

Systematic Review on Political Thoughts of Rabindranath Tagore and Raja Ram Mohan Roy

Anindita Chatterjee¹, Dr. Vivek Kumar Singh²

^{1,2} Department of Political Science, Mansarovar Global University, Sehore, M.P., India.

ABSTRACT

Political thought in modern India has evolved through the contributions of several visionary thinkers who attempted to redefine the relationship between the individual, society, state, culture, and human values. Among the most influential figures in the development of Indian political philosophy are Raja Ram Mohan Roy and Rabindranath Tagore. Their ideas emerged during a period of significant social, intellectual, and political transformation under colonial rule. Although they belonged to different generations, both thinkers contributed substantially to shaping modern Indian consciousness through their reflections on freedom, nationalism, democracy, social reform, education and universal humanism. In this article, systematic review on political thoughts of Rabindranath Tagore and Raja Ram Mohan Roy were discussed.

Keywords: Political Thoughts, Rabindranath Tagore, Raja Ram Mohan Roy.

INTRODUCTION

Raja Ram Mohan Roy is widely regarded as one of the pioneers of the Indian Renaissance. His political ideas were deeply connected with his commitment to rationalism, social justice, religious reform, and individual liberty. He advocated for constitutional governance, freedom of expression, equality before law, and the spread of modern education. His critique of social inequalities and traditional practices reflected his belief that political progress was impossible without social and intellectual awakening. Roy's engagement with British administrative policies and his demand for representative institutions demonstrated his early vision of liberal political thought in India. Rabindranath Tagore, on the other hand, developed a distinctive political philosophy rooted in humanism, spiritual freedom, and cultural harmony. He criticized aggressive nationalism and emphasized that true freedom should involve the liberation of human consciousness rather than merely political independence. Tagore's ideas on nationalism, internationalism, education, and rural reconstruction reflected his belief in a society based on cooperation, creativity, and moral responsibility. His political thought extended beyond the boundaries of the nation-state and focused on the broader ideals of universal humanity. The objective of the study is to explore the systematic review on political thoughts of Rabindranath Tagore and Raja Ram Mohan Roy.

SYSTEMATIC REVIEW OF LITERATURE

Sardar, S. (2025). The evolution of contemporary Indian art during British colonial authority was intricately linked to the political awakening and quest for identity inside the nation. This paper will conduct a comparative analysis of two leaders of the Bengal School of Art, Abanindranath Tagore and Nandalal Bose, who utilized creative expression as a nuanced yet potent instrument of anti-colonialism. Both painters rejected Western realism and sought to revive indigenous aesthetics that could embody India's spiritual and political essence. Abanindranath painting, akin to *Bharat Mata* and *The Passing of Shah Jahan*, served as a symbol of the growing national consciousness through allegorical and emotional methods, aligning art with the Swadeshi Movement and early nationalist philosophy. Nandalal Bose infused his work with Gandhian simplicity and cultural pride, as exemplified in the *Haripura Posters* and his murals at Santiniketan, creating a visual language that embodies political unity and cultural renaissance. This article compares the thematic concerns of the two artists, their stylistic developments, and their ideological orientations, utilizing art as a means of cultural resistance and political expression. It also analyses the relationship between mentor and disciple, highlighting how Abanindranath idealism influenced Nandalal's socially conscious artistic practice. In conclusion, the study asserts that the overall impact of their art was a reinterpretation of Indian modernism through the interplay of visual inventiveness and political awareness, transforming their canvas into a platform for resistance and national self-discovery.

