

Relevance of Tagore's Thought of Child Education to Current Educational Policy in Bangladesh: An Analysis

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[**Abstract:** Rabindranath Tagore presented a comprehensive model of Education, which can be called an alternative education plan to the traditional education system for the Indian subcontinent. The basis of his educational philosophy is Indian Philosophy, Religion, and Art. To understand his educational philosophy, the metaphysical aspect of his concept of Universal Man first be understood. The idea of this Universal Man should be achieved in the individual by harmony between the universal ideas of society, culture, and state. Tagore spoke of realizing man's inner quality through Education and connecting Education with all experiences. Thus the individual can connect with the Universal through Education. The human development effort is a prominent feature of his philosophy of Education, as he wanted to turn people into human resources through Education. The origin of Tagore's rural education program centered on His concept of child education. He built his institution in a lush green environment of the countryside for the normal mental development of children. Considering Education as an essential part of life, stimulating the child with the exercise of senses, nature observation, and constructive activities was the main idea of Tagore's idea of child education. His method strongly emphasized the positive and innovative parts of education and was synthetic for ensuring that children's personalities were properly integrated. So, this paper will consider the question 'why Tagore's thought of child education policy is relevant for the Bangladeshi education policy making' to argue that, Tagore's educational philosophy paved the way for children to become free adults, which is still relevant today. It will also argue that children learn to recognize nature through recreational activities when they bond with nature in an open setting. Through joyful learning, they can explore a new universe. The current educational system of Bangladesh can be saved from anarchy and deterioration by addressing insights of pioneers like Rabindranath's initiatives in child education.]

Key Words: education, philosophy, child education, spiritual education, action-oriented education

Introduction

Education is a set of methods for transmitting information, abilities, and attitudes. In other words, philosophy serves as the superstructure of education, which serves as the

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basis. So, a practical application of philosophical work is education. Rabindranath Tagore's educational philosophy aims to create a system of education for the "complete man." Tagore's educational trinity is made up of Santiniketan, Viswabharathi, and Sriniketan. His educational strategy focuses on activities. It creates a fully realized human personality. The core value of Rabindranath Tagore's educational philosophy is freedom. This refers to all forms of freedom, including intellectual, decisional, academic, and religious. Equilibrium, harmony, and balance are practices that can help one acquire this freedom. Tagore heavily stressed the connection between education and the environment for humans. He aims to create a kind of community with man and nature, emphasizing individual lives and the lives of the rural masses. His method strongly emphasized the positive and innovative parts of education and was synthetic for ensuring that children's personalities were properly integrated. Tagore argued that suppressed individuality would create nothing short of a global upheaval over time. He advocated that individuals create room in society for children's minds so they might develop the ideal of human dignity, free from unfair and unreasonable limitations.

Tagore: Aim of Education

Tagore's philosophy of education has two main objectives: a higher and a lower one, with the higher objective of self-realization or the growth of one's power through spiritual education and the lower objective being action-oriented education. His educational philosophy's goal was to achieve harmony between these two objectives. He began his schooling in an ashram, using a curriculum based on the traditional Indian educational model. His educational institution's later stages were guided by action-oriented and spiritual education—the establishment of Visva Bharathi. One of the aims of his philosophy of life was to connect the world with the individual, and he took this step because he felt that it could be done through education. For child education plan Tagore's higher goal of education (self-realization and spirituality) and lower goal (action-oriented education) need to analyze in the next section.

1. Self-Realization and Spirituality (Higher goal of Education)

Tagore formulated his educational thought by criticizing the prevailing education system in the Indian subcontinent. The first flaw he identified with the conventional education system is joyless learning. In this educational system, the learners' emotional side is not prioritized. As a result, the learners passively acquire cognitive factors. Tagore considered the alternative name of this Education as a mechanical education system. He says, "A boy in this country has very little time at his disposal. He must learn a foreign language, pass several examinations and qualify for a job quickly. So, what can he do but cram up a few textbooks with breathless speed? His parents and teachers do not let him waste precious time by reading a book of entertainment, and they snatch it away from him when they see him with one" (Tagore, 1964, p. 34). There is no strong effort to develop thinking and imagination in the conventional education system. Limiting Education to only what is necessary narrows the child learner's mind. Hence, Tagore believed that the inclusion of independent subjects along with essential Education leads to proper intellectual development.

