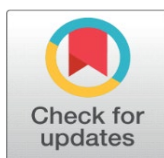
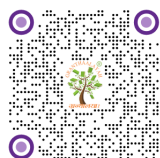


# RABINDRANATH TAGORE'S EDUCATIONAL PHILOSOPHY: A STUDY OF ITS RELEVANCE IN THE CONTEMPORARY WORLD

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## ABSTRACT

The first Asian Nobel laureate, Rabindranath Tagore, was born into a well-known Tagore family in Calcutta. His family was well-versed in the educational, economic, social, cultural, and religious movements of the 19th-century Bengal Renaissance. In addition to being a writer and poet, he carried Indian culture and education. Through his writing, he presents India to the globe. As a poet, writer, novelist, essayist, playwright, short story writer, composer, painter, actor, social reformer, philosopher, and educationist, he has presented himself in a variety of ways. Currently, as an educator, his educational philosophy and educational thinking have been highlighted. This study examines Rabindranath Tagore's educational philosophy and considers its applicability to the modern educational system.

**Keywords:** Rabindranath Tagore, Educational Philosophy, Freedom, Curriculum, Santiniketan, Holistic Education, Contemporary World

## 1. INTRODUCTION

Known as Gurudev, Biswakabi, and Kabiguru, Rabindranath Tagore (1861–1941) is regarded as one of the greatest polymaths in history. Poetry, music, literature, painting, social changes, and education are all areas in which he has made significant contributions. His educational theory permeates articles, speeches, letters, novels, short tales, and institutional experiments, despite the fact that he did not methodically construct a treatise on education. His own upbringing which included strict schooling, extensive cultural exposure, a close relationship with nature, the Upanishads' impact, and a progressive home all influenced his educational perspective.

According to Tagore, education is the process of realizing oneself by harmony with the natural world, society, culture, and the spirit of all people. The mechanical, exam-focused education of colonial India and modern times is opposed by his

perspective. Tagore's principles are now more relevant than ever due to the commodification of education, growing academic pressure, separation from nature, and book-dependent learning.

## 2. BACKGROUND OF THE STUDY

Through the founding of Santiniketan, Rabindranath Tagore (1861–1941), a well-known poet, philosopher, and educationist, introduced a novel approach to education that emphasizes learning in harmony with environment, holistic development, and creativity. In contrast to the rigorous, exam-centered, and colonial-influenced education system of his time, Tagore argued for freedom of thought, integration of arts, moral and spiritual progress, and the use of the mother tongue, while promoting a sense of universal humanism. His worldview aimed to develop well-rounded people with the capacity for autonomous thought and cultural understanding. Tagore's principles are still very relevant in the modern world, where education frequently places more emphasis on competition, rote learning, and standardized testing than on ethical and personal growth. Studying his educational theory now can help educators create more compassionate, innovative, and comprehensive teaching methods that tackle contemporary issues like environmental consciousness, global citizenship, and cultural identity preservation.

## 3. SIGNIFICANT OF THE STUDY

The study methodically investigates Tagore's educational theory and assesses its applicability in the modern day. It highlights the socio-cultural background that influenced his perspectives on learning by interpreting his ideas on education using original sources and writings. The study also examines current educational issues from Tagore's point of view and shows how his ideas might direct the creation of innovative, caring, and all-encompassing educational establishments.

## 4. REVIEW OF LITERATURE

- 1) [Aggarwal and Choudhuri \(2015\)](#), "A Study of Educational Thoughts of Rabindranath Tagore in Present Era", the study highlights Tagore's support for organic, joyous learning and his opposition to mechanical schooling. The authors describe how his ideas freedom, creativity, and nature-based learning are crucial to contemporary child psychology. Additionally, they examine Santiniketan's function as a living example of his philosophy. The study comes to the conclusion that Tagore's principles are still crucial for developing compassionate and stress-free learning environments.
- 2) [Awal \(2019\)](#), "Tagore's Philosophy of Education: A New Vista of Epistemology", talks about how Tagore combined Western reasoning with Eastern spirituality. The essay makes the case that Tagore developed a universal epistemology based on moral development, human freedom, and creativity. The author emphasizes Tagore's criticism of colonial education and his conviction that learning happens outside of the classroom. According to the report, Tagore was a pioneer of contemporary progressive education.
- 3) [Jana \(1974\)](#), "Educational Philosophy of Tagore and Its Relevance", One of the first thorough scholarly evaluations of Tagore's educational theory can be found in Jana's doctoral thesis. His pedagogical endeavors

at Santiniketan and his Upanishadic influences are examined in the work. It makes the case that Tagore advocated for self-realization, harmony, and creativity as the ultimate goals of education. The thesis confirms his concepts' enduring applicability in contemporary instructional philosophy.

