

TAGORE--HIS EDUCATIONAL THEORY AND PRACTICE
AND ITS IMPACT ON INDIAN EDUCATION

By

RADHA VINOD JALAN

A DISSERTATION PRESENTED TO THE GRADUATE COUNCIL OF
THE UNIVERSITY OF FLORIDA IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

UNIVERSITY OF FLORIDA

1976



UNIVERSITY OF FLORIDA

3 1262 08552 7678

ACKNOWLEDGEMENTS

The completion of this study would not have been possible without the help and support of a number of individuals. The writer wishes to express her sincere appreciation to her chairman, Dr. Hal G. Lewis, for his interest in and understanding guidance through all phases of this study until its completion. The assistance of the other members of her committee was invaluable, and appreciation is expressed to Dr. Austin B. Creel and Dr. Vynce A. Hines. Appreciation is also expressed to Mrs. Voncile Sanders for her expert typing of the final copy. The writer is grateful to her husband Vinod, and our daughter, for their sacrifice, devotion, and inspiration.

TABLE OF CONTENTS

		<u>Page</u>
	ACKNOWLEDGEMENTS.	ii
	ABSTRACT.	vi
CHAPTER		
I	INTRODUCTION.	1
II	RELATED EDUCATIONAL READINGS.	7
	Tagore's Selected Writings on Education	8
	Some Significant Works on Tagore .	19
	Notes.	29
III	THE EDUCATIONAL THEORY OF TAGORE. . . .	31
	Background for Tagore's Theory . .	31
	Characteristics of Indian Education During Tagore's Time	31
	Tagore's Childhood Ex- periences Regarding Education.	36
	Aims of Education	39
	Summary.	46
	Ideal Education.	46
	Summary.	52
	Congruency Between Education and Society	53
	Notes.	59
IV	PRACTICAL ASPECTS OF TAGORE'S THEORY. .	60

TABLE OF CONTENTS (Continued)

	<u>Page</u>
Origin and Development of the Institution	60
Main Divisions of the Institution	67
Patha-Bhavana (The School)	68
Siksha-Bhavana	70
Vidya-Bhavana	71
Centre of Advanced Study in Philosophy	72
Rabindra-Bhavana (College of Tagore Studies and Research)	73
Vinaya Bhavana (College of Education)	73
Kala Bhavana (College of Fine Arts & Crafts)	75
Sangeet Bhavana (College of Music and Dance)	76
Lok Siksha Samsad (People's Education Council)	78
Sriniketan	81
Siksha-Satra	86
Siksha-Charcha Bhavana	88
Organization of Daily Activities	90
Organization of Curriculum	96
Notes	105
V DISCUSSION AND CONCLUSION	106
Impact on Indian Education Basic Education and Tagore	107
Criticisms	116
Suggestions for Further Research	120
Contribution to Indian Education	121
Summary	124

TABLE OF CONTENTS (Continued)

	<u>Page</u>
BIBLIOGRAPHY.	128
GLOSSARY.	152
BIOGRAPHICAL SKETCH	153

Abstract of Dissertation Presented to the Graduate Council
of the University of Florida in Partial Fulfillment of the
Requirements for the Degree of Doctor of Philosophy

TAGORE--HIS EDUCATIONAL THEORY AND PRACTICE
AND ITS IMPACT ON INDIAN EDUCATION

By

Radha Vinod Jalan

August 1976

Chairman: Hal G. Lewis
Major Department: Foundations of Education

This study was undertaken to determine the nature of Tagore's educational theory and practice and its impact on Indian education. Material for the research was collected during a trip to Visva-Bharati, India and the writer's knowledge of Bengali was useful in obtaining significant data from Tagore's voluminous untranslated writings on education. During the course of study a review of Tagore's writings on education and others on Tagore was presented. A discussion of the major educational problems that existed in the British period in India, added to the early educational experiences of Tagore is presented to give a complete background for the basis of Tagore's theory. The core of Tagore's educational theory puts greater emphasis on the complete harmonious development of individual personality. He believed that education should help an

individual to attain complete manhood, so that all his powers may be developed to the fullest extent for his own individual perfection as well as the perfection of the human society in which he was born. He believed that education was not merely a means for the growth and fullness of the individual, but it was also concerned with the whole physical and social milieu in which his life was lived. He wanted the boys and girls to be fearless, free and open-minded, self-reliant, full of the spirit of inquiry and self-critical, with their roots deep in the soil of India but reaching out to the world in understanding, neighborliness, cooperation and material and spiritual progress. Tagore's concept of ideal education covered the description of ideal atmosphere, institution, teacher, and method. Actually Tagore's success lies in the fact that he did not try to control directly the ideas, feelings, and values of his children but imaginatively designed an environment and a program of activities and experiences which evoked the desired responses. He also believed that the education of a country acquires shape and substance only against the entire background and it is important that there is a strong relationship between education and society.

Tagore's educational theory was put into practice in

his school at Santiniketan, which started with only five students on the roll. A history of the origin and development of the institution reveals that from such a small start the school has grown to a University, Visva-Bharati, with different departments in humanities, science, art, music, education, Chinese studies, advanced studies in philosophy and village welfare. In 1922, the Department of Village Welfare at Santiniketan was further developed to include extended work on rural reconstruction, village education, craft-training, agricultural research and training and was named Sriniketan. Tagore's practical aspect of education also includes a description of organization of daily activities in which freedom, games and sports, art, and entertainments at night are emphasized. Tagore's organization of curriculum was not narrowed down to only textbook learning, but it provided a fullness of experience for children from multiple sources. He interpreted the curriculum not in terms of certain subjects to be learned but in terms of certain activities to be undertaken. Tagore's impact on education in India has not been well recognized and through discussion it was found that educational work of Tagore deserves more scrutiny. It needs to be recognized and evaluated by educationists around the

world. His impact on education has been felt more but it has not been articulated by researchers, or educationists. Present writing open avenues for further research on Tagore as an educationist by making further suggestions and presenting an extensive bibliography on Tagore's writings on education.

CHAPTER I

INTRODUCTION

Rabindranath Tagore, recipient of the Nobel Prize for Literature in 1913, is internationally known as a great poet. He was born on May 7, 1861, in Calcutta, Bengal, at a time when the first uncritical admiration for the West had worn off and there was a more balanced appraisal for it. Simultaneously, there was increased knowledge of and regard for the values of the East. His grandfather, Prince Dwarkanath Tagore, was a friend of the great Indian religious reformer, Raja Rammohan Roy, and was among the first Indians to travel to Europe. His father, Maharsi (great saint) Devendranath, was a deep student of Indian and Islamic mysticism. From his earliest days, Rabindranath grew up in a house where all the surging tides of the Indian Renaissance were flowing around his daily life. In Bengal, this Renaissance found expression in three great movements, religious, literary and national and all these three movements found their votaries in the Tagore family. Rabindranath's eldest brother, Dwijendranath, was a philosopher and writer, and a second brother, Satyendranath, was the first

Indian to enter the Civil Service. Another brother, Abanindranath, was a lover of music and drama and he used to compose tunes in new styles. His nephews, Abanindranath and Gaganendranath, were two great artists of Bengal. Not only the boys, but also his sister, Swarnakumari, became a very well known writer in later days. In an atmosphere like this Tagore himself started writing poems at the age of eight and at the age of thirteen his poems were published in a Bengali monthly magazine, Bharati, under the name of Bhanusimha.

Rabindranath's poetic career kept on flourishing in later years. His book Gitanjali (offering of songs) brought him the Nobel Prize and international fame. Actually his fame as a poet has so much eclipsed his great contributions in literature, education and other aspects of life that the latter have rarely received the attention and appreciation that they really deserve. His writings which are available in English versions do not fully represent his original work in Bengali. To a large extent, this was one of the reasons that, in his lifetime, Tagore's reputation in the Western world declined. English translations of his writings failed to give a complete picture of Tagore as an educator and social reconstructor. It seems worthwhile to explore other areas of Tagore's work and give them due attention.

Although Tagore's literary versatility as poet, dramatist, short-story writer, essayist, and novelist has received wide attention in his home country, his educational theory and practice have been neglected for the most part. Tagore did not have any academic degree in education, but he was a great educator of his time. He not only advocated changes in education but practiced them in his school at Santiniketan. The school started in 1901 under the name Brahmacharyasram, was later changed to Brahmavidyalaya and finally to simply the Santiniketan School. Later the school was expanded and in 1921 Visva-Bharati, the International University, was formally inaugurated. In 1922, rural welfare department of Visva-Bharati was formally opened at Surul with the name of Sriniketan. Like the other departments of Visva-Bharati, Sriniketan grew slowly from small beginnings to a great centre of rural reconstruction and village education. Actually, Tagore was the first in India to think out for himself and put into practice principles of education which have now become commonplace in educational theory if not yet in practice. At present, when India is trying to find appropriate educational direction for its development, Tagore's educational work deserves scrutiny.

The main purpose of this study is to determine the nature of Tagore's educational theory and its practice in his

institute. It is also intended to estimate the impact of his program on Indian education. Tagore's thoughts on education are not formulated in any systematic treatises. His educational writings constitute a voluminous literature, mostly scattered in independent essays, speeches and letters, only a small number of which have been collected in books and educational journals. The rest are either available in the pages of old magazines and periodicals or are lying in obscurity. To construct a coherent and unified pattern out of this mass of diffuse material is no easy task. Moreover, Tagore's treatment of his theory has been generally so imprecise and so diffused with poetic abstractions and fine emotions that to work out an objective rationale of educational philosophy from it all is a great challenge. The procedure employed in this research is analytical. The research is based upon an extensive study of Tagore's writings and lectures, both in Bengali and English languages. Available brochures, reports and publications on Tagore's educational theory and his institutions are also carefully examined.

The study deals with different aspects of the educational philosophy of Tagore. Chapter II consists of a description of educational readings on Tagore and a description of selected works from Tagore's voluminous writing on education,

showing a gradual development in his thinking. Chapter III will discuss the educational theory of Tagore. To understand his theory correctly, it is necessary to know the educational system in India at that time and the childhood experiences of Tagore as a student which greatly influenced the idea of the unique school of Santiniketan. His theory has been categorized under the titles, Aims of Education, Ideal Education, and Congruency Between Educational and Social Life. Chapter IV will show how Tagore tried to put his theory into practice in his institution. In this context, a study has been made of the organization and division of his institution into different departments and curricula. Chapter V will be the concluding chapter showing Tagore's impact on Indian education and at this stage a comparison will be made between Gandhi's Basic Education and Tagore's system. This will be followed by an extensive bibliography of educational writings of Tagore, and others on Tagore as an educator. This bibliography itself will meet a need in educational literature.

Material for this research was collected through various sources. In addition to professional books and articles in periodicals dealing with Tagore's educational philosophy and activities found in the University of Florida library and the Library of Congress, others were obtained from the Indian Consulate

of New York, the Indian Embassy Research Department in Washington, D. C. and the Indian Information Service, Washington, D. C. Some of the valuable material that could not be located in this country was collected during a trip to Santiniketan and Calcutta. The publisher at Visva-Bharati kindly made it possible to obtain copies of some of these documents for the research. On the recommendation of Himangshu Mukherjee, professor at Vinaya-Bhavana, the researcher spent considerable time in reading some articles in copies of old newspapers and magazines at Rabindra-Sadana, Santiniketan, and thus got very relevant materials for the work. These will be found in the bibliography.

It is important to mention that since a large part of Tagore's educational writings are in Bengali and wherever something is quoted from these the translations are made by the researcher. Also, for the references only Bengali era is given for them. Bengali era is 593 years behind Christian era.

CHAPTER II

RELATED EDUCATIONAL READINGS

Tagore's educational writings constitute a voluminous literature, mostly scattered in independent essays, speeches and letters, only a small number of which have been collected in books and journals. The rest either are available in pages of old magazines and periodicals or lying in obscurity. This has deterred many educational researchers from working on Tagore. Also, a majority of Tagore's educational writings have been in Bengali, and have not yet been translated into English. This automatically narrows down the numbers of workers, especially in the West. Besides, Tagore's literary genius has almost overpowered his work on education so much that even many of his biographers (Kriplani, 1962; Thompson, 1961) do not seem to be doing justice to his contributions to education. In such a situation, it seems important to locate, identify and analyze some of the valuable writings of Tagore in educational philosophy, theory and his experiments in education.

Tagore's Selected Writings
on Education

Siksar Herpher (1299 B.S.)¹ is Tagore's very first writing which enunciates explicitly some of his fundamental educational thoughts although in earlier articles and essays his political and social consciousness could be observed in spite of the fact that at the time of its publication he was only 31 years of age. It is likely that these early experiences were forming the background for Tagore's educational career. The article Siksar Herpher eloquently pleads for a system of education conducted in congenial surroundings and in a manner surcharged with the spirit of joy. It argues that the ultimate aim of education should be the all round development of an individual for harmonious adjustment to reality. It advocated the value and need of the mother tongue in providing all the necessary educational nourishment of the child. Prabhatkumar Mukhopadhyay, Tagore's biographer, has noted that "it was the first really comprehensive and competent criticism of the educational system of the country at that time" (1353-1363 B.S. V.I., p. 271).

Tagore's first educational writing attracted wide attention in Bengal and for some time Tagore kept on writing about the subject in editorial columns of Sadhana under the general

title Prasanga Katha (Relevant talks). He was firm on his stand for the place of the mother tongue in education, but nevertheless he insisted that English may be taught as a language, and that from early years, in wise doses, and in the proper sequence, only as a supplement to the mother tongue.

With the advent of the twentieth century Tagore's idea of the all-round regeneration of the country through national self-determination, individual efforts and sacrifice were being expressed more powerfully through his writings and actions. He was a great believer in the value of education as the most fundamental prerequisite of the progress of a nation and he joined the National Council of Education which aimed at bringing reforms in education. But Tagore's conception of true national education was fundamentally different from the official policy of the National Education Council. He heartily welcomed the desire for self-determination in education which had inspired the movement but he strongly deplored the idea of launching the western type of political agitation which appealed for favors to the ruling power, especially when they were foreigners. He appealed to his countrymen to approach national problems in an objective and rational manner and to turn attention and energy to the prime object of national reconstruction with the village as the center.² Ultimately,

he withdrew himself from active participation in the national movement in both the political and educational spheres and retired to Santiniketan by the end of 1905 to pursue his own goal. Tagore's writings of this period reveal his thinking on this pattern.

In 1905, in his address to the students, "Chatrader Prati Sambhasan,"³ Tagore advocated a realistic education acquired through independent efforts. In the article "Purvaprasner Anubrittii,"⁴ he argued, "it is necessary to remember that if we place education in the hands of the government, they will attempt through that education to fulfill their own interests and not ours. They will so arrange that a farmer may remain only a farmer in his village; they will not bother to make him a true citizen of India. We can impart education according to our desire only if we take education in our hands. It is absurd both to beg and to order" (Rabindra Rachanavali, V. XII, p. 516).

A much firmer ground for Tagore's educational philosophy is found in the article, "Siksa-Samasya"⁵ (June, 1906)--The Problem of Education. Though not stating it directly, Tagore clearly indicates here for the first time his fundamental point of difference with the National Council of Education in his repeated statement that no truly national system of education

in India could be based on any imitation of a foreign model. According to him, true national education is one which is organically linked with the life of a nation and which is a natural process through the accumulated endeavors and the cherished ideals and traditions of the people of the land. In this article, he gives an elaborate and critical exposition of what he regarded as the most important features of a national educational system. He emphasized that the primary condition of true education should be residence at the home of the teacher and a life of discipline (brahmacharya) during the entire period of studentship. He maintained that brahmacharya alone should not be regarded as sufficient for a full education, but it should be reinforced by the wholesome influences of cosmic nature. He also believed that such an institution should be run on the ideal pattern of simplicity. This essay presents a fairly definite and comprehensive exposition of Tagore's own constructive plan for a truly national system of education, which shaped his educational activity for some years to come.

After the preliminary excitement of the movement had entirely subsided, Tagore started devoting thought and activity towards fulfillment of his own evolving ideology. First important writing in this direction is "Tapovan"⁶ (Jan., 1910)-- Forest. In this article for the first time Tagore introduced

a new idea of the education of feeling (bodher sadhana) and he distinguished it from the education of the senses and the education of the intellect. This education of feeling consists of the realization of man's bond of union with the universe through the spirit, through the soul, through the deeper intuition of feeling. Through her national system of education India should endeavor to discover and attain the characteristic truth of her civilization pursued through the centuries by her prophets, thinkers and saints and "that truth is not mainly commercialism, imperialism or nationalism; that truth is universalism" (Tagore, 1351 B.S., p. 100). The highly significant point here is that while Tagore is still talking in terms of nationalism and swearing by the ideals of Ancient India, he is interpreting the highest of these ideals in terms of internationalism.

A letter entitled "Siksavidhi"⁷--The Method of Education-- is devoted to the problem of the philosophy of educational method in some of the fundamental aspects as well as in the context of the existing socio-political and educational conditions in India. The stereotyped and mechanical educational atmosphere of India was obstructing the originality or initiative of children and he said that education can be imparted only by a teacher and never by a method. "Man can learn only

from a man. Just as a water tank can be filled only with water and fire can be kindled only with fire, life can be inspired only with life. . . .The mere pill of a method instead shall bring us no salvation" (Tagore, 1351 B.S., p. 128).

In "Strisiksa"⁸ (August, 1915)--The Education of Woman, shedding some light on the philosophy of curriculum, Tagore writes, "Whatever is worth knowing is knowledge. It should be known equally by men and women, not for the sake of practical utility but for the sake of knowing" (Tagore, 1351 B.S., p. 138).

He makes it clear that knowledge is above the limitation of mere utility. He rejects the common notion that in learning some common subjects with men, women would lose their femininity. Later in the article, he makes his point clear. "Knowledge has two departments: one, pure knowledge; the other, utilitarian knowledge. In the field of pure knowledge, there is no distinction between men and women; distinction exists in the sphere of practical utility; women should acquire pure knowledge for becoming a mature human being, and utilitarian knowledge for becoming true women" (Tagore, 1351 B.S., p. 139). Thus, on the basis of pure knowledge there should not be any distinction between men and women but a distinction does exist in the sphere of practical or utilitarian knowledge. It is utilitarian knowledge which should help an individual to be

successful in that sphere of life to which he or she truly and naturally belongs. In his institution Tagore gave an equal place to the education of girls and women and had built a hostel for girls. This was considered a very radical step in Indian society at that time.

It is not until 1916 that we find something relevant to education written by Tagore in English. The major writing of this year is "My School" (1916). It is one of the lectures delivered by Tagore in America. It is the first and perhaps the most comprehensive writing by Tagore on his school at Santiniketan. In the article, we find all the previous theories or ideas of Tagore restated and reinterpreted. He also discussed some new concepts regarding his school. "I know what it was to which this school owes its origin. It was not any new theory of education, but the memory of my school day" (Tagore, 1917c, p. 138). This is perhaps the first categorical statement by Tagore that his educational venture had its genesis in his painful childhood memories. He also clearly denied here that in founding his school he was actuated by any set educational theory and "the growth of this school, was the growth of my life and not that of a mere carrying out of any doctrine" (Tagore, 1917c, p. 161). Finally, he pointed out, that any outward description of such

a school, as his, would be inadequate, for it is the atmosphere prevailing there that is really important and it is by that that the institution should be judged.

Tagore's philosophy of nature is the subject of "The Schoolmaster" (June, 1924) which was a lecture delivered in Japan. Tagore based his arguments on the fundamental assumption that nature's own purpose is to give the child its fullness of growth, and that in imposing our own purpose of giving it some special direction we are distrusting nature's purpose. Thus, it is only through freedom that man can attain his fullness of growth. He postulated three kinds of freedom, freedom of mind, freedom of heart and freedom of will. Freedom of mind is opposed to the adult's system of concentration of mind and a child can grow fully only when he is given freedom to express himself, to explore the world on his own. Actually, due to this philosophy Tagore never used any coercion or punishment against the naughty boys in his school. He interpreted freedom of heart as unrestricted human relationship. In the school, he feels, teachers should substitute for the mother in providing freedom of love to the children through their understanding, sympathy and free companionship. Finally, freedom of will or the free activity of soul consists in creating one's own world. The way to bring this

ideal into effect, is to invite the pupils to participate in the building up of the school and in its development (Tagore, Oct., 1924b).

