

Tagore's Idea of Educational Philosophy and Its Implication in the Modern Education System

Dr. Dipen Tayung^{1*}, Dr. Gitika Kalita², Dr. Anosh Narzary³,
Priyanka Saud⁴

¹Assistant Professor, Department of Philosophy, Bhattadev University, Bajali, Assam, India. Email: drdipentayung1980@gmail.com, ORCID: [0009-0003-8216-0883](https://orcid.org/0009-0003-8216-0883)

²Assistant Professor, Department of Education, Bhattadev University, Bajali, Assam, India. Email: gitikabarmaa@gmail.com

³Assistant Professor, Department of Philosophy, Bengtol College, Chirang, Assam, India. Email: anoznarzary1@gmail.com

⁴Assistant Teacher, Mangaldoi, Darrang, Assam, India. Email: priyankasaud119@gmail.com

Corresponding Author:

Dr. Dipen Tayung^{1*}

Assistant Professor, Department of Philosophy
Bhattadev University, Bajali, Assam, India
Email: drdipentayung1980@gmail.com

Abstract

Rabindranath Tagore was a visionary Indian philosopher, thinker, poet, and an educator. He developed a unique educational philosophy that emphasizes freedom, creativity, holistic development, and harmony with nature. Tagore aimed to develop an ideal educational system in India. Hence, he emphasized not only body and mind to change through education but also soul, including physical, mental, religious and spiritual. He creates a very eclectic and diverse perspective on education. This paper explores the core principles of Tagore's educational philosophy and evaluates its relevance as well as implications to the contemporary education system which is often dominated by standardization, competition and over emphasis on examination. This study also highlights that incorporating Tagore's ideals can address present-day challenges in education and lead to more meaningful learning experiences.

Keywords: Education; Humanism; Nature; Idealism; Freedom; Naturalism

Introduction

Rabindranath Tagore opined on education as, "The highest education is that which doesn't merely give us Information but makes our life in harmony with all existence".

Rabindranath Tagore was one of the most influential contemporary India philosophers in the 19th and early 20th century. He was a man of a great universal personality, affectionately known as "Kabiguru". He was born on May 6, 1861, into a culturally rich and progressive Bengali family in Calcutta, West Bengal. His father, Maharishi Debendranath Tagore, was a prominent Hindu reformer and spiritual thinker and his mother's name was Shrimat Sharada Devi. Tagore received his early education at home under the guidance of his father, who introduced him to education of Sanskrit language, Indian philosophy and Astronomy. For higher education, Rabindranath was sent to Bengal Academy and then to England in 1877 to

study law but he returned without completing his degree. Much of his learning came through self-study at home. From a young age, he began writing for Bengali magazines, and his passion for learning grew rapidly. Soon, he developed into a renowned poet, writer, dramatist, philosopher and painter. He was given the title of “Viswakobi” or “poet of the world” by his people. He was the first non-European to be awarded the Nobel Prize in Literature in the year 1913, for his collection of poems titled *Gitanjali*. In 1915, the Indian Government endowed him with ‘knighthood’ which he returned after the notorious ‘Jallianwala Bagh’ massacre to express his emotion of anger at the episode. On 22nd September 1921, he established the famous ‘Vishwa Bharti’, which is a place of learning of Indian Philosophy, Arts and Literature for the whole world. The aim of this University was to bring about a synthesis of the East and West. As an educationist, Tagore also established Shantiniketan, a school that reflects his ideals of free, creative, and nature-based learning-standing in contrast to the rigid, colonial education systems of his time. In the year 1941, he passes away, leaving behind a legacy that continues to inspire generations.

Significance of the Study:

This study provides significant value in understanding how Tagore’s educational philosophy can offer meaningful insights for improving today’s education system. In an era where education is increasingly becoming competitive, exam-driven, and mechanized, revisiting Tagore’s ideals reminds us learning as a holistic and human-centred process. His approach encourages critical thinking, creativity, and emotional well-being, which are essential skills in the 21st century. By exploring his philosophy, this study aims to highlight the need for a more balanced and inclusive system of education that connects learning with real-life experiences and nurtures both the heart and the mind. Interestingly, many of these values are also reflected in the National Education Policy (NEP) 2020.

Objectives of the Study:

The main objectives of this study are--

1. To study Tagore's thoughts and ideas on education.
2. To identify the relevance of Tagore's educational philosophy in the present-day education system.
3. To examine how Tagore applied his philosophy in practice.
4. To identify and address the present-day challenges in education that hinders the incorporation of Tagore's ideals.

