



Rabindranath Tagore's Vision of Environmental Education for a Sustainable Society

Putul Mondal

Research Scholar

Department of Education

The University of Burdwan

Golapbag, 713104

Burdwan, West Bengal, India

Abstract: In this 21st century, in the era of globalization and digital advancement, just when science has achieved milestones touching the sky, nature repeatedly warns us with its vigilant bells. Even though today we have conquered the world with the blessings of science, there remains no opportunity to deny the exploitation of nature. Every nation must be conscious of how to protect nature and how to shield it from the hands of destruction. At such times when various policies, agendas, principles, and laws are being implemented to protect nature, it becomes crucial for us to be aware of nature's contribution and understand its essence. The relationship between humans and nature needs to be properly understood. A comprehensive understanding of who bears the greatest responsibility for the preservation of nature is of utmost importance. Therefore, the value of loving nature and the environmental education of the globally renowned nature enthusiast Rabindranath Tagore are more relevant today than ever before. In the twentieth century, when he speculated on nature's terrifying indifference, we find direct evidence in his writings. He repeatedly showed us with his vision, how the relationship between humans and nature should be, how to nurture nature, what kind of bond we should have with it. Hence, the paper makes an attempt to understand the thought of Tagore, keeping in mind a global relevance in the contemporary era. Rabindranath portrayed his educational vision in his dream land, Santiniketan and Sriniketan. Tagore's prescient approach serves as the blueprint to solve the global hazards. This study aims to instill the right attitude, along with environmental awareness, to understand the relationship between man and nature. His global vision was to anticipate the future state of nature. If we adhere to his path and actions, then we will be able to restore our golden earth. His nature education has the potential to prevent the endless destruction of nature. Therefore, without delay, we must follow his ideals and return to the lap of nature. Tagore's creations and works provide us with the guidance we need on this path.

Keywords: Environmental Education, Sustainable Society, Rabindranath Tagore

I. INTRODUCTION

The environment offers us the greatest gift by serving as our home, where we can live our entire lives. It plays a significant role in providing all requirements that are essential for all living and nonliving features of the earth. Some small acts like recycling things, expanding hands for conservation and safe guards for air, water and land, can have great influence on the health of our planet. Henceforth, the absence of concern, awareness, attitude, and knowledge is becoming the primary cause of destruction of the environment. So, Environmental education is the only way to redeem us from the impending threat of our climate in the present and future. The profound knowledge and insight of the environment can offer us numerous directions to grapple with arising issues of hazardous environments. The aim of environmental awareness is to seek to provide valuable guidance and show the right direction to develop the capacities to deal with alarming issues and make aware about duties and responsibilities towards earth, including its limitations and delimitations. Masses need to expand their mental horizon to feel interconnected with nature that will help pave the way of sustainable living. The most important

thing we need to curb immediately is treating the environment as the supplying agent of human needs. Therefore Environmental education ensures global wellbeing by making the pupils active participants in achieving harmony between man and nature. There is an urgent need to attitudinal shift from the greedy nature of human beings to immense love for nature. By developing a true sense of the relationship between man and environment, people can feel themselves as an inseparable part of the environment. Henceforth, by exploring the significance of environmental education we can say that profound knowledge, deep rooted attachment with nature, keeping intuitive bond, whole hearted participation, bearing righteous attitude, maintaining environmental ethics, etc. are all crucial, especially when we are in embodiment of ash by the planet.

In the contemporary global era, the environmental crisis has become a serious threat for the destruction of the world, where environmental education serves as the significant tool to mitigate all the threats and build a sustainable society. Ecological awareness plays a vital role in developing a harmonious relationship between man and nature. In this context, we could discuss the environmental concern of Rabindranath Tagore through his holistic vision. It emphasizes a close connection of man with nature. His ideas were not only encircled in a theoretical way but also he made an attempt to implement it practically through his institutions and activities in Santiniketan, and Sriniketan. Here he built an experimental hub for education by integrating nature with community life. We can explore him through his various compositions, literary works. Through several practices, Tagore wanted to nurture a deep sense of environmental consciousness among people to foster universal humanism. Within this backdrop, the analysis is needed to explore Tagore's global vision of environmental education. It is highly relevant in fostering a global awareness among people for making a sustainable society.

