

# Analysis of the Social Determinate of Economic views and Opinions by Rabindranath Tagore

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## ARTICLE INFO

## ABSTRACT

Rabindranath Tagore (1861–1941) was, in essence, a poet, but one who wrote poetry as well. His contributions to the economic concepts of religion and education, politics and social change, moral renewal, and economic rehabilitation have been outstanding. We covered Rabindranath Tagore's views on sustainable rural development and eco-ethical human livelihood in this post. These concepts were scattered throughout his life in a number of publications. He was not an economist and lacked academic schooling. That being said, he has combined social education with a number of business initiatives. His main contribution was to "rural rebuilding" via cooperative groups, and his applied knowledge of economics has improved the lives of those who are less fortunate. He created a welfare economics model for the underprivileged villages. To incentivize the exporters to promote their goods, he introduced the concept of a "cartel" to artisans. Along with education, he believed that economic advancement was also necessary. All of his real economic activities are significant in his modern era.

**Keywords:** Indian Author, Indian Society, Social Welfare Economics, Sustainable Rural Development, Economic Ideas

## 1. INTRODUCTION

Rabindranath Tagore (1861–1941) was a poet, although he wrote more than just poetry. The many lines Matthew Arnold (1822–88) used for Shakespeare are appropriate for him because of his prolific writing and unending creative fecundity. His writings include almost two thousand songs and over a thousand poems, in addition to a vast number of novels, plays, short stories, and essays on a wide range of topics. At the age of almost seventy, he produced three thousand images of exceptional quality, and he continued to produce some of them inside ten years. He has made a significant contribution to the economic understanding of religion and education, politics and social transformation, moral renewal, and economic recovery. His accomplishments in each of these fields are so astounding that they set him apart as one of India's greatest sons and someone who really has a message for all of humanity.

Rabindranath Tagore was not an entrepreneur. There was no authoritative training for his subject. After receiving orders from his father to manage the family's place and land, he was forced to deal with the rural economy of British India and gained knowledge of the principles of economics via hard work on a daily basis. Similar to the Danish philosopher and educator Grundtvig (1783–1872), he was forced to consider rural development due to the suffering of rural residents, which eventually helped him see the many social factors that might be explained by economics. The regular interactions Tagore had with the villagers gave rise to his economic concept. We should also mention that Tagore is credited with helping to popularize the term "development economics" on a global scale. It went further than others to identify the issues with colonial economics and, even within the constraints of colonialism, used individual thought and group action to get over the obstacles to development. It did not mask the sound of jargon. Like Gandhi, he believed that if people are thrilled on an economic, social, and mental level, colonial obsessions would eventually fade. It is evident from narrow seats and a table surrounded by trees on the lush Visva-Bharti campus that Tagore's ideas extended beyond the four walls of classrooms. Few people were aware, however, that this brilliant writer and thinker

understood the need of rural economic development for an independent India and made significant contributions to the creation of rural job opportunities. For instance, he organized several melas (fairs) to sell the products he grew and cultivated to the people of Shantiniketan and the surrounding area. The India Economic Review will highlight Tagore's rural economic connections and explore his economic influence at Santiniketan.

## 2. LITERATURE REVIEW

**(Jashobanta Royet et al., 2017)** Rabindranath, a visionary, reflect that improving the living conditions of rural communities would lead to national growth. To improve the lives of rural people, he believed in instilling self-confidence, encouraging self-help, teaching cooperation, and encouraging them to use their collective strength to solve their own problems. Tagore's economic philosophy focused on cooperative farming. He believed that cooperation might overcome people's reluctance and lethargy, leading to increased self-confidence and initiative. Tagore's economic philosophy aimed to revitalize villages, transform social relationships, and create self-sufficient communities. His rural development focused on fostering human relationships via compassion and cooperation. He advocated for a village-based economy that prioritized individual well-being and development. Rabindranath's economic theory aimed for harmony and balance among the many aspects of India's society.

**(Vipin Kumar et al., 2021)** Rabindranath Tagore, who was sometimes called 'the Indian Goethe' by Albert Schweitzer, is highly respected by readers even now. In addition to his profound philosophical observations on a wide variety of current issues, he captivated the global audience with his eloquent and thought-provoking writings, including both poetry and prose, particularly his collection of short tales. The portrayal of human relationships in Tagore's short tales is exceptional. As a writer of short stories, he delves into the virtues of human goodness, including compassion, sensitivity, simplicity, innocence, humility, and love. Additionally, he has a unique comprehension of esoteric subjects like as religion, spirituality, and death. Despite this, Tagore sensitively addresses societal issues such as child marriage and the dowry system in "Profit and Loss," bigoted orthodoxy or casteism in "Son-sacrifice," changing landlord-tenant relations in "A Problem Solved," the political frustrations of the rising educated class in "A Single Night," ruinous litigation in "The Divide," dehumanizing poverty in "Punishment," and cruel and corrupt officialdom in "Thoughtlessness." The study seeks to examine the portrayal of interpersonal connections in the author's short tales, in which the writer has presented feelings that link individuals beyond the usual familial and social ties.