Review of Related Literatures:

Following are some of the related literatures used while prepared this study-

- Ahamad Shah. S.H. (2018) in his research paper, “Tagore & His contribution in the field of Education” discussed how Tagore’s educational system helps to develop the intellectual, physical, moral, and aesthetics of human beings. The role of Tagore’s Santiniketan in achieving the aims of education, a major branch of educational philosophy, is also explored.
- Chakraborty, A (2018) in her research paper “The Educational Philosophy of Rabindranath Tagore and Rishi Aurovinda Ghosh” explained about the contribution of both Rabindranath Tagore and Aurobindo in contemporary India and it’s education comparatively. Such as educational aims, curriculum, teaching methods, the teacher-pupil relationship and school or organization. This paper discussed the merits and demerits of the educational philosophies of Tagore and Aurobindo.
- Das, S (2022) in his research paper, "Educational Philosophy of Rabindranath Tagore: Contribution to Indian Education.", discussed Rabindranath Tagore's educational philosophy and its practical implications. This paper explored that Tagore is among the revolutionary educators, such as J. J. Rousseau, Pestalozzi, August Froebel, Mother Maria Montessori, and John Dewey, who have endeavored to build non-authoritarian, environment-appropriate learning systems. Tagore made numerous accomplishments in the field of education with his innovative teaching methods.

- Deb, Kamal (2016) in his research paper, "Rabindranath Tagore's Philosophy of Education and its Impact on Education in India", analyze and focus the educational thoughts and philosophy of Rabindranath Tagore and its impact on Education in India in relation to meaning of education, aims and objectives of education, methods of education, curriculums, nature of educational institution, discipline and freedom, learning through mother language, religious education, learning in natural environment etc. Educational Thoughts of Rabindranath Tagore has implications for primary education to higher education of India.
- Halakeri, B (2017) in his research paper, "Educational ideals and contributions of Rabindranath Tagore", explored how Tagore, through his educational philosophical ideas, aims to enhance the international collaboration he has put forward in his educational philosophical thought to create a global citizen. Further researcher explored the ideas and activities for modern education put forward by Tagore through Santiniketan and Viswa-Bharati.
- Majeed, M. & Mir, H. A (2024) in his research paper, "Rabindranath Tagore's Approach to Education: A Pathway for Modern Learning.", explained Tagore's educational philosophy, examining its core tenets, historical context, and lasting relevance. Further, it discussed how his ideas can be implemented in today's classrooms to foster an education system that values holistic development, environmental consciousness, and creative freedom.
- Mondal, S (2023) in his research paper, "Educational Ideas and Contributions of Rabindranath Tagore.", highlighted the philosophical ideas and aims of Rabindranath Tagore by exploring its relevance in the present educational system.
- Tirath, R (2017) in his research paper, "Role and impact of Rabindranath Tagore Education philosophy in contemporary Indian education", discussed the contribution of Tagore to the educational philosophy such as intellectual development, natural growth in natural circumstance, freedom to learner, self-realization, love of humanity, physical development, teaching – practical and real, co-relation of objects, place of fine arts, mother tongue as the medium of instructions, moral and spiritual development, social development, and education for rural reconstruction. In this present research paper, it is explored how education can help the individual to attain complete manhood and further discusses the role of the atmosphere, the institution, the teacher, and the teaching method in Tagore's concept of ideal education.

Methodology:

Methodology is a component part of any research works to investigate scientifically of concern selected area. This proposed research study is descriptive in nature and uses information from secondary sources like books, articles, journals, web pages, and other available sources from the internet. The collected data are very extensively analysis as well as interpreted to authenticate the research problems.

Tagore's Philosophy of Life:

Tagore's philosophy of life was deeply spiritual, humanistic, and nature-centric. He was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy. He imbibed the Idealistic philosophy of life and adopted the highest ideals of Truth, Beauty and Goodness as the chief aims of education to be achieved by all human beings. As an idealist, Tagore believed in the absolute and immortal existence of God and accepted this world as his best creation. His philosophical works have religious and ethical themes. His concept of universal humanism also played a central role. As an individualist, he believed in the rights and freedom of an individual to shape his life in his own way.

As a close friend of Mahatma Gandhi, who called him the "Great Sentinel" of modern India, Tagore opposed British rule and initially had an influence on the Indian nationalist movement.