II. Objectives of the Study

1. To identify the Environmental Concepts of Rabindranath Tagore.
2. To analyse Rabindranath Tagore's Vision of Environmental Education.
3. To evaluate the present relevance of Tagore's Environmental thoughts in a Sustainable Society.

III. Research Questions

1. What are the various Environmental Concerns of Rabindranath Tagore?
2. What kind of vision did Rabindranath Tagore have regarding Environmental Education?
3. How does Tagore's vision contribute to the emergence of a Sustainable Society?

IV. DISCUSSION

OB.-1. To identify the Environmental Concepts of Rabindranath Tagore.

RQ.-1. What are the various Environmental Concerns of Rabindranath Tagore?

4.1. Concept of Tagore's Environmental Thought in Environmental Education:

The name of Tagore, the great Rabindranath Tagore is enough to bring sensation in our heart. He is the poet of all ages. We don't have enough words to portray this great literary figure. We are fascinated by his numerous literary works such as dramas, poems, novels, travelogues, and many more. We can relate our own life story with his songs and poems. His literary works provide the right ingredients to live our life in a sophisticated way. We can get the nectar of nature by his creation. He is the man who helps us to know nature intently. Nowadays when we are becoming an embodiment of ash by the anathema of Mother Nature, it is the need to remember his vision regarding his attachment with mother earth. Though he is not a so-called environmentalist, his bond with nature helps us to live a life in the lap of nature. Consequently exploitation of nature will be beyond the imagination of mankind. So a healthy and elegant society will be flourished in the lap of mother earth. Rabindranath never considers nature as a reservoir of wealth. He can feel nature in an extreme way additionally; he can understand the unuttered words of nature.

4.2. Environmental Approach as Portrayed in the Literary Works of Rabindranath Tagore:

The songs and poetries of Tagore present various colors of nature towards us. If we understand the way of his attachment with nature only then we can conserve the beauty of nature. The way he was captivated by nature, he composed a new separate group of lyrics which is known as 'Prakriti Parjay' where every seasonal beauty is portrayed through numerous compositions. We can find songs of rain, autumn, spring, summer, winter, and many more.

Rabindranath, in his numerous, incredible creations such as the drama and short stories, conveyed repeatedly the significance of mother earth and also showed us how brutally we destroy our mother nature. He engraved the heavenly nexus between Man and nature in the heart of people through his short stories.

As we know, Rabindranath has travelled to different places around the world. He vividly depicted the picture of those places that we can visit in the eye of Tagore. His several travelogues greatly provide the opportunity to travel the world from within. By travelling, he got an opportunity to gain insight about different countries. In 1916 when he went to Japan and there he got a spark in his mind that how oil spill at sea affected the environment badly. He delineated his thoughts regarding how progressive people irreparably damage the environment. So Rabindranath sought its solution with such creative efforts as composing several literary works to instill awareness among the masses.

His famous play "Raktakarabi" (1925) vividly depicts the evil picture of mechanized bureaucracy which was the aim of a crucial king who wanted to establish it through the exploitation of nature. When Tagore was at shilling, he witnessed that a red oleander plant crashed by discarded iron and it was so distressing that he wrote an entire drama based on it. The Insatiable desire of man is the real cause of detrimental impact on environment which is delineated by Tagore in his play, "Muktadhara" (The Waterfall). The central theme was how the invention of machine blocked the river flow, which was created by a king, and how people raised their voices to protect it. In "Prakritir Pratishodh" Tagore wonderfully depicted how greed is becoming an enemy for nature.

