



Philosophical Thoughts and Contributions of Rabindranath Tagore towards Reforms in Indian Education System

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ABSTRACT:

Rabindranath Tagore always thought of educational reformation for human welfare with utmost importance. Rabindranath's philosophy of education has greatly influenced the present and contemporary education system, which is, in a word, impeccable. He believed that man's soul is the temple, education is the god, curriculum is the mantra, teacher is the priest and students are the worshippers. Thus, he clearly expressed his idealistic attitude. Rabindranath also believed in the eloquent and soulful teachings received from nature. He also believes in the idea that the ultimate happiness of man lies in the lap of nature. Thus, he became a naturalist. Tagore's article "Sikshar Herpher" in 1892 was the first satirical and timely critique of the contemporary education system of our country. Rabindranath described the schools of his time as prisons. In "The Training of Parrots", Tagore satirizes colonial education, which captures and brutally kills the parrot's natural instincts through mindless discipline. Thus, Tagore became a realist. Rabindranath always believed that education is not only imparting theoretical information, but it is also a lifelong practical matter for holistic development. This study mainly focuses on the philosophical thoughts of Rabindranath Tagore and his contribution towards the educational reforms of contemporary Indian education system.

Keywords: Rabindranath's Philosophy, Idealist, Naturalist, Realist, Pragmatist, Holistic Development, Educational Reforms.

1. Introduction:

Rabindranath Tagore was not only a world-renowned poet and writer, but also a great philosopher, educationist and humanitarian. Rabindranath Tagore was born on 7th May, 1861 in the great Tagore family of Jorasanko, Calcutta. He was an extremely successful poet, lyricist, composer and artist. Rabindranath was the first non-European to win the Nobel Prize in India and the first honorary prize from the Asian continent. From a very early age, he pointed out many shortcomings and loopholes in the education system of British India. He always highlights that mother tongue should be considered as medium of instruction in teaching-learning process. He said to take this issue with utmost seriousness. Tagore pioneered education as a medium for intercultural understanding and peace, respect and intimacy with nature, rural regeneration and social inclusion, and artistic ability and creativity. Rabindranath always emphasized the holistic nature and all aspects of education, which was not only related to an individual's culture and environment, but deeply related to the world as a whole. Rabindranath's contribution to the education system of India as an educationist and philosopher cannot be denied in any way.

2. Justification of the Study:

Indian philosophy is influenced and surrounded by many ancient and idealistic ideas. The influence of Indian philosophy is very clearly noticeable in various countries of the East. Various proverbial philosophers and educationists of India, notable among them Rabindranath, Radhakrishnan, Sri Aurobindo, Vivekananda etc. who charted a new dimension that gave much prominence to philosophy, education, spiritualism and humanistic thought. In this present study Rabindranath Tagore's philosophy of education and his contributions are fundamentally discussed. According to Rabindranath, his educational thought was not merely a reform, but played an instrumental and important role in shaping the philosophy of education. Rabindranath was highly focused on the curricular aspects and the basis of which was essentially the creation of a philosophy of education. Rabindranath Tagore proposed the characteristics of educational philosophy as the main goal of education. Rabindranath Tagore's philosophical thought of Education not only laid the foundation for modernization in India's education system, but also studies and ideologies related to the teachings of this great soul of India spread widely in other countries of the East, especially in Nepal, Bangladesh and Sri Lanka.

3. Literature Review:

Following are some related literature-

Singh, R. & Rawat, S., S. (2013)¹ in their article, “Rabindranath Tagore’s contribution in education” explained Tagore’s educational philosophy, educational practice and aim of education based on his educational writings.

Mondal, G.C. (2018)² in his research paper, “Reflective Analysis of perceptions on Education of Rabindranath Tagore” analyzed the educational practices, educational aims and educational philosophy of Tagore which was reflected in his work. According to the study, Tagore sees education as a vehicle for maintaining one’s own cultural environment while appreciating the richest aspects of other cultures.