## 3. OBJECTIVE OF THE STUDY

1. Analysis of the Social Implications of Economic Ideas by Rabindranath Tagore.
2. Examination on Rabindranath Tagore's Economic views and Opinions for Rural Development.

## 4. ANALYSIS AND METHODOLOGICAL VIEWS AND OPINIONS OF RABINDRANATH TAGORE

### • Significance of Rabindranath Tagore's Economic Concepts

A brief examination reveals that the economic theory of Rabindranath has a significant impact on the present rate of economic expansion. The government's Adarsh Village Programme and the Community Development Program are drawing lessons from Tagore's trials and experience. His theories are compatible with the balanced development of a national economy where large-scale industry based on machines coexists with the emergence of small and cottage industries. Additionally, he promotes collaboration in all facets of the economy. Without doing away with private property, India also accepted its notion of a more equitable distribution of wealth across the community. Tagore was aware that widening economic gaps prevent social cohesion, yet he was unable to accept the idea of doing away with private property. Human nature is the source of the aspirations that give rise to private property. That was his thinking. Power may outlaw private property, but people are inherently resistant to change. Consistency is mechanically achieved, which is undesirable. Like in nature, complete uniformity paralyzes initiative and renders the intellect inactive in the human world; nevertheless, excessive uniformity is also detrimental since it creates barriers that impede the development of social interaction among people. Some people may doubt Tagore's economic theory's applicability in this day of globalization. It should be highlighted, nonetheless, that his economic ideology does not oppose the idea of globalization. Rabindranath would not have been against globalization in the sense of the interconnectedness of economies across nations. He emphasized that equitable development of cities and villages is necessary for the nation's balanced progress. Globalization has given thousands of people access to opportunities never before possible. The benefits of globalization are really felt by a select few wealthy countries.

### ● **The Economic Framework**

In his fervent defense of humanity against the suppression of Western commercial invasion in India, Tagore highlights the contradiction between economic efficiency and human decency. He said, "They will severely hammer our freedom in a bigger life of a higher civilization by their shattering weight, tremendous costs and deteriorating influence on the live mankind." He emphasized that their loss of beauty was a sign of God's displeasure. Power is subordinated to excellence in commerce, which goes against the natural order. He said that the laws of supply and demand do not apply to electricity and money. It is not acknowledged that humans exist for the purpose of achieving moral and spiritual independence. Eliminating boundaries might encourage people's baser tendencies of covetousness, push all people toward a "suicide flavor," or morally reorient humanity toward spiritual unity among all individuals, not just certain groups. He promoted conflictual social partnership and commercial exploitation. Tagore made a comparison between feelings of cooperation and competition. He insisted that the only people who would prosper in the future are those who have evolved throughout time from emotions of competition into feelings of cooperation, the moral power of love, and spiritual oneness. Ultimately, Tagore said that he is not an economist and that the economics of the situation was unimportant. We cannot solve this problem without mathematical answers, even if I dislike them since they provide objectivity, whereas a subjective lens heavily relies on the personality of the person in charge.

