

## Contribution of Rabindranath Tagore to the field of Education Reform Movement and his philosophy of education in the present context of education system of Bangladesh

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### Abstract:

*Rabindranath Tagore played a pioneering role in expanding modern education and social mobilisation on the 19th and early 20th century Indian society. His philosophy of education has been praised and accepted by all for better education. After 73 years of his death, till today we need to implement his ideas of education for quality education. Bangladesh has taken most of his ideas of education in education system, but still has not achieved quality education. The present study attempted to portray the contribution of Bengal Nobel laureate Rabindranath Tagore to the field of Education Reform Movement during the 19th and early 20th century Bengal and to assess the role of his philosophy of education in the present context of education system of Bangladesh.*

### I. INTRODUCTION

A new era was instigated in the 19th century Bengal. This time the western liberal ideas and thoughts entered into Bengal. The influx of western knowledge, art and culture as well as advanced moral values enriched the mental horizon of Bengal liberal intelligences. It influenced them to initiate social, religious and literary reformation to purge the evils from the then society, which arose from the ignorance and superstitious beliefs. It also influenced them to improve the condition of common people in the light of western liberal knowledge and ideals. Rabindranath Tagore (1861-1941) remained the key figure amongst the then humanitarian intellectuals. This great scholar dedicated himself towards setting up the education system of the country. He tried to reform the traditional mode of education and attempted to remove the veil of darkness from the mind of his countrymen. Rabindranath Tagore played a pioneering role in expanding modern education and social mobilisation during the nineteenth century Bengal.

Rabindranath Tagore's experiences at *Jorasanko* 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.

The nineteenth century is very much important for the people of Indian subcontinent. From the beginning of the nineteenth century India experienced a sociocultural and intellectual awakening, which laid the foundation for the movement that transformed India to a modern nation. The liberal tradition of

Europe filtered through the prism of Bengal; this time deeply influenced this process of modernization. This flowering manifest itself in various spheres which questioned and shook the foundation of tradition in the spheres of social reformation, in religion, education, women's role and status, social practices, philosophy, art etc (Amin, 1998). This European scientific knowledge and ideas began to influence the people of India. A number of intellectuals displayed a significant enthusiasm to absorb this knowledge. Remarkable intellectuals are Raja Rammohan Roy, Akhay Kumar Dutta, Ishwar Chandra Vidyasagar, Bankeem Chandra Chattergy, Keshab Chandra Sen, Rabindranath Tagore and many other intellectuals of the Nineteenth century Bengal. Among them we would like to discuss the philosophical thought of education of great thinker Rabindranath Tagore and his role in the education reform movement of that time. He acquired western knowledge and tried his best to implement it to his own society. He was pragmatic and was deeply affected by the western knowledge and culture. This study attempted to assess the necessity of implementation of philosophy of education of Rabindranath Tagore in the present context of education system of Bangladesh to ensure quality education.

### II. SIGNIFICANCE OF THE STUDY

Bangladesh has taken many initiatives, projects, plans and made many education commissions to overcome the various problems existing in educational sector to ensure quality education. But yet it is a great concern of Bangladesh to ensure quality education. In this study the researcher tried to explore the role of philosophy of great thinker Rabindranath Tagore in the field of quality education in the 19th century Bengal and existing education system in Bangladesh.

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### III. OBJECTIVES OF THE RESEARCH

1. To discover the Contribution of Rabindranath Tagore to the field of Education Reform Movement on the 19th and early 20th century Indian society;
2. To discover the educational thoughts of Rabindranath Tagore; and
3. To reveal the necessity of implementation of philosophy of education of Rabindranath Tagore in the present context of education system of Bangladesh to ensure quality education.

### IV. METHODOLOGY

The research methodology of the study was exploratory and explanatory in nature and was based on documentary analysis. To conduct this research both primary (Books, Essays and articles written by Rabindranath Tagore) and secondary data (authentic writings, books, thesis, articles, documents etc. of eminent authors on Rabindranath Tagore and on present issue) were used.

### V. RESULTS AND DISCUSSIONS

Contribution of Rabindranath Tagore to the field of Education Reform Movement on the 19th and early 20th century Indian society and his Philosophy of Education Rabindranath Tagore belonged to Indian enlightened community. His ideas of education and enthusiasm were really fruitful and influential to the Indian people. His contribution, for the salvation of their countrymen is really praiseworthy. He has inspired his countrymen in many ways adopting several strategic measures. He was the pioneer of Bengal Renaissance. His theoretical and practical efforts helped to break the long-standing superstitions and bad practices that were devastating the society. It is expected that the proposed research will clearly identify the impact of his efforts on the 19th and early 20th century Indian society.

