

Harmony Between Soul And Soil: Rousseau, Wordsworth, And Tagore On Human–Nature Symbiosis

Dr. Md. Nijairul Islam

Assistant Professor,
Gazole Mahavidyalaya,
Malda, West Bengal,
India. Pin 732124.

Abstract

The ecological crisis is fundamentally a crisis in human–nature relations. This article examines the perspectives of Jean-Jacques Rousseau, William Wordsworth, and Rabindranath Tagore through the concept of "soul–soil symbiosis," a metaphor for the connection between human consciousness and the more-than-human world. Using qualitative comparative hermeneutics, the study analyses these thinkers in four key areas: their views on nature, self-conception, human–nature relationality, and ethical orientations. This comparison is analytical and emphasizes that these writers, while not environmental theorists in the modern sense, provide valuable insights. The article asserts that environmental education can benefit from their shared focus on experience, emotion, imagination, and relationality, enhancing ecological knowledge with a deeper sensibility.

Keywords: Rousseau; Wordsworth; Tagore; Ecocriticism; Reciprocal Flourishing; Environmental Education.

Date of Submission: 06-08-2026

Date of Acceptance: 16-08-2026

I. Introduction

The contemporary ecological crisis is usually evaluated through biodiversity loss, climate change, habitat degradation, and resource depletion. However, it also urges us to rethink our relationship with the living world. Scholars in environmental humanities challenge the idea that nature is merely an external entity or resource (Merchant, 1980; Evernden, 1985). This highlights that the ecological issue is not only about management but also our perceptions, values, and ethical orientations.

In this article, the terms “soul” and “soil” have been used to explore this relationship. “Soul” represents consciousness, emotions, imagination, and moral sensibility, while “soil” denotes the material and living world that supports us. The concept of “soul–soil symbiosis” serves as a metaphor for the interdependent relationship where human well-being depends on meaningful engagement with the more-than-human world. This aligns with modern discussions on relational values, which highlight the importance of connections between people and nature, rather than solely viewing nature through instrumental or intrinsic value frameworks (Chan et al., 2016). Recognizing this interdependence is crucial for ethical and educational perspectives.

Jean-Jacques Rousseau, William Wordsworth, and Rabindranath Tagore form a particularly fruitful comparative framework for exploring the relationship between nature and human selfhood. While their historical contexts and philosophical projects differ significantly, each thinker offers unique insights. Rousseau criticises social artificiality and advocates for natural education, positioning nature as a normative and experiential reference. Wordsworth’s Romantic poetry portrays the landscape as deeply intertwined with memory, imagination, and moral development. Tagore’s work combines spirituality, humanism, aesthetics, and education, situating human existence within a broader relational context.

Contemporary scholarship has explored these dimensions both individually and through pairwise comparisons, such as those between Rousseau and Tagore, as well as between Wordsworth and Tagore (Banerjee, 2021; Manna & Sonkar, 2024). What is particularly valuable is a three-way comparative approach that can identify both similarities and philosophical differences without reducing these three thinkers to a single ecological doctrine.

The present article addresses three key questions: How does each of these thinkers conceptualize nature in relation to human identity? How do their models of human-nature relationships converge and diverge? What ethical and educational possibilities arise when these perspectives engage with contemporary ecological thought? The study does not suggest that Rousseau, Wordsworth, and Tagore straightforwardly anticipated modern environmental theory. Instead, it places their distinct perspectives within a shared analytical framework. The progression proposed in this article—from viewing nature as a moral reference, to understanding it as formative reciprocity, and finally to recognizing it as relational unity—is analytical rather than genealogical. This distinction

is crucial as it prevents the article from being misinterpreted as a history of ideas or as a claim of direct intellectual influence.