Manohar, N., Sarvajith, K.J.N. (2025). Raja Ram Mohan Roy, frequently acknowledged as the forerunner of Indian journalism and social change, significantly influenced the Indian press as an instrument for enlightenment, advocacy, and opposition to injustice. In the early 19th century, amidst the dominance of British-controlled newspapers in public debate, he founded *Sambad Kaumudi* (1821) and *Mirat-ul-Akhbar* (1822) to advocate for social change, political awareness, and freedom of expression. In his works, he advocated for the eradication of Sati, women's education, caste equality, and religious rationality, while concurrently contesting British colonial policies and promoting freedom of the press. Notwithstanding the press censorship imposed by the British government and opposition from traditional Hindu and Muslim communities, Roy persisted resolutely in his objective. His tactical employment of multilingual journalism, interaction with British intellectuals, and dependence on religious texts to rationalize reforms enabled him to manage opposition and effect legislative alterations, notably the eradication of Sati in 1829. His journalistic methodology subsequently influenced social reformers such as Ishwar Chandra Vidyasagar and Jyotirao Phule, along with nationalist figures like Bal Gangadhar Tilak and Mahatma Gandhi, who utilized the press to advance their agendas. Roy's advocacy for press freedom established the groundwork for India's subsequent battles against censorship, impacting Article 19(1)(a) of the Indian Constitution, which ensures the right to freedom of speech and expression. His framework of vernacular journalism, investigative reporting, and reformist rhetoric persists in its relevance within contemporary Indian media, where journalists still contend with political pressure, misinformation, and ethical challenges. This study examines Raja Ram Mohan Roy's contributions to journalism, his involvement in social reform, the obstacles he encountered, and his lasting impact on contemporary media. His legacy acts as a guiding principle for ethical journalism and democratic dialogue in modern India, affirming the press as a potent tool for social justice, activism, and intellectual advancement.

Srivastava, A.K. (2025). This dissertation analyses the political philosophy of Raja Ram Mohan Roy and situates him within the context of the reform movements in early 19th-century colonial India. It delineates how he amalgamated Indian spiritual culture with Western Enlightenment principles to construct a liberal ideology that advocated for constitutional governance, civil liberties, women's empowerment, and religious harmony. Roy's interests in social reforms, shown in his involvement in the eradication of sati and advocacy for women's education, were intricately connected to his ideological belief that social transformation served as a precursor to political awakening. His opposition to press censorship, advocacy for an informed populace, and promotion of contemporary scholarship stemmed from his conviction that political liberty could only be achieved through the accountability of the citizenry. Roy's worldview was not an imitation of European concepts; rather, it represented a distinctive Indian perspective on liberty. His work continues to provide valuable insights into contemporary discussions on democracy, diversity, and individual rights.

Singisala, R. (2025). Rabindranath Tagore's work, *Gora* (1910), critiques exclusionary nationalism and serves as a visionary discourse on Indian identity. The novel reconceptualises nationalism not merely as a political philosophy but as a significant spiritual and ethical odyssey. Through an examination of the inflexible social and theological frameworks of his era, Tagore presents an alternative perspective grounded in India's philosophical heritage, notably Vedanta, which underscores unity, self-realization, and universalism. This article examines how *Gora* reinterprets and redefines the notion of a nation through the protagonist's transforming journey, presenting a timeless paradigm for an inclusive and ethical patriotism. The narrative centers on Gora, a staunch Hindu patriot whose identity is carefully crafted around religious orthodoxy and unwavering pride in his origin. His convictions conflict with liberal reformist principles, exemplifying Tagore's critique of early 20th-century aggressive nationalism. Tagore reveals that a perspective founded on strict conformity to ritual and the exclusion of the 'other' is ultimately vacuous and contrary to the caring ethos he regarded as the genuine foundation of Indian civilization. The pivotal moment for *Gora* is the startling discovery that he is not a high-caste Hindu but the adopted son of an Irish Christian. This realization undermines the basis of his inherited identity, thrusting him into a significant crisis of self-awareness (*Atma-jnana*). He forged his identity and adopted an expansive sense of belonging to all of humanity. Tagore's brilliance resides in expressing a sort of nationalism that is inclusive rather than restrictive. In his altered mindset, *Gora* recognizes that his affection for India must encompass all its inhabitants. This vision is grounded not in political authority but in the spiritual unity and ethical principles that bind a heterogeneous community. Tagore's portrayal of *Gora*'s journey exemplifies a compelling paradigm for a nation that acknowledges unity in diversity as its paramount strength—a message that retains significant relevance in contemporary society.