The following are the values that enriched Tagore as a philosopher –

- As an individualist -He believed in giving right type of freedom to an individual so that they can express his or her own individuality as per their own capacities. It can help students to explore their inner self from various aspects without any fear or hesitation.
- As an idealist -Tagore had faith in absolute values. He strongly believed in Upanishadic thought. He regarded that the man should live for the ultimate truth. As an idealist, he believed in the absolute and immortal existence of God and believed that God is one and he has created human being and nature. In fact, he has follower of 'Monism'.
- As a humanist -He was a worshiper of humanity. He believed in the concept of brotherhood and having faith in fundamental unity of mankind. According to Tagore, those who realize the 'universal soul' they easily dedicate their life for human being or humanity. He firmly believed that the great mantra of service and sacrifice would make the welfare of mankind possible.
- As a naturalist -Tagore considered nature to be a great teacher. He had strong faith in a nature based education system and strongly believed that man's ultimate happiness lies in the lap of nature. This believe led him to establish Shantiniketan in a natural and serene environment. He also believed that children learn more effectively in their natural settings. His love for nature can be seen in his poems and other writings.
- As a spiritualist -He believed that every individual should try to attain spiritual perfection. His spirituality was rooted in a deep sense of universalism and inner harmony rather than rigid religious practices.

Tagore's Philosophy of Education:

Tagore's philosophy of education is based on naturalism, humanism, internationalism and idealism. He was given more focus on aesthetic development. He was fully aware of education's innumerable implications. For him, education should be natural in content and quality. Through contact with nature, the child will be introduced to the great world of reality easily and jointly is the goal of education. His educational concept focuses on three primary ideas: freedom, creative self-expression, and engaging people with the natural world. Tagore believed that the main principles of education was based on self-realization. Education provides person a sense of their complete identity and aligning education in harmony with life leads to self-realization. He places a strong emphasis on achieving inner freedom, strength, and enlightenment. He claimed that there is interconnectedness between God, nature, and man in reality. The education system during Tagore's time was rigid, logical and so lifeless that it failing to meet the needs of individuals or the demands of society. Hence, he strongly opposed such a system and firmly believed that education should acquaint the child with the inner voice, while also preparing them for both national and global life. He also emphasized the importance of achieving a harmonious balance between all aspects of development. Like Rousseau, Tagore regarded nature as the most effective and powerful teacher for a child. For this, he prescribed natural education for the child that allows children to learn freely in harmony with nature. This was the reason why he selected a quiet, natural setting surrounded by open forests for the establishment of his school, 'Shantiniketan.'

Tagore's Fundamental Principles on Education:

- Holistic development: Tagore firmly believed that true education should go beyond just bookish knowledge. For him, education meant nurturing every aspect of a child's personality — not just the mind, but also the body, heart, and soul. Thus, He wanted the child to grow as a complete human being.
- Freedom in learning: He considered freedom of thought and expression as essential for learning. He believed that children should be brought up and educated in an atmosphere of freedom and liberty so that they can explore their inner self and learn at their own pace. Restrictions should not be imposed on children.

- **Harmony with nature:** Tagore considered nature is the best teacher and emphasized that education should take place in natural settings so that students can learn effectively.
- **The Child-Centred Approach:** He advocated for a child-centric system of education, believing that each child is unique and should be allowed to grow naturally according to their own abilities and interests, rather than being forced into a rigid and uniform educational system.
- **Joy in Learning:** Tagore advocated that learning should be a joyful and enriching experience. He opposed mechanical and rote learning and promoted curiosity, exploration, and experiential education. Use mother tongue as a medium of instruction: Tagore believed that mother tongue should be used as the primary language of instruction for children so that they can learn and express themselves more easily.
- **Moral and spiritual progress:** Tagore placed strong emphasis on moral and spiritual development, as he believed that the full development of the human psyche required moral and spiritual education, which is more important than mere bookish knowledge.
- **Global understanding and unity:** Tagore saw education as a powerful tool to foster global understanding and unity, cultivating tolerance, brotherhood and deep appreciation for diverse cultures. In his vision, the world would be a place where nations and individuals respect each other's traditions and cultures.
- **Integration of arts and creativity in education:** He firmly believed that imagination, creativity, music, art, and literature as essential components of education, because it plays a vital role in nurturing a learner's personal growth and moral development. According to him, a truly holistic education must engage the head, heart, and hand in harmony.