II. Method And Comparative Framework

The study employs qualitative comparative hermeneutics, focusing on a close reading of selected primary texts by Rousseau, Wordsworth, and Tagore, where themes such as nature, human development, imagination, spirituality, and human-nature relations are central. Rousseau has been examined primarily through his works *A Discourse on Inequality*, *Émile*, or *On Education* (Rousseau, 1979a), and *Reveries of the Solitary Walker* (Rousseau, 1979b). Wordsworth has been analysed through *Lyrical Ballads* and *The Prelude*, while Tagore has explored through *Sādhana*, *Personality*, *Creative Unity*, and *The Religion of Man*. These works were purposefully selected to understand the following analytical dimensions:

- i) **Status of Nature:** Whether nature is viewed primarily as an object, a moral reference, a formative presence, or a relational reality.
- ii) **Conception of the Self:** How the human subject is understood—either as autonomous, imaginatively formed, or relationally embedded.
- iii) **Mode of Relationality:** The ways in which contact with nature is represented through reflection, education, imagination, participation, or unity.
- iv) **Ethical Orientation:** The moral and educational implications associated with human-nature relations.

Analyses have been done through close textual interpretation, identifying recurring concepts and images, and comparing across the four dimensions. The article engages in dialogue with contemporary ecocritical and environmental humanities scholarship. Contemporary theories serve as interpretive lenses rather than claims of historical influence. As a result, Rousseau is not labelled a deep ecologist, Wordsworth is not simply characterized as a modern environmentalist, and Tagore is not reduced to a contemporary ecological theorist. Overall, the study is conceptual and interpretive rather than empirical.

III. Rousseau: Nature As Moral Reference And Experiential Education

Rousseau's conception of nature is fundamentally normative. In his *A Discourse on Inequality*, the state of nature functions as a philosophical construct through which Rousseau examines the transformation of human dispositions under social institutions (Rousseau, 1755; 1984). He distinguishes natural inequalities, such as differences in strength or health, from moral and political inequalities generated through social conventions. In the imagined state of nature, human beings are guided primarily by self-preservation (*amour de soi*) and pity rather than by the socially intensified self-regard of *amour-propre*. Nature consequently becomes a standard against which the artificiality of civil society can be examined.

Rousseau's argument should not be understood as a literal call for humanity to abandon civilisation. Its importance lies in the normative contrast between natural development and socially manufactured dependence. Nature provides a philosophical means of diagnosing the corruption of human possibilities. Its ecological relevance is therefore indirect: human flourishing cannot be understood exclusively through social arrangements that separate individuals from embodied experience and natural necessity. This principle becomes pedagogical in *Émile*. Rousseau advocates an education based upon developmental readiness, sensory experience, physical activity, and direct engagement with the material world (Rousseau, 1762; 1979a; 1979b). Instead of allowing abstract instruction to dominate early learning, the tutor enables the child to learn through experience. The environment thus becomes a pedagogical medium. Physical resistance, movement, weather, space, and practical activity teach limits and consequences in ways that purely verbal instruction cannot. Nature serves an educational function that is experiential rather than purely doctrinal. Through engaging with nature, children develop independence by confronting real-life challenges and gain practical judgment through their interactions with the world. This aspect of Rousseau's pedagogy aligns with a key principle of environmental education: understanding ecological systems deepens when learners experience environments directly, rather than solely viewing nature as an abstract concept to be studied.

In a related but more introspective context, Rousseau's *Reveries of the Solitary Walker* illustrates how solitary walking, botanical observation, and contemplation offer him temporary relief from the pressures of social judgement (Rousseau, 1782; 1979a; 1979b). For Rousseau, nature becomes a medium for reflection and emotional renewal. The significance of these experiences lies not in Rousseau escaping into nature, but in how natural surroundings disrupt the socially constructed identity that often causes him distress. As Venkataraman (2015) notes, experiencing nature in the *Reveries* contributes to both psychological and moral renewal.

Thus, Rousseau introduces the first dimension of the present framework: viewing nature as a moral guide and a restorative medium. While the self remains distinct from nature, its authenticity is tested and revitalized through engagement with the natural world. This relationship is inherently relational without becoming fully non-dualistic.