- 4) Bhattacharya (1364 B.E.), "Rabindra Siksha Darshan", provides a thorough synopsis of Tagore's educational philosophy. The book emphasizes Tagore's focus on freedom, cultural integration, the natural world, and aesthetic sensibility. The author describes how Tagore combined Western liberal philosophy with Indian spirituality. It offers important new perspectives on Tagore's school experiments.
- 5) Ghosh (2017), "Shikhachinta Rabindranath Tagore", talks on Tagore's opinions on the role of music and the arts in education, teacher-student relationships, and child psychology. The author illustrates Tagore's view that emotional growth is essential to learning holistically. The book highlights that Tagore aimed to foster in students not just intellectual abilities but also thinking, feeling, and willingness.
- 6) Puspanathan (2013), "Tagore's Philosophy of Education and its Influence on Indian Education", the impact of Tagore's school model on contemporary Indian educational reforms is highlighted in this paper. The author emphasizes Tagore's ideas about the universal spirit, self-realization, and unity with nature. The study makes the case that applying Tagore's humanistic principles to contemporary educational policy can be very beneficial.
- 7) Sarkar (2021), "Educational Thought of Rabindranath Tagore", looks at Tagore's emphasis on moral, spiritual, and social growth as well as his universalist curriculum approach. It describes Tagore's efforts to reconcile traditional Indian ideals with contemporary world viewpoints. The study emphasizes how his world-centric education is still relevant in today's globalized culture.
- 8) Choudhury (2015), "Village Reconstruction and Education in Tagore's Sri Niketan", At Sri Niketan, Choudhury investigates Tagore's rural restoration initiative. The study emphasizes how education can incorporate community welfare, agriculture, and handicrafts. It illustrates how Tagore placed a high value on social duty, independence, and practical abilities. This project foresaw contemporary ideas like community-based education and vocational training.
- 9) Das (1996), "The English Writings of Rabindranath Tagore", Tagore's English works, seminars, and speeches that describe his educational concept are collected by Das. These writings make clear Tagore's objections to colonial curricula, strict discipline, rote learning, and book-centered instruction. They also emphasize his philosophy in pleasant learning in public areas and artistic self-expression. An essential resource for comprehending Tagore's ideas is this compilation.
- 10) Grant and Ghosh (2010), "Tagore and Contemporary Educational Theory", By connecting Tagore's ideas to constructivist, experiential, and progressive learning paradigms, this essay explores the importance of Tagore in 21st-century educational theory. The authors contend that Tagore's theories foreshadowed those of progressive educators like Maria Montessori and John Dewey. According to the text, Tagore is a

worldwide educational thinker whose concepts cut across time and cultural boundaries.

## **5. STATEMENT OF THE PROBLEM**

Exam-oriented systems, an excessive focus on memorization, and a disregard for moral principles, creativity, and holistic development are just a few of the many issues facing education in the twenty-first century. It is critical to reevaluate educational ideologies that foster not only academic progress but also emotional, ethical, and artistic development in the face of globalization and rapid technological breakthroughs. Visionary educator and thinker Rabindranath Tagore promoted education as a harmonious development of the intellect, body, and spirit that fosters independence, creativity, and a connection to the natural world. Although Tagore's educational theory is acknowledged in literary and historical studies, little research has been done on its applicability and practical usefulness in modern educational settings. This study aims to bridge the gap between traditional humanistic pedagogy and contemporary educational demands by examining how Tagore's theories on learning, creativity, and holistic development might influence contemporary educational practices and help meet contemporary educational difficulties.

