

## Role and Impact of Rabindranath Tagore Education Philosophy on Indian Education

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### Abstract

R. R. Tagore (1861-1941), the first Nobel Prize winner from Asia, was born into an influential Calcutta family recognised for its social, ecclesiastical and cultural advancements during the Bengal Renaissance of the late 19th century. Rabindranath's educational goals were shaped in part by his family's deep social and cultural commitment. His grandfather, Dwarkanath, supported medical facilities, educational institutions, and the arts, and he pushed for religious and social change and the formation of a free press. At the family house Jorasanko, his father was also a pioneer in social and religious reform, encouraging a multicultural exchange. Mathematicians, journalists, authors, singers, and painters made up the majority of Rabindranath's large extended family. His relatives, who shared the family house, were pioneers in theatre, science, and a new art movement, among other things. Young Rabindranath was able to absorb and learn instinctively at his own speed because to the cultural diversity and exuberance of his extended family, which gave him a dynamic open model of education that he subsequently strove to replicate at Santiniketan. So it comes as no surprise that, after only a few days of being exposed to numerous different educational institutions, the young man decided to give up school altogether. He only obtained honorary degrees towards the end of his life. His time at Jorasanko solidified his belief in the value of educational choice for the rest of his life. Furthermore, he saw the critical role that the arts play in cultivating compassion and empathy, and the significance of maintaining a close connection to one's cultural and natural surroundings.

**Key words:** Nobel, Laureate, educational, environment, etc.

### Introduction

As a result of Gitanjali's publication, Tagore was awarded the Nobel Prize in Literature in 1913, making him the first Eastern writer to receive this honour. "The literary audience in England welcomed this little book of poetry as one of the greatest literary events that ever occurred" and "the literary sensation of this day" in America, and yet it only reached English readers by accident. When an illness prevented him from travelling to England in March 1912, Tagore began translating some of his poems into English. He did so because he "simply had an urge... to recapture through the medium of another language the feelings and sentiments which had created such a feast of joy within me in the days gone by." in his letter to his niece Indira. When he arrived at sea in May of 1912, he kept translating to pass the time.

Bankim Chandra Chatterjee was a fan of Sandhya Sangit, his first significant collection of lyrics, which was published in 1882. "The anguish and pain that sought expression in the Evening Songs found their origins in the deep of my soul," Tagore wrote in his Reminiscences. Prabhat Sangit (1883; "Morning Songs") was a follow-up to the book, in which he expressed his excitement at discovering the world around him. "As I continued to stare, all of a sudden a covering appeared



to slip away from my eyes, and I discovered the world drenched in a glorious light, with waves of beauty and pleasure bursting on every side." Reminiscences recalls that "in a split second, a radiant glow broke through the folds of melancholy and depression that had built up over my heart and filled it with this global light." I was confident that some Being who grasped me and my universe was seeking his greatest expression in all my experiences, integrating them into an ever-widening uniqueness that is a spiritual work of art." He related this experience in further detail in *The Religion of Man*. Because the creation in me is both His and mine, I was held accountable to this Being. To describe the Lord of His Life, he coined the term *Jivan devata* (The Lord of His Life), a term that would play a major part in his later works.

### **Role and Impact of Rabindernath Tagore Education Philosophy on Indian Education**

Music, literature, art, dance, and theatre were given high priority in Tagore's idea of education, and they were included into the everyday life of the school. After the first ten years of the school, this was especially true. Rabindranath drew inspiration from his childhood in Jorasanko to establish an environment where the arts would become natural. The importance of music was one of the first things to be highlighted. Rabindranath claims that throughout his youth, Jorasanko was filled with a 'cascade of musical feeling' According to him, "no accomplishment seemed insurmountable" as we set out to challenge ourselves to the limit. Involved them in his writing or compositions, rather than letting them sit back and watch him work. During special literary nights, the kids had access to the chamber where he read his latest works aloud to reviewers and professors. It wasn't only in his work with kids that he was interested in challenging them with tough literary works. Students at Santiniketan were encouraged to establish their own publications and publish various illustrated journals, which had long been a vital part of Jorasanko's life.