Basavarajappa, H.M. & Tungesh, G.M. (2025). This study analyses Rabindranath Tagore's novels *Naukadubi* (1906) and *Char Adhyay* (1934) to investigate his portrayal of the tensions between love, responsibility, and nationalism within the socio-political milieu of early twentieth-century Bengal. The study employs a qualitative and comparative methodology to elucidate how *Naukadubi* confronts the challenges of arranged marriage, mistaken identity, and the conflict between personal

devotion and familial responsibilities. Char Adhyay illustrates the encroachment of revolutionary politics on personal life, demonstrating how fierce nationalism necessitates the sacrifice of interpersonal connections. Tagore continuously emphasizes the superiority of emotional truth and ethical decision-making above inflexible traditions or ideological fanaticism through these narratives. The analysis positions these books within postcolonial discussions of freedom and identity, utilizing Tagore's essays, particularly Nationalism (1917), to contextualize his critique of oppressive traditions and political violence. Research indicates that Tagore's humanist philosophy is crucial for comprehending his literary vision: he repudiates any frameworks that undermine individual dignity in favor of compassion and ethical obligation. The paper concludes that comparative analyses of these two works enhance the understanding of Tagore's shifting ideas and create new opportunities for inquiry into his plays and essays that further explore analogous difficulties.

Kandi, M. (2024). This paper examines the notable contributions of Rabindranath Tagore and Fakir Mohan Senapati in their endeavours to resist British imperialism and advance the anti-colonial movement. This study clarifies how Tagore and Senapati opposed colonial dominance through their artistic and intellectual achievements, along with their activism. The paper examines the socio-cultural conditions in which these two individuals functioned, emphasizing their endeavours to establish indigenous identities, contest colonial narratives, and promote cultural autonomy through sources and scholarly research. This dissertation seeks to elucidate the various techniques utilized by intellectuals and cultural leaders in South Asia to resist colonialism through a comparative analysis of distinct methodologies. The idea posits that Tagore and Senapati were pivotal figures in the fight against colonialism, significantly influencing the discourse against colonial rule and moulding the development of post-colonial thought in the region.

Mandal, B. (2024). Rabindranath Tagore's *The Home and the World* provides a sophisticated examination of the intersection between spirituality and modernity. Tagore examines the complexities of moral idealism, forceful nationalism, and personal transformation via the characters of Nikhil, Sandip, and Bimala. The novel depicts the historical context of early 20th-century Bengal while offering lasting insights into the challenges of reconciling ethical and spiritual values with the demands of modern political and social life. Tagore's intricate depiction encourages readers to select a balanced approach that honour both heritage and advancement. The research aims to discern the contradictions and parallels between modernity and spirituality in the public and private lives of male and female characters.

Islam, M. (2024). Liberalism emerged as a predominant political ideology in nineteenth-century Europe and continues to be influential worldwide today. Locke, Bentham, Mill, and other liberal theorists endeavour to establish individual liberty and the rights of individuals. These constitute the fundamental political principles of liberalism. In the annals of Indian political thought, Raja Rammohan Roy emerged as a social reformer, the progenitor of India's Renaissance, the architect of Modern India, and the 'prophet of humanity.' He articulated his liberal political perspectives, asserting that they represented the optimal ideology for the advancement and progress of India and its societies. He advocates for individual liberty, national sovereignty, individual rights and education, confidence in democracy and constitutionalism, international coexistence, and a liberal interpretation of law and legislation. These factors rendered him a genuinely liberal thinker in India.

Dey, G. (2023). Throughout the decades, insurrections transpired in the quest for India's independence. The Sepoy Mutiny was notably notable among the insurrections. Social and political considerations were prominent in the context of the Sepoy Mutiny. The rebellion involved the social and political reforms of Raja Rammohan Ray. The Mutiny was motivated by reforms including the Sati Prevention Act, women's rights, and the caste system. Raja Rammohan Roy motivated the Sepoys to commence the Sepoy Mutiny. They claimed that if one individual (Raja Rammohan Roy) could instigate a social and political movement against superstition, a collective of Sepoys would similarly possess the capacity to do so. Raja Rammohan Roy, a distinguished Bengali and Indian philosopher, was a prominent character of the Renaissance. Raja Rammohan Roy was one of the few persons of his time who comprehended the significance of the modern period. His objective was to validate the Indian populace in their complete cultural identity, allowing them to comprehend the unique truths embedded in their civilizations through a spirit of compassionate cooperation. Before the Sepoy Mutiny, Raja Rammohan's philosophies and accomplishments enlightened society. During the 18th century, superstition, poverty, harassment, neglect, the persecution of women, the decline of Indian education, and several social maladies permeated Bengali and Indian societies. Rammohan Roy rose to prominence. The social position, rights, and education of women have deteriorated as a result of the extended period of Muslim governance in India. Various problems emerged during the East India Company's administration, despite the colonial rulers' creation of educational institutions to enhance their control and trade. The caste system was marked by untouchability, with the social structure split into many castes, races and religions; meanwhile, he instigated a transformative change in India's educational system and the protection of women's lives and rights. The study seeks to clarify and evaluate Raja Rammohan Roy's contributions to Indian society and their influence on the Great Revolt of 1857. The research utilized analytical and documentary methodologies to achieve a conclusion.