## **6. OBJECTIVES OF THE STUDY**

**The main objectives of the study are:**

- 1) To study Rabindranath Tagore's thoughts and ideas on education.
- 2) To examine the context in which his educational philosophy developed.
- 3) To interpret his educational vision as reflected in his writings.
- 4) To analyse the contemporary relevance of Tagore's educational thought.

## **7. RESEARCH QUESTION**

- 1) What are Rabindranath Tagore's key educational ideas?
- 2) What socio-cultural context shaped his philosophy of education?
- 3) How are his educational principles reflected in his literary and educational works?
- 4) How relevant are Tagore's educational ideas in the context of today's education system?

## **8. RESEARCH METHODOLOGY**

Content analysis was used to examine gathered relevant data. Data's Source Rabindranath Tagore's writings are the main source. Secondary reference Numerous research reports and articles about Rabindranath Tagore written by different writers and published in newspapers, books, journals, websites, etc., have been considered.

## **9. RESULT AND DISCUSSION**

Rabindranath Tagore was born into a mixed household with equally talented siblings. Rabindranath Tagore's life philosophy and, more importantly, his educational philosophy have been greatly influenced by his family environment and the values of his father, Maharshi Devendra Nath Tagore. In this context, it might be

appropriate to quote a few lines from Tagore. Fortunately, I grew up in a household where art, music, and literature came naturally to me. The majority of my siblings and relatives had innate artistic abilities and lived in an environment of intellectual freedom. "I started thinking early, dreaming, and expressing my ideas because I was nourished in these settings. Due to our departure from traditional beliefs and practices, our family was exempt from all social and religious conventions and was shunned by society. We performed experiments in every aspect of life since this gave us courage to think freely". Tagore (1917). Thus, it can be claimed that his early life had a variety of effects on his philosophical education. For example, Rabindranath Tagore's idealistic outlook was shaped by his father's influence, particularly the Upanishads; on the other hand, colorless, joyless learning contributed to the development of his ideas about the value of nature and freedom in his educational system.

### 9.1. THE PERFECT SETTING FOR LEARNING

In his article "Shiksher Samasya" (The Problem of schooling), Rabindranath Tagore described traditional schooling as the depressing beginning of human existence. He went over how education is encircled by walls, secured by gates, watched over by doormen, stung by punishment, and rushed by bells; it can never make a person happy. It is possible to discuss his early experiences here.

"And to send me an exile, to the school, to the class with its bare white walls, its stare of dead eyes, frightened me every day," said Rabindranath. I didn't feel at home when I was inside these walls. I was uprooted from my own environment and sent to surroundings that were disharmonious, monotonously dull, dead, and unsympathetic. It was an utter fragment taken away from existence, and this caused me great suffering. Tagore (1996). He believes that if the perfect school is to be established, it should be located away from the neighborhood and in an open space with trees surrounding it. Rabindranath Tagore has given "Topoban" and "Gurugriha" sufficient weight in the sphere of education. Because he believed that this made the relationship between the teacher and the students much closer. Rabindranath Tagore also believed that when a teacher is positioned, the force of heart and mind flows toward the disciple as a totality.

### 9.2. GROWING UP IN BALANCE WITH NATURE

Rabindranath Tagore was opposed to becoming cut off from the natural world. because he believed that a child's finest teacher is nature. From the moment of birth, a child has an intense curiosity about all facets of nature. In the meantime, nature becomes colorful and stimulates the child's curiosity as it adjusts to the child's thinking. Rabindranath Tagore advised teaching in the natural world in accordance with the kid's demands because removing a youngster from that learning environment would imply stifling their curiosity. The child gains self-education as a result.

#### Realization of God:

According to Rabindranath Tagore, self-awareness and the realization of God are only achievable in the natural world in our Indian culture. His statement, "Yes, it is that supreme person, who has made himself known to man and made this universe so deeply personal to him," makes this very evident. As a result, our pilgrimage sites in India are located where the confluence of the river and the sea, the eternal snow of the mountain peak, and the lonely seashore reveal some aspects of the infinite that have a great voice for our hearts. Their man has left these words

in his images, temples, and stone carvings: "Harken to me, I have known the supreme Person." [Tagore \(1917\)](#).