Chakraborty, A (2018)³ in her research paper “The Educational Philosophy of Rabindranath Tagore and Rishi Aurovinda Ghosh” explained about the contribution of both Rabindranath Tagore and Aurovinda in contemporary India and it’s education comparatively. Such as educational aims, curriculum, teaching methods, the teacher-pupil relationship and school organization. This paper discussed the merits and demerits of the educational philosophies of Tagore and of Aurobindo.

Ahamad Shah. S.H. (2018)⁴ in his research paper, “Tagore & His contribution in the field of Education” discussed how Tagore’s educational system helps to develop the intellectual, physical, moral, and aesthetics of human beings. The role of Tagore’s Santiniketan in achieving the aims of education, a major branch of educational philosophy, is also explored.

Tirath, R (2017)⁵ in his research paper, “Role and impact of Rabindranath Tagore Education philosophy in contemporary Indian education”, discussed the contribution of Tagore to the educational philosophy such as intellectual development, natural growth in natural circumstance, freedom to learner, self-realization, love of humanity, physical development, teaching – practical and real, co-relation of objects, place of fine arts, mother tongue as the medium of instructions, moral and spiritual development, social development, and education for rural reconstruction. In this present research paper, it is explored how education can help the individual to attain complete manhood and further discusses the role of the atmosphere, the institution, the teacher, and the teaching method in Tagore’s concept of ideal education.

Periaswamy, A (1976)⁶ in his study, “Rabindranath Tagore's Philosophy of International Education” discussed educational philosophy of Tagore, Tagore’s philosophy of international education and its relevance with implications. Mainly this study analyzed how Tagore's international education develops relation among the peoples and nations. Researcher mentioned that this relationship is essential to achieve the goal of creating a new world of peace and brotherhood.

Halakeri, B (2017)⁷ in his research, “Educational ideals and contributions of Rabindranath Tagore”, explored how Tagore, through his educational philosophical ideas, aims to enhance the international collaboration he has put forward in his educational philosophical thought to create a global citizen. Further researcher explored the ideas and activities for modern education put forward by Tagore through Santiniketan and Viswa-Bharati.

4. Research Gaps:

All of above literature reviews deals with only the ideals, philosophy, contributions and perceptions of Rabindranath Tagore towards Indian Education. There is not sufficient literature review that completely deals with the fact regarding Rabindranath Tagore as a reformer of Indian Education system in holistic nature. Beside of it, there is not any comparison between Tagore’s Idea and the Government Policies. Again there is not any Literature Review that clearly explains about Government Policies and recommendations of different Commissions / Committees according to the ideas and philosophy of Rabindranath Tagore. The present study deals with the complete analysis of Rabindranath Tagore and his ideals, philosophy, contributions, perceptions and various reformations towards Indian education system.

5. Relevance of the Study:

Rabindranath was an outstanding and talented philosopher and educator. In his efforts he has expressed his power very fluently and transparently. He introduced some new techniques and methods for ideal education which did not suggest formal education system. His ideal teaching method is based on the individual innate abilities of the students or that method can be called life-oriented education. He has always wanted to emphasize co-curricular activities, such as sports, singing, handicrafts, etc. If we observe the way of learning in Visva Bharati, we can easily see that both formal and informal education go hand in hand. He emphasizes the human spirit and its inherent characteristics as the means of ideal education. To him, holistic development ultimately helps in the development of our society. There are no specific rules for taking standard education but education can be taken on the basis of

¹Singh, R. & Rawat, S. S. (2013). ‘Rabindranath Tagore’s Contribution in Education’, *VSRDInternational Journal of Technical & Non-Technical Research*, 4(3), 201-208.

²Mondal, G. C. (2018). ‘Reflective Analysis of perceptions on Education of Rabindranath Tagore’, *Journal of Emerging Technologies and Innovative Research*, 5(8), 424-426

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⁴Shah, A. S. H. (2018). ‘Tagore & His contribution in the field of Education’, *International Journal of Advanced Multidisciplinary Scientific Research*, 1(3), 88-94.

