

Rabindranath Tagore's Education and Contribution in Education

Dr. Sunita Sharma

Head & Associate Professor

Department of Teacher Education

D.A.V. (P.G.) College, Muzaffarnagar (U.P.)

Email: sumanram.meerut@gmail.com

Abstract

In the era of globalization, the use of information technology has made the world into a family. The concept of nationalism "Imagining one world" by Rabindranath Tagore has become relevant. In this context, scholars studied on the topic "A STUDY ON THE NATIONALIST CONCERNS IN THE SELECT WORKS OF RABINDRANATH TAGORE".

In this study, scholar has selected nationalistic concerns from Tagore's novels "The Home and The World" Gora and four chapters"

Tagore's idealism is a true child of India's own past and his philosophy is Indian both in origin and development. [Dr. S. Radha Krishan.]

Tagore was dead opposed to the prevailing system of education, the agonies of which he had gone through during his school days. He hated bookish learning, by rote, and creative education becomes his ideal which he tried to fulfill throughout his life. He wanted a system of education not imported from the west but a system that had deep roots in the Indian soil and its glorious cultures. He identified himself with all that was noblest and the best in the tradition of the country. "Synthesising widely varying ideals and ideas, not only by means of individuals feats of the system - making, but by holding and melting all the elements in the crucible of direct personal realization 4".

Keywords

Globalization, glorious, comprehensive, prevailing, development, harmonious.

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Dr. Sunita Sharma

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The aims of education for Tagore were all - comprehensive. The prevailing system catered to the partial needs of the child. It looked at the child as a mere receptor of packages of ready-made information. It never envisaged that the child by itself could manage to prepare the most suited package for itself. Information like water was poured down on the head of the child who was unprepared for such an event. Out of waste, the child could pick up a few bits of information which were then tested on the imperfect anvil of examination. In the process, no independent effort was expected from the child. The aims of prevailing education were on to develop intellectual and to some extent the physical aspects of a child's personality and that too in such a distorted fashion that it merely touched the externals ignoring the fact that the child has a soul, an inner urge, and was full of potentialities. **Education is the development of the whole man** and not merely the intellectual development of the individual. It should also emphasize the physical, moral, and spiritual aspects of human personality. Healthy, physical development should begin from the early childhood which is possible through the free movement of the body in the presence of nature and play in joyous natural environment. This will give child a sense of freedom and through training of sense and the body.

The major deal of education is the development of inner self and if this is achieved in proper spirit, the innate faculties of the child will find their natural flow and there would be a harmonious development of personality. According to Tagore, education should lead to the satisfaction of the mind and peace of soul. The whole man for Tagore is to a large extent personification of moral and spiritual values. To achieve this, the student should lead a simple and self-disciplined life and should imbibe the virtues of sociability, spirit of brotherhood, and love for fellow - beings irrespective of any national and any other prejudices. Tagore was essentially a spiritualist and hence the stress on the moral and spiritual aspect of education.

To fulfill the above aims Tagore had to develop a suitable curriculum for his educational plan. He started an experimental school at Shantiniketan where he tried his Upanishadic ideals of education. In his school at Shantiniketan, he created an atmosphere full of freedom, sympathy, love, and service. "Tagore's ideals of education sprang from his reverence for human personality. Tagore believed in the human approach to educational problems and through education he wanted to bring about a desirable social order."

Tagore is strongly against moral instruction as imparted by teachers in schools. For him it is a pure waste of time and effort and says about it is as futile as it is disagreeable and I cannot think of anything that does more harm to society. It is not moral instruction that is needed for building up a boy's mind and character, but friendly

guidance and congenial environment so; at Shantiniketan, the very spiritual atmosphere seems sufficient for moral instruction. Tagore believes in a universal religion aiming at the unification of mankind. At Shantiniketan, no one religion is taught or practiced. It is rather the idea of universal religion that is propagated. For him, beauty had to be related to the moral and morality had to be related to the moral and morality had to be imbibed with the spirit of the beauty if man had to attain truth. Truth and beauty were the two sides of the same coin which could be named goodness. These virtues formed the essential ingredients of his educational philosophy.

At Shantiniketan, there was no actual stress on moral and religious education, since Tagore believes that these cannot be a part of the school syllabus but the whole Shantiniketan curriculum was so devised that one could imbibe these values naturally in an atmosphere of freedom and social environment. He tried his Upanishadic ideals of education at Shantiniketan. He paid a brief visit to Shantiniketan in 1890. The Maharishi had drawn up a trust deed two years earlier according to which the Shantiniketan property was dedicated to the use of the public, a sum of money was set aside to meet the annual expenses.

In an essay entitled *Shikhar to help her* (Tortuosities of Education) which he wrote in 1892 Rabindranath declared that, just as the child who is nourished by his mother's milk grow most healthy and strong, the mind and the heart grow strongest when taught through the mother-tongue. He proposed that Bengali be made the medium of instruction in Bengal.

In fact, Tagore was the first Indian educationalist to give a vocational orientation to Indian education. This he did by introducing a variety of crafts in his Shantiniketan, to benefit the local villagers who were basically poor, long before Gandhiji conceived his scheme of basic education.

Tagore, the poet laureate of India, the sage of Shantiniketan, gave India and the world the eternal message that education should have its roots in its own soil and that the joy, freedom, and the love of nature and constants contacts between the east and the west are the basic principles of a sound system of education which may pave the way for perennial world peace. Tagore's **philosophy of education was influenced** by the following factors;

1. Influence of the Home Environment
2. Influence of the School Environment
3. Love for Nature
4. His Extensive visits

Influence of the Home Environment - Tagore was born in a family in which the time-honored ways of Indian life and tradition of the land were strictly adhered

to. His father taught him ancient Indian Literature. He set before the family the Indian ideals by the example of his own life, by his talks and writings. After leaving the school, Rabindranath Tagore spent a good deal of his time in the company of his father. This constant companionship of father exerted a great influence on his life.

Influence of the School Environment - Tagore's life in the school was happy. He felt himself like 'a parrot in the cage'. Tagore was unable to adjust himself to the dead routine and the teachings of the educational Institution.

Literary Life

The literary life of Tagore began early. He was hardly twenty when Sandhya Sangeet [evening songs] was published. After this, he continued to pour forth poems, dramas, novels, and essays, until almost the end. His literary career over a period of sixty years.

Tagore started writing poetry at the early age of 15 very soon his poetry brought him name and fame. It reflected his thoughts and feelings. His early poems were given the title of "Morning Song". Simultaneously with poetry, he was writing short stories, plays, essays, and reminiscences. He was a great artist who sought beauty in every aspect of life. His writing is sometimes didactic but he escapes from the charge of boredom due to his sincerity of treatment, the intensity of feeling, and spontaneity of expression. In November 1913, he was given the Nobel Prize for a collection of songs "Geetanjali".

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