



CONTRIBUTION OF RABINDRANATH FOR THE UPLIFTMENT OF VILLAGE EDUCATION AND CULTURE

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ABSTRACT:

Rabindranath Tagore was born on 7 May 1861. At some time towards the end of the seventeenth century, his forefathers had migrated from their native lands to Govindpur, one of the three villages which later came to constitute Calcutta. In the course of time, the family came to acquire property and considerable business interests through the pursuit of commercial and banking activities. They had particularly benefited from the growing power of the British East India Company. Rabindranath's grandfather, Dwarkanath Tagore, lived lavishly and broke the Hindu religious ban of those times by travelling to Europe, just like his contemporary, Rammohan Roy, the nineteenth century social and religious reformer. Rammohan Roy started a religious reform movement in 1828 that came to be known as the Brahma Samaj Movement. Rabindranath's grandfather supported Roy in his attempts at reforming Hindu society. Dwarkanath's son, Devendranath Tagore, also became a staunch supporter of the Brahma Samaj Movement. In order to encourage its spread, in 1863 he established a meditation centre and guest house on some land about 100 miles from Calcutta at a place called 'Santiniketan', the Abode of Peace. Although deeply steeped in Hindu and Islamic traditions, Tagore's family contributed large sums of money for the introduction of Western education, including colleges for the study of science and medicine. This peculiar situation explains the combination of tradition and experiment that came to characterize Rabindranath Tagore's attitude to life. Rabindranath's father was one of the leading figures of the newly awakened phase of Bengali society. He had been educated at one stage in Rammohan Roy's Anglo-Hindu school and had been greatly influenced by Roy's character, ideals and religious devotion. Devendranath Tagore was well versed in European philosophy and, though deeply religious, did not accept all aspects of Hinduism. He was to have a profound influence on his son's mental and practical attitudes. Rabindranath Tagore is a dynamic thinker and accurate implementer of his educational philosophy which gives new direction to the blending of action with spirituality to reach the Param or the Ultimate or the Supreme. Real happiness occurs when an individual makes himself free from all bounding of the material world. But no one can escape from the material world because of day to day

livelihood. So we have to know how to blend spirituality with the material world. Both are needed to reach the Ultimate, no one can do it alone. Nature has the ability to help an individual and to guide him to the right path. So with the help of nature one can understand His (Param) inner beauty. But present educational institutions have neglected this real truth. They have tried to get happiness with the implementation of rules and regulations. As a result happiness goes far away from them. Then they make greater effort of rituals and rules and regulations to find the happiness and it goes far more away from them. Thus the cyclic order of dissatisfaction moves round and round. Those who suffered most in this evil circle are the students. Their minds are crashed by the rules and rituals pointing to the aim of getting achievement, but the result is nothing but dissatisfaction. Rabindranath Tagore showed this dissatisfaction in the eyes of 'Panchak'. He creates four main characters namely, 'Panchak', 'Mahapanchak', 'Dadathakur', and 'Acharya Adinpunya' who represent the rebel, stagnant mind, free mind, and confusion respectively. In the play 'Achalayatan' Tagore showed that rebel occurs against stagnant mind, free mind push all the barriers of confusion and stagnation and creates waves in minds by utilizing both of them in the construction of the new world of happiness. Tagore at the end of the play direct the ways to the Ultimate. On 22nd December, 1901 Rabindranath Tagore established the 'Brahamacharyashrama' which was revealed as 'Viswabharati University' in 1921. To blend up the ancient educational heritage and to implement Tapabana-like culture and atmosphere as well with the modern and sophisticated entire educational outcomes whatsoever, Rabindranath had a concept to make people educated with their own realization that exposes the luster of consciousness of Satyam (Truth), Shivam (Goodness), Sundaram (Beauty) to and through the Nature. There is certainly have a matter of folk-practice, culture and in sum total the perspective of folk-base because in this deliberating educational concept of Tagore there is an unseparable relevance of 'Nature', there are the spiritual sense of Satyam, Shivam and Sundaram and a Philosophical orientation and consequently the upliftment and unfolding of self-conscience. For instance, in folk -rhymewe can see much extracts of learning obtained from experience, awareness, Philosophy, guidance indicating what should to do and what not in it are reflected. On the other hand we can follow their philosophical frame of human being and also that of the child in an Educational manner. These folk-creations are discovered and revealed before the literate society through Rabindranath Tagore.

