



THE EDUCATIONAL PHILOSOPHY OF SWABHAKABI GANGHADHAR MEHER TO MORDEN SOCIETY

GUIDE

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Abstract-This article emphasizes the Life Sketch of Swabhakabi Ganghadhar Meher. Educational philosophy of Swabhakabi Ganghadhar Meher with respects to

a.)Meanings & concept of Education, b.) Aims of education, c.) Curriculum and text book, d.) Methodology of teaching,e.) Discipline, f.) Teacher g.) School, h.) the pupil and Educational Contribution of Swabhakabi Ganghadhar Meher.

Key word- Educational philosophy ,Swabhakabi Ganghadhar Meher , concept of Education, b.) Aims of education, c.) Curriculum and text book, d.) Methodology of teaching,e.) Discipline, f.) Teacher g.) School, h.) the pupil and Educational Contribution

Statement

The present study under report has been stated as “The Educational Philosophy of Swabhakabi Ganghadhar Meher to Morden Society.

Operational Definition

Educational Philosophy: Refers to Meaning of education, Aim of education, Curriculum, Method of Teaching, Discipline, Co-Curricular activities, Discipline, Work ethics, Teacher, Pupils Etc....of swabhab kabi Gangadhar meher.

Ganghadhar Meher: Ganghadhar Meher is a eminent poet. He is a popular person in his literature in state of Odisha. He belongs to Barpali village, Bargarh District.

Objective

The present study is undertaken with the following objectives in views.

1. To study the Life Sketch of Swabhakabi Ganghadhar Meher.
2. To study the Educational philosophy of Swabhakabi Ganghadhar Meher with respects to
 - a.) Meanings & concept of Education, b.) Aims of education, c.) Curriculum and text book, d.) Methodology of teaching, e.) Discipline, f.) Teacher g.) School, h.) the pupil
3. To study the Educational Contribution of Swabhakabi Ganghadhar Meher.

Scope

The study covered the life sketch Educational Philosophy such as meaning of education, Aim of education, Curriculum, Method of teaching, Discipline, Work ethics, Co-curriculum activities, Accommodation and housing, Teacher, Pupils and Educational implication of Swabhakabi Ganghadhar Meher.

Limitation

The study limitation only one Educationist and poet Swabhakabi Ganghadhar Meher. The study limited covered meaning of Education, Aim of education, Curriculum, Co-Curriculum, Method of Teaching, Discipline, Work ethics, Co-curriculum activities, Accommodation and housing, Teacher, Pupils with reference to Swabhakabi Ganghadhar Meher.

Methodology

In this research work researcher Historical and Philosophical method for conducting the Study.

Population

All the written books of Swabhakabi Ganghadhar Meher constituted the population of the study.

Sample

Gangadhar Granthabali by Dr. Raghunath Meher. (Odia), Ama Gangadhar by Dr. Babaji Charan Pattnaik. (Odia), **Madhumaya Gangadhar by Ashok Kumar Dash (Odia)**, Gangadhar Meher (Selected works) by Madhusudan Pati. (Sambalpur University Aryan Books International), **Tapaswini (Kabya) by Gangadhar Meher (Odia)**, Tapaswini of Gangadhar Meher by Dr. Harekrishna Meher (Odia).

Tools and Techniques

In the present study, the researcher used all those sampled book as tools and studied deeply and found out the contribution of Swabhab Kabi Gangadhar Meher.

LIFE SKETCH OF SWABHABA KABI GANGADHAR MEHER

Gangadhar Meher, an eminent poet forever in the world of literature in Odia, was born at Barpali – a village famous for Sambalpuri saree in Bargarh District of Odisha. He is a twinkling star in the galaxy of “Nature”. He shines as a luminous star in the world of intellectuals. He is a paramount poet, a philosopher, an educationist, prophet of peace, firm believer of God, naturalist, humanist, nationalist. He is called “The Poet of Nature” as his works focus on nature – human and non-human.

Moreover, he is known as “Swabhaba Kavi”. The word “swabhaba” implies human nature. He says, in Odia, in the poem *Janmabhoomi*,

“Matrubhoomi matrubhashare mamata ja hrude janami nahin, Taku jadi jnani ganare ganiba ajnani rahibe kahin.”

These two lines of the poem reveals his concerns about Motherland (matruboomi), Mother tongue (matrubhasha), love (mamata), in heart (hrude), knowledgeable (jnani)...

