

**Impact
Factor
2.147**

ISSN 2349-638x

Refereed And Indexed Journal



**AAYUSHI
INTERNATIONAL
INTERDISCIPLINARY
RESEARCH JOURNAL
(AIIRJ)**

Monthly Publish Journal

VOL-III

**ISSUE-
XII**

Dec.

2016

Address

- Vikram Nagar, Boudhi Chouk, Latur.
- Tq. Latur, Dis. Latur 413512
- (+91) 9922455749, (+91) 9158387437

Email

- aiirjpramod@gmail.com

Website

- www.aiirjournal.com

CHIEF EDITOR – PRAMOD PRAKASHRAO TANDALE

Rabindra Nath Tagore's Philosophy of Education

Anjana Rani

Assist. Prof.

DAV College of Education, Abohar

Tagore was a great educationist. As the founder of Vishwa Bharti he introduced himself as a practical educationist. His philosophy of education is very much connected with his philosophy of life. Tagore was out and out Vedantist. He had a firm belief in the philosophy of Vedas. He believed that the supreme being, the Brahm (God) is all powerful and pervades in everything of this universe. The entire universe is the manifestation of the Brahm. There is a spiritual bond between man and man.

Tagore believed that every individual should try to attain spiritual perfection. This will lead to better social order, human brotherhood. Spiritual experiences are ideal and eternal. "Experience of the spiritual world, religion as the right centre of life's activities and the unity of thought and truth" was the keynote of Tagore's great philosophy.

Like most of the Indian rishis, Tagore believed that man should live for the ultimate. Truth which liberates us from the cycle of birth and death and makes us one with the creator. Tagore said, "let us find our God, let us live for the ultimate truth which emancipates us from the bondage of the dust and gives us the wealth not of things but of inner light, not of power but of love." Tagore had an implicit faith in the absolute values and in the relatives that persist and beauties that never fade.

He was a realist and an idealist too. But in no way and to any extent was he a materialist. His realism is reflected when he says, "Our education should be in full touch with our complete life, economic, intellectual, aesthetic, social and spiritual and our educational institutions should be in the very heart of our society." And his idealism can be seen when he says, "Let us find God, Let us live for the Ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power but of love." About his idealistic philosophy Dr. Radha Krishan said, "The soul of ancient India is mirrored in Tagore's writings. It embodies all the ancient ideals of religion, philosophy and art." He believed in the oneness of humanity. He was deadly against untouchability. He was a true patriot. He had all regards for all the religions of the world, besides, he believed in the harmony between the East and the west. And above all, he was a true vedantist.

Tagore did not like the theory of strict and harsh discipline. He was not at all in favour of any type of suppressions he wanted free environment, freedom of mind and freedom in learning. The teacher should have a good deal of sympathy and love for the child. That will really teach the child and that will pace the child on the right track. It will make the child self-disciplined. So self disciplined learners are the heart-felt desire of this great educationist.

The teacher plays a very significant role in the education of the child. He is a Guru and he is expected to understand fully his disciples the learners. Only a good learner can be a good teacher. A real teacher is able to inspire and is ever ready to guide his students. Tagore believed in harmonious relationship of man with man, with surroundings- nature etc. and in international relations. A man through the process of education should be able to come out as a harmonious

individual in tune with his social set-up of life. Tagore rightly says, "The highest education is that which does not merely give us information but makes our life in harmony with all existence."

He was of the view that the children should be given freedom so that they are able to grow and develop as per their own wishes. Let there be freedom of mind, freedom of heart and freedom of will. They help to have spontaneous self-expression. In such an environment of freedom, nature will teach and teach very well making the individual a successful person in his social set up of life. To him education is that which liberated an individual. Tagore was not in favour of mere intellectual development. He stressed that education should promote creative self expression. He suggested that creative self-expression could be promoted through subjects of life craft, music, drawing and dramatics. The environment of freedom given to the learner and then creating situations for him will automatically make the learner do something original. He said, "Hard work and arts are the spontaneous overflow of our deeper nature and spiritual significance."

Tagore finds a fundamental unity between man and nature. The child's education must be organized in natural surroundings. It will help the child in developing the power of communication with nature. Tagore believed that there is a spiritual relationship between nature and God, nature and man and hence between man and God.

Tagore held that education should promote creative self-expression. For achieving this purpose, Tagore assigned important place to arts, crafts, music, drawing, dancing and dramatics in his scheme of education. He stated, "Hard work, music and arts are the spontaneous overflow of our deeper nature and spiritual significance."

Tagore had profound love for nature. He loved each object in the nature. He did not want to conquer the nature. He wanted to transform this world into heavenly pleasure. He has seen a synthesis in nature. He said that there is a life force in both nature and man. This life force draws both these to each other and finally a synthesis is established between nature and man.

Tagore had watched the real form of nature in his childhood and his heart was immensely affected by this. He says that the past memory in his inner soul creates such a pity himself that he desired to reach childhood once again and tread in the playground, air and water, those plants, men and plants introduced him with the eternal relationship. They created a movement in his heart by inviting him by the force of beauty. Tagore opined that the nature presented the vision of God and nature inculcated the spirit of integration in the world. According to Tagore, the foremost aim of education is to effect physical development of a child. For physical development of a child, he has emphasized on training of different organs and senses alongside healthy body and natural development. He said that a child's physical development can be possible only when he is given an opportunity to play, act and conduct himself in the pleasing natural environment.

Evaluating Tagore as an educationist, Tagore's educational thoughts and experiments appear to be quite and novel and original, through many of them had been developed by the ancient educationists in one or the other form, and the contemporary educationists were making use of them in more or less degree, yet the important thing is that Tagore occupies the supreme place amongst Indian educationists in the first part of the twentieth century.

References

Aggarwal, J.C. and S. Gupta(2007) Great Philosophers and Thinkers on Education, Delhi: Shipra Publishing House.

Altekar. A.S.(1948) Education in ancient India, Calcutta: Nanda Kishore & Bros.

- Das. S.K. (1930) The Educational systems of the Ancient Hindus, Calcutta: Calcutta University Press.
- Dutta.D. and Chatterjee.S.(1984) An Introduction to Indian Philosophy. Calcutta: Calcutta University Press.
- Jagdish Chand (2010) Philosophical Foundations of Education, Delhi: Anshah Publishing House.
- Keay, F.E. (1960) Ancient Indian Education: An enquiry into its origin, development, and ideas, New Delhi: Cosmo Publications.
- Lal, B. M. (2006) Educational Philosophy, New Delhi, Pragun Publications.
- Manju Mishra. (2009) Philosophical & Sociological Foundation of Education, New Delhi: Alfa Publications.
- Mukherji, R.K. (1969) Ancient Indian Education, New Delhi: Motilal Banarasi Dass.

