

Voices of Bengal – Rabindranath Tagore and the Indian ‘Samaj’

Dr. Krishna Roy

Associate Professor, Department of Political Science, Shirakole Mahavidyalaya, Shirakole, South 24 Parganas, India

Abstract-- Rabindranath Tagore, the renowned poet, penned the essay “Swadeshi Samaj,” extracted from his book “Atmashakti,” which emerged in the literary landscape from the heart of Jorasanko, Kolkata, his birthplace. The year was 1904 when this profound essay first saw the light of day. Tagore recited it with fervor at the Minerva Theater on 22 July, and the piece made a return on 31 July at the Curzon Theatre, albeit with some alterations. The final version was published in the Bhadra issue of the Bangdarshan magazine. Initially celebrated for his poetic prowess, Tagore readily embraced the mantle of a societal contributor and an advocate for enhancing the living standards of his compatriots. He shifted his focus to critical matters like public health, education, social consciousness, and economic growth in rural areas.

Swadeshi Samaj was inspired by the government's response to a water crisis in Bangladesh and in this essay, Tagore passionately implored his fellow countrymen to cultivate self-reliance and independence. He ardently discouraged seeking government aid, advocating that the quest for self-improvement and self-mastery should be the overarching goal of every citizen. In the essay, he introduced an innovative blueprint for the rejuvenation of the nation, pondering over the essence of genuine self-rule. Tagore lamented the British colonial rule's substitution of “Nation” for “Society” as the central unit of organization in India, illustrating how ancient Indian and European civilizations held different beliefs and duties. He emphasized that in ancient India, the welfare of the nation was entrusted to a multitude of societies, prioritizing social philosophy over state philosophy and society formation over state formation. (263 Words)

Keywords-- Samaj, Adhinayak, Jatra, Nation, Swadeshi, Samajpati, Nationalist, Itihas

I. INTRODUCTION

Rabindranath Tagore or Rabindranath Thakur was a Bengali polymath – poet, writer, playwright, composer, philosopher, social reformer, and painter. He reshaped Bengali literature and music as well as Indian art with Contextual Modernism in the late 19th and early 20th centuries. He was born on 7 May 1861 and died on 7 August 1941. Tagore modernized Bengali art by spurning rigid classical forms and resisting linguistic strictures. His novels, stories, songs, dance dramas, and essays spoke to topics political and personal.

From the beginning of the 20th century till the beginning of the Swadeshi or anti-partition movement, Tagore sought to grapple with the theory of ‘Nationalism’ and its implications in the ‘Indian context’. It is noteworthy that even in the ‘nationalist’ phase, he considered ‘nationalism’ as a western import and was not very sure about its success in the Indian soil – which he had always taken as a civilization dominated by societal values, in contrast with the western civilization whose prime motive force had been political ambition. In the modern days, this urge for political economic supremacy according to Tagore was best expressed in the theory and practice of ‘nationalism’. However, he became somehow hopeful after reading Renan's famous writing on Nationalism, but he remained always doubtful about the usefulness of applying the western kind of nationalism in India. In his essays, ‘Bharatbarshiya Samaj’ (The Indian Society), ‘Prachya O Paschatta Sabhyata’ (The Oriental and the Occidental Civilizations), ‘Naba Barsha’ (The New Year), ‘Bharatbarshar Itihas’ (The History of India), ‘Chinemaner Chiti’ (The Letter of a Chinaman) etc. Tagore evaluated the western notion of nationalism, expressed doubts about it and differentiated the oriental Indian and the Western civilizations. Going through these writings would make one see the difference of his concept of ‘nationalism’ (Tagore Rabindranath, 1961, pp.1).

II. THE CONTRIBUTION OF TAGORE TO INDIAN SOCIETY

“What is needed is the eagerness of heart for fruitful communication between different cultures. Anything that prevents this is barbarism.” This was **Rabindranath Tagore's** view about nationalism. ‘Viswa Kavi’ was a visionary who revolutionized education and literature in India. He invested his Nobel Prize money in building the campus and a town in Bolpur, West Bengal. He named the place Shantiniketan. In 1901 Tagore founded an experimental school in rural West Bengal at Shantiniketan (“Abode of Peace”), where he sought to blend the best in the Indian and Western traditions. He settled permanently at the school, which became Visva-Bharati University in 1921. The contributions of Tagore to Indian society (ibid,pp.1):

1. Realization of self-respect for the common man through his literature.
2. Our National Anthem: 'Jana Gana mana adhinayaka jaya he.' written by Tagore.
3. His worldwide tour represented India as a country of learned persons.
4. His works united Indians and made all think of India as a nation.
5. Instillation of patriotic feelings within the common folk.
6. The first Asian and only Indian who won a Nobel prize in literature.
7. Rabindranath Tagore, famously known as Gurudev, was a poet, author, painter, and polymath.

