



THE FOUR PILLARS OF EDUCATION AND RABINDRANATH TAGORE

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Rabindranath Tagore is not only a philosopher but also a great educationist of the world. His educational philosophy and the activity of education is too much relevant for the 21st century. What UNESCO thinks today, Tagore thought hundred years ago. The four pillars of education those are learning to Know, Learning to Do, Learning to Live Together and Learning to Be were the main pillars of Tagore's educational institution at Santiniketan. Tagore's works and writings inspire us to unfold and self realization.

Aims and objects

1. To realize why Tagore education is relevant today.
2. To know about four pillars of education.
3. To know the view point of UNESCO about four pillars.
4. To uphold Tagore's educational philosophy.
5. To compare Indian and western thoughts of education.
6. To prove that Tagore's path is the real path of education.

Introduction

What are four pillars? Like a structure of building, pillars are holding whole weight of it; as a structure of education some moral principles are holding it. In Indian philosophy of education there is strong bonding of moral principles. There, life and education was engrafted. But, now a day world is restless. Only proper education can remove it. The goal of real education system should be to create entrepreneurs, innovators, artists, thinkers and writers who can establish the foundation of knowledge based economy rather than the low quality service provider nation that we are turning into. Because is 'Give a man a fish and you feed him one day' teach him how to catch fishes and you feed him lifetime.' Rabindranath wrote several articles about colonial education and how this education system needs to change. The UNESCO suggested these very important points that Tagore also said early. Now we are going to discussing about it.

UNESCO'S Learning to Know and Tagore's thought

Knowledge is not means by learning to know. The UNESCO says (in Delors Commission), 'It may be regarded as both a means and an end of human existence'. Here, knowledge is not only some information. You should know himself first. Self realization is the inner meaning of learning to know. Not only self realization but also realize to others. Tagore says in 'Gitanjali', 'Where the mind is without fear and the head is held high; / Where knowledge is free; / Where the world has not been broken up into fragments by narrow domestic walls; / Where words come out from the depth of truth / Where tireless striving stretches its arms towards perfection / Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit; / Where the mind is led forward by thee into ever-widening thought and action—'. The UNESCO's clarification is:

1. To have the pleasure of understanding, knowing and discovering.
2. Access to scientific method.
3. Learning to learn by means of calling upon the power of concentration, memory and thought.
4. Expanding general culture.

Tagore maintained that synchronization must be established throughout the world by nurturing understanding between various ethnic groups and nations. He had enough experience of the process of modernization. He established *VISVA-BHARATI* as an international centre of higher learning. It is based on the philosophy of knowledge which is a modern concept. Now UNESCO has been trying to apply it. According to UNESCO, 'Learning to know implies learning how to learn by developing one's concentration, memory skills and ability to think. From infancy, young people must learn how to concentrate on object and on other people. This process of improving concentration skills can token different forms and can be aided by the many different learning opportunities that arise in the course of people's lives...'. Tagore established a meditation house at Santiniketan for the development of concentration of the students and teachers. Paramahansa Yogananda's teaching also based on meditation and concentration.

Learning to Do

Karmayoga is Indian educational philosophy. Life is full of work. So, education must be attached at work. That is why Tagore established Sriniketan. His favorite hero 'Buddha' established man making education depends on 'Karma'. But, now a day this question is closely associated with the issue of occupational training. Tagore was able to amalgamated 'Yoga' and



'Karma' at Sriniketan education institute. When UNESCO emphasized on 'interpersonal relationship', then we find a relation with Tagore's thought. According to Delors Commission the 'Learning to Do' is:

1. Putting knowledge to work.
2. Acquiring technical and professional training and developing skills for a variety of situations.
3. Implying a shift from skill to competence.
4. Dematerialization of work and the rise of the service sector.