Tagore had deep faith in the Spiritual World, this faith was not abstract but related to man and nature. This statement will be clearer from a few lines written by Tagore- "I believe in a spiritual world not as anything separate from this world but as its innermost truth with the breath we draw we must always feel this truth, that we are living in God. Both in this great world, full of the mystery of the infinite, we cannot accept our existence

as a monetary outburst of chance, drifting on the current of matter towards eternal nowhere... experience of this spiritual world, whose reality we miss by our constant habit of ignoring it from childhood has to be gained by children by fully living in it and not through the medium of theological instruction"(Tagore, 2020, p. 405). His "self-realization" means worldview within the individual consciousness or worldview within oneself. The individual can achieve unity with the universe through union, not individuality. He always aspired to attain the Ultimate Truth of the world, which, according to him, is the Only One, by heart, knowledge, action, and thought through spiritual Education. Tagore believed in the ideal of "*Tapavana*" associated with the ashrama system of Education. It has a relation with the Ancient Indian education system. Tagore outlined this education's usefulness in the present day in line with modernity.

He established an ashram-centric school at Santiniketan with 10 students. Here he created an atmosphere of a deep relationship between student and teacher whose ultimate aim was to find the Infinite and create awareness about it. This was the core of Tagore's philosophy of life and Education.

Tagore realized that the Indian sub-continent has a power that can connect the individual and the world, and the means to awaken this power is Education. Harmony of his philosophy of Education creates a new pattern of human life that suits the concept of 'Universal Man.' For this reason, for Tagore, Education was the way to achieve the totality of individuality, where he sought Unity, Harmony, and Wholeness. In a Complete man, intellectual, spiritual, and biological aspects will combine perfectly. In developing a complete philosophy of life through Education that Tagore talked about, the goal of Education is the full development of personality. He says, "To attain full manhood is the ultimate end of education; everything else is subordinate to it "(Tagore, 2020, p. 267).

The complete goal of this Education will be achieved when the individual can relate himself to the world, which will be determined by the relationship of man to man. Tagore was born and brought up in an environment where the influence of the Upanishads and Vedas were important chapters in his life. So, while he had deep faith in the Spiritual World, this faith was not abstract but related to man and nature. This statement will be clearer from a few lines-

I believe a spiritual world not as something distinct from this world, but rather as its deepest reality, which we must constantly sense via the breath we take—that we are living in a place where God is present. We cannot accept our life as a monetary eruption of chance, floating on the tide of matter towards perpetual nowhere in this vast planet full of the wonder of the infinite. Children must truly live in this spiritual world, not through the means of theological instruction, in order to obtain an experience of its actuality, which we lose due to our habit of neglecting it since childhood (Tagore, 2020).

2. Karmomukhi Shika (Action-Oriented Education): Lower Goal of Education

In the year 1924, Tagore started a new school called Siksha-Satra. Here, he started his Rural Education Experiment with some poor students. The students were taught various practical subjects and responsibility towards society and the community. Creative Education was also part of it. Under the teacher's direction, the student had several opportunities to maximize their abilities. Tagore wanted to set up a life of active self-expression and artistic endeavor for the lads. Each boy at Siksha-Sastra was free to read whatever book he desired and advance at his own pace while always being guaranteed the direction and assistance of the appropriate teacher at the right moment. The students gained knowledge of arithmetic through traditional marketing, geography came from their sporadic excursions across the undulating country, and natural sciences came from their

observation of various living things both on and off the campus. The students learned gardening by growing their vegetables. The curriculum at Siksha-Satra was designed to inspire the children's natural curiosity in nature, a love of work, and the development of new things via their labor. In the long run, it was anticipated that this education would adequately prepare students to support themselves through various trades, agricultural sciences, or business practices while fostering a physical culture in their bodies. Enough effort was made to ensure that each student's health was maintained. Every lesson in Siksha-Satra was grounded in and inspired by life. The techniques used by Tagore were mostly based on the astute and creative observation of the boy's environment and background, which allowed him to capitalize on the students' subjective experiences.

Tagore's plan for child education

The origin of Tagore's rural education program was centered on child education. He built his institution in a lush green environment of the countryside for the normal mental development of children. Rabindranath explained the method of teaching children in his institution:

"I wanted them to feel that the world is nurturing them like midwives. They must break free from the prison of inertia that grows in the city's brick and stone. For this purpose, I entered this learning center in the bountiful wilderness of skylights. I wish the plants and birds of Santiniketan would take charge of their Education. Of course, they will learn from some people too because the teaching that separates the world from nature has caused a lot of damage to the child's mind" (Tagore, 1996, p. 350).

