

SOCIAL IMPACT OF ECONOMIC IDEAS OF RABINDRANATH TAGORE

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ABSTRACT

In essence Rabindranath Tagore (1861-1941) was a poet but not limited to poetry. He has contributed remarkably to the economic notion of religion and education, politics and social change, moral regeneration and economic rehabilitation. In this article; we discussed Rabindranath Tagore's ideas on eco-ethical human livelihood and sustainable rural development, which have been dispersed in many works throughout his life. He was not an economist and didn't have a formal education. He has, nevertheless, implemented various economic measures in conjunction with social upliftment education. His primary contribution was to "rural rebuilding" through cooperation organizations and his practical understanding of economics has been put into practice for the well-being of disadvantaged people. He built for the impoverished villagers a model of welfare economics. He gave craftsmen the notion of "cartel," in order to encourage the exporters to advertise their products. In addition, he felt that economic upliftment was required together with education. In his contemporary period, all his actual economic actions are quite important.

Keywords: *Economic Ideas, Social Welfare Economics, Sustainable Rural Development.*

Introduction

In essence Rabindranath Tagore (1861-1941) was a poet but not limited to poetry. His creative fecundity was endless and his literary work was so boundless that the numerous sentences that were utilised for Shakespeare by Matthew Arnold (1822-88) are suitable for him. In addition to a huge number of short stories, novels, theatrical books and articles on most different subjects, his publications contain more than a thousand poems and over two thousand songs. He made around three thousand photographs of outstanding quality at the age of about 70 and still created some of them inside 10 years. He has contributed remarkably to the economic notion of religion and education, politics and social change, moral regeneration and economic rehabilitation. In all these disciplines, his achievements are so tremendous that they distinguish him as one of India's finest sons and truly one who has a message for all mankind.

Tagore wasn't a businessman. His subject was not formally trained. Having received instructions from his father to take after the family property management, he confronted British India's rural economy and learned the foundations of economy via daily labour. Like the Danish philosopher and educator, Grundtvig (1783-1872), the distress of rural people compelled him to think about rural development and ultimately opened his eyes for the different forces that work in the society that might be understood economically. The economic notion of Tagore emerged from his everyday engagement with the people of the village. We could add that Tagore is an international pioneer of the phrase Development Economics we know today. It did not smear the sound of jargons, but went further than most to detect the problems of colonial economics and travelled via an independent process and collective action, even within the bounds of colonialism, to overcome the hurdles to growth. Like Gandhi, he thought that colonial

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obsessions will inevitably wither if people are excited - economically, socially and mentally. Narrow sits and a table among the trees and the beautiful green Visva-Bharti campus certainly show that the views of Tagore were not restricted to the four walls of classrooms in an education system. However, not many realized that this great thinker and literary genius grasped the need for independent

India of rural economic growth and paid a lot to developing a rural economic source of employment. For example, he carried out many melas (fairs) to sell his farmed and produced items for the inhabitants of Shantiniketan and their neighbouring region. This economic impact of Tagore at Santiniketan will be traced in the India Economic Review and the rural economic links of Tagore will be spoken about.

Relevance of Tagore's Economic Idea's

A little reflection shows that the economic notion of Rabindranath has a major influence on our current economic growth. Learning from the experience and experiments of Tagore are the Community Development Program and the government's Adarsh Village Programme. The balanced growth of a national economy in which machine-based large-scale industrialization works hand in hand with the development of small and cottage businesses is consistent with the ideas he had advocated. His ideas also emphasize cooperation in all sectors of economic life. India also embraced its idea of a fairer distribution of wealth across the society without the abolition of private property.