### **Self-Realization:**

Education is self-realization, according to Rabindra Nath Tagore. And nature is the only thing that makes this self-realization possible. Additionally, he held that each and every person is a component of the universal soul. Therefore, reaching people in the Universal Spirit is education's ultimate purpose. [Puspanathan \(2013\)](#). In this regard, it might be appropriate to paraphrase a few sentences from Tagore. This implies that while perfection as the ideal is unchangeable, it continuously advances toward fulfillment in its real-world elements. And I assert that the ultimate man is unlimited within each of us as individuals. [Tagore \(1931\)](#) Rabindranath Tagore believed that a student's overall growth should be the aim of education. The process of education does not last a lifetime. "My idea was that education should be a part of life itself and must not be detached from it and be made into something abstract," he wrote. [Tagore \(1996\)](#).

### **Development of the Personality:**

According to Rabindranath Tagore, education is the ideal way for a person to develop their personality and unite with their worldly personality. Education encompasses not only the acquisition of knowledge but also the development of willpower or energy. We have come to this world to embrace it, not just to know it, as Rabindranath himself stated. Knowledge may make us powerful, but compassion brings us fulfillment. The best kind of education is one that not only imparts knowledge but also helps us live in peace with everything around us. [Tagore \(1917\)](#).

### **Universalization:**

Rabindranath Tagore thought that bringing people together with a common soul was one of the goals of education. In order to help students become self-aware through self-realization, the curriculum in the field of education should be identical [Sarkar \(2021\)](#). Therefore, Rabindranath Tagore set up a joyful educational program to balance the Indian tradition with the work, that is, self-action and contemporary knowledge. In this regard, he remarked, "I tried to arouse their interest in everything, including the beauty of nature, the nearby villagers, and literature through play acting and listening to music in a natural way, not just through class teaching."

### **Freedom to learner:**

Rabindranath Tagore's educational philosophy heavily relied on the concept of freedom. Because he thought that children's sweetness and the intellectual development of the mind depend on freedom. [Tagore \(1996\)](#). In his book "Personality," he stated: "In our schools, the concept of the class conceals the reality of the schoolchildren; they become students, not individuals." Rabindranath Tagore believed that a student's independence was crucial to their development as an individual. In his own words, Rabindranath stated: "I try to assert in my world and work that education has its only meaning and object in freedom freedom from ignorance about the laws of the universe and freedom from passion and prejudice in our communication with the human world." Rabindranath Tagore was an individualist who thought everyone had the freedom to direct their own life. "Individual uniqueness is great because that uniqueness contains the essential element of universality," he stated. He stated, "Therefore, in my institution, I try to make provision for these three aspects of freedom freedom of mind, freedom of heart, and freedom of will," because freedom is necessary in the field of education for the development of individual personality. [Tagore \(1996\)](#).



### **Relationship between Students and Teachers:**

The two most crucial living components in the realm of education are students and teachers. Rabindranath Tagore wrote about the relationship between teachers and pupils in his essay "Shiksher Samasya" (challenge of education). He was deeply saddened by the attitudes of educators and students in that era's educational system. He believed that the instructor was a trader whose job it was to purchase information. Additionally, the buyer is the student. The relationship between the teacher and the student terminates when the teacher sells the student's knowledge for money. Thus, the instructor searches for the purchasers. As a result, Rabindranath Tagore constantly observed that professors were searching for students who needed a "Guru." Rabindranath Tagore praised the true teacher's character after outlining the circumstances. When a teacher understands that he is in the position of "Guru," the student's life should be illuminated by his knowledge of the student, and only then will the teacher be able to reach glory. Then he gives away non-commodities that are worthless. By the laws of nature, the instructor will then be deserving of the students' loyalty and not be able to purchase punishment. The instructor then seeks to provide the pupil much more, including discussing his wage as a means of subsistence and elevating his role.

In his article "Ashramer Shiksha," he expressed his belief that people who are patient should be instructors and that patience is typical of people who care about their students. In actuality, Rabindranath Tagore did not view a teacher's actions as rash, offensive, harsh, etc. Because he believed that stringent governance policies were evidence of the ruler's incapacity, whether they applied to the state system or the educational system.