His philosophy of life and education is peculiar. He talks about the relationship among life, nature, and education. The curriculum he talks about is based upon the psychology of child and his development and freedom. His works are of greater importance to be followed in educational curriculum. Initiatives have been taken to include his works in school, college, and university curriculum. His works are having research foundations to be carried out at different levels.

Gangadhar Meher

Gangadhar Meher was a renowned Oriya poet of 19th century, also known as Swabhab Kavi, was a literary Midas, who transformed everything into gold by the alchemic touch of his genius. He was a born poet of delicate charm. His was a clean white style. His poem Bhakti (The Devotion) bears eloquent testimony to the change in religious outlook. He was essentially a poet of intuition and side by side he had a penetrating insight. Though poor in wealth and education, he was very rich in mind and culture. In almost all his writings there are a glimpse of originality.

Childhood

Gangadhar was born in 1862 on the full moon day of Shraavan at Barpali of present day Bargarh district of Odisha. Chaitanya Meher was working as a village Vaidya (Ayurvedic doctor) besides his family profession of weaving. But as he could not maintain his family with the income of these works, he opened a village school and began to teach a few children. Gangadhar Meher could read up to the

Middle Vernacular Standard hurdling over diverse disadvantages, and his excessive desire for reading one day dragged him to the field of writing poems.

His education

As a young boy, he heard the Oriya Ramayan composed by Balaram Das and afterwards he himself read it as well as the Oriya Mahabharata by Sarala Das. He also read and mastered a great number of Sanskrit books; of which „Raghubansam“, deserve mention. He had proficiency in Hindi and Bengali. Tulsi Ramayan in Hindi used to be held by him in great respect. He used to read Bengali magazines and newspapers. Gangadhar, in his student life, read Sanskrit.

Career

The then Zamindar of Barpali, Lal Nruparaj Singh offered him the post of an Amin (Patwari). Coming to learn of amicable behaviours and good virtues of Gangadhar, the Zamindar promoted him to the post of a Moharir. He continued to serve in the said post and was transferred to Sambalpur, Bijepur and Padmapur and at last transferred to his own native place Barpali on a salary of Rs.30/- P.M. The post was very liberal and magnanimous in his social life. During the last age of his life, the poet organized an All Odisha Social Conference of Meher with a view to uplifting the entire weaver society. Nearly three thousand Meher from different parts of Odisha assembled in the Conference. The poet put up twelve proposals for the reform of the society and all were passed unanimously

Educational Philosophy Swabhakabi Gangadhar Meher

Meaning of education

According to Gangadhar Meher –“Education gives pleasures to the human being”. Through the education an individual explore his or her own inner potentialities outer.

Concept of education:

As has been stated by Gangadhar Meher the process of education has begun since the origin of human civilization and would continue till its existence. Defining the concept of education, he observes that a degree or certificate from an educational institution is not the end of education. Education is a life long process. According to him, the whole world is the field of education and the beautiful nature is adequate to educate man. He states that the subject of study is unlimited and it includes each and every element in the universe starting from the atoms to the distant planets. The life span of man is too short a period in comparison to the world of education around him. However, the prime duty of man should be to make life content with whatever education and knowledge he can acquire through the whole span of life. Gangadhar rightly states:

“Education does not end in school. Education is man’s life long worship. World is the school and nature is the daily recitable volume.”

Aims of education:

The aims of education are based on the aims of life. Education tries to achieve the aims of life as its own goals, and these aims of life are reflected in the literature of the time. An evaluation of Gangadhar’s literature reveals his perception of the aims and philosophy of life, and thereby provides a general estimation of his concept on the aims of education. Thus Gangadhar’s aims of education are correlative to his ideals and philosophy of life, and are implied in his literature. A discussion on the aims of education reflected in Gangadhar’s literature follows.

Realization of god: Gangadhar Meher’s poems, like Bhakti, Amrutamaya, , Madhumaya ,Samalaidevinka Prati, Bharasa, Ahalyastava and Arpana deeply reflect his desire for divine realization. In his poem Bhakti, Gangadhar Meher has described God as universal life. The poem „indicates complete self-renunciation and merging of self with the supreme lord.“Gangadhar Meher, in the poem Bhakti, writes: “I have no offeringswith whatever I might worship thee For whatever I find is thy gift thou hast bestowed graciously Its a sin I consider to offer backThe presentation received to the giver But my ego is absolutely mineI relinquish it at thy feetO my supreme lord!”