The next significant educational writing of Tagore is "Alochana"⁹ (July, 1925)--A Discourse, in which a special reference is made to the conduct of the institute's inmates in minute practical details. In his code of manners, Tagore emphasizes the importance of suitable greetings with different persons on different occasions, of the excellent tradition of hospitality of the asram, of punctuality, of clean and proper dress according to occasions, and of the maintenance of general cleanliness of the hostel rooms, furniture and personal effects as well as of the surroundings, as a sign of good manners and self-respect. Emphasizing the need of the cultivation of sociability among the pupils of the institution, he suggested that the different student hostels should invite one another to social and cultural functions organized by them. He also points out that physical education is inseparable from mental education. He refers to his idea about "the peripatetic" or mobile school, that is, teaching and learning while walking. He believes that this not only facilitates learning many things through direct observation but it keeps our awakened mental faculties constantly alert and receptive through contact with ever varying scenes and objects.

In a speech entitled "Dharabahi"¹⁰ (Dec. 23, 1934)--In Continuous Flow, Tagore introduced a point of very great importance and mentions it is true that he based the institution initially on the ideal of simplicity of the ancient Tapovans, which still largely possesses validity in modern life but he realizes that it is not the whole truth. "It is not entirely true that a simple mode of life within a narrow compass is the highest ideal. . . .Rather, that activity has to be respected which ultimately retains its vitality in spite of all the errors that it may commit in the course of its onward progress along a rough and wide path. What is more absurd than the desire and the effort to preserve permanently the simplicity of childhood" (Tagore, 1370 B.S., p. 136). It also indicates that Tagore would not be entirely unhappy over the later expansion of the original asram school into manifold activities through various departments, which he interprets here as a natural culmination of the inner spirit of the institution.

The book Russia-r-Chithi (May, 1931)--Letters from Russia, possesses considerable value as a forceful exposition of some of the most fundamental aspects of Tagore's socio-political philosophy and the objects that impressed Tagore from educational points of view. Russian experiments

interested him more because to some extent they could have been used for Indian situations, too. He said that the Russian revolution is significant because it is the symbol of the awakening of the oppressed and the have-nots throughout the world. Tagore expressed pleasant surprise and belief that the masses in Russia had attained self-respect and an acute sense of responsibility about the future progress of the country. He was trying to achieve these goals in Sriniketan, and tried to draw the attention of political leaders towards this problem but it was to no avail. Russia had the same evils as India but education was the only force that brought progress there. It was education that raised the level of the intelligence of the entire nation. Tagore found close similarities in his and Russian educational aims, and experiments. Russians also aimed at fullness of life. Their educational philosophy included dynamic living and close association with life as the main qualities of education. Another thing that impressed Tagore was the importance attached to all forms of art in education and public life. But Tagore did not praise the system blindly. He criticized their uniform pattern of educational product, sacrificing individual needs and interests for the collectives. Also, Tagore was wholly against the principle of dictatorship prevailing in

the Soviet state. He believed that with good cooperation both individuality and general welfare can be achieved. Even in the case of Russia, Tagore seems to be hopeful because "they have developed their intellectual vitality. Therein lies their road to redemption" (Tagore, 1970, p. 84).

Some Significant Works on Tagore

Considering the amount of writing that Tagore has provided and his experiments in education, the number of significant research or scholarly analysis of his work have been numerous. Many of the available writings are as articles in different journals but they really do not represent his work. One of the oldest writing is Santiniketan by William Pearson (1916). Pearson was one of the earliest workers at Santiniketan from England. He came to visit Santiniketan at the end of 1912 and in April 1914 he came finally to stay there and work with Rabindranath. He learned Bengali very soon there and this helped him in communicating to children in the school as well as to the tribal communities around Santiniketan. His book is the first direct account of the activities at the school. The introduction of the book is written by Rabindranath where once again he mentioned the origin of the school

and the atmosphere in his school. The book was written during Pearson's trip to Japan and he mentioned in the book that though he was outside the asram at the time he kept on thinking about it all the time (Pearson, 1965, p. 10). Among the things which he described about schools are student committees, magazines, open classrooms, excursions, intimacy between students and teachers, sports, and daily routine. There were about 20 teachers and staff for 150 students. There was no headmaster, the school was under the management of an executive committee elected by the teachers themselves, and one of its members was elected each year as the executive head. He was entrusted with the practical management of the institution. In each subject one of the teachers was elected as director of studies and he with the other teachers in the same subject discussed the books and methods to be adopted. However, each teacher enjoyed perfect freedom to work out his own methods in the way he thought best. If Tagore was present at Santiniketan he would preside at the meetings and even taught classes (Pearson, 1965, pp. 20-21). Though Bengali was the medium of education, English was taught as a second language. Pearson also commented about the students' love for young children and their attitude towards service to others.

Pearson's book is more of a description of the school than

a critical analysis. Santiniketan school was still very young at that time and the newness of the experiment plus Tagore's international reputation attracted many foreigners to its campus.

Another book on the similar pattern is Amader Santiniketan by Sudhiranjan Das (1962). Mr. Das was a student at Santiniketan school from which he was graduated. Once when he was home on vacation, he fell sick and afterwards his parents decided to enroll him in a school in Calcutta. He stayed in this school for a year, but by the end he was restless. After some time with all his courage he mentioned in the home that he would like to go back to Santiniketan, and this time he stayed there until his graduation (Das, 1369 B.S., p. 58). The book is a memoir from a student talking about teachers, students, other staff members, and life-styles of a student in the school. He mentioned that initially the school was suspected of being a center of underground activities by the government and the government had issued a circular that none of its employees or anybody who was looking for any help from the government should send their children to this school. Due to this some who wanted to send their children to this school could not do so (Das, 1369 B.S., p. 12).

Das's family knew Tagore's family well and one of his

aunts recommended to his father that if he was sent to Raviuncle's school both his body and mind would benefit (Das, 1369 B.S., p. 14), and his father liked the idea. With the approval of his admission he got a copy of the rules and regulations of the school. In detail, there was a list of what clothing and other materials he should bring with him, but the most exciting thing for him in the list was to bring a small tool box with some tools in it.

Mr. Das' account is valuable for it gives a good account of the school from a student's point of view. It reflects on life style, which was full of freedom, fun and festivals. During the presentation of plays Tagore himself would direct and sometimes even would do the make-up for students. He also used to teach his songs to students even before they were published. Life of a student was full of activities, and there was very little forced studying until the year of graduation.

The next book in the discussion is Rabindranath Tagore: India's Schoolmaster by J. J. Cornelius (1930), which was presented to the faculty of Columbia University as a doctoral dissertation. This was the first scholarly study of Tagore's educational work. After discussing the British educational policy, the writer in detail described the different aspects

of Visva-Bharati's curriculum, Tagore's theory regarding education and the daily schedule of the institution. It has also mentioned different requirements for different levels of studies. The writer feels that "Rabindranath has given to India an experimental school based on a synthesis of the ideals of ancient Indian education and of modern Western education. It is an Indianized educational institution for the formation and growth of social solidarity, on which alone the true progress of India depends. The institution spells freedom--freedom of mind, freedom of will, and above all, freedom of sympathy" (Cornelius, 1930, p. 162). The writer is full of praise for Tagore's unique contribution to the world and hopes that "just as Rabindranath's sympathetic response to the cry of the childhood suffering from a system of education which is crushing its body and soul, has given to India the Shantiniketan school, so also the cry of suffering humanity from the world-wide disaster brought about by the great war and the mentality which led to it, has caused Tagore to bring to India his gift of Visva-Bharati or the International University. Here man is to grow in the knowledge that his own interests are bound up intimately with those of other human beings, and also that wealth can never satisfy the innermost cravings of the human soul" (Cornelius, 1930,

p. 193). The whole book is a nice analytical representation of Tagore's work but since the study was performed in 1928, just six years after the inauguration of Visva-Bharati, it is an incomplete study.

Himangshu Bhusan Mukherjee's Education for Fulness (1962) is a scholarly presentation of the subject. Dr. Mukherjee is at present a professor at Visva-Bharati in Vinaya-Bhavana. His work is valuable in a study of Tagore because it covers in detail different aspects of Tagore's theory. The book is divided into four parts: The Pre-Santiniketan Period, The Santiniketan Period, The Visva-Bharati Period, and Review and Estimates. The Pre-Santiniketan Period deals with Tagore's background and his educational writings from 1892-1898. The Santiniketan Period describes the growth and development of Santiniketan and educational writings of the period, that is, from 1901 to 1918. The Visva-Bharati Period starts at 1918 and ends at 1941, with Tagore's death. Again in this period major emphasis is on educational writings of Tagore and growth and development of Visva-Bharati. The last section has some essays regarding Tagore's theory of education. The book is mainly a detailed study of Tagore's educational writings. The major drawback of the book seems to be that

it is very repetitive and at times boring. The writer is so full of respect for Tagore that it irritates a general reader. Even with such a detailed study, a critical outlook is lacking. The writer has not mentioned his viewpoints regarding some major issues, such as why Tagore's approach did not catch on, and what its impact on Indian education was. The most discouraging part of the book is its bibliography. Incomplete information in bibliography is really a frustrating part for a researcher, who is trying to locate these materials.

Another book is Educational Ideas and Ideals of Gandhi and Tagore by R. S. Mani (1964). It was originally written for a Ph.D. dissertation to the University of Madras, India. Basically in descriptive style the writer has presented the educational background, educational philosophies, and experiments of two famous educationists of India-- Gandhi and Tagore. In the book one section discusses Gandhi, another is about Tagore and part three is a comparative study of educational ideas and ideals of Gandhi and Tagore. In the appendix, a chapter titled "Has Basic Education Caught on" is added which reviews the concept of basic education critically and the writer feels, "What was probably the error in the basic scheme, was that of

building the whole curriculum around a single craft, usually spinning and weaving in deference to Mahatma Gandhi's ideas" (Mani, 1964, p. 318). The book does not have any bibliography and for any reference the reader has to go through pages of text until one could locate it. Again, one of the major problems is that the book is very repetitive and nonimpressive. Even after discussing two such philosophies we do not find any suggestion by the writer as to which one of them is or what could be a solution for the educational problems of India.

One important book in understanding Tagore's educational philosophy is Tagore's Educational Philosophy and Experiment by Sunilchandra Sarkar (1961). The writer was a teacher at Santiniketan for twenty years after Tagore's death and had seen how some of the teachers and students of Santiniketan, of different generations have reflected different aspects of Tagore's ideals in their personality. He mentions that "acutely conscious though he has always been of all the lack and deficiency that appeared from time to time, of the many grievous trials and troubles that come to thwart or deflect the educational experiment or to observe its chief purpose, he has also always had the satisfaction of seeing the Tagore element, the

resilient truth of his contribution, emerge again and again" (Sarkar, 1961, Preface). The book discusses in detail Tagore's educational philosophy in comparison with some Western and Indian philosophers like Dewey, Froebel, Gandhi, Aurobindo, and Vivekanda. The writer has also presented a report of his work which he prepared 20 years ago and compared it with current situations. He did notice some changes in the curriculum but found that the basic spirit is still there.

All these studies and some others lack a critical approach. Most of the writers are so full of respect toward Tagore that they are hesitant in pointing out his weaknesses. Again, since most of these people are associated with Santiniketan, it is difficult to find an impartial objective study among them. The present study will try to overcome the weaknesses cited so far and will be a significant contribution in the research of Tagore as an educationist. It was not Tagore's school atmosphere or his personality which has encouraged the research but it was his ideas regarding education which impressed us most. The discussion of Tagore's theory and his experiment will be presented on an analytical basis and Tagore's impact on Indian education will be reviewed critically. The

extensive bibliography of present work has used the style recommended by the American Psychological Association and this style would make the bibliography more useful for any future researcher.

NOTES

¹Tagore, R. N. "Siksar Herpher." The article was originally published in Bengali monthly magazine Sadhana. Later it was included in the book Siksa. An English translation of the article is available by the title "Topsy-Turvy Education," in the magazine The Visva-Bharati Quarterly, Nov. 1946-Jan. 1947.

²Various articles related to the theme can be found in the Bengali monthly magazine Vangadarsan during July 1904 to Sept. 1905. Some of them are: "Swadeshi Samaj" (July 1904), its sequel (Sept. 1904), "Saphaltar Sadupay" (March 1905), and "Avastha 0 Vyavastha" (Sept. 1905).

³The address was delivered to a gathering of students. It was published in Vangadarsan, Vaisakh 1312 B.S. Later it was reprinted in the book Siksa, 1351 B.S. edition.

⁴Originally published in Bengali monthly magazine Bhandar, Jaistha, 1312 B.S., reprinted in the book Rabindra Rachanavali, v. XII.

⁵Originally published in Bhandar, Jaistha, 1313 B.S. reprinted in Siksa.

⁶Originally published in Bengali monthly magazine Pravasi, Magh 1316 B.S., reprinted in the book Siksa.

⁷A letter written to Dharendra Mohan Sen in Sept. 1912 from Chalford, England. It was published in Pravasi, Asvin 1319 B.S. and was reprinted in the book Siksa.

⁸Originally published in Bengali monthly magazine Sabuj Patra, Bhadra-Asvin 1322 B.S. Later it was reprinted in the book Siksa.

⁹Originally published in Bengali monthly magazine Santiniketan, Sravan, 1332 B.S. It was reprinted in 1342 B.S. edition of the book Siksa.

¹⁰Originally published in Bengali monthly magazine Pravasi, Phalgun 1341 B.S. It was reprinted in the book Visva-Bharati 1370 B.S.

CHAPTER III

THE EDUCATIONAL THEORY OF TAGORE

Background for Tagore's Theory

Characteristics of Indian Education During Tagore's Time

In order to understand the educational theory of Tagore, it is essential to review briefly the history of the existing educational system of India. Indian and Western educators, education commissioner's reports, British rulers' statements, etc., provide the material for the subject. The East India Company and later the British government were interested in introducing Western education primarily as a means of training a sufficient number of Indians in English to make the task of administration easier. Instead of basing secondary and higher education on a well-planned and comprehensive system of elementary and secondary education, it made elementary and secondary education subsidiary and subservient to higher education. The prevailing system of education was book centered. Even in the case of young children, it was

more an exercise of the memory than a development of intellect, emotions, and character. It often drew the child away from his social and cultural milieu and encouraged in him a distaste, if not contempt, for manual labor. The result was that the child trained in this educational pattern tended to become dependent upon a particular type of employment especially clerical. Apart from its failure as preparation for life, the system was not satisfactory even from a purely educational point of view. Instead of aiming at the balanced development of personality, it tended to place an undue emphasis on the memory. The will and imagination were neglected and, of the different aspects of the intellect, a greater emphasis was placed on memory than on reasoning and judgement. The result was that the child acquired information but did not gain the assistance needed to become an intellectual mature human being (Kabir, 1955).

It was in 1834 that Lord Macaulay came to India to act as a president of the General Committee in the government of India Officials' Board. In 1835, Macaulay's minutes on education articulated the educational policy of the British Government. He wrote: "We do not at present aim at giving education directly to the lower classes of the people of this country. We aim at raising up an educated class who will be

hereafter, as we hope, the means of diffusing among their countrymen some portions of the knowledge we have imparted to them" (Stark, 1916, p. 55). In explaining the objects of teaching English he wrote: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern: a class of persons, Indian in blood and colour but English in taste, in opinions, in morals and in intellect" (Edwards, 1968).

Thus, the policy pursued by the British Government gave a decided turn to Indian education. It had far-reaching consequences, and the effect was not confined to education alone, but extended to the moral, religious and political fields. This system created two distinct strata in the society--English knowing people and non-English knowing people who made up the mass of the Indian population and who were looked down upon by the former.

The educational pattern which was started by the British, was continued in India for a long time. During that period the program of studies for elementary school was not related to the needs and surroundings of the pupils. This was particularly so in the case of rural elementary schools. It has been clearly expressed in the following press communique issued by the Government of Madras on June 26, 1937: "There

is little or no training in the powers of observation, hardly any practical work. . . .The teaching usually tends to divorce the pupil from village life and hereditary occupations rather than help to train better villagers" (Yearbook, 1940, pp. 424-40).

"The Report of the Secondary Education Commission" mentioned that in the new high schools the standard of achievement in literary subjects was, from the very beginning, high, but little or no progress was made in training the pupils in the practical aspects of science (1953). Certain specific problems grew out of the system of secondary education in vogue during the years 1854-1882: The mother tongue was neglected as a medium of instruction; nothing was done to train teachers for the secondary schools; and the courses of study became too academic and unrelated to life mainly because there was no provision for vocational, technical courses. An Indian government report in 1918 describes the fruits of this earlier policy: "From the economic point of view India has been handicapped by the want of professional and technical instruction; her colleges turn out numbers of young men qualified for governmental clerkships while the real interests of the country require, for example, doctors and engineers in excess of the existing supply" (p. 150). Further, the

system of education failed to promote a sense of citizenship and social efficiency in the student. "The exclusive development of the intelligence and the neglect of the emotions has over-stimulated the self-regarding instincts and has largely destroyed the feelings of social and National Dharma, of duty to society and to the nation; hence, the decay of public spirit, of social service, of responsibility and of sacrifice for the common weal, which characterized the good 'citizen' as distinguished from the good 'man'" (Besant, 1925, pp. 17-18). There had been a great waste and ineffectiveness throughout the whole educational system. It was more pronounced in the case of the girls than boys. It was stated by a leading missionary-educator in India that in the year 1900 only three girls out of every hundred of school age were enrolled in any school in comparison to one boy out of every five of school age enrolled (Zellner, 1951, p. viii).

Thus, by the time Tagore was born, the indigenous system of education had been considerably eclipsed by the new type of English schools. English had attained the first place in order of precedence and importance among the subjects of study, gradually driving the study of the vernaculars into the shade. Elementary mass education had come to be neglected whereas higher education at the secondary schools or the

universities for the upper class received encouragement (Mukherji, 1966, p. 6). The shadow of illiteracy had, thus, gradually deepened and spread wider in the country,¹ and an ever-widening gulf was created between the fortunate upper classes and the vast masses of the people. Education had come to be valued mainly because of the economic and social advantages it brought. Even university education had acquired the same mercenary significance. The English medium of instruction and examination encouraged thoughtless cramming of ill-digested subject-matter and joyful free pursuit of knowledge largely went by default.

Tagore's Childhood
Experiences Regarding
Education

Even during his early years when he insisted on accompanying his brothers, Tagore was made aware of the hard reality of school life. "You are crying to go to school now," said one brother, "you will soon cry much more to stay at home" (Sykes, 1943, p. 11). And soon Rabindranath found out school was another prison, much more dreary than home and he named it his "Andamans," when he looked back on those days. "The rooms were cruelly dismal with their walls on guard like policemen. The house was more like a pigeon-holed box than

a human habitation. No decoration, no pictures, not a touch of colour, not an attempt to attract the boyish heart. The fact that likes and dislikes form a large part of the child's mind was completely ignored. Naturally our whole being was depressed as we stepped through its doorway into the narrow quadrangle--and playing truant became chronic with us" (Tagore, 1917b, pp. 60-61). Hard benches and dull prison-like walls of schools used to confine children from 10 to 4. When a child could not repeat his lesson, he was punished severely. "The master," says Rabindranath, "looked like a cane incarnate." The textbooks of English that were common at that time and persisted for more than half a century thereafter, made matters worse still. The books without any illustrations and with the ugly looking words, spelled with divided syllables and 'accent marks like raised bayonets' completed the dreariness of the whole pursuit" (Tagore, 1917b, p. 43).

Not only the school environment or books but the teachers were similarly bad. Reminiscing about one of the incidents of his childhood, when Tagore (1917b) used to act like a teacher in front of wooden benches of the house, he explains, "I have since realized how much easier it is to acquire the manner than the matter. Without an effort had I assimilated

all the impatience, the short temper, the partiality and the injustice displayed by my teachers to the exclusion of the rest of their teaching. My only consolation is that I had not the power of venting these barbarities on any sentient creature. Nevertheless, the difference between my wooden pupils and those of the Seminary did not prevent my psychology from being identical with that of its school masters" (p. 31).

