

**Rabindranath Tagore was born on 6<sup>th</sup> may, 1861 at Calcutta. His father Debendranath tagore and mother Sharada Devi. His grandfather was Dwarkanath Tagore . Original name of Tagore family was Banerjee.**

He was educated at home and although at the age of 17, he was sent to England for normal schooling. He did not finish his studies there. He soon returned to India. Tagore settles down at Shantiniketan in 1901 and began his educational experiments with five pupils.



**He became the first non European to win the nobel prize in literature in 1931 for his book Gitanjali.** In 1921, the school grew into a university called **Vishwabharti**. The British government made him knight in 1915, but he was so pained and stirred by Jallianwala bagh massacre in Amritsar in 1919, that he returned the title of knighthood. At that time he wrote to the viceroy of India.

The time has come, when badges of honour make our shame glaring in their incongruous context of humiliation and I for my part wish to stand, shore\n of all special distinctions by the side of those of my countrymen who for their so called insignificance are liable to suffer a degradation not to fit for human beings. **He took great part in swadeshi movement.**

**Reach high, for stars lie hidden in you. Dream deep, for every dream precedes the goal.**  
**On 7<sup>th</sup> Aug 1941, Gurudev Tagore breathed his lost.**

Tagore considered school as a place of great discomfort. Tagore's himself in school was not happy. He felt himself like "a parrot in the cage" there was nothing like a home in it .It is like box with many compartments. According to Tagore, traditional school is like a prison house. It

was more like a pigeon holed boy. “Tapovan” which is forest colony is new idea of Tagore. Tagore wants Bodher Sadhana or what we may call ‘education of the feeling’- that is really wanted. We must constantly remember that neither the education of senses, nor the education of the intellect, but the education of the feeling should receive the place of honor in our schools.

Tagore has observed that it must be an ashram where men have gathered for the highest end of life in the peace of nature, where life is not merely meditative, but fully awake in its activities.” Tagore was convinced that ‘our true education is possible only in the tapovan ( forests) through intimate contact with nature and purifying austere pursuits. Tagore pointed out the great significance of the school atmosphere in the life of children whose mind like the tree has the power to gather food and nourishment from its surrounding.

### Tagore’s literary works

- **Poetry**- Tagore’s poems are viewed in style and subject matter. Gitanjali his most known collection, winning his nobel prize in the year. This collection replicates the true Indian philosophy in all its glory.
- **Novels**- Tagore wrote 8 novels and 4 novellas such as Gora Chaturanga . She sher kobita, char adhyay, Noukadubi and the home and the world.
- **Story books**- Tagore composed some beautiful stories, which worthy to read. The hungry stones is one of importance.
- **Kabuliwala**- it depicts the friendship of a fruitseller from Kabul and little mini instead of their age difference.

### Tagore’s philosophy of life

1. **Tagore as Vedantist** - 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 spiritual bond between man and man like a vedantist, Tagore believed in “ I am the Brahma”. Thus according to Tagore, true salvation lies in feeling the truth contained in the words, “ I am the brahm’. Such a philosophy led him to have an implicit faith in the Brotherhood of man and fatherhood of god and in the need for universal religion.
2. **Tagore as Individualist**- He believed in giving right type of education. He believed in fundamental unity of man and nature. Every individual tries to establish unity with God of brahm during his life period.
3. **Tagore as Idealist**- 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 emancipate us from the bondages 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 realities that persist and beauties that nerve fade.
4. **Tagore as Spiritualist**- “Experience of the spiritual world, religion as the right center of life’s activities and the unity of thought and truth” was the key note of Tagore’ great philosophy.