Key words: Migrated, forefathers, Shantinikaton, Allegorical, Sthabirpattan, Acharya Adinpunya, Upacharya Sutosom, Gure, way of ardent devotion.

INTRODUCTION:

By 1857, four years before Rabindranath was born, British power in India had been consolidated and the general foundation of a colonial system of education had been laid. The stated aim of British policy was the

promotion of English studies with English language as the medium of instruction and the creation of a class of Indians who had been brought up in an English way. As a result, the traditional system of village, Sanskrit and Islamic schools languished. National universities had been established at Bombay, Madras and Calcutta, but secondary schools and universities were still the reserve of a small elite. The gulf between the fortunate upper classes and the vast masses of rural poor continued to widen. On the other hand, great socioeconomic changes were taking place in the country, and especially in Calcutta and in other towns as they grew in size. Railways were built; factories sprang up; municipal water supplies arrived. A new class of people came to adopt European dress, manners, attitudes and life styles. Old values and traditions came to be questioned. It was a period of social upheaval and reforms in India. Towards the end of the nineteenth and in the early twentieth centuries the middle class, which had come into being following the establishment of universities in 1857, began to protest against the imposed system of education and its parallel language policy. It is true that in the middle of the nineteenth century, when the British system was being introduced, a powerful group of urban classes expressed their preference for such studies. But, seeing the consequences and with a growing awareness of the Indian cultural heritage and history, the middle classes had come to resent the education which was being offered. While Tagore preferred the traditional system to the new one, he did not want to bring it back without considerable changes. This period also saw a rise in Indian nationalism. There was resentment against an imitation of British lifestyles and against British rule, coupled with increased awareness and appreciation of India's cultural traditions. Tagore's educational and other writings of the period reflect this nationalist trend. His concern with educational reform grew in intensity after 1901, and more so after 1905. Dissatisfaction with the existing system of education led to a general concern with reform. A tragic series of family bereavements probably caused Tagore's withdrawal from the growing national struggle for independence in the country. He retired to his Ashram School to concentrate on its development and on the task of village reconstruction that he had initiated at Seliadah. Rabindranath Tagore was born on 7 May 1861. At some time towards the end of the seventeenth century, his forefathers had migrated from their native lands to Govindpur, one of the three villages which later came to constitute Calcutta. In the course of time, the family came to acquire property and considerable business interests through the pursuit of commercial and banking activities. They had particularly benefited from the growing power of the British East India Company. Rabindranath's grandfather, Dwarkanath Tagore, lived lavishly and broke the Hindu religious ban of those times by travelling to Europe, just like his contemporary, Rammohan Roy, the nineteenth century social and religious reformer. Rammohan Roy started a religious reform movement in 1828 that came to be known as the Brahma Samaj Movement. Rabindranath's grandfather supported Roy in his attempts at reforming Hindu society. Dwarkanath's son, Devendranath Tagore, also became a staunch supporter of the Brahma Samaj Movement. In order to encourage its spread, in 1863 he established a meditation centre and