During his talks to Victoria Ocampo about schooling, Rabindranath mentioned the disparity of school systems of his childhood days. "How distasteful so much of my own education was when I first went to a school near my home in Calcutta. I had no background at all. I was asked to accept masses of information for which I was not in the least ready. Nature has methods of its own in these matters, but my school-masters had theirs which were quite different. In the fight between us, we children suffered excruciating pain" (Tagore, 1963-1964, p. 276). To be successful in this type of schooling was the desired goal of Indian society at that time. Rabindranath realized in his early youth that not being able to keep up with school routine and curriculum had depreciated his value in the eyes of the society. He recalls his eldest sister saying, "We had all hoped that Rabi would grow up to be a man, but he has disappointed us the worst." Still he

could not make up his mind, "to be tied to the eternal grind of the school mill which, divorced as it was from all life and beauty, seemed such a hideously cruel combination of hospital and gaol" (Tagore, 1917b, p. 108).

Thus, Tagore's reminiscences along with other historical accounts show that educational reform was a hard challenging road on which Tagore had decided to work. His aims of education, and his discussion of ideal education, are inwardly related to his memories. They formed the foundation of his famous school at Santiniketan, where Tagore tried to overcome these weaknesses of the school system in applying his philosophy of education.

Aims of Education

Tagore, not being an educationist in the strict academic sense, did not talk about the aim of education in a well formulated logical way. His statements scattered in his writings do give some idea about his philosophy. In Laksys O'Siksa, Aims & Education, a letter written in August, 1912, Tagore makes it clear that the aims and ideals in the life of a nation should first be clearly apprehended and formulated before its educational system is determined for "What we want to be and what we want to learn are inseparably connected

together" (Tagore, 1351 B.S., p. 131). A survey of Tagore's educational writings makes it clear that in some places he has clearly mentioned the aims but in other places they have to be inferred from contexts. It also becomes clear that though he never talked about them in a unified way, they have an integral unity. Tagore had developed a well integrated view of life and of the role of education in it and his object in establishing a group of institutions was to find a worthy educational medium for the expression and implementation of his ideas. These were not just a collection of attractive and high-sounding views on various unconnected problems of life, but represented an attempt to see life steadily and see it whole and interpret the relationship between its various fascinating and complex aspects. The aims of education prescribed by him did not emerge from a world outside but emerged from his experience, practice and experiments. Here for the clarity of subject it is planned to present his broad, all-inclusive, comprehensive aim first and then his minor aims will follow.

According to Tagore the broad inclusive aim of education is the development of all the potential faculties of an individual leading to an all-round, harmonious development of his personality. This broad aim was the product of his

philosophy towards life, that is of total acceptance of life. This is the reason that he mentioned, "The highest education is that which makes our life in harmony with all existences" (Tagore, 1917c, p. 142). Harmony with all existences can be achieved only when all the faculties of an individual have been developed to the highest pitch of perfection. "Man's education," he categorically affirms, "aims at keeping alive to the last moment of life that infinite aspiration which is necessary for developing into full manhood. To attain full manhood is the ultimate end of education; everything else is subordinate to it" (Tagore, 1326 B.S.a). Early childhood experiences of school life made him believe that the educational system of that time was not concerned with the growth of children, it was rather preparing children for a society of clerks. Since that time Tagore had been aware of this discrepancy and tried to build an institution where children would have more freedom to explore and learn by themselves in the open learning environment of nature. In his very first educational writing, 'Siksar Herpher,' he advocated a free, joyous, spontaneous life of impulses for young children in the twofold field of nature and imagination so that it may serve to make their body alert and develop them in all respects (Tagore, 1351 B.S.). In another article, 'Siksa

Samasya,' he mentioned the "laying of the foundation of human personality as a whole 'to be the aim of education'" (Tagore, 1351 B.S., p. 51).

Thus all other aims prescribed by Tagore at different places mainly emphasize the aim of complete personality growth. He believed that all faculties of human beings, intellectual, physical, moral, aesthetic should be nurtured, cultivated in a good educational system. He emphasized the cultivation of intellect in order to counterbalance emotional immaturity and instability where it exists, and he appreciated the contribution that western science can make to the progress of India. He strongly believed that if reason, with its uncompromising dedication to truth is not reinstated on its lonely pedestal, rejecting superstition and the undue cult of the supernatural in every field, neither education nor the general intellectual life of the people will be released from its fetters. However, this intellectual cultivation, power of reasoning cannot be gained through mere book reading. He was aware that "since childhood, instead of putting all the burden on the memory, the power of thinking, and the power of imagination should also be given opportunities for free exercise" (Tagore, 1351 B.S., p. 12). He not only condemned the bookish learning but always stressed the

importance of the ability to learn directly from Nature and Life. This learning cannot be receptive, a person should be able to use what he learns through different sources. "We pass from childhood to adolescence, from adolescence to youth, carrying a load of number of mere words and phrases" (Tagore, 1351 B.S., p. 13). "True education," he pointed out, "consists of knowing the use of any useful material that has been collected, to know its real nature and to build along with life a real shelter for life" (Tagore, 1351 B.S., p. 12).

Not only was Tagore concerned with the education of the intellect, but also he was duly conscious of the education of the body. In fact, he attached so much importance to the healthy physical development of children in early years that he eloquently advocated their free, spontaneous movements and play in joyous natural surroundings, even at the expense of studies, if necessary. "Even if they learnt nothing," he says, they would have had ample time for play, climbing trees, diving into ponds, plucking and tearing flowers, perpetrating thousand and one mischiefs on Mother Nature, they would have obtained the nourishment of the body, happiness of mind, and the satisfaction of the natural impulses of childhood" (Tagore, 1351 B.S., pp. 9-10).

Tagore has given religion a place of high importance in

education, but for him it did not involve the formal teaching of any religious dogma. True religiousness, he believed, is as natural as respiration; it is as much a vital part of our being as breathing. Religious training for him is a spirit, an inspiration, pervading every aspect of human life, affirming its relationship with the highest of values and giving man a sense of kinship with the Real. If education fails to cultivate the quality of human understanding and strengthen the sense of human unity, then that education is considered superficial and misguided. Similarly, Tagore emphasized the importance of discipline in a moral life and he suggested that real discipline means protection of raw, natural impulses from unhealthy excitement and growth in undesirable directions. Tagore's moral and spiritual aims of education were varied in nature. He advocated the power of self-determination, the ideal of peace and tranquility, liberation of self from all kinds of slavery, and his educational institutions provided opportunity for it. He said, "The character of good education is that it does not overpower man; it emancipates him" (Tagore, 1351 B.S., p. 62).

Tagore believed in social aims of education too. Sociability and human fellow-feeling was considered as an indispensable equipment of a truly educated person. He

regretted that people were living in an artificial world of books and not in the real world of living men and women.

"We have become learned, but have ceased to be human" (Tagore, 1351 B.S., p. 71). "Pursuit of knowledge," he said, "should be supplemented by living and loving contact. For the fundamental purpose of education is not merely to enrich ourselves through the fullness of knowledge, but also to establish the bond of love and friendship between man and man."² So long as we do not come down to the level of the common man and feel a bond of kinship with the poor and the lowly and the lost, he insisted, our education will be sadly incomplete. This idea of fellow-feeling was not limited to one's own countrymen but spread the message of internationalism in Tagore's writing.

This social aim gets expression in Tagore's message for the education of the feeling or 'Bodher Sadhana' as he puts it. He felt sorry that education of sympathy was not only systematically ignored in schools, but was severely repressed, because we may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence (Tagore, 1917c, p. 142).

Summary

From the discussion it is clear that Tagore aimed at a perfection in education which is not only that of body or mind, but also that of soul. "For us to maintain our self-respect which we owe to ourselves and to our Creator, we must make the purpose of our education. . .the fullest growth and freedom of soul" (Tagore, 1917c pp. 157-158). For the attainment of this aim, he emphasized on intellectual, physical, moral and social development of an individual.

Ideal Education

At various places in his writings, Rabindranath has mentioned his concept of ideal education. His references to ideal education cover the description of ideal atmosphere, institution, teacher, and method. In his famous article, 'My School,' he wrote, "Living ideals can never be set into a clockwork arrangement giving accurate account of its every second" (Tagore, 1917c, p. 178). Due to this reasoning it is difficult to explain his concept of ideal education in a purely academic way. While discussing Tagore's educational ideals, Alex Aronson noted that the perfect education given to the child should, therefore, be

like the perfect poem: self contained, unified, and controlled by the ever-recurring rhythm of natural growth from childhood to manhood,--while the perfect teacher would indeed resemble the poet insofar as he gives shape, in complete freedom from convention, to the mind of the young by creating images of beauty and significance out of the raw material of experience and by interpreting nature in its manifold aspects to those that are unsophisticated and, therefore, still impressionable enough to absorb its meaning and adjust themselves to the message (Aronson, 1962, p. 385).

For Tagore it was not the formal method of teaching which was the most important part of an ideal education, but it was the atmosphere which surrounded the educational pattern. He believed that it is absolutely necessary for children's mental health and development that they must not have mere schools for their lessons, but a world whose guiding spirit is personal love. It must be an ashram where men have gathered for the highest end of life, in the peace of nature, where life is not merely meditative, but fully awake in its activities (Tagore, 1917, pp. 178-179). It is due to this that any description of such a school would be inadequate. It is not some place which can be described in terms of fixed rules and regulations or curriculum. Here children

are living in the atmosphere of culture and school is not imposed on them by autocratic authorities. Education is no longer instruction, it is a process of inspiration and joyous but slow absorption, and in his school Tagore "tried to create an atmosphere. . .giving it the principal place in our programme of teaching" (Tagore, 1946, p. 13).

Similarly, an ideal institution, in his view, should provide children with the first important lesson of "improvisation" and with "constant occasions to explore one's capacity through surprises of achievement." There is no place for constant imposition of ready-made ideas and knowledge. "I must make it plain that this means a lesson not in simple life, but in a creative life. For life may grow complex, and yet if there is a living personality in its center, it will have the unity of creation, it will carry its own weight in perfect grace, and will not be a mere addition to the number of facts that only goes to swell a crowd" (Tagore, 1931b, p. 179). The more man acts and makes actual what was latent in him, the nearer does he bring the distant yet-to-be. In that actualization, man is ever making himself more and yet more distinct, and seeing himself clearly under ever new aspects in the midst of his varied activities. Analyzing this particular concept of Tagore's philosophy, V. S. Naravane

in his book talked about Tagore's ethics and mentioned that Tagore has advocated a creative middle path between activism and asceticism, between God intoxication and work-intoxication, between the outer and the inner, between doing and arriving. This middle path is the path of self-realization or Sadhana and this part has been emphasized most in Tagore's ideal institution (Naravane, 1965, p. 131).

Ideal education can be imparted only through ideal teachers. For Tagore it was difficult to understand "why should masters always expect boys to be so exact? 'Don't guess,' says the master. But why not? Guessing is one of nature's methods of helping us to learn, especially when we are young, and we teachers try to kill it. I say to my pupils, "Can't you guess? And then I give them three or four chances. But the very efficient teachers tell me this is sin" (Tagore, 1963-1964, p. 278). According to him the greater part of our learning in the schools has been wasted because, for most of our teachers, their subjects are like dead specimens of once-living things with which they have a learned acquaintance, but no communication of life and love. "The teacher who merely repeats bookish knowledge mechanically can never teach anything and can never inspire, and without proper inspiration independent creative faculties can never develop"² (pp. 266-267).

Thus, true education, he asserts, develops the power of self-reliance, the ability to do without materials and the machine. It is essential to realize that the value of one's pair of legs which cost nothing is far greater than that of the machine which costs much. Tagore explains, once when India was rich in culture, it didn't fear about material wealth of other countries and was not ashamed of her situation because her aim was inner growth and education at that time tried to achieve that. It is true that to some extent practical knowledge is necessary so that both spiritual and practical knowledge can make a full man, but at present in education culture, inner growth is lacking and even the practical knowledge is limited to certain skills. In absence of culture, today's educated is almost like a lame man who by riding on a bike feels that there is nothing to worry about his leg. Only when his bike is broken that he realizes he is helpless. The man who praises possession of materials only does not know how poor he is. This does not mean that bikes do not have any value, but two living legs have more value than that. The education which strengthens the living legs is real education, the education which increases man's dependence on materials is only an instrument of stupidity (Tagore, 1351 B.S., p. 224).

The ideal of the Ashram education, for which he stood was education for life at its fullest. His ideal was to train young men and women in freedom and strength, in courage and service. According to him, books make the mind lazy. The child should be exposed to an atmosphere of creativity and learning, to a world of experiences. "For the first twelve years we must educate the child's mind along the line of its own natural tendencies and instincts and only then, at twelve years old, introduce the books" (Tagore, 1946, p. 13). He believed in the increased ability of reasoning, rationalizing because "in educational organization our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art, and our sympathy for the world of human relationships" (Tagore, 1946, p. 13). Ideal education should be peripatetic, because the best of all education is to come, to know our fellow beings intimately. . . what is better for boys than to travel, to record facts as they travel, to collect objects for their private museums and thereby to teach themselves. This will enhance their power of thinking and they will be able to store useful facts in their minds easily. "A boy with that kind of training can enter the world of books fully equipped" (Tagore, 1963-1964, p. 277). For this

kind of training Tagore never believed in compulsion, but tried to give the best side of human nature a chance to show itself. Everything in the school he left to the initiative of the pupils, though they were always in close touch with their elders. He wrote, "We have to keep in mind the fact that love and action are the only intermediaries through which perfect knowledge can be obtained, for the object of knowledge is not pedantry, but wisdom. The primary object of an institution should not be merely to educate one's limbs and mind to be in efficient readiness for all emergencies, but to be in perfect tune, in the sympathy of response between life and world, to find the balance of their harmony which is wisdom" (Tagore, 1931b, p. 178).

Summary

Tagore's concept of ideal education included the discussion of ideal education, ideal atmosphere, institution, teacher and method. For him all these are interrelated and one cannot obtain ideal education unless other factors are available. His concept of ideal education is in traditions with the ideals of Hindu education, in which the main idea was to bring to the humblest man the highest products of human mind and heart. It did

not aim at literacy but it aimed at character formation, and for this kind of ideal education undoubtedly, essential elements are atmosphere, institution, teacher and method.

Congruency Between Education
and Society

Tagore has stressed the strong relationship of education and society throughout his writings. In Siksar Herpher, he wrote, "Education, in order to be living and dynamic, should be broad based on and organically linked with the life of the community" (Tagore, 1351, B.S., p. 15). For him education did not mean the ability to read and write, it was more like a transmission of culture. The process of educating meant a knowledge of the past heritage, involvement in living dynamic present and construction of future. It is a continuous, on-going process and that is one of the reasons he believed that "the education of a country acquires shape and substance only against the entire background, otherwise, it remains vague and incomplete" (Tagore, 1351 B.S., p. 234).

During his trip to Russia, in 1930, Tagore was very much impressed by the educational development of that country and letters written to several friends during that period shed a light on his social philosophy of education. He felt

that all the suffering which was standing like a rock on the bosom of India was based only on the want of education. Russia had the same evils as India but one force alone has helped their progress, and that is their education" (Tagore, 1970). The Russians started their experiment on the primary assumption that no reforms would be lasting unless the human material was improved, which led them to concentrate on educational objectives with so much vigor and thoroughness. It is education, he asserts, that infused faith, courage, and enthusiasm into the masses. It is education again that raised the level of the intelligence of the entire nation, stirred their curiosity, emancipated them from age-old prejudices and made them receptive to new impulses towards the path of progress (Tagore, 1970).

Regarding India he believed that along with education, economic uplift is necessary. Since economic life covers the whole width of the fundamental basis of society because its necessities are the simplest and the most universal, he suggested that educational institutions, in order to obtain their fullness of truth, must have close associations with this economic life. . .our university must not only instruct, but live; not only think, but produce" (Tagore, 1922a, p. 191). It is essential that a center of learning is not only the

center of intellectual life but also a center of country's economic life. "Its very existence should depend upon the success of its industrial activities carried out on the co-operative principle, which will unite the teachers and students and villagers of the neighbourhood in a living and active bond of necessity" (Tagore, 1922a, pp. 92-103).

Tagore started the school in Sriniketan to put his theory into practice and the objectives set for the Department of Rural Reconstruction and Village Economics give a good insight into his theory. Some of the objectives of this department are:

1. To take the problems of the village and field to the classroom for study and discussion and to the experimental farm for solution.
2. To carry the knowledge and experience gained in the classroom and experimental farm to the villages, in the endeavour to improve their sanitation and health, develop their resources and credit; help them to sell their produce and buy their requirements to the best advantage; teach them better methods of growing crops and vegetables and keeping livestock; encourage them to learn and practice arts and crafts and bring home to them the benefits of associated life, mutual aid and common endeavour.
3. To work out practically an all-round system of elementary education in the villages based on the Boy Scout ideal and training with the object of developing ideas of citizenship and public duty such as may appeal to the villagers and be within their means and capacity.

4. To train the students to a due sense of their own intrinsic worth, physical and moral and in particular to teach them to do with their own hands everything which a village householder or cultivator does or should do for a living, if possible, more efficiently.
5. To put the student in the way of acquiring practical experience in cultivation, poultry and beekeeping, dairying, and animal husbandry; carpentry and smithing, weaving, and tannery; in practical sanitation work and in the art and spirit of cooperation.
6. To give students elementary instruction in the sciences connected with this practical work, to train them to think and observe accurately and to express and record the knowledge acquired by them for their own benefit and that of their fellowmen.
(Tagore, 1922b).

Tagore tried not only to relate economy and education but he believed in the influence of society on children and thus education, because all problems of social reform are interconnected and no educational experiment can succeed unless the vicious circle that connects society and education will be broken once for all and be replaced by a virtuous one. "We cannot underrate the great influence exercised on the child's mind by the values that prevail in the society in which he is born and brought up. If these values be perverted, no sort or amount of formal education can save the child from their disruptive effect. For these values affect the mind as subtly and surely as the physical

climate acts on the body. Good education of children is not possible unless good ideals govern the society. Methods of education may be modern and scientific, but they will only chain and debase the mind more effectively if the purposes they serve are ignoble. Educationists, therefore, must remain more or less helpless in an age where collective greed is glorified as patriotism and inhuman butchery is made the measure of heroism" (Tagore, 1938).

Similarly, an ideal education is bound to fail if the children brought up in an ideal environment are unable to readjust themselves to the actually existing social and economic patterns of contemporary society and due to that Tagore found it necessary to have a complete program of education including art, as well as manual labor or craftsmanship. Stating at the outset that the prosperity of a country depends on the proper education of the common people, Tagore postulates the aim of such education as follows: "Their education will have to be so devised from the beginning that they may understand clearly what is meant by public welfare and may also be practically equipped in all respects for earning their livelihood" (Rabindra Racanavali, 1939, p. 522).

The complete discussion of Tagore's theory and its background reveals that it was a challenging road on which Tagore had decided to work. His magnificent genius, his incomparably sensitive and catholic mind, and the best features of India's noble cultural heritage, have all combined to lend to his own conception a richness and profundity a range, depth, and fullness that serves to make it a unique contribution to educational philosophy in this direction. His greatness is realized more when it is remembered that these thoughts were developed and largely translated into practice under conditions when educational theory in the country was mostly confined to technical problems of organization and administration and educational practice constituted a vast unrelieved stretch of a dreary desert sand of dead routine and lifeless formalism. Tagore's theory of education was radically different from the prevailing one and he sought to emancipate it from its decadent formalism and tragic frustration. He reoriented the educational theory with a new purposefulness vitality and freedom. His experiments in the school guided the path for regeneration in the field of education.

NOTES

¹The report of the Collector of Bellary, addressed to the president of the Board of Revenue, Fort St. George, mentioned, "The greater part of the middling and lower classes of the people are now unable to defray the expenses incident upon the education of their offsprings. Of the 533 institutions for education now existing in this District, I am ashamed to say not one now derives any support from the State. Considerable alienations of revenue, which formerly did honor to the State, by upholding and encouraging learning, have deteriorated under our rule into the means of supporting ignorance." It was published in Mr. A. D. Campbell's Letter, dated 17 Aug. 1823, Vide Minutes of Evidences, etc., Vol. 1, pp. 603-4.

²This is quoted from the article "Bhartiya Visva-Vidyalyar Adarsh" which was reprinted in 1342 B.S. edition of Siksa only.

