A study of educational philosophy of Rabindra Nath Tagore and its relevance today

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Abstract
Rabindranath Tagore, the poet-saint of India, with his creative soul endeavoured upon varied literary enterprises—poetry, drama, novel and short story to mention a few, that are truly the manifestation of his realization of man’s integral presence in the overall infinite and sublime purpose of the cosmic. The educational ideas of Tagore contain in them all that is required for a complete regeneration of India’s national life in all its phases. Rabindranath Tagore has given vital importance to the indigenous education in his philosophy of education had to be manifested in his own fashion. We will have to seek the help of philosophy of our great educationists and philosophers as they can influence a new spirit and in this regard the investigator has found that the educational ideas of Tagore may inspire and help us in the regeneration of our present system of education. Another important data that comes out of this study is Tagore’s central philosophy of fullness of education according to which true fulfilment lies in bursting open the hard shell of the ego and mingling one’s identity among the many through infinite creative activity in the way in which the supreme Divine power fulfils itself and in through its multitudinous objects of creation.

Keywords: Educational Philosophy, Rabindra Nath Tagore, Sociability, Relevance, Emancipation

Introduction
According to Tagore, “Education is that true knowledge which emancipates an individual from sorrows and of an individual is ignorance. It is a tool of eradicating this ignorance. The goal of life in Tagore is the attainment of salvation and it can be attained on ignorance. Education plays an important role in removing ignorance. The emotional, esthetical and the spiritual aspects of the nature of man must also cultivate through planned educational programme. Tagore’s emphasis on the development of the aesthetic and spiritual nature of man through his educational scheme is a distinct contribution to the field of education. The material power could not teach a child what is required for his life as an Indian. He had given importance place to economic aspect. The function of university was also to develop sociability along with teaching. He advocates the harmony in educational institutions and environment and also the sense of fraternity and equality at material and international levels. The most elementary kind of thinking about education involves some understanding of aims and purposes. In one sense, it could be said that philosophizing about education began when man first became conscious about education as a distinct human activity. Although primitive man did not have long-range goals and complex insights that are found in modern philosophies, yet even primitive education involved a philosophical attitude about life. Man had a philosophy of education long before...
he knew what philosophy of education meant. Education is a life-long process. It remains with an individual from his birth till death. That is why; it is stated to be a continuous process. It helps an individual to learn something new at every step of his life. One can develop his internal powers at full extent through the medium of education. So, the concept of education is complete in itself. The study follows historical method of research. The necessary data was collected through library work. Education of the body aiming at the training of the sense and general fitness, efficiency and skill, education of the intellect, living and dynamic education as opposed to mechanical and lifeless education, education as in the nature of children during the early formative years.

**Review of literature**

HOM-MA and HORIKAWA (1964) studied wave’s forces acting on the seawall which was located inside the surf zone. On the basis of the experimental results conducted to measure wave’s forces against a vertical wall, the authors proposed an empirical formula of wave pressure distribution on a seawall. Bhagwati, 1988, Aggarwal, K. has respectively studied “the Educational Philosophy of Rabindranath Tagore and its Relevance for Social Change” Ph.D Education, Agra University, Agra. This study is product of library research and findings are a jumble of inane and various statements. Bhatia and Bhatia wrote in his book “Philosophical Foundations of Education” about him. He says that his philosophy is valuable for human beings. A study has been done by J.K. of (1972) on Tagore’s contribution to education for international understanding sought to investigate the contribution of Tagore to education for international understanding in historical perspective. A study on impact of naturalistic philosophy of certain philosophers of education done by the Misra has the main objectives to interpret the educational ideas of T.P. Nunn (1973), John Dewey, Bertrand Russel, R.N. Tagore, and Mahatma Gandhi from the stand point of Naturalistic ideas which are found in a scattered manner in their works. b. Singh (1962) has studied Rabindranath Tagore as a study the educational philosophy of Tagore’s education. The main objective of this research used to study the educational philosophy of Tagore’. Yadav Rekha, 2008, Educational philosophy of Rabindra Nath Tagore and its Relevance with Modern Scenario, Kurukshetra University Kurukshetra. The findings of the study are Tagore gives too much emphasis on woman education. He wants to connect education with religion. It will develop spiritual values and moral values in the students.

**Justification of the Study**

There are different types of problems in every education system. To solve any problem of Indian Education, it is essential that there should be depth knowledge of environment. His educational ideas are very clear in her speeches and lectures. His educational ideas are very useful to change the aspect of Indian environment. The present study is a humble attempt to fulfil this aim. It is need of hour to attach people with principles of morality and spirituality which are conveyed through this pious religion Jainism. The light of spirituality can awake people towards the feeling of brotherhood. Then other nations were engaged in fierce fighting against one another, India was preaching the message of world peace i.e. let’s make a world peaceful global hut. It is in this sphere that our country can still contribute a lot. The most powerful weapon in making this world a peaceful hut is education. Education in any country would depend on its cultural heritage and developmental needs. The educational ideas of Tagore contain in them all that is required for a complete regeneration of India’s national life in all its phases.
Aim and Objectives of the Study

The study started with the following aims and objectives:

- To study life and work of Rabindra Nath Tagore.
- To evaluate the Philosophy and principles of Rabindra Nath Tagore.
- To study, systematize and evaluate the main aspects of the educational ideas/teachings of Rabindra Nath Tagore.
- To identify the contribution of Tagore philosophy in the field of education.

