

Tagore's Philosophy of Man and Nature: A Study in Environmental Ethics

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Abstract: The objective of this study is to critically examine Tagore's conceptualization of the interplay between humanity and the environment, as well as the broader cosmos. The primary objective of this analysis is to elucidate how Tagore's poetic and philosophical comprehension of the interconnectedness between humanity and the natural world, as well as the person and the cosmos, enables him to cultivate a profound perspective on the world. This particular worldview has a considerable capacity to provide an alternate vantage point for understanding nature and the role of humanity within the cosmos. I will thoroughly examine the underlying conceptual framework that supports his theories centred on the relationship between man and nature. The chapter will conclude by alluding to the view that Tagore's philosophy of human nature offers a valuable framework for contemplating his ideas on aesthetics and ethics.

Keywords: Environmental Ethics, Rabindranath Tagore, Nature, Ethics, Aesthetics.

INTRODUCTION: 'NATURE' AS VIEWED IN TAGORE

Admittedly, the word 'nature' is found to carry different senses and usages. The English word *nature* is borrowed from the old French word *nature* and is derived from the Latin word *natura*, that stands for the "essential qualities" or "innate dispositions" of things and beings. In ancient times, it was used in its literal sense to mean "birth" (French, 2005). In ancient philosophy, the term *natura* was mostly used as the Latin translation of the Greek word *physis*, which stood for the intrinsic qualities possessed by plants and animals alike, and included other features of the world too which had developed on their own accord. Nature, therefore, in the broadest sense, may be taken as the natural, the physical or the material world or the universe as a whole. "Nature" can refer to the phenomena of the physical world, and also life in general.

In a theistic frame of philosophization it may stand for the 'created universe' and, hence, may be distinguished from the creator (Udofia, 2023). Again, the same word may be used to signify something which incorporates life but excludes mind (Umotong, 2014). Besides, nature may also stand for the bare material world. In Tagore's writings, however, the words like *jagat*, *vişva*, *prithivī*, *prakṛti*, *vişva-prakṛiti*, *vahirvişva* etc., are used too often interchangeably (Gupta, 2016).

Needless to mention Tagore's prime assignment was to see the universe from the perspective of a poet. As religion to him is nothing but a poet's religion so is his understanding of nature. Apart from his poems the essays compiled in some of his major works like *Sadhana*, *Creative Unity*, *Personality* etc., elaborate Tagore's understanding of the reality of the universe and its connection to human being in a poetic fashion. In the preface to the book *Sadhana* (Santayana, 1955). Tagore clears his stance about the nature of the fundamental commitment that obliges him to reflect upon the nature of the reality. Tagore does not promise us to provide with any rigorous philosophizing about the reality and the place of human there (Bhattacharya, 2013). Neither Tagore has intended to provide us with any scholarly works in formulating his world-view. Tagore is basically a poet. Whatever philosophies we are trying to draw from his views are an outcome of the very poetic insight of him. A poet sees nature to be a living reality. It is a poet's belief that the nature has a soul which is to be realized and felt. Tagore is not ready to adopt any reductionist approach like that of the empirical sciences in order to comprehend nature.

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For a poet nature is not an object to be just out worldly known in a mechanical way (Umotong, 2020). This stance of Tagore should not, of course, be taken in any way to mean that Tagore is against science or the scientific explorations. What he discards is what we may call the 'scientific' approach that maintains an exaggerated view of the principles and the methods of the sciences at the expense of missing the true spirit of nature (which finds expression in the inner spiritual unity of the animate and the inanimate). All that is denied by Tagore is looking at nature as an aggregate of material lumps which can be used, governed and conquered (Lal, 1978).

Tagore has made it a point to assert that a scientist's concern with nature will not be a case of perfect semblance for that of the poet's and the philosopher's. There is no antagonism, however, between the different levels of concerns expressed by the scientist on the one hand and the poet and the philosopher on the other. Tagore in his conversation with Einstein and in several other writings (like, *Sadhana, Creative Unity, Talks in China, Thoughts from Tagore, Religion of Man, Letters to A Friend, East and West, Lectures and Addresses, Can Science be Humanised?, Conversations and Interviews*) explicates why and how the truth of the sciences would differ from that of the philosophy and literature (Ghose, 2016). While exploring the law-governed aspects of nature would be the prime concern of the sciences, the poets and the philosophers would prefer to go much deeper at the root. Nature is never taken as bare matter by them. Tagore does not consider nature as belonging only to inanimate things. Rather, nature consists of the endless realm of sensible lives that can, at the same time, arouse our sympathy and create a sense of wonder in our minds.

