



Rabindranath Tagore's the master concept of education in creatives power

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Abstract: Rabindranath Tagore, the master of all meditation and all knowledge and the bearer of Bengali literature in one word. Essays, short stories, novels, plays, poems, music, etc., all of which have revealed his conscious pursuit of beauty. But I would like to especially remember Rabindranath's thoughts on the world as a whole. Who at once Has expressed with a philosophical attitude and has contributed a lot to education in the present education system. To gain his education There is a special significance in the process. There is a context of development of soul in his educational thoughts. Like Rabindranath Tagore studied at Visva-Bharati University in Santiniketan. In her The type of classroom of education, very relevant to surprise the philosopher's ideas, There was no pressure and burden on the education system. The role of freedom in education in a fearless environment Lively it develops the natural beauty of the baby. While technology is evolving rapidly, As our lifestyles change, we need to balance it with our perceptions to encourage imagination. Because Love and freedom are essential in children. Needed for changed environmental conditions An innovative education system; A new method, which will not only meet the basics of the child, Encourages career-based formal training, creativity and art, enriches survival.

Keywords: education, self-reliance, independence, development.

I. Introduction: Rabindranath Tagore World Soul, There are many philosophical contributions to the nature of the soul and the human soul. Learning and developing only in the field of self-reliance is a matter of practice in today's world. Now here's the point Study is bound to both teachers and students within the proposed philosophical framework. According to him, freedom is needed to allow students to develop individuality, There needs to be exposure and harmony with nature and teachers should take part in it. Life is in creativity and living in creativity is an art. The life of Rabindranath Tagore and Reading is inspiring and contributes a lot to the current education system. His life developed naturally in art, literature, music and painting Which has a lot to do with the current generation of students. His teaching method Starting at Visva-Bharati, Santiniketan could be a model of the current education system. Education shows that freedom, art, beauty and love encourage us. In a mandatory pressure system.

II. love & free movement in education: There are very few opportunities for individual thinking and creativity. The atmosphere of freedom The opportunity to learn in the true sense is enabled in the educational institution and at home. There can be no learning experience without freedom and love. That thought and idea A flame arises in the mind when it is out of fear. Aesthetic knowledge and The sanctity of learning not only provides strength but also a source of prosperity for our future lives. Today, people are constantly engaged in the struggle for survival. Competitive thinking of students is increasing rapidly all over the world. As a result, even though the mind does not

want to because of fear, today it has compulsorily learned about the competitive attitude. Teachers It has been creating panic in their minds from the very beginning. Of this competition Our love and care for style is lost from an environment. But in the case of understanding the child With sensitivity we can create an atmosphere of affection and it will be pleasant to learn on that day. Without good conduct and love one is not truly educated. In fact 'what is education' 'what is life' 'education is the cultivation of the mind so that the action takes place, which Not self-centered; It is life that is the teaching to break down the walls that have risen in the circle of the mind. Usually we use our mind as a store of knowledge. When The mind is confused with so many thoughts and ideas that it cannot feel freedom. Without The truth is not learned in freedom. Currently most students are not feeling well Freedom in the true sense and their minds create many things that make one Balance in student life. Teachers need to be encouraged to think independently in order to teach. Philosopher and academician J. Krishnamurti also said in one of his speeches 'Everywhere there is an environmental impact. Tell us what you think in the newspaper, And many here have five, ten, fifteen year plans. Then there are these experts Economic, scientific and bureaucratic levels: all of the day-today activities have a tradition, What we should do and what we should not do: Then there is the so-called whole effect Holy books and there are movies, radio, newspapers, everything in the world, Trying to tell us what to think or not to think. I don't know how much you've noticed growing It has become difficult to think for yourself. We have become such experts with quotes Other people say, or say, and where there is Freedom? And what do we mean by freedom? Is there such a thing? I am using this term Freedom is freedom in its most general sense, which includes free mind, free mind, Free atmosphere, free thinking. At first I think we must understand that our minds are not really that Everything we see for free, every thought shapes our minds, what you think now, It's all about what you thought in the past and what you're going to think in the future Gives shape to the mind. You may think of yourself as a religious person or a politician, by your school teacher or by books and newspapers. All about you What you think, what you eat, what you hear, your wife, your husband, affects you Baby, your neighbor, everything is shaping the mind. I think it's fairly obvious. Even When you think of the influence of God and tradition. So is our mind There are many conflicting influences in the war against them other.'