⁵Tirath, R. (2017). ‘Role and Impact of Rabindranath Tagore Education Philosophy in Contemporary Indian Education’, *International Journal of Business Administration and Management*, 7(1), 150-160.

⁶Periaswamy, A. (1976). ‘Rabindranath Tagore’s Philosophy of International Education’, *Dissertation*, 1588. https://ecommons.luc.edu/luc_diss/1588

⁷Halakeri, B. (2017). ‘Educational Ideals and Contributions of Rabindranath Tagore’, *International Journal of Advance Research and Development*, 2(6), 779-781.

individual ability. An ideal education can only be possible with teachers who are spiritually rich and communicative (Pushpanathan, T., 2013)⁸. Thus, it can be said that spiritual knowledge is one of the components of education that comes only through an informal method of education and can be obtained from all sections of our society.

6. Objectives of the Study:

The main objectives of this present study are:

- i) To analyze the Tagore's philosophy in contemporary Indian education system.
- ii) To connect the essence of different philosophy of Rabindranath with educational system of contemporary India.
- iii) To set up a newly developed pattern in human life through the emphasis on the intellectuality, physical, social, cultural and spiritual life of a human.
- iv) To evaluate the impact of educational philosophy on man making process proposed by Tagore.
- v) To analyze various reformations of Rabindranath Tagore in Indian Education system.

7. Methodology:

This research was purely theoretical based. Data of the research was collected from primary and secondary sources and analyzed qualitatively. Primary data was collected from the biography of Rabindranath Tagore. Secondary data was collected from texts, research articles, journals, and e-papers written by scholars about Tagore.

Historical methodology, analytical methodology and descriptive methodology are used here as research methodologies. Here historical methodology is used to research the biography of Tagore. Analytical methodology is used to analyze the educational philosophical ideas put forward by Tagore. Descriptive methodology is used to illustrate how Tagore's educational reformations and philosophical thought helps and contributes to the modernization of India.

8. Tagore's Philosophy on Education:

Rabindranath Tagore wants to implement following concept of his educational ideas and philosophy-

8.1 Rabindranath Tagore & Naturalism:

Like Thomas Hardy, Rabindranath also believes that men's ultimate happiness lies in the lap of nature. Rabindranath has a deep affection and a deep passion for the Tapoban-based Gurukul education system of that time. Driven by that passion, he established the Ashramic Vidyalaya in Santiniketan in 1901, which is familiar now as the Visva-Bharati University, a world-renowned centre of learning (Das, P. & Bera, S., 2020)⁹. Tagore has a strong faith on the nature base education system. He remembers that nature is our ultimate destination. So he wants to give emphasis on natural education more than formal institutional education. He makes it clear in one of his education-based essay "Sikshar Herpher"¹⁰, where he wants to create a clear and transparent satire on the formal institution by telling it as the Cage and students are as the bondage parrots. According to Tagore, man and nature have an interesting compromise. He felt that children were deeply dissatisfied with the traditional mechanics of reading in school.

8.2 Rabindranath Tagore & Idealism:

Rabindranath Tagore's philosophy of life shows that he was basically an idealist. He believes in Upanishadic thought very strongly. Rabindranath said on the context of the root of creation of the world that the world is created through the amalgamation of all-pervading Paramatta (the supreme soul) the spiritual power. Among all the things in the world has great power, in whose magnificence this universe is full of various varieties. In the field of education, Rabindranath Tagore emphasized the complete independence of students. According to him, the physical, mental, spiritual, social nature of the student can be fully developed through the freedom. Upanishads can perceive loving forms. Rabindranath believes on the education that acquaints the student with universality, education exposes the qualities of the substratum. These unfolding traits yield positive results through desire, creativity, and motivation.