Tagore's Concept of Man-in-the-Universe

According to Tagore, there is no uncompromising antagonism between man and nature (Sorkhabi, 2005). Any such attempt to conceive of an antagonism between the two is like trying to separate those which are inseparable. True humanity can never prosper by disregarding nature and her contributions to the furtherance of human community (Umotong, 2006). Any kind of absolute segregation from nature can never lead to true freedom; rather, it would confine man within the four walls of a prison house which he himself has created by remaining aloof from the stream of life.

Tagore, therefore, conceives that man and nature together constitute the whole and that is Reality. They are not substitutes but complementary to each other. Tagore compares the relation between man and nature with that of the relation between God and man where one is incomplete without the other. Thus, the spirit and nature are interdependent on each other. To be precise, this mode of relation can be better framed as a relation between the whole and the parts. On the one hand, man is one among the other evolutes of nature. Considered in this way man forms a part of nature, whereas nature represents the whole. At the same time and on the other hand, man partakes in the activities of nature and is enabled by nature to realize the true spirit of her in the best possible way. The deeper roots of man's nature are interconnected with the greater universe. Detaching oneself from 'the inexhaustible life of nature' is not only to corrupt nature but also to violate one's own human nature. This realization has led Tagore to say: "Man must realize the wholeness of his existence, his place in the infinite; he must know that hard as he may strive he can never create his honey within the cells of his hive; for the perennial supply of his food is outside their walls."

ON THE UNITY OF SPIRIT AND NATURE

The uniqueness of Tagore's thought lies in the fact that he visualizes not only a relation of interdependence prevailing between spirit and nature but also that of a unified harmony (Eliade, 2009) The nature finds its meaning through the recognition of human mind; and at the same time, the human mind finds its expression in nature. Tagore holds that the importance of

nature lies not only in being the storehouse of power, but also for providing a habitation to human spirit as well. The objects of nature find their recognition through human experience. However, it is not only nature which needs man for her appreciation, but man too needs nature for the completion of his existence. Recognition to this mutual dependence does not, in any way, become a hindrance to the progress of human civilization.

In many of the writings Tagore shows that nature does not merely stand for atoms or molecules, rather, she contains something higher than what is just material. In his preface to *Banabani*, Tagore speaks of the dignity of nature and acknowledges that the element of spirituality lies latent or hidden in the eternal bosom of Mother Nature (Thompson, 1926). This inherent spirituality is to be realized by recognizing the dignity and sanctity of nature. Thus, Tagore is of the opinion that humanity must not only recognize universal nature's influence over universal mind, but also should respond to the call of nature, for being dumb to that call is losing the truth of one's existence. Even the higher aspects of a man's life, which lifts him up above the mundane aspects of life, can be nourished by assimilating and not by renouncing nature. Man is the combination of both nature and spirit. He, at the same time, is both immanent in, and transcendent to nature.

Humanity cannot be considered as a self-contained organism independent of nature; even the specifically human experiences are essentially rooted in nature (Umotong & Udofia, 2021). Tagore holds that the unification of man's extra-natural impulses gets converged in the integrated order of life as a consequent to his observation of and participation in nature. Tagore is of the opinion that nature has a touch of personality which has resulted in the expansion of human heart. However, Tagore does not just stop at pointing out the interdependence of man and nature only. He has proceeded further to identify some commonality of features which are equally shared both by man and nature like 'life', 'rhythm' and 'beauty'. These three qualifications together constitute the eternal 'stream of life' or 'energy of life'. Tagore argues for the presence of certain '*Jīvanśakti*' as the key to their oneness. Speaking on the energy inherent in nature, Tagore at times prefer to go beyond the usage of the term 'life' and has instead used the term 'stream of consciousness' (Atkinson, 1984). In a poem of *Naivedya*, Tagore expresses his earnest desire to participate in the eternal life.

Again, as already mentioned, nature not only consists of life but also of rhythm and harmony. Nature is not governed by anarchy; rather, just like human life, there is a system, a rhythm which binds all the elements of nature together. And this is the most delicate cord that connects Tagore's philosophy of nature to his philosophy of aesthetics. Tagore intends to state that there is a language of harmony in nature which human minds are to realize. The natural phenomena convey the message of a harmony or order which represent the system of a cosmic motion. An artist like Tagore always finds nature to be the foreground of his creativity. The unity between man and nature is perceived through beauty and this beauty of unity is to be cherished in art. Although nature finds her recognition in art, art itself would be blind without the spontaneous companionship of nature (Ignatius & Umotong, 2022). The spirituality inherent in nature can be revealed only through the aesthetic experience of nature by man.