Considering Education as an essential part of life, stimulating the child with the exercise of senses, nature observation, and constructive activities was the main idea of Tagore's idea of child education. He wanted to develop this Education based on ashram education. Sensing the need for dedicated teachers, he pointed to the qualities of teachers such as

"Ashram boys will be eager to have immediate relationships all around; they will search, test, collect. Here will gather the teachers whose vision is beyond the respect of the book; those who are keen-eyed, those who seek, those who are curious about the world, whose joy is direct knowledge" (Tagore, 1996, p. 354).

He couldn't implement this educational plan without a child education system and introduced this in his *zamindari* area and a few villages around *Santiniketan*.

According to Tagore, children learn in a way that comes naturally to them and requires freedom and sensitivity to life, the touch of life, and nature. Tagore did not appear to place as much emphasis on the teaching techniques themselves as he did on how the students are treated in the classroom. He viewed children as entities who were more alive than adults. As a result, the human factor is more valuable than anything else in teaching and learning. According to him, the fundamental principle of education should be unconditional love. He put greater faith in life's fundamental truths and the inviolability of the human soul than he did in teaching techniques alone. The classroom instruction approaches that were soulless and lifeless were what he detested the most.

Because of his experience and comprehension of how children think, Tagore was able to predict what a youngster could learn and comprehend and what they could not. He argued that children's books should be straightforward while stressing that they should be as attractive as possible. He respected the children's books produced in western nations,

which were elegantly bound and nicely displayed with various straightforward and visual drawings.

Close to this, Tagore suggested that the children's books in India to fill with illustrations that offered kid many learning opportunities. He was aware of how unappealing and difficult to grasp the children's books were when he was a child and how unsightly they were. He was aware that a child's initial comprehension of anything could only be imperfect and incomplete and that only with mental development would he be able to comprehend the whole truth. Tagore had a thorough understanding of child psychology.

We read every book available to us in our early years, cover to cover, and the knowledge we retained and the knowledge we did not continue to work within us. That is how the outside world responds to a child's awareness. The child takes ownership of what he/she comprehends, while what is beyond inspires it to advance. Tagore demonstrated his extraordinary insight into how children learn, and his contribution to this line of thought in education was truly outstanding.

For Tagore, the issues of maintaining discipline were not very serious. He had faith that there wouldn't be any indiscipline in a setting of freedom and trust. He placed more emphasis on developing personal discipline rather than on externally enforcing it. He realized that the misbehavior in his educational trials was primarily caused by the error of evaluating boys by the standards of adults and by forgetting that the boys were up to all kinds of mischief and that it was only natural for boys to be mischievous. He only felt sympathy for hard-hearted schoolmasters and wished for them to be on the lookout for wrongdoing and set a good example for others.

He described his interactions with the pupils at his school as follows: "I never said to them- don't do this or don't do that. I never prevented them from climbing trees or going about where they liked. From the very first, I trusted them! They always responded to my trust... When the children found themselves in an atmosphere of freedom and trust, they never gave me trouble. The boys were encouraged to manage their affairs and to elect their judge if any punishment was to be given. I never punished them myself" (Tagore, 1996, p. 432).

The above statement shows how Tagore taught children to adapt to their environment by teaching them the technique of self-control. He talked about adopting various methods for the mental development of children suffering from multiple problems. Instead of punishment, he asked them to make a way to correct their mistakes. He emphasized teaching children to understand their good and bad choices and teaching them problem-solving techniques through thinking or reasoning.

According to Tagore, people cannot reach their full potential and come to terms with who they truly are until their personality has matured. He emphasizes that the represented personality of man produces a fatal moral gas due to its explosive nature. According to him, as soon as a contemporary society loses the power of the idea of unity, its various components will inevitably grow apart and return to their fundamental nature. His method strongly emphasized the positive and innovative parts of education and was synthetic for ensuring that children's personalities were properly integrated. Tagore argued that suppressed individuality would create nothing short of a global upheaval over time. He advocated that individuals create room in society for children's minds so they might develop the ideal of human dignity, free from unfair and unreasonable limitations. He abhorred that youngsters were ensnared in severe limitations with the result that there was suppression of personal freedom. Individual freedom is essential in child-centered Education. However, this freedom is not something extreme. A child can be given as

much freedom as necessary for self-development and welfare. Freedom does not mean arbitrariness. Regarding freedom, R. S Peters said in his book 'Ethics and Education,' "A person who believes in freedom as an independent principle is not, of course, committed to it as an absolute principle" (Peters, 2015, p. 104).