⁸Pushpanathan, T. (2013). 'Rabindranath Tagore's philosophy of education and its influence on Indian education', *International Journal of Current Research and Academic Review*, 1(4), 42-45.

⁹Das, P. & Bera, S. (2020). 'Influence of Rabindranath Tagore's Philosophical Thought on School Education in Present India', *Infokara Research*, 9(10), 346-354

¹⁰Tagore, R. (cited RNT) (1988). *Sikshar Herpher or Discrepancies in Education, Rabindra Rachanavali, (henceforth RR), Vol. 6. Kolkata: Visva-Bharati.*

8.3 Rabindranath Tagore & Realism:

Rabindranath Tagore was steeped in the idealism; he was largely a realist in the application of pedagogy. Educational philosophy of Rabindranath was generated in the context of his life philosophy. The seeds of Rabindranath's life philosophy were planted and turned into a big tree and has delivered the essence of education to the door of the human being on the journey of time. So in the world of education, Rabindranath Tagore is considered as one of the eminent realist.

8.4 Rabindranath Tagore & Pragmatism:

Rabindranath Tagore always believes in the practical knowledge more than textual knowledge. He always remarked that practical knowledge can able the students to apply the theoretical knowledge from the soul into their real life situation. So he established a school like Sriniketan amidst the wilderness of nature where practical based education has given priority more than theoretical based education through formal institution. He always seeks to convey the message that the application of textual knowledge can generate new invention and experience. In this way, Rabindranath is considered to be a pragmatist.

9. Basic Principles of Tagore's Philosophy:

There are basically four fundamental principles in Tagore's philosophy of education. They all are plays crucial role in the history of Indian Education and it's system still now. They are- Individualism, Naturalism, Spiritualism, and Internationalism. All of the work and thoughts of Rabindranath and his institutions like Sriniketan, Visva-Bharati and others are based on these ideologies and principles of education system.

9.1 Individualism:

Individualism refers to the fact that every individual has the freedom to express his or her individuality as per their own capacities. It can able a student to explore his/her inner self from various aspects without any hesitation.

9.2 Naturalism:

Naturalism is prevalent in his thinking. His love of nature can be seen in his poems and other genre of his writings. He also said that every living thing should live in harmony with nature. He has strong belief that our ultimate happiness lies in the lap of nature.

9.3 Spiritualism:

His Santiniketan where he wants to establish the Tapoban based education, plays an important role in the development of spiritualism. He said, "Every individual should attain spiritual perfection". Tagore has given religion a place of importance in education. Religious training for him is a spirit, an inspiration, pervading every aspect of human life.

9.4 Internationalism:

Rabindranath Tagore founded Visva-Bharati to convey the message strongly in an indirect way that the entire world is our home and sought to build internationalism with it. He said, an international relationship is very essential to share and learn good things.

10. Holistic Nature of Tagore's Educational Philosophy:

According to Rabindranath Tagore, the aims of education should be holistic in nature. The holistic nature of Rabindranath's educational philosophy is basically depends on the aims of philosophical perspective of Rabindranath Tagore. They are as follows-

10.1 Education for Knowledge, Action, Love, Language, Context & Books:

In contrast to colonial education, teachers in Santiniketan used the mother tongue as the medium of instruction and related the subject matter to the historical, cultural and natural context so that the students could understand and apply the subject matter properly. Rabindranath Tagore himself wrote books in his mother tongue so that the language of the students' books would be their mother tongue. Books, he feels, will be useful to students only when they are connected to the context of the students and do not discourage imagination and thinking. Furthermore, students should learn from the unknown, learn from the known, and develop applied "knowledge" rather than abstract "knowledge".

10.2 Education for Body and Physical Movement:

Rabindranath Tagore believed that schools should not only look after the healthy development of the minds of their students, but should also take their physical fitness very seriously. He believed that a healthy body is like a temple of a healthy mind. And he thinks that a healthy mind is a very necessary supporting element for learning. He took up various sports activities like ball games, gymnastics, dance, martial arts like stick and ju-jitsu etc. in his educational institution. Rabindranath wanted to connect the body to the mind simultaneously through digestive education, sense training, travel and even travel Rabindranath Tagore's ideal was to create a traveling school that allowed students to travel all over India.