### ● **The Economic Concepts of Rabindranath Tagore on Rural Economic Development**

Rabindranath would believe that, at the age of 29, he was living in the farmyards of his East Bengali family and dreamed of doing something positive for the rural populace. As a land manager, he observed local people instead of the Zamindar of his time, who was a business philosopher. On the basis of such humanistic principles, Gandhi laid the foundation for his welfare economy model, which he later implemented at Santiniketan. Building a market to unite the villagers was essential to his economic development (fairs). Like two of his most beloved students, Moitri Devi and Suchitra Mitra, who went on to become well-known novelists and singers, respectively, wrote on the significance of Mela in uniting the communities and connecting them to others around the globe, such as Poush Mela, Nandon Mela, and Sriniketan Mela. In order to observe the communities from all angles, Tagore baptized the food. Through the Sriniketan project, Tagore sought to unite science and tradition in an effort to reduce the gap between urban and rural areas. By adding a little technology, traditional craftsmanship has been reinforced, and these artisans have formed a single company to sell their items to exporters. Tagore would have rebuilt the villages extensively, but financial constraints prevented him from doing so. The contemporary economist would later refer to it as a "cartel." People might now create their own money thanks to the establishment of cartels. The primary tenet of Tagore's rural-economic rehabilitation program was self-reliance, which seemed to be at odds with the nationalist and economic ideologies of the time when he rejected the Nationalist Movement's Swadeshi and Swaraj. In an effort to provide the locals more economic independence, he chose the path known as "constructive Swadeshi." He made the case that before giving up on imported products, you had to be qualified to produce your own items. Nilangan Banerjee affirms, "And by analyzing one's behaviors, I realize that he talked more of today's socialism than of the political movement in those days. As noted by Banerjee, he did not only talk about the radical change that the political parties of the day (read: the Indigenous National Congress) used to preach about; rather, he really worked to develop one or two villages. Tagore's 1910 letters to Rathindranath also show this. Any welfare economist would agree that social welfare, rather than merely income distribution, might achieve economic efficiency. The famous writer once said that it was useless to strive for a "national plan" as political grievances, not social welfare, were more important.

### ● **Rabindranath Tagore's Welfare Economics Model and Economic Thoughts on Education**

Regarding India, Tagore believed that economic development was just as vital as education. Since all social reform issues are interconnected and educational experimentation cannot be undertaken until a vicious society and training circle are permanently broken and replaced with a virtuous one, he believed in the impact of society on children and, consequently, education. "The tremendous effect the child's minds have on the values in the society in which he is born and raised cannot be underestimated." If these values are misinterpreted, no amount of formal education can shield the child from the damaging effects. These principles have the same subtle but real effects on the mind as they do on the body in the actual world. excellent education for kids. He contends that in order for educational institutions to fully realize the completeness of the truth, they must have close ties to the economic world, as the latter's demands are the most fundamental and universal of all. Remember that a learning center should serve as both the intellectual and the economic hub of the nation. "The entire life of this industry must depend on its success in the cooperative concept that unites instructors, students, and neighborhood residents to a live and active relationship of need," said Tagore (1922A, p. 191). "They must be successful." Not only has Tagore attempted to connect economics and education, but he has also avoided outstanding social values. Though they may be modern and scientific, education techniques are limited and hindered by their unclear objectives. Thus, at a time where bravery, patriotism, and heinous slaughter are judged by a collective greed, educators must continue to exercise a degree of impotence. Because children raised in an ideal environment will not be able to adapt to the social and economic patterns of modern society, Tagore believed that a comprehensive education program incorporating art, manual labor, and craftsmanship was necessary. Without this, an ideal education program would also fail. First of all, claiming that the education of

common people is a necessary condition for a nation's prosperity, Tagore suggests that this education should be planned so that the students can comprehend the concept of public welfare and be practically prepared to support themselves in all aspects. The first steps toward this kind of education should be provided to the communities so that they may comprehend the concept of mass welfare and become almost self-sufficient in terms of earning a livelihood." Tagore was very stunned by Russia's astounding progress. He pointed out that Russia could be able to quickly construct a socialist framework and shed the weight of the traditional by educating the illiterate people. Education is not only quantitative; it is qualitative as well. Tagore has observed with respect that the idea that no one would remain idle or jobless permeates all men. According to him, genuine education fosters the growth of materials, the machine, and self-confidence. The value of the machine is quite little compared to the value of two free entities. According to Tagore, once Indian culture became prosperous, she did not dread the material riches of other countries and was not depressed about her position since, at the time, she wanted to educate herself and develop inwardly.

