Chapter-7

Summary
SUMMARY

It is well known that education and philosophy are the two sides of the same coin. If there was any change in the pattern of education, was due to the change in the pattern of schools of philosophy. After a great reign in the kingdom of educational territory, idealistic philosophy was gradually dethroned by naturalistic philosophy and new germs of thoughts and principles originated. Teacher centred education was deshaped and child centred education took place at educational horizon. There was a revolutionary change in philosophies, objectives, curriculums, methods, schools and disciplinary actions of education.

For all these revolutionary thoughts, J.J. Rousseau is admired. Historians say that without him the French revolution could not have taken place. With a magnetic force of his words and naturalistic views he declared in his book "child is playground", "let them rejoice in it", "nature and not the man will be his teacher", "man forces to yield the products of another and the fruits of another tree", etc.

This view of naturalism was not centralised in France or western countries only but it was smelled all over the world. Like Rousseau and Wordsworth in western hemisphere. Rabindra Nath Tagore hang a new certain and decorated his naturalistic stage at Shantiniketan in eastern hemisphere. He is also admired as a naturalist minded philosopher in India.
Not only he has given new thoughts and ideas in the education, but a
naturalistic atmosphere with his new model of school known as
Shantiniketan.

Rousseau was a fore runner of naturalism and he blazed lights on the
narrow lanes which has been changed now into a high way on which new
principles, and ideas are running onward with greater reputation.
According to him, "education is evil but a necessary evil, men without it
will remain brutish."

He always believed in the natural development of the inherited
power of the child. He strongly suggested advocated that Nature alone will
be his guide, school teacher and his library. Natural consequences was his
main principle of discipline. A child who comes on earth from a trailing
cloud of glory; is not a means to be destroyed in our society.

Similar was the philosophy and principle of Rabindra Nath Tagore.
His words, thoughts, and poems concerned with Nature and child life had
always stimulated my heart to jump into the depth of his works. The Noble
prize awarded for his book Geetanjali has also provoked my feelings
towards the same goal.

The first line of the book Emile of Rousseau and the works of
Dr. Tagore always have inspired me to go for a comparative study of these
two pioneer philosophers of naturalism. That is why I have chosen the
following problem -
Rousseau has written in his book 'Emile' - "Try to teach the child what is of use to a child and you will find that it takes all his time. Why urge him to the studies of an age he may never reach. My whole thesis is one continued argument in support of this fundamental principle of education."

On the other hand Tagore says -

"परंतु बच्चे! जो धूल आदि से धूपणा नहीं करते, जो धूप, बायु तथा वर्षा को पसन्द करते हैं ..... जो अपनी सब इंद्रियों का प्रयोग करके संसार की देखने-भालने में प्रसन्नता का अनुभव करते हैं...। अल्प स शोक की बात है कि वहीं बच्चे जान-बूझकर बिगाड़ दिये जाते हैं। हेपरमात्मा! ऐसे माता-पिता के हाथों से हम निर्देश बच्चों की स्थापना करो, उन्हें बचाओ - उन पर दया करो।"

When I peep into the earlier studies related to philosophy of Education, we find that -

Sayeed (1952) has studied "Educational Philosophy of 'Shahwali Ullah' and its contribution to modern Education."

Saran (1954) tried to analyse the 'Gurukul Educational System' - and found that it is inevitable in modern situation.

Rasool (1968) studied the topic 'The Educational Ideas of Maulana Abdul Kalam Azad and its Contribution to Educational World'. Verma (1969) and tried to analyse the educational contributions of patriots, and social reformers from Raja Ram Mohan Rai to M.K. Gandhi.
Charloo (1971) completed his research work on the 'Educational Philosophy of Srimad Bhagawat Gita' and emphasized to have it with all its different aspects.

Hosen (1973) studied on the Educational Philosophy of Swami Vivekanand and tried to connect it with Neo-spiritualism. Niyaz Ahmad Azami (1975) studied "The Contribution of Shibly-Educational Institute to Eastern U.P."

All the above studies show that very few have tried to analyse the works of Tagore, Rousseau, and it is my duty not to forget these fore runners. Philosophers and their contributions to our present educational system.

PROBLEM OF THE STUDY


AIMS OF THE STUDY

The following aims were included in the present study:

1. To study and compare the different aspects of the educational philosophies of J.J. Rousseau and Dr. Rabindra Nath Tagore.