In fact, nature is the prime source that helps generating the feeling of spirituality in man and revealing the inner unity that binds man, nature and the cosmic consciousness together (Udofia, 2023b). Moreover, Tagore holds that the true essence of the interrelationship between man and nature cannot merely be grasped by conceiving the two to be the constituents of one and the same reality; but that the two share their common existence in God, the creator. The 'life' and 'rhythm' which are mentioned earlier are not enough to explain the relation between man and nature. To understand the real essence of the communion between man and nature, they are to be taken as different aspects of one and the same Reality.

Tagore interprets the '*Gāyatrī*' *mantra* as to know oneself from one and the same power which gets manifested both as nature and the human mind and which unites them together

(Karasinski-Sroka, 2021). Again, in ‘*Dharma*’ he holds that the nature outside us and the spirit within us are both the manifestation of the same *śakti*; and it is only by this knowledge that the unity between human mind and nature can be realized and so also the unity between human mind and the Universal Consciousness.

THE WORLD IS REAL

Tagore issues cautions against the idea that the seers or the *ṛṣis* of the ancient era have preached renunciation of the world and self thereby implying a state or a system of negation. Tagore has expressed his mind in this respect by a beautiful citation from a Buddhist text (Chakraborty, 2019). In his oration to *Sādhu Simha Buddha* declares, “It is true, Simha, that I denounce activities, but only the activities that lead to the evil in words, thoughts, or deeds. It is true, Simha, that I preach extinction, but only the extinction of pride, lust, evil thought, and ignorance, not that of forgiveness, love, charity, and truth” (p. 54). Tagore uses this contention to explicate his idea of renunciation thus. He urges, therefore, that the renunciation prescribed in Indian tradition is not the renunciation of the world, it is the renunciation of all pride, lust, greed and evils that hinder men from being one with the world and in turn with the Ultimate Consciousness who is embedded in every object and being of this world or nature. The way which Buddha prescribed is not for self- abnegation, but for expanding love. Tagore absorbs the core sayings of Buddha and fits it well with his application of the age-old Upanisadic thoughts on Atman-Brahman identity. How does he expand the scope of age-old Upanisadic thoughts in his theoretic frame deserve to be duly acknowledged with.

Our separateness with the world will ultimately lead to our segregation from the Absolute Consciousness. Thus, instead of getting the Ultimate Consciousness, we will be forever separated from Him. Thus, the true meaning of self is not to be found in renunciation but in yoga or union with the all. And this union cannot be established with some abstract reality, it is to be found in each and every living as well as nonliving entity of the world, in each grain of sand in this nature; because the Abstract finds its form in the things and beings of nature. Thus, establishing kinship with nature is the only way to become one with Cosmic Consciousness which is the ultimate end of spirituality.

Tagore says, “Everything has this dualism of *māyā* and *satyam*, appearance and truth” (Rani, 2013). Freedom can be taken in two senses—negative and positive. The negative freedom or the self-will can be turned to license and invite evil deeds; but the positive freedom takes the shape of love. The realization of freedom becomes possible only in the Infinite. Our self becomes *māyā* when it is merely individual and finite, but it is *satyam* when it is one with the Infinite. In its individual and finite aspects, the self can be *māyā*, but when the self recognizes its oneness with the Infinite and the Absolute, it is no longer *māyā*, it becomes *satyam*. Thus, the true emancipation of man is by realizing that his freedom lies in harmony with the all. An individual self gets its salvation from the veil of *māyā*, of appearance that results from ignorance of the true nature of soul. The soul attains its perfection by achieving the *śāntamśivamadvaitam* (Rani, 2013), or, in Tagore’s words, “...in the perfect repose in truth, in the perfect activity in goodness, and in the perfect union in love” (Rani, 2013: 53).