Actually, on these points of view Tagore founded Sriniketan in 1922. The renaissance of rural life through education was its focal idea. Hand craft, Batiks, Wood craft, Agriculture and many others cottage industries were the powerful instruments of rural upliftment and mass education. Tagore's basic idea was to promote a happy, contented and humble life in the village. But, fully automated individuals are not at all desirable. Tagore was not opposed to machines but against human being becoming slaves of machines. That is why he wrote a drama, named 'Muktadhara'. He said, 'Education institutions in order to obtain their fullness of truth must have association with economic life'. UNESCO have also agree with it, 'In all countries lastly the growing importance of small groups, net working and partnerships highlights the likelihood that excellent interpersonal skill will be an essential job requirement from now on. The new working partners, where in industry or in the service sector, will call for the intensive application of information, knowledge and creativity. All things considered, the new forms of personal competence are based on a body of theoretical and practical knowledge combined with personal dynamism and good problem-solving, decision-making, innovative and team skill'. Really, Gita, a life-guide book, is also guiding us in this mode. The success comes when we attach with spirituality. Tagore was able to amalgamated 'Karma' with spirituality. When we able to see 'Karma' as a 'Karmayoga', then succeed will come definitely. Tagore said in a poem of 'Gitanjali',

'Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open before thee!

He is there the tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off holy mantle and even like him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all forever.

Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and sweat of thy brow.'

This is 'Karmayoga', in UNESCO's language 'Learning to Do'.

Learning to Live Together

This is a culture, not a matter of reading or learning! Here we say a African story to clear it. The story is: An Anthropologist proposed a game to the African tribal children. He placed a basket of sweets near a tree and made the children stand 100 meters away. Then announced that whoever reaches first would get all the sweets in the basket. When he said 'ready steady go!' ... They all held each other's hands, ran together towards the tree, divided equally among themselves, ate the sweets and enjoy it. When the Anthropologist asked them why did so, they answered, 'UBANTU'. The UBANTU means 'I am because we are'. How can one be happy when the others are sad? This is a strong message for all generations. 'Live and let live' would be key-words of human life. Tagore believes it. What UNESCO looks over? 'Since then, all progress in different societies, particularly the staggering increase in media power, has intensified those fear and made the imperative that they underpin even more legitimate. This dehumanization may increase in the twenty-first century.' Are we civilized! What do we do to take high technology! So call religious also lead us to quarrel each others. Tagore said, 'Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight. Thou ever pourest for me the fresh draught of thy wine of various colours and fragrance, filling this earthen vessel to the brim.' How is it possible? UNESCO's suggestion is:

1. Discovering others by discovering oneself.
 2. Enhancing teacher-pupil relationship.
 3. Carrying out join projects and learning to manage conflicts.
 4. Enhancing a spirit of respect for the values of pluralism, mutual understanding and peace.
- We may learn it from 'UBANTU' and Tagore's school.

Learning to Be

According to Aurobinda, 'The absolute manifest itself in two terms, a Being and a Becoming. The Being is fundamental reality, the becoming is the effectual reality, it is the dynamic power and result of a creative energy and working out of Being, a constantly be persistent yet mutable form, processed outcome of its immutable formless essence.' Froebel told it



'Unfoldment', Bertrand Russell saw as a 'establishment of permanent peace'. According to Vivekananda it is 'manifestation of the perfection'. Tagore implied all these at Santiniketan School.

Delors commission said, ' At school, art and poetry should take a much more important place than they are given in many countries by an education that has become more utilitarian than culture. Concern with developing the imagination and creativity should also restore the value of oral culture and knowledge drawn from children or adults' experiences.' Tagore established his Visva-Bharati to this view. 'Yatra visva bhabatteka niram' is the focal theme of Visva-Bharati is as same as UNESCO. 'Atmadipo vaba' was focal theme of Indian education and culture. Tagore said in a poem, 'Light the lamp of love in my home'. Tagore's aesthetics of economics specifically based on civility and respectability in social and cultural life has its unique stamp in creation of co-operative banks. UNESCO has emphasized that, 'Education must cease being confined within school house walls, and many forms of social and economic activity must be used for education purposes'. The main points are:

1. Being able to act with greater autonomy, judgment and personal responsibility.
2. Enhancing the qualities of creativity and imagination.
3. Respecting every aspect of person's potential memory, reasoning, aesthetic sense, physical capacities and communication skills.
4. Ensuring all round development of each individual-mind, body, intelligence, sensitivity, aesthetic sense, personal responsibility and spirituality.

Conclusion

Tagore thinks, 'The highest education is that which does not merely give us information but makes our life in harmony with all existence'. Tagore made a distinctive involvement to up-and-coming culture of universal neighborhood of nation by laying stress on education of the 'complete man', who is spiritual and pragmatic, self-actualizing and self-abnegating, imaginative and deeply convenient. The four pillars of education are reverberating of Tagore's educational thought. We are obliged to Tagore.

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