IV. Wordsworth: Landscape, Imagination, And Formative Reciprocity

Wordsworth develops a more reciprocal relationship between human consciousness and nature. In his long poem *Tintern Abbey*, landscape is not merely scenery but a formative presence. The “beauteous forms” of the Wye Valley become associated with tranquillity, memory, and moral reflection, while nature is presented as a “guide” and “guardian” of the poet's moral being (Wordsworth, 2008). Landscape, therefore, matters not simply because it is beautiful but because it participates in the development of consciousness. Memory intensifies this relationship. Natural experiences encountered in childhood remain active in later consciousness, where recollection transforms them into resources for moral and imaginative development. In *The Prelude*, the “spots of time” demonstrate how encounters with landscape can acquire enduring psychological significance. The stolen-boat episode, for example, transforms a familiar natural setting into an unsettling encounter that disciplines the young imagination (ibid). Nature does not merely provide the setting for development; it participates in the development of the perceiving subject.

Wordsworth's language of a pervasive “One Life” further complicates the boundary between human consciousness and the world it perceives (ibid). The present study does not depend upon assigning a definitive theological label such as pantheism to this language. More significant is Wordsworth's resistance to a strictly mechanistic separation between human consciousness and the natural world. This relationship may be described as formative reciprocity. The environment shapes memory, imagination, affect, and ethical consciousness, while the poetic imagination transforms perceived landscape into a source of meaning. Nature is, therefore, neither merely an external moral standard nor an inert object. It becomes a participant in the formation of human subjectivity. Wordsworth's ecological relevance consequently lies in the transformation of perception. His poetry cultivates attention, receptivity, memory, and attachment to place. “Wise passiveness” represents an alternative to an exclusively instrumental relation to the world: rather than imposing mastery, the perceiver becomes receptive to what the environment discloses (ibid). This does not constitute a modern environmental programme, but it provides a significant resource for ecological thought. Wordsworth adds a crucial element to the framework: the idea of nature as formative reciprocity. Unlike Rousseau, where the boundary between self and environment is more rigid, Wordsworth suggests that this boundary is more fluid. Nature does not simply unveil the authentic self; it actively plays a role in shaping that self.

V. Tagore: Prakṛti, Relational Unity, And Ecological Humanism

Tagore extends the relational dimension into a spiritually grounded account of human existence. His thought draws substantially upon Upanishadic traditions, but it should not be reduced to a simplified textbook formulation of Advaita Vedānta. Tagore reworks inherited philosophical ideas through a distinctive synthesis of spirituality, humanism, aesthetics, education, and cultural criticism. In *Sādhana*, Tagore challenges the conception of nature as something wholly external to humanity. His discussion of the relationship between the Finite and the Infinite places the natural world within a wider field of relational existence (Tagore, 1913). Nature is neither merely an object nor simply a tutor; it becomes a medium through which human beings encounter a larger unity.

This does not mean that Tagore abolishes difference. His universalism depends upon relationship among differentiated forms rather than their erasure. Human, natural, aesthetic, and spiritual dimensions participate in a wider order. Nature's colours, sounds, forms, seasons, and movements enrich human personality and imagination, while human consciousness becomes capable of recognising its embeddedness in the world. Tagore's concept of joy is important in this respect. In *Personality*, the natural world appears within a larger order characterised by creativity and participation (Tagore, 1917). His vocabulary of ānanda and līlā presents existence as more than a mechanical process. The world becomes a field of creative participation in which human beings can experience connection rather than separation.

Tagore's relational philosophy significantly influences his views on education. His educational experiments at Santiniketan emphasized learning in connection with open spaces, artistic activities, seasonal rhythms, and cultural experiences (Banerjee, 2021). Nature was not merely seen as a supplemental object of study; instead, it was viewed as an integral part of the environment that supports intellectual, aesthetic, and moral development. Recent scholarship also highlights care, ecological ethics, and relationality as important aspects of Tagore's thought (Biswas, 2025; Hossain, 2025).

