

Vol 5 Issue 8 Feb 2016

ISSN No :2231-5063

---

International Multidisciplinary  
Research Journal

Golden Research  
Thoughts

Chief Editor  
Dr.Tukaram Narayan Shinde

---

Publisher  
Mrs.Laxmi Ashok Yakkaldevi

Associate Editor  
Dr.Rajani Dalvi

Honorary  
Mr.Ashok Yakkaldevi

## Welcome to GRT

**RNI MAHMUL/2011/38595**

**ISSN No.2231-5063**

Golden Research Thoughts Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

## Regional Editor

Manichander Thammishetty  
Ph.d Research Scholar, Faculty of Education IASE, Osmania University, Hyderabad

## International Advisory Board

Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Janaki Sinnasamy Librarian, University of Malaya	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Romona Mihaila Spiru Haret University, Romania	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pintea, Spiru Haret University, Romania
Anurag Misra DBS College, Kanpur	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Titus PopPhD, Partium Christian University, Oradea,Romania	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences AL. I. Cuza University, Iasi	.....More

## Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yaliker Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India  
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.aygrt.isrj.org

# Golden Research Thoughts

International Recognition Multidisciplinary Research Journal

ISSN: 2231-5063

Impact Factor : 3.4052(UIF)

Volume - 5 | Issue - 8 | Feb - 2016



## RABINDRANATH TAGORE : A GREAT VISIONARY



Ashalata M.V.P. Raman<sup>1</sup> and Nirmalpreet Sethi<sup>2</sup>

<sup>1</sup>Associate Professor, L.R.T. College of Commerce, Akola.

<sup>2</sup>English Literature Scholar, Akola.

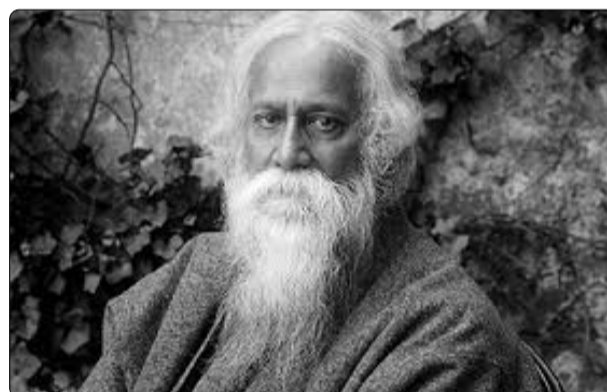
### ABSTRACT

Rabindranath Tagore was not only a writer and poet but a multifaceted personality. His views and thoughts were ahead of his times. His perspectives were about all the aspects of life. Also he wanted to bring positive changes in the society by taking best of thoughts from the East as well as the West. By doing he was termed as an advocate of Western or European culture but in fact he talked about overall development for a country as a whole. His thoughts were far ahead of his times.

**KEYWORDS:-** Rabindranath Tagore, Great visionary

### INTRODUCTION:

Rabindranath Tagore, the first Nobel laureate of India, was born into a prominent Bengali family which was known for its revolutionary work in the social and political scenario of Bengal and India as well. His forefathers fought for the reforms in social, religious and political milieu. His experiences at Jorasanko provided him with his stance about his views on the social status of women, the poor, farmer and importance of education as well. He had his own perceptions about the political happenings in India and around the world as well. His contributions towards society were far more advance in times.



Though Tagore is known for his GITANJALI but he also penned down essays, short stories, travelogues, dramas and thousands of songs. His nonfiction work takes on history. He also wrote autobiographies. His travelogues, essays and lectures are compiled into several volumes. All his works are mirrors of his thoughts and opinions about individuals, people as collectively, own country and foreign nations as well. His encounters with other contemporary great men enlarged his vision towards understanding the spirit of his times. Later in his life he took painting as mode of expression. Not only this he was an educationist, spiritualist and along with that he was a great visionary who envisioned that not only his people, his country but also whole humanity got inspired culturally and politically as

well. He was an ardent believer of humanism and universalism. His ideas were valid in his period also and they are much relevant in the contemporary period too. The validity of Tagore's ideas is of much use now a days. His influence on the minds of people and society is manifold. He talks about people of all the sections of society- horizontally and vertically as well.

