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A Look Into The Institutional Establishment Of Rabindranath Tagore

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Abstract

Rabindranath Tagore founded a Brahmacharya Vidyalaya in Santiniketan in 1901 with the admirable goal of promoting the pupils' mental well-being. Rabindranath Tagore established an educational institution with several key principles, including outdoor courses, diverse instruction, and closeness to nature. It is clear that raising the degree of student happiness is the aim of all these rules. A century earlier, Tagore had employed similar positive psychology ideas in his educational trials. The current study's modest purpose is to trace Tagore's educational achievements in vocational and technical education. Vocational training is also vitally important for the pupils. The students will be able to support themselves through it. In order to have the opportunity to establish themselves in their lives, the students must receive training in their respective disciplines. Vocationalization of education is quite prevalent in India's 21st-century educational system. Since they are in school, students typically receive vocational training as part of their education.

Keywords: *Rabindranath Tagore, Santiniketan, Vocational Education, Skill Education*

Introduction:

Rabindranath Tagore (1861–1941) was a social revolutionist, ideologue, and writer. He was born in Calcutta, India, into a family that was well-known for guiding the Bengal Renaissance's social, artistic, spiritual, and illuminating transformations. Like his larger family, Tagore lived with thirteen siblings, each of whom was free to explore and learn as they saw fit. Surrounded by his family, who all had different interests in things like physics, arithmetic, and crafts, Tagore fell in love with person-centered knowledge. This affected his educational proposal. He thought that everyone should be able to become a fully realized human being through education. He thought that education was the key to a person's development, growth, and wholeness. Tagore acknowledged that enlightenment and tone-attainment are the sources of authentic knowledge. It is believed that the multilingual and international environments of Tagore's educational paradigm transcend political disparity and lucrative conflict. This event has bolstered Tagore's faith in the efficacy of education. According to Das and Bera (2022, 346), "*in his Visva Bharati, he stressed on nature study, geography, history, husbandry and realistic subjects*". According to him, students should have adequate autonomy for their literacy. Throughout the tutoring process, the teacher should provide the students with opportunities to express themselves. He elevated him to the status of a wonderful human being in an effort to bring out the best in the students. Giving the students options will allow them to study what interests them.

Rathindranath Tagore, Sudhir Chandra Nan, Prem Kumar Gupta, Gour Govindo Gupta, and Ashoke Kumar Gupta were the only five academics who performed at the Brahmacharya Ashrama, which Tagore founded at Santiniketan in 1901. Along with Rabindranath Tagore, the teachers included Reba Chand, Jago Ananda Rai, and Brahma bandhab Upadhayay. Later, it was dubbed the Visva-Bharati Purba Bibhaga. This academy became known as Patha-Bhavana in 1925. The institution is located north of Gour Prangan and

in front of Singha Sadan. The logical development of Tagore's educational research is this Ashram Vidyalaya. Patha-Bhavana is currently a fully domestic coeducational school offering elementary, secondary, and advanced secondary education. The academy is entirely domestic and coeducational, catering to scholars of:

- Sishu Bibhaga (Class- II to Class- IV),
- Madhya Bibhaga (Class- V to Class- VII)
- Adya Bighaga (Class- VIII to Class- X)

Class I, which was under Mrinalini Ananda Pathsala, has been under Patha-Bhavana since 2013, while Class XI and XII, which were under Uttar Siksha Sadana, have been under Patha-Bhavana since 2010.

The academics identify with the practical skills in education that reflect the institution's specialty. The vocational areas are now connected to the course as Core Areas in Patha-Bhavana. The process of becoming an expert in any of these fields has several facets. Oral music, tabla (an instrument), esraj (an instrument), modeling, weaving, woodworking, metalworking, dance (Kathakali and Manipuri dance), drawing and oil, and physical education. Students are free to select any one of the aforementioned career paths. They are not limited in their choice of location. Students are allowed to select whatever subject they want. To help, mentor, and train the students to gain mastery over the relevant competency and conditioning in a chosen field, educators are available in each of the several core areas. The scholars' professional station, practical abilities, and work ethic are greatly enhanced by the conditioning exercises performed in the core area. In addition to allowing students to experience the thrill of creativity, freedom of will, and freedom of expression, participation in similar activities revitalizes scholars whose passions are stifled or trapped in the webs of class. This makes learning enjoyable, builds scholars' self-confidence and tone-adequacy, and meets their aesthetic needs, all of which may have an additional effect on their academic achievement. The scholars might receive a variety of vocational conditioning from Patha-Bhavana. The students study subjects that pique their curiosity, love, passion, and joy as they choose their own Core Subject. These conditioning techniques are used to help the academics cultivate a professional work ethic and mindset. Students experience the delight of creating, which boosts their self-esteem. In Patha-Bhavana, this practice is well-organized and preserved. In a chosen field of work, the academics actively participate in the treatment of productive, socially beneficial materials. They also take part in selling their goods at their booths at the annual Nandan Mela, which is held in Kala Bhavana on December 1st and 2nd to honor Nandalal Bose's birth anniversary.