Thus, Tagore's contributions can be described as a focus on relational unity rather than simply non-dualism. He argues that humans are not isolated observers of nature but active participants in a larger reality. This perspective carries ethical implications: care for the natural world should be understood not only as an external regulation but as a reflection of a transformed understanding of the self.

Tagore adds a third dimension to the framework. While Rousseau emphasizes nature as a normative and restorative reference and Wordsworth highlights its formative role in consciousness, Tagore situates human and natural existence within a broader relational context.

VI. Comparative Hermeneutics: Three Modes Of Human–Nature Relationality

The comparison reveals substantial convergence but also important philosophical differences. All three thinkers resist reducing nature to a passive object of utility. Each associates attentive or direct experience of nature with human development. Each also assigns affect, imagination, or moral sensibility an important role in overcoming forms of alienation. Their explanations of this relationship, however, are different.

Table 1. Comparative Framework of Rousseau, Wordsworth, and Tagore

Dimension	Rousseau	Wordsworth	Tagore
Status of nature	Moral reference and restorative medium	Formative and affective presence	Relational manifestation within a larger unity
Conception of self	Distinct self-requiring recovery from social artifice	Self-formed through memory, imagination, and landscape	Self-embedded within a wider relational and spiritual order
Human–nature relation	Reflection and experiential education	Interanimation and reciprocal formation	Participation, kinship, and relational unity
Principal mode	Natural development and <i>rêverie</i>	Imagination, memory, and receptive attention	Spiritual participation and creative activity
Ethical emphasis	Authenticity, pity, and independence	Moral imagination and receptivity	Kinship, care, and shared flourishing

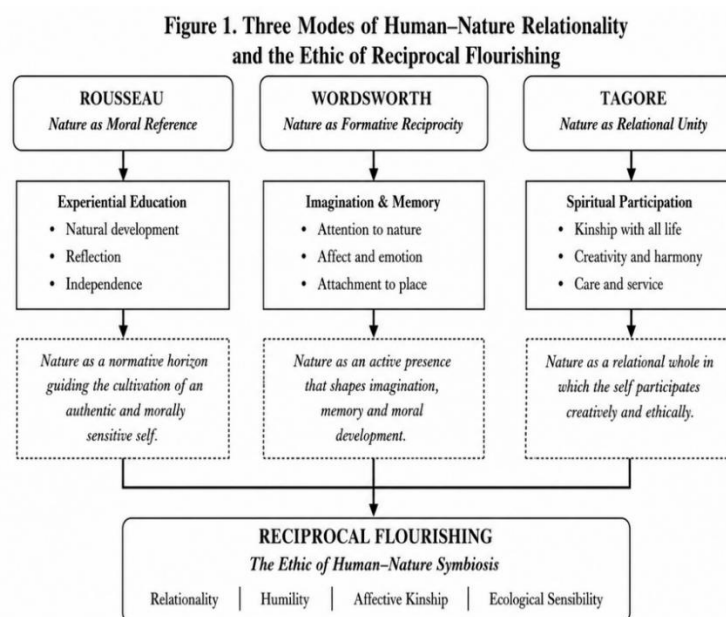
The sequence represented in table 1 above should not be interpreted as a hierarchy; Tagore does not simply supersede Wordsworth, nor does Wordsworth supersede Rousseau. Instead, this sequence is analytical rather than genealogical. Rousseau is particularly valuable for demonstrating how natural experiences can challenge artificiality and foster independence. Wordsworth illustrates how environmental experiences become embedded in memory and moral imagination. Tagore expands this relationship into a more explicitly spiritual conception of interconnectedness.

Existing comparative studies support portions of this argument. Banerjee (2021) identifies important parallels between Rousseau and Tagore in their approaches to nature and education, while Manna and Sonkar (2024) highlight similarities between Wordsworth and Tagore regarding nature and transcendence. These pairwise comparisons become more analytically productive when situated within a three-way framework that distinguishes different meanings of relationality.