Rabindranath Tagore is the greatest son of India. He is such a personality that everybody knows him as a poet of Bengal as well as an Indian great poet, prose writer, songwriter, composer, painter, essayist, philosopher, educationist, social reformer, and a humanist. The duration of Tagore's life was eight decades. Tagore started his career as a poet and turned out to be a learned person, educator, painter, social reformer and a philosopher of his time. It is basically as a poet that he gained fame all over the world. He was also called 'The World Poet'. As the author of Gitanjali and its "profoundly sensitive, fresh and beautiful verse", he was the first non-European who was awarded the Nobel Prize in Literature in 1913 (O'Connell 2008).

Tagore was the first Nobel laureate in Bengal. He is a lifelong writer. As much as he wrote that we could not read them all. He thought about Indian education from the very early stage of his life. He did not write for professional purpose but wrote for enjoyment. His other identity is, he was a landlord, but did not think himself as a ruler. He assembled with the people very closely and wanted to know their feelings as well as wrote about their passions, sorrows, and sufferings and pleasures, everything. His novel 'Ghare Baire' (The Home and the World) shows the lens of the idealistic zamindar. He

owned many lands all over the Bengal, such as Selidaha, Patishore and Shahjadpur. He traveled those places many times. He was a saint like poet. He spent all his lifetime for writings. He wrote many of his important writings on the boat such as 'Sonar Torry', when he traveled above-mentioned places of Bangladesh. Though known mostly for his poetry, Tagore also wrote novels, essays, short stories, travelogues, dramas, and thousands of songs.

Tagore wrote eight novels and four novellas. Tagore wrote many non-fiction books, writing on topics ranging from Indian history to linguistics to spirituality. Tagore composed roughly 2,230 songs and was a prolific painter. His songs comprise Rabindra Sangeet ("Tagore Song"), an integral part of Bengali culture. Rabindrasangeet demands an educated, intelligent & cultured audience to appreciate the lyrical beauty of his compositions.

He is probably the only poet to have composed the national anthem of two countries: Amar Shonar Bangla for Bangladesh and Jana Gana Mana for India. The national anthem of Bangladesh accepted in the year 1971 and India's national anthem is written in the year 1911.

Tagore was a great educationist in India. In his childhood he was not a regular student of school, later he became his own teacher and also for mankind. As an educationist, he emphasized on the concept of complete education and established Visva-Bharati at Santiniketan. It was the only place at least in that time in India, where there were not any barriers for the students from any culture, religion or casts.

Tagore was a nationalist as well as humanist. As a philosopher, Tagore wanted to balance his passion for India's freedom struggle with his belief in universal humanism and his apprehensions about the excesses of nationalism. He refused his knighthood in protest against the barbarism of the Jallianwala Bagh Massacre in Amritsar in 1919, where an unarmed gathering was brutally shot by the British Brigadier-General, Reginald Dyer, killed nearly 1000 people and injuring more than 1500 (Banerjee, 2010).

Universalism is always found in all the works of Tagore. He was not confined in any religion, superstition or national fundamentalism. He was born in India. For this his nationality was Indian. He was born in Maharishi Debendranath Tagore's family, so he was Brahma in religion. These are the external scenarios of Tagore. But inner part is always universal.

Tagore was a versatile genius. He was playful in all kinds of writings. Songs, poetry, Drama, novel, short story, painting - in every aspects of creativity, he was unique.

Tagore was conscious about Indian politics. In 1904, he stated taking serious interest in the political problem of the country and wrote his seminal essay 'Swadeshi Samaj' (Our State and Society, 1904). Tagore was the same aged of Mahatma Gandhi. They observed the Indian political situation at the same time. They were well known to each other. He greatly admired Mahatma Gandhi. But Tagore had many disagreements with him on a variety of subjects, including nationalism, patriotism, the importance of cultural exchange, the role of rationality and of science, and the nature of economic and social development. Tagore knew that he could not have given India the political leadership that Gandhi

provided, and he never meant in his praise for what Gandhi did for the nation (it was, in fact, Tagore who popularized the term “Mahatma” – great soul – as a description of Gandhi) (Sen, 2010).

Tagore's father bought seven acres of barren land from the *zamindars* of Raipur, Birbhum, West Bengal, which later came to be known as Santiniketan. In 1873, Tagore travelled to the Western Himalayas with his father. On their way to Dalhousie Hills, Tagore stayed at Santiniketan for the first time with the Maharishi, Debendranath Tagore. This is where he wrote his first drama *Prithvirajer Parajay* (The Defeat of Prithviraj) (Banerjee, 2010).