Chatterjee, C. (2023). The expansion of Western education in Bengal after the British annexation of the region heightened the intellectual elite's awareness of the contemptuous treatment they endured from the new authorities. The British depiction of India as a conquered nation shifting from Muslim dominion to British rule undermined its dignity. Christian missionaries focused on their ancient faith due to its biases and cultural convictions. These distinguished intellectuals, such as Raja Rammohun Roy, Debendranath Tagore, Bankim Chandra Chattopadhyay, and Ishwar Chandra Vidyasagar, exhibited a vigorous reaction to this. They endeavoured to restore the grandeur of old Indian civilization by amalgamating it with European ideals of enlightenment and logic. Rabindranath Tagore emphasized that Indian civilization should not be assessed by Western criteria, as it has solidified its ideas via the amalgamation of various external influences. Despite external invasions, the invaders ultimately integrated with the indigenous population and became an integral component of the nation.

Sen, S. (2023). This essay seeks to elucidate Tagore's political worldview through a thorough examination of his songs. Previous studies have primarily focused on Tagore's novels, letters, poetry, and short stories to understand his political viewpoint. This article asserts that, in addition to Tagore's literary works, his musical creations also have the ability to reveal his political worldview. Tagore,

an astute analyst of social upheavals, aimed to confront the specific obstacles that were paralyzing Bengal in his era. His songs emerged to advocate for the unity between Hindus and Muslims, celebrate India's unique culture, and facilitate the spiritual regeneration of the human soul. Notwithstanding the evident disparities in themes, a profound yearning for universalism, fraternity, and cohesion pervaded his musical works. This article examines Tagore's songs to assess their importance and their relation to the wider contemporary cultural context. Tagore's political worldview, articulated in his songs, cannot be examined in isolation from his literary oeuvre. This article situates his songs within the ongoing discourse on Tagore's political ideologies, alongside his narratives, poetry, and prose.

Banerjee, A. (2023). This research paper examines the biography, literary contributions, and cultural impact of Rabindranath Tagore, a distinguished figure in Bengali literature and a key participant in the cultural renaissance of Bengal. The paper analyses the evolution of Tagore's literary career, emphasizing his prominent works, including "Gitanjali," "Chokher Bali," "Gora," and "The Home and the World." It investigates Tagore's philosophy and themes, highlighting his substantial contributions to humanism, spirituality, and the intricate relationship between humanity and nature. Furthermore, the dissertation examines Tagore's impact on the evolution of Bengali literature by departing from traditional norms and creating a modern literary form. This article analyses the significant impact of Tagore's ideas on the cultural renaissance of Bengal, highlighting his establishment of Santiniketan and his global influence as a Nobel Prize laureate. This study concludes by affirming the enduring significance of Rabindranath Tagore's writings and his pivotal role in shaping both Bengali literature and the broader cultural landscape.

Rawat, A.V. (2023). Rabindranath Tagore was a multifaceted and significant figure in history, primarily acknowledged as a poet while also undertaking several roles during his life. His legacy is defined by his rejection of classification as a philosopher or scholar, his brief tenure as a political leader, and his extensive discourses on the future of his nation and the world. Alongside his poems, he made significant progress in alternative education and rural reconstruction, offering a different approach for society. This essay posits that Tagore is best described as a critic of the European Enlightenment, akin to Herder. It underscores his effort to convey complex situations without oversimplifying. Nonetheless, his nuanced and refined methodology may have rendered him less impactful during his time. In light of the prevailing ecological and societal difficulties, there is a necessity to reassess Tagore's insights and reflections.