Tagore talks about how he feels about nature numerous times through his short stories. He considered nature the real friend. His profound love and affection for nature is revealed through several short stories such as Bolai', 'Postmaster', 'Subha', 'Ghater Kotha', 'Chuti', 'Muktadhara', 'Raktakarabi', 'Bana-Bani', 'Basundhara', 'Sonar Tari', 'Snehamayi' 'Naivedya', etc. When kabi was in North Bengal, the ethereal beauty of Bengal and the river Padma fascinated him to the point where he was compelled to weave words and describe the chanting beauty of north Bengal, especially while he was travelling by boat along the banks of the river Padma. To portray the beauty of nature he penned some stories and poems. Tagore artfully depicted his feelings as he felt with the company of the river Padma as the source of the joy, happiness, peace in mind through his pen. In his 'Chinnapatrabali' Tagore elaborated his connection with the river which he genuinely experienced. He considered the Padma River not only a water flow but a living entity. In the same way he felt for the river Jhelum and wrote the Balaka series of poems when he was nearby the Jhelum River. In the poem 'Sonartari' also reflects the presence of rivers and seasonal description of a rainy weather. We perceive the beautiful description of Bengal which is revealed through such as 'Postmaster', 'Atithi', 'Subha', 'Ghater kotha', 'Chuti' and many more. In the story of 'Ghater kotha' we can perceive Tagore's feelings which he actually thought. It is the story about a widowed girl named Kusum. Where the poet showed us the amiable bond between the river and 'Kusum'. Tagore also revealed the contemporary societal scenario which was faced by Kusum being a widow. The widow, Kusum, found solace and companionship with the river. She shared all her life experiences with the river. Here nature serves as a real friend to kusum. When the society, loved ones, circumstances are all against man, only nature is with him. The story of 'subha', who is a dumb girl, could find her fellow cow, rivers and crows, they could understand her unuttered words. "Khokababur Pratyabartan" depicts the picture of flood with its positive and negative impact on the lives of human beings. Tagore's fascination was not only limited towards the river but the whole natural component. He beautifully wrote his affection towards trees through the Bolai story, where the picture of immense love for a shimul tree is the central theme. The theme of the rainy season has been described by Tagore through the Tarapada, character of the story Atithi. The sound of thunder, the trickling down of

raindrops, croaking of frogs, and sound of a soft drizzle at mid night all the grace of the shrabon- were the sources of peace and happiness of Tarapada.

Literary works and activities of the visionary Rabindranath always evoke freedom, which is clearly portrayed through his writings, like in the poem “the tame bird was in a cage” which utters the adverse effect of prison of birds and the story of birds with cherished freedom. Tagore wanted to teach a lesson with this, how imprisonment destroys the inner essence of a living being. With the progression of civilization, how human beings damage their environment without even thinking about its consequences through his another poem “ I plucked you Flower”, where humans think that plucking the flower randomly is their own right but the poet sternly warned the humans that they should not interfere with natural activities through another piece of writing named “fruit gathering”.

Besides these several writings of Tagore reflect his immense love for nature and we could find several dimensions if we go through his writings. The poems, novels, short stories, essays, songs all reflect the different elements of nature. Through his literary works, Tagore always wanted to teach lessons about our mother earth so that we can take steps to restore the earth.

OB. -2.To analyse Rabindranath Tagore’s vision of Environmental Education.

RQ. -2. What Kind of Vision did Rabindranath Tagore have regarding Environmental Education?

4.3. Environmental Thought of Tagore behind the Foundation of Santiniketan Brahmacharya Vidyalaya:

Gurudev Rabindranath is such a magnificent figure whose wonderful implementation of thoughts, idealism, and principles can be reflected in his creations and literary works. Rabindranath Tagore cultivated his thoughts in such a way that the entire world had to embrace them. He founded his experimental school in Santiniketan named as Brahmacharya Vidyalaya with only five students later it is named as Patha Bhavana in 1925. This institution still holds his unique educational philosophy. Nowadays the concept of holistic Education which the NEP 2020 and Modern educationist are continuously urging for, the seed of the same concept was sown by Gurudev centuries ago. This Ashram Vidyalaya is an abode of learning which provides holistic learner as well as global citizens towards our country and this Ashram Vidyalaya can nurture the quality of their life skill. The most concerning issue of the 21st century is to make a child an effective contributor towards society and to implement this dream into reality, the ideology of Kabiguru can be our path finder. Tagore’s Model of Education has potential to serve a sustainable learning for individuals, emphasizing child centric education. This educational approach makes the learning joyful and engaging to promote holistic growth. Students can attain their mental wellbeing within the open air classes. Simple living and universal understanding shape society in a true sense. A social cohesion and cultural harmony make the globe sustainable.

