




INDIAN NATIONAL EDUCATION IN RELATION WITH RABINDRANATH TAGORE'S EDUCATIONAL PHILOSOPHY

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RESEARCH ARTICLE



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Abstract

Rabindranath Tagore was one of India's iconic social reformers and educationalists in the Twentieth Century. The educational system he introduced in *Santiniketan* in 1901 in the form of *Ashram Vidyalyaya* was appreciated and a unique example. In 1921, it was grown up into a higher educational institution named *Visva-Bharati* with the ultimate goal of making world citizens and achieving global harmony. *Visva-Bharati* includes *Santiniketan* and *Sriniketan*, the twin campuses where a multi-dimensional educational system was developed and practiced according to the needs of Indian society and human civilization in British-ruled India in the early twentieth Century. Considering its contribution and uniqueness, *Visva-Bharati* was affiliated as a Central University and "an institution with national importance" in 1951 by the Government of India. The educational philosophy, principles, and practices have influenced different educational commissions and policies of India in pre and post-independent periods. This study is a humble effort to determine the influences of Tagore's educational ideas on different educational policies in India.

Keywords: *Visva-Bharati, Educational policies in India*

Introduction

One of the prominent personalities of India, mainly during the first half of the 20th Century, was Rabindranath Tagore. He was a reputed writer, philosopher, eminent educationalist, and social reformer. He conducted intensive education experiments in his two laboratory schools, *Patha Bhavana* and *Siksha Satra*, established in 1901 and 1924. In 1901, a *Brahmacharyasram* informed of a *Tapavon Ashram* was initially established by Tagore in Santiniketan with only five students. This Ashram not only represented his dissatisfaction or his childhood experience with formal education, but it was more a protest against the educational system of the British government. The British educational system that prevailed in India for a very long period could not become the education for the nation. Instead, it focused more on the benefits of the East India Company or the British government. Prolonged oppression and neglect of the Indians and the Indian education system had brought negative social growth in the nation. As a result, different social evils arose, and the goal of Indian social stability and independence became more difficult. Rabindranath Tagore views education as the most effective system and tool for individual growth, social upliftment, national development, and international brotherhood. Therefore, Tagore emphasized the "joy of mind" of the student in his educational system so that they should not feel overburdened, dissatisfied, or side-tracked from their education, which would be a loss at individual social and National levels.

Along with formal school subjects, various co-curricular subjects were incorporated into the school curriculum with multiple aims, one of which was to help the students reduce the syllabus load and develop good habits for leisure hours. Another essential aim of Tagore's educational experiment was to introduce the students to different vocational subjects. Subjects like woodwork, bookbinding, ironwork, weaving, leather work, etc., were incorporated into his educational system. "*Ashram-Samilanni*" was another significant creative educational attempt of Tagore, which was a blueprint for developing leadership quality, a positive attitude toward teamwork, and the overall development of the student's personality. All these traits were necessary to develop within the future citizens of the nation who would be supposed to take a leading role in nation-building after Indian Independence.

Last but not least, the functions and festivals were another innovative attempt of Tagore that was incorporated as an indispensable part of the educational system of Visva-Bharati. The culture of the nation, tradition, creative expression, aesthetic sense, social values, moral values, environmental values awareness, etc., were expected to develop through all the functions and festivals among the students. So it can be summarised that a multi-dimensional educational system was planned, tested, and introduced by Tagore in 1901 in the form of a *Tapova-Ashram* with the following as parts of the curriculum-

- Formal School subjects
- Range of co-curricular activity
- Introduction of Vocational Subjects
- Activities of *Ashram-Samilanni*
- Functions and festivals