At an early stage, a child cannot determine for himself what is good or bad. A child can do whatever he wants. In such cases, imposing control over the child may be necessary to steer well. Therefore, a healthy coexistence between control and freedom which is essential in a child-centered Education. Peters also said that increasing people's freedom promotes their interests in this context because it provides more opportunities to discover what is good. This argument is plausible if it is confined simply to a limited choice between varieties of good things (Peters, 2015).

Tagore was also in favor of imposing regulation as needed in child development. Limiting certain aspects of the child's autonomy to achieve the child's primary purpose in life would not hinder the child's development. Tagore says that while the child's liking should be given the highest priority, it should not clash with the ultimate goal of life. In the article '*Tapaban*,' he said-

"*Brahmacharya, Brahmagyan*, kindness to all living beings, self-realization of all beings - one day in India these were not just poetic words or doctrines, but there were disciplines to make everyone realize it in the fullest. If we do not extend that precept today and conform our Education to that precept, our souls will not attain their freedom in the vastness, and once we do, no external social conditions will be able to extinguish that freedom"(Tagore, 2020, p. 212).

Here, he admits the necessity of control to achieve spiritual goals. Awakening the latent power of the individual is the primary goal of his educational thought, where freedom plays a key role but is not unrestrained. He had educational plans for the welfare of the individual, the society, the state, and the whole world. According to him, it is reasonable to give mutual coexistence of control and freedom for the Complete Man. However, Tagore did not provide educational thought like the naturalists. He gave an integrated education system and his method presents us with an integrated form of ideology, idealism, pragmatism, and naturalistic pedagogy.

Relevance of Tagore's Philosophy of Education to Current Educational Policy in Bangladesh for child education:

Rabindranath Tagore presented a comprehensive model of Education, which can be called an alternative education plan to the traditional education system for the Indian subcontinent. The basis of his educational philosophy is Indian Philosophy, Religion, and Art. A proponent of prophetic philosophical thought, Tagore considered the spiritual world, the role of religion in life and action, and the unity of thought and truth as the basis of his philosophy of life. To understand his educational philosophy, the metaphysical aspect of his concept of Universal Man must first be understood. The idea of this Universal Man should be achieved in the individual by harmony between the universal ideas of society, culture, and state. He spoke of realizing man's innermost being through Education, i.e., awakening man's life to the fullest. For idealistic educational philosophers, Education means developing the individual's inherent potential. According to J.S Ross, The goal of education is to foster a child's natural ability to recognise value and help him understand and realise it in his own life (Ross, 1942). Just as Education means self-realization to idealist educational philosophers, Tagore also recognizes this aspect of Education in a broad sense. On the other hand, in his book *Democracy and Education*, famous applied philosopher J. Dewey said, Life is growth; a living thing has

the same inner completeness and lives as really and positively at every level. Therefore, education entails providing the circumstances that guarantee development or sufficiency of life, regardless of age (Dewey, 1967).

Pragmatic philosophers did not mention any specific goal of Education. For them, Education experiences are constantly being re-constructed and reorganized. However, although not fully compatible with the applied educational philosophy, Tagore recognized the experiential aspect of Education. He also emphasized the progress of experience to develop the individual's inner strength. The ultimate goal of human life is attaining the Ultimate being, and Tagore wanted to achieve this goal through Education. In his words,

"We have forgotten the ideal of Education. Education is not only news distribution; people are not born to carry news; we want to accept the goal at the root of life. The purpose of Education is to fill the entire sphere of human life with knowledge and action" (Tagore, 1996, p. 345).

In other words, Tagore's thought is similar to the idealistic style of educational philosophy. If we look at the practical goals of his educational philosophy, we will see that he gave importance to the relationship between Education and livelihood. Sriniketan was a part of Tagore's overall educational plan, where his pedagogy applied for status. So, his educational policy is the actual form of social policy.

Tagore called the ashram the main institution in Education because the student could become adept at daily activities by staying close to the teacher. This institution makes the mind alive and fresh by increasing the physical efficiency of the students. Tagore says, "[o]ur Education should be in full touch with our complete life, economical, intellectual, aesthetic, social and spiritual and own educational institutions should be in the very heart of society, connected with it by the living bonds of varied corporations. Proper education realizes how our training and knowledge connect with our surroundings at every step" (Tagore, 1996, p. 345).

