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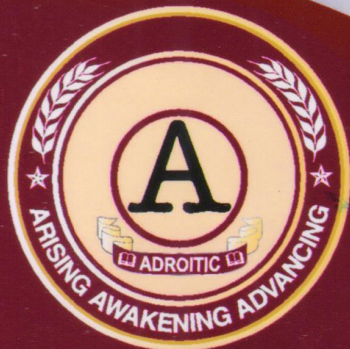
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Relevance of Rabindranath Tagore's Educational Thought in Present Educational Scenario



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Introduction: According to Tagore, "Education is that true knowledge which emancipates an individual from sorrows of individual is ignorance. It is a total of eradicating this ignorance. The goal of life in Tagore is the attainment of salvation and it can be attained on ignorance. Education plays an important role in removing ignorance. The emotional aesthetical and the spiritual aspect of the nature of man must also cultivate through planned educational programme. Tagore's emphasis on the development of the aesthetic and spiritual nature of man through his educational scheme is a distinct contribution to the field of education. The material power could not teach a child what is required in his life as an Indian. He had given importance place economic aspect. The function of university was also developing sociability along with teaching. He advocates the harmony in educational institutions and environment and also the sense of fraternity and equality at material and international levels. The most elementary kind of thinking about education involves some understanding of aims and purposes. In one sense, it could be said that philosophizing about education began when man first became conscious about education as a distinct human activity. Although primitive man did not have long- range goals and complex insights that are found in modern philosophies, yet an even primitive education involved a philosophical attitude about life. Man had a philosophy of education long before he knew what philosophy of education meant. Education is life-long process. It remains with an individual from his birth till death. That is why; it is stated to be a continuous process. It helps an individual to learn something new at every step of his life. One can develop his internal powers at full extent through the medium of education. So, the concept of education is complete in itself. According to him, education of the body aiming at the training of the sense and general fitness, efficiency and skill, education of the intellect, living and dynamic education as opposed to mechanical and lifeless education, education as in the nature of children during the early formative years.

His experiences provided him with a lifelong conviction concerning the importance of freedom in education. He also realized in a profound manner the importance of the arts for developing empathy and sensitivity, and the necessity for an intimate relationship with one's cultural and natural environment. In participating in the cosmopolitan activities of the family, he came to reject narrowness in general, and in particular, any form of narrowness that separated human being from human being. He saw education as a vehicle for appreciating the richest aspects of other cultures, while maintaining one's own cultural specificity. Rabindranath composed his first poem at age eight, and by the end of his life, had written over twenty-five volumes of poetry, fifteen plays, ninety short stories, eleven novels, thirteen volumes of essays, initiated and edited various journals, prepared Bengali textbooks, kept up a correspondence involving thousands of letters, composed over two thousand songs; and - after the age of seventy - created more than two thousand pictures and sketches. He dedicated forty years of his life to his educational institution at Santiniketan, West Bengal. Rabindranath's school contained a children's school as well as a university known as Visva-Bharati and a rural education Centre known as Sriniketan.

Rabindranath Tagore's Educational Philosophy: Rabindranath Tagore's concept of ideal education encompassed the description of ideal atmosphere, institution, teacher, and methodology. Actually Tagore's success lies in the fact that he did not try to control directly the ideas, feelings, and values of his children but imaginatively designed an environment and a program of activities and experiences which invoked the desired responses. He also harbored the notion that the education of a country acquires shape and substance only against the entire background and it is important that there is a strong relationship between education and society.

Rabindranath Tagore's Educational Concepts: Tagore's educational writings constitute a voluminous literature, mostly scattered in independent essays, speeches and letters, only a small number of which have been collected in books and journals. The rest either are available in pages of old magazines and periodicals or lying in obscurity. This has deterred many educational researchers from working on Tagore. In a nut shell, he didn't literally pen down his educational philosophy. He believed that nature was the bonafide teacher. However, to understand his theory correctly, it is necessary to know the educational system in India at that time and the childhood experiences of Tagore as a student. Tagore's educational theory was put into practice in his school at Santiniketan, which started with only five students during it's infancy. A history of the origin and development of the institution reveals that from such a small start the school has grown to a University, Visva-Bharati, with different departments in

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