Scope of the Study

The study will revolve around studying of Philosophy and the teachings of Rabindra Nath Tagore. The researcher intends to study the problems in the education of a child and try to solve these problems through the teachings of Tagore. Not only will this study help in uplifting the current trend in education, bring into fore-front the practical aspect of education but also be helpful in making it more joyful and trustworthy. The researcher expects to broaden the scope of the child centered education helping in the progress of each and every individual and consequently the society. In this modern age where the youth has been losing the spiritual aspects, this study will help to change the ideologies of people.

Life and Work of Rabindra Nath Tagore

His experiences provided him with a lifelong conviction concerning the importance of freedom in education. He also realized in a profound manner the importance of the arts for developing empathy and sensitivity, and the necessity for an intimate relationship with one’s cultural and natural environment. In participating in the cosmopolitan activities of the family, he came to reject narrowness in general, and in particular, any form of narrowness that separated human being from human being. He saw education as a vehicle for appreciating the richest aspects of other cultures, while maintaining one’s own cultural specificity. Rabindranath composed his first poem at age eight, and by the end of his life, had written over twenty-five volumes of poetry, fifteen plays, ninety short stories, eleven novels, thirteen volumes of essays, initiated and edited various journals, prepared Bengali textbooks, kept up a correspondence involving thousands of letters, composed over two thousand songs; and - after the age of seventy - created more than two thousand pictures and sketches. He dedicated forty years of his life to his educational institution at Santiniketan, West Bengal. Rabindranath’s school contained a children’s school as well as a university known as Visva-Bharati and a rural education Centre known as Sriniketan.

Rabindranath did not write a central educational treatise, and his ideas must be gleaned through his various writings and educational experiments at Santiniketan. In general, he envisioned an education that was deeply rooted in one’s immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualized to the personality of the child. He felt that a curriculum should revolve organically around nature with classes held in the open air under the trees to provide for a spontaneous appreciation of the fluidity of the plant and animal kingdoms, and seasonal changes. Children sat on hand-woven mats beneath the trees, which they were allowed to
climb and run beneath between classes. Nature walks and excursions were a part of the curriculum and students were encouraged to follow the life cycles of insects, birds and plants. Class schedules were made flexible to allow for shifts in the weather or special attention to natural phenomena, and seasonal festivals were created for the children by Tagore. In an essay entitled “A Poet’s School,” he emphasizes the importance of an empathetic sense of interconnectedness with the surrounding world: We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates...Child-nature protests against such calamity with all its power of suffering, subdued at last into silence by punishment.

In terms of curriculum, he advocated a different emphasis in teaching. Rather than studying national cultures for the wars won and cultural dominance imposed, he advocated a teaching system that analysed history and culture for the progress that had been made in breaking down social and religious barriers. Such an approach emphasized the innovations that had been made in integrating individuals of diverse backgrounds into a larger framework, and in devising the economic policies which emphasized social justice and narrowed the gap between rich and poor. Art would be studied for its role in furthering the aesthetic imagination and expressing universal themes.

It should be noted that Rabindranath in his own person was a living icon of the type of mutuality and creative exchange that he advocated. His vision of culture was not a static one, but one that advocated new cultural fusions, and he fought for a world where multiple voices were encouraged to interact with one another and to reconcile differences within an overriding commitment to peace and mutual interconnectedness. His generous personality and his striving to break down barriers of all sorts gives us a model for the way multiculturalism can exist within a single human personality, and the type of individual which the educational process should be aspiring towards.

The findings of the study
- Tagore wants to connect with religious education. It will develop the spiritual values and moral values among the students.
- Tagore gives stress on universal education so that the whole nation can be tied-up in unity. It will develop the feeling of National Integration.
- Tagore wants to make every child self-dependent for that he wants to provide them vocational education so that they can earn and make their self-earning.
- Tagore wants to give practical knowledge to students. He is deadly against bookish-knowledge. It gives only individual knowledge rest practical knowledge is not provided to them.
Tagore wants to give the students real experiences of life which is based on practical knowledge.

Tagore wants to implement such type of educational system, which must be based on human service.

Tagore gives stress on principle of integration. All the things must be integrated; it will help the students for proper learning.

Tagore wants to follow mother-tongue in teaching-learning process. It will help the students for proper learning.

**Conclusion**

Tagore's educational efforts were ground-breaking in many areas. He was one of the first in India to argue for a humane educational system that was in touch with the environment and aimed at overall development of the personality. He led to pioneering efforts in many directions, including models for distinctively Indian higher education and mass education, as well as pan-Asian and global cultural exchange. Education can develop a new pattern of life. Culminating in the realization of Universal man. Tagore's system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life. By which a man can develop an integrated personality. Rabindranath Tagore was primarily an educationist rather than a political thinker. He put emphasis on 'naturalism' for framing educational model. In education, freedom is the basic guiding force for inculcating interest within a student who will derive inspiration from nature to pursue any branch of knowledge he likes. Tagore's education marked a novel blending of the ideas of the East and West. The spiritualism of Indian philosophy and progressive outlook of the western people were blended together to give rise to an educational philosophy which marked its distinction in comparison to other educationists of India

**References**