5. **Tagore as Humanist-** “Reality is human and truth is human, even god depends upon man for perfecting his universe. This is the peak of humanism.
6. **Tagore as Naturalist** -Nature according to him is not hostile to man, but is in the form of “mother nature”. Nature is kind, benevolent and generous. In the words of Tagore “Education divorced from Nature has brought untold harm to young children.” According to him, God revealed himself through the various forms, colors and rhythms of nature. Therefore, he wishes human beings to have a close communion with nature.
7. **Tagore’s Internationalism-** He was an ardent prophet of world unity. He believed that the problems of humanity could be solved if creative ideals of life are developed in the east and the west. One of the important purposes of Vishwa bharti was to fulfill the highest mission of the present age- the unification of mankind and the world peace.

## Basic principles

### Harmony with all things

- **Principle of freedom-** Education has its only meaning and object in freedom – freedom from ignorance about the laws of universe and freedom from passion and prejudices in our communication with the human world. Tagore was not in favour of conventional and sophisticated type of school.
- **Principle of creative self expression-** Handwork, music, arts are the spontaneous overflow of our deeper nature and spiritual significance.
- **Active communication with nature and man-** We should have the gift to be natural with nature and human society.

## Meaning of education

- **Education as enlightenment** - “Education is a permanent part of adventure of life...it’s not like painful, hospital treatment of curing students of the congenital malady of their ignorance, but it is function of health, natural expression of their mind vitality.
- **Educational as development process-**Tagore stated that educative process consisted of flowering the personality of the children to their maximum. Education is an all round development of human faculties for attainment of a full life.
- **Education as harmony-** According to Tagore, “the highest education is that which does not merely give us information but makes our life harmony with all existence.

## Aims of education

- Physical development
- Intellectual development- he appears opposing bookish education and supports free thinking.
- Moral and spiritual development
- He advised young person to develop a feeling of penance and firm devotion.
- Harmonious development - attainment of complete man hood
- Utilitarian aim- education should enable us to solve our day to day problems.
- Development of international understanding
- Harmony between individual and social aim- no self realization is possible if the individual is not conscious of the universe.

## Curriculum

- **Broad based curriculum-** curriculum should be so broad that all aspect of child's life likes physical, intellectual, social, economic, moral aesthetic and spiritual. He did not want education to be," shut off from the daily life of the people." "It must not only derive its contents but also its substance and inspiration from the social life at large."
- **Education through emotions-** he struck a balance between the education of nature and the education of man through art, music, dance and painting.
- **Education through mother tongue-** Tagore advocated teaching through the medium of mother tongue but he was not against the teaching of English at the highest level, as English opened a way for the western culture and literature.
- **Manual training for spiritual aspect-;** Tagore emphasized manual training not for its utilitarian and social aspect, but for its spiritual aspect, because he found God in the laborer, the path breaker and the tiller.
- **Physical and social sciences-** "There is only one history, the history of man. All national histories are merely chapters in the larger one." Tagore wanted to broaden the vision of student beyond Indian culture.

## Methods of teaching

He believed in the individuality of the child and stated that arrangement of education for every child should be according to individual difference.

- **Teaching while walking-** Tagore remarked, "he believed that history, geography and many social subjects could be best taught through frequent excursions and tours.
- **Debate and discussion method** – Tagore should be arranged to solve various problems through discussion.
- **Heuristic method-** pupils ask questions and teacher satisfies them by his mature answers. Later on teacher ask questions to test the comprehension of the pupils
- **Activity method-** Tagore appears admitting the activities like jumping , climbing the tree, plucking fruits, shouting, clapping and dramatization as important methods and techniques of teaching and learning.

## Discipline

- According to Tagore, "An educational institution is an open house, in which students and teachers are one, they must live their compact life together."
- He observes that "An educational institution must not be a dead cage, in which living minds are fed with food artificially prepared."
- He did not like strict and harsh discipline. "The object of education is the freedom of mind which can only be achieved through the path of freedom- through freedom has its risk and responsibility as life has." Discipline is not something imposed from outside but it grows from within.

## Role of teacher

- He said "I have found that little children learn more quickly the attitude of the teacher than the knowledge imparted by him." "A teacher can never truly teach unless he is still leaning himself."