### **Rabindranath Tagore's Works**

#### **Tagore, the Poet**

"Tagore wrote his first verse when he was only eight years old. Like a poet born to compose, verses subsequently poured naturally from his pen. With the publications of *Sandhya Sangit* (Evening Songs) in 1882 and *Prabhat Sangit* (Morning Songs) in 1883 Rabindranath secured his place among the most distinguished poets of his era. His interest in the observation of ordinary people's lives in ordinary situations found expression in poems published under the title *Chhabi O Gan* (Pictures and Songs).

#### **Every Journey Is a Pilgrimage**

Tagore enjoyed traveling and made many friends abroad. He traveled all over Europe and Asia, including England, France, Italy, Russia, China, and Japan. He celebrated his sixtieth birthday in Germany. In Stockholm, the Swedish Academy paid him rich tribute. At the personal invitation of the king Reza Shah Pahlavi, Tagore visited Persia, in April and May of 1932, and paid homage in the city of Shiraz to two great masters of Persian poetry, Hafiz (1320-1389) and Saadi (1184-1283).

Tagore's last pilgrimage ended on August 7, 1941. He was 80 years old. His poem *A Farewell* speaks poignantly to the themes of death and departure:

#### **Tagore's Works in the Asian Division**

The Asian Division's South Asian collection holds many works by Rabindranath Tagore in Bengali, as well as a number of contemporary scholarly publications on his life and legacy. Here are a few titles for further reading:

Rabindranath Galpaguccha (1970, first published in 1900)

Ghare Baire (The Home and the World, 1950, first published in 1916)

Gora (Fair-Skinned, 1951, first published in 1910)

Sudhakar Chattopadhyay's Rabindranatha o bharatiya sahitya

The role and impact of Tagore's education philosophy as reflected in contemporary educational institution of India are as follows:

- i. **Intellectual Development:** Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constraint curiosity and alertness of the mind, Child should be free to adopt his own way learning which will lead to all round development.
- ii. **Natural growth in Natural Circumstance:** Tagore envisaged that nature is the best teacher to the pupil. Nature will provide the student with necessary situation to earn knowledge. No pressure should be exerted upon the student to learn anything. It is nature which will be the guiding force to inculcate the spirit of learning in the mind of a student to pursue the education he likes. It will shape his behaviour and character.
- iii. **Freedom to Learner:** Tagore had championed the cause of freedom. The same he wanted to implement in the field of education. With that object he had opened Santiniketan, Sri Niketan and Brahmachari Ashram. Accordingly, he gave free choice to students to develop their interest in any field they like. To him, education should be after the heart of a man. He explained freedom in three-categorized ways i.e. freedom of heart, freedom of intellect and freedom of will. Education imparted in a natural way will lead to the fulfillment of these three freedoms. One may pursue the vocational education or education of an intellect, or education in any branch of the arts or one may become a sansei by observing celibacy.
- iv. **Self Realization:** Spiritualism is the essence of humanism. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.
- v. **Love for Humanity:** Tagore held that education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhoods another important aim of his educational philosophy".

### **The rise and fall of a poet**

As nothing has done in years, these translations of Rabindranath Tagore's writing have aroused my blood [...] (Yeats, 1913). Gitanjali is the work of Rabindranath Tagore, and William Butler Yeats wrote an introduction to the English translation in 1912. The second sentence of the Introduction has been snuck into here. Yeats can't wait to share it with his readers since he's so pleased about it. Tagore's words, he claims, "show in their concept a world I have dreamt of throughout my life." Work of a high culture [...]" Yeats, on the other hand, began a letter to a friend in 1935 with the words "Damn Tagore". A qualified admirer has become a cold, detached critic in the span of twenty-odd years. Instead of assuming this was a one-off occurrence, we should investigate what occurred to Tagore's Western audience after Yeats' response was widely reported. Prodigious output: Tagore was a prolific author. That oeuvre alone would have sufficed to save his lengthy eighty-year existence from seeming like it had been a waste of time had he

not collected it when he was still in his teens. Bengali was his native language, and he had a well-deserved reputation among his fellow citizens despite the fact that it was not universally accepted. No less than two people criticised his daring, technological advances of all sorts, and unusual handling of what seemed to be classic patterns. He was almost unheard of in the West.