CHAPTER IV

PRACTICAL ASPECTS OF TAGORE'S THEORY

Origin and Development of the Institution

Tagore's educational theory was put into practice in his school at Santiniketan. A short history of the institute will reveal how it grew to its present size as a natural, continual growth of Tagore's desire to seek fullness in education. The whole institution was not planned at the outset but as Tagore felt the necessity to add new divisions, it kept on growing, and even after his death other administrators tried to do the same, by keeping the central goal of the university alive.

In December 1901, an experimental school known as Brahmacharyashram was started by Rabindranath with only five students on the roll. About the origin of the school, he wrote in *The Teacher*, "The solitary enjoyment of the infinite in meditation no longer satisfied me, and the text which I used for my silent worship lost its inspiration without my knowing it. I am sure, I vaguely felt that my

need was spiritual self-realization in the life of Man through some disinterested service. This was the time when I founded an educational institution for our children in Bengal. It has a special character of its own which is still struggling to find its fulfillment, for it is a living temple that I have attempted to build for my divinity. In such a place education necessarily becomes the preparation for a complete life of man which can only become possible by living that life through knowledge and service, enjoyment and creative work" (Tagore, 1931b pp. 165-166). Thus, the founding of the school was part of the education in fullness. Beginning with his own unhappy memory of school, which he described as a blend of hospital and gaol, he concentrated on children and emphasized creativity, the need for atmosphere and natural surroundings. The aim was neither ascetic nor revivalistic but integrative. He received blessings from very few of his friends, relatives and countrymen, most of whom derided his project as an outcome of his poetic fancy, as "something outrageously new being the product of daring experience" (Tagore, 1917c, p. 137). Nevertheless, he succeeded in gathering around him a band of selfless workers and the management of the school was carried on along simple democratic lines through a committee

almost entirely elected by the staff. Education was entirely free. The curriculum included English, Bengali, Sanskrit, Arithmetic, History, Geography, and Science. All work like housekeeping, gardening, except cooking, had to be done by the pupils themselves. Life was simple, regular and austere and was inspired by the ideals of hospitality, self-help and respect for the elders. Rathindranath, Tagore's son and one of the oldest students reminisced, "It would now sound as exaggeration, but it is none the less quite true that we felt some joy in that easy and austere life devoid of any material luxury" (Thakur, 1349 B.S., p. 270). During the first four years of the life of the institution, management changed hands a number of times, each time with little success of a lasting character. Notwithstanding these administrative shortcomings, the school did enjoy some spells of happy and fruitful activities. Free life in open nature and intimate contact with its various beauties and phenomena were most happy as well as profitable experiences for the young children. The recreational hours in the evenings spent in story-telling, watching the stars, singing, and performing plays, some of them composed by the pupils themselves, passed delightfully.

The number of students in the school continued

to increase. By 1916 it was about 150 (Pearson, 1916, p. 30). This increase in student population necessitated immediate extension of school buildings and expansion of grounds and facilities. In 1908 the girls' section was added. Although according to syllabus prescribed textbooks had to be studied at the Matriculation classes, stereotyped textbooks were discarded and copious upgraded general reading was encouraged. Thorough attention was paid to the health of the students. Games and gardening were compulsory. Though the school unfairly enough enjoyed the unenviable reputation of being an exile for problem children, corporal punishment was prohibited on principle and very seldom actually resorted to.

Tagore has always recognized the necessity for a close association between a country's education and the economic life of its people. He bought a big house with about 25 acres of land at Surul in October 1912 for the establishment of a village uplift center and agricultural research and it was known as Rural Reconstruction Department of Sriniketan. Thus he succeeded in bringing the students and workers of Santiniketan into close touch with the daily life of the common people through the activities of the centre.

After his tour of Japan and America in December 1918, the poet began expounding the ideas which had been in his

mind of creating an institution which would be a true center for all the different cultures of the East. He thought of Santiniketan as a place, where the ideals of life and wisdom contributed to the world by the different countries of Asia would be cultivated; where the wealth of ancient learning might be brought into living contact with modern influences. The name Visva-Bharati came into existence at this time and its motto--Yatra Visvam Bhavatyekanidam, where the world makes its home in a single nest--was chosen.

From 1919, arrangements were made for providing courses of higher studies in Buddhist literature, Vedic and Classical Sanskrit, Pali, Prakrit and later on the studies in Tibetan, Chinese, Jain, Zoroastrian and Islamic. Rabindranath had already introduced the teaching of art and music, and now, Kala Bhavan (School of Art and Music) was established at Visva-Bharati.

The idea of establishing a center of learning where not only the East but the whole world would meet in cultural communion took a more definite shape during his tour of foreign countries immediately after World War I. When he returned to India in 1921 he had before him a three-fold program:

To concentrate at Santiniketan, within the Asrama Vidyalaya, the different

cultures of the East, especially those that had originated in India or found shelter in it.

To lay at Sriniketan the foundation of a happy, contented and humane life in the village; and finally,

Through Visva-Bharati as a whole, to seek to establish a living relationship between the East and the West, to promote inter-racial amity and inter-cultural understanding and fulfill the highest mission of the present age--the unification of mankind. (Visva-Bharati, 1961, p. 42)

The formal inauguration of the Visva-Bharati took place in December 1921, at a meeting presided over by Brajendranath Seal. Since then Santiniketan has been the seat of Visva-Bharati--an international university, seeking to develop a basis on which the cultures of the East and the West may meet in common fellowship (Visva-Bharati, 1961, p. 42). Soon a constitution was drafted for the newly formed Visva-Bharati and it was adopted in May 1922. According to it, all activities of Santiniketan and Sriniketan were taken over by Visva-Bharati, and the main school became the Purva-Vibhaga which was later on changed into Patha-Bhavana; the institute for higher studies--the Uttara-Vibhaga was later on split up into two departments, Vidya Bhavan, which concerned itself mainly with research work and studies of different eastern cultures, and

Siksha-Bhavan, imparting collegiate education up to the graduation level. The music and art sections were separated in 1934 and the music section became the Sangeet Bhavana, while the art section retained its old name, Kala Bhavana. In the late thirties, two more departments, Cheena-Bhavana and Hindi Bhavana were established with endowments for Chinese and Hindi studies.

After the death of Rabindranath in 1941, Rabindra-Bhavana was established in July 1942, as a Research Academy and Memorial Museum. In 1948, another department, Vinaya-Bhavana, was established under the basic education training scheme. In May 1951, four years after the independence of India, Visva-Bharati was declared to be an institution of national importance and was incorporated as a unitary teaching and residential university by Act XXIX of 1951 of the Indian Parliament. During the course of the debate on the bill the government with a view to allaying apprehensions in the public mind, gave assurance that it was their earnest desire that the institution should not lose the uniqueness of its character. Jawaharlal Nehru was appointed the first Acharya (Chancellor) and Rathindranath Tagore, Ravindranath's son, the first Upacharya (Vice-Chancellor) of the University.

Main Divisions of the Institution

Previous discussion indicates that once the constitution was formed, various activities of the school were categorized under different sections of Visva-Bharati. Though as the institution kept on growing these sections have been changing to provide more room for new expanded curriculum. Patha-Bhavana (Patha-Bhavana, 1939) gives a description of various departments in 1939. According to it, Visva-Bharati comprised Pathabhavana (school), Sikshabhavana (college), Vidyabhavana (School of Research and Indology), Cheena Bhavana (School of Sino-Indian Buddhist Studies), Kala Bhavana (School of Fine Arts), Sangeet Bhavana (School of Indian Music and Dancing), and Sriniketan (Institute of Rural Reconstruction and Handicrafts), with general and special libraries attached to the departments. One of the many advantages available to students is that a student by joining any one of the educational departments is allowed the benefit of attending courses in any other department, if he or she shows marked aptitude for such courses, without having to pay any extra fees. The present discussion of different divisions of Visva-Bharati will give a detailed account of courses and opportunities offered at

the institute. Tagore tried to present a wider choice of subject matter and activities to his students and by doing so he intended to present an integrated education--education as an expression of intellectual abilities, aesthetic abilities and most of all an education which was related to life also.

Visva-Bharati maintains the following departments which are all co-educational and residential.

Patha-Bhavana (The School)

Formerly known as Brahmacharyasram, this is the nucleus around which Visva-Bharati has grown. The school places emphasis not so much on mere acquisition of knowledge as on a full and harmonic development of the child. Close personal contact with the teacher, the influence of nature and environment, the atmosphere of freedom and joy, the practical training given in cooperation and self-government, the effort made to develop the self-expressive side of the child-mind through social, literary, and artistic activities, supervision of physical activities and organization of excursions--are some of the special features of the school. Patha-Bhavana which used to train students up to the matriculation standard of Calcutta University along with the Adya Certificate Examination of the Visva-Bharati now

prepares students for the Higher School Certificate Course, which is an 11-year school course (Visva-Bharati, 1973, p. 12).

There is a variety of subjects offered in Patha-Bhavana. Among them, Bengali, English, Sanskrit/Mathematics, Social Studies and General Science are compulsory. Elective subjects include: (a) Humanities--Bengali/Sanskrit/Hindi/Oriya, History, Civics and Economics, Ethics and Psychology, Vocal music, Instrumental music, Dancing, Drawing, Painting and Modelling, Home Science, Geography, Mathematics; (b) Science--Physics, Chemistry, Biology, Mathematics, Geography. The medium of instruction in Patha-Bhavana is Bengali, though special arrangements are made for non-Bengali students at a minimal extra-charge. The minimum age limit for admission is 6 years and the upper age limit is 12 years. Physical training and games are compulsory for all students. In the case of students in classes IX, X, and XI, the maintenance of at least 75 per cent of attendance in physical training and games classes is a requirement for admission to the Higher School Certificate Examination.

Siksha-Bhavana

This particular division of Visva-Bharati has gone through several changes over the years. Before the incorporation of the Visva-Bharati as a University, it used to provide collegiate education up to the graduation level. Although it was not affiliated with the Calcutta University, students of Siksha-Bhavana were allowed to appear at examinations conducted by that University as private candidates by special arrangement. It also provided for a Visva-Bharati diploma, Madhya and Antya diplomas, which were equivalent to the intermediate and graduate degrees of chartered universities. According to "Visva-Bharati and Its Institutions" (Visva-Bharati, 1961, p. 47), it was a college of undergraduate and graduate studies which provided (1) instruction for three year B.Sc. (Honors) course in Mathematics with Physics and Chemistry as subsidiary subjects; (2) instruction for three year B.A. (Honors) course in Bengali, Hindi, Oriya, Sanskrit, English, History, Ancient Indian History and Culture, Economics and Philosophy; (3) two year certificate course followed by one year diploma course in Bengali, Hindi, Oriya, Sanskrit, Chinese, Japanese, Tibetan, French, German, and English; (4) one year preparatory course in Arts subjects leading to a three year degree

course for such students who have successfully completed a ten year school course.

At present Siksha-Bhavana is functioning as the college of science (Visva-Bharati, 1973, p. 13) and provides instruction for (1) a three year B.Sc. (Honors) course; (2) two year M.Sc. course. (Only Honors graduates of Visva-Bharati and other recognized universities will ordinarily be admitted to the M.Sc. course, subject to availability of seats in the respective departments.); (3) two year research studies leading to the Ph.D. degree in any of the subjects in which instruction is provided by Siksha-Bhavana. Subjects taught in Siksha-Bhavana include Mathematics, Chemistry, Physics, Botany and Zoology.

Vidya-Bhavana

Along with Siksha-Bhavana, Vidya-Bhavana also went through several changes. It started with a school of research and Indology and was converted into a school of post-graduate studies and research offering a M.A. degree in Bengali, Hindi, Oriya, Sanskrit, History, Ancient Indian History and Culture, Economics and Philosophy, and two year research studies leading to a Ph.D. in any subject in which instruction is provided.

Vidya-Bhavana, now also known as the College of Humanities (Visva-Bharati, 1973, p. 13), is of diverse nature. It offers instruction for:

1. A two year M.A. course in Bengali, English, Hindi, Oriya, Sanskrit, History, Ancient Indian History and Culture, Economics, Philosophy, Mathematics and Chinese.
2. (a) Three year B.A. (Honors) course in Bengali, English, Hindi, Oriya, Sanskrit, History Ancient Indian History and Culture, Geography, Economics, Philosophy, Comparative Religion and Mathematics.
(b) Four year B.A. (Honors) course in Chinese.
3. Three year B.S.W. (Honors) course in Social Work. This course provides instruction in Social Work with a foundation in general education and social services and equips students for careers in the field of Social Welfare and community Development. The Department of Social Work is located at Sriniketan.
4. Two year Certificate Course in Language followed by a one year Diploma Course in Bengali, Hindi, Oriya, Sanskrit, Pali, Arabic, Tibetan, Chinese, Japanese, French and German.
5. One year Certificate Course in Library Science.
6. Two year research studies leading to the Ph.D. degree in any of the subjects in which instruction is provided by Vidya-Bhavana.

Centre of Advanced
Study in Philosophy

The Centre provides instruction for the post-graduate

course in Philosophy and the undergraduate course in Philosophy and Comparative Religion and also provides adequate facilities for research both in Indian and Western Philosophy and Religion. The Centre organizes two All India Seminars each year besides weekly seminars for research scholars and teachers. The Centre also invites visiting professors and scholars from other Indian Universities and from abroad.

Rabindra-Bhavana (College
of Tagore Studies and Research)

It provides facilities for the study of and research into the life and works of Rabindranath Tagore and his manifold contributions to the diverse fields of human endeavor. It provides facilities for research studies leading to the Ph.D. degree in accordance with the Ordinance of the University governing the same.

Vinaya Bhavana
(College of Education)

The Vinaya-Bhavana started functioning in September 1948. This department concerned itself mainly with the training of specialist teachers for arts, crafts, and music for the basic training schools, general teachers for the

training schools under the basic training scheme, and teachers for primary and secondary schools. Now it provides instruction for the degrees of B.Ed. and M.Ed.--both courses being of one year's duration. A special feature of the B.Ed. course is training in crafts and other practical and creative activities. In addition to the usual subjects, marked emphasis is placed on the practical aspects of the course. While the B.Ed. course is open to B.A./B.Sc. or equivalent degree holders, preference is given to teachers and to persons with high academic attainments. Only graduates with degrees in teacher training are eligible for admission to the M.Ed. course. The College of Education also offers instruction in education as a subsidiary subject to those who take up Honors in any subject offered by the Vidya-Bhavana. It also offers two-year research studies leading to the Ph.D. degree in Education to candidates who hold the M.Ed. or M.A. degree in Education.

Through a Department of Extension Services it conducts in-service courses of various types for teachers of Secondary Schools in the neighborhood. This department organizes from time to time seminars and conferences of teachers, study circles, exhibitions of visual aids, science fairs, film shows in schools and also runs a

library service for teachers, maintaining contact with the neighboring schools on demand from them. It also promotes intensive work for total school improvement in a few selected schools.

Kala Bhavana (College
of Fine Arts & Crafts)

Education in the academic sense of mere acquisition of knowledge or information never appealed to the comprehensive genius of the poet. Education to be real must be of the whole man, of the emotions and senses as much as of the intellect. He said, ". . .in order to lay before our educational authorities the petition that they should try and make it natural for our educated people to reverence art. Anything else that it may be necessary for me to do I have already started in my own institution, in spite of many handicaps" (Tagore, 1947c, p. 45). Actually, from the very beginning Santiniketan gave a large place to art, and now Kala Bhavana has developed into a well-known Centre of Indian Art. It maintains a museum, a library of books on art and allied subjects and an exhibition hall. It provides instruction for the following courses:

1. Five-year Degree Course in Fine Arts and Crafts imparting integrated training in painting,

- sculpture, graphic art, history of art and crafts with specialization in any one of the following--painting, sculpture, graphic art and history of art. The qualification for the entrance is a Higher School Certificate or an equivalent examination.
2. Five-year diploma course in painting, sculpture, graphic art and crafts.
 3. Two-year certificate course in artistic handicrafts in the following subjects: embroidery, leather work, weaving, batik and dyeing Alpana, Bandhani design, ornamental Fresco, and design. Only women students (not below 15 years of age) are eligible for this.
 4. One-year post-diploma course for students who have passed the diploma course in Fine Arts and Crafts of this University or possess equivalent qualification. A very small number of students are admitted on the basis of their high attainments in the subjects.

Sangeet Bhavara (College
of Music and Dance)

Tagore always gave music and dancing a priority place in his scheme of education. A large part of man, he believed, cannot wholly be expressed by the mere language of words. "Man has not only discovered scientific truths, he has realized the ineffable. From ancient times the gifts of such expressions have been rich and profuse. Wherever man has seen the manifestation of perfection,--in words, music, lines, colours, and rhythm, in the sweetness of

human relationship, in heroism--there he has attested his joy with the signature of immortal words. I hope and trust that our students may not be deprived of these messages. . . ." (Tagore, 1947, p. 45). He, thus, regarded the language of sounds and movements to be the highest means of self-expression without which people remain inarticulate.

Sangeet Bhavana offers instruction in Rabindra Sangeet, classical music (vocal), Manipuri dance, Kathakali dance, sitar and esraj, and tabla. Students are allowed to take up to two of the above subjects. There are part-time two-year certificates, four-year senior certificate course, and four-year diploma courses offered by the school. In the four-year senior certificate course even a non-matriculate student with aptitude can be considered for admission, whereas in the four-year diploma course matriculation is essential. Besides, the college does offer a four-year degree course in music and dance in which matriculation with aptitude is essential for admission. Subjects taught for this degree are:

1. General papers: English, Bengali/Hindi, Aesthetics/Psychology/Rabindra literature.
2. Music papers: Rabindra Sangeet, classical music (vocal), Manipuri dance, Kathakali dance, sitar and esraj (any two to be selected).

Sangeet Bhavana also offers two-year research studies leading to the Ph.D. degree in music.

Visva-Bharati also maintains two research departments: (1) Cheena Bhavana and (2) Hindi Bhavana which organize teaching and research in Chinese and Hindi respectively. Hindi Bhavana brings out a quarterly research journal in Hindi--Visva-Bharati Patrika--and also has a research publication series--the Halvasiya Granthamala. The Cheena-Bhavana helps in conducting the B.A. (Honors) and post-graduate courses in Chinese studies.

Lok Siksha Samsad
(People's Education Council)

The Lok Siksha-Samsad is an examining body formed with a view of encouraging home study among those who cannot afford to continue their study in schools or colleges. At the education conference during the Bengal Education Week celebrated in February 1936, Tagore made some proposals and among other observations made therein, he stated, "If examination centers are started in towns and cities of different states for those men and women in the country who are for various reasons deprived of the benefit of school education, then many will feel encouraged to educate themselves at home in their leisure hours. Their education

can be properly directed if their syllabus and textbooks are clearly prescribed from the lowest to the highest stages. The degrees that will be awarded through these examinations will be valuable insofar as they will bring social prestige and will be useful for earning a livelihood. It can, therefore, be hoped that all its expenses will easily be met through the fees received from candidates all over the country. On this occasion, the field for preparing textbooks will be extended, and the material for mass education will increase. It will also provide the means of livelihood to numerous authors" (Tagore, 1936, pp. 38-39). He also added that this desire could not materialize at Visva-Bharati for want of funds, but once the proposal was turned down by the education ministry of Bengal, he placed it before the authorities of Visva-Bharati who undertook to organize mass education on the lines suggested by him. Initially there were three examinations, "Adya," "Madhy," and "Upadhi," roughly corresponding to the Matriculation, Intermediate and B.A. standards, respectively. Later, some more examinations were added, corresponding to pre-Matriculation standard. The syllabus included Bengali language, Bengali literature, History, Geography, Arithmetic, General Knowledge, Elementary Hindi, Hygiene and Science in

different combinations for different standards. Under Tagore's direction and editorship, Visva-Bharati undertook the publication of a series of books in Bengali known as Lok-Siksha-Granthamala, on various subjects of scientific and general interest, specially written in easy language for the general public.

