




## A Critical Evaluation of Rabindranath Tagore Works on Vocational Education

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### ABSTRACT

The educational system developed by Rabindranath Tagore in Santiniketan dated back to 1901 in the form of a Brahmacharya Vidyalaya had the high goal of "joy of mind" of the scholars. Closeness to nature, classes in the open air, multidimensional class were some of the significant principles of the educational institution established by a Rabindranath Tagore. All these principles clearly aim to strengthen the scholars' happiness base. A century before, Tagore had applied these principles of positive psychology to his educational trials. The present study is a humble work to trace Tagore's educational efforts on vocational and skill education. Vocational training is also veritably much necessary for the learners. It will help the learners to earn their livelihood in their life. The learners must attain training in their separate fields which will give them chance to establish themselves in their life. In 21st century education system in India, vocationalisation of education is veritably common. Since from school education, the learners tend to get vocational training in their education process.

### KEYWORDS

Rabindranath Tagore; vocational education; skill; Shantiniketan.

## Introduction

*The top education is that which doesn't simply give us information but makes our life in harmony with reality.*

Rabindranath Tagore

Rabindranath Tagore (1861- 1941) was a litterateur, ideologue and social revolutionist. He was born in Calcutta, India into a family effortlessly known for directing social, artistic, devotional and enlightening changes during the Bengal Renaissance. Tagore resided with thirteen siblings as smoothly as his extended family who were all independent to explore and master as they pleased. enclosed by his family, all of whom had varying interests in subjects similar as the crafts, mathematics and science, Tagore developed a love of person-centered knowledge. This impacted his proposition on education.

He believed that education should help make every existent a complete human being. He believed education as means to the growth, development and wholeness of the individual. Tagore allowed That true knowledge is draw on to enlightenment and tone- attainment. The Tagore's education model is seen as having multilingual and multilateral settings that exceed profitable conflict and political inequality. Further, Tagore Said, "I was brought up in surroundings of ambition, aspiration for the expansion of the individual spirit. We, in our home sought freedom of power in our language, literature, religious creeds and mind in our social environment". Such an occasion has given Tagore confidence in the power of instruction. Das and Bera (2022, pp. 346–354) stated that "in his Visva Bharati, he stressed on nature study, geography, history, husbandry and realistic subjects". He's in the opinion that the learners should be given enough freedom in terms of their literacy. The instructor should give the learners occasion to express him her during the tutoring process. He wanted to bring out the stylish from the learners and made him a superior human being. The learners should be given choices so that can learn according to their own interest.

In 1901, Tagore established 'Brahmacharya Ashrama' in Santiniketan which started performing with no further than five scholars *Rathindranath Tagore, Sudhir Chandra Nan, Prem Kumar Gupta, Gour Govindo Gupta and Ashoke Kumar Gupta*. The teachers also were *Reba Chand, Jago Ananda Rai and Brahma bandhab Upadhayay along with Rabindranath Tagore* himself latterly it was called the Visva- Bharati Purba Bibhaga. From 1925 this academy came to be known as Patha- Bhavana. The institution is emplaced in front of Singha Sadan and north of Gour Prangan. This Ashram Vidyalaya is the natural outgrowth of Tagore's educational study. Presently, Patha- Bhavana is in completely a domestic co-educational academy for elementary, secondary and advanced secondary education. It's a in completely domestic and co-educational academy for the scholars of 'Sishu Bibhaga' (Class- II to Class- IV), 'Madhya Bibhaga' (Class- V to Class- VII) to 'Adya Bighaga' (Class- VIII to Class- X). But from 2010, Class- XI and Class- XII which were under 'Uttar Siksha Sadana' and from 2013 Class- I, which was under Mrinalini Ananda Pathsala has been under Patha- Bhavana.

The specialty of the institution is reflected through practical skills in education and the scholars resonate with those. Now in Patha- Bhavana, the vocational areas are related as 'Core Areas' in the

course. There's a large dimension of acquiring mastery over any field of these areas Drawing and oil, Cultural crafts, Modeling, Weaving, Wood Work, Metal Work, Dance (Kathakali Dance and Manipuri Dance), Oral Music, Tabla (Instrumental), Esraj (Instrumental) and Physical Education. pupils are free to choose any one vocational area out of the stated above. There are no constraints on them to choose any specific area. Students are free to choose any area of their own choice. There are educators in each different core areas to support, guide and prepare the scholars in order to acquire mastery over the concerned proficiency and conditioning in a chosen area. The conditioning exercised in core area immensely help in developing professional station and practical skills, quality to labour among the scholars. Engagement in similar activities refreshes the scholars whose passions are trapped or suffocated in the webs of class and also makes the students feel the joy of creation, freedom of will and freedom of expression. This induces joy in knowledge, develops tone-confidence, tone- adequacy among scholars and satisfies their aesthetic requirements that may further impact their academic performance. Patha- Bhavana offers a wide range of vocational conditioning to the scholars. As the scholars elect their Core Subject according to their own choice, they learn those with interest, love, passion and joy. These conditioning are practiced to develop a professional attitude and quality to labour within the scholars. The scholars feel the joy of creation, which induces tone- confidence among them. This practice is well maintained and well- organized in Patha- Bhavana. The scholars intensively get involved in the medication of socially useful productive stuff in a chosen vocational area. They also share in selling their products in their booths during Nandan Mela holds in Kala Bhavana during 1st and 2nd December each time which is celebrated to commemorate the birth anniversary of Nandalal Bose.