Moral development: Gangadhar Meher was an epitome of honesty and integrity. He adopted morality as the ideal of his life and literature. His literature clearly reveals his desire to recreate the society by imparting moral education. Gangadhar’s deep faith in moral values is reflected in his long poems like Rasa Ratnakara, Kichaka Vadha, Ayodhya Drusya and Indumati as well as in his short poems like Nara O Mayura, Khadyotara Kheda, Vakyaveera O Karmaveera, Sangaphala, Mahajana, Manaprati, Dhanaprati, Garva, Amulya O Mulyavana panchayat, Parishrama, Subhava o Swabhava and Taku Madhya Volithanti Dharma Avatara. These poems provide moral direction to human life and society. In panchayat Gangadhar Meher reiterates the significance of moral education. He has tried to prove right the saying „little learning is a dangerous thing“. To him, our education system does not inculcate moral values. As a result, persons with little learning (half-educated) adopt unfair means to exploit the common people and thereby make economic gains. They do not believe in truthfulness and try to harass the uneducated masses illegally. Some of his other poems also clearly reflect his discontentment over the then prevailing system of education which failed to instill in individuals virtues like truthfulness and honesty. Pointing his finger at the half educated, Gangadhar Meher rightly comments: Crooked men with a little education Earn a lot by spreading the network of falsehood The fruits of education is wrongly disseminated thus, It is treachery against the saintly mento crush the face of truth.

Vocational aim: Gangadhar Meher was a man with vision and foresight. His literature reveals that education should make man self-dependent. Gangadhar, in his short poem Parishrama, appealed to the people to be self-dependent. According to Gangadhar Meher, education is not for the sake of knowledge only; it should also enable man to earn his bread and butter. He emphasizes on vocational education for the purpose. His message for vocational education is crystal clear in his unique volume of verse *Krusaka Sangita*. Gangadhar Meher, in his autobiography, acknowledged the fact that in order to be self-dependent he learned the art of weaving (his ancestral profession) simultaneously continuing his schooling. His father and he himself considered the lesson on weaving as more important than his academic career. His poem *Annara Mahima* depicts that education should enable man to earn his livelihood and make him self-dependent. Gangadhar Meher observes that training on agriculture, dairy farming and other similar subjects can greatly help in improving the economic condition of the people and the country. Perhaps Gangadhar very well realized the complexities of life and thought of „a scheme of education which would fit the child in later life“. He was realistic in advocating vocational education to fulfill the bread and butter aim of life. An observation of M.K.Gandhi seems relevant in this context. He states: This education ought to be for them (the people) a kind of insurance against unemployment.

Cultivating the spirit of nationalism:

Gangadhar Meher himself was a nationalist and believed that education should foster the spirit of nationalism. According to him education should inspire man to work for the improvement of motherland and mother tongue. In his essay *Sikshita Asikshita O Sikshyabhimini*, Gangadhar states that an educated person always thinks of the development of his nation. Further a letter to Brajamohan panda on date 27.12.1909, Gangadhar writes: “May you get good education; let your love for motherland be most intimate.”

Cultural aim:

Gangadhar Meher is considered as a harbinger of the age old Indian culture and tradition. Through his literature he has tried to preserve and improve the rich Indian culture. Gangadhar Meher’s long poems like *Tapaswini*, *Pranayvallari*, *Utkalalaxmi*, *Kichaka Vadha* and *Rasa Ratnakara* reveal his intention to cultivate love for Indian culture and tradition and ideals. His *Tapaswini* underlines the significant role of education in developing a sense of love and respect for Indian culture and tradition. In this epic while highlighting the education of Lava and Kusa, the would be successors to the throne of Ayodhya, by seer Valmiki, Gangadhar Meher reiterates the value of gurukul education system of ancient India. In *Pranayavallari*, Gangadhar has tried to glorify the sacred hermitage life of India. He has taught Shakuntala through seer Kanwa to develop in her the attributes of an ideal woman who adheres to the way and style of living in the line of Indian culture and tradition. In *Kichak Vadha*, he has tried to establish people’s faith in the moral and religious tradition of India. Gangadhar Meher considers

language as an important part of any culture, and through his small poems appeal the people to love, respect and work to maintain the high status and dignity of their mother tongue intact. Thus Gangadhar's literature clearly reveals that cultural aim of education has not been ignored in his implied scheme of education. Gangadhar Meher, in his essay Sikshita Asikshita O Sikshyabhimani rightly observes that education makes a person familiar with the important happenings of the past, and the traditions and customs of different countries. M.K.Gandhi also „attached greater importance to the cultural aspect of education than to the literary“.