- The teacher, who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lesson to his students, can only load their minds; he cannot quicken them. Truth not only must inform but also inspire. Tagore remarked “A teacher can never truly teach unless he is still learning himself. A lamp can light another lamp unless it continues to burn its own flame.” A teacher should not stop his growth by stiffening the minds of the students with dead matter. He should continue learning he should never receptive and learning attitude.

### **Spiritual and religious education**

The highest kind of truth can be realized through method of meditation. In the words of Tagore, “ thus through meditation, when our soul is in its true education to the supreme truth, then all are actions, words, behavior, become true.” He advocated that experience of the spiritual world has to be gained by children by living in it and not through the medium of religious instruction. To quote Tagore, “teaching of religion can never be imparted in the form of lessons; it is there where there is religion in living. Therefore, ideal of the forest colony of the seekers of god as the true school of spiritual life holds good even in this age. Religion is not fractional thing that can be doled out in fixed weekly or daily measured as one among various subjects in the school syllabus. it is true center of gravity of our life. This we can attain during our childhood by daily living in place where the truth of spiritual world is not obscured by a crowd of necessity assuming artificial importance; where life is simple, surrounded by fullness of leisure, by ample space, pure air and profound peace of nature and where man live a perfect faith in the eternal life before them.” To serve the human being is the greatest religion. It inspires in us the spirit of humanity.

### **Woman education**

He was great protagonist of woman education. He remarked “whatever worthy to e known- it is both for men and women then why there is difference between the education of men and women/” in 1908, the established a department of women's education in Shantiniketan. In 1922 a Nari bhawan( the women department) was established. In this department girls used to get the same type of education as boys.

### **Education for masses ( universal education)**

He introduced a scheme of universal education. Education can be divided into two forms:

1. Elementary or primary education
2. Social or adult education.

The medium of instruction of primary education should be mother tongue. Tagore was the champion of free primary education. For the adult education, night schools should be opened. Provision should be made for movable libraries in order to educate illiterate villagers.

Tagore listed the following obstacles that were in the way of educational expansion among masses

- Emphasis on expensive school equipment and furniture
- Indifference of state regarding educational responsibility

- Indifference of the people themselves regarding their own welfare and too much dependence on the help of the state
- Foreign medium of education

He considered English is greatest barrier in the spreading of mass education and explained that mother tongue was most convenient, speedy and inexpensive vehicle for carrying education to every home.

### **Tagore Vishwabharti at shantiniketan**

Mr. Devendra Nath Tagore, father of Sh.Rabindra Nath Tagore established an institution at a distance of two miles from Bolpur to Bengal. It was named shantiniketan. In 1901, Tagore set up a school there. It was here that Rabindranath Tagore gave a practical shape to his educational ideas. In 1921, it developed into a Vishwabharti and international university .It stands for a synthesis between nature and spirit, the east and the west. It is the symbol of passionate faith in the brotherhood of the nations.

Purposes of Vishwabharti

1. Teach cultures of the east
2. Rural reconstruction
3. Synthesis between east and west

### **Constituents of Vishwabharti**

They are three constituent

- (1) Shantiniketan school
- (2) University itself
- (3) Institute of rural reconstruction

### **1) SHANTINIKETAN SCHOOL**

The shantiniketan means “abode of peace”. It was here that Rabindranath Tagore gave practical shape to his educational ideas.

### **Aims**

- Homely atmosphere-there are distinction of caste, color or creed. Simple and cheap food is cooked and served in common by the students. Most of the daily services are done by pupils themselves.
- Spiritual atmosphere- students get up early at 5 a.m in the morning. They start their day with prayer. They move round the tree groves praying to God- “ thou art our father.” They end their prayer in the same way.
- Simple living “ simple living and high thinking”
- Maximum freedom- for healthy community life
- Contact with nature

### **Special feature**

- Natural setting- there are open fields, clear blue sky and tree groves. Students come in direct contact with nature
- Organization of classes- there is stone sofa of semi circular shape on which pupils sit. The classes begin at 6.30 a.m in the morning with chirping of birds. Breakfast is at about

8.30 a.m the regular classes are over by noon. Evenings are devoted to these subjects like dancing, music, physical training and games, social education classes are also organized at night.