### **The Shantiniketan**

In 1901, Rabindranath Tagore established Santiniketan with a vision of promoting concinnity among people of different societies worldwide. Visva Bharti, as it came to be known, aimed to produce a place where people from all corners of the world could come together as one family. Its multifaceted approach included furnishing education to children, nurturing a love for nature, using music and trades to foster emotional development, engaging in social work to help bordering villages, promoting pastoral development through Sriniketan, and conducting exploration on gospel and societies. The center was established with the ideal of eradicating not only poverty of the mind but also material poverty in India.

Tagore believed that literacy couldn't be achieved by simply locking oneself up in a classroom. As an artist, he believed that freeing one's mind was pivotal to the literacy process. Accordingly, the conception of open- air classrooms came up, which continues to this day with the same spirit as when it was first initiated at the generality of the academy. Santiniketan was envisaged to be a tranquil pastoral environment, enclosed by nature and far removed from the hustle and bustle of city life. Tagore's vision wasn't limited to creating an intimate community of instructors and scholars, as embodied in the traditional Indian Gurukul system. rather, he aimed to bring about an environment that would open scholars' minds to the world within and around them. This tradition is still faithfully

clung to at the university moment. Tagore believed in the confluence of two distinct chains of study, the traditional beliefs of the East and the progressive philosophies of the West. As a result, the university has welcomed numerous transnational faculty members who have contributed to fulfilling his vision. After the death of Gurudev Rabindranath Tagore, his son Rathindranath took over the mantle of his father at Santiniketan utmost of the complex was kept up complete, with the addition of Rabindra Bhavan to house the gallery. This period ends with the expression of Visva Bharati as a public position university under an Act of Parliament. In the Rabindranath Tagore, we see Santiniketan well on its path to continue the four-fold vision of Gurudev.

Rabindranath Tagore had imaged a fourfold plan for the development of Santiniketan.

- Santiniketan School (1901)
- Integration of fine art and music to academics (Kala Bhavan and Sangeet Bhavan 1919-1920)
- Pastoral reconstruction trial (1922 Sriniketan)
- Establish artistic relation between Hindu societies with other eastern societies and relations between eastern and western societies.

This fourfold plan has been embraced and enforced to date indeed after Santiniketan acquired the status of a university in 1951.

### **Tagore's Views to Provide Vocational and Skill Education**

According to Tagore also greatly emphasized the intellectual development of child. Progress in imagination, creative thinking, should be free to borrow his own way literacy which will lead to all round development (Singh & Rawat, 2013).

The ideal of Tagore's educational ideology at physical development. Yoga, Games and Sports are given as a main part of class. Education should reflect life and explain mortal conduct and moral values. Moral education is more important part for an integral development of mortal personality. Hence, it should be included in the course. "Service to man is service to God" (Mukherjee, 1982, p. 22). He believed that sociability and mortal fellow- feeling to be a necessary quality of a truly educated person. He emphasised the following methods of vocational and skill education teaching in Shantiniketan:

- Activity method: Tagore advocated using the „activity method“ of education because he believed it to be crucial for developing the body and intellect of a child. He was convinced that the activity technique was the most effective way to educate students. Lessons need to focus on practicals rather than theory. It's a great way to hone your ability to think beyond the box. He firmly believed that by using the activity method, a learning environment that was centred on the needs of the students could be generated.

- Education through excursion: Tagore did not value textbook education and preferred teaching while travelling. The standard classroom setting was something he opposed. He claims that learning cannot occur without direct contact with the natural world. As per his belief, outdoor

environments are ideal for educational pursuits. Tagore hopes to learn new things while doing regular activities, such as walking, climbing, and swimming. He thought field trips and sightseeing tours of historical sites would be a great way to teach students about economics, geography, and other social sciences. This will allow students to obtain first-hand experience and understanding of various topics.

- Debate and discussion: Tagore's school organised narrative, discussion, and debate events to help pupils hone their public speaking skills. The students were urged to use reasoned arguments and in-depth discussions to find answers to difficulties in various subject areas.

- Heuristic method: Tagore used the heuristic approach as central to his school's curriculum. In this approach, students are encouraged to express their confusion about a specific subject through questions, and teachers are tasked with providing satisfactory answers. The teacher next has the students assess each other's understanding of the material covered in class. This strategy relies on hands-on experience to impart wisdom. Tagore was unwilling to memorise the course materials. Lokshikha Sansad (Mass Education Council, 1937) was Tagore's outstanding idea through which he tried to spread his educational views to the margin. A model of accreditation of lifelong learning was there. And this 'margin' was not only on economic basis but also to reach the unreached and misplaced people. His arguments were very clear in that proposal of February 1936:

I wish to present yet another of my proposals in front of the education department. There are men and women in the country, who for different reasons are deprived from getting a chance to educate themselves; for them, if examination centers are set up in various regional towns, then many may get encouraged to educate themselves in their spare time, sitting at home. If their curriculum is framed in a definite way right from the lower to higher units, then their education can be justly controlled (Tagore, 1936, p. 28-29).

### Conclusion

It can be said that Rabindranath Tagore is one of the most influential personalities whose educational ideology is veritably important and significant in the ultramodern-day education system in India. Though the Indian education system isn't completely dependent on his gospel, still there are enough cases of his influences. In his book 'Education for Fullness', Professor H.B. Mukherjee has correctly said, "Tagore was the topmost prophet of educational golden age in ultramodern India. He waged a ceaseless battle to uphold the loftiest educational ideal before the country and conducted educational experiments at his own institution, which made them living symbols of what an ideal should be" (Mukherjee, 2017). He centered more on a good education system for the children because he believed that "all faculties of mortal beings, intellectual, physical, moral, aesthetic should be nurtured, cultivated in a good educational system" (Mondal, 2018).

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