Tagore wove his stories about the characters in and around his family. He had a better understanding of people and what happened to them. He would talk about them in his writings only. Tagore started writing at a very tender age of eight under the pseudonym of BHANUSIMHA. He wrote a long poem and got it published too. This was the tip of iceberg which was followed by large number of writings of various forms. One thing was common in his writings i.e. his concern about the wellbeing of fellow human beings. He was deeply moved by what took place around him. He was basically a very sensitive person who had a medium of writing with which he could make a difference in the life of others. He was of the view that man's relations are multidimensional which are relations with one's own self, with the people around him, with the social environment and lastly with the nature or environment. According to Tagore, in order to maintain such relations effectively, man needs freedom and self expression. But due to his daily routine work man forgets to unite with nature and his surroundings. So when there was a need to set up an education center at his estates in Sheliadaha he chose nature to be the part of his teaching process. He did not have regular classroom study. His way of teaching too resembled Plato, who used to teach his pupils by arising sense of enquiry in them. He had such vision of this whole world which was far ahead of time.

#### CHILDHOOD

He, as a child travelled to the foothills of the Himalayas via Amritsar, with his father Debendranath Tagore. His travels provided him with a better approach towards people belonging to a variety of backgrounds. His experiences with spiritualism too, opened his mind to see beyond what his eyes could see. He read a lot of books during his journey. Those books ranged from biographies of great men, history, astronomy, modern science and even examined classical poetry of Kalidasa. Back home, where he was home tutored, read Upanishads and other religious books. His rendezvous with the West and the Western culture came at young age too, as his elders who taught him, were well versed in European philosophy. This exceptional combination of traditions, cultures, languages, thoughts and a variety of ways to express his thoughts paved the way for Tagore's unconventional and pioneering thoughts. It gave him greater ability to understand the needs of people around him. He became quite sensitive towards the needs of people living in his surroundings. He rejected any types of restrictions or narrowness being imposed on men. He created new horizons for himself. He was a great humanitarian as he wanted to a lot for the people around him. He lived and worked during a period of Indian renaissance which saw a sea change in the Indian society which were brought by Raja Ram Mohan Roy. The transformation in world of literature, especially Bengali literature, was being done by Bankim Chandra Chatterjee and the national movement, led by a crop of new leaders, brought a change in the political arena.

#### INTRODUCTION TO THE WEST

At home too he was surrounded by stalwarts in different fields. His father was himself a prominent social and religious leader. His thirteen brothers and sisters were mathematicians, journalists, novelists and masters in the field of music art and theatre. This first hand enrichment experience at home filled Tagore's mind with firm belief to shun any type of narrowness in his life as well as lives of people living around him too. The atmosphere he grew in was charged with the

teachings of Vedas and Upanishads. The values which he inherited from his father and later imbibed in his life gave shape to his vision about the improvement of positive changes which he wanted to bring in peoples' lives. The first story he ever wrote was Bhikharini at age of 16. It was about the sufferings and plight of mother and daughter duo. He was quite sensitive towards people's hardships and miseries. In his short stint of eighteen months at London, where he went to study as a lawyer, he fell in love with the English language and English culture. Though he returned degreeless but in his heart a deep resolution to conciliate European culture, its freedom and its way of life with that of Brahma traditions, taking the best from each. One more important lesson he learnt there was that human nature was same everywhere.

#### ABOUT POLITICS

Tagore's views about political and socio economic problems came into forth during the Swadeshi movement that broke out in the wake of partition of Bengal in 1905. He took part in mass rallies, delivered speeches and composed many of his patriotic songs. He even undertook a mass event Rakhi Bandhanday to commemorate the unity shown by all the people of Bengal belonging to two different lengths and breadths of society. He participated in the boycott movement, ran a shop that sold swadeshi goods. Later he was irked by the hypocritical behavior of certain nationalistic leaders. He saw the dark complications and withdrew actively from the movement. He superbly enunciated his views in his novel *Ghaibaire* (the home and the world). He totally rejected the notion of nationalism which leads to narrow mindedness. As per Tagore, too much emphasis on patriotic pride leads to suppression of the others, which in turn takes away their freedom.

#### ABOUT SUPPRESSION

Tagore was awarded the Nobel Prize for his literary work *Gitanjali*. Later on he was knighted by the king of England. But this never deterred him from protesting against the colonial rule when it crossed the limits of oppressiveness and brutality. To protest against the barbaric act of the government at Jallianwala Bagh at Amritsar where hundreds of innocent people got killed, he renounced the knighthood bestowed upon him by the British crown. He wrote to then Viceroy Lord Chelmsford that he was returning the badge of honour as a protestor millions of his countrymen. He openly criticized the heinous act of the British government, and daring the British government to take action against him as he has stood for his innocent countrymen. He voiced his anguish and surprise at the cowardly act of the British where they massacred hundreds of unarmed demonstrators. He felt humiliated being honoured by such government. He felt that it would be cheating on his part that he retains the honour bestowed by the same very people who mercilessly kill his compatriots.