2. To compare the contributions and the works of both Rousseau and Tagore.

3. To compare the importance of Rousseau's and Tagore's educational philosophy in the present context.
HYPOTHESES

The following hypotheses were established in the present study:

1. Rousseau and Tagore were greatest naturalist philosophers and educationists of their time.

2. The works and contributions of both educationists have placed them at the highest level even in the present context.

METHODOLOGY

Since this study was related to educational philosophy, therefore it would be placed in historical research.

The term history meant an enquiry to establish what had actually happened and to some degree history is still that branch of learning that studies and records past events (Mouly, p. 202).

The foremost purpose of doing historical research is to gain a clearer perspective of the present. The common underlying historical research is the simple scholarly desire of the scientist to arrive at an accurate account of the past. That is, desire to know what happened in the past and, "how and why the man of the times allowed it to happen." (Smith, p. 12.7)

A fairly clear line can be drawn between survey studies and historical studies on the basis of times: the latter deals with the past, the former with the present.
TOOLS

As a tool the following materials of library and Museum were taken help of to fulfil the requirements of the study :

1. The original works of Rousseau and Tagore
2. Encyclopedias in Education
3. Educational Abstracts
4. Bibliographies and Directories
5. Biographical References and
6. Quotation Sources etc.

LIMITATIONS

This study is confined only under the educational philosophies of Rousseau and Dr. R.N. Tagore.

CONCLUSION

Rousseau who is characterized by Adams as "perhaps the most prominent naturalist who ever wrote on education" is seen by Rusk (in his book 'The Philosophical Bases of Education, p.35), to be an idealist who opposed nature "Not to spirit but to social convention, and whose naturalistic stage of education was merely preparatory to moral, aesthetic and religious training.

Here, naturalism is a term loosely applied in educational theory to system of training that are not dependent on schools and books but on the
manipulation of actual life of the educationist. It reacts against study and aims at creating conditions in which natural development will take place. It always comes on the score as a protest against well established systems that have become stereotyped, always it pleads for greater simplicity. Its watch word is 'Back to Nature' and its fighting adjective is 'artificial'.

Rousseau is decidedly 'contrary' in his attitude towards established institutions. His position of emphatic protest, expounded in his famous book 'Emile' as follows:

"Reverse the usual practice and you will almost always do the rigid." (Emile p. 58)

"Human institutions are one mass of folly and contradiction." (Emile, p.46)

"Men are devoured by our towns." (Emile, p.26)

Therefore Emile was to be taken away from his parents, away from society and his schools and educated in contact with nature, 'according to nature' by an ideal tutor. For -

"God makes all things good : man meddles with them and they become evil." (Emile, p.5)

Therefore -

"You must make your choice between the man and the citizen, you can not train both." (Emile, p.7)
In this way Rousseau was a man of emotional rather than rational character, who exalted natural and desires above reason. He maintained that the removal of all restrictions was necessary for securing the child's development. Natural tendencies should be allowed to have full sway. Therefore he wanted his Emile to receive education which is a natural process - development from within, not an accretion from without an expansion of natural powers, not an acquisition of information alone. Rousseau would give him negative education which aimed at perfecting the organs that are the instruments of knowledge, before imparting that knowledge. According to him this education consisted in the exercises of Emile's senses in the free development of his own nature, his own powers and his natural inclinations, in his learning to lose time wisely. Rousseau held positive education tended to form the mind prematurely and expected the child to behave like an adult.

Child and his Education

Rousseau and Tagore strictly asserted that a child has his own personality. He is not an adult, or a grown-up and has ways of seeing, thinking and feeling peculiar to his age." For, "Nature wills that children should be children before they are men. If we seek to pervert the order, we shall produce forward fruits without ripeness, and though not ripe, soon rotten; we shall soon have young servants and old children."
Rousseau, Tagore and other naturalists, alike, believe that child's nature is dynamic than static; it grown and develops. This development shows a few distinct stages and each stage has a few distinct characteristics. It is for this reason the naturalistic system of education ushered in the psychological movement in education which has resulted in a serious study of instincts and sentiments, intelligence and other intellectual capacities, the laws of learning and types of personality.

Tagore believed that every child is born with the God given gift of taking delight in the world, but the conventional system kills this delight. He says -

"This sensitiveness of the child-mind, the mind which is always on the alert, restless and eager to receive first-hand knowledge from mother nature."