It is needless to mention that an education in the early 20th Century in British India was an outstanding effort of Tagore to strengthen the social base of the nation, which was under the rule of the British, and to widen the way for the Indian freedom struggle. In this context, it is also essential to mention that Tagore viewed rural development as an important aspect of national development. Efforts have been made to attach education to rural life to ensure the development of rural literacy, society, and economy. Sriniketan, a center of rural reconstruction, was established by Tagore in 1906, where, eventually, multiple dimensions were added to empower the surrounding rural areas by increasing and providing necessary literacy, awareness, training, etc. Thus, efforts to reconstruct rural areas became integral to the Visva-Bharati educational system. Departments like Social Work, Rural Development, Agriculture, and Silpa-Sadan for learning different vocational and craft subjects were formally introduced in the Visva-Bharati educational system. One such significant effort was establishing *Siksha Satra* (a place where free education is imparted), initially at Santiniketan in 1924, under the guidance of Sri Santosh Chandra Majumdar. It was the second school established by Tagore, which was more focused on developing vocational skills among the surrounding villages' children. It was an effort to make them economically and socially independent and engage them with a creative livelihood. Tagore himself mentioned about *Siksha Satra* that "The primary objective of an Institution of this kind (*Siksha-Satra*) should be to educate one's limbs and minds not merely to be in readiness for all emergencies but also to be in perfect tune in the symphony of responses between life and the world."

The above view of Tagore about *Siksha-Satra* depicts his vision of the necessity of rural development to ensure the nation's overall development. So, education and the necessary vocational skills were planned mainly for rural children for *Siksha-Satra* (*A Poet's School*).

Visva-Bharati, a higher educational institution, was established by Tagore in Santiniketan in 1921 to restore world peace by making the World-Citizen through the dissemination of true education. Visva-Bharati (where the entire world rests in one nest) will be a place to exchange the culture of different human civilizations, their tradition, and heritage, and such exposure will be helpful for the students to become the world's citizens. So along with the unique multi-dimensional curriculum of the school section, Tagore's educational experiment and planning also incorporate the efforts for the development of the rural youth by providing them essential training on different vocational subjects, development of the rural economy, ensuring the development of the entire rural structure, national development, and international harmony.

Review of Related Studies

Sar. A. and Maity. S.K. (2024), in a study "Echoes of Tagore: A Reflection Tagore Educational Thought in NEP- 2020," mainly focused on the different principles of National Education Policy-2020 concerning the different educational essays of Rabindranath Tagore. Considering the contribution of Tagore to Indian education, mainly in National Education Policy-2020, this study concluded with the note that Rabindranath Tagore is a pioneer in modernizing Indian education in the contemporary era.

Das. S. (2022), in a descriptive study entitled "Educational Philosophy of Tagore Contribution To Indian Education," discussed the different philosophical approaches that influenced Tagore's educational ideas. This study also focuses on the practical implications of Tagore's educational philosophies and principles in general in the modern Indian educational system.

Dar. R.A. (2021), in a research article entitled "Relevance of Rabindranath Tagore Educational Philosophy in Contemporary Indian Education," highlighted the different aspects of Tagore's Educational Philosophy about Indian society and humanity. Besides, this study also sheds some light on some innovative educational initiatives of Tagore that are relevant even today in the Indian educational scenario.

Mondal. P.K. (2019), in a study titled "Educational Thoughts of Rabindranath Tagore and Its Relevance in Present Educational," attempted to sketch Tagore's educational system. At the same time, a general analysis of the relevance of Rabindranath Tagore's educational thought in the present educational system was also attempted. It concluded that the multi-dimensional approaches of Tagore's educational philosophy and practices affected Indian society even today.

Research Gap

From the above review of the related studies, it can be presumed that studies and research about Rabindranath Tagore's educational philosophy, experiments, or principles and their acceptability and relevance in general in the Indian educational system have been done at different levels. However, analyzing the significance of Tagore's educational ideas and practices in different educational policies and the Commission's Report are few. Moreover, studies of the importance of Tagore's educational ideas on the Indian educational scenario both in the pre-independent and post-independent periods in single research are even less numerous. Therefore, this present study is an attempt to make a cross-sectional study about the significance, appropriateness, and sustainability of Tagore's educational ideas on the Indian educational system over time and across the generations. This study will help develop insight for future researchers in the same field and contribute to and enrich the knowledge domain for interested readers.