guest house on some land about 100 miles from Calcutta at a place called ‘Santiniketan’, the Abode of Peace. Although deeply steeped in Hindu and Islamic traditions, Tagore’s family contributed large sums of money for the introduction of Western education, including colleges for the study of science and medicine. This peculiar situation explains the combination of tradition and experiment that came to characterize Rabindranath Tagore’s attitude to life. Rabindranath’s father was one of the leading figures of the newly awakened phase of Bengali society. He had been educated at one stage in Rammohan Roy’s Anglo-Hindu school and had been greatly influenced by Roy’s character, ideals and religious devotion. Devendranath Tagore was well versed in European philosophy and, though deeply religious, did not accept all aspects of Hinduism. He was to have a profound influence on his son’s mental and practical attitudes. Rabindranath Tagore is a dynamic thinker and accurate implementer of his educational philosophy which gives new direction to the blending of action with spirituality to reach the Param or the Ultimate or the Supreme. Real happiness occurs when an individual makes himself free from all bounding of the material world. But no one can escape from the material world because of day to day livelihood. So we have to know how to blend spirituality with the material world. Both are needed to reach the Ultimate, no one can do it alone. Nature has the ability to help an individual and to guide him to the right path. So with the help of nature one can understand His (Param) inner beauty. But present educational institutions have neglected this real truth. They have tried to get happiness with the implementation of rules and regulations. As a result happiness goes far away from them. Then they make greater effort of rituals and rules and regulations to find the happiness and it goes far more away from them. Thus the cyclic order of dissatisfaction moves round and round. Those who suffered most in this evil circle are the students. Their minds are crashed by the rules and rituals pointing to the aim of getting achievement, but the result is nothing but dissatisfaction. Rabindranath Tagore showed this dissatisfaction in the eyes of ‘Panchak’. He creates four main characters namely, ‘Panchak’, ‘Mahapanchak’, ‘Dadathakur’, and ‘Acharya Adinpunya’ who represent the rebel, stagnant mind, free mind, and confusion respectively. In the play ‘Achalayatan’ Tagore showed that rebel occurs against stagnant mind, free mind push all the barriers of confusion and stagnation and creates waves in minds by utilizing both of them in the construction of the new world of happiness. Tagore at the end of the play direct the ways to the Ultimate. On 22nd December, 1901 Rabindranath Tagore established the ‘Brahamacharyashrama’ which was revealed as ‘Viswabharati University’ in 1921. To blend up the ancient educational heritage and to implement Tapabana-like culture and atmosphere as well with the modern and sophisticated entire educational outcomes whatsoever, Rabindrath had a concept to make people educated with their own realization that exposes the luster of consciousness of Satyam(Truth), Shivam(Goodness), Sundaram(Beauty) to and through the Nature. There is certainly have a matter of folk-practice, culture and in sum total the perspective of folk-base because in this deliberating educational concept of Tagore there is an unseparable relevance of ‘Nature’, there are the spiritual

sense of Satyam, Shivam and Sundaram and a Philosophical orientation and consequently the upliftment and exfoling of self-conscience. For instance, in folk –rhymewe can see much extracts of learning obtained from experience, awareness, Philosophy, guidance indicating what should to do and what not in it are reflected. On the other hand we can follow their philosophical frame of human being and also that of the child in an Educational manner. These folk-creations are discovered and revealed before the literate society through Rabindranath Tagore.

REVIEW OF THE RELATED LITERATURE:

Many research works have been found about Rabindranath Tagore in the last decade. A work named “conflict and note of protest: A study of Rabindranath Tagore, done by Dr. Seema Banta and another work named “Analysis of Tagore’s plays ref. to elements of drama: a generic study” done by Dr. Ashutosh Mhaskar. There are some present day books written by modern authors. Two of them are ‘Rabindranather Achalayatan’ written by Prof. Subandhu Bhattacharya and ‘Rabindranather Achalayatna Parikrama’ written by Dr. Shibprasad Chattopadhyay. There are also other writers from the period of Rabindranath Tagore had printed their opinion about ‘achalayatan’. Most probably Sri Lalit kumar Bandopadhyay was the first person whose criticism about ‘achalayatan’ was printed on papers (Aryabat). Many other writings like Pravat Kumar Mudhopadhyay’s ‘Rabindra Jibani O Rabindra Sahitya. Probeshok’ Niharranjan Roy’s ‘Rabindra Sahityer bhumika’, Srikumar Bandhopadhyay’s ‘Rabindra-sriti-samikha’, Charuchandra Bandopadhyay’s ‘Rabirashi’ are found which mainly focused on the discussion of religious and social outlook of Tagore reflected in ‘Achalayatan’. Criticisms are made on Tagore’s religious, social and political view reflected in ‘Achalayatan’. Criticisms are made in favor or in against Tagore’s view about the rituals made in Hindu or Buddhist society in a temple or in a monastery. Prof. Lalit Kumar Bandopadhyay wrote that ‘Achalayatan’ may be Zews’ Mount Zion or Christians’ Holy Catholic Church or Buddhists’ monastery or Hindus’ hollow ritual bounded society. He at first praised the play for its open protest against superstitions, caste division and divisions in society, religious disorder and imbalanced opportunity. In the same time he also wrote that it was not possible to satisfy with love and enlightenment in our materialistic life in society. He also cautioned that originality not to be destroyed to wash out the fake. Dr. Seema Banta wrote in her research paper (conflict and note of protest: a study of Rabindranath Tagore’s ‘Achalayatan’) “...There is an unbreakable relation between the man and the maker. Religion plays an important role in connecting human being with the supreme” Lalit Kumar Bandopadhyay indicates that the ‘mantra’ recited in ‘Achalayatan’ like “Tot Tot Totoy Totoy...” is nothing but like ‘Gayitri Mantra’ and other mantras. In a reply letter Rabindranath also wrote that when ‘Mantra’ misleads its objectives and wanted to capture the supreme position in spite of its own work that is to make concentrate the mind to the objective and then it turns itself into a

