

A COMPARATIVE STUDY OF THE EDUCATIONAL CONTRIBUTIONS OF RABINDRANATH TAGORE & MAHATMA GANDHI

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Abstract

The present study Showed A comparative study of the Educational contributions of Rabindranath Tagore and Mahatma Gandhi. The study conclude Tagore's educational philosophy is based on his conception of unity of truth. His system is best suited even to the present days it comprehends social, cultural and scientific aspect and Gandhi dedicated his whole life in the pursuit of truth and nonviolence.

Key Words: Educational Contributions, Rabindranath Tagore, Mahatma Gandhi

The widest road leading to the solution of all our problems is education. In this era we can see all over the world many persons are jobless. The cause of their problems is insufficiency of education. So, education plays a key role in the life of a person. There are a lot of policies dealing with the education in history.

We discuss in this paper the policies of Mahatma Gandhi ; father of Indian nation and Rabindranath Tagore; proponent of Indian national anthem. Gandhi's philosophy of basic education is comprehensive enough because he looks upon education as an instrument for socioeconomic progress, material advancement, Political evolution and moral development for individuals in society. Tagore's system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life, by which a man can develop a towering personality.

A BRIEF LIFE SKETCH

Ravindra nath Tagore, Known as 'Gurudev' in India was a great philosopher, educator, poet, dramatist, novelist, actor, painter and writer of 20th century was born on 06 May, 1861 in Kolkata, in a well educated, rich and highly respected family known for its enlightenment and progressive views. He was the fourteenth child of Maharishi Devendernath Tagore and Sharda Devi, The grandson of Dwarkanath Tagore, who had amassed great wealth through investment and speculation in coal mines, Indigo & sugar, his father was a renowned leader of Brahma Samaj and was outstanding in the field of learning ranging from mathematics to ancient scripture and was a man of profound religious concern. He provided Ravindranath Tagore with education of Indian Philosophy, language, astronomy and Sanskrit.

A BRIEF LIFE SKETCH

Mohandas Karamchand Gandhi, known as the father of our nation was born on 02 Oct 1869 at Porbander, Kathiawar, Gujarat. His father was the Divan of Rajkot and his mother was a very courteous and kind hearted lady, she had a great influence on him. Gandhi was married to Kasturba Bai at the age of thirteen. He passed his matriculation examination in 1887 and left for England in the same year, there he studied law for four years and come back to India in 1891. In 1893, he went to South Africa as a legal adviser; there he raised his voice against the inhuman treatment of the British Government in a non-violent way for twenty years.

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PHILOSOPHY OF RABINDRANATH TAGORE

Tagore has been a great philosopher. He was regarded as a poet, literary man, novelist and painter, Dr. Radhakrishnan has said, "Tagore's literary piece entitled 'Sadhana is charged with practical problem of life. Tagore's literary works are inspired by his philosophical experience. He was a philosopher. For being a poet.

EDUCATION OF CREATIVE AND CRITICAL AWARENESS

Tagore does not want education to be mere information but he desired that it should be creative also. One's education can only act as a means to cultivate this apparently dull and monotonous but genuinely romantic pulsating procedure of looking within and discovering oneself in most wonderful land of creation and critical complexities but it never knows an end.

ALL ROUND DEVELOPMENT

Tagore laid equal emphasis on development of body along with that of mind, According to him Education of body in the real sense does not exist in play and exercise but in applying the body systematically to some useful work. It is hence that he so much emphasizes games in school education. Physical fitness is the first cardinal principle in the child in school education Physical fitness is the first cardinal principle in the child's development.

EDUCATION FOR HUMAN RE-GENERATION

Rabindra Nath's philosophy of education aims at developing a system of education for human regeneration is the real aim and only ideal. His educational system is a means to achieve this aim. He, therefore, bases his education system on essential human virtues such as freedom, purity, sympathy, perfection and world brotherhood.

MAN AND NATURE

The Indian mind never has any hesitation in acknowledging its kinship with nature, its unbroken relation with all. In India where civilization developed in forests never nature; Rabindra Nath has the eye which pierces into the secret of which the natural fact is the sign and prophecy. He is a poet of nature in whose hands, the crudest staff of existence acquires a poetic coloring. The spiritual phases of nature leap up to God-filled eyes, Kindle devotion in his heart and set song on his lips.

WORLD AND MAYA

Tagore does not refuse the theory of Maya. In his essays he has emphasized the reality of world and theory of Maya. He thinks that nature is not separate from God nor does he accept God and world as only one entity. Tagore thinks that this world is Maya in the form of an art.