III. Versatile consciousness and creativity: Learning begins when we are out of fear and influence. Emergencies that naturally occur should be intelligently focused. Learning with compassion restores energy, Fear is a waste of energy. Where there is real freedom of thought and learning No fear. Freedom, love and discipline are interrelated. Existing system The education crisis is going on for fear of competition. Facing competition At the very beginning the students are facing stress. Thoughts of poet, philosopher and educator Rabindranath Tagore 'Where the mind is fearless' is much more relevant nowadays Context It was written in Bengali in 1900 'Gitanjali'. Tagore modernised Bengali art by spurning rigid classical forms and resisting linguistic strictures. His novels, stories, songs, dance-dramas, and essays spoke to topics political and personal. Gitanjali (Song Offerings), Gora (Fair-Faced) and Ghare-Baire (The Home and the World) are his best-known works, and his verse, short stories, and novels were acclaimed—or panned—for their lyricism, colloquialism, naturalism, and unnatural contemplation. His compositions were chosen by two nations as national anthems: India's "Jana Gana Mana" and Bangladesh's "Amar Shonar Bangla". The Sri Lankan national anthem was inspired by his work. Narrowness is growing among people like a domestic wall. That is why the world is falling apart. Rabindranath's perpetual effort to break the narrowness. Narrowness The idea behind the rise of Santiniketan was 'globalization of education'. In her Rabindranath Tagore mentions how he seriously subdues contemplation Education. In the light of education, we need to consider new information and ideas. Only with concern and inspirational attitude towards education Educators will benefit the society. The attitude of education needs to be broadened and more. Globalization education is especially important today in the face of excessive levels of intolerance and violence. We need the idea of globalization at home, and unless the children representing the future are educated, then An open and generous environment, we will create a closed society with a disabled mind. Disability Will take part in preventing any kind of progress. For social and nation Progress, we need to rethink the education system in both rural and urban areas. Race It is like a family and members should be educated to come into a family society for which we are Illiteracy must be eradicated. The rise of Rabindranath Tagore's Sriniketan; A rural development The program was a big work in the vicinity of Santiniketan. According to him, those areas of learning Weaving should be part of the curriculum based on basic skills like

carpentry. We have to Introduction of practical application of primary skills in curriculum education. The current method of learning is so immersed in the technical tools of education They are ignorant about natural tools. To become acquainted with the faded skills of education It is the job of a teacher to make rural art and make it a part of education. I believe we should start reading Traditional arts and crafts for school and college students with artisans from the rural sector. This Otherwise craftsmen who feel neglected will be encouraged. Schools on both rural and urban sides There should be some exchange programs to bring students in both sectors closer. We have too Many means of transportation and communication and teachers in both sectors should be seen more often. Teachers in the rural sector are quite isolated from the city. They have to be familiar The advantages of teaching tools in urban sectors can be used similarly in their education. Children from disadvantaged social regions may be exposed to global demands Such as learning new languages, developing communication skills and technical skills. Perfect in Society is a goal that must include all sections and classes of society. We need a blue print Which will be able to work towards restoring the neglected traditional skills of rural-urban unification. There are usually many opportunities in rural life without technology and rich in natural resources, Which will help in national development. The poet said in his book 'The Ideal of Education' Education can certainly make our society vulnerable to imbalances and although in no society is it perfect. The relentless effort to reduce imperfections that make for a harmonious social life. Where the clear stream of reasoning could not penetrate into the sands of the dreary desert of the Dead Habit We need to think more and more in the classroom style of education. I have found that learning is shared and teacher and student participation in exploration Information and concepts of a common platform. Education was used by Rabindranath Tagore for social change What is it like to make young people independent thinkers without blindly following rituals and traditions? Education requires an inquisitive mind and a rate of attitudes and habits that are defeated. Unfortunately we have not introduced a system of education that tests students The knowledge that they have. The examination system is basically dedicated to passing because of a formula Preparing for the exam in terms of memorization rather than understanding. Traditional education Creative elements need to be significantly increased to make a difference in quality in Education.