Objectives of the study

1. To evaluate *Siksha-Satra (Poet's School)* as a micro-level pioneer attempt at Basic Education.
2. To find out the effect of Rabindranath Tagore's Educational Philosophy on the report of Universities Education Commission-1948-49 mainly in the recommendation of "*Rural University*."
3. To trace the impact of Rabindranath Tagore's educational ideas and practices on the National Education Policy 2020, mainly at the school level education.

Research Questions

1. Can *Siksha-Satra (Poet's School)* be treated as a micro-level initial attempt and source for *Nai-Talim*?
2. Is the recommendation of "*Rural University*" a reflection of "*Sriniketan*"?
3. Has NEP-2020 accepted and incorporated Tagore's School Educational Philosophy and principles for the nation's future generation?

Methodology of the study: This study is a historical research. Information and data are secondary, mainly gathered and collected by table and online survey. To structure the study, frame the objectives, and conclude the study, various periodicals like the *Visva-Bharati News*, *Letters of Tagore and Gandhiji*, writings of different eminent personalities related to the growth and development of the educational system of *Visva-Bharati*, etc., were consulted in the entire course of the study. Surfing and visiting different websites related to *Nai-Talim*, *Hindustani Tamil Sangha*, and *Gandhiji* were done to gather sufficient corroboration of different facts. Apart from the Report of the University Education Commission- 1948-49, the Document of National Education Policy-2020 and different documents related to these reports were also retrieved from the concerned Governmental Websites.

Delimitation of the study: Rabindranath Tagore's educational philosophy was widely accepted over time. On one hand, his educational system aimed to strengthen the base of Indian society in the pre-independent period. At the same time, it planned to help the growth of Indian society after Indian Independence. In this study, mainly the Basic Education of the pre-independent period, the Report of the University Education Commission-1948 and the National Education Policy-2020 from the post-independent period were considered.

Basic Education and Educational Ideas of Rabindranath Tagore

Mahatma Gandhi and Rabindranath Tagore were the two eminent social reformers of the nation who had put their thoughts forward to bring positive societal changes through the spread of proper education. At the same time, it must be mentioned that both planned, tested, and implemented a new way of education in India, intending to strengthen the base of nation-building. Rabindranath Tagore started an educational experiment at Santiniketan in 1901, which, within two decades, had grown into a higher educational institution, namely *Visva-Bharati*. In 1921, *Visva-Bharati* started its journey, and in 1951, it was affiliated as a Central University with national importance. Gandhiji highly appreciated Rabindranath Tagore's educational thoughts. Basic Education, the educational system Gandhiji, exhibited ample similarities with the rural reconstruction attempts of Rabindranath Tagore, especially with the principles of *Siksha-Satra*, which was established in 1924.

In 1925, Mahatma Gandhi visited Santiniketan. He was highly impressed with Tagore's model of rural reconstruction and *Siksha-Satra*. Gandhiji was eager to adopt and apply the principles of *Siksha-Satra* in his blueprint of basic education on a larger scale for the entire nation. From the writings of Leonard Knight Elmhirst (1893 –1974), it was known that Gandhiji even requested Rabindranath Tagore to permit him to take Santosh Chandra Majumdar to formulate, finalize, and implement Basic Education. Unfortunately, in 1926, Santosh Chandra Majumdar passed away, leaving his efforts for *Siksha-Satra* incomplete.

In 1927, *Siksha-Satra* was shifted to Sriniketan, the center for rural construction, and Edward William Aryanayakam, a Tamil scholar who was in charge of the Sishu Vibhag of Patha Bhavan, was engaged with the activities in Sriniketan and mainly with *Siksha-Satra*. In the initial decade of *Siksha-Satra*, Sri. Aryanayakam played a significant role in developing the *Poet's School* and its different activities in the surrounding villages.