### **Child-centric Education:**

In this regard, he wrote, "I knew that I had very profound sympathy for children and about my knowledge of their psychology I was very certain." He was in fact in favor of the child-centered education system and had a thorough understanding of student psychology. I believed that I could assist them more than regular educators who mistakenly believed they had received the necessary training for their jobs. [Tagore \(1996\)](#).

"And so when I brought these children around me, I allowed them to live a complete life," he continued. They were completely free to do as they pleased. as much freedom as I could grant them. Additionally, I made an effort to present them with something they would find engaging during all of their activities [Tagore \(1996\)](#). In a different book titled "Personality," he expressed the same viewpoint: "I always try to impress upon their minds that it is their own world, upon which their life ought to fully and freely react."

### **Duty of Students:**

Rabindranath Tagore was equally conscious of the responsibilities of students, as evidenced by his own statement, "In our school the boys rise very early in the morning before it is light." They take care of the water draw for their bath. They prepare their beds. They engage in everything that tends to foster a self-help mindset [Tagore \(1917\)](#). Even he believed that meditation was necessary in the classroom. In this regard, he stated that "it is absolutely necessary for their mental health and development that they have a world whose guiding spirit is personal love rather than more schools for their lesson."

### **Mother Tongue as the Instructional Medium:**

Rabindranath Tagore's emphasis on mother tongue in teaching is another facet of his educational philosophy. Because he believed that studying any language or subject in one's own tongue was far simpler.

#### **Freedom from Book-Centered Education:**

Rabindranath Tagore was against the educational system that relied on books. He harshly criticized school memorizing instruction in his tale "Tota Kahini" (Parrot Story). By consuming dry knowledge like a bird in a cage, Rabindranath Tagore demonstrated how the pupils were being driven to the verge of intellectual death.

#### **Natural growth in Natural Environment:**

In his short story "Chuti" (holiday), Rabindranath Tagore depicted what would happen if a typical youngster raised in the lap of nature were removed from it and taught in the mechanical setting of an urban school. When Fatic, the story's protagonist, was transported to a new setting, he was eventually forced to leave the planet and seek escape from his familiar surroundings. However, he was freed from his life rather than being set free.

#### **Activities and organization:**

Rabindranath Tagore accomplished his goal by founding a school at Santi Niketan, which subsequently evolved into Visva-Bharati University, in addition to finishing a few essays on education. Here, he put all of his ideas about schooling to use. Alternatively, it might be argued that Rabindranath Tagore expressed his doubts as a teacher at this point.

#### **Visva-Bharati and Santiniketan:**

By founding Visva-Bharati, Rabindranath Tagore introduced India to the world and made it necessary that people would become familiar with Indian culture. His goal was to make education accessible to everyone, regardless of caste, color, or religion. He was against maintaining national borders, even when it came to education. All castes from all nations came together at his Visva-Bharati. He asked academics from all over the world to come here. According to Awal's review, "Tagore is truly a pioneer to the voyage of modern education." In terms of education, he carefully and logically combined the concepts of the East and the West [Awal \(2019\)](#). In reality, Rabindranath Tagore aimed to construct a timeless educational system by fusing the spirituality of Indian philosophy with the progressive perspective of the West.

#### **Sri Niketan and Lok Shiksha Sangbad:**

The founding of "Sri Niketan" is another example of Rabindranath Tagore's progressive educational philosophy. Tagore wanted Ashram students to learn about the Santal people of their nearby area. He also considered moving to a model village. In this regard, Choudhury emphasizes, "The department of village welfare at Santi Niketan was further developed in 1922 to include extended work on rural construction, village education, craft-training, agricultural research and training, and was named Sri Niketan" [Choudhury \(2015\)](#). In addition, his educational philosophy led to the creation of his Lok Shiksha Sangsad (Mass Education Council, 1937). Its impact on ensuring that everyone has access to education is indisputable.