The key difference lies in the status of the human subject. Rousseau's individual remains relatively distinct from nature, even when natural experiences restore authenticity. In contrast, Wordsworth presents a more permeable relationship, in which landscape and consciousness mutually shape each other. Tagore's humanism situates the self within a broader spiritual and relational order. This analytical sequence can, therefore, be expressed as:

moral reference → formative reciprocity → relational unity.

This formulation captures different degrees and modes of relationality without suggesting that the three thinkers share a single metaphysics. **Figure 1** synthesises the comparative framework by showing how Rousseau, Wordsworth, and Tagore articulate distinct yet complementary modes of human–nature relationality.



Here the framework is analytical rather than genealogical, highlighting three distinct yet complementary modes of human–nature relationality that converge in the ethic of reciprocal flourishing.

VII. Ecocritical Resonances And Contemporary Relevance

The comparative framework is particularly valuable when examined alongside contemporary environmental thought. Although the historical thinkers discussed here cannot be labelled as direct representatives of deep ecology, posthumanism, or Anthropocene theory, their ideas resonate with the central questions posed by these contemporary fields. Arne Naess's (1973) Deep Ecology challenges narrow anthropocentrism by promoting the concept of an expanded ecological self and recognizing the intrinsic value of non-human life. Similarly, Rousseau's critique of artificiality, Wordsworth's meaningful relationship with nature, and Tagore's relational humanism each confront the notion of human separateness in distinct ways. Thus, the comparison highlights a conceptual affinity rather than an intellectual identity.

Postcolonial ecocriticism also provides a significant perspective. Huggan and Tiffin (2010) argue that representations of nature cannot be separated from the histories of colonialism, power dynamics, species relations, and environmental inequality. Tagore is especially noteworthy because his critique of aggressive materialism arose in the context of colonial India. His ecological humanism offers a culturally grounded resource for questioning models of development based on domination and extraction.

Wordsworth presents a different historical issue. His criticism of industrial and commercial modernity is embedded in British Romanticism and cannot be directly translated into contemporary environmental justice discourse. Nonetheless, his focus on place, memory, emotion, and the psychological impacts of commodification remains relevant to the environmental humanities. Similarly, Rousseau critiques artificial needs and social dependence, but his theoretical framework remains rooted in eighteenth-century European political philosophy.

The discourse surrounding the Anthropocene highlights the contemporary significance of several key thinkers. Crutzen (2002) identified humanity's increasing geological influence. Recent scholarship in environmental humanities has examined how literature reimagines human-nature relations in the context of the Anthropocene. When viewed through this modern lens, Rousseau, Wordsworth, and Tagore shift the focus away from technological control and Towards perception, attachment, ethical development, and cultural imagination. This shift is particularly important for environmental education.

Rousseau emphasizes experiential and embodied learning; Wordsworth highlights the significance of affective attention, memory, imagination, and attachment to place; and Tagore advocates for a holistic, creative, nature-centred, and relational approach to learning. Together, these perspectives suggest that ecological education should extend beyond merely imparting environmental information to fostering ecological sensibility. This sensibility involves the ability to perceive interdependence, cultivate emotional connections, recognize limits, and develop nurturing attitudes Towards the environment.

Environmental knowledge pertains to what learners understand about ecological systems and environmental changes. Environmental attitudes refer to how they assess environmental issues. In contrast, ecological sensibility reflects a deeper understanding of one's life as interconnected with ecological relationships. The insights from these three thinkers are especially valuable for this third aspect.