At the National Education Conference of 1937 at Wardha, Gandhiji presented his view on Basic Education, a New Education Policy for India. At this conference, Sri. Aryanayakam and other members from Sriniketan, mainly from *Siksha-Satra*, were invited. They all attended the conference and provided valuable input on basic education's formulation and operational principles in light of *Siksha-Satra* and based on Tagore's ideas of education, rural development, and nation-building. All these principles and the essence of Tagore's rural reconstruction and education model were welcomed, but Gandhiji had made the craft subject the pivot of the Basic Education system. According to Gandhiji, Dr. Zakir Hussain had framed the structure of *Nai Talim*, which was placed at the Haripura session of Congress in 1938 and accepted for its nationwide implementation. Gandhiji mentioned that "the functions of Naye Talim is not merely to teach an occupation, but through it to develop the whole man." (Mahatma, Vol.7 p.334)

So if we compare the ideas of Tagore about *Sriniketan*, *Siksha-Satra*, and the view of Gandhiji about Basic Education, a similarity can be viewed as both the stalwart of the nation had made efforts to achieve resilience or equipoise at the individual, society, and National level. Both were planned to bring a silent social revolution to Indian society and, hence, widen the way for freedom. Therefore, both educational systems were to be "free" for all. Both emphasized on the mother tongue as the medium of instruction. While *Siksha-Satra* advocated for "limbs and mind coordination," Basic Education emphasized "body and mind" coordination.

Both educational systems emphasize the "learning by doing" method and reducing the burden of theoretical learning. The educational systems aimed to develop earning skills among students and enable them to pursue self-employment. So it can be summarized that the educational system developed in Rabindranath Tagore in the form of *Siksha-Satra* in 1924 and the *Nai Talim* by Gandhiji in 1937 had some common aims of achieving self-reliant, self-respect, improving the educational and socio-economic status of rural India.

In 1938, the *Hindustani Talim Sangh* (The All India Education Board) was established to implement Nai-Talim under the supervision of Dr Zakir Hussain and Sri. Aryanayakam and under the leadership of Mahatma Gandhi. Sri.Aryanayakam was appointed as the Secretary of *Hindustani Talim Sangh*. In 1938 Sri.Aryanayakam was also appointed as Principal of Navbharat Vidyalaya, at Wardha. (Retrieved from [https://naitalimsamiti.org/heritage/#:~:text=E.%20W.,obtained%20the%20Bachelor's%20\(Hon.\)](https://naitalimsamiti.org/heritage/#:~:text=E.%20W.,obtained%20the%20Bachelor's%20(Hon.))).

Sri. Aryanayakam's long experience at Tagore's Sriniketan, mainly in *Siksha Satra*, was crucial in the initial days of the Nai Talim's functioning. Gandhiji perceived the idea of Basic Education for the empowerment and emancipation of rural India; following Gandhiji's vision, Dr. Zakir Hussain and others prepared the blueprint for Basic Education while Sri. Aryanayakam, the young, energetic person from Tagore's Santiniketan, was leading the nation in implementing such a policy.

Srimati. Ashadevi (*Ashadevi Adhikari*), wife of Sri. Aryanayakam was a former student and associate of *Santiniketan*. Srimati. Ashadevi was engaged to Gandhiji's *Nai Talim* and appointed as the Joint Secretary of *Hindustani Talimi Sangh*. (Retrieved from [https://naitalimsamiti.org/heritage/#:~:text=E.%20W.,obtained%20the%20Bachelor's%20\(Hon.\)](https://naitalimsamiti.org/heritage/#:~:text=E.%20W.,obtained%20the%20Bachelor's%20(Hon.))). For her remarkable contribution to the development of Indian society, she was honored with *Padma Shri* by the Government of India in 1954. So, the couple who gathered their initial experiences from Santiniketan played a very crucial role as architects of Nai Talim. Later, as per the advice of Shri Nandlal Basu, music and painting were incorporated into the curriculum of Nai Talim.