In the context of the above discussion, it has been said that Tagore's philosophy of Education is notable for its practical features. However, we cannot put him entirely in the category of applied educational philosophers because he believed in ultimate truth. In pragmatism, there is no such thing as the ultimate goal of life because it is constantly changing. Therefore, the proponents of pragmatism do not believe in the specific goals of Education. For this reason, I think Tagore's Education is incompatible with the pragmatist education philosophy.

It is also necessary to assess how the issues of naturalistic educational philosophy are placed in Tagore's educational thought. Naturalism in philosophy considers the natural environment and deals with man's biological being and his spiritual being or higher being. In this context, Ross said, In order to avoid the criticism of dismissing spiritual nature because it is hard to fit into a scientific image, a more fundamental naturalism can incorporate it in its scope as an important human trait.... (Ross, 1942).

Ross emphasized the development of man's spiritual being because he considered that being to be the true being of man. Naturalists also believed that through education, man could realize his natural being. The student's curriculum should not be pre-determined, but what the student wants to learn according to his natural inclination should be considered his text. As a naturalist, Ross thinks, True education occurs when a child's personality, abilities, and inclinations are allowed to develop naturally with little to no direction. Education is just the encouraging of natural development (Ross, 1942).

So, according to this philosophy, the school and the teacher will only observe the development of the child's natural tendencies - apart from that, their role in Education

from traditional institutions will be insignificant. Regarding the role of the teacher, Ross says Instead of imparting knowledge, concepts, values, and willpower or shaping a child's character, the educator is an observer of the child's growth. The child will make his own decisions because he is more knowledgeable than any teacher about what he should learn, when and how to learn it, and how to do it (Ross, 1942).

From this perspective, if we consider Tagore's thoughts on Education, we will see that he believed Education should bring happiness to children while learning. In his words, ".....I will teach the boys not only lessons from textbooks, but I raise them as best as I can by combining the joy of freedom in the wilderness and open sky"(Tagore, 2020, p. 89). Tagore was also strongly opposed to the traditional educational system, especially the British educational system, which he claimed was mechanistic. He believed in the union of human nature with universal nature. He equated the individual, Brahma, and external nature. This realization of man's liberation helps in the realization of one truth. The simplest method is sufficient to know about Brahma - for this, only interest in the mind is sufficient.

To attain this all-pervasive bliss, Tagore emphasized natural Education that brings spiritual attainment to man. However, Tagore did not adopt an extremely liberal approach, unlike the naturalists. We observe a structured aspect in his educational system that includes curriculum, the set boundaries of schools, and the main roles of teachers. So, just as the child has no predetermined goal in life according to naturalism, Tagore did not want to include any imposed goal in his method. That being said, Tagore's educational system was closely related to the goal of Education and the child's life goal. There was no such opportunity for children to do whatever they wanted, but Tagore created joyous learning opportunities. Tagore did not offer a completely liberal policy like the naturalist pedagogues in whether children can develop fully according to their nature and habits and whether they should have any ideas or goals. He believed in the specific aims of Education. However, Tagore's thought can be compatible with the importance of spiritual Education or ultimate happiness in the naturalist Ross's thought. Tagore adopted an intermediate approach between naturalism and idealistic thought of education.

The current educational system can be saved from anarchy and deterioration by addressing insights of pioneers like Rabindranath's initiatives in child education. By promoting a healthy balance between physical and mental development in a free and happy environment, Tagore set the groundwork for child education. In their book *Contemporary Issues in Indian Education*, Krishnan, and Thamarasseri discuss the negative effects of dispersed education- "The running method of Primary education is narrow and one-sided, and it fails to train the whole personality of the student"(Krishnan & Thamarasseri, 2013, p. 46).

Attention should be given to physical and mental development starting in primary school to ensure the healthy development of the generation's personality. The foundational moral principles that will help them become proper people should be imparted simultaneously. In his ideology, Rabindranath respected both traditional Indian culture and welcomed modernity. His philosophy was based on the pursuit of equilibrium. He adhered to the idea of civilizational harmony. He sought to embrace the advantages of technology and science. He asserted, "What used to work for people shall continue forever; human history is not written that way; the human intellect must wither if it cannot express itself through innovations throughout history. People must provide something new for the new age; those who stop giving are rejected" (Tagore, 2020, p. 408).

