



Tagore's Contribution in Education

KEYWORDS

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Generally people think education means to get degree or learning many subjects or languages .But the word Education is derived from Latin word "educare" which means "to lead out" or "to draw out" .Education is basically a social process which involves how the student develops as an individual and in group relations . The aim of education is to make human beings civilized. In the same way, the aim of higher education is to inculcate social responsibility among students. The present higher education system is lacking in this aspect. But the contemporary education system fails in the task to cultivate a Balanced Child.

Indian higher education is at cross roads. Many problems are arising due to globalization and liberalization. Hence, our teaching faculty has to be trained to enrich their skills of teaching. Teaching is not mere by transferring the information to the students. It is something beyond that. Social services activities in colleges have to be increased to develop social responsibilities among students. Students should take interest in societal activities along with their studies. And in doing so the teaching community also has a pivotal role to play.

We need to correct the system . Traditionally, Indian education stressed on the moral, ethical and social values. Tagore's Vishwa Bharati is an example of it. It is the model for other universities to follow it.

Rabindranath Tagore was a man of vision and viewpoint. Tagore was the Renaissance man of modern India - the bridge from an Indian culture traditional education system and on the other by the Imperial rule which is based on materialistic approach. Rabindra Nath Tagore says "The highest education is that which does not merely give us information but makes our life in harmony with all existence."

Tagore did not write any educational philosophy in particular. They are dispersed in his writings and educational experiments at Santiniketan. He visualized nature as the real teacher but associated to the cultures of the wider world, predicated upon pleasurable learning and individualized to the personality of the child. In Tagore's philosophy of education, the aesthetic development of the senses was as important as the intellectual. With his broad vision, Rabindranath foresaw the coming of the global village and the need to educate children in a way that roots them in their own cultural history, yet enables them to personally identify with other races and cultures. Gurudev argued that education should seek to develop sensitivity in a child through a direct experience of nature when her/his consciousness is at its freshest level. He recognised early childhood as the most critical time for developing empathy and the ability to connect with one's surroundings. Tagore said, 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.

Tagore's progressive educational philosophy is largely forgotten today. He wrote about many ideals for education but his ideals have not found their way into India's schools. According to Tagore, if we want to give proper education to the students, we should teach them well right from the beginning when they are very young. But, in India, it is not like that because the teachers who teach the students of primary schools are not well trained for that job. He wrote that they knew neither good English nor their mother tongue and the only work they could do was mistreating students.

Tagore was against the heavy load of books and bags students had to carry to the school. Tagore notices that, at the very starting age of the life of a student, his/her parents keep a lot of burden of bags and books on his/her shoulders. He wrote, "From childhood to adolescence and again from adolescence to manhood, we are coolies of the goddess of learning, carrying loads of words on our folded backs" (Kabir 1961:67). According to Tagore, it makes education joyless. He was in favour of easy education, that is, education through music, art, literature and nature, etc. He wrote that the books we read have no vivid pictures of our homes and our society. He also felt that our education is directing us to a land of enchanting falsehood.

He thought that as a teacher we should provide such an environment, that students have confidence to express their own learning ability. Tagore was opposed to any form of corporal punishment to discipline students because he thought that fear of making mistakes prevents an individual from being free to venture a new thought, to innovate, to ask questions, to be creative, etc. Discipline should be based on motivations like joy and pursuit of creative tasks.

Tagore was in favour of good education, in which a teacher can prepare the student for good future and character as well. So he introduced work education as –"a joyous exercise of our inventive and constructive energies that help to build up character" It is right to say that in our childhood we learn everything with the aid of our body and mind, with all the senses active and eager. When we are sent to school, the doors of natural information are closed to us; our eyes see the letters, our ears hear the lessons, but our mind misses the perpetual stream of ideas from nature, because the teachers, in their wisdom, think these bring distraction and have no purpose behind them. But Tagore was in favour of teaching the things from nature a lot.

The core of Tagore's educational philosophy was learning from nature, music and life. This is the reason why his education is easily acceptable by human mind. The visionary in Rabindranath and the great educationist in him solved the problem of today a century earlier. The problems of modern education are attendance, use of other unfair means and indiscipline.It is more certificates oriented irrelevant of intelligence and correlation with Nature. Tagore solved these problems in a grand way. Freedom in the class solved the problem of attendance, absence of invigilator solved the copying or use of unfair means.

REFERENCE

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