Relevance and Implications of Tagore's Educational Philosophy in the Modern Education System:

Tagore's educational philosophy holds great significance in today's rapidly evolving educational landscape. His vision of a child-centric, holistic, and value-based education has inspired many modern and progressive educational approaches.

1. **Child centred education:** Tagore emphasized that education should be based on the needs and interests of the child. He believed that every child is unique and should be given the freedom to explore and learn at their own. Modern education system now recognizes the importance of child centric and activity based learning.
2. **Holistic development:** Tagore believed that education should nurture the body, mind, heart and soul of the child. Therefore, education should focus on the all-round development of the child- physical, mental, emotional, moral, social and spiritual. In today's education system, this idea is reflected through co-curricular activities, physical education and life skill training. It also aligns with the vision of NEP 2020.
3. **Learning in harmony with nature:** Tagore believed that education should be imparted in natural surroundings rather than being confined within four walls. This idea is reflected today through Environmental education, field trips, field survey, excursion, eco friendly campuses etc. which help students become more sensitive towards sustainability and ecology.
4. **Freedom in learning:** Tagore advocated for freedom of expression and self directed learning. This principle is reflected in the present day education system. There is a growing recognition of the need for flexible curricula, open learning platforms and self-paced learning.
5. **Promotion of arts and creativity:** Tagore gave equal emphasis on the role of arts in education which ensures cognitive, aesthetic and emotional development as well as promoting creativity and imagination. Modern education system must integrate arts into the mainstream curriculum rather than treating them as optional subject.
6. **Education for global citizenship:** In an age of globalization, Tagore's vision of universal brotherhood remains highly significant, as it fosters multicultural understanding,

peace education and respect for diversity. It helps prepare students to participate responsibly and meaningfully in a globalized world.

7. Flexibility in learning: Tagore opposed rote learning and rigid discipline as advocated joyful and self directed learning. His philosophy provides a foundation for flexible curricula, self paced study and open learning platforms and student autonomy.

Relevance of Tagore's Educational Philosophy in NEP-2020:

The National Education Policy (NEP) 2020 strongly reflects many ideals of Tagore's educational philosophy. Tagore emphasized freedom in learning, value-based education, and the integration of arts, culture, and nature within the learning process to promote holistic and creative education. Similarly, NEP 2020 promotes experiential learning, multidisciplinary education as well as flexibility in curriculum to develop creativity and critical thinking among students. The policy's focus on the mother-tongue based teaching at the foundational stage and its promotion of art and skill-based learning also reflects Tagore's belief in learning through one's own language, culture and environment. Thus, NEP 2020 carries forward Tagore's ideals by aiming to create an education system that fosters individuality, creativity, and moral growth.

Tagore's Educational Experiments:

Shantiniketan (1901)-

Rabindranath Tagore established Shantiniketan in 1901 with the vision of creating an educational environment that harmonized with nature, allowing students to gain a better understanding of the topics they were studied. He was inspired by the peace and serenity of the location and aimed to create a place of learning that transcended religious and regional barriers. The name "Shantiniketan" meaning "abode of peace" reflects the harmonious and tranquil environment of the place. Shantiniketan is known for its unique educational philosophy, blending the best of Indian and Western traditions. Shantiniketan was founded on the principles of the ancient Indian Gurukul system, where education was provided in a natural setting, fostering a strong bond between students and the environment. The curriculum at Shantiniketan focused on a holistic approach to education, encouraging the development of creativity, critical thinking, and a deep connection with nature.

Visva-Bharati University (1921)-

Tagore established Visva-Bharati in 1921 at Shantiniketan, West Bengal, as a unique educational institution that harmoniously blends Indian traditions with global educational ideals. The University promotes holistic learning, open-air education, and creativity, fostering a deep connection with nature. It is renowned for its focus on arts, music, literature, and rural development. In 1951, Visva-Bharati was recognized as a Central University and an institution of national importance. Today, Visva-Bharati continues to serve as a vibrant centre for cultural exchange and intellectual pursuit that reflects Tagore's vision of universal harmony and lifelong learning.

Challenges in Implementation of Tagore's Educational Philosophy in Modern Education System:

- Exam oriented education system: The current education system is largely focused on academic achievements, grades and examinations rather than creativity and holistic development as envisioned by Tagore.
- Global competition: Employability pressures sideline the moral and creative aspects of Tagore's philosophy.
- Rigid curricula: A fixed and centralized curriculum restricts students' freedom to explore beyond textbooks which goes against Tagore's vision of flexible and open learning.
- Lack of trained teachers: Teachers are not adequately trained to apply Tagorean methods of creativity and freedom- based pedagogy.