Curriculum

It is based upon the psychology of the child. The Gangadharism do not advocate a rigid and fixed curriculum. The child is given no verbal lesson and are against bookish education. He is expected to learn directly from nature through personal experience.

- **For Physical Development:-** Physical exercise hygiene, gymnastics, athletics and the like are suggested.
- **For Intellectual Development:-** Language Science, literature, philosophy, social studies mathematics etc are recommended.
- **For Spiritual Development:-** Fine arts Poetry, Religion, Ethics, Music etc are approved

Methods of teaching

Gangadharism advocates the **play way method**. Besides play way other method like **Montessori Method, Kindergarten Method, Dalton plan or activity method** are suggested. **Learning while walking** is the best method. Gangadharism supports **open-air school** for natural development of children. Gangadharism prefers self education or **Auto Education. Lecture Method** to use in teaching to use in Auto Education teaching of literature sub.

Discipline

Freedom is the watch word in Gangadharism. So he suggested that self discipline. Students self government the behavior of the children for fostering discipliner.

Teacher

He is an observer and facilitator of the child's development. He should understand the child- his nature, tendencies, impulses, interests etc. therefore he should not interfere in the natural development of the child .A teacher in only stage setter, a supplier of materials and opportunities, creator of conducive environment for the full blooming of natural development of the child. Teacher should encourage child's

own self discovery. A teacher is a silent spectator and occupies a secondary place in school. Teacher must be ABCDEFGHI

- **Attained self-realization:-**An ideal teacher is one who has attained self realization.
- **Attitude be spiritual:-**Teacher attitude must be spiritual.
- **Brahma:** Teacher is considered Brahma.
- **Bishnu:** Teacher is considered Bishnu.
- **Continuous learner:** The teacher is a continuous learner.
- **Character is moral:** Teacher should be a man of moral character.
- **Develop virtuous man:** He is an virtuous man.
- **Darshanik:** He is considered a darsanik.(Philosopher)
- **Ensuring values:** Teacher should act as role model of ensuring values.
- **Envisage missionary zeal:**A good teacher should have a missionary zeal to build men and women.
- **Friend:** Teacher is a friend to his pupils.
- **Focus Maheswar:** Teacher is focusing maheswar in front of his pupils.
- **Guide;** He is guide to his pupils.
- **Good conduct:** He should be a man of good conduct.
- **Helper:** Teacher considered a helper to his pupils.
- **Highest goal of life:** Teacher should lead to his pupils towards the attainment of highest goal of life.
- **Ideal:** The teacher should be ideal.
- **Idealist:** Teacher must be idealist because his teaching is not his profession(Jibica) but it is life(Jiban)

School

School should fit to the child rather than to make the child fit to the school. School is a place where child gets full freedom and it provides a barrage of facilities to cater to the needs and interests of the children in one hand and to further the development of children in natural way. Therefore school is called as a natural school free from all controls and regulations. School follow **4M**

- 1. Medium according to community:-**School is the medium through which the community is manifested itself.
- 2. Mind of society:** It is the mind of society.
- 3. Moral and spiritual evaluation:** It should have a quite congenial atmosphere for the moral and spiritual evaluation of students.

4. Monitoring values: The school must be structured highly and ought to disseminate only those ideal that lay emphasis on enduring values.

EDUCATIONAL CONTRIBUTION OF GANGADHAR MEHER

The genius of Gangadhar Meher flourished out of the tussle between classicism and romanticism after the later phenomenon ushered into the domain of Oriya literature with the poetry of Radhanath Rai. Gangadhar Meher, one of the foremost nature poets, has greatly adorned Oriya literature by the gems of his poetry. He has authored a number of kavyas (long narrative poems), lyrical short poems, and a few pieces of prose writings. He composed his kavyas in classical models. However, his short poems are on modern lines. Gangadhar's literature maintains a beautiful synthesis of the modern thought interwoven with the story, style and content of Sanskrit literature. His creations are as lucid as they are ornamental. He was such a poetic genius that he borrowed the plots and patterns from his predecessors, and yet turned them into unique and excellent pieces of poetic marvels with his original and innovative style of representation. Poet Nanda Kishore Bala rightly observes:

“As the water of the river Ganga makes everything sacred, so does the powerful pen of poet Gangadhar beautify every subject that he touches.”