Sarkar, S. (2022). Rabindranath Tagore is a multifaceted Bengali polymath, including the positions of poet, author, playwright, novelist, philosopher, painter, and social reformer. His efforts have achieved extensive recognition and popularity. He made a substantial societal contribution by establishing Visva-Bharati, where he effectively accomplished a harmonic integration of Indian and Western traditions. Rabindranath Tagore made countless substantial contributions to Indian society. He conveyed the nation's pride and self-importance through the national song, "Jana Gana Mana," effectively uniting the people of India into a cohesive nation. Rabindranath Tagore undoubtedly possesses considerable significance in the lives of individuals. He is the pioneer of the entire Bengali textile industry in India. His writing and endeavours enhance and streamline daily operations.

Rabindranath Tagore surpassed the confines of religious doctrines. He held a firm conviction in the advancement of social cohesion and harmony. His numerous works provide ample evidence of his altruism towards others. His seminal work, "Raktokorvy," examines several facets of society. He possessed a deep comprehension of social structures, which is today critically pertinent and indispensable for our contemporary society. Tagore's creative brilliance was manifest in his diverse oeuvre, encompassing novels, short stories, travelogues, and essays. Rabindranath Tagore regarded his education as an all-encompassing process of holistic development, wherein professors served as mentors, directing their pupils toward intellectual and spiritual advancement. He has a profound affinity for humanism, universalism, and the quest for truth and beauty. He underscored the importance of independent thought in education and highlighted many cultural and religious viewpoints. He believed that sophisticated exchanges may act as a bridge between the many cultures of the world. He autonomously recognized the significant relationship between humans and the environment.

Chaudhary, P.K. (2022). This study focuses on women's rights and empowerment, analysing the socio-religious transformations begun by Raja Ram Mohan Roy in the 18th century. Raja Ram Mohan Roy established the Bengali and Persian weekly newspapers Sambad Kaumudi and Mirat-ul Akhbar to underpin his reformist movement in India. This paper highlights Raja Ram Mohan Roy's contributions to journalism, which he subsequently employed to engage with the public and propagate his contemporary perspectives on India's cultural regeneration and modernity. He contended that his nation could not progress socially or economically through knowledge. To facilitate socio-religious transformations in the nation, he ardently advocated for modern education. This paper also seeks to analyze Raja Ram Mohan Roy's challenges in garnering public support for women's education and the abolition of inhumane practices such as sati. Roy was the catalyst for empowering women to have greater autonomy and establishing their esteemed position in society. He founded the Brahma Samaj in 1829 to promote his socio-religious reform goal.

Choudhuri, S. (2021). Rabindranath Tagore's plays frequently exhibit heteronomous constructs of sacrality and kingship, contrasting with his usual depiction as a contemporary secular intellectual. Revisiting these sources, as illustrated in this paper, emancipates Tagore's conceptual framework from the constraining impact of derivative categories and facilitates his reassessment as a political philosopher. Tagore dismissed the nationalist concept of heroic and honourable rulers, based on historical and mythical precedents, as plausible substitutes for colonial governance. He creatively employed the notion of an "absent king" derived from the Upanishads. The notion of emptiness was embedded in the essence of the monarchical framework, evolving it into a ground-breaking and creative depiction of society, independent of conventional motifs such as a deceased monarch or a tumultuous interregnum. This compellingly reconciled the ostensibly opposing notions of sovereignty and freedom by underscoring the significance of creative resolve and initiative.

Singh, M. (2021). India underwent substantial transformations over the 19th and 20th centuries. It has undergone merger and transformation, witnessing social, economic, and political upheavals, religious strife, disputes, and fights among many races, with an increasing nationalism aimed at overcoming colonialism. Rabindranath Tagore, a distinguished author, composed the novel Gora in

1907, during the tumultuous era of India's development. In *Gora*, Tagore portrays Gora as the central character, who personifies the burgeoning nationalist fervor and articulates his aspiration for India's emancipation from British dominion. Gora is seen as a transformative figure, diligently striving to revolutionize India. Furthermore, he embarks on a voyage of self-discovery throughout the narrative. The work eloquently illustrates Tagore's profound affection for India.