III. THE OPAQUE SOCIAL REFORMS OF TAGORE: A RENAISSANCE PERSONALITY

Many names have been attributed to Tagore over the years such as Gurudev, Kobiguru, and Biswokobi, since his birth 1861 in today's Kolkata. Gurudev was a visionary who advocated for freedom in education. "Great Poet" is the literal meaning of the name Kobiguru. And Biswokobi, as a world's poet.

Tagore was a multi-talented (Rabindra Rachanavali, pp.1055-61) artist who excelled in many fields: poetry, philosophy, social change, composition, and painting, and so forth. There is no single description that is sufficient for the bard. He was the first non-European to win the Nobel Prize in Literature in 1931.

After that, he went on a trip that took him through East Asia, the Americas, and Europe for the next twenty years, spreading the ideals of internationalism, world peace, and humanism as the cornerstones of his philosophy. He died in 1941. The famous portraits of Tagore were drawn by artist and writer William Rosenstein on their first meeting in 1910 at Calcutta. He noted down that he wanted to portray the subject's "inherent charm" and "excellent physical beauty" in his sketch. Tagore's works have left an indelible impression on contemporary art, artists, and even politics, which explains why they are a living canon.

IV. TAGORE'S CONCEPT OF NATION

Tagore almost endorsed Renan's concept of 'nation' as a 'spiritual entity'. In this definition, the question of Nation-Nationality-Nationalism is not seen from the point of mundane economic-political self-interest but as an ethical bond that exists among a given people without any specific external element like a 'common ancestry, a common religion, a home and a government'. These are some necessary elements but not sufficient ones.

For nationalism cannot really grow without a common heritage, which is to be based on common historical antecedents and a desire to live together for fulfilling future ideals (Rabindra Rachanavali, pp.1055-61).

In 'Baratbarsher Samaj', he wrote that the ideal of unity in Europe was based on political background whereas the 'Hindus' achieved unity through social organism. The idea of the European nation was a hindrance in the way of merging of an alien race into it. But in the Hindu civilization, despite the separate identities in terms of race, language, religion and customs – the people have learnt to live together in peace and harmony. Here a careful reader must keep in mind that although the poet used the term 'Hindu' in the broadest possible sense, this coinage, however connotes the influence of rising Indian or Bengali nationalism on him which was undoubtedly – form and leadership wise – 'a Hindu nationalist'(Rabindra Rachanavali, pp.1055-61) movement. In this essay Tagore put forward a thesis that would be almost echoed nearly fifteen years later in his celebrated book Nationalism, although to drive at different conclusions.

In 'Chinamaner Chithi', on the other hand, he quoted with approval from the letters of a Chinaman, living in England for a long time. These letters produced a cultural critique of the West from the Chinese- Oriental civilizational point of view. The poet was rather elated to find his views were almost echoed in these letters. Therefore, in this essay he talked about the civilizational unity and bond that existed between the Indian and the Chinese civilizations, distinguished the basic features of the Asiatic-Oriental from that of the British-occidental(Rabindra Rachanavali, pp.1055-61).

In another essay 'Prachya O Paschatta Sabhyata' also reflected the same spirit. After pointing out the basic differences in terms of the social ideals of the Indian civilization and the political-national ambition of Europe, he uttered some words of caution for those who in the eagerness of making India a 'nation' had begun to emulate some of the negative qualities – such as deliberate falsification of facts, indulging in corrupt practices – of the western nations.

In his article 'Desher Katha' he only half heartedly admitted that although we had to inform a nation, but that should not be achieved by aping the west. Rather 'we' must protect and strengthen our inner essence and must drive back home what had been misdirected towards the world owing to foreign educational and other situational influences. In the above essays he considered 'Nationalism' as a western plant that had been imported in 'recent' history through the modern rather British educational and political systems (Rabindra Rachanavali, pp.1055-61).