4.4. Applied Aspects of Environmental Education through Festivals of Santiniketan and Sriniketan:

Rabindranath Tagore had such a global outlook that he made effort to create the environmental awareness through embracing all the seasons of our mother earth .He believed that Nature is our living teacher. In this context, he introduced several seasonal celebrations in Santiniketan throughout the year. He loved to enjoy the beauty of each season with his elegant compositions. In his experimental land, people can strengthen their communal bond through several cultural programmes. The festivals like Briksharopan (tree plantation) students plant a tree which make them aware about the significance of afforestation and encourage to conserve the biodiversity; the ploughing festivals is to build the respect for soil and agriculture in which sustainable farming can also be enhanced. To welcome the monsoonal festivals such as Barshamangal to Basanta utsav students can understand the seasonal cycle with its various colours. Santiniketan is a living cultural hub where various fairs become a joyful land for all people. Enculturation take place through these fairs. Tagore always wanted to transform his ideas into action .So such festivals and traditions of Santiniketan and Sriniketan with its own rhythm instill ecological awareness among students. His compositions like song, drama teach the people to comprehend the nature. Therefore, Festivals emerge as a holistic approach for environmental education with its relevance in modern era. These celebrations are not merely cultural events but these are the

experiential learning ecosystem for students to develop proper understanding the relationship between man and nature.

4.5. Tagore's Environmental Philosophy towards a Sustainable Society:

❖ Cultural aspects:

Cultural environments can really shape the nation. Rabindranath Tagore was the genius who had explored the cultural diversity during his numerous visits around the world. He had great revolutionary cultural insight which has reflected clearly through his manifold literary works. According to him each and every country has its own uniqueness in culture and we should respect and embrace the worthy one. We can get a clear idea regarding our own Indian culture as the rich cultural heritage if we analyse his ideology and thoughts. He has warned us several times by showing the evil side of western culture through his creative writing and actions. The consequence of the adoption of the western culture by losing our own Indian cultural originality has been revealed through his numerous dramas and poetry. His Ashram Vidyalaya is a cultural hub as its learning process and systems depict the picture of Indian diversity specially its learning environment that encircled the surroundings of ashram Vidyalaya.. Here the Students from different regions actually transcend the cultural barrier of Santiniketan. Enculturation takes place as it gets intermingled with multiple cultures. Cultural integration means Social and cross-cultural interaction which is one of the 21st century skills, these very skillful students can inculcate within them profusely. The air and soil of Santiniketan reflect the wonderful mosaic of artistic works by eminent artists and learners also .Their artistic works portray the cultural approach of Tagore. Tagore believed that cultural harmony embraces societal progress which leads to an enriched society. Several cultural programmes of Visva-Bharati, which has its own indigenous style that inculcates the cultural perspective among students through their whole hearted participation.

❖ Economic Aspects:

The visionary man, Rabindranath can trace the immense role of agriculture in resolving the developmental crisis of the society. So he could realize that Economic upliftment is the stepping stone to eliminate the poverty of rural masses and a means to improve the quality of their lives. Recognizing the importance of economic growth, Rabindranath has made an attempt to revive rural agriculture to promote the development and prosperity.