Chauhan, M. (2021). The Indian Renaissance is a significant epoch in India's history during the 19th century. By the early 19th century, Indian culture was significantly undermined relative to Western civilization; educated Indians became disillusioned with their own past and regarded Western culture as the pinnacle. Concurrently, an innovative concept arose in the minds of the Indians. It motivated Indians throughout all facets of their existence, encompassing society, religion, literature, and politics. The recent intellectual movement, along with the inspiration and emotions it evoked and its consequent effects, has been designated the Indian Renaissance. Analogous to the European Renaissance of the 16th century, the Indian Renaissance impacted many facets of Indian life and precipitated significant transformations. It rejuvenated Indian culture with a feeling of intent. The 'Brahmo Samaj' sprang from the early intellectual pursuits of Indians, based on the two fundamental writings of human reason the Vedas and Upanishads. He sought to restore Hinduism to its previous prominence, imagining a society free from expenses, idol worship, child marriage, untouchability, sati, a priestly class, and other types of exclusion.

Singh, R. (2019). Rabindranath Tagore, born in 1861, was part of a prominent cultural family and resided during the 19th-century Bengal Renaissance. The author's oeuvre includes not only fictional works like poetry, songs, narratives, and dramas but also portrayals of everyday lives, literary critique, philosophical discourse, and social issues. The concept of freedom is of significant importance in his philosophical system. The poem "Freedom" by the author distinctly articulates his interpretation of freedom, highlighting the lack of fear in the mind. This article seeks to clarify the concept of freedom by examining its definition, characteristics, limitations, and different forms. A succinct summary of the many types of freedom will also be analyzed. This talk will also analyze the relevance of Tagore's notion of freedom in the contemporary context. This paper asserts that for Tagore, freedom was not only liberation from British rule but also the elevation of individuals in a society bound by entrenched beliefs and ideologies.

Vikramsinh, J.D. (2018). Rabindranath Tagore, the composer of our national hymn, was an exceptionally gifted individual with diverse talents. Mahatma Gandhi appropriately designated him as 'Gurudev.' He became the first Asian Nobel laureate by winning the Nobel Prize in Literature in 1913 for his masterpiece 'Gitanjali.' It consists of a collection of concise poetry. He exhibited remarkable proficiency in multiple artistic fields, encompassing poetry, short fiction, music composition, playwriting, authorship, and national campaigning. Kalidas, Dante, and Shakespeare profoundly influenced him. He achieved lasting success in both Bengali and English. Tagore was profoundly affected by the Upanishads. His father would narrate fantastic stories to him. This is the principal reason he can create such extraordinary works. Tagore possessed a profound comprehension of the Hindu caste system and other conventional rules during his time as the secretary of Adi Brahma Samaj. He articulated his dissent over these customs. Among his twelve works, the distinguished titles that examine themes of conflict include 'Chokher Bali,' 'The Wreck,' 'Gora,' 'Ghare Baire,' and 'Farewell, My Friend.' Rabindranath examined the influence of the prevailing zeitgeist on individuals' lives in these works.

Begam, N.S. (2017). Liberalism emerged as a predominant political ideology in nineteenth-century Europe and continues to be influential worldwide today. Locke, Bentham, Mill, and other liberal theorists endeavour to establish individual liberty and the rights of individuals. The fundamental political principles of liberalism are outlined below. In the annals of Indian political thinking, Raja Ram Mohan Roy is recognized as a social reformer, the progenitor of India's renaissance, the architect of modern India, and a herald of humanity. He articulated his liberal political perspectives and contended that it is the optimal philosophy for the advancement and prosperity of India and its communities. He advocates for individual liberty, national sovereignty, personal rights and education, confidence in democracy and constitutionalism, international coexistence, and a liberal interpretation of law and legislation. These factors rendered him a genuinely liberal thinker in India.

Sen, N. (2015). The contemporary education system is experiencing a profound upheaval due to improvements in information and communication technologies, alterations in lifestyle, and demographic shifts. The progression of communication and information technology has converted the world into a global village, promoting improved connection among persons globally. This has also resulted in a rise in disparities among individuals. The excessive focus on the communalization of education has led to the deterioration of essential values, including tolerance, honesty, self-respect, fearlessness, human dignity, the repudiation of cruelty, the practice of non-violence, internationalism, and a culture of peace. These principles have grown progressively essential due to the issues facing humanity.