- Technological distraction: Over dependence on modern technology reduces direct interaction with nature and real life experiences and creativity that Tagore valued.
- Neglect of arts and aesthetics: Modern education system gives more priority to science and technology while neglecting arts and aesthetics as well as value based educations which are key principles of Tagore's philosophy.

8. Findings & Suggestions of the study:

Based on the analysis of Tagore's educational philosophy and its relevance to modern education system, the following major findings have been identified –

1. The study reveals that Tagore's educational philosophy emphasized holistic development of the learner, including physical, emotional, intellectual and aesthetic growth, creativity and harmony with nature. His ideas also promote creative, adaptable and learner centred approaches to education.
2. His ideas of joyful and self-directed and flexibility in learning challenges the traditional rote learning and model of education. His philosophy provides a foundation for flexible, self-paced and open learning model with student autonomy.
3. The study also shows that many modern educational reforms reflect Tagore's educational visions such as experiential learning, child centred education, value education and activity based learning.
4. Another major finding of the study is that Tagore viewed education as a means to remove social barriers through promoting humanism, international understanding and universal brotherhood as it helps in creating a more peaceful society.
5. Another important finding is that Tagore successfully implemented his educational philosophy through his creation of Shantiniketan and Visva-Bharati, where learning took place through activities, arts, culture and interaction with nature which provides an ideal model of holistic education.
6. The study also indicates that Tagore opposed bookish and examination oriented learning and emphasized practical and experiential learning. He believed that arts such as music, dance, drama and literature play a vital role in education as they help in developing imagination, creativity and aesthetics sense among students.
7. Despite its relevance, the study also found that several structural challenges such as over emphasis on examination system, increasing global competition, rigid curricula, shortage of trained teachers, technological distraction and many more limit the practical implementation of Tagore's philosophy in modern education system.

Suggestions:

Based on the findings of the study the following suggestions are proposed to improve the present education system to effectively implement Tagore's educational philosophy –

1. The modern education system should reduce more emphasis on examinations and rote learning. Alternative evaluation methods such as Continuous and Comprehensive Evaluation (CCE), project work and practical activities should be encouraged to evaluate students' creativity, critical thinking and overall development that focuses on student's understanding rather than memorization.
2. The curriculum should be made more flexible and learner centred so that students can explore their own interests, abilities and potential beyond textbooks and it makes learning more meaningful and engaging.
3. Teachers should be adequately trained to adopt innovative teaching methods as suggested by Tagore. Training programs, workshops, seminars should be

organized to help teachers understand and apply Tagore's philosophy of education.

4. Educational institutions should give equal importance to the holistic development of students. Activities such as sports, arts, music and cultural programs should be integrated into the curriculum to ensure the balanced development of students as suggested by Tagore.
5. Tagore's value based education should be integrated into the teaching learning process. This will help in developing responsible citizens and develop character along with intellectual growth.
6. Educational institutions also create learning environments close to nature, encouraging experiential and activity based learning that promote curiosity, creativity, emotional and social well-being among students.

Conclusion:

Tagore's educational philosophy remains highly relevant in the modern education system. According to him, education should nurture the intellectual, emotional, social and spiritual potential of learners and should be closely connected with life itself. His emphasis on freedom, creativity, moral values, harmony with nature and holistic development provides valuable guidance for creating a more meaningful and engaging education system. Although, the current education system struggles with challenges such as exam pressure, rigid curricula, technological distractions and many more, the incorporation of Tagore's humanistic and creative principles can make learning more purposeful and impactful.

The vision reflected in National Education Policy (NEP) 2020 further strengthens his ideas by promoting flexible, inclusive and value-based education. Current initiatives such as experiential learning, environmental education and holistic approach strongly align with Tagore's emphasis on joyful learning, nature-based education and the integration of knowledge with life. Modern education systems worldwide can draw inspiration from Tagore's vision to foster more inclusive and enriching learning environments. His holistic approach, personalized learning strategies and socio-cultural perspectives offer valuable insights and lessons for educators, policymakers and practitioners striving to create meaningful learning experiences in the 21st century. Therefore, Tagore's philosophy continues to serve as a timeless foundation for shaping modern education system that nurtures character, intellect and human values of individuals in the twenty-first century.