Tagore understood that large financial disparities impede social unity from developing but could not embrace the notion of private property being abolished. The desires that produce private property are based on human nature. He thought that. Private property can be abolished by power, but human nature is hard to change. To achieve consistency is mechanical and is unwanted. Like nature, total uniformity paralyzes initiatives in the human world making the mind inert, but excessive uniformity is also harmful since it hampers the growth of social interaction among individuals via the construction of a barrier between them. Some may be sceptical of the relevance in the globalizing period of Tagore's economic theory. However, it should be noted that his economic philosophy does not disagree with the concept of globalization. In the sense of the economic connection between countries, Rabindranath would not have opposed globalization. What he stressed was that cities and villages should be equally developed for the balanced growth of the country. Globalization has provided thousands of individuals worldwide with unparalleled opportunity. The few affluent nations actually reap the advantages of globalization.

Economic Model

Tagore passionately argues with the mismatch between economic efficiency and humanity against the repression in India of Western commercial aggression. He stated, "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 stressed that God's wrath was shown by their lack of beauty. Commerce places perfection above power, which is counter to nature. He said that money and power are not limited in the rules of supply and demand. Moral and spiritual freedom are not recognised as the purpose of people. By removing limits, people might feed their lower impulses of covetousness and lead all humans into a "suicide flavour" or make moral adjustments to spiritual oneness among all mankind and not only groups. He argued for economic exploitation and conflict social collaboration. Tagore compared competitive and cooperative sentiments. He maintained that only those who have developed throughout history from the sentiments of rivalry into feelings of collaboration, the moral strength of love, and spiritual oneness will flourish and only in the future. At the end of the day, Tagore stated he is not an economist and did not take the economics of it into account. Although I'm not a supporter of mathematical solutions, we can't do it since they bring objectiveness, whereas a subjective lens depends greatly on the personal character of the individual at the helm.

Tagore's Economic Idea's on Rural Economic Development

It was Rabindranath Not many would guess, but he was just 29 years old while he was living in his family's farmyards in East Bengal and wanted to do something for the rural people. As a land manager, he saw local inhabitants rather than a Zamindar of that era from a business philosopher. He established the first keystone of his model for welfare economy, which he afterwards executed in Santiniketan, on such a humanistic basis. The necessity for his economic growth was centred on building a market to bring together all the locals (fairs). Like two of his favourite pupils Moitri Devi and Suchitra Mitra, subsequently renowned novelist and singer respectively, wrote about Mela's importance in bringing the communities together and linking them to others throughout the world, including Poush Mela, Nandon mela and Sriniketan mela. Tagore baptised the food as a method of seeing all sides of the villages.

Tagore attempted to bridge the divide between city and rural by mixing science and tradition in the Sriniketan project. Traditional craftsmanship has been strengthened by providing a touch of technology and these craftsmen have established one organization to market their goods among exporters. It will be coined as a "cartel" by the modern economist Tagore's rebuilding in the villages would have been extensive, but the finance restricted him. The formation of cartels made it possible for people to make their own money.

The aim of self-reliance was the main assumption of Tagore's rural-economic rehabilitation programme and it seemed to differ with the nationalist and economic thinking of the days when he refused to accept Swadeshi and Swaraj from the Nationalist Movement. "He selected the route of 'constructive Swadeshi,' to make the local people more economically autonomous. His argument was that you must be eligible enough to manufacture your own things before abandoning foreign goods. And by analysing one's behaviours, I understand that he spoke more of today's socialist than of the political movement in those days," confirms Nilangan Banerjee. As Banerjee notes out he genuinely sought to improve one or two settlements, rather than merely talking about a dramatic transformation which the then political parties (read the Indigenous National Congress) used to speak of. This is also reflected in Tagore's writings back in 1910 to Rathindranath. Any welfare economist would agree, and not just the distribution of incomes but also social welfare may accomplish economic efficiency, which the literary great claimed was pointless to work for a "national plan" while his demands on political complaints rather than social welfare are unnecessary.