➤ Activities in Agricultural Economics

The contemporary economy of Rabindranath Tagore made him believe that the rural economy is the ultimate key to develop the Indian economy. By reshaping Surul and Sriniketan. He wanted to build the foundation stone of rural development against the exploitation of rural potentiality. Tagore was pretty sure that if farmers can be self-reliant then it leads to the flow of growth. Therefore he wanted to give back their own freedom to their agricultural land by removing tenancy practice. In order to give relief to the farmers from money lenders he established the Pratisar agricultural bank in 1905. Tagore was aware that absence of scientific experiment could block the path of agricultural progress. The then Surul farm, where the agricultural research had been conducted to introduce modern technology instead of primitive methods of agriculture. These modern technologies helped the farmers to procure various cash crops like chinese nuts, chilli, jute, millet for the growth of economy. Animal husbandry, fishery were introduced to make villagers self-sufficient. Empowerment of girls, adults, youth, through education and training of leadership, responsibility, spirit of social service were fostered by Rabindranath. Thus, it is clear that Tagore considered agriculture the primary source of development of the economy so it should be restored. The table below shows his visionary works in Surul to sustain rural Bengal.

Table 1: A List of Agricultural Activities in Sriniketan

Year	Activity in Agricultural Economics
1922	Surul Farm, Brati Balak Organization
1923	A Primary School for Girls
1924	Poultry
1927	Samabay Samiti
1928	Introducing Fishery education and training
1933	Dairy farm and Goatery
1939	Night classes for children and adults

Source: Chakrabarti,S.(2001).Sriniketaner Gorar Katha:Early phase of Sriniketan

❖ Industrial Setup:

The process of industrialization, modernization, and civilization can touch the mile stone of societal advancement but these also act as a major alarming issue for rapid climate change. In the post-industrial era people don't have the right conception regarding development so their attitude towards the environment affects our mother earth severely. Rabindranath Tagore was the global man who thought that industrial development is not only the weapon to reach at the zenith point for national development but also it must be rooted in one's own national uniqueness. The way the world is embracing Globalization in the modern era, it is certain that Tagore would not prefer this kind of globalized world .He always emphasized on full freedom where every individual has the opportunities for development. Rabindranath believed that Economic advancement must have the aim to ensure the individual's wellbeing at every unit of administrative strata like the decentralized economy. According to Tagore, the invention of the machine is not a curse but he wanted to take its advantage as an assisting tool of humans in production not a replacement of man. Cooperation, creativity, self-dependence, and unity all are the core principles to achieve the height of socio economic advancement.

➤ Activities in Industrialization:

The philosophy and thoughts of Rabindranath Tagore on industrial growth is well grounded on rural industry along with its expansion as a large scale industry. In 1922 the establishment of 'Shilpa Bhawan' for handicrafts carries its evidence well. It was the centre for cloths, book binding, batik, lac works etc. where the active involvement of Pratima Devi added another dimension to it. Later Rathindranath Tagore added one more glorious feather in the hat of Shilpa Bhawan - tannery. Gradually many more activities like pottery, weaving, crafts, paper making were introduced and it was renamed 'Shilpasadan' in 1951 by Visva-Bharati. Rabindranath had the aim to develop the Indian economy with the cottage industries associated with rural goods and production. He wanted to improve the livelihood of rural people by making them prosperous through well production and he also realized the importance of modern technology which helps to enhance sound production. Manindra Chandra Sen was sent to Japan for learning modern technology. In 1936 clothing production was started with the help of exported machine from japan. At Sriniketan 11 handlooms, 5 swidil weaver machines and 10 handlooms had been used to supply the cotton for 36 villages in 1937.The trained youth expanded marketing area all over India through their production .So Rabindranath emphasized the need for export and import of raw material for improving the economy and he realized that activities of Sriniketan can boost up capacity and self-confidence of individuals which lead to future economic sustainability. Self-confidence, spirit of work and unity are the actual power through which individuals can conquer all the problems .By embracing the technological advancement socio economic development of India is also possible but people should maintain harmony, balance, creative unity and cooperation.