From the above discussion, it is evident that the principles of Rabindranath Tagore for rural reconstruction, especially for *Siksha-Satra*, were considered and implemented by Gandhiji with importance in his educational policy of basic education. Before framing basic education, Gandhiji visited Santiniketan almost eight times between 1915 and 1945. Human resources from Santiniketan joined *Sevagram* to give Nai Talim its fullest shape. Gandhiji had a very close and detailed discussion with Tagore about the educational system of Visva-Bharati, Basic Education, and the various issues related to the National welfare. Despite various conflicts of their minds, the great personalities of the nation had thought in the same direction. Thus, in the concluding remark, it can be said that the initiative taken by Rabindranath Tagore in the form of Sriniketan at a micro scale for overall rural reconstruction and for winding the way of National freedom was adapted and implemented at a micro-scale with modification by the father of the Nation Gandhiji.

The University Education Commission (1948-49) in Relation to Educational Practices of Rabindranath Tagore

The University Education Commission, under the chairmanship of Professor Sarvpalli Radhakrishnan, was the first Educational Commission of independent India constituted in 1948, just one year after Indian Independence and seven years after the death of Rabindranath Tagore. The Commission was entrusted with the responsibility of enquiring about the various aspects of higher education in India and recommending ways to develop higher education in India. Before preparing its report, the Commission visited around thirty universities in different parts of the nation. On 15 January 1949, a delegation including Prof. Sarvapalli Radhakrishnan, Chairman of the Committee, Dr. Nirmal Kumar Sidhanta, Secretary of the Committee, Dr. Zakir Hussain, Dr. K. Narayan Bahl, Dr. A.E. Morgan (USA), Dr. Tigret, and Dr. Duff were welcomed for a two days visit to Visva-Bharati. (V.B. News, 1949, p. 69)

The committee members visited the different institutions in Santiniketan and Sriniketan. The experiences they gathered during their visit to Visva-Bharati were reflected clearly in the different segments of the report of the University Education Commission-1948. The rural reconstruction efforts of Sriniketan especially caught the eyes of the members. In this context, the remarks that they had put on record in the Visitor's Book of Rabindra Bhavana are worth mentioning; a few of such remarks were as follows:

Dr. Nirmal Kumar Sidhanta mentioned, "An analysis of the enjoyment of Sriniketan is impossible- a great conception, nobly executed by the devoted workers- that's all that one has to be content with saying." (V.B. News, 1949, p.74)

Dr. Zakir Hussain mentioned, "Sriniketan is tackling one of the most important tasks in reconstruction of Indian life. It is doing this with courage and imagination." (V.B. News, 1949, p.74)

Dr. K. Narayan Bahl mentioned that "It is a rare pleasure and privilege to go round Sriniketan and see the wonderful work of Arts and crafts there. I wish it all success year after year." (V.B. News, 1949, p.74)

In his speech, Prof. Radhakrishnan mentioned that "Santiniketan, which is truly Indian both in its spirit and tradition, is indeed the finest of the institutions so far visited by the members of the Commission.... Here cultures, faiths, and countries have been brought together; a happy synthesis has been made of academic, practical, and vocational interest...." (V.B. News, 1949, p.72)

In the report of University Education Commission-1948 under Chapter-XVII, namely "New Universities" under Sub-Point-1.3, heading The National Impulses and "New Universities"; Point-04, the members of the Commission expressed their profound honor about the spirit and the different kinds of work done in Visva-Bharati.

The two aspects that the Commission had reflected about Visva-Bharati in their report were

- the efforts made by Visva-Bharati in Discovering, preserving, and transmission of the ancient Indian Culture
- the experimental work done in the surrounding villages or the efforts of rural development

Referring to the view of Rabindranath Tagore, it was mentioned in the report that "to bring back the life in its completeness to the villages, making the rural folk self-reliant and self-respectful, acquainted with the culture traditions of their own country and competent to make an efficient use of the modern resources for the improvement of the physical, intellectual and economic condition." (The Report of University Education Commission 1948-49, p 474).