He did not like English medium school. He preferred mother tongue in education for the natives. He criticized the prevalent system of English education in India in his essay *Sikhshar Herfer* (Vagaries of Education). As part of his anti-colonial educational experiments Tagore set up two unique schools, Patha Bhaban and Sikha satra and also an international University, *Visva-Bharati* at Santiniketan.

Tagore was a great traveller. He travelled five continents and almost twenty-five countries of the world. He travelled in various purposes. He travelled to the Himalaya in his childhood with his father, and then went to London as a law student, though he did not complete the degree successfully. Later, in 1913, he got the Nobel Prize and went to England. Then he frequently travelled to European countries, U.S.A, Japan and China. He went to many places to deliver his lectures and for exhibition of his paintings. In 1930, he delivered his lectures in Oxford (published as the book *Religion of Man*). His solo exhibition of painting was held in France followed by other exhibitions in England, Germany, Switzerland and USA (Banerjee, 2010).

After establishing *Visva Bharati* at Santiniketan, in 1927, he went out for South East Asia, including, Myanmar, Singapore, Java, Bali, Malaya etc. and delivered a number of lectures focusing the ideas of *Visva-Bharati*. Everywhere he appealed for financial help for his institute, *Visva-Bharati*. To approach people for this purpose was not a pleasant thing – in fact, the poet disliked it. But circumstances forced him to visit persons and places. In a letter to Andree Karpeles the poet wrote,

“I have been traveling a great deal from province to province pursuing the elusive lure of money. This is a hateful task which attacks one's bloom of life and it has at least brought upon me the wintry touch of a premature old age when I am barely” (Neogy, 2010).

## VI. TAGORE'S FAMILY BACKGROUND AND EARLY LIFE

Rabindranath Tagore (1861–1941) was born on 7 May 1861 in Kolkata. His father was Maharishi Debendranath Tagore, a religious reformer and a scholar. His mother, Sarada Devi died when Tagore was very young. Tagore's grandfather, Prince Dwarkanath Tagore was a benevolent landlord and he established a huge financial empire for himself. He helped a number of public projects, such as Kolkata Medical College. It was then undivided Bengal. Till then our country was not independent and was under British rule. The modern independent Bangladesh, West Bengal, Tripura, Assam and a

part of Bihar were called then Bengal. His forefathers had migrated from their native lands to Govindpur, one of the three villages, which later came to constitute Kolkata at some time towards the end of the seventeenth century. Dwarkanath Tagore lived lavishly and broke the Hindu religious ban of those times by traveling to Europe. His contemporary Rammohan Roy was the social and religious reformer in the nineteenth century. Roy started a religious reform movement in 1815 when he finally settled in Kolkata. It was well known to all as the Brahma Samaj Movement. Rabindranath's grandfather supported Roy in his attempts in reforming Hindu society. Dwarkanath was a Hindu but his son Devendranath Tagore was a Brahma, as well as Rabindranath Tagore was also a Brahma in religion. Not only that, they were the staunch supporter of the Brahma Samaj Movement. In order to encourage it's spread, in 1863 he established a meditation center and guesthouse on some land about 100 miles from Kolkata at a place called ‘Santiniketan’, the Abode of Peace.

Tagore's family contributed large sums of money for the introduction of Western education, including colleges for the study of science and medicine. This peculiar situation explains the combination of tradition and experiment that came to characterize Rabindranath Tagore's attitude to life (Jha, 1994).

Tagor's father was one of the leading figures of his time, who took his education from Rammohan Roy's Anglo-Hindu school and was highly influenced by Roy's character, ideals and religious devotion. Tagore's grandfather prince Dwarkanath Tagore studied European philosophy. He was deeply religious, but did not accept all aspects of Hinduism. He had reflective influence on his son's mental and practical attitudes.

Tagore was the fourteenth child of his parents. His brothers and sisters were poets, musicians, playwrights and novelists and his house was thus filled with musical, literary and dramatic recreations. The family was also involved in various activities at the national level.

When Tagore was born, then some important changes were taking place in Bengal. It was that period when Bengal was awakening. It was also called the Bengal renaissance, when Ishwar Chandra Vidyasagar was trying to change the then superstitious, dogmatic religious nation. Then women education was also neglected. Vidyasagar wanted to reform the position of women in society. Vidyasagar had established Bengali-medium schools at different places in Bengal with little or limited government support. He also established ‘Normal School’ (Teacher's Training School).