#### ABOUT NATIONALISM

Like many of his contemporaries, Tagore's political views were largely shaped by his experiences with the colonial government and the then Indian leaders. Though he had deep respect for all the leaders of his times but he did not believe in giving too much emphasis on patriotic pride which is why he never supported the political views of his friends. His emphasis was on higher ideals of humanity. He believed that patriotism restricts the vision as it focuses only on one thing only which is one's own country. It leaves no room for humanity which has a wider goal to fulfill that would be uniting the whole mankind and not only the people of only one nation. To him the political leaders of his time asserted their own thoughts and beliefs upon people. He was in favour of, what he called, the cultural nationalism and not the political one.

### ABOUT THE WEST

Tagore felt proud of the national movement which brought back the Indian pride in its philosophy, religion, art, architecture, literature, music and poetry. But he was also aware of the fact that pride in one's own culture did not all mean the over the reality of moral and cultural degradation of the country, which he directly experienced. His response to the West, the Western culture and the Eastern literature was with a keen mind and enthusiasm. In the beginning he too, like his other compatriots, believed that there is a certain bifurcation between the Western culture and that of Indian culture. He even talked of spiritual east and materialistic west. But later on he realized that there is spirituality in the Western civilization and stagnancy in the Indian culture. He saw that the union of what is best of the East and that of the West can do wonder for whole humanity. He instigated the intellectual amalgamation of the East and the West. He wanted the people of India and elsewhere to be broad minded so that they are able to accept truth from all the sources. Although he never believed in showing off his nationalism, he never showed his preference to in speak in English rather he would choose to talk in Bengali instead. He was a western or in other words very progressive in thoughts where as his thoughts, ideology and attire was of a hardcore Bengali. He used to mock the Indians who tried to be English in manners and customs. He opened up his Santiniketan school to those who believed in the East and the West alike. He preferred those in his institution, as students and as teachers as well, who made no distinctions on the basis of caste and creed, rich or poor, black or white. And who were away from nationalist politics. Later he proceeded gradually to transform Santiniketan into a world university to which the scholars from the East and the West would be invited to study each other's cultures. So he named the university VISVABHARATI and chose a Vedic excerpt as its motto

Yatra visvam bhavati ekanidam  
where whole world forms its one single nest

### EDUCATION

He had a deep urge to extend his socio political ideas beyond that writing space and started thinking seriously about the reforms to be brought in the society for their upliftment. According to him the only thing which can work for them is education. The poor must be educated enough to make them self reliant. With the help of science and technology the condition of agriculture can be improved. He voiced that reconstruction of the rural areas was the only solution to India's problems. Instead of idealizing the rural there should be overall development of such areas with help of education, scientific methods of agriculture and development of cottage industry as well. He propagated the concept of local government and local leadership which could take initiatives to develop the area as they would be the ones who know the problems as well there is solution in a far better way. In this way the progress of a small unit of the country can lead to the overall development of the nation. Only the local people have the power to be the modes of change in the social as well as economic sectors. All these effort for what he called rural reconstruction continued meanwhile he was also busy writing short stories for his magazine SADHANA.

Rabindranath Tagore had very strong opinion about education. He himself as a child did not like the concept of being taught in a foreign language. He withdrew from school and rest of his education was carried out by home tutors and through his own personal efforts. According to him development of sense along with the intellect was all the more important, which is why he gave prominence to music, art, literature, dance and drama an equal importance along with the regular study. He never wrote or talked to his students in Santiniketan rather he would involve them in writing or composing of painting etc. students were encouraged to follow their own ideas and also to draw inspiration from many visiting

artists and writers. In 1901, he left Sheldaha and moved to another family estate Santiniketan which was some 100 km away from Calcutta. There he started a boarding school. According to Tagore the education offered by the English was inappropriate for the people of India. The education could not provide the scientific attitude to the students. Moreover the medium of education was English, according to Tagore which was another burden on the learners. And the majority of the people belonged to the middle class or lived in the villages. They could not relate to what was being taught to them. Hence the education was not serving its real purpose. So if all the people needed to be benefitted by the education the medium should compulsorily be Bengali as in the case of Bengal.