The Commission also mentioned the existence of the "Village School"- Siksha-Satra, which had similarities to Basic Education. It was also reported in the Commission's Report that, according to the 1941 census, about 85% of the total population of India were rural dwellers. The Commission was also of the view that the real development of the nation lies in the development of the nation's rural areas. The young rural population of the nation must be brought into the realm of education. They should be educated to be self-employed and contribute to the rural development process. So, when the nation was just at its infant stage after a long period of oppression, it was also essential to ensure the development of the nation's rural areas through education. Rabindranath Tagore had initiated that effort long back in 1912, informing Sriniketan.

Rural Universities

The recommendation for establishing a Rural University was probably one of the landmark endeavors of the University Education Commission (1948-49) in the history of Indian education. It was aimed at the welfare of the villages as it was the need of that hour in free India—the concept of rural university places due importance on the principle of basic education. The Commission was intended to impart such an educational system in the villages of the nation that must have an intimate relation with the day-to-day life of the nation's rural areas. It was also a mission to establish mass communication in the rural areas to ensure their overall development. The blueprint of the Rural University contended the provision of residential Schools and villages, learning by doing, self-support, short-term technical education, and knowledge about rural professions like farming, carpentry, weaving, leather craft, pottery, bookbinding, etc. Apart from this, various other aspects like sanitation, health, hygiene, etc., were also focused on importance. The practical work was united with general studies in the colleges of Rural Universities. At the same time, at the University level, mathematics, chemistry, physics, zoology, biology, social sciences, physical education, languages, literature, etc., were also offered. The Commission also recommended establishing an interrelation between rural secondary schools, colleges, and the existing University of the Nation.

If a critical analysis of the planning and functions of Rural Universities as recommended by the University Education Commission (1948-49) can be done, then the reflections of Rabindranath Tagore's ideas on rural reconstructions or *Sriniketan* can be visible. Rural University focused on Gandhiji's Basic Education, and Basic Education had a strong connection with *Sriniketan*, mainly with *Siksha-Satra*. The main objective of *Sriniketan* and Rural Universities was to bring back the wealth in the nation's rural areas. Both aimed to achieve mass education for better public health, a stable society and economy, and a free-thinking ability for the nation's overall development.

So here also, in conclusion, it can be said that structurally, *Sriniketan* and Rural University may differ in scale, but their goals, spirit, principles, and working ethics were in similar direction and the educational philosophy, principles, and practices of Rabindranath Tagore had a clear commendable influence on the recommendations of Rural University in particular and in the planning of the University Education Commission (1948-49) in determining the direction of the National Higher Education after Indian Independence.

National Education Policy-2020 in Relation to the Educational Philosophy of Rabindranath Tagore

National Education Policy 2020 is the newly adopted Educational policy in India. Officially, it was adopted on 29 July 2020. NEP-2020 is a comprehensive policy that emphasizes on the reformation of the entire educational system, starting from the school level to the higher level of education. Vocational education, adult education, open and distance education, teacher's education, etc., are equally focused in NEP-2020. Another paramount concern of NEP-2020 is to establish a bridge between India's ancient educational systems and contemporary technology-based education. "Ethics, human constitutional values, respect for diversity, equality, inclusion, developing life skills" (NEP-2020, p.05) are some of the important principles based on which the NEP-2020 had targeted to reframe the Indian traditional and formal school educational system. It is a will plan attempt to build a new India through quality education. More than a Century before, Rabindranath Tagore designed and implemented an educational system in *Santiniketan* to reconstruct the Indian society and human civilization at large. Over time, Tagore himself made several changes in his educational practices and made them more applicable and unique, which were pertinent in contemporary times also. As a result, glimpses of Tagore's educational ideas are also visible in the NEP-2020.

Both educational philosophies are in tune with the needs of the times and are simultaneously formed following the ancient educational philosophy of India. At the same time, it is needless to say that Rabindranath Tagore's education system followed the modern principles of educational psychology. The education system will be developed according to the child's needs, and the child is at the center of the education system. A similar trend of child-centric educational planning can be observed in the main framework of "National Education Policy-2020".

Perhaps the most notable feature of the curriculum outlined in the "National Education Policy-2020" for the school level is its flexibility and multidimensionality. Although the curriculum includes traditional subjects, the subject matter will be selected in such a way that it helps the student to become a global citizen by developing values, tolerance, empathy, human rights, non-violence, equality, sustainable social and natural environment.