V. TAGORE'S CONCEPT OF SAMAJ – THE NATIVE COMMUNITY

In his powerful essay 'Swadeshi Samaj', Rabindranath Tagore reimagines the Swadeshi movement beyond just economic boycotts and political slogans. He emphasizes self-reliance, local empowerment, and the moral rebuilding of Indian society.

Tagore urges Indians to strengthen education, healthcare, and community institutions at the grassroots level—not by opposing others, but by uplifting ourselves. He warns against blind nationalism that breeds hatred and calls for a Swadeshi spirit rooted in love, service, and cultural confidence (Rabindra Rachanavali, pp.1055-61).

"Let us not curse the darkness," he writes, "but light the lamp within."

A timeless call: Reform society with heart, not hate (Rabindra Rachanavali, pp.1055-61).

Tagore's idea of *Swadeshi Samaj* emphasized creating a self-reliant, culturally rooted, and inclusive Indian society (Samaj) through rural reconstruction, self-governance, and ethical development, distinct from mere political nationalism or economic boycott. He advocated for empowering local communities (*Atmasakti*), reviving traditional values, fostering education, and integrating modern technology, focusing on societal upliftment over state-centric approaches, promoting unity over narrow religious divides, and building an autonomous nation from the grassroots up.

Core Principles of Tagore's Swadeshi Samaj (Poddar Arabinda, pp. 100-107):

- **Atmasakti (Self-Power):** The core idea of regenerating India through internal strength, self-reliance, and inner awakening, rather than depending on the colonial state.
- **Rural Reconstruction:** Rebuilding villages as the foundation of India, promoting self-sufficiency in rural areas, and integrating modern science and technology.
- **Society over State:** Believed Indian civilization was society-centric (Samaj), unlike the West's state-centric model, and true progress lay in strengthening the community fabric.
- **Inclusivity & Unity:** Advocated for a harmonious society embracing all communities (Hindus, Muslims, etc.), criticizing the narrow, exclusionary aspects sometimes seen in the movement.
- **Cultural & Ethical Identity:** Fostering a unique Indian identity rooted in spiritual and ethical heritage, not just rejecting foreign goods but creating something better.

- **Self-Mastery & Education:** Encouraged individual self-improvement, discipline, and a shift from mere material desire to a focus on service and higher values.
- **Beyond Economics:** It wasn't just about Indian goods; it was about fostering India's unique cultural identity, ethical values, and mutual respect among diverse communities (Hindu, Muslim, etc.).
- **Critique of the State:** Tagore distinguished between the 'Nation' (the political, often coercive state) and 'Society' (the living, organic community). He argued India's strength lay in its Samaj, not the colonial state, which he saw as detached from people's real needs(ibid).
- **Inclusive & Universalist:** He opposed aggressive nationalism, advocating for unity, universal love, and cooperation, viewing India's spiritual richness as open to all.
- **Inspiration from Crisis:** His 1904 essay was sparked by the government's failure to provide drinking water, highlighting the need for self-action over state reliance.
- **Beyond Boycott:** While supporting self-reliance, he moved away from purely anti-British boycotts, seeing them as insufficient without deeper societal transformation.

In essence, Tagore's *Swadeshi Samaj* (ibid) was a call for a spiritually and culturally autonomous India, built from the ground up by empowered, cooperative local communities, not solely through political struggle or economic boycotts.

Key Distinctions:

- **vs. Mainstream Swadeshi:** Tagore critiqued the excessive emphasis on Hindu symbolism and aggressive nationalism, which alienated Muslims, advocating for universalism.
- **vs. State-Centric Nationalism:** Opposed the idea of a centralized state imposing solutions, favoring decentralized, community-led development.

In essence, Tagore's *Swadeshi Samaj* was a holistic vision for national rejuvenation, building a truly autonomous India from its villages through empowered citizens (ibid) and a rich, inclusive cultural life.

The political thought of Tagore is little known and less understood in our country. Tagore moved on and on; he had never stopped in the interest of a particular cult, nor did he propose to set up a school of his own in vindication of his doctrine. (Gayen Abdus Samad,pp.102-106) Rabindranath Tagore was a nationalist out and out. He wanted to free nationalism from a narrow circumference. He had deep faith on the spiritual fellowship of man.