Another thing that Tagore relegated that the school should be away from noise and turmoil of the city. It should be under the open sky, near the trees and the nature. Through contact with nature Tagore wanted the students to be aware of community relations. And with the help of openness to various types of literature, celebrating different festivals together along with the religious teaching, he tried to develop the soul and spirit of the students. Along with these many things he also introduced work education which would help the students to channelize their ample time and energy as well. While doing this he did not shun the English as language. He himself taught English at Santiniketan. He was the first one to support and bring together different forms of Indian dance folk and classical as well. He was bothered about the education of women which is why he advocated co-education in his Santiniketan. He regarded that teacher's role in the students' lives was that of a gardener. The teachers should help their students to grow freely. He wanted that the student should think and work for the whole mankind. He wanted them to be universal in nature.

In terms of curriculum Tagore opined the rather than studying the wars and English culture emphasis should be laid upon history and culture of ancient India. He advocated that such an education would break all sorts of mental barriers created by society and religion. He visualized Vishwabharti as a center of learning where conflicting areas are minimised and the students as well as the teachers work to create a better place for the whole mankind. He was the first to argue for such an education system which was in compliance with the environment and which aimed at comprehensive progression of personality.

#### COMBINATION OF BEST OF EAST AND WEST

In doing this Tagore never shut down the aspect of western education. Rather he was of the view the western education along with vernacular languages and literature can strengthen the basic need for world peace which is possible only through the free communication of ideas between the worlds. He wanted to approach the west from the viewpoint, life and thought of India. He was open to western education in order to study, understand and respect each other's culture society and religions in a far better way. He wrote in his essays that he wanted to bring west in India in terms of bringing equality in his India. He opined that his India had to be India of multiple cultures.

Tagore, as a great visionary, saw education not as mere a means of earning livelihood. For him it was for personal fulfillment and self improvement. For that one has to combine the knowledge and experience from west with the traditions culture, language, and literature of India. There was one such quality of western education that there it was a desire to know and find out about the laws and nature and use them for the welfare of mankind. That was reason of the development of western nations. According to Tagore, we as educationists must make science an important part of school and college education. He further said that our universities and colleges should dispense such type of education in order to transform our own country enrich our lives and make it healthier and more educated. But he added that modern science should be taught along with our philosophical and spiritual knowledge.

Without the constraints of Indian philosophies the science knowledge can lead to misuse of various things. All this should be provided by keeping in view the pattern of living of people especially of rural areas.

#### LATER YEARS

During his later years in his life, Tagore got agitated by the immeasurable sufferings of the people caused by the wreck less and cruel greed of arrogant and conceited colonial nations. He protested against the wars that bruised the whole humanity. He disliked the aggressiveness of imperialistic nations which reeled under the garb of nationalism. He strongly voiced his criticism in his lectures where he lambasted the hostile attitude of colonial nation. He disliked wars as he considered them as enemy of whole mankind because they only bring destruction and nothing else.

#### RURAL DEVELOPMENT

During his years on his ancestral estate he observed that only thing which could work for the people of rural areas was their own attitude and their social behaviour towards a self reliant society where they are free. Tagore became acquainted with the conditions of farmers and was concerned about their living conditions. He was highly moved and shaken by the misery in which the farmers lived. It was known to him that their condition cannot change by merely pleading to the oppressive who were landlord, the policeman priest moneylender or even the magistrate. He opined that in order to the common man in the society his living conditions can be improved. He was of the thought that new form of schooling could work for the students of rural areas. Fortunately, on one of his visits to America, Tagore met an agriculture scientist named Leonard Elmhurst. Tagore requested him to come and work with him in India to which Elmhurst readily agreed. Tagore shared with him that despite all his efforts there nothing much progress in the rural areas. So he wanted Elmhurst to find the cause and also suggest remedies to improve it. Tagore along with the help of Elmhurst wanted to improve not only the productivity of land but also education, health and social life in the villages. Agricultural research and experiments were undertaken at Sriniketan and results were implemented by the villagers. Along with the economic development in the villages Tagore also took care of health care facilities of the people in the villages nearby which subsequently reduced the numbers of deaths caused by epidemics like malaria over the period of time. Sriniketan also worked in various other fields to overcome the difficulties faced by the village inhabitants. He also ensured that villagers have a subsequent water supply for drinking and other purposes. In other words, he came up with the notion of community development as a whole.

