

Educational Philosophy of Rabindranath Tagore and Swami Vivekananda, and how it Relates to the Present Day

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Abstract

Both Rabindranath Tagore and Swami Vivekananda are often regarded as two of the most influential educational thinkers in the history of the globe. The educational ideals that they advocated for have a tremendous deal of significance for the entirety of humankind. They were fully aware of the significance of education in the contemporary Indian society. Due to the exceptional nature of their personalities, they not only enlightened India but also the rest of the globe. Rabindranath Tagore was a significant figure in Indian culture during his life. He was talented in the arts of poetry, philosophy, music, writing, and education. He was persuaded that the four walls of the classroom restricted the independence of young children based on his own experiences as a student since he felt that this was the right thing to do. For him, the conventional educational system was analogous to a jail. According to him, "the highest education is that which does not merely give us information but makes our life in harmony with all existence," and this is what he considers to be "the highest education." The current educational system does not provide the opportunity for us to develop our imaginative capabilities. The way we educate our children is depressing. The weight of several books might be difficult for young children to bear. Tagore is credited as having written, "From childhood to adolescence and again from adolescence to manhood, we are coolies of the goddess of learning, carrying loads of words in our folded backs." The book that we read does not contain any vivid descriptions of our communities or houses, thus it has no bearing on our everyday lives. Swami Vivekananda came to the conclusion that putting an excessive amount of stress on a scientific and mechanical style of life was rapidly lowering man to the position of a machine. The erosion of moral and religious ideals, as well as the disregard for the foundational tenets of civilization, are both occurring simultaneously. Swami Vivekananda believes that education is the key to eradicating all of these societal and global problems. Swami Vivekananda's educational plan methodically incorporates all of the subjects that must be studied in order to facilitate the full growth of an individual on all levels, including the physical body, the intellect, and the spirit. According to him, teaching students about the cultural norms and traditions of the nation should be an essential component of the educational system.

keywords: Philosophy, Rabindranath Tagore, Swami Vivekananda

Introduction:

Both Rabindranath Tagore (born on May 7, 1861 and passing away on August 7, 1941) and Swami Vivekananda (born on January 12, 1863 and dying on July 4, 1902) are considered to be among the most influential educators in the history of the globe. The educational ideals that they advocated for have a tremendous deal of significance for the entirety of humankind. They were fully aware of the significance of education in the contemporary Indian society. Due to the exceptional nature of their personalities, they not only enlightened India but also the rest of the globe. They were nationalists at their very heart, but they were receptive to the positive influence that could be drawn from more progressive countries in the West. They desired for India to absorb Western political and economic structures as well as Western science and technology, but they never wanted us to forsake our Eastern roots or the traditional wisdom that had been passed down to us from our ancestors. In the spiritual dimension, there is a tremendous knowledge archive, and we have access to it. Both Rabindranath and Vivekananda had the goal of forging a harmonious combination of the best features

of Western and Eastern cultures in their respective philosophies and writings. We shouldn't travel to the West with a bowl for asking for aid; rather, we should bring an offering of the most magnificent qualities of our own culture. In other words, we shouldn't go to the West with a bowl for begging for help. Both Rabindranath and Vivekananda devoted a significant amount of their lives to studying the Upanisads. These spiritual works that never stop bearing fruit teach us that Brahman, which is what is ultimately real, is pure consciousness; pure existence; and pure bliss; and that everything we do should be directed toward the realization of Brahman, which is the realization of truth, enhanced and expanded consciousness, and joy; and that Brahman should be the end goal of everything we do. Education is the preparation for life, and this preparation can only be effective if life itself becomes a never-ending pursuit for truth, beauty, and kindness. Education is the preparation for life. Education is a deliberate and conscious effort made by a society to mold the beliefs and actions of its younger members in line with its way of life, philosophies, and traditions. This effort is undertaken by a society to prepare its younger members to take their place in the society. Education in ancient India was dependent on a collection of virtues, principles, values, norms, and standards of behavior that were thought to be essential components of the idea of education itself. These virtues, principles, values, norms, and standards of behavior were known as the dharma. Education was not pursued for the purpose of earning a livelihood but rather for the development of a meaningful life. There was an emphasis placed on both the secular and the spiritual components.

Objective

1. To Both Rabindranath Tagore and Swami Vivekananda were influential figures in the late 19th and early 20th centuries.
2. To ideas and teachings have had a profound impact on various aspects of Indian culture, spirituality, and the global understanding of these concepts

Rabindranath Tagore:

Rabindranath Tagore was a multifaceted personality, known as a poet, philosopher, musician, and artist. His philosophy was deeply rooted in the spiritual and cultural traditions of India, particularly in the context of humanism, universalism, and the idea of a harmonious coexistence between humanity and nature. Some key aspects of Tagore's philosophy and their relevance to the present day are:

Spiritual Humanism: Tagore's philosophy emphasized the importance of the human spirit and the interconnectedness of all beings. In the present day, his ideas on spiritual humanism promote a sense of unity and compassion, fostering a more inclusive and interconnected world.