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He viewed that nationalism fosters separatism. In his words- “Separatist nationalism devoid of love for mankind is a great menace.” He rejected the idea of ‘Nation-State and believed in ‘the great federation of man’. To quote him, “pride patriotism is not for me. I earnestly hope that I shall find my home anywhere in the world before I leave it.” (ibid) Tagore was deeply moved with the proposal regarding the Partition of Bengal.

The Partition of Bengal in 1905 was made on October 16 by Viceroy Curzon. Partition was promoted for administrative reasons: Bengal was as large as France but with a significantly larger population. Curzon decided the eastern region was neglected and under-governed. By splitting the province, an improved administration could be established in the east where, subsequently the population would benefit from new schools and employment opportunities. However, other motives lurked behind the partition plan. Bengali Hindus were in the forefront of the political agitation for greater participation in governance; their position would be weakened, since Muslims would dominate in the East. Hindus tended to oppose partition, which was more popular among Muslims. What followed partition, however, stimulated an almost national anti-British movement that involved non-violent and violent protests, boycotts and even an assassination attempt against the Governor of the new province of West Bengal. Partition sparked a major political crisis along religious line. Hindu resistance exploded as the Indian National Congress began the Swadeshi movement that included boycotting British goods, terrorism, and diplomatic pressure. The Muslims in East Bengal hoped that a separate region would give them more control over for education and employment, but they instead lost ground. In 1906, Rabindranath Tagore wrote Amar Shonar Bangla as a rallying cry for proponents of annulment of Partition; in 1972, it became the national anthem of Bangladesh. Tagore was concerned about Bengal partition and the overall colonial attitude. He emphasized on the overall rethinking on the part of our national leaders. He thought of reconsidering the whole paradigm of the nationalist movement. He was different from other thinkers of his time, he was not concentrating on the immediate need but was paying attention for a broader and on the future perspective. Tagore lamented that we had neglected to pay due attention to our social system and that our whole perspective was being directed outward. In our country it was the king who warred and hunted and the burden of civic obligations was cast on the people. Where the responsibility for the welfare of people lies, there beats the heart of the nation.

Hence, Tagore was insistent on repeating “that disaster can only overtake our country when its social body, its SAMAJ, is crippled”, it explained how the state was burdened with the British rule. (Chakrabarti Radha Raman,pp.191)

Tagore presented the concept of Swadeshi Samaj as a speech in the month of July in 1904. There was a government order relating to distribution of drinking water. The Bengal Government was requested to tackle the sufferance. Tagore showed that how for drinking water one was dependent on the Government. Tagore pointed out that Government in our country has no relation with our society and no place in the social organization, so that whatever we may seek from it must be brought at the expense of certain freedom. He even pointed out that we Indians have had accepted the bonds of subjection under many races and many kings, but the society had always carried on its own duties and never allowed anyone from outside to intervene in its affairs. When Majesty was banished from the land SOCIAL GRACE always remained. (ibid) Rabindranath Tagore pointed out that India is very much Samaj oriented civilization. It lives in the samaj and not in the state. The very concept of State is essentially a European coinage. It evolved from the west. The very concept of society was termed as the Samaj. The colonial rule in India did not create much difference in the concept of State and Society, it equated both. According to Tagore the state and society which has come so closer desperately needed a rupture for the welfare of the people. The society should maintain autonomy and independent position of its own. Unless and until the society maintains its independent position, it will not be in a position to secure the rights and freedom of the individual. In that scenario according to Tagore “from joldaan to bidyadaan” we are helplessly dependent on the government and the state. Previously the social life of the country was never and touched and disturbed by the State. The state was only carrying out extremely restricted tasks, such as enforcing law and order, fighting, and providing security against enemy attack. The Samaj ruled over the whole social life. The social life in Europe and the West was centered around the state, and the situation was very different. The church's operations were preserved by the English state. Hardly any area is unaffected by the European state. Rabindranath Tagore was primarily concerned about the question of whether a society should be society-centric or state-centric, and that decision should be made internally rather than being imposed from above. People in the West State voluntarily and involuntarily embraced the state as the natural result. State formation was based on free will, not coercion.