These conventional schools close the doors of natural information to us. The mind of the child misses the -

"Perpetual stream of ideas which come from the heart of Nature."

Like Rousseau, Tagore also wanted nature to be the Teacher of Children who should be surrounded with the things of nature. Their mind-

"should be allowed to stumble on and be surprised at everything that happens in the life of today. Let their attention
be hit by chance surprises by nature - the coming of morning, heralded by music and flowers."

At another place Tagore argues -

"परन्तु बच्चे! जो धूल आदि से घुणा नहीं करते, जो धूप, बायु और वर्षा को पसन्द करते हैं; ....... जो अपनी सब इनियाओं का प्रयोग करके संसार को देखने-भालने में प्रसन्नता का अनुभव करते हैं, अत्यन्त शोक की बात है कि वही बच्चे जान-बुद्ध कर बिगाड़ दिये जाते हैं।

हे परमात्मा! ऐसे माता-पिता के हाथों से इन निर्दोष बच्चों की रक्षा करो, उन्हें बचाओ, उन पर दुष्पर करो।"

Therefore, Tagore wants to establish harmony of relationship through humanism in education. According to him, only fullness of expression would signify full life -

"Therefore our childhood should be given its full measure of life's drought, for which it has an endless thirst." The young mind should be saturated with the idea that it has been born in a human world which is in harmony with the world around it. And this is what our regular type of school ignores with an air of superior wisdom."

For this purpose Tagore says -

"An ideal school; must be an Asram where men have gathered for the highest end of life, in the peace of nature, where life is not
merely meditative, but fully awake in its activities, ... where the sunrise and sunset and the salient glory of stars are not daily ignored; where nature's festivities of flowers and fruit have their joyous recognition from man, and where young and the old, the teacher and student sit at the same table to partake of their daily food and the food of their eternal life."

At another place Tagore says -

"What we really want is an Ashram. We want a place where the beauty of nature and the noblest pursuits of man are in a sweet harmony. Our temple of worship is there, where outward nature and human soul meet in union."

Like Tagore, the following lines of Rousseau also are to conclude the importance of natural atmosphere and natural man, he says :-

"There is a wide difference between natural man living in a state of nature and natural man living in a state of society. Emile is not a savage to be banished to a desert, but a savage made to live in cities."

In this way, through the all corners of educational process we find a great similarity between the naturalistic philosophy of Rousseau and Tagore.
Educational Implications of Tagore

Rabindra Nath Tagore was not only a poet, a dramatist and a writer but also a great Naturalist philosopher in education. He left such signs of new educational policies on the platform of education which cannot be dimmed in the race of time. Tagore always helped to shape our educational ideals. His ideals of education marked in some ways a revolutionary change from the past yet has a continuity of tradition.

Tagore believed that education must develop the personality of the child in the context of Nature and allow the child to develop in tune with it. He wanted to allow the child to imbibe the beauties of Nature, to allow the expanse of the sky, the quietness of the evening and promise of the morning, the scintillating beauty of the stars and radiance of the sun when it rises, to permeate the personality of the child.

Tagore's special contribution was the emphasis on harmony, the emphasis on balance, the emphasis on all sided development of personality so that no one aspect was submerged, no one aspect was sacrificed to develop any other aspect.

Tagore believed that in every one of us, there is the seed of divinity, in every one of us there is the promise of great achievement.

Tagore always believed that it is only through change, only through a forward march that the values of the spirit can be maintained.
Tagore tried and hoped, if God had so wished He could have made all Indians speak one language. Why India alone? He could have made the whole world speak one language.

"The equally great gift of Tagore is our National Anthem. Of the many things of which India can be proud of Tagore, I believe this is in essence the richest." (Humayun Kabir)

In short Tagore's concept of education and its practices balance the claims of different schools of educational philosophy, i.e., humanism, idealism, naturalism, pragmatism, realism and supernaturalism. His philosophy is a true blend of Eastern and Western philosophy.

The Visvabharti is the embodiment of his educational ideals.

Tagore is one of the very few educational philosophers whose philosophy is the outcome of his educational experiments. Simultaneously, he gave a practical shape to his ideology.

Rabindranath was a great educational practitioner. He was not a dreamer only to leave behind a legacy of the principles of life. He worked them out in a constructive way.

Setting up educational institutions in natural surroundings and the environment of freedom from fear - the two principal features of his theory and practice of education bear the mark of his naturalism.