Depoliticizing and empowering education is vital while examining the current curricula and educational methods and making any required adjustments. First, if we look at the educational environment in Bangladesh, particularly primary schools, we can see that most have only a single building. The chance for children to freely express their creativity is lacking in their education. They are assigned to memorize numerous books to pass the tests. Religion and moral education are included in the textbooks, yet no educational system can be seen to put these concepts into practice. This kind of education does not significantly impact a child's day-to-day activities. Reviewing the Bangladesh Education Policy 2010 reveals that among the educational objectives and procedures, great focus is given to the child's mental development, independence, and creativity. So, a question arises: Is the educational system declining? The Education Policy 2010 lists the following as the key educational goals:

“To develop a curriculum and textbooks imbued with the national spirit to cultivate humanistic values. A congenial and joyful environment needs to be created in the schools to promote healthy physical and mental development of the children” (National Educational Policy, 2010, p.12).

The policy views learning and joy as the two key objectives of primary education. However, Bangladesh's educational system only partially reflects actual educational policy. Combining a natural environment and enjoyment of learning should be guaranteed in pre-primary and primary education to promote a child's full mental development. To solve the issue of a weak generation being produced with no hope and direction due to inadequate education, vigilant attention is required. According to Tagore, the ultimate is joy. Without joy, education breeds disunity and isolates students from society and culture. Direct contact with nature as a learning tool makes students naturally happy. Children develop as complete human beings due to independent mental development. Instead of focusing only on education, we should strive to be authentic people.

Concentrating on a different significant part of educational policy is an essential component of meaningful education. This component is the use of the mother tongue as the medium of education. Teaching through the mother tongue has been considered appropriate by most, if not all, educational philosophers. Education in the mother tongue fosters a closer relationship with the culture because language is one of the cultural building blocks.

According to Tagore, acquiring a foreign language impairs our thinking ability. Teaching in the student's mother tongue is crucial to make education more life-centric. Tagore did not entirely disapprove of English language instruction. To properly master a language, he advised thoroughly understanding its grammar. As a result, studying one's mother tongue comes naturally, yet learning other languages is still crucial. The following is how Bangladesh's education policy explains the value of education in mother tongues: “To facilitate learning in the mother languages of the indigenous peoples and small ethnic groups at the primary level of education” (National Educational Policy, 2010, p.12).

In education, equality is crucial. When persons from all social strata have equitable access to educational opportunities, overall welfare is realized. Rabindranath established educational institutions to establish equal education opportunities at all levels to protect common people from British and zamindari exploitations. Multifaceted development ideas, including village and agricultural development, became important in these institutions. Eliminating the imbalance between the educational environments in rural and urban areas was one of his goals. If we look at the educational environment in our nation's educational system, we can notice that the educational atmosphere and resources in primary schools in cities and towns differ greatly. Children from wealthy families

attend private schools in urban areas where the curriculum, the teaching staff's backgrounds, the student-teacher dynamic, and the general learning atmosphere is radically different from what is available in the vast majority of the country. However, the majority of these institutions are devoid of a natural setting; there are no playgrounds, just childish artificiality tucked away in lifeless structures. Although there is no scarcity of a healthy environment, sanitation, and adaptable educational facilities, children develop as autonomous, closed-minded individuals. On the other hand, the educational facilities in rural areas are inadequate regarding instructional resources and student-teacher interactions. Students can access outdoor recreation and sporting events despite studying in an unhygienic setting. This educational imbalance must be eliminated in all areas that touch the environment and education. There is a lack of cooperation. City educational institutions should be connected to nature, and rural educational institutions should promote equality by establishing a clean learning environment.

Tagore's educational philosophy paved the way for children to become free adults, which is still relevant today. Children learn to recognize nature through recreational activities when they bond with nature in an open setting. They learn from the natural environment every day. Additionally, the confined nature of the schools made of wood and bricks hinders the growth of youngsters. Through joyful learning, they can explore a new universe. A close bond develops between the teacher and the student, encouraging the children to study. The ashram-centered education that Tagore promoted is no longer as widely practiced, even in the educational institutions he built. According to this approach, the bond between "guru and disciple" can eliminate the separation between teacher and student. In the current examination-based education system, good exam scores are a prerequisite for success in primary and higher education. Because passing tests holds such a high value in children's eyes, education becomes reliant on memorization. Creative work produced outside of the classroom receives very little recognition. These factors hurt a child's mind, causing despair and feelings of inferiority. Parents, teachers, and our educational policies are all responsible for this situation.