Tagore also encouraged the children of the surrounding areas to undertake the instructions on handicrafts too. He was of the view that the children should be aware of all the concepts of development in the rural areas. Along with these many ideas, Tagore generated the concept of setting up of co-operative societies for agricultural credit, irrigation and building the granaries. He also called for experiments to be done on the new varieties of crops which were suitable for local soil and climatic conditions. A dairy farm was also set up on the behest of Tagore. He expected the villagers to the use of such innovative and increases their incomes and takes part in the development of the nation in the big picture. Tagore did not want the process of education to be boring and monotonous. For that purpose he also wanted picnics, excursions, games, music and celebration of socio-religious festivals to be the part of regular curriculum. For years he tried to convince his countrymen through his speeches, stories, novels, poems and songs for the revival of villages and their inhabitants.



### WOMEN EMPOWERMENT

Being a writer, Tagore had the power to bring changes in the society through his writings too. As a champion of the emancipation of women, as the true follower of the greats like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar, Tagore highlighted the problems faced by women of all sections of the society during his time. He was deeply in concern with the social evils prevailing at that time child marriage, dowry system and above all sati system. He was vocal about these social vices. He wrote stories around such characters and depicted their woes in pretty effective manner. He not only wrote about them but also fought for them too. He worked for them and with them. He wrote about them in his short stories, novels and dramas. He emphasized on the struggle of educated women for equality and freedom in the male dominated society. He also focused on the plight of widows and also mentioned the problems which women had to face for participating in freedom struggle. Tagore was able to pinpoint the scuffle of modern and educated women with hard core conservative society which was denying selfhood to its women. Tagore showed the women in his stories as the forerunners of feminist movement of his times. He apprises the people of the fact that the days of traditional and orthodox women were over and a new had dawned of awakened women.

### CONCLUSION

In the conclusion it can be said that apart from being a mere writer Rabindranath Tagore had a great vision of a universal growth which was far ahead of his times. He thought and did such things in his life which were ridiculed and mocked by then political as well as social leaders. In these rural terrains he had opportunity to observe people very closely. He came in touch with acute poverty that ruled the village life. His experiences made him realize the gap between the educated elites and illiterate rural. His policies regarding education, agriculture and development of rural are futuristic, which were not thought by his contemporaries. This is the reason why he termed as unpatriotic and an advocate of the West by narrow minded leaders. Such people were able to understand Tagore's farsightedness as it was beyond their own intelligence. It was Tagore's distinctiveness which won him laurels elsewhere in the world and his people many a times failed to recognize his greatness. He envisioned the world as one society for which every individual has to work. The concept of Globalisation which the world talks of today, was thought and practiced by Tagore. He worked all his life to make this world a better place to live. He never cared about his personal loses all his life. He used his sorrows as his strengths to work for the betterment of the people of the world. During his lifetime he met all the greats of his times from Mahatma Gandhi to Jawaharlal Nehru, from Swami Vivekananda to Sister Nivedita, from Leonard Elmhurst to Albert Einstein, from W. B. Yeats to Ezra Pound, from Bertrand Russell to Sigmund Freud. From each of these he learnt something new and made part of his vision of a better world.

### REFERENCES:

1. Tapati Dasgupta: Social thought of Rabindranath Tagore : A Historic Analysis, page 12
2. Humayun Kabir : Rabindranath Tagore, Tagore Lectures 1961 page 29
3. Rabindranath Tagore: Visva-Bharati, 1919, page 9-10
4. Ramchandra Guha, The Hindu, November 23, 2008
5. UNESCO: International Bureau of Education, vol.xxiv, no. ¾, 1994, page 603-619.
6. IJAER/Oct-Nov 2012/vol.1/ issue-3/article no-15/269-279.
7. infed.org/Rabindranath Tagore on education.
8. Kritike, Humanistic philosophy of Tagore/vol 6,no. 1, June 2012, page 50 -60.
9. International Journal of Research and Development in Technology & management Sciences-Kailash,

vol21/issue1/march2014

10. [www.wikipedia.com](http://www.wikipedia.com)

11. Sisir Kumar Ghose : Rabindranath Tagore , page 116-130



**Ashalata M.V.P. Raman**

Associate Professor, L.R.T. College of Commerce, Akola.



**Nirmalpreet Sethi**

English Literature Scholar, Akola.

# Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

## Associated and Indexed, India

- \* International Scientific Journal Consortium
- \* OPEN J-GATE

## Associated and Indexed, USA

- EBSCO
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Golden Research Thoughts  
258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com  
Website : www.aygrt.isrj.org