From this discussion of different divisions of Visva-Bharati it can be said that in accordance with Tagore's thought, Visva-Bharati is growing up in three concentric circles. The innermost circle is the circle of India. With the variety of programs offered in the institution he tried to strengthen the cultural ties of different parts of India. His curriculum included Manipuri dance from Assam and Kathakali from Travancore; Rabindra Sangeet, modern Bengali music; as well as traditional Indian music; beside Bengali, a variety of languages like Hindi, Oriya, Sanskrit, Pali. The Art Museum displayed works of artists from all over the country. The second circle is the circle of Asia. The department of Chinese studies was established with this in mind. This department arranged for the study of Chinese and Tibetan civilization, offered courses on their languages and provided research facilities too. The third circle seems to be the world circle which along with Asia includes

the civilizations of the West, of Europe and America. Studies of different European languages, scientific studies in the schools, different visiting professors, guests students from the Western world helped in attaining this goal. The atmosphere at Visva-Bharati also contributed to the institution's higher goal. Students from anywhere in India or the world lived together, shared the same food and thus indirectly learned about each other's cultures.

Sriniketan

Any description of Visva-Bharati is incomplete without Sriniketan. Tagore believed that an important part of the work of a university should be to gather accurate knowledge about village conditions and discover how to use that knowledge to solve village problems. On February 6, 1922, only a few weeks after the formal opening of Visva-Bharati, the center at Surul was formally opened with the name of Sriniketan. The word "Sri" contains the idea of prosperity and thus the name Sriniketan reveals Rabindranath's hope to make this place a center of village prosperity and welfare. Prabhat Kumar, biographer of Tagore, wrote about the opening day of Sriniketan, "This day is memorable in the annals of Visva-Bharati. The long cherished dream of Tagore about

rural reconstruction was, on that day, on its way to fulfillment through the initiative of an Englishman and the financial assistance of an American"² (Mukhopadhyaya, 1353-1363 B.S. 3, p. 93). In fact, the movement started under very promising circumstances. "What more could be wanted, when these three great personalities were brought together in the cause of humanity--Tagore with his visions and dreams penetrating into the very souls of the peasantry around him; Elmhirst with his leadership, sympathy and love for the poor villagers of this part of Bengal; and Mrs. Straight with her gift of money, without which neither of the other two could proceed with any work of this kind" (Lal, 1932, Ch. 3). The program started with two objectives in mind, first to survey the economic, social and scientific needs of the cultivators in their home, village and fields, and second, to try out laboratory experiments in health, education, craft, cultivation and animal husbandry (Elmhirst, 1957, p. 9). Accordingly, the activities of Sriniketan were organized under four departments: (1) Agriculture, including Animal Husbandry, (2) Industries, (3) Village Welfare, and (4) Education, and the unified program was given the name of Institute of Rural Reconstruction--"Palli Samgathan Vibhaga." The ideal of the institute, in the

words of Tagore, is "The object of Sriniketan is to bring back life in its completeness into the villages making them self-reliant and self-respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of the modern resources for the improvement of their physical, intellectual and economic condition" (Sriniketan, 1928, p. 1). Like different divisions of Visva-Bharati, the Institute of Rural Reconstruction has also expanded and its activities have been grouped under different departments and different names, though still maintaining the original objectives. Viewing the activities of the institute at the time it started will convey Tagore's comprehensive approach to village education.

Village welfare was one of the major objectives behind Sriniketan and through its Village Reconstruction Department Tagore tried to generate in villagers the spirit of self-help so that they themselves could undertake the work of improving their own villages through mutual aid and common endeavor (Sriniketan, 1928, p. 5). To gain this object a multidimensional program was followed under different units of Economic, Educational, Health and Relief Work.

(1) Economic activities. Tagore always stressed the importance of rural surveys before undertaking any serious

constructive program. Under this unit research was conducted on land and its problems. The economics of paddy cultivation, the economic condition of the various classes of tenants and many other subjects related to the economy were studied. In addition, Tagore wrote, "In our country, in every village, let the cooperative principle prevail in producing and distributing wealth--this is my desire" (Tagore, 1970, pp. 116-117). Accordingly, cooperative organization such as Rural Banks, Health Insurance and Irrigation Societies, Paddy Stores, Weavers Associations were established very early in the history of the Institute.

(2) Educational activities. This department initially provided the elementary education for boys and girls of the villages by establishing night and day schools. The syllabus included the three R's, some useful crafts and some useful recreational activities. In the girls' school an emphasis was placed on house-craft and gardening. Besides the children's school the department also provided opportunities for adult education through circulating libraries, lantern lectures and conferences, recitations from Epics and scriptures.

One of the major organizations of the department was Brati Balaka Organization--Boy Scouts. Miss Sykes

noted, "The Brati Balaks are an excellent example of the way in which Rabindranath used good ideas from all over the world in the building up of his Indian centre of education and service. The Brati Balak troops owe a great debt to the genius of Robert Baden-Powell, the founder of the English Boy Scouts, and his insight into the needs of the boys. Rabindranath studied his methods, saw where their value lay, and adapted them to the needs of the Indian village boy" (Sykes, 1943, p. 98). A training camp is held each year for the training of the village boys as leaders of Brati Balkas in their own villages. The general aim of these camps is to introduce a boy to a wider conception of the art of living, which is taken to include the Art of Livelihood with its house-craft and handicraft, the art of thinking and coordination of experience, and the art of expression through games, songs, and the drama (Sriniketan, 1928, p. 6). The Brati Balakas also help in the organization of anti-malaria and village sanitation campaigns.

Another important activity of the department was training camps for social service workers. The prescribed syllabus included camp-life and house-craft, Elementary Agriculture and Handicrafts, scouting, cooperation, sanitation, hygiene and first aid, and also recreational

activities like games, drama, singing and story-telling.

(3.) Health related activities. The workers of the Village Welfare Department of the Institutes developed a program to improve the health of neighboring rural population. The program included an outdoor dispensary, supplying expert advice and help from doctors and nurses, prevention of diseases by inoculation, anti-malaria measures, and training of village midwives.

Village reconstruction department also organized activities around relief work against famines and epidemics.

Siksha-Satra

Besides the educational activities of the Village Welfare Department, Sriniketan maintains a high school, Siksha-Satra, mainly for rural children. It seems Tagore was not completely satisfied with the programs and activities at Santiniketan and made it clear that, "This was not sufficient, and I waited for men and the means to be able to introduce into our school an active vigor of work, the joyous exercise of our inventive and constructive energies that help to build up character and by their constant movements naturally sweep away all accumulations of dirt, decay and death. In other words, I always felt

the need of the Western genius for imparting to my educational ideal that strength of reality which knows how to clear the path towards a definite end of practical good Fortunately help came to us from an English friend who took the leading part in creating and guiding the rural organization work connected with the Visva-Bharati" (Tagore, 1946, pp. 9-10). Thus, with the cooperation of Elmhirst, Siksha-Satra was started in July 1924, about two and a half years after the establishment of the institute. About its origin, Elmhirst said, "Siksha-Satra is the natural outcome of some years of educational experiment at Santiniketan and at the Institute of Rural Reconstruction at Sriniketan. Principles upon which it is based are little more than common sense, deductions from the failures and successes of the past" (Elmhirst, 1946, p. 17).

The school is organized as a miniature community and students do everything that a village householder is expected to do, on a small scale but with greater efficiency and understanding. The literary education is not ignored but more attention is given to the building up of the whole man. The extra-curricular activities of the Siksha-Satra include: (1) Industry (weaving, carpentry, book-binding and leather works), (2) Gardening, (3)

Health and sanitation, (4) Housecraft and general management, (5) Sports, games and Brati-Balaka activities, (6) Educational trips to places of interest, (7) Literary society, (8) A monthly manuscript magazine--Chesta (Effort). A child can enter the school as soon as he is six years old and not later than twelve years. He enters the Siksha-Satra as an apprentice in handicrafts as well as housecraft and then slowly along with his experiments in crafts, gardening, etc., a child is given elementary academic training. Always a close relationship between the two is established in programs of Siksha-Satra. Here an attempt is being made to give an all round education to village children and provide them with training which will not only enable them to earn a decent livelihood but also to equip them with the necessary training and creative imagination with which they may help to improve the rural life of Bengal in all aspects (Siksha-Satra, 1936, p. 1).

Siksha-Charcha Bhavana

Educational activities at Sriniketan also included a training school for teachers of village primary school which is known as Siksha-Charcha. It provides instruction in both theory and practice for teachers. Practical

training in one village craft is considered essential. At present the instruction is provided for one year and it leads to a certificate.

After Tagore's death a new department was added in Sriniketan, Palli Siksha Sadana, College of Agriculture. It is designed primarily to equip rural youth with the knowledge of modern methods of farming. Besides, instruction in the basic sciences like Chemistry, Physics, Mathematics, Botany and Zoology, it also provides specialized courses in Agronomy, Goat Keeping, Agricultural Economics, Agricultural Chemistry, Horticulture, Entomology, Agricultural Engineering, Plant Pathology, Genetics, Plant Breeding and Farm Management. Practical training in agriculture and dairy farms and field work are integral elements of the course.

The complete program at Sriniketan is an effort to uplift the rural community and an integral program like this can bring dynamic change in Indian Society. For his efforts Tagore said, "I cannot take responsibility for the whole of India. I wish to win only one or two small villages. We have to enter into their minds to acquire strength to work in collaboration with them. That is not easy, it is very difficult and will require austere

self-discipline. If I can free only one or two villages from the bonds of ignorance and weakness, there will be built, on a tiny scale, an ideal for the whole of India. This is what came to me then and what I still behold" (Tagore et al., 1958, p. 7). He believed that our aim must be to give these few villages complete freedom--education for all, the winds of joy blowing across the village, music and recitations going on, as in the old days. Fulfill this ideal in a few villages and only if that is done, will India be truly ours (Tagore et al., 1958, p. 7). His institutions, their activities and curriculum thrived for this object.

Organization of Daily Activities

The daily routine of Tagore's school is quite interesting and it is there one sees his educational ideas and ideals at work. The students are awakened into the beauty and calm of early dawn by a band of singers who go around the school singing the poet's songs. As soon as the students get up, they clean their rooms and make up their beds. From the beginning the children are taught not to despise manual work and a spirit of self-reliance is cultivated in them (Cornelius, 1930, p. 132).

Then out in the open air they have their physical exercise followed by their morning bath. After the bath fifteen minutes are set apart for meditation. Students carry their mats and take their places under some secluded tree for the purpose of contemplation. Tagore was a great believer in meditation, but he knew that all students will not meditate and get its complete joy. Yet he considered meditation as having self-disciplinary value. "I insist on this period of meditation, not, however, expecting the boys to be hypocrites and to make believe they are meditating. But I do insist that they remain quiet, that they exert the power of self-control, even though instead of contemplating on God, they may be watching the squirrels running up the trees" (Tagore, 1917c p. 176).

To the sound of a musical song all the students rise from under the trees where they had been meditating, and move reverently to the school temple, where there is no image and no altar. All the students gather together in this temple and after an opening prayer in Bengali, they chant in unison the Sanskrit verses. Here regular worship was conducted twice a week by the poet when present, by the teachers of the institution, in his absence.

After breakfast the classes begin at about 6:30.

Open door life of the ashram has helped to do away with elaborate furniture and classroom equipment. Even the students are taught to be simple in habits. Immediately after breakfast students carry their mats, spread them under the trees or on the verandahs of the buildings and begin their lessons in different subjects. Only when they study physics and chemistry do they go to the physical or chemical laboratories. The classes are not definitely fixed; students are allowed to attend classes, higher or lower, according to their achievements. Students as well as teachers are provided freedom for trying different ways of learning.

The morning school session ends at 10:30 and since the afternoons are quite hot in India, most of the subjects which call for hard mental work are got through in the morning hours. Then it is time for the mid-day meal. Serving at the meals is undertaken by students in turn. Thus it teaches them the dignity of labor and also lightens the burden of kitchen service. Boys and girls in Santiniketan are thus trained in every possible way to be useful and active citizens. By an ingenious arrangement the elder girls take charge of the little children of the junior school and thereby learn a great deal that is

useful in mothering and housekeeping. After lunch students spend their time as they like; some rest and some prepare their lessons with the help of tutors. Classes begin again at 2:00 and continue until 4:30 in the afternoon.

In the early evenings before dinner, the boys rush to the playgrounds to play football, cricket and other games. There are outdoor games organized for girls also. Often students go on long walking excursions with their teachers, spending the whole day in the open air, singing and playing games. Instead of joining the games some of the older and stronger boys go to the neighboring villages to carry on a well organized program of social service. In his famous Gitanjali, Tagore wrote:

Come out of this meditation and leave aside
thy flowers and incense. What harm is there
if thy clothes become tattered and stained?
Meet Him and stand by Him in toil and in
sweat of thy brow. (Tagore, 1914, No. 11)

Inspired by the poet's life and teaching, many of these boys deprived themselves of the pleasure of enjoying the evening games and went among the Santhal tribes and other poor people in the neighboring villages, who lived in pitiable unsanitary conditions and in appalling ignorance and superstition. They held evening schools for them, organized their sports and amusements, taught them

handicrafts and helped them in many other ways in their emergencies.

After games, students would have their baths and then their evening meditation for 15 minutes followed by the chanting of Sanskrit verse in the temple. Immediately after this short temple service, it was time for dinner. The work of the day, begun with prayer, is thus brought to its close again with prayer. The whole life of the school is permeated by a spiritual atmosphere. This is all the more striking since Tagore did not believe in teaching religion. He expressed, "Teaching of religion can never be imparted in the form of lessons, it is there where there is religion in living. . . .Religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects in the school syllabus" (Tagore, 1917c, pp. 163-165). Hence no dogmatic teaching is given in Santiniketan. The religious atmosphere of the place helps the pupils to learn to respect religions other than their own by living in close contact with boys and teachers of other faiths.

When the evening meal is over, the scholars have an hour of entertainment such as story-telling, singing, a lantern lecture, a circus performance or enacting a play

composed by the boys themselves, to which the masters are invited. This pleasant time, however, is not shared by the older boys who need extra hours of work. For all the rest of the boys and girls, evening study is forbidden. Why Tagore planned it this way he answered, "Books tell us that the discovery of fire was one of the biggest discoveries of man. I do not wish to dispute this. But I cannot help feeling how fortunate the little birds are that their parents cannot light lamps of an evening. They have their language lessons early in the morning and you must have noticed how gleefully they learn them" (Tagore, 1917b, pp. 39-40).

The bell for retiring sounds at about nine o'clock and a choir again goes around the school singing. Thus the day which began with a song ends in a fitting manner with a song. This schedule at Santiniketan was drastically different than what Tagore had experienced in his childhood and that was one of the reasons he tried to create an atmosphere in his school, where freedom flourished, creativity got a special recognition and students as well as teachers together participated in the process of learning.

Organization of Curriculum

Alexander and Saylor stated, "Curriculum encompasses all learning opportunities provided by the school" (Saylor J. Glen & Alexander, W., 1966, p. 5), and it seems Tagore's approach to curriculum fits this definition aptly.

Education according to him aimed at the development of complete manhood for the attainment of a full life and the curriculum envisaged in his educational thought also partook of that idea of fullness and referred to all aspects of human life. He advocated a fullness of experience for children so that they might acquire knowledge from multiple sources, even through the sub-conscious process and tried to provide opportunity for this in his school. He observed that though a human being is only three cubits and a half in height, none can live and grow happily within a space only just as high. An ample space is necessary for free and healthy development and this is as true in the intellectual sense as in the physical (Tagore, 1351 B.S., p. 7). Such ample space can be provided only through a full and wide curriculum that would ensure a fullness of experience to the growing children. "It was my desire," Tagore pointed out, "that I would establish in the

Santiniketan Asram, a field for the pursuit of culture on a wide scale. We shall admit as part of this culture, not merely the cultivation of knowledge within the narrow limits determined by the textbooks prescribed in our schools but also all kinds of arts and crafts, dance, music and play, as well as knowledge and skill necessary for rendering service to the villages" (Tagore, 1370 B.S., pp. 148-149).

In fact, after a description of Santiniketan's program and activities, it seems justifiable to call this curriculum an open school curriculum. According to Anderson, "The greatest opportunity for learning in the Open System. . . is found in infancy and the pre-school years when there are few environmental demands no curriculum and little systematic teaching. It is at this period of no curriculum and little pressure that the greatest and most rapid learning takes place and that creativity is most universally manifest. The Open System permits originality, experimentation, initiative and invention; it constitutes the propitious environment for creativity" (Anderson, 1961). Santiniketan provides opportunity for exploring the world by the student himself, encourages him to be more creative than just memorizing the facts. Actually Tagore

interpreted the curriculum not in terms of certain subjects to be learned but in terms of certain activities to be undertaken. That is one of the reasons that in Santiniketan besides the regular academic subjects, emphasis was placed on drama, excursions, gardening, regional study, and original compositions. In addition, so called extra-curricular activities like games, social services, and student self-government formed a regular feature of the normal working of the institution in order to bring into play all the essential faculties of the children.

Tagore was not a believer in the sanctity of a static curriculum and it is impossible to find a well organized curriculum plan for his school. For him, ideals permeating the life and activities of an institution are more important than the subjects taught and activities pursued therein. "What subjects we are teaching to our students here," he pointed out, "whether the teaching has been agreeable to all or whether the department of higher studies has been started and research work conducted after the pattern of an ordinary college--let these not constitute our permanent signs of glory. They exist today and may not exist tomorrow. I am afraid lest what is small should suppress the great, lest wild plants should cover

the corn field" (Tagore, 1370 B.S., p. 107). It seems that Tagore really had no fixed curriculum in mind. His emphasis on ideals of life and his aim--his institution's aim--to achieve them made the curriculum of the school a unique curriculum. He believed in the flexible and dynamic character of curriculum and relied on the ideals that inspired its adoption. Hirendranath Datta wrote, "It was to be borne in mind that there was nothing extra-curricular in Gurudeva's scheme of education. He had no curriculum of studies as such. He had, instead, a curriculum of life. The emphasis all the time was on learning to live rather than on living to learn" (Datta, 1957, p. 38). Devoid of proper background, the subject of study in itself had little significance or effectiveness. Similarly, though Tagore was opposed to mere bookish knowledge in his school but he always encouraged free and independent reading in a copious manner. He had expressed his regrets since the days of his earliest writings in education that there were few good books for young children in Indian languages, and whatever few existed could not be read because the children were over-burdened with a narrowly utilitarian curriculum (Tagore, 1351 B.S., p. 10). Keeping this in mind, he and his colleagues wrote many

children's books which were published by Visva-Bharati in series of Lok-Siksha Granthamala and Visva-Vidya-Sangraha. Even the library in the institution gave an important place to children's literature and children enjoyed it too.

While criticizing the prevailing curriculum in the schools of India, Tagore mentioned its unrealistic nature, non-congruency, too many books and very little or no creativity, no imaginations. In his school, he tried to get rid of these problems. His curriculum offered a wide variety of subjects and activities from which students could select what they wanted. He tried to cultivate both thinking and imaginative abilities of students. "There is no doubt that the faculty of thinking and the faculty of imagination are the two most essential faculties for the purpose of living. . . .It is, therefore, a truism that if thinking and imagination are not cultivated from childhood, they will not be available for use in the future" (Tagore, 1351 B.S., p. 11). Tagore's concept of realistic curriculum attained its fullest expression in the Siksha-Satra experiment at Sriniketan. Assisted by Elmhirst, a disciple of Dewey, he introduced there an integrated and co-related pattern of activity which is very similar to the Project Curriculum developed by Kilpatrick (Kilpatrick, 1952).

Tagore had a liberal mind and in the whole of his life's philosophy and therefore in his educational thought, there is no room for any narrowness, any partial, restricted or one-sided views. It is reflected in his elucidation of the contents of the curriculum. Its variety and richness stand out in striking contrast to the narrowness of the prevalent concepts and practices. The hard-headed realist who sought the quick way out of the educational stages by concentrating on the essential and marketable branches of knowledge, was doing justice neither to the child's nature nor to the manifold needs of society. Tagore not only gave a new orientation to academic work but also pleaded for the education of man's emotions, for giving music, painting and other fine arts and crafts their due place as a means of self-expression and fulfillment. Side by side with his insistence on the cultivation of emotions, he showed a full awareness of the role of intellect and reason and was appreciative of the contribution of Western science. History, as a study of man's cultural legacy, was for Tagore another significant part of the curriculum. He believed in one history, history of man, and taught that to his students. He was anxious to find room for as many languages as possible so as to throw open the doors

to many cultures of the world. He was convinced that, if a well-balanced and stimulating environment is planned in school--natural as well as social--half the battle of training character and personality will be won. His success lay in the fact that he did not try to control directly the ideas, feelings and values of his children but imaginatively designed an environment and a program of activities and experience which evoked the desired responses. "I tried my best," he explains, "to develop in the children of my school the freshness of their feeling for nature, a sensitiveness of soul in their relationship with their human surroundings with the help of literature, festive ceremonials and also the religious teaching which enjoins us to come to the nearer presence of the world through the soul, thus to gain it more than can be measured" (Tagore, 1946, p. 9).