obstacle for achieving the objectives. Gradually man starts to believe that some groups of words have the ability to do some supernatural task or work. This is nothing but dry and unrealistic view of life. So it is clear that religious and social customs that are not fulfilling the human needs are the concern of the writer. The present researcher wanted to dig out another aspect of the play; that is the educational impact of the play. Tagore did not believe in traditional education. He kept his trust on the educational process that mingled with nature and purity. He did not believe in education in the boundary of four walls. That is why his hero 'Panchak' breaks the boundary of 'Achalayatan' and goes into the laps of nature and in the midst of 'Shonpanshus' to satisfy his soul to find the truth. That is education. Before I initiate to commence my work, I thought to have a cover up upto the year of 2000 in backward to consider review on my works related 'Literatures'. That is I have taken 16-years past 'Literatures' to prepare my 'Paper'. Here is the list of the Literatures that I have taken for Review. I arrange these Literatures(from Present to Past)Bhattacharya Upendranath/ 'Banglar Baul O Baul Gaan'/Bengali 1378/Orient Book Company,Chakravorti Sudhir/ 'Bratyo Lokayato Laloon'/December, 2014/ Pustak Biponi, Chakravorti Sudhir/ 'Baul Fakhir Katha'/August, 2014/Ananda Publishers,Chakravorti Sudhir/ 'On Folk-Cult and Rabindrasangeet'(Translated by Pranesh Sarkar)/2012/Sopan, Wahab Dr.Abdul/ 'Banglar Baul Sufi Sadhana O Sangeet/ February, 2011/Maula Brothers (Dhaka),Jha Shaktinath/ 'Bostubadi Baul'/2010 /Dey's Publishing, Islam Dr. Shaikh Mokhbul / 'Lokosanskriti Bijnan O Rabindranath/2001/ Bangiyo Sahitya Sangsad,Mian Dr. Md. Abdul Karim/ 'Baul-Laloon Poribhasha'/2009.

STATEMENT OF THE PROBLEM:

In the present study the researcher attempts to dig out and search the "Contribution Of R. N. Tagore For The Upliftment Of Village Education And Culture". The researcher tries to find out Tagore's view in education and how to imply it in the present context of society as reflected in his various multiple works. Folk-culture has been a continuous customary succession of civilization that is full of the elements of Education and Philosophy and throws a deep insight into them.

Rabindranath rose to such realization. By establishing this human culture with the main stream of life that had been generated to the so-called learned and elite class of the society for years together. Rabindranath enhanced the idea of larger potentiality in the field of education. Students of present age and students to come will follow his thoughts and findings. Repeatedly we can say that Folk-culture or Folk-lore is a composition of common peoples' epic that is revised, edited and enlarged by the continuous and successive flow of time. Every civilization, every community around the world has a glorious ancestral identity that they should rear up to dream of an opportunistic and enriched future generation of their own. It is their legacy, it is their cause of vanity, it is

the resource to rank their greatness. Today, in the time of ‘diverse thinking’s, diverse ways ‘these folk-concepts can direct one community to discover their suitable ways to uphold their entity with best performances regarding all modern sort of cultures, for example, Science and Technology, Literature, Art and Craft and so on. It is the greatness and far-sightedness of Rabindranath Tagore and the justification and gratification as well of tradition of folk-cultures.