Rabindranath Tagore was man who was scientific in his approach, he even had a scientific temperament. He never stressed on the fact of going back to earlier times and maintaining the earlier or Prachin Samaj. But he definitely held the views of maintaining the autonomous social life. He even talked about the autonomous individual, he said due to the interference of the state in every sphere had made the individual incapable of doing their own work. They are always dependent on the state. Tagore was keen that the masses should understand the position and seek to remedy the wrongs. They are left unorganized, they are even not acquainted with the true situation, they bemoan and lament. For Tagore state function as the subsidiary organization to keep law and order, as society is the living organism to harmonize antagonism and division. (Chakraborty Bidyut,pp.74) Tagore while providing his concept tries to offers a blueprint- not reviving the past but welcoming the new technologies and developing the rural life. He repeatedly stressed on the fact that we should accept and follow only those things from the west which will strengthen our culture and our nation. The concept of Swadeshi Samaj was blueprint of regeneration of India in the context of modern life. In the present-day scenario, the emergence of the civil society and the public sphere is exactly the same feature which Tagore pointed out during the 19th century. Tagore's concept of Swadeshi Samaj is the beginner of the contemporary CIVIL SOCIETY and PUBLIC SPEECH. In the present-day immense efforts are being made to keep a separate space in the state for the individual to project and point out their views. Tagore wanted exactly the same thing where individual will retain their own identity and not forcefully accept the dictates of the state. Standing in the 21st century we can see people following the same line once projected by the great man RABINDRANATH TAGORE. Rabindranath Tagore was undoubtedly the greatest mind with full of aesthetic beauty and wisdom. However, that mark of beauty or wisdom were never meant for any kind of professional or political or intellectual exercises. He was the greatest mind from our civilization who was truly humanist. The overall orientation regarding each and every aspect of life was guided by humanist orientation fervor. Each and every part of his life was guided by human love. Tagore gave a clarion call to do away with fear, suspicion, distrust, hatred, national egoism etc. On the other hand, he wanted to foster love, mutual understanding, and friendship. Brotherhood etc. among the people of the world. This will definitely create a better world for the living of human beings. (Poddar Arabinda,pp.62)

VI. TAGORE'S CONTRIBUTION TO SOCIAL CHANGES

Rabindranath Tagore contribution to **societal changes** are listed below:

1. Bengal Partition and Rabindranath:

Rabindranath Tagore contribution holds a high regard in India's Nationalism. The newly appointed viceroy, Lord Curzon, said on July 22, 1904, that the Presidency of Bengal would be divided into two halves. The British rule tried to sow confusion and division among various groups of Bengal mainly, as they seemed to worry about the unity of the society in that area(Chakraborty Bidyut,pp.78).

The partition of Bengal took place in October 1905, which caused a wave of protests to spread across the country. Indians turned to using Indian-made goods and products after the Indian National Congress started the Swadeshi Movement, which proved to be a turning point for them.

To unite the Bengali people, Rabindranath Tagore wrote the song Banglar Mati Banglar Jol, meaning "Soil of Bengal and the Water of Bengal," and also initiated the Rakhi Utsav, which is a festival where members of different religious groups like Hindus and Muslims come together and wrap colorful thread around each other's wrists. The regions of Bengal (ibid) were unified and added to the province of Bengal in 1911.

2. Disregarding old Western pedagogies:

Shunning the traditional way of lecturing, Tagore was not in favor of the educational system. He believed that learning occurs through experience in the natural world, when the student is fully immersed in the learning process.

Among the most salient moments during the inception of Visva Bharati University, that of Tagore placing the foundation stone on December 29, 1918, stands out to be of unparalleled significance.

Among other things, teachers played an important role in providing psychological support and mentorship, helping students realize and achieve their utmost potential in all academic, spiritual, and emotional areas of their education (Sen Sachin, pp.18-23).

Rabindranath Tagore contribution to Indian education system cannot be ignored. Tagore developed a synthesis curriculum at Visva-Bharati that blended contemporary Western concepts with traditional Indian knowledge. His ideal education system was one of absolute freedom of self-expression, creativity, and a deep love for the arts and the environment.

Tagore's innovative pedagogical approaches have had an influence on global educational philosophies, stressing, in particular, experiential learning and the integration of academic studies with various extracurricular activities.