The history and growth of Visva-Bharati reveals that the historic process of the modern world, tending to a unification of the globe and mankind found place and partial fulfillment in the institution. The school started as a true center of Indian culture and afterwards extended the scope to include Asia and the whole world. At present though the atmosphere in the school is still the same with

the free and healthy life in nature, simple community life, the close association and intimate relationship between teachers and pupils, the rich atmosphere of constructive and creative activities exercising and encouraging the spontaneous self-expression of the pupils in various directions, but due to the extended curriculum towards degrees there has been a loss of original spontaneous studies.

Visva-Bharati entered an entirely new chapter in its career when it was converted into a statutory university under the central government of free India in May, 1951. Since the reorientation of the institution, many of its departments have been reorganized partly for administrative reasons and partly for bringing them in line with other regular universities in the country. The new status has also helped the institution financially. The tremendous financial strain of running an expensive institution like Visva-Bharati was borne mainly by Rabindranath, and in parts by generous donations of cash and services, but after his death the institution had struggled for its existence on its own resources and ultimately the governing body of the institution decided to hand it over to the government. During the conversion of the institution into its new status, and a number of times thereafter, several Indian

leaders sounded a note of warning that Visva-Bharati in its new role, should not become another average Indian university but should retain its distinctive features which had given it a special place in the educational setup of the country. The preceding discussion indicates that though changes have occurred to make Visva-Bharati a more practical university, Tagore's ideals regarding education still permeate the environment.

NOTES

¹On Dec. 24, 1924, Tagore was talking to Madame Victoria Ocampo and during his talk he mentioned, "boarding schools are still very rare in India. Parents retain their faith in the well established day schools around them. I didn't blame them for not trusting a poet to take over the full care of their children, and as a result I got some of the worst type of boys." The conversation is available by the title Schooling in the magazine The Visva-Bharati Quarterly, 1963-64, 29(4) 273-279 pp.

²During Nov. 1920 - Jan. 1921, Tagore was in New York where he met Leonard K. Elmhirst, an Englishman of realistic disposition and a graduate of Cambridge University, who took agricultural training in America. Elmhirst was deeply impressed by Tagore's passion for village uplift work, and sometime later wrote to him from England that he wanted to assist him in his rural reconstruction project. He also informed Tagore that Mrs. Straight, a rich American widow (who later became his wife), had promised an annual recurring grant of about Rs. 50,000 towards the project.

CHAPTER V

DISCUSSION AND CONCLUSION

Discussion in the previous chapters, concerning Tagore's educational philosophy, its practical application at a time when education in India was restless, lifeless, and in most cases meaningless, does bring out one significant point. That is, among Indian educators of the first half of the twentieth century Tagore was one of the most outstanding figures. He waged a ceaseless battle to uphold the highest educational ideals before the country and conducted educational experiments at his own institutions which made them the living symbols of what an ideal and full education should be, not only in the Indian but also in the world context. He surcharged his ideas with such lustre of his mighty personality that many of them have become an integral part of the aims and achievements of Indian education at the present day, even though his name may not always be directly remembered in this context.

Impact on Indian Education
Basic Education and Tagore

To find out about its impact on Indian education, it is essential to compare Tagore's experiment in education with some other similar experiments in India. One of the major forces in Indian education, which started during Tagore's period, was that of Basic Education, initiated by M. K. Gandhi. In 1937, for the first time, Gandhi's ideas regarding Basic Education were published in an article in the magazine Harijan. His theory of Basic Education was later adopted as the national policy of elementary education in India. The educational philosophies of both Gandhi and Tagore originated as a reaction to the book-centered, too theoretical clerk-producing British education. The educational systems they envisaged were thoroughly imbued with their respective life philosophies. The unhappy memories of Tagore's early education caused him to start the Brahmavidyalaya with a handful of boys and practically no teachers. Gandhi's educational program started as a part of a political program. He realized that village reconstruction had to be the center of nation building. Education, as he conceived it, is no less a struggle for freedom--freedom from ignorance, inefficiency, insecurity,

oppression, exploitation, injustice. His plan to impart primary education through the medium of village handicrafts like spinning and carding is conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequences. It would check the progressive decay of 700,000 villages of India and lay the foundation for a more just social order in which there would be no unnatural division between the haves and have-nots (Gandhi, 1951, pp. 63-64).

The essence of Gandhi's educational theory puts a greater emphasis on the education of the three H's; these are: culture of the Heart, culture of the Head, and culture of the Hands. To him character formation is one of the foremost aims of education. "I had always given the first place to the culture of the Heart or the building of character, and as I felt confident that moral training could be given to all alike, no matter how different their ages and their upbringing" (Gandhi, 1929, p. 408). He believed that education is not an aim in itself, rather, an instrument, and only that type of education can be called real education which helps in the building of sound character and morality (Gandhi, 1962, p. 3).

Gandhi also attached great importance to knowledge,

culture of the head, in his educational plan. He strongly opposed the idea that intelligence can be developed only through bookish knowledge. Real education has to draw out the best from the boys and girls to be educated. This can never be done by packing ill-assorted and unwanted information into the heads of the pupils. It becomes a dead weight crushing all originality in them and turning them into mere automata (Gandhi, 1953, p. 50).

Gandhi's scheme of Basic Education is a process of learning through activity. The two basic principles around which the Basic Education scheme has been centered are that, (1) education should be woven around a suitable craft, and (2) education should be self-supporting. The principle of intellectual training in and through a craft is the most fundamental feature of the scheme. For, it is a craft which is capable of being manipulated by the child, that sets problems to him and calls out in relation to them, his thought, character and artistic sense (Gandhi, 1951, p. vi).

In Basic Education, every handcraft has to be taught not merely mechanically, but scientifically, i.e., the child should know the why and wherefore of every process (Gandhi, 1953, p. 53). The idea is that handicrafts are

to be taught not merely for productive work, but for developing the intellect of the pupils (Gandhi, 1956, p. 13). The second major principle of Basic Education is that the craft chosen should be so taught that besides developing all-round personality of the child, it can make education self-supporting. The self-supporting aspect of education may be considered in two senses: (1) education that will help one to be self-supporting in later life, and (2) education which in itself is self-supporting (Gandhi, 1951, p. 58). Gandhi was also a firm believer in the principle of free and compulsory education for seven years (from ages seven to fourteen) for all citizens, male and female. He said, "If we expect, as we must, every boy and girl of school-going age to attend public schools, we have not the means to finance education in accordance with the existing style, nor are millions of parents able to pay the fees that are at present imposed. Education to be universal must therefore be free. . . .It follows, therefore, that our children must be made to pay in labour partly or wholly for all the education they receive. Such universal labour to be profitable can only be (to my thinking) hand spinning and hand weaving" (Gandhi, 1953, p. 49).

Besides, he made several other important suggestions in his educational theory. All education must be imparted through the medium of the mother tongue. In education there should be no room for giving sectarian religious training. Fundamental, universal ethics will have full scope. Also, since millions of students receiving this education will consider themselves as citizens of the whole of India, they must learn an inter-provincial language. This common inter-provincial speech can only be Hindustani written in Nagari or Urdu script (Gandhi, 1951, p. 65). The development of the sense of freedom, initiative and responsibility should be achieved through the self-government and self-help of children inside the school community.

Thus, it is clear that in the urgency of village reconstruction programs both Tagore and Gandhi agree. Tagore was very happy when he found out about Gandhi's involvement with rural regeneration programs. In a letter to Amiya Chakavarty he pointed out, "Mahatmaji has undertaken this work after all these years. He is a colossal figure and his strides are very long. . . .With my meagre resources, I have not been able to achieve much. . .and reform of education and revival of the village--these are the chief

missions of my life" (Tagore, Pravasi, Jyaistha, 1342 B.S.). In a way, Gandhi undertook the plan which Tagore had in mind but it started as an independent program, and due to their different philosophies, Basic Education has a different approach for village reconstruction from Tagore's program. Tagore frankly expressed his doubt and disagreement regarding certain fundamental principles behind the scheme as, at any rate, it appeared on paper. He said, "As the scheme stands on paper, it seems to assume that material utility rather than the development of personality is the end of education; that while education in the true sense of the word, may be still available for a chosen few who can afford to pay for it, the utmost that the masses can have is to be trained to view the world they live (in) in the perspective of the particular craft they are to employ for their livelihood. It is true that, as things are, even that is much more than what masses are actually getting, but it is nevertheless unfortunate that even in our ideal scheme, education should be doled out in insufficient relations to the poor, while the feast remains reserved for the rich. I cannot congratulate a society or a nation that calmly excludes play from the curriculum of the majority of its children's education and gives in its

stead a vested interest to the teachers in the market value of the pupil's labour" (Tagore, 1938). Tagore hoped, however, that Mahatmaji's incomparable love for children of the poor as well as his remarkable practical genius would ultimately set right whatever drawbacks the scheme seemed to have at that stage.

It is interesting to know that Shri E. W. Aryanayakam and Asha Devi, the two persons who have been in close touch with Basic Education from its very inception as formulated by Gandhi, and who have been throughout at the helm of this work since then, have both worked for long years at a stretch at Santiniketan and at Sriniketan in the responsible office of directors. Thus both of them came into close contact with Tagore's method of work and his basic principles of education. At the invitation of Sri Jamanalal Bazaz, a devoted and well-to-do disciple of Gandhi, they left Santiniketan and went to Wardha as directors of the Naba Bharat Institution founded by him. They were entrusted with the responsibility of developing this institution into a work-centric school. This phenomenon does emphasize that indirectly Gandhi's Basic Educational activities were influenced by Tagore's work pattern. Gandhi was a national, political figure and his thinking

and ideas had wide impact. His Basic Education philosophy was part of the national movement and in time it got recognition as the national policy of elementary education.

In a national seminar on Gandhian Values in Education which was held on the 9th to 11th of February at Sevagram, Wardha, Professor V. K. R. V. Rao made some major recommendations for improving Basic Education pattern in the schools. A close study of his recommended program will indicate that most of these activities were already undertaken by Tagore in his institutions.

This program should cover all stages of education and many, for instance, include:

- (a) Safai, and maintenance of the campus;
- (b) participation in sowing and harvesting operations through suitable adjustment of vocations;
- (c) participation in productive work in agricultural operations in the school, family farm or the neighbourhood
- (d) teaching of crafts;
- (e) cultivation of hobbies;
- (f) adoption of new methods of teaching which provide opportunities for work with hands to the maximum extent possible in every subject;
- (g) establishing close contacts between the educational institutions and the community through programmes of mutual service and support;
- (h) participation in programmes of relief in times of famine, flood, epidemics and other natural calamities;
- (i) beginning the school day by an assembly with a silent and/or common prayer and provision for teaching of moral and social values;
- (j) organizing suitable programmes of adult education, including the spread of literacy, and
- (k) involvement of students in programmes which will train them in responsibility.

(National Seminar, 1970)

Tagore's Brati-Bulak Organization (Boy Scouts), Lantern Lecture, night schools, fulfilled such requirements in his school. Actually, Tagore's scheme is free from the criticism levelled against the productive and self-supporting principles of Basic Education. Furthermore, his emphasis on play, art, music, and the free creative activities of children rather than the compulsory productive aspect, is reflected in the recommendation program. It is clear that Tagore's impact on Indian education has been much more than has been acknowledged or that he has been given credit for. It seems, to some extent, that a lack of research on Tagore is responsible for this situation. In the absence of it, even recommendation committees are hesitant to acknowledge Tagore's impact. Unless they find strong evidence, i.e., Gandhi or his co-workers mentioning that at some stage a program was influenced by Tagore's pattern, they don't want to commit themselves on the subject. Also, Tagore's experiment survived through years (before 1951) without any kind of state or national support. It was basically one man's educational philosophy against the rulers' educational plan and still in such unfavorable circumstances the school not only survived but also flourished. Again it seems writers in the field of education in India are still not

convinced as to how much significant impact this kind of isolated effort can have on national policies. Actually a thorough research on this aspect can be the subject of a major study.

Criticisms

As in the case of any new program, Tagore's educational works have also been subjected to criticism from different points of view. One of the most important among them was voiced by Professor Jadunath Sarkar, the eminent Indian historian, touching some fundamental aspects of educational ideals and activities of Visva-Bharati. The correspondence between him and Tagore, which took place in May-June, 1922, was published long afterwards in the magazine Pravasi, in Chaitra, 1352 B.S. (1945) issue. According to the correspondence Professor Sarkar alleged that while the elementary and research stages at Visva-Bharati were well provided for, the intermediate undergraduate stage was very deficient. The undergraduate students there lacked the general academic background, exact knowledge and intellectual discipline, which were necessary for higher studies and research later on. This is true because, according to him, the hyper-aesthetic and emotional

atmosphere of the institution, specially under the powerful influence of the poetic personality of Tagore himself, was inherently "hostile to the scientific method and exact knowledge." In his reply, Tagore forcefully contradicted the allegations and asked Professor Sarkar whether he had any positive evidence in support of his contention. Actually, Tagore's own long-standing personal admiration for scientific and disciplined pursuit of truth, his persistent advocacy of the cultivation of scientific knowledge within the institution, the establishment of an agricultural and an industrial department at Sriniketan for practical research and production contradict Mr. Sarkar's allegations, at least in Tagore's theory. As to Professor Sarkar's charge that the atmosphere of Santiniketan overstressed the aesthetic and emotional aspects of life, Tagore asserted that he valued beauty and the emotions as much as the scientific outlook, because he regarded the former as much necessary for and conducive to the full mutual development of the pupils as the latter. Regarding the charge of the unwholesome influence on the pupils of the poet's personality, which was essentially emotional and fanciful, Professor Sarkar did not have much basis. It is true, that in India, most poets are considered so but Tagore's

personal life did not offer the example of vapid emotionalism but presented a record of hard thinking, strenuous endeavor, concrete service and selfless sacrifice.

There have been several other criticisms also of Tagore's educational work but they are not pronounced by one or more specific persons. They are more like general comments, rather than strong criticisms based on logical grounds. These have been skepticisms regarding the concepts of Asram ideal, and stress on spiritual values. It has been also criticized for the effeminate and impractical nature of training. It is alleged that the hyper-aesthetic atmosphere of the institution and the hyper-aesthetic quality of culture which exist there serve to produce romantic aesthetes, who may be good in the fine arts, but they are entirely unfit for the hard struggle for existence in the modern world. Again, all these allegations are also based on mere assumption rather than on any research findings.

It is surprising that while so many people have talked about Tagore's educational work and some have indirectly criticized the plan on the basis of assumptions, yet nobody has stopped to think why this program did not appeal to public or to national educational programmer. From the

foregoing discussion, the program seems to be based on a sound all-rounded educational philosophy and yet it did not attract many people. Even now in India many people associate Visva-Bharati mainly as an institute of art and music education. To some extent Tagore societies, which are scattered all over India and throughout the world, with their performances of Rabindra-plays and music also help in creating that partial picture. It is time that researchers start working on this problem of non-popularity of Tagore's educational system. Regret about this situation has been expressed by some people like Lt. Col. Yeats-Brown who noticed that "behind Santiniketan there is not yet the driving force of a great popular movement, but only a great man" (Yeats-Brown, 1936). One reason for this seems to be that Tagore's scheme lacked the political sanction which Gandhi's Wardha Scheme possessed (Chatterjee, 1348 B.S.). It seems to the present researcher that the residential nature of the school might have been a discouraging factor for parents of young children. Once the school was established and well-reputed, it was no more an exile for problem children and its residential nature probably discouraged parents. Also due to this the school seems to be more expensive than an ordinary parent of

India can afford. Since Bengali is the medium of instruction all festivities, atmosphere around the school is enlightened with the culture of Bengal. In this respect the school has too many local qualities to be appreciated by a parent from distant parts of India with a different language. Bengali, as a medium of instruction, which was once a major strength of the institution, seems to be a limiting factor now. Any revolution to get strength in India has to be based on a more commonly spoken language, like Hindi. At this stage, it seems essential that in different parts of the country many centers should be opened on the same principles but representing the culture of that particular region. This kind of program can strengthen the nature of Visva-Bharati and its ideals will be accessible to more people.

Suggestions for Further Research

An immense amount of Tagore's educational writings and his pioneer work in education deserves more attention than what has been really paid to it. It can provide the basis for many research which will be able to explore more on Tagore's educational work and which can provide new guidelines for a significant educational plan for the

country. Due to the lack of critical approach in Indian culture for a respectable personality, like Tagore, most of the writings available now are descriptive and full of admiration and respect for Tagore's program. Some good extensive research on Tagore will help in understanding his work more critically. Some of the suggestions for the research can be as follows:

1. Eastern and Western educational philosophies in Tagore,
2. Different educational experiments in India and of Tagore.
3. Tagore's contribution to the history of education of the modern period in India.
4. How Tagore could be used in Indian education in the future.
5. Comparative studies of Tagore and Dewey and/or Tagore and Gandhi, and what they can offer to each other.
6. Critical analysis of Tagore's impact on Indian education.

Contribution to Indian Education

Tagore was one of the greatest prophets of educational renaissance in modern India, in his relentless revolt against the unrealistic, alien, mercenary and mechanical system of education that had obtained a deadening hold on the country since the introduction of the western system of education

under the British. In his educational thought, within a single compass, he tried to present the best educational thoughts of the world, past and present. "He built up a 'forest school' which was really suited to the needs of modern India" (Sykes, 1943, p. 58). Through his institution he brought the cultures of the East and West together, specially at a time when international amity and understanding are sought to be achieved through a comparative study of the educational systems of all the countries in the world.

Tagore's contribution in the field of aesthetic education also has been remarkable. From the very beginning of his school he gave a special place to music. With the foundation of Visva-Bharati, however, art and music including dancing began to be most systematically, widely and enthusiastically cultivated by the students and teachers of the institution, until the tradition of aesthetic culture of Visva-Bharati acquired a unique reputation throughout the country and even abroad. Great Western philosopher, Sidney Hook once said, "Without a liberal-arts education to undergird or accompany or interpenetrate vocational or professional education, the latter cannot be adequate. Art, literature, history, philosophy,

religion, the natural and social sciences are not frosting on the cake of education. They are part of its very being, ignored at the price of our civilization, and possibly--in an age in which the sudden death of cultures is a genuine threat--of its very survival" (Hook, 1975). In this perspective Tagore's contribution really looks very valuable.

Tagore has contributed to the meaning and purpose of education content and significance which appear to be richer and fuller than what it was previously. K. G. Saiyadin noted, "Tagore raised, at least potentially, the whole status of the teaching profession; he elevated the child to the pedestal where he thought God had placed him originally; he visualized the educational process in terms so rich and comprehensive that the existing educational system could not assimilate them, could not perhaps even take them seriously. . . .Because Tagore lived and actually worked as an educator, education has gained a new depth and dimension which we must cherish as a priceless trust" (Saiyadin, 1967, pp. 56-57). In fact, part of Tagore's greatness as an educationist lies in the fact that he actually translated many of his ideas into practice. He had a keen and clear appreciation of the relationship between

the useful and the beautiful and he insisted that students should experience the creative thrill of converting the useful into the beautiful.

Summary

This study was undertaken to determine the nature of Tagore's educational theory and practice and its impact on Indian education. During the course of study a review of Tagore's writing on education and others on Tagore was presented. A discussion of the major educational problems that existed in the British period in India and how it helped in forming Tagore's theory was also reviewed. This was added to the early educational experiences of Tagore to give a complete background for the basis of Tagore's theory.