Education and Creativity: Tagore was a proponent of holistic education that focused on the development of the individual's creative and artistic potential. This resonates with modern educational philosophies that emphasize creativity, critical thinking, and personal growth.

Environmentalism: Tagore had a deep love for nature, and his writings often reflected a concern for environmental sustainability. In a world grappling with environmental issues, his emphasis on our relationship with nature remains pertinent.

Internationalism: Tagore was an advocate for international cooperation and understanding. In an age of globalization, his call for a global community based on shared values and respect for cultural diversity is still relevant.

Swami Vivekananda:

Swami Vivekananda was a spiritual leader who played a key role in introducing Indian philosophy, particularly Vedanta, to the Western world. His philosophy was rooted in Vedanta and emphasized the realization of one's divine nature. Here are some aspects of Vivekananda's philosophy and their relevance to the present day:

Interfaith Harmony: Vivekananda promoted the idea of religious tolerance and the universality of all religions. In a time marked by religious conflicts, his message of interfaith harmony is crucial for global peace and understanding.

Individual Empowerment: He believed in the potential of the individual to achieve greatness through self-realization. In today's world, where personal development and self-empowerment are highly valued, his teachings remain influential.

Service to Humanity: Vivekananda emphasized selfless service to humanity. This concept aligns with the modern ideals of philanthropy, volunteerism, and social responsibility.

Youth Empowerment: He saw the youth as the future of the nation and believed in their power to bring about positive change. In the present day, his emphasis on youth empowerment is more relevant than ever, as young people are often at the forefront of social and political movements.

Rabindranath Tagore's concept of Education:

In the words of R.N. Tagore, "Education emancipates us from the bondage of dust and gives us wealth not of things but of inner light, not of power but of love, making the truth its own and giving expression to it." Tagore is absolutely correct when he states that the finest education is not only one that provides us with information but rather one that brings our life into harmony with all that exists. Tagore never fails to place an importance on the independence of children. He desired for children to be liberated from the constraints of schools and oppressive instructors. In order to do this, he desired to make it possible for students to get an education in an atmosphere that was liberating and unrestricted. He believes that a child should have the same amount of freedom as a bird, which is able to fly over the broad sky without encountering any obstacles. He was persuaded that the four walls of the classroom restricted the independence of young children based on his own experiences as a student since he felt that this was the right thing to do. For him, the conventional educational system was analogous to a jail. According to what he has said, "education is an ongoing component of the adventure that is life." It is not like a harsh treatment intended to cure students of the disease of their ignorance; rather, it is a function of the students' mental health and the natural expression of their thoughts. Tagore was critical of the way education was designed to be career oriented, with the final goal of earning one's living (bread and butter). Tagore stated that "From the very beginning, such education should be imparted to village folks so that they may know well what mass welfare means and may become practically efficient in all respects for earning their livelihood." Tagore made this observation. "From the very beginning, such education should be imparted to village folks in order for them to know well what mass welfare means." Learning from life and nature was at the center of Tagore's educational concept. Tapasya and Sadhana were practices that held a significant value for Tagore, just as they did for Vivekananda. In the context of education, it is a roundabout way of referring to brahmacharya as a method of genuine education in everyday life.

Aim of Education:

Tagore, much like Vivekananda, emphasized that the goal of education should be for the man who excels in all aspects of life. The goal of education should be to facilitate the whole growth and development of a person in a way that is harmonious. This condition of balanced and full growth is the point at which masculinity is achieved. Tagore's innovation in the realm of education lay not in the goal he set out to accomplish but rather in the activities he chose to engage in. He suggested a number of activities for children to participate in so that they may develop their human capabilities and take into account the organic completeness of the human individual, as well as the possibility of achieving economic independence through self-employment. Instruction in the native language, the opportunity to read books other than textbooks (not for the purpose of an exam, but for pleasure and joy), freedom of work, the practice of simplicity, austerity but not poverty, self-help, self-discipline, corporate living, respect for guests, elders, and women, and a close contact with nature, teachers,

and society are some of the prominent activities and conditions. save for the regular classes, gardening, crafts, music, dancing, theater participation, participation in sports, daily prayer, campus cleanliness, and involvement of students who were chosen . The path to full masculinity consists of mastering the art of self-governance. Tagore believed that the purpose of education, as opposed to its economic usefulness, should be a tool that is fashioned by men to fulfill life's aims. On several times, Tagore underlined various goals that should be achieved via education. Rabindranath Tagore believed that the current educational system, despite its contribution to the development of science and technology and the fact that it has provided certain individuals with a higher level of material comfort, has not been successful in delivering the inner calm and contentment for which we are all searching. This is as a result of the flaws that exist in our educational system.