Tagore's school life was not significant. He had no attraction to the traditional schooling system. In his childhood, he got himself admitted in several schools. But no formal educational institute could attract him. School was like prison to him. He was also sent to a number of English-speaking schools, but he did not like their teaching style and had no wish to be taught in a foreign language. He gradually withdrew from formal schooling. His education was then carried out with the help of private tutors in various subjects. He also had lessons from professionals in wrestling, music and drawing.

Tagore's father took him to Santiniketan at the age of 12. It was then a meditation centre. Tagore studied Sanskrit, astronomy and the scriptures that formed the basis of his father's reformed religion. In this period Tagore was free to move from fields to forests. Life in close proximity to nature was unknown to him in the urban surroundings of Kolkata. When his father taught him, he could understand the affection and closeness between the teacher and the student. But this type of relation was absent in the schools of Kolkata, which later influenced Tagore to establish a school at Santiniketan in 1901.

He was sent to London by his father to qualify for the Indian Civil Service or as a lawyer in 1878, when he was only 17. He took his matriculation and then joined University College, London. At this time he studied English literature and became exposed to British social life and Western music, both of which he enjoyed. But he returned home suddenly after some eighteen months without completing his education. However, he was impressed that human nature was perhaps same everywhere. Back in India he continued with his personal education and his creative writing and music (Jha, 1994).

In 1882, he wrote his famous poem *Nirjharer Swapna Bhanga* (The awakening of the fountain). His outstanding talent as a poet was shown in this poem. Between 1884 and 1890 various volumes of his poems came to light, together with prose articles, criticisms, plays and novels.

Tagore married to Mrinalini Devi in 1883. Soon after marriage in 1884, his beloved sister-in-law Kadambari Devi committed suicide. It was known to all that Tagore was unmindful for some days in this time.

Tagore was very much fond of the river Padma. Once upon a time doctor advised him for change. He did not go to the foreign. Rather he floated his own boat on the Padma and travelled to Selaidah. From there he wrote a letter to his elder daughter Madhurilata (Bela). It was

Bel, I felt seriously ill; it was looked like how my health was broken, while I had gone to England last time. Very soon I have taken a shelter on the Padma. When I did it, every type of my tiredness has gone far away from me. Nobody knows, how the Padma takes care of me (Ibrahim, 1995).

He often visited their family's rural states by boat. Here he found his plot of creative writings. Earlier it was said that he was zaminder (Land Lord), but not ruler. He visited villages, talked to people and listened to their problems. As a young landlord managing his family's rural estates, Tagore came to realize the possibilities of introducing education and co-operation to transform rural life. Thus he began to turn his thoughts towards the problems of education. He started his own school in Selaidah, the headquarters of his family estate, to which he sent his own children to be taught by teachers in various subjects, including an Englishman to teach them the English language. He also started organizing co-operatives, schools and hospitals in the villages of his estates and tried to introduce improved farming methods. All these efforts for rural reconstruction went on while he pursued his creative writing. Tagore called this the period of his *Sadhana*—preparation, reflection, seriousness and self-

education for an active social life. He lived either at Selaidah or on his boat on the river Padma.

In 1901 he left Selaidah where he had commenced these experiments and moved to Santiniketan where, with his father's consent, he started a boarding school. The Brahmacharyashram (or Ashram) School was inaugurated on 22 December 1901 with only a few pupils. His son was one of them. It was to be run on the pattern of teachers and pupils living together in natural surroundings. No fees were accepted from students. All expenses were borne by Tagore himself. In the course of time, this Ashram School expanded as the poet's reputation grew.

He spent his time at Santiniketan with joy. He published more realistic novels such as *Chokher Bali* (Eyesore) in 1901, *Naukadubi* (The wreck) in 1903 and *Gora* in 1910. Bengali *Gitanjali* (Song Offerings) also published in the same year. Meanwhile his father, Debendranath Tagore died in 1905, at the age of 88, when the political situation of India was unrest. Then Lord Curzon proposed for Bengal partition. Tagore advocated the policy of constructive non-cooperation against British Raj. Definitely it was the time of embarrassment to Tagore. Because his saint like father was a teacher, guide and a builder of imagination to him. Undoubtedly it was a great loss of Tagore. But he did not stop or become hopeless. Rather he tried to discover the eternal India that succeeds in achieving unity amidst diversity of races, cultures and religions.