IV. Basic learning in literary thought & fight : Rabindranath was keen to continue thinking of people on the way of creative development. He did not like any kind of dark mentality. Narrowness is growing among people like the walls of a house. This is why the world is falling apart. Rabindranath's relentless efforts to break the narrowness. Narrowness The idea behind the rise of Santiniketan was 'globalization of education'. In her Rabindranath Tagore mentions how he seriously subdues contemplation Education. In the light of education, we need to consider new information and ideas. Only with concern and inspirational attitude towards education Educators will benefit the society. The attitude of education needs to be broadened and more. Globalization education is especially important today in the face of excessive levels of intolerance and violence. We need the idea of globalization at home, and unless the children representing the future are educated, then An open and generous environment, we will create a closed society with a disabled mind. Disability Will take part in preventing any kind of progress. For social and nation Progress, we need to rethink the education system in both rural and urban areas. Race It is like a family and members should be educated to come into a family society for which we are Illiteracy must be eradicated. The rise of Rabindranath Tagore's Sriniketan; A rural development The program was a big work in the vicinity of Santiniketan. According to him, those areas of learning Weaving should be part of the curriculum based on basic skills like carpentry. We have to Introduction of practical application of primary skills in curriculum education. The current method of learning is so immersed in the technical tools of education They are ignorant about natural tools. To become acquainted with the faded skills of education It is the job of a teacher to make rural art and make it a part of education. I believe we should start reading Traditional arts and crafts for school and college students with artisans from the rural sector. This Otherwise craftsmen who feel neglected will be encouraged. Schools on both rural and urban sides There should be some exchange programs to bring students in both sectors closer. We have too Many means of transportation and communication and teachers in both sectors should be seen more often. Teachers in the rural sector are quite isolated from the city. They have to be familiar The advantages of teaching tools in urban sectors can be used similarly in their education. Children from disadvantaged social regions may be exposed to global demands Such as learning new languages, developing communication skills

and technical skills. Perfect in Society is a goal that must include all sections and classes of society. We need a blueprint which will be able to work towards restoring the neglected traditional skills of rural-urban unification. There are usually many opportunities in rural life without technology and rich in natural resources, which will help in national development. The poet said in his book 'The Ideal of Education' Education can certainly make our society vulnerable to imbalances and although in no society is it perfect. The relentless effort to reduce imperfections that make for a harmonious social life. Where the clear stream of reasoning could not penetrate into the sands of the dreary desert of the Dead Habit We need to think more and more in the classroom style of education. I have found that learning is shared and teacher and student participation in exploration information and concepts of a common platform. 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Memorization in the education system is nothing but the practice of a kind of mechanics. The practice of machine instruments was not contrary to Rabindranath's Ashram education system in Santiniketan. Rabindranath Tagore's political philosophy is very complex. He opposed imperialism and supported Indian nationalists. Some of the poems in Mansi's book of poetry, published in 1890, reveal the political and social thinking of Rabindranath's early life. Okuma also prayed for Shigenobu's help. In another essay, published in 1925, Rabindranath vehemently opposed the Swadeshi movement as "charka-culture". In his eyes, British imperialism was "a political symptom of our social problems." Therefore, as an alternative measure, he placed more emphasis on the self-reliance and intellectual development of the masses. Rabindranath urged the people of India to abandon the path of blind revolution and adopt the path of firm and progressive education. At a formal function, an aged bald man and an old woman are humbly dressed and seated side-by-side with legs folded on a rug-strewn dais at right; The man looks at a bearded, robed, and garlanded old man seated on another dais at left, who is reading from a sheet of paper held in his left hand. In the foreground, various dishes and ceremonial objects are arranged; in the background, a half-dozen dignitaries and dozens of ordinary people observe. Mahatma Gandhi and his wife Kasturba Gandhi at Rabindranath's hospitality at Santiniketan, 1940. This kind of ideology of Rabindranath offends many. In late 1917, while staying at a hotel in San Francisco, a group of extremist revolutionaries plotted to assassinate Rabindranath. But their plan failed because of differences of opinion. The role of Rabindranath's songs and poems in the Indian independence movement is undeniable. He boycotted the Knighthood in protest of the Jallianwala Bagh massacre in 1919. In his Knighthood rejection letter, Rabindranath wrote to Lord Chelmsford, "My protest is an expression of the silence of my terrified countrymen." Rabindranath's "Chitta Yetha Bhayashunya" and "Ekla Cholo Re" gained wide popularity as political essays. The song "Ekla Cholo Re" was Gandhiji's special favorite. However, Rabindranath's relationship with Mahatma Gandhi was sour. Rabindranath also played a key role in resolving the differences between Gandhiji and Ambedkar over the separate electoral system for the Hindu lower castes. As a result, Gandhiji also called off his hunger strike. Rabindranath, in his "parrot-story" story, sharply attacks the memorization of the school. In this story, Rabindranath showed how the students of the country are being pushed to the brink of intellectual death by swallowing dry knowledge like a caged bird. On October 11, 1918, during a trip to Santa Barbara, California, Rabindranath began to think unconventional about education. It was at this time that the poet took up the plan to take the Santiniketan Ashram out of the confines of the country and geography and establish a world learning center by uniting India and the world. The foundation stone of his school named Visva-Bharati was laid on 22 October 1918. The school was inaugurated on December 22, 1922. The poet reintroduced the traditional Indian system of celibacy and gurupratha in VisvaBharati. He worked hard to raise money for this school. He poured all the money he received from the Nobel Prize into the management of the school. He was also very busy as the principal and teacher of Santiniketan. He took classes in the morning and wrote textbooks for the students in the afternoon and evening. Between 1919 and 1921, he traveled to Europe and America more than once to raise money for the school.