10.3 Education for Social Engagement:

Rabindranath Tagore believed that man is an ideal social being. Society preserves the human feelings of man and holds the nation, carries it forward towards change and makes it better. Rabindranath Tagore strongly believed that social sense and discipline should be incorporated more and more into curricular activities. Vrati-balak and Vrati-balika ("boys and girls who have taken vows") will take charge of the surrounding villages and try to solve their problems. Rabindranath thoroughly implemented the curriculum designed for social action in his Shiksha-Shastra school, which dealt with practical problems of all subjects and various schemes for the improvement of living conditions.

10.4 Education for Art & Cultural Development:

Rabindranath Tagore felt that art and culture are essential for the overall development of a student. The arts - fine arts, dance, music, theater - all these subjects have a place of honor in Rabindranath Tagore's educational institution and his university is famous for its various arts departments. Rabindranath Tagore focused on the arts in education, as they help to develop and express aesthetic awareness, creative expression and joy and lay the foundation necessary for a mature and well-rounded personality. He even argued that the arts were as important to human vitality as health and food. In children, Tagore saw a special passion and joy for the arts. He created an environment of cultural activities that inspired his students and unconsciously instilled their interest in music and other arts. He introduced formal lessons only for those who were willing to take them.

10.5 Education for Ethics, Spirituality: Love & Joy:

Rabindranath Tagore strongly believed that the teaching of social sympathy and values is generally moral education. According to him, in order to acquire and develop ideals, values, one must be closely connected with reality and free oneself from limited egoism. He was convinced that we cannot shape the moral development of children through education or preaching alone. In this regard, he argues that values cannot be taught directly and cannot be done through communal dogma or tradition alone. For moral and spiritual development there is a great need to expand one's consciousness, fill it with love and truly understand the world. He thinks that morality or spirituality will only be different from life and education in general, if children accept the spiritual world as "our constant habit".

10.6 Education for Internationalism: Peace, Values & Moralities:

Rabindranath Tagore was deeply concerned about the international political situation of his time and he always strived for nationalism and the unity of humanity. He believed that narrow nationalism would make children intolerant of others by making them unable to understand other cultures. In this way their ability to connect with the world will gradually disappear. In order to implement internationalism, children should have a deep respect for their own culture, as well as a sense of their unity with the entire human race around the world. Rabindranath invited students and teachers from many countries to his schools and universities to build international understanding and tolerance and thus created a multicultural and multi-religious community. He was convinced that hospitality was the best educational method to educate for peace. His idealistic view was to create an "atmosphere of love", which would instill happiness in the hearts of his students and free them from racist prejudices. The university founded by him also has a clear mission which will find its roots in India as well as build its unity with the whole world. That is why "Visva-Bharati" literally means the entire world is India.

10.7 Education for Environment & Sustainable Development:

Rabindranath Tagore believed that humans have a deep connection with nature. So he considered being close to nature very important. He certainly believed that contact with nature energizes, creates love and changes the outlook on life. He saw nature as essential to the healthy development of children's bodies and souls, and argued that without it, "children suffer, and world-weariness develops in youth." So Rabindranath Tagore considered children's schooling and their closeness to nature as complementary. That is why he wanted to celebrate seasonal festivals like spring festival with them and to promote the school and student life by connecting their personal life closely with nature and devoting their lives to seeking eternal peace in the lap of nature, seeking all-round development.

11. Rabindranath & His Observation on the Method & Strategies of Instructions:

The great philosopher, Rabindranath Tagore & his observation on the method & strategies of instructions are as follows-

11.1 Activity Based Method:

According to Rabindranath, activity based method is very effective to the teaching and learning process. This method should be practical and very close to reality, but not only theoretical. It will help the students to be well skilled and build up productive thinking and innovative abilities. This method is based on the student-centered learning system.