In 1918, Tagore established Visva-Bharati (University) at Santiniketan. After few years in 1922, he also established the institute of Rural Reconstruction in the same area; which later on called Sriniketan with the participation of L.K. Elmhirst. Mr. Elmhirst wrote:

After graduation and after overcoming some opposition at home I sailed for India and joined Tagore at Santiniketan on the 28th of November 1921. On 5th February 1922, with a small staff and some ten-college students, all of whom said they wanted to be farmers, we set out for the village of Surul and took up residence on the poet's farm. We fixed up our latrines, started gardens, houses and workshops, defeated the marauding monkeys, and settled in. After some months we called ourselves an, 'Institute of Rural Reconstruction,' but we were later named by Tagore, Sriniketan, which is Sanskrit for 'The Abode of Grace' (Elmhirst, 2011).

## VII. INFLUENCES ON TAGORE

There is no direct influence on Tagore by any of the well-known educationists. It was not any new theory of education but the memory of Tagore's schooldays that led him to establish his residential schools. "I established my institution in a beautiful spot away from the town where the children had the greatest freedom possible under the shade of ancient trees" (Tagore, 1917). But one thing is clear that the ancient Indian hermitage and the relation between Guru and disciple were deeply influenced him to initiate the educational activities.

In Tagore's view, the higher aim of education was the same as that of a person's life, that is, to achieve fulfillment and completeness. There was a lesser aim that of providing the

individual with a satisfactory means of livelihood, without which a person would not be able to satisfy his/her basic requirements and thus may fail to achieve either of these two aims. Tagore also imagined that the limitless development of man is possible only in an environment free from any kind of bondage. Apart from the scriptures, it would seem that he was influenced by the attitudes that arose in Europe during the Renaissance and the Age of Reason.

In his view, education was not intellectual development alone. It should also develop a student's aesthetic nature and creativity. The quest for knowledge and physical activity in an agreeable environment were integral parts of the process. Freedom and creativity are linked in Tagore's thought, one conditioning the other. The more people go beyond the limitations of their animal nature, the closer they come to humanism, freedom and unity and are then able to develop their creativity. This quest alone gives a meaning to life, and education is an effort to make life meaningful. Here the aims of the individual and those of the community have become almost one.

Tagore did not neglect the lesser aims of life and education. In the colonial system of education that existed at that time the whole focus of education was on employment, to the complete neglect of the higher aims of life. His intention was to correct this wrong emphasis, without ignoring science, technology and agricultural sciences, as well as training in village crafts. Without these, it was not possible to revive the derelict life of rural India. Both categories of aims should thus be considered as the objective of education.

Through contact with nature, by making them aware of community relations and with the help of literature, festivals and religious teaching, he tried to develop the souls of his children. But this turned out to be not quite enough, so he introduced work education as "a joyous exercise of our inventive and constructive energies that help to build up character" (Tagore, 1931).

Tagore had a great chance to meet with a lot of world famous litterateurs, poets, scientists, politicians and social workers. Apart from the three remarkable Englishmen who were Tagore's collaborators, namely C. F. Andrews, William Pearson and Leonard Elmhirst, numerous other scholars came to Santiniketan at the poet's invitation to participate in the teaching programmes. They might have influenced him indirectly. But we are unable to say that he was directly influenced by them to establish his educational ideas. It was his inner Ami's (self) creativity of consciousness. It was fundamental theory, which he deeply felt from his boyhood and lifelong experiences.

Rabindranath Tagore was educator but did not write his philosophical thought of education in a single book or essay. Education has two sides. One is the academic or institutional and the other is social. Tagore traveled both sides of education frequently. His academic activities of education are well known to us. We can learn some social attitudes from him such as humanity, patience, liberality, greatness, intentness, adoration, patriotism etc. Till today his images are not dimmed. He is such great person and his work is very much needed for present days. We have passed about 150 years from those glorious days but still we remember with full honor as earlier. Though he struggled against the then

conservative society to establish humanities along with all castes and religions, it is undoubtedly true that he started to do so.

As Tagore did not write his educational ideas in a single book, he was a romantic poet, imaginative writer and a devoted educator. He wrote many poems, stories, novels, essays and songs. He wrote many important letters till his last breath on the earth. Everywhere we see something educational that he worked for mankind for his whole life. He did not establish his educational idea all over India, but he thought and started from a place. It was so unique that every type of demand of human being might be fulfilled through his educational thought. Literature, language, music, dance, science, art, painting, technical education etc. everything was included in Tagore's syllabus. Tagore's view was to make a complete man through the system of his education. He showed the path to make our nation properly.