Tagore's Economic Idea's on Education with Welfare Economics Model

As for India Tagore thought economic upliftment was important together with education. He believed in society's impact on children and thus education, since all social reform challenges are linked and educational experimentation cannot be carried out until a vicious society and training circle is once and for all broken and replaced with a virtuous one. "The tremendous effect the child's minds have on the values in the society in which he is born and raised cannot be underestimated. No formal schooling can prevent the youngster from the disruptive consequences if these ideals are twisted. The mind is as subtly and certainly affected by these ideals as physical environment works on the body. Good children's education. Since economic life spans the whole spectrum of the basic foundation of society, since its needs are the simplest and the most universal, he suggests that educational bodies have strong links to the economic life in order to be able to achieve their fullness of truth." Did you know (Tagore, 1922^A p. 191) It is important that a learning centre be not only the intellectual life centre but also the economic life centre of this country. "The entire life of this industry must depend on its success in the cooperative concept that unites instructors, students and neighbourhood residents to a live and active relationship of need." "They must be successful." Tagore has sought not only to link education and economics but also to avoid excellent social principles. Education methods may be contemporary and scientific, but only chained and diminished by the fact that their aims are unknown. Educators, then, must remain more or less impotent in an era where collective avarice is used to evaluate valour, patriotism and horrible butchery"

An ideal education will also fail if children raised in an ideal environment cannot adapt themselves to current social and economic patterns in contemporary society, and because of that Tagore considered it necessary to have a comprehensive education programme including art, manual labour and craftsmanship. At the outset, stating that a country's prosperity depends on the proper education of ordinary people, Tagore postulates that such an education should be designed in a way that they are able to understand what public welfare means and can be practically equipped to earn their livelihood in every respect. The villages should be given the beginning of such education, so that they may clearly understand what mass welfare is and become virtually effective in all respects in terms of earning their living." The amazing advance of Russia had astonished Tagore profoundly. He noted that, by spreading knowledge among the uneducated masses, Russia might throw off the heavy load of the conventional and build a socialist structure in such a short time. Education has a qualitative nature, not simply quantitative. The concept of no one going to stay idle, or unemployed, Tagore has been noticed with admiration, is filtered throughout males. True education, he claims, develops the capacity of self confidence, materials and the machine. The worth of a pair of beings that cost nothing is considerably more than the value of the machine, which is quite expensive. Tagore adds, once Indian culture was wealthy, she did not fear other nations' material prosperity and was not disappointed at her status since she wanted to grow internally and educate at that time.

Tagore's Co-operative Principal and its Relevance

Today, a tiny minority has seized economic power. But this power has only been achieved by gaining other people's productive power. Their capital is just the monetized accumulation of the effort of millions of workers. This productive capacity is actual capital, and hidden in every worker is this power. Rabindranath Tagore expressed a societal vision in an impassioned series of writings written between 1915 and 1940, in which exploitation will be a fair, compassionate, community economics. The cooperation concept was at the heart of his economic theory. For him, ethical production requires community ownership of resources (for example land and capital) by the producers. This ensures that all producers have a vote in the determination of their contribution to the worth of their work as well. "Therefore in our whole existence, a detached person is only a powerful fragment," says Tagore. "The most pressing requirement. The characteristic little farmer was badly in need of such a building, indebted and poor. Imagine if all of our tiny farmers were jointly farming their land, kept their produce and sold through a single mechanism in a shared facility... Only then can we avoid profit; only then can the farmer recover her work's genuine worth, said Tagore.

