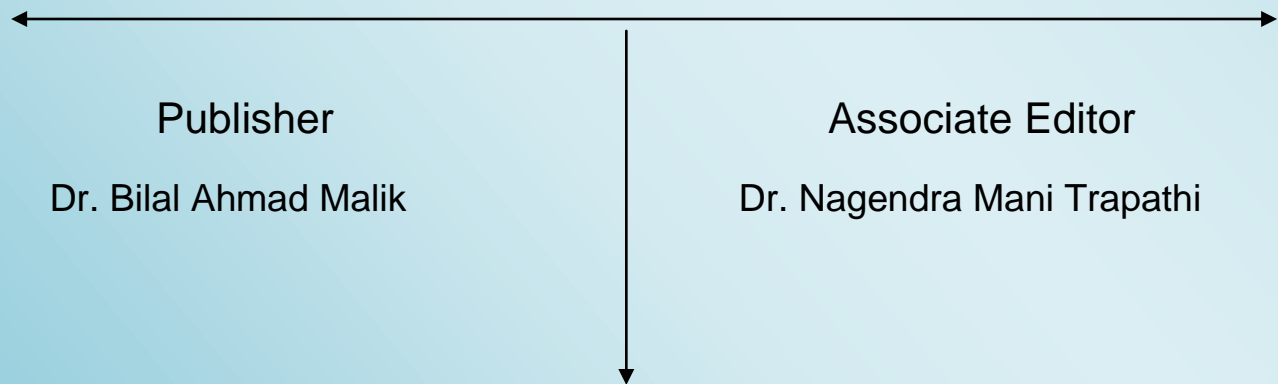


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EDUCATIONAL PHILOSOPHY OF RABINDRANATH TAGORE

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ABSTRACT:

The purpose of the paper is to present Rabindranath Tagore's Educational Philosophy. Philosophical study will be used for preparing the paper. Rabindranath Tagore's ideas about education aimed to promote international co-operation and making global citizens. He compiles both natural and aesthetic value in his education system. Tagore developed a spiritual humanism connected Vedic ideas with western ideas and gave them his own original figure. Tagore envisioned a deeply rooted education that inculcates the learner with surroundings culture and makes an individualised personality with emphasizing the intellectual, physical, social, moral, economic, aesthetic and spiritual aspects of human life to nurture our worldly society and our cultural phenomenon.

Key words: Educational Philosophy, Rabindranath Tagore.

INTRODUCTION:

Rabindranath Tagore (1861-1941), Asia's first Nobel Laureate, was born into a prominent Calcutta family known for its socio-religious and cultural innovations during the 19th Bengal Renaissance. He has brought an integrated personality. If we see then we found that Tagore's intellectual creativism and emotional bondages with nature was rooted in the core of the Upanishad, majestic beauty of the poetry of the Kalidas, in the poems of kabir, in the rhythm of baul, and in the religious atmosphere of Brahmosamaj. He was also inspired by the western culture with the writings of several novelists like Shakespeare, Goethe, Ruskin, Shelley, and Wordsworth.

Rabindranath Tagore had carried several philosophical ideal because of his emotional bonding with people to remove the barrier of societal enrichment. His philosophical ideals reflected by his several writings with the thoughts of naturalism, idealism, pragmatism.

Rabindranath Tagore was believed in the cultural synthesize and universal co-operation as it made stronger the societal bondages among human. He hates the system of education providing Indian society by the British government because that education can't make Indian people ideal for society. This education can't establish development in the sense of intellect, emotion and humanism in people. He wanted that type of education which bring among the learner self-realization, joy of harmony, physical and mental development, humanism, freedom, moral and spiritual progress, fearless, self-reliant, full of sprit and critical minded, and its integrated illusion make the learner complete man with their roots for Indian soil but they emerge as global citizens for worldly society.

Tagore was great intellect nationalism after Shree Bankim Chandra Chattopadhyya at that crisis period of peace, freedom, social justice. At that time his several writings inspired the social and political workers. His writings strengthen the literary Bengali renaissance.

Beyond the political and social thought he gave a unique and original figure of education system which compiled the root of essence of Vedic or Ashrama culture earn from Upanishada with western twist, actually his main focus to make the students universal identity to reform global citizens and international co-operation.