The true emancipation of our social being lies in attaining goodness and that of our self lies in attaining love. This last one is described by Buddha as extinction of selfishness. This extinction comes from love that leads to illumination. It reveals the infinite joy in us by the light of love. Tagore’s ideal of universal man is the highest realization of man’s existence. This ideal, however, does not refer to any trans-human state. The ultimate aim of life as conceived in the ancient Indian culture is human salvation; and as it has already been mentioned, seclusion can never yield the true salvation of mankind. It can be achieved only by means of unity or association. Man, being acquainted of his limitations, has a tendency to surpass the bounds of his lower self and attain the Ultimate Consciousness. Such an achievement entails the

perfection of man's personality. It is only by the enlargement of his self that he can transcend the bounds of his lower self and gets one with the entire society and in turn, to the entire universe.

Tagore believed in the Absolute Reality as the fundamental basis out of which the entire universe along with its things and beings evolved. The soul and the world are two aspects of the same Reality--- the Ultimate Universal Consciousness. However, realization of this unity is not possible through our intellectual faculty; it presupposes our imaginative ability to open ourselves up to the Luminous Consciousness with a feeling of ever-spreading love.

As it has already been mentioned, for Tagore, the ultimate end in spiritual life is marked by salvation through unity. This salvation is the dawning of soul consciousness. And it is only with the attainment of this soul consciousness that the realization of the Cosmic Consciousness is possible. Here ends the spiritual journey of man; this journey marks man's forward movement from the lower plane of existence to the higher plane in order to attain the apex of his perfection. This stage of perfection is not supra-human. This is the best a human can achieve. Thus, Tagore's philosophy is ultimately a philosophy of humanism. But his humanism is unique in the sense that it is different from the Western notion of humanism (Umotong, 2021). In the next section, I shall try to delineate the central features of Tagore's humanism by focusing upon the basic tenets of humanism of the Western variety.

TAGORE'S HUMANISTIC THOUGHTS

Tagore had a strong conviction that true service to God lies in service to humankind. True salvation can be attained by establishing unity with the entire universe. Moreover, he was influenced by Buddhist humanist philosophy too. Probably for some such reasons, Tagore has largely been called a humanist philosopher. However, his humanism is not the same with the popular idea of humanistic philosophy; i.e., Western humanism. In order to elucidate this point, I need to discuss certain basic features of Western humanism in brief. The term 'humanism' is derived from the Latin word 'humanitas'. Cicero was the first to use the term to indicate values related to liberal education (Oshie & Ushie, 2021). According to Merriam Webster Dictionary, humanism might be defined as a doctrine, attitude, or a way of life that centers on human values and interests, the philosophy is against all kinds of supernaturalism and emphasizes on individual dignity (Oshie & Ushie, 2021). It believes that humans can realize their selves with the help of reason.

THE PHILOSOPHICAL FOUNDATIONS OF HUMANIST PHILOSOPHY

The origins of humanist ideas can be traced back to the ancient Greek philosophy, the philosophy emphasizes on human morality (Bostrom, 2005). However similar ideas have been nurtured by ancient India, Norway, Southern Africa, and china. However, interests in classical Greek literature had been revived during the European Renaissance and humanistic ideas started to get evolved again.

The prime idea of humanism lies in holding that it is not supernatural revelations but reason and science that help to discover the truth of life. Thus, humanism mainly stands for a nontheistic secular philosophy that relies on human agency. Humanists do not think that religion is a precondition to morality and oppose religious education; rather, they are in favor of human rights, free speech, progressive policies and democracy. They hold that humans have the power to shape their own values and can provide meaning to their lives.

The principal constituents of humanistic philosophy are science, reason, education, individualism and a firm belief on universal human nature. Humanism finds its basis on reason (Umotong, 2013). Humanists strongly believe that various phenomena of the world can be explained through science and reason and not through any irrational or supernatural agencies. Human autonomy is another element which is much emphasized in humanistic philosophy.

Humanists hold that it is human autonomy that dignifies a person and makes them human in the truest sense of the term; and it is by using the faculty of reason that humans can attain autonomy.

Humanism denies to ground morality on religion; rather, it holds that to be moral in the truest sense of the term, people should not act out of fear or expectation of any reward; for, doing that involves some kind of selfish motivations and thus, the purpose of being moral fails (Umotong, 2008). However, during the modern age, starting in the 18th century, humanist ethics took a universalist and objective turn. Until 20th century, two types of ethical outlooks dominated humanist ethics. One was the utilitarian ethics that aims at maximizing human welfare and minimizing human suffering, and the other was Kantian ethics which supports to act only according to that maxim, whereby we may will that it should become a universal law.