The school amalgamated Indian and Western philosophy (www.indiaculture.gov.in) to teach a synthesis approach to learning. It was the seed for the emergence of an active dance, music, literary, and art economy. Tagore's demand to form a unique and open world was accepted by numerous students who became famous artists, musicians, and philosophers.

3. The Black Knighthood:

Tagore's bravery helped the Indians defeat the British. Before World War I, some of his works were made into translations. The royal household invited Tagore to take the knighthood after the war.

Nevertheless, April 13, 1919, was the date when the Jallianwala Bagh massacre happened in Amritsar. As a sign of protest against the heinous crimes committed by the British armed forces, Tagore renounced the title.

"It is time for me to stand alongside my fellow countrymen, who, for the sake of their unimportance, are liable to suffer inconceivable humiliation, tag my honour shoulder facelessly".

The Congress party and local authorities praised his contribution (*ibid*).

4. Modifying India's Worldview:

Tagore's global philosophy is the reason he got the title of Viswa Kavi, the poet of the world. The author, Tagore, emphasized the concept of global integrity and the idea that a door opens to the world when India discovers the right words for the freedom struggle.

His songs, for instance, "Akash bhora surjo tara, biswa bhora praan" and "Tahre mahj khane ami peyechi mor sthaan" (The sun and stars fill the sky, the world full of life), are hymns to man in the universe.

Natives experienced a profound change in the way they understood the world due to this belief system. Tagore's explanation of the universality of man changed the course of the liberation movement from demonstrations to development. After becoming independent, India's identity was significantly shaped by Tagore's concept of global peace and brotherhood (Bose Mousumi, pp.517).

Rabindranath Tagore contribution to the World's Philosophy is conceptualized by many philosophers who came after him.

5. Politics and Tagore:

The radical speakers and agitators called him out for being a writer from the upper class who was disconnected from the lower classes. This was due to ignorance in low educational standards.

A lot of critics of Tagore were not aware that revolution is a positive, constant process that burns through knowledge and not by a sudden happening.

In the "Swadeshi Samaj" speech, he argued that British governance in India is the "political symptom of our social disease"—that disease being self-governing (www.indiaculture.gov.in).

Education, along with patience and consistent learning, was what he told Indians to do as part of the revolt process.

Contribution of Rabindranath Tagore in Indian Politics cannot be missed. Tagore also denounced narrow-minded nationalism. He exclaimed that "when the organization of politics and economy, whose other name is the 'Nation', abuses the other countries at the cost of the harmony of the higher social life, then it is bad news for humanity."

6. Literary Path and Accomplishments:

In 1878, the publication of his first poetry book, "Kabi Kahini" (The Tale of the Poet), marked the beginning of Tagore's literary career. His poetic genius was confirmed by some of his later works, like "Kalpana" and "Sonar Tari." Tagore, in his poetry, experimented with human emotions, had a big love of nature, and expressed a spiritual learning.

He was an ardent advocate of educational reform and believed that true learning (www.amritmahotsav.nic.in) had to occur beyond books and classrooms.

Through his endeavor to "make Santiniketan a connecting thread between India and the world, and a world center for the study of the humanity that is beyond the boundaries of the nations or geographies," he set up an experimental school at Santiniketan.

He designated Shantiniketan as the location of the abode of peace. Often, his teaching strategies are the subject of curricula around the world. He founded Visva-Bharati in 1901, and this school was really new and revolutionary. It promoted the development of both the mind and spirit and used a comprehensive approach to education.

Tagore's most significant book, "Gitanjali," was published in 1910. It was a translation of his poems done by him. His extraordinariness in the poem "Gitanjali" made him famous among readers in the whole world.

His magnum opus was a significant part of the literary geography of the West besides his fame as a master of verse, a great modernist, and a poet.

7. The Nobel Prize and Global Impact:

The first non-European laureate of the Nobel Prize for Literature was Rabindranath Tagore in 1913. The Swedish Academy gave him this literary honor for his wonderful, avant-garde, and extraordinarily moving poetry collection, "Gitanjali." The title was given to him, and he did become a global star and a de facto carrier of Indian culture.

"Viswa Kavi" made a significant contribution to Indian literature and education through his visionary ideas(www.wikisource.org).

Rabindranath, besides his literary upliftment role as the first Indian winner of the Nobel Prize, also played a vital role in the independence movement of India before independence.