During the trip across the enormous estate, Tagore visited communities, talked with destitute locals, heard about their difficulties, and experienced the terrible apathy that affected their life. His experiences as the terrible nightmare of today are flooded. Later on, Tagore has said that, as the average guy still did not understand his position, our so-called responsible classes are living in comfort. Therefore he gets beaten by the owner. It is hung up by the moneylender, the captain is abused by it; it is fleeced by the cop; the priest exploits it; and the judge is taking his pocket. Later on, these concepts emerged into a really distinctive and creative worldview. He gradually realised that rural rebuilding is the actual solution to India's issues, as a sincere endeavour to comprehend the difficulties. He started feeling, rather than idealising rural life, that poverty may be addressed with by spreading basic training, inducing autonomy among peasants, applying scientific methods to farming, establishing cottage businesses and cooperative banks. He realised that not the outsiders but the forces residing inside India's boundaries were the greatest adversaries. In the "futures of India" he states that, as long as we do not treat our compatriots properly, out of personal and collective ignorance, as long as our owners regard their owners as just a portion of their property, while the strong people in our country consider this to be the everlasting law of fouling the weak, the higher castes disdain the lower than animals, even if we cannot pretend to be weak. He later established Sriniketan under agricultural scientists Leonard Elmhirst to realise his ideas of rural rebuilding. Tagore would regard illiteracy and neglect of education not only as the main source of the continuing social backwardness of India, but also as a major constraint limiting the possibility and scale of Indian economic development (as his writings on rural development forcefully make clear). He recognised the fact that many of India's social and economic problems have lack of basic education as the primary cause: In my opinion, the enormous tower of sorrow that now lies in the heart of India is based exclusively on a lack of knowledge. This one issue is at the core of caste divides, religious disputes, labour dislike, unstable financial situations. Instead of, instance, spinning "as a sacrifice" ("chara does not need anybody to think"), it was education (and the reflecting, conversation, and communication that are connected with it), that India's future would rely. Tagore was anxious that education throughout the country (particularly in rural regions with fewer schools), would be more energetic and joyful, as were the schools themselves.

Tagore's Welfare Economics Model of Education in Present Economic Scenario

Awareness that the ideals of universal and variety are necessary to reconcile, a belief that Tagore has been pioneering not only in the economic theory, but also in his conduct. He wanted Indians to understand what is happening abroad, how others lived and what they appreciated and so on, while being keen and engaged in their own culture and traditions. Throughout fact, the necessity for synthesis is heavily emphasised in his education works. It is also available in his advise to foreign Indian students. In 1907, Nagendranath-Gangulee, his son-in-law, wrote: "To get to grips with the local population is an element of your education. Not enough to just know agriculture; America also has to be known. Obviously, if one becomes an Americanized person who disrespects everything of India by understanding America, then he begins to lose his individuality and falls inside the trap of remaining a locked chamber. In the current situation, we need this as a matter of urgency as our young people lose our culture and mindlessly follow western civilization.

In addition, the administration understood today that complete economic growth is not feasible without advancing the rural economy and that the state focuses on rural rehabilitation. During his years at Shantiniketan, Tagore understood the need of rural rebuilding and applied his welfare programme. The

Indian government takes on the notion of hosting melas (fairs) as a platform for the people in villages, such as Krishi mela, trade fair, exhibits, etc. The government currently promotes education as vocational and professional education, with regard to education, the notion of learning with skills and the principle of self-confidence in the Tagore system of education. Public-private collaboration The government promotes cooperation with external universities by adopting the Tagore co-operative philosophy. Providing vocational and professional training for students especially disadvantaged socially and economically and fostering the idea of co-operative self-confidence are extremely beneficial in reducing poverty.

Conclusion

That philosopher and educator wanted to reconcile his enthusiasm for the battle for liberation of India with his vision for economic freedom, and he was driven to put the notion into practice in rural Bengal by the growing socioeconomic deterioration in Bengal. His ideas on environmentally friendly people and sustainable rural development are spread over his whole life via several works, and we tried to gather them together in order to push his economic vision forward. His economic perspective, always optimistic and action oriented, has been centred on the formation of co-operative companies as a source of employment. Tagore said, "The growth of our spirit is like a magnificent poem in our discussions with Einstein. It has an endless notion that once fulfilled makes all actions joyful." He intended to expand these movements full of significance and excitement across rural India, and not only metropolitan India.

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