Tagore's thought of education in the present context of Quality education in Bangladesh. He recommended some suggestions for quality education. We will point out them and will discuss the present situation of Bangladesh in accordance with them:

- In the essay *Shikshasamashya*, according to Tagore the ideal school should be established away from crowd under an open sky and surrounded by open fields, trees and plants (Tagore, Bengali year 1412). But the establishment of this type of educational institutions in Bangladesh, especially in towns is quite impossible due to shortage of lands and for other practical reasons. It is a lacking for Bangladesh to ensure quality education as students learn best at the proximity of nature.
- Learning system should be joyful and mother tongue would be the medium of learning (Tagore, Bengali year 1412). Children learn best in an environment where they feel free and supported by teachers. In order to bridge the gap between teaching and learning, the training of the teachers should be expanded to improve their knowledge bases and to improve their teaching techniques by using diverse and innovative teaching methods in classes. Computer aided teaching learning method can be conducted through the use of multimedia. Due to the visualization of content and greater interaction through games, pictures, graphs, charts, rhymes etc. students find it easier to understand and internalize the information and can learn with joy. However, many rural areas in Bangladesh may not have an access to a computer. In those rural schools without computers, teaching can be run on a television. Learning by foreign language creates fear among students, especially among the students of tender ages. For students of tender ages mother tongue would be the best option as medium of learning.
- According to Tagore education is not a matter of passing or failing, or income generating and result oriented something. Rather it's a continuous process and a matter of 'becoming' a full, widened and perfect human being through uninterrupted adoration (Tagore, 2010).

Over the years, Bangladesh has developed a good education infrastructure and increased primary school enrolment to nearly 100 percent, but quality is still a major concern. The purpose of education is not memorizing something and

answering the question but to help them develop learning and understanding skills. Quality education refers to the four pillars of education: *learning to know* (mastering learning tools rather than acquisition of structured knowledge), *learning to do* (equipping people for the types of work needed now and in the future including innovation and adaptation of learning to future work environments), *learning to live together and with others* (peacefully resolving conflict, discovering other people and their cultures, fostering community capability, individual competence and capacity, economic resilience, and social inclusion), and *learning to be* (education contributing to a person's complete development: mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality) (Delors, 1996).

The basic purpose of quality education is to improve students' learning and their experiences in education. To achieved this in Bangladesh:

- Method of teaching, learning and assessment methods should be made learner centered;
- Student- teacher ratio should be lowered;
- The curriculum of different levels of education should be renewed continually in accordance with the need of the society and modern world;
- Budget allocation for education sector should be increased;
- By proper training of teachers, professional knowledge and skills of teachers should be updated and upgraded;
- Proper teaching materials should be supplied and used in classrooms;
- Improvement should be made in the broader educational, administrative, and resource environments in which teaching and learning take place.

He did not like memory-based learning. It was just like 'stealing' to him, nothing creative (Tagore, Bengali year 1412). Bangladesh faces several difficulties in education system that have adverse effects in both the short and the long run due to an excessively high student teacher ratio (1:34.11, according to BANBEIS, 2011), lack of proper teaching materials and a non interactive teaching methods (teacher centered) which fails to inspire the students and promote creativity. Bangladesh needs a complete shift from a memory-based education system to the student/learner centered teaching method that enhances students' creative and rational thinking for the elevation of the overall education quality.

- Students would learn their lessons practically. The student would know lesson through natural environment. In learner centered teaching methods both the students' and teachers share the responsibility for learning. In a learner centered classroom, the students do not just memorize the information provided by the teachers. They are encouraged to work with and use the information both alone or with peers, to develop teamwork. The students are given choices and are included in the decision-making processes of the classroom which promotes leadership.
- Traveling is essential for learning. Students learn Geography, cultural diversity, different type of languages, variation of dresses and many other practical matters

(Tagore, 1960). In the 2012-2013 fiscal, the education sector received 11.3 percent of the budget, which experts say should be 20 percent. With the help of this budget, many requirements for better learning, for example, scholarships, research grants, traveling costs, teaching aids etc. cannot be offered fully by the government of Bangladesh.

- Students should not be punished. Tagore was against any form of physical punishment to impose discipline. He wanted discipline to come from within, from the pursuit of noble and high ambitions in life. Discipline would follow naturally when minor impulses and desires were willingly forgone to pursue grand creative desires (Tagore, 1933).
- Punishment in school refers to intentional application of physical pain as a method of changing behavior of students. People in favor of punishment in schools or educational institutions consider punishment as an efficacious technique of training and discipline. But the reality is, physical or psychological punishment causes pain, humiliation, low self-esteem, deep psychological trauma, distress, drop outs etc. to a student.
- Bangladesh's High Court in 2011 declared all types of corporal punishment in schools 'illegal and unconstitutional'. But inhuman physical and psychological punishments are recurring at different educational institutions across the country. Physical and humiliating punishments constitute violence against children and represent gross violation of human rights.
- Strict supervision of the Ministry of Education of Bangladesh can stop occurring such punishments in educational institutions and by taking prompt legal actions against teachers who are responsible for such punishments.
- Teachers must receive training on non-violent and effective means to manage a classroom. Alternatives for violent punishment are verbal warning, constructive work such as tidying up the classroom; establishment of and strict adherence to class rules by the students in a participatory way; building a relation of trust between teachers and students so that learners feel respected and understood, and can recognize their own identity. Teachers can teach students discipline with love and mutual respect.