#### ● **Rabindranath Tagore's Cooperative Principal and Its Significance**

Economic power is now held by a small minority. However, this authority has only been attained by appropriating the creative capacity of others. The mere monetized accumulation of millions of workers' labor is their capital. This power, which is concealed in every employee, is their productive ability, which is real capital. Inspired by a vision of a society where exploitation is a just and compassionate kind of communal economics, Rabindranath Tagore wrote a passionate series of essays between 1915 and 1940. The core of his economic theory was the idea of collaboration. He believes that communal ownership of resources (including land and money) by producers is necessary for ethical production. This guarantees that every producer has a voice in deciding how much their work is worth and how much each producer contributes. "Therefore in our whole existence, a detached person is only a powerful fragment," Tagore wrote. The most important prerequisite. Debt-ridden and impoverished, the quintessential small farmer was in dire need of such a structure. Consider a scenario in which every one of our little farmers farmed their property together, retained their harvest, and sold it at a common location via a single system. Tagore observed, "Only then can we avoid profit; only then can the farmer recover the true value of her labor." Rabindranath Tagore visited villages along the way throughout the vast estate, spoke with impoverished residents, learned about their struggles, and saw firsthand the awful indifference that pervaded their way of life. His encounters with the horrible nightmare of today are many. Later, Tagore said that our so-called responsible classes were living well since the typical man still did not comprehend his situation. As a result, the owner beats him. It gets strung up by the moneylender, mistreated by the captain, fleeced by the police, abused by the priest, and taken by the judge. These ideas then coalesced into a really original and imaginative worldview. With time, and a true attempt to understand the challenges, he came to see that rural reconstruction is the real answer to India's problems. He began to believe that poverty might be alleviated by using scientific agricultural practices, fostering peasant autonomy, distributing basic education, starting cottage industries, and creating cooperative banks—rather than romanticizing rural life. He saw that the true enemies were not the outside troops but the ones within India's borders. He says in "Futures of India" that even though we can't act weak, the higher castes despise the lower castes, and as long as we treat our fellow citizens poorly due to ignorance on both a personal and a collective level, and as long as our owners see their owners as just a portion of their property, the stronger people in our nation will continue to treat the weaker people as though they were animals. He eventually founded Sriniketan under the direction of agricultural scientist Leonard Elmhirst in order to carry out his plans for rural reconstruction. In addition to seeing analphabets and educational neglect as the primary cause of India's ongoing social regression, Tagore would also see them as one of the principal obstacles to the scope and viability of Indian economic growth (as his works on rural development firmly make apparent). He acknowledged that a lack of basic education is a major contributing factor to many of India's social and economic issues: The massive tower of grief that now stands in the center of India, in my view, stems only from ignorance. Disagreements over religion, caste, distaste of labor, and uncertain financial conditions all stem from this one problem. Rather than spinning "as a sacrifice" ("chara does not need anybody to think"), for example, India's future would depend on education and the contemplation, dialogue, and communication that go along with it. Tagore hoped that learning would become more lively and happy everywhere in the nation, especially in the rural areas where there were few schools.

#### ● **Rabindranath Tagore's Welfare Economics Model of Education in Present Economic Scenario**

Consciousness of the need to balance the goals of diversity and universality; conviction that Tagore has been leading the way in both economic theory and behavior. In addition to being aware of and involved in their own culture and customs, he wanted Indians to comprehend what was going on in the world, how other people lived and valued, and so on. In reality, his educational works place a strong focus on the need for synthesis. It is also accessible in his advice for Indian students studying abroad. His son-in-law, Nagendranath-Gangulee, stated in 1907: "One aspect of your education is to understand the local community. Knowing agriculture alone is insufficient; one must also be familiar with America. It goes without saying that if someone learns to be Americanized and disrespects everything that India has to offer by comprehending America, they start to lose their identity and fall into the trap of being a prisoner. We urgently need this given the present state of affairs,

where our youth are blindly copying western culture and losing touch with their own heritage. Furthermore, the government realized today that the state prioritizes rural rehabilitation and that total economic development is not possible without expanding the rural sector. During his tenure at Shantinikethan, Tagore implemented his welfare program and realized the need of rural reconstruction. The Indian government adopts the idea of holding melas (fairs) to provide a forum for the people living in rural areas. Examples of these events include the Krishi Mela, trade fairs, exhibitions, etc. Regarding education, the idea of learning with skills and the concept of self-confidence in the Tagore system of education, the government today promotes education as vocational and professional education. Collaboration between the public and commercial sectors By embracing the Tagore cooperative concept, the government fosters collaboration with outside colleges. Reducing poverty may be greatly aided by giving vocational and professional training to students who are particularly economically and socially disadvantaged as well as by encouraging the concept of cooperative self-confidence.

## 5. CONCLUSION

The increasing socioeconomic decline in Bengal compelled the philosopher and educator to put his vision of economic freedom into effect in rural areas. He sought to balance his passion for the fight for India's independence with his vision for economic freedom. We attempted to bring his thoughts on environmentally conscious individuals and sustainable rural development together in order to further his economic vision, as they have been dispersed throughout his life via a number of publications. His consistently upbeat and practical approach to economics has focused on the creation of cooperative businesses as a means of creating jobs. In our talks with Einstein, Tagore said, "Our spirit's development is like a magnificent poem." It has an unlimited idea that, when realized, brings satisfaction to every activity." Not only in urban India, but also in rural areas, he hoped to spread these meaningful and exciting movements.

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