References

- Barik, B. B. (2024). Relevance of Rabindranath Tagore's Education Thoughts in Present Scenario. *Brainwave: A Multidisciplinary Journal*, 5(2), 726-732.
- Biswas, M. (2022). Educational Philosophy and Educational thought of Rabindranath Tagore and its Relevance in Present Scenario. *A Multidisciplinary Online Journal of Netaji Subhas Open University*, 5(2), 11-17.
- Chakraborty, A. (2018). The Educational Philosophy of Rabindranath Tagore and Rishi Arvinda Ghosh. *International Journal of Research and Analytical Reviews (IJRAR)*, 5(3), 278-283.
- Chakrabarti, M. (2019). Rabindranath Tagore's Philosophy of Education and Its Relevance in the Present Context. *International Journal of Research in Social Sciences and Humanities*, 9(3), 45-52.
- Chinthakindi, B. (2022). Ravindranath Tagore's Educational Philosophy and its Relevance in Modern Times. *Journal Of Humanities and Social Science*, 27(11), 20-22.
- Das, P., & Bera, S. (2020). Influence of Rabindranath Tagore's Philosophical Thought on School Education in Present India. *INFOKARA RESEARCH*, 9(10), 346-354.
- Das, S. (2018). Revisiting Tagore's Educational Philosophy in the Light of Modern Educational Practices. *Journal of Education and Practice*, 9(15), 90-96.

- Das, S. (2012). Educational Philosophy of Rabindranath Tagore: Contribution to Indian Education. *International Journal of Food and Nutritional Sciences*, 11(12), 8750-8756.
- Deb, K. (2016). Rabindranath Tagore's Philosophy of Education and Its Impact on Education in India. *EPRA International Journal of Multidisciplinary Research (IJMR)*, 2(2), 87-91.
- Gohain, H., & Phulan, D. (2021). *Great Educational Thinkers*. Shanti Prakashan.
- Halakeri, B. (2017). Educational Ideals and Contributions of Rabindranath Tagore. *International Journal of Advance Research and Development*, 2(6), 779-781.
- Halder, B. (2023). Philosophical Thoughts and Contributions of Rabindranath Tagore towards Reforms in Indian Education System. *International Journal of Research Publication and Reviews*, 4 (11), 2476-2483.
- Kundu, A. (2024). The Educational Philosophy of Rabindranath Tagore and Its Application in Modern Education. *Journal of Emerging Technologies and Innovative Research (JETIR)*, 11(10), 543-546.
- Majeed, M., & Mir, H. A. (2024). Rabindranath Tagore's Approach to Education: A Pathway for Modern Learning. *International Journal of Contemporary Research in Multidisciplinary*, 3(6), 17-20.
- Ministry of Education, Govt. of India. (2023, September 1). *National Education Policy 2020*.
- Mondal, B. (2020). Educational Philosophy of Rabindranath Tagore and Its Application in Modern India. *International Journal of Creative Research Thoughts (IJCRT)*, 8(6), 1012-1018.
- Mondal, S. (2023). Educational Ideas and Contributions of Rabindranath Tagore. *International Research Journal of Modernization in Engineering Technology and Science*, 5 (12), 390-396.
- Mukherjee, H. (2017). Tagore's Vision of Education: A Comparative Study with Contemporary Systems. *Indian Journal of Educational Research and Innovation*, 5(2), 23-30.
- Radhakrishnan, S. (1919). *The Philosophy of Rabindranath Tagore*. Macmillan and Co. Limited.
- Shah, A. S.H. (2018). Tagore & His contribution in the field of Education. *International Journal of Advanced Multidisciplinary Scientific Research*, 1(3), 88-94.
- Singh, R., & Rawat, S. S. (2013). Rabindranath Tagore's Contribution in Education. *VSRD International Journal of Technical & Non-Technical Research*, 4 (8), 201-208.
- Sridevi, S (2022). Rabindranath Tagore's Philosophy on Indian Education. *International Journal of Advanced Research in Science, Communication and Technology (IJARSCT)*, 2(2), 33-35.
- Tirath, R. (2017). Role and Impact of Rabindranath Tagore Education Philosophy in Contemporary Indian Education. *International Journal of Business Administration and Management*, 7(1), 150-160.
- <https://testbook.com/ias-preparation/shantiniketan>
- <https://www.santiniketan.com/culture/history-of-santiniketan/>
- <https://www.vbadmission.in/>
- <https://www.nextias.com/ca/current-affairs/19-08-2025/news-in-short-19-august-2025>