Going with the social changes nations started facing during the late 20th century, humanist ethics gave constant support to civil rights, secularism, personal autonomy, religious toleration, multiculturalism, and cosmopolitanism (Douzinas, 2007). Andrew Copson, taking a consequentialist and utilitarian view of morality, holds that humanist ethical policies should aim at human welfare, while Stephen Law emphasizes on human reason, personal autonomy, human well-being and rejects religious moral commandments (Douzinas, 2007). Humanism is mainly a naturalistic philosophy that rejects every kind of supernatural phenomena and holds that universe is natural, and science is enough to explain it. Humanism, being a naturalistic philosophy, became successful in generating favorable public opinion since people are convinced more easily by the success of science and technology than that of aesthetic or ethical arguments because the latter are open to interpretations.

To sum up the main elements of humanism (or we may call it Renaissance humanism since humanism was at its peak during the European Renaissance) may be stated as follows: First, interest in the study of art and literature from antiquity, second, eloquent use of Latin and philology; third, emphasis on education to create successful individuals; fourth, promotion of civic and private virtues; fifth, denial of scholasticism; sixth, encouragement of secular studies; seventh, importance on individuals and their moral autonomy; eighth, emphasis on critical analysis, observation and creativity; ninth, belief on art and literature to create a better society; tenth, a query regarding the definition of 'human'. However, there are certain inadequacies existing in the theory of humanism which have been pointed out by a number of critics.

On the first place, humanism considers human essence to be universal which ignores the importance of collective identities. Again, some critics argue that humanist values are predominantly western in their nature; which leads to some kind of NeoColonialism lacking in ethical diversity. Anthropology professor Talal Asad holds that humanism is not exactly a secular philosophy; rather, it adopts the essence of humanity from Christianity (Asad, 2003). Sometimes humanist values were nurtured and humanism was propagated by Western countries with an intention to humanize 'barbarians'; and thereby, spreading Western influence in other parts of the globe.

Sociology professor Didier Fassin criticizes humanism's emphasis on empathy and compassion than goodness and justice. He also criticizes humanism's central essence, i.e., the sanctity of human life to be a religious notion in the guise of a secular one (Fassin, 2008). However, the biggest criticism against the philosophy of humanism is that, it gives birth to anthropocentrism as its corollary. The idea of individual autonomy based on the progress of science and technology leads to a position where humans become the all-powerful entities in the universe and, as a result, the importance of other things and beings of the universe gradually lose their importance. The task of scientific advancements was to know the principles of nature and to work with her so as to strike a balance between nature and human necessities; but, the tremendous advancements of science and technology, by controlling the forces of nature, started gaining mastery over her, emphasizing only on continuously increasing human wants

and thus, a stage comes where nature has been destroyed to such an extent that the entire future generation of humans becomes a big question.

Thus, instead of achieving the stage of man with nature, the stage which is ultimately achieved is man against nature. It is held that the root cause of this lies in the thought that humans are the supreme and the best creations of the universe; and thereby, they can mold everything as per their whims. This is an anthropocentric thought and humanism is held to be responsible for giving birth to such an outlook. In environmental ethics and philosophy, anthropocentrism has been understood as a view where nonhuman nature is utilized for satisfying human purposes. Or, in other words, anthropocentric worldview attaches only instrumental, and not intrinsic values to the entire world of flora and fauna, biotic communities and ecosystems. Historian Lynn White Jr., in an essay titled "The Historical Roots of Our Ecologic Crisis" (1967) wrote that it is the creation account in Genesis that resulted in the consideration of humans as superior to the rest of creation. As a result of this, man were entitled to bhave dominion over the other creatures.

However, with the publication of Richard Routley's essay "Is There a Need for a New, an Environmental Ethic?" (1973), the anti-anthropocentric movement in academic environmental ethics got a new life. In this essay, Routley shows that the traditional Western ethics reflects human chauvinism. And thus, Routley concludes that a new ethic is needed which can refrain humans from leading to destruction of species and natural areas. However, there started a debate between antropocentric and non-anthropocentric outlooks in environmental philosophy. In the mid-1990s, the anthropocentric approach received a boost with the emergence of environmental pragmatism; a philosophy which was influenced by classical American philosophy. Ben Minteer (2001), holds that among the environmental pragmatists, John Dewey recognizes at least a form of noninstrumental value, if not intrinsic value, in his ethical views.