VIII. Towards A Transcultural Ethic Of Reciprocal Flourishing

The comparative analysis highlights reciprocal flourishing as the article's main theoretical contribution. This concept refers to an ethical perspective that views human flourishing as interconnected with the flourishing of the more-than-human world. It does not imply that human interests and ecological interests are always aligned. Instead, it challenges the belief that human prosperity can be sustained indefinitely at the expense of ecological systems. Four key principles emerge from this comparison:

- i) **Relationality:** Human beings should recognize themselves as part of a complex web of material, ecological, cultural, and more-than-human relationships. Rousseau's concept of natural education, Wordsworth's idea of formative reciprocity, and Tagore's approach to relational humanism each contribute to this understanding in unique ways.
- ii) **Humility:** Recognizing ecological limits is essential for ecological responsibility. Rousseau's critique of artificial needs, Wordsworth's emphasis on receptive attention, and Tagore's challenge to egoistic separation all undermine the assumption of unlimited human control over nature.
- iii) **Affective kinship:** Environmental responsibility cannot rely solely on abstract knowledge. Rousseau's moral sentiment, Wordsworth's emotional connection to the landscape, and Tagore's expressions of joy and universal kinship suggest that ecological care is also rooted in emotional and imaginative capacities.
- iv) **Reciprocal flourishing:** The ethical goal is not only to protect nature for human benefit or to dismiss valid human needs, but to create relationships and institutions where both human and ecological well-being can thrive together.

This framework carries significant educational implications. Environmental learning should include direct interactions with local ecosystems, reflective observation, creative engagement with landscapes, ecological storytelling, seasonal awareness, and community-focused care. These practices do not replace scientific environmental education; rather, they complement it by fostering the dispositions necessary for scientific knowledge to take on ethical significance. Pedagogically, this might involve place-based learning projects, ecological journaling, interdisciplinary arts-science programs, and service-learning initiatives that engage with local conservation efforts.

The framework has several limitations. First, it is based on a selective corpus, which means it cannot capture the full complexity of any of the three thinkers. Second, it is interpretive rather than empirical, so it does not establish measurable effects on contemporary environmental behaviour. Third, the contemporary theories employed in the analysis serve as interpretive lenses rather than as historical influences on Rousseau, Wordsworth, or Tagore. Finally, while the framework highlights relational similarities, it also acknowledges that the philosophical, theological, political, and cultural contexts of the three authors are significantly different. These limitations are important because they prevent the concept of reciprocal flourishing from being mistaken for a claim of historical equivalence.

IX. Conclusion

Rousseau, Wordsworth, and Tagore – each offer historically distinct yet comparably productive approaches to the relationship between humans and nature. Rousseau views nature as a moral and restorative reference point against the artificiality of social life. His ideas on natural education and solitary rêverie illustrate how embodied contact with the natural world can foster independence, reflection, and moral renewal.

In contrast, Wordsworth presents a more reciprocal model in which the landscape engages with memory, imagination, and ethical consciousness. His poetry transforms nature from mere scenery into a significant, formative presence. Tagore expands this relationality into a spiritually grounded humanism, where Prakṛti is recognized within a broader field of unity, creativity, and kinship.

The differences among these thinkers are crucial to understanding their arguments. Rousseau's concept of the state of nature is a philosophical construct rather than an ecological history. Wordsworth's notion of “One Life” should not be oversimplified into an uncontested theological doctrine. Similarly, Tagore's engagement with Upanishadic thought should not be reduced to a single doctrinal interpretation of Advaita Vedānta. Moreover, none of these figures should be uncritically labelled as precursors of contemporary environmental theory.

This article contributes by situating these distinct traditions within a common relational framework. The analytical journey from moral reference, through formative reciprocity, to relational unity reveals various ways in which the human subject can transcend an instrumental view of nature. From this comparison, an ethic of reciprocal flourishing emerges, grounded in relationality, humility, affective kinship, and ecological sensibility.

This framework is crucial for environmental humanities as it highlights that our ecological crisis is also one of imagination and ethical development. It has important implications for environmental education. Rousseau advocates experiential learning, Wordsworth emphasizes the power of attention and memory, and Tagore demonstrates how nature, creativity, education, and belonging can be integrated. Together, they suggest that ecological literacy should include not only knowledge of environmental systems but also the understanding that our flourishing is interconnected with that of the living world.