11.2 Story-Telling and Narrative Method:

This method is also plays very crucial role for the teaching learning process of a student of Childhood period. It will help the students to generate metacognition related to the imaginative power of them. It enhances the creative power on speaking and listening skill of a learner.

11.3 Teaching while Travelling:

According to Tagore, bookish education is not effective for all round development of a learner. Tagore was against conventional classroom education. He believed that interaction with nature is essential for learning. He said that the natural surroundings are the best place for learning activities. Tagore wishes to gain knowledge while walking, climbing, swimming, and other daily tasks.

11.4 Debate and Discussion:

According to Tagore, this method would keep every student active in the learning process and make them more creative from their inner-self.

11.5 Heuristic Method:

This method basically deals with the gain of knowledge through learning by doing. He didn't want to memorize the learning texts and be a parrot in the cage. In this context, Rabindranath shows himself as one of the eminent pragmatist.

11.6 Freedom Based Education:

According to Tagore, freedom is the best part of modern education system. If the students feel free, they can successfully able to act, speak, or think as they by their own wish. If teacher restricted the freedom in teaching method, the students cannot get broader knowledge.

11.7 Medium of Instruction:

Tagore has emphasized that the mother tongue should be the medium of instruction for the child's education because children can easily express their thoughts in their mother-tongue.

12. Contributions of Rabindranath Tagore to the reforms of Indian education system:

Rabindranath Tagore contributes a lot to the reforms of Indian education system in the following way:

12.1 Shilaidah & Education:

In the 1890s, Rabindranath was put in charge with overseeing the family's rural properties in the region adjacent to Shilaidah in East Bengal. It was there that he had his first experiments and observations in adult education. During his stay in Shilaidah, he gradually became aware of the acute material and cultural poverty that permeated the villages, as well as the great divide between the uneducated rural areas and the urban elite. This experience then made him determined to do something about rural development and later inspired him to work in Santiniketan to train students and teachers in literacy and promote social work and cooperative projects. In this way, Shilaidah adds to Rabindranath's life a series of philosophical thoughts related to his experiences and education and gives him individuality.

12.2 Santiniketan & Education:

In 1901, Rabindranath decided to open a school in Santiniketan to educate his children in traditional education. The land given to build the school belonged to his father and his nephew Balendranath Tagore briefly opened a school at the site, which was closed since 1899. Rabindranath School was first called Brahmachayashram. Later from 1908 onwards the institution started admitting girls as students and the institution became a co-educational centre. Rabindranath kept in touch with academics from different countries through travel and other activities. He made his school more democratic in 1912/13. From 1925 this school came to be known as Path-Bhavan.

12.3 Foundation of Sriniketan:

In 1912, Rabindranath bought a house with lots of land at a place called Surul, which later became famous as the new name Sriniketan. He sent his son Rathindranath, who had been trained in agriculture in America, to improve rural life. A malaria outbreak at that time halted the program, which was only revived when American Leonard Knight Elmhurst (1893–1974) and his later wife and millionaire Dorothy State Whitney began supporting it in 1921. Later in 1923, the institution named Sriniketan became the Institute of Rural Reconstruction. The main aim of the institute was to improve laboratory research conducted to improve productivity. Also important aspects of Sriniketan included health, social life and education. Co-operatives in banking, grocery and handicrafts were established through this institution to improve rural life.

12.4 Women Education:

Rabindranath sent his university students to teach handicrafts mainly to the villagers who were mostly girls and women. Women's education also took an important place in Sriniketan. Apart from a special school for girls in the village there were various educational projects which included- child rearing, nutrition etc. In 1929, work began with a total of 315 apprentices. Sriniketan also started many educational programs like evening schools for adult women and children. In 1940, 16 of these schools had an enrollment of 500 students. Its institute "Siksha Charcha Bhavana" imparted teacher training which was oriented towards a more holistic curriculum that included music, agriculture, sanitation, scouting and handicrafts.