Teachers would be skilled in respective subject and they would have control over the inherent theme of the subject. Because skilled teachers are able to create proper pleasure in learning. Tagore also expressed his opinion that "He should be the teacher, who has patience" (Tagore Bengali year 1412). He blamed the teacher by whom the student is strictly punished and added, where teacher's quality is low, they become strict to control. Training of teachers in practical teaching techniques shall be the best help for students' learning. Teachers should engage every student in practical activities, using various supportive learning materials.

Teacher and student relation would be pleasant. In the essay *Ashramer Shiksha* (1937), he asserted the relation between teacher and student where the student stayed close with guru (teacher) and was inspired. It was the most valuable thing to

both Guru and disciple, because Guru taught his disciple with his own interest and the disciples learned with joy. This association was the best for becoming a full, enlightened modern man (Tagore Bengali year 1412).

The teacher-student ratio in Bangladesh is very poor. Because of this excessively high student teacher ratio, the above mentioned relation between student and teacher is not possible. Meditation should be a part of education. Tagore introduced meditation at Shantiniketan. This technique can also be introduced in educational institutions on an experiment basis.

### VIII. SUMMARY, FINDINGS AND CONCLUSION

Recommendations for Education Sector of Bangladesh for Quality Education on the basis of Tagore's Philosophy of Education

- Every type of education may be provided in mother tongue. If needed, foreign languages can be used.
- We should try to develop morality in the attitude of our students.
- Teacher - student relation should be friendly.
- There must not be any physical torture in the educational institutions.
- Importance of science and technical education should be increased.
- Along with theoretical education, practical education must be emphasized.
- We have to give more importance in women education. Because women are fifty percent of our total population.
- Learning must be joyful.
- We should emphasize on innovational activities in education in spite of memorizing.
- Our institutional teaching-learning system is not enjoyable enough. Tagore tried to establish enjoyable learning and was successful. This idea may be thought as prerequisite in education through proper training of teachers. Good and skilled teacher is essential for good student. So teachers should be trained up frequently where required.
- According to Tagore, nature is the best teacher. Students can learn enough with the close proximity of nature. So our teachers may use natural instances along with theory, which can be more fruitful than bookish education.

Researcher has found that the Education Policy of Bangladesh-2010 contains those recommendations mentioned above. In the First Chapter (The Aims and objectives of Education) point 6 recommends creative and pragmatic education, point 10 recommends imaginative or innovative learning instead of memorizing. Point 12, 15, 16, 18 and 28 recommend science and technical education, creative and joyful learning, moral education, awareness of nature and physical exercise accordingly. The Second chapter (Pre Primary and Primary Education) recommends different types of model, picture, color, rhyme, song and playing to inspire the students to go to school. Fourth chapter (Secondary Education) emphasized mother tongue in the

education but for the necessity, according to the ability of school English medium can be encouraged. Those are some related links which Tagore recommended earlier for better education. Almost the important attributes of Tagore have been received but now need to implement properly.

The findings of the present research can provide the basis for many researches which will be able to explore more on Tagore's educational work and which can provide new guidelines for a significant educational plan for the country. Some good extensive research on him will help us understand his work more critically. Suggestion for the future research can be as follows:

Morality in education may be the major part of future education plan. Though practical ethics has been introduced in the syllabus of Philosophy department in different public Universities and National University of Bangladesh, but it is not only the matter of the students of Philosophy department but also the issue of our students from primary level up to higher education.

### IX. CONCLUSION

At present we deeply feel the lacking of morality, honesty, respect and freethinking among the students. We know that only advice and bookish education are not enough to build up a good nation. Extracurricular and co-curricular activities can give the students joy and pleasure, which may be the directing force for education. Tagore's theme of education was 'learning with joy'.