WOMEN EDUCATION

Tagore has expressed his views on the education of women in his various articles and writings. The Istri- Shikha (The education of women 1917) is the FIRST and the sole writing exclusively devoted to woman education and its problem. Tagore remarks, "Whatever is worth knowing knowledge, it should be men and women not for the sake of practical utility but for the sake of knowing the desire to know is the law human nature"

CURRICULUM

Curriculum was meant to attain the aims of education. Tagore advocates a wide and comprehensive curriculum for all round development of the child, it referred to all aspect of human life, physical intellectual, moral and spiritual to acquire ' Fullness of

experience' from multiple sources the curriculum was designed. In curriculum along with academic subjects like History, Science, Nature study, Geography, Literature etc. Tagore encouraged the developing of the finer aspect of life in terms of aesthetic, emotional and spiritual flowering of the students.

ROLE OF TEACHER

Rabindra Nath Tagore was deeply influenced by unique traditional 'Guru Shishya relationship of ancient Gurukul system. He gave a very prominent place of teacher. To him teacher is a giver like ancient Indian Reships. According to him, the teacher is only to stimulate and guide but it is the child who is to choose the real path. A teacher must have receptive mind and learning attitudes. Tagore say 'teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continuous to burn its own flame".

SHANTINIKETAN

It is easy to see why Tagore should decide to found a school and why he should choose shantiniketan as the right place for it. He himself explains, "Founding of my school had its origin in the memory of that longing for freedom which seems to go back beyond the sky-line of my birth". The nature of freedom that he sought was one of perfect freedom which could be realized in this world, in the perfect harmony of relationship a truth feeling it by the senses pr knowing it by reason, but through the union of perfect symathy and love. There were many inspiring factor which induced. Tagore to start a school. Its origin is primarily the memory of his school days. He had suffered imprisonment both in home and in dull atmosphere of the classroom. Therefore, he aimed at freedom in education for his children. He wanted education to be nature, life inspired and life centered. The children of his school he thought should learn by making a noise. Shantiniketan is an organism, not an organization originating with ten boys in 1901 about a 100 miles from Calcutta in very quiet spot, away from din and bustle of the world..

PHILOSOPHY OF MAHATMA GANDHI

AIM OF EDUCATION

Gandhi wanted education to be free and compulsory for all boys and girls between the age of seven to fourteen. By making education free and introducing compulsion, Gandhi sought to obtain universal minimum education for the Indian through his basic National Eduucation. Gandhhi stressed social as well as individual aims of education. His aim was not only individual perfection but he wanted to bring about a new social order based on Truth and Non-violence.

His aim of education has a social basis. For Gandhi, education is a preparation for life. Therefore, it must enable man to face the problems of life then and there. According to Gandhi, education of such a kind should enable the student to fight against a social and other evils .Gandhi's thought was both moral and material indeed much more moral than material. By education he meant a perfect well balanced, all round development in which the body, the intellect and the spirit would all have full play and grow together into a natural and harmonious.

CURRICULUM

According to Gandhi a suitable handicraft should from the centered and basis of all education. That is the core of Gandhi's educational philosophy According to Gandhi training centre round a suitable handicraft has both educational and economic value. The educational values laid in the development of the whole man through the craft and

its economic values laid in its productive or self-supporting aspect. Religion was also an important element of in his life . Liberal education to all should include a reverent study of other faiths. He did not regard any of the great religion of the world as false or inferior. According to him, culture of the mind must be subservient to the culture of the heart and that should be the basis of all sound education. In his philosophy of education, spiritual training is for more important than mere training of intellect.

TEACHER

Gandhi advocated devotion to the teacher (Guru Bhakti). He says, "Education of the heart could only be done through the living touch of the teacher." He had to play the role of a mother. In Gandhi's word "one who cannot take the place of a mother cannot be a teacher. An ideal teacher in Gandhi's word was the "Mother Teacher." The teacher should practice spiritual values. Exercise of spirit entirely depends upon the life and characters of teachers,

WOMEN EDUCATION

Gandhi felt strongly believed for the emancipation of women through education and he did not discriminate against women in any of his political, social or development activities geared toward the overall transformation of the Indian society.

NON – VIOLENCE

Non – violence or Ahimsa is one of the main feature of Gandhi's philosophy of life, to Gandhi truth and ahimsa are the two sides of the same coin. He emphasized the principle of Non – violence in every field of his life. Non – violence include humility, charity, love, patience, purity of the heart and freedom from passion in though words and deeds.