METHODOLOGY OF THE STUDY:

Historical descriptive method of research has been used for the present study with analytical method. Information has been collected from various primary and secondary sources. Information has also been collected from local scholars or experts in this field. Collected information has analytically been scrutinized by the researcher through external and internal criticism with the help of various reference books. Face to face interview with an expert of the plays of Tagore has been organized by the researcher. Various secondary sources are used. Descriptive Research along with analytical method based on the Literatures and Books as well consisting of the study of Rabindranath Tagore on Baul as an ideal illustration of folk-culture and folk-practices. Data have also been collected from various Primary and Secondary sources other than books etc. Moreover, various interviews with the renowned persons and experts in this field are also regarded as the sources. After gathering data, they are considered for analysis through various analytical methods both in internal and external criticism and consequently the thesis has been developed and facts have been framed as a unique outcome of the Researcher. We can describe it otherwise and in detail as this Research is being descriptive and qualitative, we have to conceptualize about the aspects lying down in the Methodology of the Study of the Proposal. Primary Source(s):- Spot-recording of ‘Baul’ song, ‘Bhadu’ song and ‘Tusu’ song. Introduction and conversation with the Chhou Dance artists, Bauls and (professional) Baul artists, the ‘Akhda’ or Ashrama of Baul at nearby Shantiniketan. I have gone to Shantiniketan by the last week of December, 2015 and by the second week of January, 2016. There I have seen the famous ‘Pous Mela. The Mela is mainly of the exhibition of handicrafts and the assembly of Bauls with repository of songs. In February, 2016 I have visited some places of Jhalda(Purulia) sub-division. Here Vadu and Tusu are worshiped as God. These are non-Aryan God but the entire system regarding celebrations and worshipping is a mixture of their local folk-based culture with the Aryan Practices. They have their unique songs regarding these festivals. In the mean time, I acquired some experiences with the tradition of Chhou Dance. Here I met some artists and from them I knew about Chhou Dance. Secondary source(s):- Music Album of Baul; Programme on ‘folk’ on DD bangla(TV Channel). Interview with Question(s):- I met Purnodas Baul(Purna Chandra Das Baul) on Pous Mela(year- 2015) and I asked him some questions previously worked out in my Questionnaire.

DELIMITATION OF THE STUDY:

Folk-culture has been a continuous customary succession of civilization that is full of the elements of Education and Philosophy and throws a deep insight into them. Rabindranath rose to such realization. By establishing this human culture with the main stream of life that had been generated to the so-called learned and elite class of the society for years together. Rabindranath enhanced the idea of larger potentiality in the field of education. Students of present age and students to come will follow his thoughts and findings. Repeatedly we can say that Folk-culture or Folk-lore is a composition of common peoples' epic that is revised, edited and enlarged by the continuous and successive flow of time. Every civilization, every community around the world has a glorious ancestral identity that they should rear up to dream of an opportunistic and enriched future generation of their own. It is their legacy, it is their cause of vanity, it is the resource to rank their greatness. Today, in the time of 'diverse thinking's, diverse ways 'these folk-concepts can direct one community to discover their suitable ways to uphold their entity with best performances regarding all modern sort of cultures, for example, Science and Technology, Literature, Art and Craft and so on. It is the greatness and far-sightedness of Rabindranath Tagore and the justification and gratification as well of tradition of folk-cultures.

OBJECTIVES OF THE STUDY:

To know the Educational philosophy of Rabindranath Tagore as reflected in his works.

To realize Rabindranath Tagore's idea of Education.

To study the nature's role in education as reflected in his works.

To understand the implementation of Rabindranath Tagore's view in Education and Culture .