However, Tagore, as a Nobel Prize winner, could visit almost all the countries and deliver lectures on different topics. In addition, he travelled to other countries like the United States, Japan, and China, addressed important people, and carried his intercultural dialogue and global history message. Tagore's art and philosophical expression left a lasting impact on the hearts of numerous people, and Indian literature and philosophy were venerated by many.

8. Concepts and Precepts:

The ideas and values of Rabindranath Tagore were truth-and beauty-oriented, universalist, and humanist. He thought that the process of education was able to change individuals and the whole society at large.

Tagore's educational philosophy was comprehensive in nature and consisted of three folds: intellectual, creative, and spiritual development. His internal dialogue suggested that education should foster creativity, intellectual freedom, and a sense of oneness with the rest of the world.

Apart from his philosophical insights, the social beliefs of Tagore had a great impact too. That man was outrageously antagonistic to anything that restricted freedom, particularly racial supremacy, colonialism, and imperialism(*ibid*).

He also showed that the people's issues were connected to the unjust and exploitative nature of industrialism. He enjoined society and underscored individual rights, especially women gaining more power.

VII. CONCLUSION

Inherently, Tagore's journey, accomplishments, lessons, and actions will become universal truths. Being a poet, philosopher, teacher, and social activist, he spent immense effort pushing forward these ideals of peaceful coexistence, tolerance, and harmony between people of different creeds.

Tagore's works are eternal; they are not limited by time, nation, or language, and until today, many people have found joy and inspiration in his works. He first taught regarding the quality of education, culture, and the environment in which a person lives, which are all as relevant today as they were then. The contribution of Rabindranath Tagore in all spheres of life- philosophy, education, nationalism, social reforms are held at high regard by all. Tagore is like an integral part of the lessons that motivate us to cherish the unity of all our lives and the bond that does not allow us to exist separately. Poet, philosopher, and reformer Rabindranath Tagore made contributions to education, music, literature, and social transformation. He established Visva-Bharati University, penned the national anthems of Bangladesh and India, and was the first Asian Nobel Laureate in Literature. His writings fostered harmony, humanism, and a profound regard for freedom and the natural world. Rabindranath Tagore contributed to India's progress through his literary works, which spurred national pride and cultural enlightenment. He founded Visva-Bharati University to promote holistic education. Tagore contributed to the development of India's intellectual and spiritual identity by opposing British rule with ideals for nonviolent reform and emphasizing independence, solidarity, and human values. In 1915, Rabindranath Tagore was the first to refer to Gandhi as "Mahatma" in recognition of his moral and spiritual guidance during the Indian independence campaign. The affectionate nickname for Rabindranath Tagore was "Gurudev." He changed Bengali literature and music and inspired generations worldwide as a Nobel laureate poet, philosopher, and educator. The only person to create two national anthems is Rabindranath Tagore, who penned the national anthems of Bangladesh ("Amar Shonar Bangla") and India ("Jana Gana Mana"). Rabindranath Tagore was well-known for his literary creations, poetry, and songs. He made a significant contribution to world literature as the first Asian Nobel laureate and the author of India's national song.

Rabindranath Tagore was truly a man of the whole Earth, a product of the best of both traditional Indian, and modern Western cultures. He exemplifies the ideals important to us of Goodness, Meaningful Work, and World Culture. Tagore wanted man to emerge in his best and fullest stature. He also wanted society and on its behalf the state to create the necessary conditions for this to happen. Tagore was the poet philosopher of the country having his own distinct set of ideas and beliefs on the various problems and issues facing the country during the early decades of the twentieth century.



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The uniqueness of the political thought of Tagore appears to be the metaphysical foundations of his contemplations which led him to think more in terms of moral and spiritual awakening of the country, instead of focusing on the need for political independence. His conceptualizations though rooted in the moral and religious framework of India. Thus, we can rightly conclude by saying that Rabindranath Tagore all through his life went on thriving for a society where freedom and basic rights to the people will be given, no discrimination. He went on working for the complete emancipation of the individual and strictly maintained that modernity should be welcomed but at the same time old traditions should be fitted into the structure of modernity. One man he was on every field to whichever he belonged he excelled in every field. He was the true follower of the right path as he believed that “by unrighteousness man prospers, gains what seems desirable, defeats enemies, but perishes at the root”.

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