WORLD AND MAYA

Tagore does not refuse the theory of Maya. In his essay he has emphasized the reality of world and theory of Maya. He thinks that nature is not separate from God nor does he accept God and world as only one entity. Tagore thinks that this world is Maya in the form of an art. To Tagore it appears that this world exists because of Maya and it may also be held that it is wrong to think so 'whatever exists' appears to be so but it is not visualized as such the various elements in this world are illusory, they may be called Maya.

TAGORE'S CONTRIBUTION IN MODERN INDIAN EDUCATION

Tagore's ideal of education is that of the forest colonies of great teachers which are neither schools nor monasteries. These colonies, in the ancient past, gave shelter to those who lived their life in God, and men lived with their families to see the world in God, to realize their life in God. Though they lived outside society, and boys 'grow up in an intimate vision of eternal life? Before entering the stage of a householder. The teacher lived a simple life pursuing their studies and helped the student in their studies.

Tagore's educational philosophy is based on his conception of unity of truth. His system is best suited even to the present days it comprehends social, cultural and scientific aspect. But there is no place in his ideal university for those who are after monetary gain or power. Though Tagore declares that he relies on scriptures, he seems to view the infinite. Being immersed in the central unity, the Poet or the artist creates.

The object of education is to give man the unity of truth. The purpose of education in other countries may be unlimited expectations of worldly prospects, but in India it

should be nothing short of highest purpose of man, the fullest growth and freedom of souls, in order to maintain the self-respect which we owe to ourselves and our creator.

The school should be the children's own world whose guiding spirit is personal love. They have a place in the school administration and have their own court of justice. The teacher and the student should sit at the same table to partake of their daily food and the food of their eternal life. Teaching should be personal, the teacher should be the source of it, and the subject matter must be connected with life to facilitate understanding our university should be a centre of Indian culture in which music and art must have their prominent seats at honor. Since the highest mission of education is to help one to realize the inner principle of unity of all knowledge and all the activities of our social and Spiritual being economic co-operation should be the basis of this university which should not only instruct, but love, not only think, but produce.

GANDHI'S CONTRIBUTIONS IN MODERN INDIAN EDUCATION

Gandhi was regarded as a politician of renowned capability, statesman social reformer and he has contributed a lot to the educational thought and practice. So, far as the economic development of India is concerned, the principles propounded by M.K.Gandhi seem to be very important. Learning of doing, Learning by experience and education for self sufficiency are some of the golden principles found in Gandhi ideology. The main objectives of his educational plan may be summed up in his own words. My plan to impart primary education through the medium of village handicraft is thus, conceived as the spearhead of a silent revaluation, fraught with the most far-reaching consequences.

Gandhi dedicated his whole life in the pursuit of truth and nonviolence, All the human elements in his personality came into play and showed how lively and lovable he was an immense capacity he had to blind men to himself by the golden links of reverence affection and confidence. In Gandhi philosophy, education is considered as an integrated and indivisible process beginning with the conception and ending with death. In his philosophy, we find a combination of man of thought and man of action, in his scheme of basic education.

The care of Mahatma Gandhi's philosophy is manual labor to which he has imported a special dignity by making it the pivot of all our activities-social, political, educational, economic and religious. It has well defined aim, supported by the recent findings of psychology and sociology and has laid down a well regulated procedure for the realization of the ultimate objective of education. Gandhi's ideas on education, like his other ideas on political and economic problem, are rarely examined in their right perspective in contemporary India. It must be remembered that education was one of the basic question with which Gandhi was constantly pre-occupation throughout his life in the midst of multifarious activities.

The scheme of national education that was eventually formulated in 1937 at Wardha was the culmination of Gandhi's lifelong Endeavour in this cause. As Gandhi led the protest movement against the British administration, he also gave an articulate expression for the widespread urge of his generation to evolve a new system of education that was more suitable to the requirements of the Indian nation. Gandhi generally known as the father of the Nation has given us a sound theory of education. He believed in all round development of personality of individuals. Literacy is not the end of education or even the beginning, It is one of the means where by men and women can be educated. Literacy in itself is no education. Harijan, July 31, 1937.

Gandhi had a supreme concept of Ram Rajya. He had a vision that there should be Ram Rajya in India. By Ram Rajya he meant equality, equal right to each citizen, justice to all, fearless hearts, self discipline, no distinction between the rich and the poor, infact according to Gandhi, there should not be class-disparity i.e. there should not be a distinction like rich or poor people

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