In praise of Tagore's contribution there are few words of the intellectuals of India and abroad like this:-
"To a world living under the law of fear Tagore is a prophet of the Law of Love."

(Hellen Keller)

"Tagore seemed to have accumulated during his long life all the wisdom, human kindness and understanding of the world and to have transmuted in the passage through his own mind into hope and inspiration for the future of the human race."

(Sir Stafford Cripes)

"To a free India Tagore is a revivalist and a fore-runner; and to the West, Tagore is INDIA, bringing to Europe not the cross but the lotus."

(B.N. Sarkar)

"If Tagore had done nothing else, but had only formulated his educational ideals, if he had only worked out his educational philosophy and carried out his ideas in practice, as he did in Shantiniketan, we would still have honoured him as perhaps the greatest educational thinker the world has known in the last 100 year." (Humayun Kabir)

**Educational Implications of Rousseau**

Rousseau is the most prominent naturalist. As a matter of fact Rousseau and naturalism are inseparable. We cannot think of naturalism without Rousseau.

The key-note of Rousseau's philosophy is to have a 'State of Nature', 'Natural Man' and 'Natural Civilisation'.
'Return to nature' was his slogan. He observed, "Everything is good as it comes from the hands of Nature but everything degenerates in the hands of man". Again he wrote, "Civilised man is born, lives and dies in the state of slavery. Leave him alone."

According to Rousseau, the state of nature in which man lived long ago was a blissful state. Modern civilisation is the main cause of the misery of mankind. The alternative before mankind is back to Nature. The customary procedures of civilised society should be done away with and the natural state may be accepted again.

Regarding the state of children in the prevailing state of affairs of society, Rousseau wrote, "The age of cheerfulness and gaiety is spent in the midst of tears, punishments, threats and slavery. We torment the poor creatures, for their future good; and perceive not that death is at hand, and ready to seize them amidst all this sorrowful preparation for life. Who can tell how many children have fallen victims to the extravagant sagacity of their parents and guardians? Happy to escape such cruelty, the only advantage the poor suffers reaped from the evils they endured, beginning to die without regretting a life of misery.

"Man, be humane! It is the first, the chief of moral duties, to exercise humanity to everything, of whatever age or condition, that is relative to man. What! Is wisdom void of humanity? Have a tender regard for children".
Rousseau contends that all the ills and miseries of civilisation are on account of a departure from a 'State of Nature'.

Rousseau's major implications are as under :-

1. Rousseau propounded the new gospel of faith in the nature of the child in place of the old ones.

2. His emphasis on the 'discovery' and 'recognition' of childhood traits has brought about a revolutionary change in the thinking of educators.

3. His stress on the 'concrete' led to 'Learning by Doing'.

4. Rousseau anticipated the modern holistic Method when he declare the child as a 'discoverer'.

5. Rousseau showed the way to the teacher that he must study the child thoroughly.

6. It is due to Rousseau that the need for sense training and physical activities in the earlier development of the child has been recognised in the modern system of education.

7. His concepts of freedom, growth, interest and activity are noteworthy in educational theory and practice.

8. Rousseau showed the value of motivation and of creating problems and of utilising the senses and activities of the child.
9. Present day emphasis on vocational education finds its root in Rousseau.

10. 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.

11. Naturalism in education draws our attention to the aesthetic aspect of surroundings. This also implies that schools should be located in natural surroundings. Education can be imparted in the open.

    Robert Rusk describes the work of Rousseau in these words, "Rousseau nevertheless stands to modern education as Plato to ancient education."

    According to Charles W. Coulter and Richard S. Rimanoczy, the impact of Rousseau may be stated as "Rousseau made Europe more child-conscious and the formal European educational system more self-conscious."

    P.P. Graves observes in A Student's History of Education: "Disregarding the weak and offensive personality of the author, and forgetting the inconsistencies and the contradictions of the work itself, the 'Emile' has always been accounted a work of great richness, power and underlying wisdom, and each of its defects is more than balanced by a corresponding merit".
Major Conclusions of the Present Study

The major findings of the present study are -

1. Jean Jacques Rousseau and Rabindranath Tagore were a naturalist philosopher. Rousseau's concepts of naturalism are quite near to William Wordsworth (the Great Poet of Nature). Although Tagore's ideas were of his own yet he was influenced by Rousseau and Wordsworth.

2. J.J. Rousseau is the forerunner of new education. For him the aim of education was the natural development of the child. Tagore also wanted the education which can develop the natural potentialities of the child.