### **The rise and fall of a poet's public**

Several factors are at play in this parabola's formation. Here, we'll work our way backwards from the obvious to the obscure in an attempt to find them. This must be reiterated again again: Tagore's poetry in any language translation is merely a very faint echo of its original richness and voice, as has been stated many times. One of the most musical Indo-European languages, if not the most melodious, Bengali has been dubbed the Italian of India. While Tagore's writing is sometimes described as "uneven," this is really Bengali poetry that adheres to rhythm, metre, and rhyme, making it easy to fit into 3 musical contexts (much of his poems are in fact songs and rely more on their formal features than on the content). Making his own translations I imagine that Tagore felt the same way while transcribing the Bengali bauls' songs, which he described as presenting butterflies with their wings ripped off. Tagore avoided more formal translations of his own poetry for at least two reasons. For starters, he was never secure enough in his English skills and had severe misgivings about even his prose translations. The original's beauty was regarded a wild goose chase by him in the first place, since the gap between the original and any target language was insurmountable. Translators who were interested in working with him were encouraged not to study Bengali and instead to start translating from the originals.

### **"Tagore's syndrome": echo and pizza effects**

Although Tagore was known for his Western reputation, his later writings were flat, and he made mistakes in gaining that reputation, I would argue that Tagore's disappearance from the Western world is largely due to Westerners' superficial curiosity and a lack of willingness to open themselves to the Other. When it comes to one culture's enjoyment of something from another, Tagore's situation stands out as the most glaring example. When new fuel stopped pouring and the curiosity was not real enough to allow for any type of deeper and prolonged study, the excitement of the moment quickly faded away. Finally, Tagore was even accused of gaining credit for Yeats' reportedly "rewritten" Gitanjali, which finished the event in ignominy. Tagore's disease in the West became a component of the Western anamnesis. The collapse of his public was more important than his fall. It's the most severe example of a pattern of behaviour that we've seen time and time again, with Tagore serving as the lone exception. However, the West is more likely to take advantage of other cultures by adapting them to its own way of thinking and feeling. In Tagore's instance, I argued that this was not primarily the case, but it often honours the Other when the latter is best represented by the Western traits it represents. The echo effect is what I'd call it. Let's use India as an example. Even more so than in Tagore's work, the four Indian writers still alive who are united by the Booker Prize, widely regarded as the world's second-best literary award, indulge in their own reflections and echoes. With a sad, cross-religious love tale set in an exotic locale and a god of little things at the centre, it's easy to see how this film might appeal to a Western audience. It is intriguing to compare the example of Kiran Desai to that of her mother Anita Desai, who has been short-listed for the Booker Prize three times, but has never managed to win the award. This is probably the most she will ever earn. Finally, there are at least two

things to love in *The White Tiger*: the semi-childlike perspective, which is always pleasant, and the raw, unadulterated portrayal of an unusual metropolitan environment. Even if all or none of these authors received their prizes for the reasons I've summarised, they are nevertheless worthy of consideration as components of an extraliterary pattern that continues repeating itself in the Western admiration of non-Western literatures in this country.

### Conclusion

In certain ways, Tagore may be considered an educational spiritualist. As a rule, naturalism ignores or dismisses the existence of such experiences. He was a naturalist, but Tagore's naturalism was not confined to a single field of study. He sought to cultivate a spirituality in the boys by using this method. Education for global understanding was a cause dear to Tagore's heart. He cared deeply about his country and worked tirelessly to better it, but his nationalism was not a restricted one. Internationalism is enhanced by his patriotism and nationalism. He saw the globe as an one entity, and he instils in us a sense of the importance of global citizenship in our own lives. As a result of a debate, it was determined that Tagore's educational effort merited greater attention in India. Educators all throughout the globe must notice and assess it. Despite the fact that he had a significant influence on education, scholars and educationists have been unable to describe it. As difficult as it is, and for a variety of reasons, it is essential to read literature for what it is rather than what it means. No extraliterary concern may claim to be the criteria of literary greatness, despite the fact that a variety of aspects can and should be taken into consideration. There are so many temptations to evaluate what should just be admired when one comes into touch with a different literary tradition or practise. Many sirens and brightly coloured blooms line the path from perception to judgement, but one should not pursue them. As a non-Western country represented by Rabindranath Tagore, the current text has done nothing to assess the literary quality of India or Tagore. Because of this, it has been designed to remove some foliage, making it easier to get started on an honest literary investigation without preconceptions or bias. Everything should be done to remove the condition that Tagore's single instance has developed into.

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