Since many parents in rural Bangladesh are uneducated, the children of these homes often perform poorly on the mandatory exams. Many students can be passionate about agriculture, numerous technological subjects, or other things. If given the proper opportunities, they can excel in their particular sectors, contribute to society, and strengthen the national economy. As a result, it is imperative to abandon the one-way exam system in education policy.

Tagore's recommendations for child education include the independent environment as a source of interest in the child's thinking. Opportunities for the child's complete growth ought to be made based on this interest. 'Unemployment' will not become a significant national issue if we abandon this old examination-based education program to generate public resources. Although it is presumed that the students who pass the test have "succeeded" since receiving a certificate, the state does not provide them with any particular employment options. As a result, depression is hampering the dynamism of today's youth. As the students' progress through their academic careers, passing tests and succeeding become their primary life objectives, which causes them to struggle with later-on life goals. It is essential to offer a plan to link theoretical knowledge with actual activity and convey academic knowledge through schooling. It is difficult to reconcile action-oriented education with education's higher purposes, a problem in Tagore's educational philosophy. The issue cannot be solved with minimal effort if the educational system does not move in this direction.

Religious education in the educational system is recognized to have a number of difficulties. The religious education Rabindranath discussed is truly secular because it is a humanistic education for everyone, regardless of religion, caste, or community. He believed that religion is an internal human issue. He saw religion as a kind of light that illuminates itself and others. One should visit the ashram and awaken the consciousness of this matter rather than teach religion.

He believed that religion is an internal human issue. He saw religion as a kind of light that illuminates itself and others. One should visit the ashram and awaken the consciousness of this matter rather than teach religion.

As a result, his educational philosophy does not reflect the institutionalization of religious education. According to Bangladesh's educational policy, the purpose of education, regardless of religion or caste, is humanistic education. Institutionally, however, subject-based instruction under the name of moral instruction and religious instruction seems absurd. Due to the subject-based curriculum present at the school, children of various religions are divided into separate groups, where they get instruction from teachers on the relevant topics. This approach fosters a type of religious divide starting in childhood. If a curriculum for religion and moral education needs to be implemented, it can cover all religions' comparative features under one course. Everyone can learn the fundamentals of each religion by attending the classes together. Or, following Tagore's view that religion should be considered related to life, teaching religion to pass an exam seems utterly ludicrous. The aforementioned opinion about religious education will be acceptable if the educational objectives outlined in Bangladesh's education policy are put into practice. According to this statement- "Aim of education is to help the students inculcate moral and spiritual values like the idea of justice, sense of duty, discipline and etiquettes, non-communalism, human rights, accommodative attitudes toward corporate living, curiosity, friendliness, and perseverance, and to encourage them to acquire scientific, cultural and human values and to shun superstitions" (National Educational Policy, 2010, p.12).

Finally it can be said that, Tagore is unique because of his synthetic method, extensive experiments, extraordinary poetic talent, and depth of vision. The educational endeavor of Tagore fully reflects the generally acknowledged ideas of "whole growth" by realizing all the latent talents of a child's mind and nature. He recognizes the value of limitations of a child's freedom for their future benefit. The poet also harmonized various historical and contemporary cultural ideas to offer the youngster a comprehensive and coherent understanding of life. Tagore made learning meaningful by creating a special atmosphere at his educational institutions which can be considered more relevant to the development of child educational policies in Bangladesh.

Conclusion

Education has failed in Bangladesh to fulfill the requirements of happiness, harmony, and peaceful life for society. The best experiment model at hand is Tagore's educational plan for child. Before it is implemented, its applicability must be evaluated. The harmonious development of the individual to make a complete man is the goal of Tagore's thought. Its relevance in the modern world can be determined by psychological, intellectual, spiritual, and social criteria. It encourages self-employment and the development of sound moral principles that can destroy social problems like corruption, dishonesty, incivility, and inter-communal conflicts. The current educational system has not yielded the desired outcomes. It is time to adopt Tagore's alternative model, based on the acknowledged child

and social psychology principles. Although it is not the panacea, it has great potential to create a new social structure.