12.5 Adult Education:

The field of adult education was initiated through methods such as fairs and performances, discussions, training camps and Bengal's first public circulating library. An educational system was introduced in a distant university with the help of a social organization called "Loka-Shiksha Sansad". Bengali was introduced up to B.A. level. All these projects strongly increase literacy and agricultural productivity.

12.6 Basic Education: Siksha Shastra:

In 1924 Rabindranath, Elmhurst and teacher Santosh Majumdar founded a school called Siksha-shastra (meaning: "where education is given free"). This school was initially started in Santiniketan but later shifted to Sriniketan, with the main objective of educating the poor children of the village. Rabindranath had a stronger understanding of the concept of pedagogy than in his first school, where parental expectations (such as preparing children for university entrance exams) hindered their understanding. Classes in these schools were more strongly based on personal interest, direct relevance to life, and learning by doing.

12.7 Higher Education: Visva-Bharati:

In an article entitled "Centre of Indian Culture" in 1918, Rabindranath presented his plan for a university as a center in direct connection with Indian life, first establishing a link with all Asians and then opening its doors to the whole world. In the same year Rabindranath established such a university and formally inaugurated it in 1922 and named it "Vishvabharati" meaning the connection between India and the world. The motto of this university is "Yatra Viswam Bhavati Eknidam" i.e. "Where the whole world meets in one nest". Over time Visva Bharati became especially famous for her artistic activities. In particular, the university gained fame in the two fields of Kala-Bhavna (fine arts) and Sangeet-Bhavna (song). In 1951, Visva Bharati (including Sriniketan) became a state university under the control of the central government, which ensured financial security but narrowed the area of autonomy.

13. Major Findings and Outcomes:

Several important findings and outcomes have been revealed to all of us through the present study. Reformative contribution of Rabindranath Tagore to the contemporary Indian education system has been clearly observed through this present study. Rabindranath Tagore wishes holistic development of a child through the education system. Later, we see the implementation of his idea through the program called 'Operation Blackboard' adopted by the Government of India in 1987. Indian government initiated and launched this program for the all-round development of a child. Rabindranath Tagore wants to connect body and soul in one. He strongly believes that without good health the development of the soul can never be fully formed. Later in 1995, Indian government launched 'Mid-Day Meal' as a program of nutritional support for elementary students and their good health. Rabindranath believes in self-learning as an ideal and unique process of learning system where a student can learn as per his/her capacities without any burden in a natural way. This idea is also implemented by Indian government through NCF-2005 program that deals with the burden less education system. In 1924 Rabindranath, Elmhurst and teacher Santosh Majumdar founded a school called Siksha-shastra (meaning: "where education is given free"). A clear impression of it is clearly visible in the RTE Act of 2009 which mandates free primary education for all students in the age group of 6-14 years.

14. Conclusion:

Rabindranath Tagore was a poet, educator, dramatist, musician, philosopher, painter and writer. In one word, he is known as Kabiguru. Rabindranath Tagore is considered one of the pioneers of the 19th century Renaissance. His creations retain equal glory and greatness even today. He is our inspiration, our guide for whom we all feel proud. He will live forever in every branch of his immortal creation. The education system of India can never deny the

contribution of educationist and philosopher Rabindranath Tagore as a bearer of religion, work, education and culture. He wanted to articulate very clearly his belief in education and the important relationship of various branches of philosophy to the educational process. Among the schools of philosophy in which Rabindranath had free rein were humanism, idealism, naturalism, realism and supernaturalism. Rabindranath Tagore's philosophy is a synthesis of Eastern and Western philosophies. Rabindranath's educational philosophy and thought as a philosopher and education enthusiast and his influence and contribution to education and education management in India cannot be forgotten in any way.

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