- Self government- it is self- sufficient and self governing republics. They have their own dairy farm, post office and hospitals.
- Punishments-those pupils who create mischief are generally punished in he family spirit, those who admits their faults are pardoned. students' court and students' judges decide the punishment.

## 2) VISHWABHARTI

### Vishwa bharti and shantiniketan

The word vishwabharti is composed of two words. In Sanskrit, the word Viswa means world and bharti means culture . Thus vishwabharti means world culture. The motto of this university is 'yatra viswam bhavati ekam idam' i.e where the world meets at one place, through the vishwabharti as a whole, the poet and the relation seer sought "to establish a relationship between east and west, to promote intercultural and inter social amity and understanding and fulfill the highest mission of the present age the unification of mankind."

He believed that the citizens of future India will forget all differences and plan for a greater India or new India and realize the greatness of our country. it is with this ideal in view that he called it vishwabharti. He asserted that his university will be place where the whole world will form one single nest. Here man will be man and will think of his fellow man as a man and nothing more

### **Aims**

To study the mind of man is its realization of different aspects of truth from diverse points o view.

- Approaching the west
- To bring into more intimate relation with one another through study and research, the different cultures of the east on the basis of their underlying unity.
- Unification of mankind

### Departments of Vishwabharti University

1. Vidya bhawan( school of research)- research in various subjects like Sanskrit, Pali, Hindi, Bengali, Indian, philosophy, Religion etc.
2. Shiksha BAWAN is department where academic studies of general nature are pursued.
3. China bhawan- it is concerned with Indian and Chinese studies. Its main objective to gind common grounds. It has big library.
4. Adhyapak Shiksha Bhawan-it imparts training to prospective teachers of our country.
5. Kala bhawan
6. Sangeet bhawan
7. Shilpa bhawan
8. Hindi bhawan
9. Islamic research section

### **Features of Vishwabharti**

- Natural surrounding- classes are held in the open under trees.

- Co-education and residential institution- it has its own press, library , workshop, dairy farm, court, hospital and post office
- Cosmopolitan- it is cosmopolitan university in which students and teachers of all religions and nationalities live together in the same campus.
- Two aspects- the first part or the innermost circle is concerned with Indian culture, literature and further research. The second part or other circle consists of the pupils from other lands who come for their studies.
- Homely and spiritual atmosphere
- Co- curricular activity
- Individual attention is paid to each and every student.
- Perfect discipline
- Simple living
- Unit of mankind
- Institute of rural reconstruction
- It imparts knowledge about rural life and its problems to the pupils. They try to find the solutions of those problems and try to tackle them in a realistic manner.

### 3) Institute of rural reconstruction

#### Aims

- Friendship and affection - To take the problems of the villages and the field to the classroom for the study and discussion and to the experimental farm for solution.
- Knowledge and experience- To carry the knowledge and experience gained in the classroom and the experimental farm in the villagers in the Endeavour to improve their sanitation and health, to develop their recourse and credit, to help them to sell their produce and buy their requirements to best advantage, to teach then better method of growing crops and vegetables and of keeping all stocks, mutual aid and common endeavor.
- Elementary education- to work out practically an all round system of elementary education in the villages based on Boy Scout Ideal and training, with the object of developing ideas of citizenship and public duty such as may appeal to the villagers.
- Sense of intrinsic worth- to rain the students to a due sense of their own intrinsic worth, physical and moral. And in particular to teach them to do with their own hands everything which a village householder or cultivator does or should do for living if possible, more efficiently.
- Practical experience in cultivation, dairying, animal husbandry , poultry , carpentry , smithing, tanning, sanitation work and in the art and spirit of cooperation
- Instruction in sciences