to the newer realms of knowledge. Then alone it becomes possible for the teacher to show the learner a path to grow and outgrow the existing level of perfection. And then learning becomes more a mutual affair, for both teacher and taught try to learn.

The teacher, by way of teaching attains a better clarity of thought and his ideas become more pronounced as, to teach is to learn. His actions become refined and he can thus lead his learner towards completion of his assignment more progressively. For, the ultimate goal of education is to know the nuances of life activities and therefrom attain the knowledge of reality and live accordingly. And thus for the educator, as contended by Tagore, a lighted lamp is the end and not a lump of gold.

In the process of education, he cherishes to be an embodiment of love and Bertrand Russell claims that the teacher has to love the pupil better than his state or church. This is so, particularly because, in the tender

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age of the learner the teacher has to show a sort of parental love or else the children will not feel at home. And an atmosphere devoid of homeliness would mean alienated learning or no learning. It is in the atmosphere of love and trust, that the learner expresses his enthusiasm and curiosity to know more and more about everything around them. So the teacher-pupil relationship must help them to build their foundation of knowledge for life on humane aspects as love and kindness.

All the great educators of mankind as Pestalozzi and Tagore ask for a cordial relationship, for, sympathy in approach with the natural pace of the child to learn we can not only bring about persons of love and sympathy but also people of complete wisdom.

The teacher-pupil relationship warrants an atmosphere of freedom and inquiry. For, freedom and inquiry leads to enlightenment and Kandel in his EDUCATION AND SOCIAL CHANGE, asserts this by saying that,

If the aim of education is to develop free and enlightened citizens, then the teachers, who are to be entrusted with carrying out this aim must themselves be enlightened and free.\(^{31}\)

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The teacher has to realize the truth that to teach is to bring up a plant, as said by Swami Vivekananda, in which process all that the teacher can do is to provide the congenial atmosphere with the necessary conditions and that it is for the learner to learn and thus grow as it is for the plant to grow, with the gardener around to tend. But, here the teacher, unlike the gardener is not only to tend but also to take part in the process of learning and tends to grow with the learner.

As the teaching-learning process progresses and the child grows, it is not enough that the teacher is a guide, he should also become a friend in the end and their relationship has to be characterised by mutuality in partnership for mutual welfare. 32

Thus the teacher-pupil relationship is to eventuate a real, unprejudiced, unbiased inquiry into the reality to know the truth as it is experienced in the process.