The finest illustration of Tagore's educational philosophy may be found in the *Visvabharati*. According to him, only harmonic development can assure correct growth and lead to internal delight. This, in turn, serves to produce chances for self-employment and contributes to the formation of a suitable value system that may eradicate societal ills such as dishonesty, corruption, and terrorism. The report of the Kothari Commission on education in India reveals another example of Rabindranath Tagore's effect on Indian educational policy. According to Tagore, the overarching purpose of education was the same as the overarching purpose of a person's existence, which was to realize one's potential and become whole.

Swami Vivekananda's concept of Education:

Education, in the words of Vivekananda, is "the manifestation of perfection already present in man." He was a firm believer in the power of independent study. The role of the teacher is limited to providing the learner with inspiration or encouragement and assisting him in unearthing the buried treasure of knowledge that is already existent in himself. Swami Vivekananda came to the conclusion that the excessive focus on the scientific and mechanical manner of life was rapidly elevating man to the rank of a machine. There is a weakening of both moral and religious ideals, as well as a disregard for the core concepts that underpin civilization. Education, according to Swami Vivekananda, is the key to overcoming all of the social and global ills that exist today. "Education is the manifestation of the perfection already in man," Vivekananda said. "Education is the manifestation of the perfection already in man." Knowledge is contained in the mind, just as fire is contained within a flint. He was a firm believer in the power of independent study. The role of the teacher is limited to providing the learner with inspiration or encouragement and assisting him in unearthing the buried treasure of knowledge that is already existent in himself. Only a well-rounded, high-quality education can bring out all of a person's latent abilities and potential. A genuine education must include the development of a feeling of humanity since this serves as the foundation of a man's character and is the most accurate indicator of a well-balanced personality. The goal of education is to foster adaptation in students so that they are prepared to tackle the challenges posed by a society that is always evolving. The child's education should foster growth in all aspects of their being: physically, cognitively, and spiritually. Swami Vivekananda is regarded as the one who first advocated for universal education. Through education, students should develop a sense of brotherhood and the solidarity of all people. To serve God is to serve humanity; our education should guide us to understand this and help us work toward achieving this purpose .

Learning from books, learning to play roles, or stuffing the minds of pupils with a lot of information are not appropriate goals for education. We need the type of education that builds a life, makes men, molds character, assimilates ideas, and brings about the whole personal development of an individual. Education, in his view, refers to the process through which one's character is developed, one's mental fortitude is enhanced, and one's intellect is sharpened, all of which contribute to one's ability to stand on one's own two feet. According to Vivekananda, education is insufficient if it does not include instruction in aesthetics or other forms of fine art. The pursuit of self-sufficiency is an essential objective of the educational system in India, and one of its primary goals. In addition to being

educated in traditional, religious, and cultural topics, the individual should also get instruction in practical and vocabulary topics. Vivekananda had the goal of transforming education into a field that could sustain itself financially. In order for the nation to advance economically, the teaching of Western engineering and technology ought to be incorporated into the curricula of schools and institutions. Every youngster should be required to study a variety of vocational topics as part of their education. Cooking, needlework, child-rearing, economics, and psychology should all be required subjects in the curriculum for female students. It is correct to say that a student has to be ready for the challenges of life. At the same time, he has to be conscious of the need of possessing a strong moral character, cultivating a spirit of kindness, and actively demonstrating qualities such as honesty, sincerity, dutifulness, and responsibility, amongst others. A student may hold a high level in his career, but in order for him to be considered a responsible citizen, he or she needs to have love for their nation and the people that live in it. Only an educational system that imparts knowledge and that is nourished and fostered in our nation has any chance of succeeding in elevating the more admirable aspects of people. A teacher's job is one of the most important parts of the process of molding a pupil into someone who is moral, flawless, honest, honorable, just, upright, and virtuous. According to Vivekananda, a teacher should function as a guide, philosopher, and friend to their students. Additionally, a teacher should be an experienced trainer of their minds, a true development of their intellect, and a pure advocate of their wisdom. A student could master western science, but he should also acquire the substance and philosophy of Vedanta by heart, practice perfect Brahmacharya, and establish the habit of showing respect to others as well as to themselves with confidence .