The core of Tagore's educational theory puts greater emphasis on the complete harmonious development of individual personality. Tagore believed that education should help an individual to attain complete manhood, so that all his powers may be developed to the fullest extent for his own individual perfection as well as the perfection of the human society in which he was born. He believed that education is not merely a means for the growth and

fullness of the individual but it was also concerned with the whole physical and social milieu in which his life is lived. Education can become dynamic and vital only when it is "in constant touch with any complete life." He wanted the boys and girls to be fearless, free and open-minded, self-reliant, full of the spirit of inquiry and self-criticism, with their roots deep in the soil of India but reaching out to the whole world in understanding, neighborliness, cooperation and material and spiritual progress. With a discussion of the aims of education, Tagore's concept regarding ideal education was also studied. He believed that for the growth of an ideal education it is essential to have an ideal atmosphere, ideal teacher and ideal training. Actually, Tagore's success lies in the fact that he did not try to control directly the ideas, feelings, and values of his children but imaginatively designed an environment and a program of activities and experiences which evoked the desired responses. Inspired by the ideal of the old Indian ashrams he opened his school in a forest glade and envisaged an integrated view of education in which the physical and the intellectual, the social and the moral were not seen as separate from one another, but as interrelated, as parts of a single comprehensive truth.

A description of practical aspect of Tagore's theory included the growth and development of the institution, its different departments, daily activities, and the organization of curriculum. The description covered a broad range of years to show the development through these years. Through his program at Sriniketan Tagore tried to bring to villages not only more money, but also more enjoyment. He believed that there could be no real independence for the nation except through the independence of spirit of all its countless villages. His work at Sriniketan longed to make the village a home of welfare and beauty. His activities at Visva-Bharati included academic education in Humanities, Science, Music, and Art. It also included extensive programs on Chinese culture. It tried to bring the cultures of India and the world together in one place.

Tagore's impact on education in India has not been well recognized and through discussion it was found that educational work of Tagore deserves more scrutiny. It needs to be recognized and evaluated by educationists around the world. His impact on Indian education has been felt more, but it has not been articulated by researchers, or educationists. Some suggestions have been made to pursue further research on Tagore as an educationist. Krishna

Kriplani has summarized Tagore's educational work and contribution. "He was never an armchair idealist; what he believed in he did himself, pouring all his energy and his heart into it. He not only supervised all the details of the school-and-asram administration but participated in all its activities and himself taught the children" (Kriplani, 1962).

BIBLIOGRAPHY

- Abridged syllabus and recommended books, Patha-Bhavana.
Visva-Bharati, Bulletin No. 19, January, 1935.
- Adams, D. K. Education and modernization in Asia. Reading, Mass.: Addison-Wesley Publishing Co., 1970.
- Airan, J. W. (Ed.). College education in India. Bombay: Manaktalas, 1967.
- American Universities Field Staff, Inc. A select bibliography Asia, Africa, Eastern Europe, and Latin America. New York, 1960. Also supplements 1961, 1963, and 1965.
- Anderson, H. H. Creativity and education. College and University Bulletin. May 1, 1961.
- ✓ Andrews, C. F. A short account of Rabindranath Tagore's institution of Santiniketan. Tuskegee, Alabama: Tuskegee Institute, undated.
- ✓ Andrews, C. F. An open-air school. Visva-Bharati News, September 1938.
- Aronson, A. Rabindranath through western eyes. Allahabad: Kitbistan, 1943.
- Aronson, A. Rabindranath's educational ideals and the west. Visva-Bharati Quarterly, Education Number 1947.
- ✓ Aronson, A. Tagore's educational ideals. International Review of Education, 1962, 7, 385-393.
- Azad, A. K. Speech at Visva-Bharati on the occasion of the inauguration of Visva-Bharati as a Central University. Visva-Bharati News, October-November, 1951.
- Bagchi, P. C. Sriniketan, past and present. Visva-Bharati News, Silver Jubilee Number 1957.

- Bake, A. Music at Santiniketan. Visva-Bharati News, Silver Jubilee Number 1957.
- Basu, A. Tagore's educational philosophy in relation to Basic Education. Visva-Bharati Quarterly, Education Number 1947.
- Basu, A. The growth of education and political development in India, 1898-1920. Delhi: Oxford University Press, 1974.
- Besant, A. Indian ideals in education. Calcutta: Calcutta University Press, 1925.
- Bhatia, K. K. Current problems of Indian education. Jullundur City, New Book Co., 1967.
- Bhattacharya, B. B. Rabindra siksha-darsan. Calcutta, Vidyodaya Library, 1364 B.S.
- Bhattacharya, N. Rabindranath and education for life. Amrit Bazaar Patrika, May 8, 1958.
- Bhattacharya, V. Rabindranath O Visva-Bharati. Santiniketan Jaistha 1333 B.S.
- Bhattacharya, V. Tagore, the citizen of the world. Delhi: Metropolitan Book Co., Pvt. Ltd., 1961.
- Biswas, A., Agrawal, S. (Eds.). Indian educational documents since independence. New Delhi: The Academic Publishers, 1971.
- Biswas, S. C. (Ed.). Gandhi: theory and practice: social impact and contemporary relevance. Simla: Indian Institute of Advanced Study, 1969.
- Bose, N. The Teaching of Art at Kala-Bhavana. Visva-Bharati News. Silver Jubilee Number 1957.
- Calcutta University Commission, 1917-19, Report. Vol. 1, Part 1, Government of India, 1919.
- Campbell, A. Tagore's Abode of peace. Asia, April, 1933, 33, 230-235.

- Chakravarty, A. K. Brahmavidyalaya. Santiniketan, West Bengal, Visva-Bharati, 1358 B.S.
- Chakravarty, A. (Ed.). A Tagore reader. New York, Macmillan, 1961.
- Chakravarty, B. Siksha-Satra Vidyayatan. Des. 19th Magh, 1361 B.S.
- Chander, J. P. Tagore and Gandhi argue education. Lahore: Indian Printing Works, 1945.
- Chandrasekharan, K. Tagore, a master spirit. Madras: Triveni Publishers, 1961.
- Chatterjee, A. Poet Tagore's university. School and Society, 1931, 34, 681-686.
- Chatterjee, R. (Ed.). The golden book of Tagore. Calcutta: The Golden Book Committee, 1931.
- Chatterjee, R. Rabindranath Thakur. Pravasi, Bhadra, 1348 B.S.
- Chatterjee, S. C. Rabindranath Tagore on education. Eastern Horizon, 1962, 2, 26-40.
- Chattopadhyaya, A. & Chattopadhyaya, J. Santiniketan Asram. Calcutta: Thacker Spink, 1357 B.S.
- Chattopadhyaya, J. Rabindranath and his asrama school. Visva-Bharati Quarterly, Education Number 1947.
- Chattopadhyaya, N. Mahatma Gandhi at Rabindranath's Santiniketan. Visva-Bharati Quarterly, Gandhi Memorial Peace Number 1949.
- Chaturvedi, H. Tagore at Shantiniketan or a survey of Dr. Rabindranath Tagore's educational experiments at Shantiniketan. Bombay: Mathai Publications, undated.
- Chaudhuri, P. Rabindranath Siksaguru. Jayanti Utsarga, 1348 B.S.
- Chaudhuri, S. R. Santiniketaner Smriti. Des, May 9, 1959.

Chronological Bibliography of Tagore's Works, 1878 to 1941.
Indian Librarian. June, 1961, 16, 14-18.

✓Cornelius, J. J. Rabindranath Tagore, India's schoolmaster.
Madras: Methodist Publishing House, 1930.

Culter, E. Of my visit to Santiniketan. Visva-Bharati
News, January, 1936.

Das, S. Amader Santiniketan. Calcutta: Visva-Bharati,
1369 B.S.

Das, T. Rabindranath Tagore--his religious, social, and
political ideals. Calcutta: Saraswati Library, 1932.

Datta, B. K. Rabindranath and Indian Library Movement.
Indian Librarian 16, June, 1961, 16, 3-8.

Datta, H. Lest we forget. Visva-Bharati News, Silver
Jubilee Number 1957.

Datta, H. Rabindranath as an educationist. In S. Sengupta
(Ed.), Rabindranath Tagore: Homage from Visva-Bharati.
Santiniketan, West Bengal: Visva-Bharati, 1962,
148-155.

Dewey, J. Democracy and education. New York: The Free
Press, 1966.

Dutt, H. Tagore's educational work. New Era, 1949, 30,
140-144.

Edgerton, F. Education at Santiniketan. In M. Kulasrestha
(Ed.), Tagore Centenary (Vol. I). Hoshiarpur:
Visresvaran Vedic Research Institute, 1961, 48-52.

Education Naturalised. Papers read at the education con-
ference week in Calcutta. Santiniketan, West Bengal:
Santiniketan Press, Bulletin No. 20, 1936.

Edwards, Michael. British India, 1772-1947. New York:
New York: Talingher Publishing Co., 1968.

Elder, J. W. The decolonization of educational culture:
The case of India. Comparative Education Review,
October, 1971, 288-295.

- Elmhirst, L. K. Siksha-Satra. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 9, 1946.
- Elmhirst, L. K. Movement in education. Santiniketan, West Bengal: The Visva-Bharati Quarterly (Reprint), undated.
- Elmhirst, L. K. Our work at Sriniketan. Visva-Bharati News, Silver Jubilee Number 1957.
- ✓ Elmhirst, L. K. Rabindranath Tagore: Pioneer in education. London: John Murray, 1961.
- Gandhi, M. K. An autobiography: The story of my experiments with truth. Ahmedabad: Navajivan Publishing House, 1929.
- Gandhi, M. K. Basic Education. Ahmedabad: Navajivan Publishing House, 1951.
- Gandhi, M. K. Towards new education. Ahmedabad: Navajivan Publishing House, 1953.
- Gandhi, M. K. Educational reconstruction, a collection of Gandhi's articles on the Wardha Scheme. Wardha: Hindustani Talimi Sangh, 1956.
- Gandhi, M. K. The problem of education. Ahmedabad: Navajivan Publishing House, 1962.
- Ganguli, B. N. Gandhi's social philosophy, perspective, and reliance. New York: John Wiley and Sons, 1973.
- Garde, P. K. Directory of reference works published in Asia. Paris: UNESCO, 1956.
- Ghose, S. Sikshasatra and Nai Talimi education. In S. Sengupta (Ed.), Tagore: Homage from Visva-Bharati, Santiniketan, West Bengal: Visva-Bharati, 1962, 121-38.
- Ghose, S. (Ed.). Tagore for you. Calcutta: Visva-Bharati, 1966.
- Ghosh, P. Rabindranath as an educationist. Current Thought, Tagore Number, October-December, 1941.

- Ghosh, T. Rabindranath's contribution to education. Visva-Bharati Quarterly, Education Number, May-October, 1947.
- Greaves, M. A. Education in British India, 1698-1947: A bibliography and guide to the sources of information in London. London: London University Institute of Education, 1967.
- Guide to Indian Periodical literature (Social Sciences and Humanities), Vol. 1. Gurgaon, Haryana: Prabhu Book Service, 1964.
- Gupta, K. L. (Ed.). Educationists in India: an illustrated biographical directory of notable living educationists in India. Delhi: Tradesman and India, 1963.
- Gupta, P. Siksaquru Rabindranath. Calcutta: Orient Books, 1961.
- Gupta, P. Tagore's Asian outlook. Calcutta: Nava Bharati, 1961.
- ✓ Hay, S. N. Asian ideas of East and West; Tagore and his critics in Japan, China, and India. Cambridge: Harvard University Press, 1970.
- Hendrick, E. L. President Hendrick visits Tagore's school. School and Community, 1931, 17, 255-256.
- Hook, S. (Ed.). The philosophy of the curriculum: The need for general education. Buffalo, N. Y.: Prometheus Books, 1975.
- Impex Reference Catalogue of Indian Books and Supplement, 1960-1962. New Delhi: Indian Book Export and Import Company, 1960.
- Indrajit. Sophocles O Santiniketan. Des., December 21, 1957.
- Institute of Rural Reconstruction. Prospectus of Apprenticeship and Training Camp. Santiniketan, West Bengal: Visva-Bharati, Bulletin No. 6, undated.

- Interim Report of the Indian Statutory Commission. London: His Majesty's Stationery Office, 1929, British Parliamentary Papers, Command 3407.
- Kabir, H. Education in new India. New York: Harper & Brothers, 1955.
- Kabir, H. Indian philosophy of education. Bombay: Asia Publishing House, 1961.
- Kabir, H. Santiniketan. In M. Kulsrestha (Ed.), Tagore Centenary Volume I. V.V.R.I. Hoshiarpur, India, 1961, 142-146.
- Kabir, H. Tagore's educational, economic, and political ideals. Indo-Asian Culture, April 8, 1960, 318-332.
- Kar, Sadhana. Amader Gurudev. Pravasi, Asvin 1348 B.S.
- Kar, S. C. In the fields of Bolpur. Santiniketan, West Bengal: Santiniketan Press, 1949.
- Kar, S. C. Santiniketaner Siksa O Sadhana. Calcutta: Orient Books, 1360 B.S.
- Khanolkarg, D. The lute and the plough: A life of Rabindranath Tagore. Translated by Thomas Gay. Bombay: Book Centre, 1963.
- Kilpatrick, W. H. Philosophy of education. New York: Macmillan, 1952.
- Kriplani, K. The poet as educationist. Visva-Bharati Quarterly, Tagore Birthday Number, May-October, 1941.
- Kriplani, K. Rabindranath Tagore: A biography. New York: Grove Press, 1962.
- Kriplani, K. What I owe to Tagore and Gandhi. Indian Horizons, 1974, 23(1), 43-46.
- Kulasrestha, M. (Ed.). Tagore Centenary Volume. Hoshiarpur: V. Vedic Research Institute Publication, 1961.
- Lago, M. M. (Ed.). Imperfect encounter: Letters of William Rothenstein and Rabindranath Tagore 1911-1941. Cambridge: Harvard University Press, 1972.

- Lal, P. C. Reconstruction and education in rural India. London: George Allan & Unwin Ltd., 1932.
- Lal, P. Siksha-Satra. Visva-Bharati News, September, 1935.
- Laska, J. A. Planning and educational development in India. New York Institute of International Studies. Teachers College, Columbia University, 1968.
- Leys, W. A. R., & Rama Rao P. S. S. Gandhi and America's educational future. Place of Pub.: Southern Illinois University Press, 1969.
- Liebenthal, W. The Sino-Indian research and the educational program of the poet. Visva-Bharati News, Silver Jubilee Number, 1957.
- Link, E. P. John Dewey and Mohandas K. Gandhi as educational thinkers. Comparative Education Review, 1962, 5, 212-216.
- Macaulay, T. B. Minutes on education. In W. T. Bary et al. Sources of Indian tradition. New York: Columbia University Press, 1958.
- Mahalanobis, P. C. Rabindranath Tagore's visit to Canada. Santiniketan, West Bengal: Visva-Bharati, Bulletin Number 14, 1929.
- Mahalanobis, P. C. Rabindranath Tagore and Visva-Bharati. Calcutta Municipal Gazette, Tagore Memorial Supplement, September 13, 1941.
- Mahalandois, P. C. Visva-Bharatir Purvabhas. Jayanti Ursarga, 1338 B.S.
- Mahar, J. M. India: A critical bibliography. Tuscon: University of Arizona Press, 1964.
- Maitra, S. Santiniketaner Smriti. Pravasi, Jaistha, 1347 B.S.
- Majumdar, S. C. Santiniketan O Sriniketan. Santiniketan, Kartik, 1333 B.S.

- Mani, R. S. Educational ideas and ideals of Gandhi and Tagore: A comparative study with relevance to modern India. New Delhi: New Book Society of India, 1964.
- McCully, B. T. English education and the origins of Indian nationalism. New York: Columbia University Press, 1940.
- McKee, W. J. Developing a project curriculum for village schools in India. Calcutta: Calcutta Association Press, 1930.
- Merriam, A. Rabindranath Tagore's Concept of Man. Indian Horizons, 1974, 23(4), 21-32.
- Miller, A. D. Story of Santiniketan. Education Review (China), 1937, 29, 115-117.
- Moore, A. A poet's dream. Calcutta Municipal Gazette. Tagore Memorial Special Supplement, September 13, 1941.
- Mukherjee, H. Himself a true poem: New Delhi: People's Publishing House, 1961.
- Mukherjee, H. B. Education for fulness. London: Asia Publishing House, 1962.
- Mukherjee, H. B. Tagore as educator: His influence and message. Modern Review, June, 1961, 437-440 (a).
- Mukherjee, H. B. Tagore on women's education. Education Quarterly, 1961, 13, 123-127 (b).
- Mukherjee, J. B. Tagore's 'Original' contribution of education. In S. Sengupta (Ed.), Rabindranath Tagore: Homage from Visva-Bharati, Santiniketan, West Bengal: Visva-Bharati, 1962, 139-47.
- Mukherjee, J. Rabindranath O Santiniketan. Des, May 9, 1959.
- Mukherjee, R. The social philosophy of Rabindranath Tagore. Visva-Bharati Quarterly. Tagore Birthday Number, May-October, 1941.

- Mukherji, S. N. History of education in India, modern period. Baroda: Acharya Book Depot, 1966.
- Mukhopadhyaya, P. K. Rabindra Jivani. Santiniketan, West Bengal: Visva-Bharati, 1353-1363 B.S.
- Mukhopadhyaya, P. K. Santiniketaner Pratham Sparsa, Des, May 9, 1959.
- Mukhopadhyaya, P. Visva-Bharatir Adarsa. Santiniketan Asadh, 1333 B.S.
- Naik, J. P. Education in the fourth plan. Bombay: Nachiketa Publications, 1968.
- Nandi, L. Tagore on school as environment. Calcutta Review, 1962, 162, 182-186.
- Nandi, S. K. Thoughts on Tagore's philosophy of education. Prabuddha Bharata, March, 1961, 135-138.
- Naravane, V. S. The elephant and the lotus. New York: Asia Publishing House, 1965.
- Naravane, V. S. Rabindranath Tagore, a philosophical study. Allahabad: Central Book Depot, undated.
- National Seminar on Gandhian values in education. Inaugural address: Professor V.K.R.V. Rao, Union Minister of education and youth services. Published by the Ministry of education and youths services, Government of India, New Delhi, 1970.
- Nehru, J. The discovery of India. New York: The John Day Company, 1946.
- Nurullah, S. A history of education in India during the British period. Bombay: Macmillan, 1951.
- Pal, S. Rabindranather Vidyalaya O Tahar Visesatva, Santiniketan, Jaistha, 1333 B.S.
- Pannikar, K. M. Convocation address at Visva-Bharati. Visva-Bharati, December, 1955.

- Patel, M. S. The educational philosophy of Mahatma Gandhi.
Ahmedabad: Navajivan Publishing House, 1953.
- Pathabhavan (The School). Santiniketan, West Bengal,
Santinidetan Press, Bulletin No. 4A, 1939.
- Patterson, M. L. and Ronald, B. I. South Asia: An introductory bibliography. Chicago: Syllabus Division,
University of Chicago Press, 1962.
- Pearson, W. W. Shantiniketan: the Bolpur School of Rabin-
dranath Tagore. New York: Macmillan, 1916.
- Pearson, W. Santiniketan Smriti. Calcutta, Visva-Bharati,
1965.
- Petaval, J. W. Rabindranath Tagore and social reform via
educational reform. The Asiatic Review (London),
1914, 43-44, 306-311.
- Purkayastha, T. K. Freedom in education. In Proceedings
World Federation of Education Associations, 1937, 3,
455-461.
- Rabindranath's answers to questions by the students of
Tsing, Hua College. Visva-Bharati Quarterly,
October, 1924, 295-298.
- Rabindra Rachanavali. Vol. 1-26, Calcutta: Visva-Bharati,
since 1939.
- Rabindranath Tagore in Russia. Santiniketan: West Bengal:
Santiniketan Press, 1930. Bulletin No. 15, 1930.
- Radhakrishnan, S. The philosophy of Rabindranath Tagore.
London: Macmillan, 1918.
- Ray, B. G. Rabindranath on nature and man. Calcutta
Review, September, 1962, 233-237.
- Ray, K. Tagore and Gandhi vis-a-vis rural reconstruction:
A study in contrast and convergence. In S. C. Biswas
(Ed.), Gandhi: theory and practice, social impact
and contemporary relevance, Simla, Indian Institute
of Advance Study, 1969.