Coquereau, E. (2014). Modernism, as an artistic movement, is intricately connected to the socio-political contexts that emerge as reactions to modernity. These particular environments engendered varying concepts of modernity, leading to distinct manifestations of modernism. Nonetheless, the examination of modernity continues to afford minimal consideration to Indian artists. The acknowledgment of this variability suggested possible alterations in the interpretations attributed to these concepts and their interrelations. Consequently, it is imperative to meticulously analyze the distinctions between the standardization of modernity and modernism, as delineated by European and American interpretations, along with the standardization of the interplay between these two concepts. The relationship between modernism and modernity differs based on the distinct reciprocal reactions in a particular environment, along with the varied artistic and political factors impacting the modernists in that context.

Collins, M. (2012). Tagore, confronting the hubris of European modernist elites and the possessiveness of Indian nationalism, scrutinized the spatial dimensions of modernity by critiquing both Eurocentrism and a simplistic anticolonial stance. Tagore established contacts with several Western intellectuals and social activists; nonetheless, much of his life illustrates the difficulties in cultivating authentic cross-cultural relationships and the constraints of a liberal attitude to friendship. If this is partly due to inadequate translation, we necessitate additional and enhanced translations. Rather than resurrecting a trite and superficial notion of a 'cosmopolitan' global citizen, Tagore's oeuvre ought to compel us to undertake a more thorough examination of concurrent modernities and alternative frameworks for visualizing our futures. As China and India persist in augmenting their economic, political, and cultural impact, these issues are anticipated to become increasingly pressing.

Quayum, M.A. (2005). The notions of empire and nation are intrinsically linked and cannot be dissociated. They are deeply ingrained in the collective consciousness of contemporary society. The rise of modern European nation-states transpired when the conventional feudal and imperial socio-political frameworks of the classical and medieval periods became obsolete and inadequate, prompted by the Renaissance and the Reformation. The Industrial Revolution, marked by the rise of a new mechanical economy and mercantile capitalism, significantly influenced their establishment. Over time, these nation-states formed their own empires, which began to disintegrate as nationalist awareness intensified in the colonial societies of the Third World.

CONCLUSION

The systematic review of the political thoughts of Rabindranath Tagore and Raja Ram Mohan Roy reveals their significant contributions to the evolution of modern Indian political philosophy. Although both thinkers belonged to different historical contexts, their ideas were united by a common concern for human dignity, social progress, rationality, and the establishment of a just society. Raja Ram Mohan Roy's political thought was deeply rooted in the principles of social reform, individual liberty, constitutional governance, freedom of expression, and the advancement of education. He challenged social inequalities and traditional practices through rational inquiry and advocated reforms that aimed to create a progressive and enlightened society. His support for democratic values, press freedom, and institutional reforms laid important foundations for modern Indian political consciousness. Rabindranath Tagore's political philosophy emphasized humanism, moral freedom, cultural harmony, and the limitations of aggressive nationalism. He viewed political life through an ethical and spiritual perspective, arguing that true freedom requires the development of human personality and social cooperation. His critique of narrow nationalism and his vision of internationalism reflected his belief in universal human unity beyond political boundaries. The comparative analysis indicates that while Roy focused more on political modernization, social reform, and institutional transformation, Tagore emphasized moral development, individual autonomy, and global human solidarity. Roy's approach represented a reformist and rationalist engagement with colonial modernity, whereas Tagore offered a philosophical critique of nationalism and advocated a broader human-centered civilization. The review concludes that both thinkers made enduring contributions to Indian political thought by connecting politics with ethics, education, and social responsibility. Their ideas remain relevant in contemporary debates on democracy, secularism, social justice, freedom, and global citizenship. Together, their philosophical visions provide a comprehensive understanding of political life that combines institutional progress with moral and humanistic values.

REFERENCES

1. Banerjee, A. (2023). Rabindranath Tagore: A Pioneer in Bengali Literature and Cultural Renaissance. *International Research Journal of Modernization in Engineering Technology and Science*, 5(8), 1378-1385.
2. Basavarajappa, H.M., Tungesh, G.M. (2025). Crossroads of Love, Duty, and Nationalism: A Study of Rabindranath Tagore's *Naukadubi* and *Char Adhyay*. *Gradiva Review Journal*, 11(11), 312-320.