DISCUSSION OF THE OBJECTIVES:

The difficulty in writing about Tagore's educational ideas lies in the fact that he did not set them down in a connected account. His views are found scattered in a large number of independent essays and journal articles, in speeches to various audiences and in letters to individuals over a number of years.⁸ Addresses to foreign audiences about his school at Santiniketan and on Visva Bharati are, of course, in English. Only recently have attempts been made to collect and publish these pieces in their original Bengali. There has been a tendency to group these diffuse writings into three broad divisions. Tagore considered lack of education to be the main obstacle in the way of India's progress and at the root of all its problems. The prevailing, colonial education system he found unsatisfactory since the only objective it appeared to serve was to produce clerks to man government offices and British businesses in India. The basic objectives of any worthwhile national education

system, such as promoting creativity, freedom, joy and an awareness of a country's cultural heritage, were completely ignored. The education offered was not even modern, since it was unrelated to any developments going on in the field of education outside India. Irrespective of the content, the medium of education was English—a foreign language—so that learning this language was an additional burden for young Indian students. Particularly, the educational process failed to develop scientific attitudes and the spirit of inquiry. On the other hand, it divided the Indian people into two classes: those who received this education and those who did not. The second group, comprising nearly everyone living in the countryside, remained almost completely cut off from the affluent, educated, English speaking class living in cities and towns. In the pre-colonial system, a common language promoted an unobstructed flow of culture, even if formal education was not available to all. However, there was no place even in informal educational activities for modern subjects, like history, science and geography, and it did not promote objectivity in thinking, nor facilitate desirable social change. Rabindranath Tagore believed in the supreme. According to him to reach the 'Param' or supreme is the ultimate aim of education. Proper education helps to break all the barriers of life to reach the 'Param'. Every life in the world has the supreme in its inner soul and education helps everyone to open up the folds of his minds to understand and to reach the 'Param'. In the outer world man lives the mechanized life of pseudo peacefulness. Though he has dissatisfaction in his life he tries to achieve mental peace by gaining material profits. When dispute arises he goes to the mechanical world and has to obey or follow the decisions which thrust upon him. That means the decision whether in favor or in against it thrust upon the person and he has to follow it to maintain the peace of mind. In this way peace may come but satisfaction of mind is not possible. Thus thrust for truth gradually far away from individual. In his works Rabindranath Tagore showed this peace prevailed in the surroundings of society among the villagers. Everyone followed vigorous instructions and rituals and they thought that in this way they would be able to achieve the supreme power and peace of mind. They thought that after this process of education their education is completed and their "gains are enough and savings are sufficient". But according to Tagore this peace and gains are not sufficient for the search of real truth or the supreme. He told that dry "puthi" could not be able to provide love, care and motivation to man. It has not the ability to help man to reach the ultimate goal of life. It is obtained through "noble blending" of love with knowledge in right proportion.

Santiniketan developed continuously from 1901 to 1921. The school, called Patha Bhawan, eventually became affiliated to Calcutta University and students could thus take the matriculation examination. For a long time, the funding of the school was entirely assumed by Tagore. This was possible because teachers' salaries were very low. Most of Tagore's personal income, proceeds from the sale of his property, most of the Nobel Prize money and royalties from his books were the sources of school finance. Only after receiving the Nobel Prize and after

being knighted by the British did the Indian Government begin to take an interest in him. Tagore was convinced that some new form of schooling could be worked out for the village children in India based on life in the countryside. He had purchased an old building and some land at a village called Surul, not far from Santiniketan. Fortunately for Santiniketan, Tagore met Leonard Elmhirst in the United States in 1921. Elmhirst was at that time reading agricultural science at Cornell University and was keen on spending some time in India doing rural reconstruction work. Tagore requested Elmhirst to join him. He told Elmhirst that Santiniketan was surrounded by a number of villages which, 'for some reason, appeared to be in a state of steady decline'. There was no sign of effort on the part of the villagers: there was no joy, no food, no health, no idea of the importance of their own initiative and no co-operation among them. Tagore wanted Elmhirst first to find out why and then suggest remedial action. The objective was to raise the villagers' income, but the higher aim according to Tagore was to make them happy. Tagore was somewhat disappointed that Santiniketan had failed to achieve the ideal of bringing scientific knowledge to bear on life in the countryside. In order to improve the human condition in the villages of Eastern India, the population had to throw off their belief in fate and realize the importance of depending upon their own efforts. This is what Tagore had in mind when he launched the rural reconstruction work at Sri Niketan in a school called Shikshasastra. The objective of the new school was to provide an all-round education for village children, enabling them to earn a decent livelihood but also equipping them to improve rural life in all its aspects. From the very beginning, the major thrust of the programme at Sri Niketan under Elmhirst came to be increasing the productivity of the land. But Tagore also wanted a total improvement covering agriculture, education, health and social life in the villages. Agricultural research and experiments would be undertaken at Sri Niketan and the fruits of this research were to be carried to the villages. At the same time, medical care and the eradication of malaria were considered equally important. At the centre, specialists in various fields worked together to overcome the difficulties of rural life. In addition, a scout movement was organized to mobilize the children as a starting point for drawing their parents into the village development programme. A fundamental area of instruction at Sri Niketan was handicrafts; it was compulsory for all students to learn a trade. Another major activity was the launching of some two hundred co-operative societies for agricultural credit, irrigation, granaries, etc. Experiments were made on new crops and on new varieties of existing crops that appeared to be suitable for local conditions. A dairy farm gave practical demonstrations of animal husbandry on scientific lines. The villagers were expected to adopt rural industries to supplement their income. The village welfare department initiated public works (repairing and excavating reservoirs), looked after village schools, maintained a mobile library for villages, organized social and cultural activities and ran the scout movement. There was a health section with a central dispensary; and a maternity and child-welfare section was added in 1940. Sri Niketan aimed at combining work with joy. Picnics, excursions, games, music, theatrical