Another important aspect of the curriculum at the school level, as suggested by the National Education Policy 2020, is the incorporation of co-curricular activities in the school curriculum. In this context, the National Education Policy 2020 mentioned, "There will be no hard separation among 'Curriculum' 'Extra-Curricular' or 'Co-Curricular' area, among 'arts' 'humanities,' and 'sciences,' or between 'vocational' or 'academic, streams.'"(NEP-2020, p.12)

The curriculum that Rabindranath Tagore introduced in his educational system was multidisciplinary. Especially at the school level, there was a combination of different subjects, co-curricular activities, vocational subjects, functions, and festivals in the curriculum. Special consideration is given to student needs and individual preferences while designing curriculum at the school level. This curriculum was framed entirely in accordance with child psychology, which is appreciated and widely followed even today.

Language education is a particularly significant feature of the curriculum proposed by Rabindranath Tagore and in the "National Education Policy-2020". In both the education systems, education in mother tongue and mother tongue education are given special importance. Multilingual education from the school level is mentioned in both educational systems. The curriculum in Tagore's school includes Bengali as the mother tongue or regional language, English as the functional language, Hindi as the national language, and Sanskrit as the ancient Indian traditional language, which are compulsory subjects in the school curriculum. Various foreign languages, such as Japanese and Russian, have been included as optional subjects in the higher secondary level curriculum of *Visva-Bharati*. In the National Education Policy 2020, regional languages, such as Hindi, English, Sanskrit, Tamil, Telugu, Malayalam, Kannada, and Oriya, are given a special place in the curriculum at the school level as classical languages. Pali, Prakriti, and Persian are mentioned in the proposed school curriculum. The curriculum includes various Eastern and Western languages like Korean, Chinese, Japanese, French, Russian, etc.

Cultivating positive vocational attitudes among students and necessary training is integral to Rabindranath Tagore's education system. Vocational subjects are included in the school curriculum as compulsory and optional subjects, such as woodwork, ironwork, leatherwork, batik, bandhani, weaving, pottery, etc. The importance of vocational education at the school level has also been duly considered in the "National Education Policy-2020," various vocational subjects have been included in the school-level curriculum to develop the desired skills in the students and develop a positive attitude towards vocational work. Rabindranath Tagore wanted to design a school curriculum that would effectively achieve the desired educational goals by developing desirable student qualities. A similar reflection can also be seen in the curriculum mentioned for the school level in the "National Education Policy-2020". Analyzing the components of both curricula, it is understood that developing a sense of

national solidarity and international brotherhood among the students provides the opportunity to grow into global citizens of the latent future citizens.

Efforts to improve overall education, along with the inclusion of new trends in educational infrastructure, are noticeable in this well-thought-out education policy. Restructuring of the Indian education system, flexibility in education, use of technology from the primary level of education, versatile curriculum, emphasis on regional specialization, recognition of students' needs, fear-free environment education system, science-based assessment system, etc. are particularly noteworthy.

Rabindranath Tagore's educational philosophy aimed to develop the students' personalities by ensuring their development and thereby creating the foundation for the reformation of world humanity in the student and ushering in a new era of human civilization for establishing world peace. "National Education Policy – 2020" is the newest addition to the education sector of modern India, which also notionally focuses on the restoration of global peace by providing "quality education" and "thereby transforming India into a global knowledge superpower." (NEP-2020, p.05)

So, in the concluding remarks, it is important to mention that National Education Policy-2020, on principle, accepted the Tagorien Educational Philosophy and applied its established principles in its different levels of planning, mainly at the school level, for ensuring the holistic development of the future generation of the nation and for ensuring the goal of "*Viksit Bharat*."

Conclusion

Rabindranath Tagore was an iconic personality in the history of Indian civilization. His contributions to literature, culture, education, social development, rural reconstruction, national freedom struggle, nation-building, and almost all aspects of National life during his lifespan and beyond were phenomenal. His experiments with the educational system in *Santiniketan* and efforts and practices of the rural reconstruction in *Sriniketan* were known and appreciated worldwide. People from across the world joined his endeavor in *Visva-Bharati*.