According to Dr. Mayadhar Mansingh, Gangadhar Meher can be taken as a miniature Kalidas in Oriya literature. Like Kalidas, Gangadhar „borrowed not only the characters but also similes, metaphors and descriptions from many of his predecessors and yet turned all that borrowed materials into pictures of wondrous beauty, a beauty that had not been there before“. Regarding the themes of Gangadhar's literature, Pati and Mahapatra (1998) sum up:

“For the subjects of his long narrative poems he mostly drew upon ancient Indian literature, but in his shorter poems he exhibited a rich versatility, ranging from vedantic vision and romantic celebration of nature to contemporary socio-political issues and ordinary agrarian activities.”

Among the unique feature of Gangadhar's creations, the presence of colloquial elements is the most prominent one. It is usual to find inclusion of some regional linguistic elements here and there in his works as Gangadhar was a member of the Sambalpuri language speech area. He has also roped in other features of Sambalpur region such as places of historical importance, places of worship and natural beauty in his literature, which had so far been neglected by his forerunners. However, he did not subscribe to the source of colloquial elements as a manifestation of any regionalistic thought, rather it was an expression of a creative mind. Gangadhar Meher never composed poetry for the sake of poetry. Through his poetry he wished to serve the society. Gangadhar's poetry reveals his sensitiveness to contemporary issues of the society. In this context Prof. M.S.Pati states:

“The entire corpus of his poetry pulsates with social concern; ceaselessly striving to effect moral and emotional elevation, infusing poetic fervour, generating an intense solicitude for linguistic and cultural identity and even engaging in a kind of extension work, furnishing are liable manual of local agriculture in easy, mnemonic verse, Gangadhar was unremittingly mindful of the social service his poetry might render.”

Gangadhar’s literature covers all aspects of life, such as, God, nature, Patriotism, language, education, ideal love, husband-wife relationship, actualities of social life, socio- political exploitation, social justice, traditional ideals, sacrifice, hospitality, devotion, morality and cultural values. It is said, „Poets are revealed through their works“. This dictum aptly applies to Gangadhar Meher. His numerous literary creations contain the real introduction of the poet. A thematic description of Gangadhar Meher’s literary creations follows.

Utkal Laxmi:

Gangadhar’s Utkal Laxmi is an imaginative Oriya narrative. Unlike most of his creations, it is Original both in content and style of representation. It presents a vivid and comprehensive portrait of the beautiful Orissan nature. The composition of Utkal Laxmi unfolded a new facet of Gangadhar’s personality. He came into prominence as a true lover of his motherland. Summerising the epic, Prof. M.S.Pati observes:

“Initially published in 1894, the poem came to attain its complete form only in 1914. It attempts to project the rivers and mountains, historical figures and holy places, in the Sambalpur and Ganjam regions which did not find a place in the extensive delineation of Orissan nature undertaken by Radhanath. In the portrait offered by Radhanath, Orissa was identified with coastal territory, which then constituted a political unit in the administrative map of the British. Gangadhar’s Utkal Laxmi extends the picture, and in its famous representation of a mythic Raja Rajeswari envisions, for the first time in Oriya literature, a comprehensive political and cultural personality of the state including the dismembered territories to the south and the north-east, thus prophetically foregrounding a totality long before it was politically realized. This testifies to Gangadhar’s breadth of outlook and vision.”

Kichak Vadha:

The kavya Kichak Vadha consisting of seven cantos, is one of Gangadhar’s popular poetic creations. It was composed within 1902 and 1903, and was published in 1904 with the financial assistance of Madhusudan Das, another Oriya erudite of the time. Only after the publication of Kichak Vadha, Gangadhar Meher was recognized as a leading Oriya poet throughout the length and breadth of Orissa. Gangadhar’s Kichak Vadha deals with an episode from Sarala Das’s Mahabharata in simple and musical manner. The epic reflects the poet’s deep faith in the religious and moral tradition of India. Its theme revolves round two important characters: Kichak and Sairindhri. The former was identified with

sin. He intended to have unholy relationship with a married woman. Sairindhri to satisfy his sexual desire. And for his immoral intention he had to face with the dire consequence of death. On the other hand Sairindhri was an ideal Indian woman who was committed and faithful to her husband by heart and mind. She was identified with virtues. The epic reflects the triumph of virtues over vices, and emphasizes on the significance of morality, justice and other ideals in human life. Through this literary creation, Gangadhar has demonstrated his power of graphic representation of human character as well as nature's beauties. The epic is both entertaining as well as educative.