Relevance of Tagore and Vivekananda vision of education in the present scenario:

It is a fact that the contemporary educational system that is used in every country on the planet demonstrates at the present moment that it has lost its objective, its course of action, and its moral character. Instead of producing "complete" humans who have harmoniously developed minds, bodies, and spirits, all this method does is create robots that make money. Even if today's kids have their technological skills down pat, they are spiritually bereft. Even while our nation is making strides forward in the fields of science, economics, and politics, there is still a significant population that is impoverished and lives in conditions comparable to those of animals. The majority of individuals are taking advantage of the less fortunate members of society. Corruption has reached epidemic proportions. The majority of today's students are more concerned with their own personal benefit, such as gaining money, acquiring power, and engaging in immoral delight, rather than the most important objective of education. Parents, guardians, and instructors frequently encourage their children and pupils to think egotistically, act in their own self-interest, and focus only on achieving their own personal goals through engaging in fiercely competitive activities. By doing so, they gradually reduced their children and pupils to the status of machines for the purpose of making a significant amount of money through individualistic gain. Because of this, we have failed to recognize our responsibilities and to develop a spirit of service; as a consequence, we have no compassion for other people, no sense of obligation toward other responsibilities or our own progress, and much less of an awareness about the quality of the work that is done in our service sectors. Due to the unfortunate fact that it is only a mechanical existence, there is no humanity there with higher ideals or levels of knowledge. Both Rabindranath Tagore and Swami Vivekananda were vehement in their opposition to the system of education that the British had implemented in India. They rose up in rebellion against the British system of education that was being imposed on India. They came to the conclusion that certain aspects of Indian culture, such as schooling, could not be changed. Vivekananda's primary argument against the modern educational system was that it reduces men to the status of slaves, making them incapable of performing any other work than that. Tagore was also against any auspicious focus on materials, structure, furniture, or texts that emulated Western educational institutions in India. This was also one of Tagore's primary stances. He believed that the average person would be unable to afford an education under these circumstances. Both Tagore and Vivekananda disapproved of relying solely on book learning.

The following reasons may be ascribed as the causes of failure of true education :

- i) Inability to see the big picture and the long term, as well as a lack of spirituality.
- ii) Insufficient education that focuses on core values.
- iii) a mental capacity for focus that has not been fully developed.
- iv) Because of the prevalent use of a left-brain-dominated educational system.
- v) Absence of direct, personal interaction between the teacher and the pupil.

India has spent a great deal of time contemplating the challenges facing the globe and working to find solutions to those challenges using her own wits. The sort of education that enables the mind of the country to discover the truth and express it by relying on its own resources is the kind of education that will provide our nation with the truest kind of education. The intellect and the heart are not engaged in the process of learning by memorization, which may also be accomplished by a computer.

Conclusion:

In each and every nation on the earth, education is inextricably entwined with the culture of everyday life. The modern education system in our country is only tangentially connected to a select group of vocations and services that are desired by the educated middle class. These include occupations such as clerks, attorneys, physicians, deputy judges, police sub-inspectors or assistant sub-inspectors, munsifs, and other posts of a similar nature. It is a completely different world from the one in which farmers, potters, and oilmen live. It is safe to say that no other educated nation has ever been witness to a disaster of this scale. This is due to the fact that our most recent educational institutions are not securely rooted in the earth; rather, in the manner of parasites, they are hung on the limbs of giant trees that are native to other countries. If India is ever going to have a real university, then when it does, it will take pride of place in the life of the country by applying the results of its research in economics, agriculture science, medicine and healthcare, and all of its other applied sciences in the villages that are next to its campus. If India is ever going to have a real university, then when it does, it will take pride of place in the life of the country. In a setting such as this one, operational procedures would be patterned by the farming, weaving, and cattle-raising practices that have shown to be the most effective. In addition, in order to generate sufficient cash, it will apply cooperative practices and closely link itself with its instructors, students, and the people who live in the neighborhood in the field of earning a livelihood. This will be done in order to create appropriate cash. The *Visvabharati* is where one may get the clearest and most compelling explanation of Tagore's educational philosophy. According to him, only harmonious expansion can ensure that a person will develop appropriately and, in the long run, may bring about entire joy. Another piece of evidence demonstrating Tagore's influence is the report that the Kothari Commission made regarding the state of education in India. According to him, the underlying objective of education is the same as the overarching aim of a person's life, which is to achieve one's potential and become whole in oneself. This is the purpose of education. Even though Tagore and Vivekananda had quite different ideas about how education should be delivered more than a century ago, many of their concepts are still relevant in our times. The New Education Policy (NEP 2020), which has not yet been put into effect but will have many beneficial aspects when it is, is scheduled to be implemented in 2020. When it comes to the policy's actual interpretation, maybe all of the problematic aspects of our antiquated educational system will be covered by the new education policy.

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