3. Both the natural educationists had advocated that nature needs freedom to educate the child in natural surroundings.

4. Knowledge should come through personal experiences and senses, this idea had been forcibly emphasized by both the naturalistic educationists.

5. Bookish knowledge was ignored by both the naturalists.

6. Both had emphasized the slogan of 'Back to Nature'. But human nature was also included in it.

7. Tagore felt for the need for women's education, whereas Rousseau was not so serious about it as Tagore was.
8. Tagore was a practical naturalist while Rousseau was only theoretical.

9. Both the educationists had recommended the Book of Nature.

10. Both the philosophers denied any kind of restrictions during child education.

11. Child-centred education was the main theme of both of the educationists.

Major Findings of the Related Studies

Very few research studies have been completed in relation to the educational philosophies of Tagore. Of them only two studies have been done where Tagore and western philosophers like Plato, Rousseau, Froebel and others are compared. The comparative study of educational philosophy of Rabindranath Tagore and Jean Jack Rousseau is one of them, which is completed by Minocha, S. of Punjab University in the year 1981.

The study of Minocha, S. of Panjab University was of the view to compare Rousseau and Tagore's educational philosophy.

Major Conclusions of other Related Studies

The major conclusions of the above mentioned studies were:

(i) Jean Jacque Rousseau was the foremost exponent of naturalism in education.
(ii) It seemed likely that Tagore was influenced by the naturalistic philosophy of Rousseau and William Wordsworth, although he did not borrow anything from both the philosophers.

(iii) By his negative education Rousseau wanted the extension of the period of childhood. On the other hand Tagore wanted a suitable atmosphere of experiences and ideas for them.

(iv) In certain fundamentals all naturalists are the same.

(v) Both were seem similar in the case of women education.

(vi) Both were the followers of the path of great Nature.

Other researchers were Bhattachary, R., 1981, Dhal, P. 1990, Paul, R. 1976, Purandare, P.G. 1981, Rani, A. 1979, Ray, S.S. 1981, Singh, S.N. 1980 and Sinha, R. 1984. All these studies also have concluded the same result as the present researcher, like me, has concluded.

Suggestions to be followed

It is encouraging that studies which have been completed related to school education have maintained an upward trend. For example there were 729 studies in the first survey, 806 in the second survey, 1481 in the third survey, 1651 studies in the fourth survey and 1828 studies were surveyed in the fifth survey of educational research. But there has been no visible improvement in the overall situation in the quality of studies, as Seshadri has reviewed in his report.

Therefore there is need to address a wide variety of philosophical issues related to education in the present Indian context and to study
philosophically clarifying concepts, putting views with intellectual support and offering grounds for normative assertions.

There is a need of logical and conceptual examination almost in every aspect of education - its meaning, aims, content and process etc.

There is a need of philosophical insights to be gained about the relationship of education itself with other spheres of human, social, political, economic and religious activities.

There is a great need of clarification of concepts; analysis, appraisal of arguments, statements and educational theories.

There is a great need of qualitative improvement in the studies of philosophy of education, like ours, which has been completed in hurry and may not be so valid as it ought to be.

There is also a need to avoid the irrelevant circumstances and hurry so that main characteristics of the studies may not be missed.

There is also a great need of studies to be remarked with relevant points, not such as Seshadri has noted in his report for a thesis related to Philosophy of Education.

"I am sorry to say that I have never come across such a poor thesis ... which has been presented like the monthly magazine of a school, with coloured pages decorated with various designs."

(Fifth Survey of Educational Research, P.9)
The present study is a comparative study of Rabindra Nath Tagore's and Rousseau's philosophy of education. Few another studies can be completed like this -

- A comparative study of Rabindra Nath Tagore's and William August Froebel's Educational Philosophy in the present situation of India.

- A critical study of Rabindra Nath Tagore's Shantiniketan as an Experiment of Naturalistic Education.

- A comparative study of Rabindra Nath Tagore and Maria Montessori in relation to their works for Child Education.

- A critical study of Rabindra Nath Tagore's philosophy of 'Return to nature' and its implications in the perspective of Today and Tomorrow.

Studies of philosophy of Education should be concerned with specific reference to educational policies and practices, which perhaps was not thoroughly completed in the present study due to lackness of time. So, it should not be taken seriously.

With all these suggestive words, the present study is summed up in a humble way to all my educationists, researchers and policy makers alike.