Ayodhya Drusya:

Ayodhya Drusya is a narrative Poem consisting of three cantos. The poem was composed in 1910, and was published in three parts in the September-1911, November-1911 and February-1912 issues of the monthly Oriya periodical Utkal Sahitya. However, its complete publication in the form of a book was possible only in 1915. Gangadhar's Ayodhya Drusya deals with an episode from the great Indian classic Ramayana. The description of Ayodhya at the time of Rama's departure to forest on an exile for fourteen years, is the theme of the poem. In the words of B.C.Naik (1996)

It begins with the description of the tragedy that precedes the coronation of Rama. In the second canto the banishment of Rama casts a deep shadow over the city and the reader is swept away in emotion with the wailings of mother Kausalya. In the third canto Ayodhya casts off its mourning and assumes its lost splendour after the lapse of fourteen years, the period of banishment of Rama.

Tapaswini:

Tapaswini, the magnum opus of poet Gangadhar Meher, is a long narrative poem in Oriya consisting of eleven cantos. It was published in 1914. The subject-matter of Tapaswini is borrowed from Ramayana, the great spiritual epic of India. However, the poet, with his power of creative retelling and unique style of representation, injected novelty into it. The Oriya epic narrates the sorrowful events in the life of Sita after she was put to exile by her husband Ramachandra, the king of Ayodhya kingdom, and left at the hermitage of Seer Valmiki amid dense forest. Dr Hariprasad Parichha Pattanaik summerises it in the following words:

"As out sweet songs pervade with saddest thoughts, so his Tapaswini with the undercurrent of sorrow is the sweetest of Gangadhar creations. It is the harrowing tale of banished Sita in the hermitage of Valmiki who has been inflicted with intense mental agonies. The abiding agony of solitude and suffering finds unique expression in the hands of the poet. The extraordinary status of a queen and the ordinary state of a woman are aesthetically harmonized. Sita, the embodiment of purity, devotion and sacrifice, is an exemplary noble character representing ideal Indian womanhood. The Prakriti or Mother Nature has been personified which has sympathized Sita at the darkest moments of her life. The superb treatment of nature and psychological insights in the poem speak of the originality and genius of

Gangadhar. Although he was influenced by great Sanskrit works, Bhavabhuti's Uttara Ramacharita and Kalidas's Raghuvamsam, his Tapaswini is completely a new and original creation. His sense of music and rhythm although confirms to all the norms of classicism it has ushered in the freshness of modernity."

Patravali:

Patravali is a collection of letters written by Gangadhar Meher to his contemporary litterateurs, friends, relatives and well-wishers. Gangadhar Meher had written numerous letters to poet Radhanath Rai, Brajamohan Panda, poet Swapneswar Das, poet Kishor Sahu, Shasibhusan Ray, his father Chaitanya Meher, his son Bhagaban Meher, Madan Mohan Pradhan, Ramlal Nazir and Dibyaraj Singh. The credit for the collection of Gangadhar's letters goes to Dr. Sibaprasad Dash, a historian, who ventured to collect and compile them in a handy volume entitled Patravali. In the year 1998 One hundred fifty seven letters were published in the latest and complete edition of Gangadhar Granthavali (Collection of Gangadhar's literary creations) edited by Dr. M.K.Meher, the poet's great grandson. An analysis of these letters unfolds some unexplored facets of Gangadhar's life and personality. These letters reveal invaluable information on the poet's personal and literary career. Gangadhar's views on poverty, wealth, nationalism, nature, education, his literary contacts, and his domestic affairs are reflected in the letters.

4.4: Conclusion

The chief contribution lies in freedom which is essential for natural development and self expression of children. Child study movement has gathered momentum due to the naturalistic ideas & principles. Punishment is abolished and in its place is given full scale opportunities to children in modern day educational system all over globe to actualize their potentialities which are innate. Child centered education sports from the naturalistic system of education. Teacher is regarded as a friend, Philosopher and guide His role is facilitator of learning helper for the all round development of the children. Methods of education are highly psychological in nature.