Table 2: Industrial Activities in Sriniketan

Industrial Activity	Year
Weaving	1928
Leather craft	1928
Pottery	1929
Bookbinding	1930
Machine shop and power house	1930
Batik and other crafts	1933-34
Basketry and cane work	1936
Fruit preservation and canning	1941
Handmade paper making	1948

Source: Chakraborti,S.(2001).Sriniketaner Gorar Katha:Early phase of Sriniketan

❖ Political Aspects:

Humanity, love, tolerance, unity, freedom, connection, relation, etc. are the core principles of political stability, according to Tagore. But nowadays we are facing disastrous political instability and incremental societal hazards and volatility. We, the people of our nation, nowadays seem to be lacking social cohesion, which eventually leads to degrading our morality. To ensure peaceful coexistence, we need to propagate love, unity, freedom, humanism, respect and mutual respect, and all these will help us to keep our own culture intact and gradually we will understand that we are the members of one large family. That will emphasize solidarity, mutual support, and a sense of belonging among the people. As a responsible child of mother India, we have a moral obligation to safeguard our planet as she nurtures us with all her resources. Therefore, war and violence cannot be tools for the upliftment of any nation. Exploitation and selfishness only hinder the growth of a nation. We need to understand that although we have different points of view, and different settlements, we are still connected in a single thread as we are the sons of mother India. We need to come forward for the wellbeing of our own nation. If we confront each other over trivial issues, it will not contribute to the progress of our country in any sense. We must love and respect one another's sentiments and viewpoints for the betterment of our country. So love is the cornerstone of a flourishing society. When India was chained with bondage, Rabindranath was the contemporary man who was living through a period of extreme political chaos. Nevertheless, he shades some light on how to mitigate political discrepancy through his literary works. Additionally he teaches us how to serve our motherland as her own child. It is needless to say that he strongly opposed Bengal's partition and celebrated Raksha Bandhan to strengthen the nexus between Hindus and Muslims. He sought to unanimously unite us and spread the message that, Hindu and Muslim, we are all sons of our mother India. One of his most popular songs is "Banglar mati, Banglar jol ,Banglar bayu,Banglar phol- Punno houk, puno houk, punno houk hey Bhagoban" which he composed during British rule to sketch the condition of the then India. Although this song shook us to the core of our minds, nevertheless we failed to inculcate the main message. We might have a profound impact on ourselves if we consider this beautiful piece of music as our national hymn. This song should be our national hymn in order to enhance our nationalism. One significant aspect from Rabindranath that we can focus upon is when a group wanted to burn the foreign clothes in order to boycott foreign clothes made by Swadeshi mill, Rabindranath was against it .He realized that destruction, or burning can never be a solution. His way of protesting was through construction. In his essay " Shoudupaye", Rabindranath clearly depicted the movement's internal conflict. He realized that the boycott inevitably marginalized the poor people of society, and this realization is being encapsulated in "Ghare Baire". Rabindranath always wanted to indoctrinate us with construction rather than destruction. The essay "Byadhi o Pratikar" provides a comprehensive analysis of the underlying issues that discommode India and shared some probable solutions.. In contemporary times when the true essence of politics is often overlooked, focusing on which nation will progress and how to surplus others, then the political philosophy of this

great man could be ideal for us. So we should understand the literal meaning of politics and be aware about our duty and take the right actions for the wellbeing of our nation. Overall, our identity is that we are human beings, so we should hold humanism and do our duty as humans. So the philosophy of Rabindranath shows the right path towards our healthy society. In the 18th century, when our mother India was under the rule of the British, the way Rabindranath sailed through everything with his political wisdom is a lesson for contemporary India. Although nowadays several policies are being introduced for the betterment of our society, it is yet to reach its pinnacle. We need to identify and explore ourselves, so love, unity, humanism, is the ultimate mantra to make the society sustainable. It is important that we train our mind to take appropriate actions in a variety of circumstances. Everyone should be bound by the bond of love and become a true child of the motherland.