**Table 1**

Table 1 Key Dimensions of Rabindranath Tagore's Philosophy and Their Present-Day Importance		
The Educational Principles of Tagore	An explanation of the principle	Relevance in the Modern World
Educational Freedom	Tagore opposed strict discipline and mechanical education in favor of	Today's high-pressure, exam-focused education stifles innovation. Tagore's concept encourages



	emphasizing freedom of mind, heart, and will.	children's independence, originality, and adaptable learning settings.
Nature-Based Education	Open, natural settings are essential for education (Tapovan ideal). Curiosity and spiritual development are stimulated by nature.	Today's urban kids are not exposed to outdoors; screen time takes the role of outdoor education. Outdoor education, environmental awareness, and eco-education are all supported by Tagore's worldview.
Comprehensive Development	Education should foster not only intellectual prowess but also moral, artistic, spiritual, emotional, and physical abilities.	STEM is frequently given priority in modern schooling but emotional and artistic development is neglected. Tagore's perspective promotes value-based education, art integration, and mental health.
Self-Realization as an Educational Objective	Self-discovery and unification with the universal soul are the results of true education.	Today's students struggle with stress, identity crises, and a lack of purpose. Tagore's theory is consistent with life skills, socioemotional learning, and mindfulness education.
Acquiring Knowledge via Pleasure and Experience	According to Tagore, knowledge cannot come from rote memorizing but rather from experience, delight, and real-life interaction.	Rote learning is still overused in today's classrooms. Project-based learning (PBL), competency-based curricula, and experiential learning are all supported by Tagore's concept.
Education Focused on the Child	Children should be allowed to learn in accordance with their natural growth, interests, and curiosity.	As Tagore predicted, child-centric, constructivist, and Montessori methods are supported by contemporary educational psychology.
The Value of Mother Tongue	Learning in one's mother tongue gives education a sense of purpose and naturalness.	Linguistic diversity is threatened by globalization, but Tagore's perspective supports multilingual education, the National Education Policy (NEP 2020), and cultural preservation.
Teacher as Guru (Rather than a Seller of Knowledge)	The relationship between a teacher and a student must be loving, motivating, and intimate rather than commercial.	Teacher-student interactions are weakened by today's commercialization and coaching culture. Tagore's approach encourages individualized learning, empathy, and mentoring.
Combining Music, Art, and Culture	Drama, dance, painting, and music are essential components of education because they foster artistic sensibility and creativity.	Academic pressure is causing a decline in art instruction. The necessity of the creative arts in the curriculum for general growth is reinforced by Tagore's worldview.
The Visva-Bharati Ideal of Universal Humanism	Global citizens who value cultural diversity and global harmony must be produced through education.	Vital in the era of internet communication, cultural conflict, and globalization. promotes peace education, cultural interaction, and worldwide cooperation.
Education in the Community (Sri Niketan)	Community welfare, rural rehabilitation, and occupational skills must all be included in education.	Pertinent to programs for vocational education, rural empowerment, skill development, and the Sustainable Development Goals (SDGs).
Freedom from Education Focused on Books	Tagore encouraged critical thinking and creativity while criticizing rote learning (Tota Kahini).	In line with Tagore's expectations, contemporary reforms place a strong emphasis on cutting back on textbooks and implementing activity-based and multidisciplinary learning.

## 10. MAJOR FINDINGS OF THE STUDY

The major findings of the study are:

- 1) According to Tagore, true learning requires moral, emotional, and intellectual freedom. His emphasis on freedom is extremely pertinent because modern education is still constrictive and exam-focused. His idea promotes creative, adaptable, and learner-centered educational approaches.
- 2) Tagore's theory of learning in open, natural environments encourages harmony, observation, and curiosity. Students are cut off from nature by