EDUCATIONAL PHILOSOPHY:

Rabindranath Tagore a unique figure for world. He accepted both the naturalist and idealist thought for the education. He brought multi-dimensional creativity. Tagore did not accept the bookish education in the four walls, as he felt that this environment can't emerge learner's actual development. Tagore had wanted to cultural synthesize and international co-operation for situating universal brotherhood. Tagore said "Takei Boli Srestho Sikka, Ja Kebol Tathyo Poribeshon Kore Na, Ja Biswasottar Songe Samonjossyo Rekhe Amader Jibonke Gore Tole" He felt that the providing education by the British is not fulfilling his aim which he wants for societal growth. At that time Tagore noticed that British gave education to Indians not for his spiritual, physical, moral, self-reliant development rather for trained them to work as clerical worker in the offices of British government. Then he pleaded for a new style to educate the Indians in his own manner as he noticed that authoritative education gave fear among the students. It gave him an idea to open an Ashrama Vidyalaya in the year 1901 in Santiniketan where students take education with joyful manner and freedom. Tagore said "Amar Asha Chilo J, Santiniketaner Gachpala, Pakhi-E Eder Sikkhar Var Nebe". Tagore's main focus was not for job creativity but

also development humanism among the students for societal enrichment. His system of education wanted to give importance to develop both moral and scientific knowledge among the students.

Tagore wanted to establish the thought of globalization among students to nurture them with freedom and joyful learning then the learner should relate the power of humanism which broadens the mind of students and reduce the violence among different culture and social exclusion and induce social enrichment beyond nation, state, and local. According to Tagore family is like nation and enormous family make society as a nation growth and development depend on the ideal education so it's very much need to eradicate the illiteracy within nation all family member is to be educated and skilful for economic and moral and spiritual development.

Rabindranath Tagore as a social reformer had wanted that the people can't engage with or blindly followed the social rituals and traditions because it narrows the human mind. He felt that its very much need for social changes an open and independent mind. Tagore's ideal education is situated in the concept three principles that are freedom, creative self-expression, and active communication with nature and man. Here freedom is not mean that anyone can behave like arbitrary. He said in this regard "Sukh O Take Siksha Dei, Dukkh O Take Siksha Dei; Sashon Noileo Tahar Chole Na, Swadhinota Noileo Tahar Rokkhe Nei". Tagore thought that man is both finite and infinite being as a human being is a child of earth and heir of heavens that's why he always combine himself with spirit and nature to become himself a complete human being. Tagore said in the concept of communication with nature and man that "children have their active sub-conscious mind which like a tree, has the power to gather its food from the surrounding atmosphere. From them atmosphere is a great deal more important than rules and methods, buildings, appliances, class-teaching and text books". (Roy. S, Pp-700).

Rabindranath Tagore accept the broad concept of curriculum that fulfil the cultural figure of Indian society and its main demand to meet the worldly people with Indian peoples culture actually curriculum must should carried the culture, culture of universal. Tagore said in regard of textbook "Manab Atmar Amor Alok Kalo Akkhorer Srinkhole Kagojer Karagare Bandha Poriache". He wants to educate the child with his mother tongue because language is the only way to enrich among himself with self-reliant and self-expression. It's also improve creative thinking, mind's eye power, curiosity, own way learning with full of freedom.

CONCLUSION:

Rabindranath Tagore's educational model has a unique compassion and appropriateness for education within multi-racial, multi-lingual and multi-cultural situations, amongst conditions of acknowledged economic difference and political imbalance. He tried to make a global village. He compiled the western style with Vedic style and made different essence in education system where international brotherhood glorify and make a healthy society for living peoples. In his philosophy of education Rabindranath Tagore laid much emphasis on aesthetic development. Tagore's system of education emphasizes the intellectual, social, moral, economic, spiritual aspects of human life by which a man can develop integrated personality. Rabindranath Tagore expresses his thought on international education in a poem, he writes:

Where the mind is without fear and the head is held high;
 Where knowledge is free;
 Where the world has not been broken up into fragments
 By narrow domestic walls
 Where words come out from the depth of truth;
 Where tireless striving stretches its arms towards perfection;
 Where the clear stream of reason has not lost its way
 Into the dreary desert sand of dead habit;
 Where the mind is led forward by thee
 Into ever-widening thought and action;
 Into that heaven of freedom, My Father, let my country awake.

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