V.Colonial education in the eyes of Rabindranath: - i) **Mechanics**- According to him, there was no connection with the conventional education system of India at that time. According to him, such education turns students into passive instruments. He writes that “the device that has been created to make boys human is called a school and human education cannot be completed through it. Rabindranath wanted to get rid of this mechanical education. ii) **Establishment of monopoly** It has nothing to do with the conventional education system of India. According to him, it was a huge mold. All the educational systems of the country will be solidified under one roof, so that a complete monopoly can be established on the intellectuals of the country. Therefore, this education system is called clerical. iii) **Anti-nationalism**: - This teaching is anti-national because it follows the whole Western ideology, repeating borrowed lore. What is being taught here is that "reading birds form the traditional group of reading birds and they are caged birds memorizing foreign shots." iv) **Rabindranath Tagore and his Santiniketan**: - Rabindranath Tagore aforesaid opposed the colonial education system and planned an education philosophy of his own. The purpose of establishing his Santiniketan is as follows Children need to be brought up in an ideal environment close to nature. Rabindranath Tagore was inspired by the idea of Ashram education in ancient India and reflected it in Santiniketan. He said that the teacher would impart knowledge with respect and the student would remember with respect. Through this he tried to build a sweet relationship between the guru and the disciple. i) He emphasized on various creative works for the students. And there he also arranges various festivals. He said that full development of students will happen through these. ii) **Establishment of Visva-Bharati at Santiniketan**: Although he believed in the ideology of Tapoban, he did not look down on the inert civilization of the West. He says that if the minds of the East and the West are separated, both will fail. For this, Rabindranath Tagore established Visva-Bharati at Santiniketan and wanted to turn it into a meeting place of the world. He wanted to bring world religion and culture together in VisvaBharati. That is why he brought here scholars from China, Japan, Europe, America and other countries of the world. Nature is a combination of man and education Combination of nature and education of Rabindranath Rabindranath's thought was a combination of nature, man and education. He established Visva-Bharati at Santiniketan and experimented with nature, man and education. Rabindranath thought that education would be in the lap of free nature under the open sky. He also called the educational institution enclosed within four walls as a big box with a niche. Its purpose was to help children and adolescents grow up in an ideal natural environment close to nature. Rabindranath thought that the body and mind of a child are formed in contact with nature. Children can perceive the Absolute Being intimately. The combination of people and education in Rabindranath's educational thought Rabindranath thought that education should be such that there would be no gap between educated and uneducated people. That is why the surrounding villages had contact with Santiniketan. Poush Mela is organized as a meeting place for the people of the village to sell their necessities. At this fair, the people of the surrounding villages sell their household items such as earthenware pots, canes made of cane, pots made of wrought iron and sleeves. Moreover, they also bring the crops produced in the land for sale. That is to say, the education of Visva-Bharati was the education of humanity, the education of values that is very important for today's society. But in today's age of globalization, not to mention the age of multifaceted thinking, If one thing is said to have not changed since time immemorial, it is the greatest esteem for knowledge and respect for the learned in our society. Had there been no evolutionary development of speech and spread of knowledge through language, it's difficult to imagine how humanity would have flourished. This could be one reason why even in the 21st century parents constantly strive towards providing better education to their children. Unfortunately, the Indian education system at present is jay-walking. In spite of being home for great philosophies on education, the system is failing to pick up messages from the subtle frequencies of great philosophers. Our divine poet, Rabindranath Tagore was born during a period of strife in pre-independence India. He stood for the development of a free mind, free knowledge and a free nation. Even as a young boy he could sense that school was nothing but a dead routine and lifeless. He regarded schools as mills of rote learning with no freedom for creativity. Schooling almost had no influence in his life. According to him, the primary objective of education was to enable the preservation of the perfect symphony between one's life and the world outside. There are four fundamental principles in Tagore's educational philosophy; naturalism, humanism, internationalism and idealism. Shantiniketan and Visva Bharathi are both based on these very principles. He insisted that education should be imparted in a natural surroundings. He believed in giving children the freedom of expression. He said, “Children have their active subconscious mind which like a tree has the power to gather its food from the surrounding atmosphere”. He also said that an educational institution should not be “ a dead cage in which living minds are fed with food that's artificially prepared. Hand work and arts are the spontaneous over flow of our