The harmony between ‘soul’ and ‘soil’ is not a call to return to a romanticized past but a vision for the future. Ecological responsibility requires cultures that recognize dependence without humiliation and embrace limits without despair. In this context, Rousseau, Wordsworth, and Tagore inspire us to rethink what it means to thrive alongside the living world, rather than against it.

References

- [1] Banerjee, A. (2021). Nature, Freedom And Pedagogy: A Comparative Analysis Of Rousseau And Tagore. *Global Journal Of Human-Social Science*, 21(H4), 43–52.
- [2] Biswas, A. (2025). Eco-Ethical Philosophy: Understanding Rabindranath Tagore's Alternative Approach And Care Paradigm In His Symbiotic Ecologism. *Indialogs*, 12(2), 11–42. <https://doi.org/10.5565/Rev/Indialogs.314>
- [3] Chan, K. M. A., Balvanera, P., Benessaiah, K., Chapman, M., Díaz, S., Gómez-Baggethun, E., Gould, R., Hannahs, N., Jax, K., Klain, S., Luck, G. W., Martín-López, B., Muraca, B., Norton, B., Ott, K., Pascual, U., Satterfield, T., Tadaki, M., Taggart, J., & Turner, N. (2016). Why Protect Nature? Rethinking Values And The Environment. *Proceedings Of The National Academy Of Sciences*, 113(6), 1462–1465. <https://doi.org/10.1073/Pnas.1525002113>
- [4] Crutzen, P. J. (2002). *Geology Of Mankind*. *Nature*, 415(6867), 23. <https://doi.org/10.1038/415023a>
- [5] Evernden, N. (1985). *The Natural Alien: Humankind And Environment*. University Of Toronto Press.
- [6] Goodbody, A. (2023). Gardening The Planet: Literature And The Reimagining Of Human/Nature Relations For The Anthropocene. *Ecozon@*, 14(1), 8–24. <https://doi.org/10.37536/ECOZONA.2023.14.1.4877>
- [7] Hossain, M. S. (2025). Ecopoetic Vision And Environmental Ethics In Rabindranath Tagore: A Literary, Cultural And Interdisciplinary Exploration Of Nature And Sustainability. *Asian Journal Of Education And Social Studies*, 51(7), 9–22. <https://doi.org/10.9734/Ajess/2025/V51i72095>
- [8] Huggan, G., & Tiffin, H. (2010). *Postcolonial Ecocriticism: Literature, Animals, Environment*. Routledge.

- [9] Manna, N., & Sonkar, N. K. (2024). Transcendence And Immanence: A Comparative Reading Of Nature In Rabindranath Tagore And William Wordsworth. *The Voice Of Creative Research*, 6(2), 14–20.
- [10] Merchant, C. (1980). *The Death Of Nature: Women, Ecology, And The Scientific Revolution*. Harper & Row.
- [11] Naess, A. (1973). The Shallow And The Deep, Long-Range Ecology Movement: A Summary. *Inquiry*, 16(1–4), 95–100. <https://doi.org/10.1080/00201747308601682>
- [12] Rousseau, J.-J. (1979a). *Émile, Or On Education* (A. Bloom, Trans.). Basic Books. (Original Work Published 1762)
- [13] _____ (1979b). *Reveries Of The Solitary Walker* (P. France, Trans.). Penguin Books. (Original Work Published 1782)
- [14] _____ (1984). *A Discourse On Inequality* (M. Cranston, Trans.). Penguin Books. (Original Work Published 1755)
- [15] Tagore, R. (1913). *Sādhana: The Realisation Of Life*. Macmillan.
- [16] _____ (1917). *Personality*. Macmillan.
- [17] _____ (1922). *Creative Unity*. Macmillan.
- [18] _____ (1931). *The Religion Of Man*. Macmillan.
- [19] Venkataraman, P. (2015). Romanticism, Nature, And Self-Reflection In Rousseau's *Reveries Of The Solitary Walker*. *Cosmos And History*, 11(1), 327–341.
- [20] Wordsworth, W. (2008). *The Major Works* (S. Gill, Ed.). Oxford University Press.