Santiniketan: Indian Gurukul System

Rabindranath Tagore founded Santiniketan in 1901 with the goal of fostering unity among people from various societies around the world. Visva Bharti, as it was later called, sought to create a place where people from all over the world could come together as one family. Its multifaceted approach included providing education to children, fostering a love of nature, using music and trades to foster emotional development, participating in social work to help bordering villages, promoting pastoral development through Sriniketan, and conducting research on gospel and societies.

Tagore thought that merely securing oneself in a classroom was not enough to attain literacy. He felt that liberating the mind was essential to the literacy process because he was an artist. As a result, the idea of outdoor classrooms was born, and it is still being implemented today with the same fervor as when it was originally introduced at the academy. Santiniketan was intended to be a peaceful rural setting, surrounded by nature, and distant from the bustle of the city. Tagore's vision extended beyond the establishment of a close-knit community of academics and teachers, as represented by the conventional Indian Gurukul system. Instead, he sought to create an atmosphere that would allow students to see the world both inside and outside of themselves. At the university, this tradition is still steadfastly upheld. Tagore thought that two different schools of thought—the progressive ideals of the West and the traditional beliefs of the East—could come together. In order to realize his goal, the institution has attracted a large number of transnational faculty members. Following Gurudev's passing, his son Rathindranath assumed his father's responsibilities at Santiniketan. Rabindra Bhavan was added to the complex to house the gallery, and the entire complex was maintained. Visva Bharati's designation as a public university by an Act of Parliament marks the end of this era. According to Rabindranath Tagore, Santiniketan is making good progress toward carrying out Gurudev's fourfold goal.

Rabindranath Tagore had imaged a fourfold plan for the development of Santiniketan.

- Santiniketan School (1901)
- Integration of fine art and music to academics (Kala Bhavan and Sangeet Bhavan 1919- 1920)
- Pastoral reconstruction trial (1922 Sriniketan)
- Establish artistic relation between Hindu societies with other eastern societies and relations between eastern and western societies.

Tagore's Views to Provide Vocational and Skill Education

Tagore also placed a strong emphasis on a child's intellectual growth. Advancement in creativity and imagination, as well as the freedom to use his own literacy style, will result in overall development (Singh & Rawat, 2013). Tagore's educational philosophy's ideal for physical growth. Class activities include yoga, games, and sports. Education should explain moral principles and mortal conduct while reflecting life. A more crucial component of a person's whole development of their mortal personality is moral education. Therefore, it ought to be covered in the course. According to him, a properly educated person must possess sociability and a sense of mortal fellow-feeling. He highlighted the following approaches to providing skill and vocational education at Shantiniketan:

Activity method: Tagore promoted the activity method of teaching because he thought it was essential for a child's physical and mental development. He believed that the activity technique was the best approach to teaching pupils. Practicals should take precedence over theory in the classroom. It's an excellent method to develop your ability to think creatively. He was adamant that the activity approach could be used to create a learning environment that was focused on the requirements of the pupils.

Education through excursion: Teaching while traveling was Tagore's favored method of instruction because he did not value textbook education. He didn't like the typical school environment. He contends that exposure to the natural world is essential for learning. He feels that outdoor settings are the best for learning activities. While engaging in everyday activities like swimming, climbing, and walking, Tagore expects to pick up new skills. He believed that the best method to educate students geography, economics, and other social sciences would be through field trips and sightseeing tours of historical locations. Students will be able to gain firsthand knowledge and experience of a variety of subjects as a result.

Debate and discussion: In order to help students improve their public speaking abilities, Tagore's school organized debate, discussion, and narrative events. The students were encouraged to solve problems in a variety of topic areas by using well-reasoned arguments and in-depth debates.

Heuristic method: The heuristic approach was a key component of Tagore's school curriculum. With this method, teachers are expected to provide adequate responses to students' queries that convey their misunderstanding about a particular subject. The instructor next asks the pupils to evaluate one another's comprehension of the lessons that were taught. This method uses practical experience to transfer knowledge. Tagore refused to commit the lesson materials to memory. Tagore's brilliant concept to push his educational beliefs to the periphery was the Lokshikkha Sansad (Mass Education Council, 1937). There was a lifetime learning accreditation model. This margin was necessary to reach the unreachable and misplaced individuals in addition to being based on economic considerations.

Conclusion

One of the most influential figures in India's ultramodern educational system is Rabindranath Tagore, whose educational philosophy is unquestionably crucial. Even though his teachings aren't entirely incorporated into the Indian educational system, there are still plenty of examples of his effect. Professor H.B. Mukherjee accurately states in his work Education for Fullness that Tagore was the most important forerunner of the educational golden age in ultramodern India. He worked tirelessly to maintain the nation's highest educational ideal and carried out educational experiments at his own institution, creating live examples of what an ideal ought to be (Mukherjee, 2017). He focused more on providing children with a quality education since he thought that "*all faculties of mortal beings, intellectual, physical, moral, aesthetic should be nurtured, cultivated in a good educational system*" (Mondal, 2018).

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