Instances are not rare where a number of philosophers want to replace anthropocentric arguments with the non-anthropocentric arguments. Among them, Holmes Rolston , Eric Katz are mentionworthy. Katz is of the opinion that apparently ontological anthropocentric approaches are, in fact, imperialistic and are detrimental to the protection of environment. With the passage of time, views like biocentrism, ecocentrism, deep ecology etc. have been developed by environmental philosophers and ethicists in order to address anthropocentrism with some sound approach.

Now, coming to the point of our discussion, the question may arise that whether Tagore, being a humanist, also leaves some anthropocentric flavor in his philosophy. Let's see how Tagore addresses this question. The ethical world marks a passage from the world of nature to the world of humanity. The human world is a world of his ideas and intuitions, the knowledge he gathers and the code of behavior that he shapes. Thus, ethical world is an uplift from the mere biological to the spiritual level of being. However, according to Tagore, it is in man's creativity that he can surpass his biological limitations and it is art that helps him to establish a union with the Supreme Person. Now, art is the expression of the aesthetic sensibility in man; and it is nature who gives birth to this aesthetic sensibility in his mind. It is nature that helps man to shape his personality, and to create beauty and art. Thus, environment, aesthetics and ethics get essentially intertwined in Tagore's thoughts.

While the famous Western humanist Eugene Hargrove holds that it is humans who attach environmental values and added that it is humans who may ascribe intrinsic value to nature only if they find them beautiful or useful for humans, Tagore holds that it is man who expresses nature's beauty but alongside, it is nature who helps man to develop his personality to an extent that he can, with the help of his arts, express the beauty of nature. Thus, nature becomes the foundation for the blooming of man's personality. It is a relation of collaboration and transcendence. Thus, there is antithetical relation between man and nature. Man is not created

to be set against nature but he is to work in collaboration with nature; because man is a part of nature as well as nature is also a part of man. Thus, both are not substitute but complementary to each other. Again, pragmatists in environmental ethics even go for a broad instrumentalism where nonhuman nature gets importance because it can serve human interests. However, Tagore believes that there is a communication between man and nature and this communication has two levels: Cognitive and existential. The cognitive level is one where nature is revealed to man and contributes to his knowledge.

At the existential level, nature's contribution is seen as a factor in human development. Such an outlook requires man to get rid of his egoistic desires. Nature and man constitute the two aspects of the Absolute. Thus, science can only study the rules of nature and can teach us to win mastery over nature. In this case, nature will be valued in terms of an object that can satisfy humans either by its beauty or by its raw materials. Tagore does not deny the contribution of science and technology in studying nature, but he is not of the opinion that nature should be used as a tool to serve human interests. This view has been dealt with in detail in the second chapter of my thesis. However, when one passes from the cognitive to the existential level, the stage of communication gives way to the stage of communion with nature. This communion marks a deep relation between man and nature and it comes from freedom, joy and love. It is through creation of art that man gets elevated from the level of a mere biological being to a personal man, and thereby, he attains his true freedom.

Our freedom of will finds its true connotation only in relation to the freedom of others' wills. It is through this bond of union that man gets related to the entire nature, and there lies the joy of his life. Man's personality and creativity always walk hand in hand. The personal man is the eternal man or the complete man in the real sense of the term because he can realize the unity of truth, beauty and goodness. Nature is indispensable for the development of human personality (Minteer & Manning, 2005). Art becomes a bridge between the personal man and nature. It is art through which man becomes face to face with the other, and this 'other' includes not only humans, but also the entire universe or nature.

CONCLUSION

Tagore holds that the ultimate end of humanity is the establishment of relationship with all through the union with the divine. It is love for the entire universe that becomes the background of this spiritual union. Thus, it is through self-expression in the form of art that man establishes communication with the entire universe; the self-expressive I comes in interchange with the greater nature. Thus, in art, man explores a relation between him and nature (or the other) in such a way that the nature gets her expression through man's creations and man finds the inspiration in nature to reveal himself. Thus, the relation is of a mutual communication and not a one-way traffic where nature is ascribed with some kind of values because she serves as an object to fulfill human interests, rather, nature and man both are dependent on each other for their existence, and there is a relation between the two, such that, the both become part and parcel of each other and cannot be separated. Thus, Tagore's humanism may be called an allinclusive humanism where not only humans, but the entire universe is included, as Tagore views the entire universe with all its things and beings are ultimately the manifestation of the All-Pervading Supreme Soul. Thus, Tagore's humanism transcends the plane of so-called anthropocentrism and goes deeper into the core of man and nature interrelationship.

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