performances and celebrating socio-religious festivals constituted regular features of the calendar. New Year's Day, the Rainy Season festival, the New Rice festival, the Spring festival were—and still are—all regular features. Tagore added *Halkarshan* (ploughing the land festival) and *Van Mahotosava* (tree planting). Apart from adding joy to dreary village life, some of these festivals brought students and villagers to work together. For years Tagore tried to convince his countrymen through his speeches, stories, novels, poems and songs to work for rural revival. The call went unheeded until Gandhi came on the Indian political scene. Single handed, the poet had started his work: 'They call you mad. Wait for tomorrow and keep silent' (Poems, 1942). Of course, turning out songs is my proper vocation. But those who are unfortunate cannot afford to limit their choice to the works they do. They must also bear the burden of tasks they cannot do. The scale of our enterprise can never be a matter of pride to us, but let us hope that its truth will be. Ideas, if they have the vitality of truth in them, grow and spread in the course of time. How correct Tagore was in this respect. The entire programme followed at Sri Niketan for rural development was adopted by India's five-year plans as the correct approach to rural community development. According to Rabindranath Tagore education means the simple way to reach the supreme through the process of spirituality and naturalism. "Noble blending" of the ideas of spiritualism with the progressive outlook gives forth the real education. Tagore emphasized on the child centric education rather than book or teacher centric education. He believed that book oriented education destroys the creativity in students. Nature is one of the most important bases, according to Tagore, of education. Tagore believed that nature is the main guiding force to motivate pupil in the process of education. Tagore gives his suggestion in favor of learner centric education. He believed in the freedom of the learners to choose their subjects or fields and means of education according to their interest and capability. This idea helps to open up the space of motivation in the learners' mind to their respective fields of education. Freedom of heart or soul, freedom of intellect and the freedom of will are the three categories in which Tagore laid his trust. According to him the process of teaching should be practical which will definitely increase the creativity within a learner and we all know that creativity is in the highest position in educational process. Rabindranath Tagore highly emphasized on the implementation of fine arts for example dance, drama, poetry, music, painting, games etc. in the process of education. According to him students have the natural instinct to participate actively in games, dance, music, painting, poetry, drama etc. So our educational process should utilize these medium of instruction to reach its goal that is to educate learner in his own shape and enable him to realize the truth of life. According to him "the fundamental purpose of education is not merely to enrich ourselves through the fullness of knowledge, but also to establish the bond of love and friendship between man and man."