❖ Universal Humanism:

In our contemporary world, if we analyse the present times, we find that nations are often engaged in political agendas to secure their resources and strengthen economic capacity and are driven by relentless conflicts for identity establishment, which lead to the eradication of humanity as a serious threat. In this midst of global struggle the philosophy of universal humanism can guide humanity from destruction. Tagore's wisdom on universal humanism gives insights on how humans and nature are intertwined to protect societal split. Rabindranath Tagore's universal humanism promotes global humanity which transcends narrow nationalism in favor of spiritual oneness, and cultural harmony. Universal humanism emphasizes peaceful coexistence through cultivating humanity, empathy along with mutual respect among individuals and community for social harmony and collective wellbeing. In the context of humanistic education, universal humanism leads to social harmony which supports inclusive development of the country. Individuals by holistic learning can contribute to global wellbeing, who have the insight of universal humanism. In India, humanistic values are the fundamental to interconnect with all human beings beyond their culture and nationality for creating an inclusive society.

OB.-3.To evaluate the present relevance of Tagore's Environmental Thoughts in a Sustainable Society.

RQ.-3.How does Tagore's Vision contribute to the emergence of a Sustainable Society?

As the days are passing we witness the rapid change of our environment. The world has been uplifted with the magic wand of technology, still the environment is advancing towards vulnerability. There are several issues which are hovering around our environment and that cause hindrance to societal sustainability. We witness how the environment is degrading. On one side globalization brings the world at our doorstep, still affects humanity and also decreases the economic, cultural, and growth of our society. By the time humans lose their dignity, forget the universalism, fraternity, and remembering a cruel and inhuman person. They are gradually ignoring their moral values and concern about their so-called development. Their only motive is to take part in worldly completion of development. They are so quite busy in calculating the progress of each country and counting which country holds the first position and holds the last. Due to the rapid degradation of our environment we will face severe hazards in near future, at that time everything will be beyond our hands. As nature is showing her red eye, we will be charred by her anger so we need to be preparing for the worst before wasting time.

Several global efforts such as the SDGs and the Paris Climate Agreement have been implemented for the efficient use of resources and for raising the awareness among people. In this context, an attitudinal change in people, with proper understanding, could be the solution. Tagore had a wonderful perspective on the environment. In the changing era, we should follow Tagore's ideology. By analyzing his composition and works, one can trace his vision behind his activities. According to Tagore, nature plays a diverse role, so people should understand the importance of nature for sustaining the world; it cannot be treated only as a storehouse of multiple resources. Every living creature on Earth comes and goes according to the laws of nature. Mortality is one of the fundamental laws of living creatures and cannot be violated. Tagore, as a human being, was also bound to follow this law. He came into this world and lived for eighty long years. He advocated holistic, humane, and cooperative approaches to rural development, education, and sustainability, which align with modern global efforts to ensure a balanced and sustainable future for both people and the planet. Tagore encouraged values such as simplicity,

cooperation, creativity, and ecological awareness, helping individuals adopt sustainable practices. So, it becomes evident from this study that Rabindranath Tagore had a deep global vision of the environment. His profound nature-related writings and activities will serve as a friendly weapon to create awareness among people worldwide regarding the natural environment. It can open the doors to saving our Earth in the changing global scenario. Tagore's Environmental approach itself is a guiding path for environmentalists to analyze the situation and find solutions to the prevailing environmental degradation.

V. CONCLUSION

It is envisaged that a profound worldwide perception of Tagore towards the environment serves as a significant tool to create awareness among people to sustain the society. His global awareness is revealed through his experimental school, compositions and practices, which have a positive impact to mitigate environmental degradation. By analysing the global vision of Rabindranath Tagore on environmental education, the world would find a solution to build a resilient society. After exploring Tagore's environmental insight, it can be said that Tagore is alive through his works and compositions in the hearts of the readers. If we comprehend his vision we can behold a path for peaceful living. Tagore's activity possessed limitless philosophical thoughts and ideas and the whole world embraces the ideas whole heartedly. The rapid industrialization, modernization, urbanization, and globalization lead to social hazards such as political instability, cultural conflict and so on which destroy our environmental sustainability. In this context, in the twentieth century, Tagore had a thought about progression by reconstructing the rural environment. In this modern period, we follow this path without hampering the environment. Tagore's experiment was local but it has a global perspective. This study could claim that it will act as a positive path finder in finding solutions for degrading the environment.

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