Rabindranath Tagore's influence on the Indian education system was quite prominent. The Father of the Nation, Mahatma Gandhi, greatly admired Tagore. Gandhiji's educational planning of Basic Education reflects Tagorien's thoughts on education. Gandhiji also focused on education as a tool for rural development. From this point of view, a similarity can be traced to the thinking of the two great personalities of the nation. Even after the Indian Independence, several educational commissions also framed their blueprint for different levels based on the essence and educational practice Rabindranath Tagore implemented in *Visva-Bharati*.

Rabindranath Tagore's educational ideas had indeed bound in it the enter journey of Indian civilization. Ancient Indian Educational Philosophy actually strengthened the base of this educational system. At the same time, the knowledge from different rulers in different times had also equally reflected and incorporated in the different forms of his educational system, and the knowledge of modern civilization with its importance had its own significant place in the curriculum. *Visva-Bharati* was Rabindranath Tagore's most remarkable creative academic creation. Considering the importance and contribution of Rabindranath Tagore and *Visva-Bharati* to national life, *Visva-Bharati* was affiliated as a central university of national importance in 1951 by the government of India. Its educational principles are still pertinent and implemented for developing the nation's educational system.

Rural development was an important aspect that was focused on in Tagorien educational experiments and practices. Rural development was considered the key factor by Tagore for nation-building. Therefore, education, training, vocational education, agricultural development, rural socio-economic development, awareness, better status of health and hygiene, and many others were planned to ensure rural development and, hence, national development. Gandhiji also focused on education as a tool for rural development.

"*Lok Siksha Samsad*," probably the first organized effort in India for mass, adult, and distance education, was another significant contribution of Tagore to the Indian society, which, over time, had involved in the Open and Distance Mode of Learning in the contemporary area. Apart from the introduction of Scouting in the school educational system, the school education system named "*Bharti-Balaka*" was another vital effort of Tagore to increase awareness and social services in rural areas and rural development.

The development of vocational education in India after 1947 was also reflected in Tagore's vision of the significance of vocational education in society and the social revolution. Probably for the first time, Tagore had imparted vocational subjects at the school level, initially in *Path-Bhavana* and later in *Siksha-Satra*. The Vocational educational system in contemporary India was reframed and reintroduced in the formal educational system by Tagore in *Santiniketan* and *Sriniketan* in the early twentieth Century. Imparting vocational education in a formal educational system also aimed to preserve and develop the local art forms and artisans. So it is quite evident from the various educational experiments and ventures of Rabindranath Tagore that he viewed education from a completely different angle and as a tool for ensuring individual completeness, social resilience, and development, conserving the culture and the tradition of the nation, sustainable socio-economic growth, political awareness, national integration, and international brotherhood.

In 1920-21, in the essay "An Easterly University," Rabindranath Tagore mentions that "In the whole length and breadth India there is no single University established in modern time where a foreign or an India student can probably be acquainted with the best products of Indian minds." (Tagore, 1920-21, p5)

Visva-Bharati, as envisaged by Tagore, reflected the spirit of India and was equally important to the global knowledge system. The ultimate aim of education, as determined by Tagore, was to produce a "global citizen" who would play a vital role in global harmony. To ensure the development of global citizens, the fullest development of all the faculties was also targeted. The educational policies in India after independence emphasized education as an important tool for uplifting Indian society. For all these policies, from the school level to higher education, vocational education, mass education, and distance education, Rabindranath Tagore's educational philosophy, experiments, principles, and practices become an example and, as a result, reflection of Tagore's educational thoughts was quite prominent. Therefore, in the concluding remark, it can be mentioned that the educational thought of Tagore that was materialized at Visva-Bharati about the Century before was a comprehensive educational system that had an immense effect on the Educational policy of India in pre-independent as well as in the post-independence period also.

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