To understand his theory correctly, it is necessary to know the educational system in India at that time and the childhood experiences of Tagore as a student which greatly influenced the idea of the unique school of Santiniketan. His theory has been categorized under the titles Tagore's educational theory was put into practice in his school at Santiniketan, which started with only five students on the roll. A history of the origin and development of the institution reveals that from such a small start the school has grown to a University, Visva-Bharati, with different departments in humanities, science, art, music, education, Chinese studies, and advanced studies in philosophy and village welfare. In 1922, the Department of Village Welfare at Santiniketan was further developed to include extended work on rural reconstruction, village education, craft-training, agricultural research and training and was named Sriniketan. Tagore ' s practical aspect of education also includes a description organization of daily activities in which freedom, games and sports, art, and entertainments at night are emphasized. Tagore's organization of curriculum was not narrowed down to only textbook learning, but it provided a fullness of experience for children from multiple sources. He interpreted the curriculum not in terms of certain subjects to be learned but in terms of certain activities to be undertaken. Tagore's preoccupation during this second phase was with developing an appropriate system of national education for India. Each nation was different and this fact should be reflected, he thought, in its system of education. The Ashram School at Santiniketan was founded in 1901 on the basis of the ancient Indian forest schools.

In *Tapovan* [The Forest Schools of India] (1909) Tagore asserted that the forest school was typical of the Indian system of education with its emphasis on three basic elements of Indian culture, namely *Advaita* (non-duality) in the field of knowledge, friendship for all in the field of feeling, and fulfilment of one's duties without concern for the outcomes in the field of action. In his view, the forest school integrated education with *Sadhana* (disciplining one's senses and one's own life). But Tagore updated this form of school to include science and similar modern subjects. The second significant essay of this period was *Shikshar Vahana* [The Vehicle of Education] (1915) emphasizing the importance of the mother-tongue as the medium of education. The use of English in education hindered assimilation of what was taught, and kept education confined to urban centres and the upper classes. Thus, if the vast rural masses were to benefit, it was absolutely essential to switch over to the use of Bengali in the context of Bengal at all levels of education, including higher education. The ideal school, according to Tagore, should be established away from the turmoil of human habitation under an open sky and surrounded by vistas of fields, trees and plants. Living in a forest was also associated with austere pursuits and renunciation. The vast background of nature represented a grand perspective against which all objects, all feelings assumed their due proportions. He also referred to the significance of educating feelings as distinct from educating the senses and the intellect. The word 'forest' used in this context, he explained, was not dense jungle, but *Tapovana*, the forest

clearing. A national system of education in India should try to discover the characteristic truths of its civilization. Those truths are not commercialism, imperialism or nationalism, but rather universalism. The aim was all-round development of the individual personality through harmonious interaction and union of the spirit with the environment. About the place of religion in education, Rabindranath said: 'Nature and human spirit, wedded together, would constitute our temple and selfless good deeds our worship' (*Dharma Sikhsha*, 1912). Tagore himself was a teacher at the Ashram School and also gave thought to educational methods. He taught English language, and in the evenings related stories from Indian history to the children. He wrote plays for the students to perform and entertaining verse for children, as well as simple textbooks in various subjects. Tagore was against any conspicuous emphasis on materials, buildings, furniture or books that imitated Western educational institutions in India. He thought that this would make education too expensive for the common people. He was against bookish learning.

CONCLUSION:

Impact of Tagore's mentality in education is briefly studied and discussed by the researcher. The researcher tried to find out Tagore's view of education and how to imply it in the present context of society as reflected in the various works. The researcher's effort is done to dig the truth that laid in his works and activity. Tagore's protest against the unmoved and stagnant educational system is reflected along with his social and religious protest. His protest musically sounded against the unmoved and stagnant educational system which had been continued form hundreds of years by various social and educational institutions. At the end he not only conclude with suggestion but indicate the way to get rid of this stagnant educational system. Tagore was convinced that no form of education offered in India, be it at school or at university level, would be complete without knowledge of patterns of rural living and without an effort by the universities to rejuvenate rural life. He considered this to be an important aspect of Visva Bharati's total activity. Writing about them in 1919 in his paper Ashantosh Karon [Cause of Dissatisfaction], he expressed his deep anguish at the contemporary attempts in India to establish new universities in exactly the same mould as existing ones due to a lack of will or a lack of courage to attempt new forms. This had become imperative in view of the fact that the civil service was saturated and, as the student members grew, the majority of graduates failed to get clerical or any other type of white-collar jobs and were good for nothing else. The time had thus come, Tagore urged, to attempt a change in the aims of university education. How to make education real and our life force? In the addresses he gave and the essays he wrote from 1919 to 1936 he tried to answer this question.

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