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সার-সংক্ষেপ : শিক্ষা সম্পর্কিত রবীন্দ্রনাথ ঠাকুরের চিন্তা ব্যাপক বিস্তৃত, যাকে ভারতীয় উপমহাদেশের প্রেক্ষাপটে একটি বিকল্প শিক্ষা পরিকল্পনা বলা যায়। তাঁর শিক্ষা দর্শনের ভিত্তি হলো ভারতীয় দর্শন, ধর্ম ও কলা। তাই এ শিক্ষা চিন্তাকে বোঝার জন্য তাঁর বিশ্বমানব সম্পর্কিত ধারণাটির অধিবিদ্যক দিকটি প্রথমে বিশ্লেষণ করতে হবে। বিশ্বমানবের ধারণাটি পূর্ণাঙ্গরূপে অনুধাবনের জন্য তিনি ব্যক্তির সাথে সমাজ, সংস্কৃতি এবং রাষ্ট্রের সার্বিক ধারনার সমন্বয় সাধনের কথা বলেছেন। রবীন্দ্রনাথ মানুষের অন্তর্নিহিত গুণাবলী উপলব্ধির জন্য শিক্ষাকে মাধ্যম হিসেবে ব্যবহারের কথা বলেছিলেন যেখানে শিক্ষা হবে অভিজ্ঞতাসম্বলিত এবং শিক্ষার মাধ্যমে ব্যক্তি বিশ্বের সাথে সংযোগ ঘটাতে পারবে। মানব উন্নয়নের প্রচেষ্টা হলো তাঁর শিক্ষা চিন্তার উল্লেখযোগ্য দিক যার মাধ্যমে তিনি মানুষকে জনসম্পদে পরিণত করতে চেয়েছিলেন। তাই রবীন্দ্রনাথের গ্রামীণ শিক্ষাচিন্তার কেন্দ্রীয় বিষয় হলো তাঁর শিশু শিক্ষার ধারণা। তিনি তাঁর শিক্ষা প্রতিষ্ঠান তৈরীতে গ্রামীণ পরিবেশ বেছে নিয়েছিলেন যেগুলো ছিল সবুজে ঘেরা যা শিশুর স্বাভাবিক মানসিক বিকাশে সহায়ক। রবীন্দ্রনাথ শিশু শিক্ষা পরিকল্পনায় শিক্ষাকে জীবনের অপরিহার্য অংশ মনে করেছিলেন যেখানে শিশুরা বিভিন্ন ধারণা তৈরির জন্য প্রকৃতি পর্যবেক্ষণ এবং গঠনমূলক কাজে সরাসরি অংশগ্রহণ করতে পারবে। তাঁর শিক্ষা পদ্ধতিতে দৃঢ়ভাবে শিক্ষার ইতিবাচক ও উদ্ভাবনী অংশসমূহে গুরুত্ব দেওয়া হয়েছে যাতে শিশুর ব্যক্তিত্বে এদিকগুলো প্রবলভাবে সংযুক্ত হতে পারে। সুতরাং, বর্তমান প্রবন্ধটিতে ‘রবীন্দ্রনাথের শিশু শিক্ষানীতি কেন বাংলাদেশের শিক্ষানীতি তৈরীতে প্রাসঙ্গিক’ এটিকে গবেষণা প্রশ্ন হিসেবে বিবেচনা করা হয়েছে এই যুক্তি প্রদর্শনের জন্য যে, রবীন্দ্রনাথের শিক্ষাদর্শন শিশুদেরকে মুক্তমনা প্রাপ্তবয়স্ক হয়ে উঠতে পথ প্রদর্শক হতে পারে যা বর্তমান সময়ের জন্য অত্যন্ত প্রাসঙ্গিক। এটি আরও বিশ্লেষণ করবে যে শিশুরা শিক্ষাঙ্গনে মুক্ত প্রাকৃতিক পরিবেশে বিভিন্ন বিনোদনমূলক প্রক্রিয়ায় প্রকৃতিকে জানার ও বোঝার সুযোগ পায়। আনন্দপূর্ণ শিক্ষার মাধ্যমে তারা নতুন বিশ্বকে অন্বেষণ করতে পারে। বাংলাদেশের বর্তমান শিশু শিক্ষা পদ্ধতিতে যার ব্যাপক অভাব পরিলক্ষিত হচ্ছে। ফলে বাংলাদেশের বর্তমান শিশু শিক্ষার পদ্ধতিসমূহ বিভিন্ন নৈরাজ্য ও অধঃপতন থেকে মুক্ত হতে পারবে যদি রবীন্দ্রনাথের মত অগ্রদূতদের শিশু শিক্ষা নিয়ে গৃহীত বিভিন্ন পদক্ষেপকে বাংলাদেশের সাম্প্রতিক শিশু শিক্ষা পরিকল্পনায় যুক্ত করা যায়।