3. Begam, N.S. (2017). Raja Ram Mohan Roy and Liberalism. *International Journal of Emerging Technologies and Innovative Research*, 4(5), 785-792.
4. Chatterjee, C. (2023). Imagining the Nation: Rabindranath Tagore and His Quest for Creating a Past. *Indian Historical Review*, 50(1), 7-24.
5. Chaudhary, P.K. (2022). Advocacy for Women's Rights and Political Empowerment: Raja Ram Mohan Roy's Contribution to Indian Polity. *Integrated Journal for Research in Arts and Humanities*, 2(4), 155-159.
6. Chauhan, M. (2021). Raja Ram Mohan Roy: A Voice against operation and social injustice in Hinduism. *Research Review*, 6(1), 292-295.
7. Choudhuri, S. (2021). Theology of the "Absent King" and the Possibility of Rabindranath Tagore's Political Thought. *Political Theology*, 23(1-2), 44-58.
8. Collins, M. (2012). Rabindranath Tagore and the Politics of Friendship. *South Asia: Journal of South Asian Studies*, 35(1), 118-142.
9. Coquereau, E. (2014). Modernism and Modernity in Rabindranath Tagore. *Journal of Global Literary Studies*, 3, 83-100.
10. Dey, G. (2023). Background to the Great Revolt: Rammohan's Historical-Social Thought and Steps. *International Journal of Creative Research Thoughts*, 11(2), e6-e10.
11. Islam, M. (2024). Raja Rammohan Roy: An Analysis of His Liberal Thinking. *ShodhKosh: Journal of Visual and Performing Arts*, 5(1), 1873-1877.
12. Kandi, M. (2024). Colonialism, Resistance, and Political Novels: A Comparative Study of Rabindranath Tagore and Fakir Mohan Senapati. *International Journal of Creative Research Thoughts*, 12(3), i468-i475.
13. Mandal, B. (2024). Spirituality Vs Modernity in Rabindranath Tagore's Novel "The Home and The World". *International Journal of Creative Research Thoughts*, 12(6), b29-b41.
14. Manohar, N., Sarvajith, K.J.N. (2025). Raja Ram Mohan Roy: The Pioneer of Indian Journalism and Social Reform. *International Journal of Creative Research Thoughts*, 13(2), e946-e958.
15. Quayum, M.A. (2005). Empire and Nation: Political Ideas in Rabindranath Tagore's Travel Writings. *South Asian Review*, 26(2), 1-20.
16. Rawat, A.V. (2023). Asian ideas of East and west: Tagore and His Critics. *International Journal of Humanities and Social Science Invention*, 12(9), 274-279.
17. Sardar, S. (2025). Expressions of Resistance: A Comparative Study of Political Expression in The Works of Abanindranath Tagore and Nandalal Bose During British India. *International Journal of Creative Research Thoughts*, 13(12), d1-d14.
18. Sarkar, S. (2022). Contribution of Rabindranath Tagore on Society. *International Journal of Food and Nutritional Sciences*, 11(11), 4451-4457.
19. Sen, N. (2015). Rabindranath Tagore – His Internationalism and Global Pedagogy. *International Journal of Technical Research and Applications*, SI35, 94-97.
20. Sen, S. (2023). The Melody of Universalism: Political Thought in Rabindra Sangeet. *Society and Culture in South Asia*, 9(1), 104-127.



21. Singh, M. (2021). A Portrayal of Nationalism in Rabindranath Tagore's Gora. *Journal of Ravishankar University (Part-A: Social-Science)*, 27(1), 70-72.
22. Singh, R. (2019). Rabindranath Tagore's concept of freedom: an analytical study. *International Journal of Research in Social Sciences*, 9(2), 1413-1426.
23. Singisala, R. (2025). The Rebirth of Indian Spiritual Nationalism: A Study of Rabindranath Tagore's Gora. *Kronika Journal*, 25(8), 363-375.
24. Srivastava, A.K. (2025). The Liberal Visionary: An Analytical Study of the Political Thought of Raja Ram Mohan Roy in Colonial India. *Cognitive Thinking: An International Journal of Interdisciplinary Studies*, 1(2), 32-37.
25. Vikramsinh, J.D. (2018). 'Gora' - A Mirror of Social, Political and Cultural Life of India. *International Journal of Research Culture Society*, 2(1), 250-252.