- today's urbanized, screen-dominated lifestyle. The growing demand for outdoor learning programs and eco-education is supported by his concept.
- 3) According to Tagore, education fosters the development of the mind, heart, body, and soul all at once. Academic success is given precedence over emotional and creative development in contemporary institutions. His all-encompassing view thus supports the need for value education, the arts, and mental health services.
  - 4) Tagore believed that education should help people find their identity and inner contentment. Due to social pressure and competition, today's kids frequently feel lost. His focus on self-realization promotes counseling, mindfulness instruction, and modern living skills.
  - 5) Long before contemporary educators, Tagore acknowledged children's innate curiosity and psychological needs. Instead of using coercion, he promoted learning via play, curiosity, and exploration. Constructivist, Montessori, and NEP-2020 child-centric approaches are all in line with this conclusion.
  - 6) Tagore's criticism in *Tota Kahini* highlights the risks associated with excessive texts and memorization. The usage of rote processes in contemporary systems still stifles originality. His theory backs learning methods that are competency-based, inquiry-based, and activity-based.
  - 7) The commercial "seller-buyer" model of education was denounced by Tagore. He placed a strong emphasis on teacher attachment, mentoring, and one-on-one advice. His humanistic teaching function is more important in light of today's coaching culture and digital learning.
  - 8) According to Tagore, creativity is essential to human growth. Because of the drive for STEM and competitive exams, the arts are underemphasized in modern curricula. His philosophy is in favor of incorporating art education to foster creativity and emotional intelligence.
  - 9) According to Tagore, the mother tongue offers mental clarity and emotional intimacy. Linguistic variety is frequently threatened by globalization and English dominance. His findings are consistent with NEP-2020's emphasis on home-language instruction and multilingual education.
  - 10) Global citizenship and cultural interchange are encouraged by Tagore's *Visva-Bharati* ideal. His viewpoint is vital in a world where division, cultural strife, and digital disinformation are prevalent. It promotes multicultural awareness, global studies, and peace education.
  - 11) Tagore's *Sri Niketan* promoted skill development, productive labor, and rural restoration. Employability, practical skills, and community involvement are essential in today's environment. Sustainable development, rural empowerment, and vocational education are all strengthened by his model.
  - 12) Today's students deal with extreme pressure, rivalry, anxiety, and social exclusion. These difficulties are successfully overcome by Tagore's joyous, holistic, creative, and nature-based approaches. His educational philosophy provides a compassionate substitute for reestablishing purposeful and relevant education.

## 11. RELEVANCE IN CONTEMPORARY ERA

Getting a degree and landing a well-paying job is one of the goals of the present educational system. As a result, today's kids don't have the time to thoroughly study any subject and gain knowledge in order to achieve high test scores. Students are not motivated to learn by their parents or teachers. Getting higher grades as quickly as possible is one of the goals of the current educational system. Furthermore, their sole goal is to obtain data when the only way to assess the pupils' strengths and weaknesses is through numbers. As a result, the playground is excluded from the students' lives. Therefore, it can be concluded that kids are not drawn to any autonomous learning outside of the curriculum when it comes to academics. These days, all knowledge is book-centric. Rabindranath Tagore's educational philosophy is therefore highly applicable in this context.

## 12. CONCLUSION

One of the most thorough and compassionate conceptions of education created in contemporary India is found in Rabindranath Tagore's educational philosophy. He advocated for an education based on freedom, nature, creativity, and self-realization in place of mechanistic, exam-driven education. According to Tagore, education should foster students' intellectual, emotional, social, and spiritual potential and be inextricably linked to life itself. He differs from traditional colonial and modern methods with his stress on learning in natural settings, cultivating a sense of universal humanism, and building close personal relationships with teachers. His works consistently state that harmonizing the individual with the world and the universe is the ultimate goal of education [Tagore \(1917\)](#).

Tagore's theories are not only pertinent but also essential in the fast evolving world of today, which is characterized by rivalry, academic pressure, technological growth, and cultural fragmentation. The current educational system frequently ignores emotional health, creativity, and ethical growth in favor of memorization, standardized testing, and career-oriented endeavors. Current initiatives like experiential learning, environmental education, holistic schooling, and socio-emotional learning strongly align with Tagore's emphasis on joyful learning, nature-based education, and the unification of knowledge and life. His educational efforts at Santiniketan and Sri Niketan show that alternative educational methods based on creativity, culture, and community are both feasible and effective [Das \(1996\)](#).

As a result, Tagore's educational philosophy continues to be a potent manual for rethinking modern educational institutions everywhere. In addition to fostering people who are kind, imaginative, and aware of their social and global duties, his beliefs exhort educators to restore dignity, humanity, and joy to education. Tagore's vision, which integrates freedom, nature, culture, and universal humanism, offers a timeless framework for significant educational reform at a time when the world is searching for inclusive, sustainable, and value-based education. Upholding Tagore's principles is crucial for creating a peaceful, harmonious, and enlightened society as well as for bringing about academic progress [Awal \(2019\)](#).

## CONFLICT OF INTERESTS

None.

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None.

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