Tagore is a versatile genius. He was a teacher, philanthropist and a poet but also was a father of new idea in education in the world. 'Joy', 'Tapoban', 'Sadhana', 'Guru and Shishya', 'World education in a single nest' and 'Complete Man' are the most common words in Tagore's idea of education. His aim of education was to create joy in education. Learning should be spontaneous. Obligation to study might be harmful, what happened in Tagore's early life. He bitterly experienced the academic activities in his schooldays, but he became spontaneous when his father acquainted him with the nature. His creativity flourished, when he became free from academic bindings. He expressed:

"What tortured me in my school days was the fact that the school had not the completeness of the world. It was a special arrangement for giving lessons. It could only be suitable for grown-up people who were conscious of the special need of such places and therefore ready to accept their teaching at the cost of dissociation from life. But children are in love with life, and it is their first love. All its colour and movement attract their eager attention. And are we quite sure of our wisdom in stifling this love? Children are not born ascetics, fit to enter at once into the monastic discipline of acquiring knowledge. At first they must gather knowledge through their life, and then they will renounce their lives to gain knowledge, and then again they will come back to their fuller lives with ripened wisdom (Tagore, 1933)".

Tagore wanted his students to acquire a scientific temper; in other words, he desired that teachers should stimulate constructive doubt, the love of mental adventure, the courage and desire to conquer the world by activity and boldness in thought and in action.

Tagore was against any form of physical punishment to impose discipline. He wanted discipline to come from within, from the pursuit of noble and high ambitions in life. Discipline would follow naturally when minor impulses and desires were willingly forgone to pursue grand creative desires. He wrote:

“I for my part believe in the principle of life, in the soul of man, more than in methods. I believe that the object of education is the freedom of mind, which can only be achieved through the path of freedom--though freedom has its risk, and responsibility as life itself has. I know it for certain, though most people seem to have forgotten it, that children are living beings -- more living than grown-up people, who have built their shells of habit around them. Therefore it is absolutely necessary for their mental health and development that they should not have mere schools for their lessons, but a world whose guiding spirit is personal love. 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; where boys' minds are not being perpetually drilled into believing that the ideal of the self-idolatry of the nation is the truest ideal for them to accept; where they are bidden to realize man's world as God's Kingdom, to whose citizenship they have to aspire; where the sunrise and sunset and the silent glory of stars are not daily ignored; where nature's festivities of flowers and fruit have their joyous recognition from man; and where the young and the old, the teacher and the student, sit at the same table to partake of their daily food and the food of their eternal life” (Tagore, 1933).

Rabindranath Tagore, by his efforts and achievements, is part of a global network of pioneering educators, such as Rousseau, Pestalozzi, Froebel, Montessori and Dewey and in the contemporary context, Malcolm Knowles, who have tried to create compassionate learning systems appropriate to their respective surroundings. In a poem that expresses Tagore's goals for intercontinental education, he wrote

“Where the mind is without fear and the head is held high,  
Where knowledge is free;  
Where the world has not been broken up into fragments by  
narrow domestic walls;  
Where words come out from the depth of truth;  
Where tireless striving stretches its arms towards  
perfection;  
Where the clear stream of reason has not lost its way into  
the dreary desert sand of dead habit;  
Where the mind is led forward by thee into ever-widening  
thought and action into that heaven of freedom,  
my Father, Let my country awake (O'Connell, 2003)”.

The world is changing and in this age of globalization new branches of studies are coming up for keeping pace with the changing world. But Tagore's thinking on education cannot be wholly dismissed. Tagore was a versatile and a devoted personality, and a compassionate educationist, what we mentioned earlier. He wanted to change the education system and also wanted to raise his nation high. He traveled many countries and collected huge experience that he tried to

implement in his country. His thought was endless to make a complete man through education.

Tagore was a great philosopher. His attitude, style of writings, feelings, and love to nature, humanity, nationalism and overall universalism is really an instance for the nation and a matter of pride to Bengali people. Bangla vasa (Bengali language) has got a place in the world by its beloved poet Rabindranath Tagore. Tagore's song (Rabindra Sangeet) is like soul of Bengali songs. We cannot think of a day at all without Rabindra Sangeet, where every types of feeling of love and sorrows have been expressed. At present he is being evaluated as a poet of science. He tried to express his imagination and sense of wonder in the universe through a poetry called, ‘Visva Parichay’ and a song ‘Akash bhara soorjo tara visva vara pran’ (Ghose, 2010). The poet selected for its motto an ancient Sanskrit verse, ‘Yatra visvam bhavatieka nidam’, which means, where the whole world meets in a single nest.

This thesis projected on Tagore, the major personality of India and tried to demonstrate his contributions and dedications to the nation. There are many things to learn in his educational ideas to ensure quality education and we should try to establish his unfinished dreams in the society, from what of course our nation will be benefited very much.

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