deeper nature and spiritual significance". According to him, "Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives us wealth not of things but of inner light, not of power but of love. It is a process of enlightenment. It is divine wealth. It helps in realization of truth". The aim of education is to bring about perfection of man by dispelling ignorance and ushering in the light of knowledge. It should enable us to lead a complete life – economic, intellectual, aesthetic, social and spiritual. The main objective of his school – Shantiniketan was to cultivate a love for nature, to impart knowledge and wisdom in one's native language, provide freedom of mind, heart and will, a natural ambience, and to eventually enrich Indian culture. For Tagore, religion was an ideal. His 'Visva Bharathi World University' stood for his nobility of soul. In the pamphlet named 'The Centre of Indian Culture', the poet expresses the ideals of Visva Bharathi. There he writes, 'In education, the most inspiring atmosphere of creative activity is important. Primary function of the institution must be constructive; scope must be for all kinds of intellectual exploration. Teaching must be one with culture, spiritual, intellectual, aesthetic, economic and social. True education is to realize at every step how our training and knowledge have an organic connection with our surroundings". Tagore says, "We should know that the great task of our institution is to provide for the education of the mind and all the senses through various activities". Referring to religion, Rabindranath Tagore likens an educational institution to 'a wide meeting place where all sects may gather together and forget their differences'. In the memorandum of association of the Visva Bharati, Tagore writes the objectives as, "To study the mind of man in its realization of different aspects of truth from diverse points of view, the culture of Visva Bharati is the culture of man and its keynote lies in the truth that human personality is not a mean trifle, it is also the Divine personality".

VI. Conclusion : He also lays emphasis on the learner's contact with nature. Apart from physical activity, nature teaches a man more than any institution. Educational institutions should realize the importance of this fact and inculcate co-curricular activities to good effect. Tagore believes that, one of the main aims of education is to prepare the individual for the service of the nation and education stands for human regeneration, cultural representation, harmony and intellectualism. Educational institutions should build on the power of thinking and imagination in an individual and help turn herself/himself into a self-sustained building block of human society and a creative canvas of nation on the whole. To quote Tagore: "A day will come when the unvanquished man will retrace his path of conquest, despite all barriers, to win back his lost heritage". Let us hope that the same quote applies to our Indian education system. Tagore's foresight on natural environment as background to child's education is much needed at present because of the lack of breathing space in the current school curriculum. A child is bogged down to amass grades and marks throughout its schooling, which also builds pressure on the parents. Not to even mention school fees that are shooting through the roof, the present schooling gives lesser importance to the well-being of a child. We have reached the point where most schools are run without even playgrounds. If we keep tripping without trying to learn from failures, we might end up with a dislike for the very process of walking, and thereby miss all the pleasures of the gift of evolution. Shifted preferences, politics, socio-economic degradation of the nation is terribly reflecting on our education system. It is high time we took notice and did something.

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