- Report of Indian Constitutional Reforms presented to both Houses of Parliament by Command of His Majesty, Delhi: Government of India, 1918.
- Report of the Secondary Education Commission. New Delhi: Ministry of Education, Government of India, 1953.
- Rhys, Ernest. Rabindranath Tagore: A biographical study. London: Macmillan, 1915.
- Ramchandran, G. A student's memories of Gurudev. Visva-Bharati Quarterly, November, 1941.
- Roy, Basanta Kumar. Rabindranath Tagore, the Man and his poetry. New York: Dodd, Mead, & Company, 1916.
- Russell, John. Tribute to Visva-Bharati. Visva-Bharati News, April, 1937.
- Saiyidain, K. G. The humanist tradition in modern Indian education thought. Madison, Wisconsin: Dembar Educational Research Services, 1967.
- Santiniketan, 1901-1951. Calcutta: Visva-Bharati, 1951.
- Sanyal, H. K. Santiniketan and Sriniketan. Calcutta Municipal Gazette. Tagore Memorial Special Supplement, September 13, 1941.
- Sanyal, H. K. Santiniketan. Golden Jubilee Brochure, Visva-Bharati, December 23, 1951.
- Sarkar, B. Tagore, the Educator. Indo Asian Culture, July, 1963, 31-34.
- Sarkar, J. Santiniketan--its problems. Hindustan Standard, June 26, 1958.
- Sarkar, S. Education in free India and its central purpose. Visva-Bharati Quarterly, Education Number, 1947.
- Sarkar, S. C. The educational philosophy of Tagore. Indo Asian Culture, October, 1956 and January, 1957.

- Sarkar, S. C. Rabindranath O Adhunik Siksha Cinta. Visva-Bharati Patrika, Magh-Chaitra, Sak, 1879-1880.
- Sarkar, S. (Ed.). Proceedings of Conferences. Rabindranath Tagore Birth Centenary Celebrations. Santiniketan, West Bengal: Santiniketan Press, Vol. 1, 1961. (a).
- Sarkar, S. C. Tagore's educational philosophy and experiments. Calcutta: Visva-Bharati, May, 1961. (b).
- Sassani, A. H. K. Selected bibliography of books and pamphlets on education in India. Washington: U. S. Department of Health, Education, and Welfare, Office of Education, 1961 (U. S. Office of Education, Information on Education around the world, No. 57) "OE-14034-57."
- Saylor, J. G., and Alexander, W. M. Curriculum planning for modern schools. New York: Holt, Rinehart & Winston, Inc., 1966.
- Schoenheimer, H. P. Good schools. Melbourne: The National Press Private Ltd., 1970.
- Sen, A. Jawaharlal and Santiniketan. Viswabharati Quarterly, 1963-1964, 2-3, 209-225.
- Sen, P. Rabindranather Siksha-Cinta. Calcutta: General Printers, Vaisakh 1368 B.S.
- Sen, P. Santiniketaner Uttarkanda. Des, March 1, 1958.
- Sen, P. B. Rabindranath Tagore on Education. Visva-Bharati Quarterly, Education Number, 1947.
- Sen, S. Political philosophy of Rabindranath. Calcutta: Asher & Company, 1929.
- Sen, S. The political thought of Tagore. Calcutta: General Printers & Publishers Ltd., 1947.
- Sen, S. Rabindranath Tagore on rural reconstruction. Calcutta: Visva-Bharati, 1943.
- Sengupta, B. Towards a comprehensive Tagore bibliography. Indian Librarian, June, 1961, 16, 9-13.

- Sengupta, N. Rabindranath Tagore as a teacher. Calcutta Municipal Gazette. Tagore Memorial Special Supplement, September 13, 1941.
- Sengupta, S. C. Rabindranath Tagore, Homage from Visva-Bharati, Santiniketan, West Bengal: Visva-Bharati, 1962.
- Shah, A. B. (Ed.). Higher education in India. Bombay: Lalvani Publishing House, 1967.
- Sharp, J. Selections from educational records, Part I. Calcutta: Calcutta Government Printing, 1920.
- Shastri, V. Rabindranath and Visva-Bharati. In Chatterjee, R. (Ed.), The Golden Book of Tagore. Calcutta: The Golden Book Committee, 1931.
- Shrimali, K. L. The Wardha scheme. Udaipur, Rajasthan: Vidya Bhavan Society, 1949.
- Siksha-Satra: An experiment in rural education at Sriniketan. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 21, 1936.
- Singh, D. The Sentinel of the East, A biographical study of Rabindranath Tagore. Lahore: Hero Publications, 1941.
- Soares, A. K. Letters and Addresses--Rabindranath Tagore. London: Macmillan, 1950.
- Southern Asia Accessions List. Washington: U. S. Library of Congress. Orientalia Division, Vol. 1, 1952.
- Sriniketan: The Institute of rural reconstruction. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 11, 1928.
- Stapleton, H. E. Education in Bengal. In Yearbook of education. London: Evans, 1935.
- Stark, H. A. Vernacular Education in Bengal from 1813-1912. Calcutta: Calcutta General Publishing Company, 1916.
- Sykes, M. Rabindranath Tagore. Calcutta: Longmans, Green & Co., 1943.

Tagore Centenary Volume. Published by the Singapore Tagore Centenary Celebration Committee, 1961.

- Tagore, R. Prasanga-katha. Sadhana, Chaitra, 1299 B.S.
- Tagore, R. Prasanga-katha 1-2. Bharati, Vaisakh, 1305 B. S.
- Tagore, R. University Bill. Vangadarsan. Asadh, 1311, B. S.
- Tagore, R. Chartader prati sambhasan. Vangadarsan, Vaisakh, 1312 B.S. (a).
- Tagore, R. Itihasa-katha. Bhandar. Asadh, 1312 B.S. (b).
- Tagore, R. Primary siksa. Bhandar. Vaisakh, 1312 B.S. (c).
- Tagore, R. Purva Prasner Anubritti. Bnahdar, Jaistha, 1312 B.S. (d).
- Tagore, R. Svadhin siksha. Bhandar. Asadh, 1312 B.S. (e).
- Tagore, R. Vijnana-sabha. Bhandar. Jaistha, 1312 B.S. (f).
- Tagore, R. Hindu Visva-Vidyalaya. Tattvabodhini Patrika, Agrahayan, 1318 B.S.
- Tagore, R. Americar chithi. Tattvabodhini Patrika, Vaisakh, 1320 B.S. (a).
- Tagore, R. Imreji sekha. Santiniketan, Vaisakh, 1320 B.S. (b).
- Tagore, R. Rabindranather patra. Pravasi. Sravan, 1320 B.S. (c).
- Tagore, Vilater chithi. Tattvabodhini Patrika. Asvin, 1320 B.S. (d).
- Tagore, R. Vilater Vidyalaya. Bharati, Asvin, 1320 B.S. (e).
- Tagore, R. Tika tippani. Sabuj Patra. Sravan, 1322 B.S.

- Tagore, R. Anuvad charcha. Santiniketan, 1325 B.S.
- Tagore, R. Akanksha. Santiniketan, Paus, 1326 B.S. (a).
- Tagore, R. Dharmasiksa. Santiniketan, Paus, 1326 B.S. (b)
- Tagore, Imraji siksar arambha. Santiniketan, Jaistha 1326 B.S. (c).
- Tagore, R. Kalavidya. Santiniketan, 1326 B.S. (d).
- Tagore, R. Manovikaser chanda. Santiniketan, Asvinkartik, 1326 B.S. (e).
- Tagore, R. Udyogsiksa. Santiniketan, Asvin-Kartik, 1326 B.S. (f).
- Tagore, R. Siksar milan. Pravasi, Asvin, 1328 B.S.
- Tagore, R. Atai Paus 1329. Santiniketan, Paus, 1329 B.S. (a).
- Tagore, R. Patra. Sreyasi, Bhadra-Asvin, 1329 B.S. (b).
- Tagore, R. Visva-Bharati katha. Santiniketan, Bhadra-Asvin, 1329 B.S. (c).
- Tagore, R. Navavarse Mandirer Upades. Santiniketan, Bhadra, 1330 B.S. (a).
- Tagore, R. Satai Paus, Dvitiya Vyakhyan. Santiniketan, Magh, 1330 B.S. (b).
- Tagore, R. Sudama Purivasider Prati. Santiniketan, Asadh, 1330 B.S. (c).
- Tagore, R. Yattrar Purvakatha. Pravasi, Kartik, 1331 B.S.
- Tagore, R. Acharyer Abhibhashan. Santiniketan, Phalgun, 1332 B.S. (a).
- Tagore, R. Alochana. Santiniketan, Paus, 1322 B.S. (b).
- Tagore, R. Purvavange Vaktrita. Pravasi, Vaisakh, 1333 B.S.

- Tagore, R. Dharmahodh. Pravasi, Sravan, 1334 B.S.
- Tagore, R. Library-r-Mukhya Kartavya. Pravasi, Paus, 1335 B.S. (a).
- Tagore, R. Visvavidyalaye Sangeet Siksa. Pravasi, Agrahayan, 1335 B.S. (b).
- Tagore, R. Dhyani Japan. Pravasi, Bhadra, 1336 B.S.
- Tagore, R. Karmar Sthayittva. Vichitra, Jaistha, 1337 B.S. (a).
- Tagore, R. Rabindranather Kayekti Patramsa. Pravasi, Agrahayan, 1337 B.S. (b).
- Tagore, R. Sahajpath I and II. Santiniketan, West Bengal: Santiniketan Press, 1337 B.S. (c).
- Tagore, R. Kuru-Pandav. Santiniketan, West Bengal: Santiniketan Press, 1338 B.S. (a).
- Tagore, R. Siksar Sarthakata. Pravasi, 1338 B.S. (b).
- Tagore, R. Maktab Madarsar Bangla Bhasa. Pravasi, Bhadra, 1339 B.S.
- Tagore, R. Asram Vidyalayer Suchana. Pravasi, Asvin, 1340 B.S.
- Tagore, R. Dharabahi. Pravasi, Phalgun, 1341 B.S.
- Tagore, R. Bhasa-Siksar Sampradayikta. Pravasi, Paus, 1342 B.S. (a).
- Tagore, R. Chatrader Prati. Pravasi, Agrahayan, 1342 B.S. (b).
- Tagore, R. A letter to Amiya Chakravarty. Pravasi, Jyaistha, 1342 B.S. (c).
- Tagore, R. Siksar Dhara. The New Educational Fellowship, Santiniketan, West Bengal: Santiniketan Press, 1343 B.S.

- Tagore, R. Asramer Adarsa. Pravasi, Bhadra, 1347 B.S. (a).
- Tagore, R. Bangla Siksar Pranali. Pravasi, Bhadra, 1347 B.S. (b).
- Tagore, R. Bankuray Chatrader Uddese. Pravasi, Vaisakh, 1347 B.S. (c).
- Tagore, R. Asramer Rup O Vikas. Santiniketan, West Bengal: Visvabharati, Visva-Bharati Bulletin No. 29, 1348 B.S. (a).
- Tagore, R. Chithi Patra. Pravasi, Asvin, 1348 B.S. (b).
- Tagore, R. Santiniketaner Sisu Bibhag. Des, Agrahayan, 1348 B.S. (c).
- Tagore, R. Patravali. Visva-Bharati Patrika. Agrahayan, 1349 B.S. (a).
- Tagore, R. Patravali. Visva-Bharati Patrika, Magh, 1349 B.S. (b).
- Tagore, R. Patravali. Visva-Bharati Patrika, Chaitra, 1349 B.S. (c).
- Tagore, R. Rabindranather Chithi. Des. Sravan, 1349 B.S. (d).
- Tagore, R. Rabindranather Chithi. Des. Asvin, 1349 B.S. (e).
- Tagore, R. Rabindranather Patravali. Des. Vaisakh, 1349 B.S. (f).
- Tagore, R. Rabindranather Chithi. Des. Asvin, 1350 B.S.
- Tagore, R. Siksa. Calcutta: Visva-Bharati, 1351 B.S.
- Tagore, R. Patra. Pravasi, Chaitra, 1352 B.S.
- Tagore, R. Santiniketan Brahmacharyasram. Calcutta: Visva-Bharati, 1358 B.S.
- Tagore, R. Visva-Bharati: A Collection of speeches at Visva-Bharati. Calcutta: Visva-Bharati, 1370, B.S.

- Tagore, R. Palli Prakriti. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 10, undated.
- Tagore, R. Imraji Sopan, V. I.II. Santiniketan, West Bengal: Santiniketan Press, 1906 (first ed.).
- Tagore, R. Gitanjali. New York: Macmillan, 1914.
- Tagore, R. Vichitra Path. Santiniketan, West Bengal: Santiniketan Press, 1915.
- Tagore, R. Indian Students and western teachers. The Modern Review, April, 1916, 416-422 (a).
- Tagore, R. On art and aesthetics. Calcutta: Orient Longmans, 1916 (b).
- Tagore, R. The medium of education. The Modern Review, Oct., 1917 (a).
- Tagore, R. My reminiscences. London: Macmillan, 1917 (b).
- Tagore, R. Personality. New York: Macmillan, 1917 (c).
- Tagore, R. Vernaculars for the M.A. degree. A letter. The Modern Review, Nov. 1918.
- Tagore, R. Towards the future. The Modern Review, June 1920.
- Tagore, R. The centre of Indian culture. Adyar, Madras: Society for promotion of national education, 1921 (a).
- Tagore, R. Letters. The Modern Review. May 1921 (b).
- Tagore, R. Creative unity. New York: Macmillan, 1922 (a).
- Tagore, R. Letters from abroad. The Modern Review, June 1922 (b).
- Tagore, R. Notes and comments. Visva-Bharati Quarterly, October 1923 (a).
- Tagore, R. Visva-Bharati. Visva-Bharati Quarterly, April 1923 (b).

- Tagore, R. The guest house of India. Visva-Bharati Quarterly, April 1924 (a).
- Tagore, R. The schoolmaster. The Modern Review, October 1924 (b).
- Tagore, R. Letters to a friend. The Modern Review, July 1925 (a).
- Tagore, R. My school. The Modern Review, May 1925 (b).
- Tagore, R. Rabindranath's last tour. Visva-Bharati Quarterly, July 1925 (c).
- Tagore, R. Talks in China. Santiniketan, West Bengal: Visva-Bharati, 1925 (d).
- Tagore, R. To the child. The Modern Review, May, 1925 (e).
- Tagore, R. An eastern university. Santiniketan, West Bengal: Visva-Bharati, Bulletin No. 7, July 1927 (a).
- Tagore, R. Our founder president in Malaya. Visva-Bharati Quarterly, October 1927 (b).
- Tagore, R. The Saraswati puja in the City College hostel. The Modern Review, May 1928.
- Tagore, R. The function of a library. Visva-Bharati Quarterly, January 1929 (a).
- Tagore, R. Ideals of education. Visva-Bharati Quarterly, April-July 1929 (b).
- Tagore, R. Rabindranath Tagore in Russia. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 15, 1930.
- Tagore, R. The educational mission of the Visva-Bharati. Visva-Bharati Quarterly, November-January, 1930-31 (a).

- Tagore, R. International goodwill. Visva-Bharati Quarterly, November-January, 1930-31 (b).
- Tagore, R. My educational mission. The Modern Review, June 1931 (a).
- Tagore, R. The religion of man. New York: Macmillan, 1931 (b).
- Tagore, R. My ideals with regard to the Sreebhavana. Santiniketan, West Bengal: Visva-Bharati, 1934 (a).
- Tagore, R. The parrot's training. Asia, February 1934, 110-112 (b).
- Tagore, R. Religious education. Visva-Bharati Quarterly, November 1935.
- Tagore, R. Education in India. New Era, June 1936, 151-154 (a).
- Tagore, R. On dancing. Visva-Bharati News, February 1936 (b).
- Tagore, R. Praktani. Santiniketan, West Bengal: Asramika Sangha, December 1936 (c).
- Tagore, R. Siksar Svangikaran. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 20, February 1936 (d).
- Tagore, R. Address at the annual convocation, Calcutta University, February 13, 1937. Calcutta: Calcutta University, 1937 (a).
- Tagore, R. Making education our own. In A new education fellowship Bulletin No. 1, Santiniketan, West Bengal: Santiniketan Press, 1937 (b).
- Tagore, R. An address. Visva-Bharati Quarterly, August, 1938 (a).
- Tagore, R. Message to the new education fellowship conference at Calcutta. Visva-Bharati News, January 1938 (b).

- Tagore, R. New education. New Era, 1938, 19, 222-235 (c).
- Tagore, R. The diffusion of education. The Modern Review, July 1939.
- Tagore, R. Visva-Bharati Loksikhsasamsad, adarsh prasna. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 27, 1940.
- Tagore, R. Art in education. The Modern Review. January 1941 (a).
- Tagore, R. Convocation address. Haridvar: Haridvar Gurukul Visvavidyalaya, 1941 (b).
- Tagore, R. Crisis in civilization. Visva-Bharati: Visva-Bharati bookshop, 1941 (c).
- Tagore, R. City and Village. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 10, 1945 (a).
- Tagore, R. My boyhood days. Calcutta: Visva-Bharati, 1945 (b).
- Tagore, R. A poet's school. Santiniketan, West Bengal: Santiniketan Press, Bulletin No. 9, July 1946.
- Tagore, R. Topsy-turvey-education. Visva-Bharati Quarterly, November 1946 - January 1947 (a).
- Tagore, R. Education for rural India. Visva-Bharati Quarterly, May - October 1947 (b).
- Tagore, R. The place of music in education and culture. Visva-Bharati Quarterly, May - October, 1947 (c).
- Tagore, R. Nationalism. London: Macmillan, 1950.
- Tagore, R. The religion of an artist. Visva-Bharati: Visva-Bharati Bookshop, 1953.
- Tagore, R. Asramer education. Visva-Bharati Quarterly, Winter, 1957-58.
- Tagore, R. Towards universal man. London: Asia publishing house, 1961.

- Tagore, R. Schooling. Visva-Bharati Quarterly, 1963-1964, 29(4).
- Tagore, R. Russia-r cithi. Calcutta, Visva-Bharati bookshop, 1970.
- Tagore, R. Chatraganer O Prati Upades. Tattvabodhini Patrika, Magh, 1823 Saka.
- Tagore, R. and Andrews, C. F. The Visvabharati. Madras: G. Natesan, 1923.
- Tagore, R., Andrews, C. F., Elmhirst, L. K. and Bagchi, P. C. On Sriniketan (1st Ed.). Santiniketan, West Bengal: Santiniketan Press (Reproduction), 1958.
- Tagore, R., and Elmhirst, K. Rabindranath Tagore, Pioneer in Education: essays and exchanges between Rabindranath Tagore and L. K. Elmhirst. London: J. Murray, 1961.
- Tagore, R. N. Address by Upacharya. Visva-Bharati News, October-November, 1951.
- Tan, Y. S. Twenty-years of the Visva-Bharati Cheena-Bhavana, 1937-1957. Santiniketan: The Sino-Indian Cultural Society of India, 1957.
- Thakur, R. Santiniketan. Visva-Bharati Patrika. Agrahayan, 1349 B.S.
- The Indian National Bibliography. Calcutta Central Reference Library. Ministry of Scientific Research and Cultural Affairs, National Library, 1957.
- Thomas, T. M. Educational Reforms in Free India. Journal of Education. February, 1970, 58-63 (a).
- Thomas, T. M. Indian educational reforms in cultural perspectives. Delhi: S. Chand and Co., 1970 (b).
- Thompson, E. Rabindranath Tagore, his life and work. Rev. by Kilidasa Nag. Calcutta: Y.M.C.A. Publishing House, 1961.
- Thompson, E. Rabindranath Tagore--poet and dramatist. Oxford University Press, 1948.

- Thut, I. N., and Adams, D. Educational patterns in contemporary societies. New York: McGraw Hill Book Co., Inc., 1964.
- Tomar, R. S. Hindi Bhavana. Visva-Bharati News, Silver Jubilee Number, 1957.
- Varkey, C. J. The Wardha scheme of education. London: Oxford University Press, 1939.
- Vidyarthi, L. P. (Ed.). Seminar on Gandhi's contribution to Social Sciences. New Delhi: Book Hive, 1970.
- Vishva Bharati Prospectus, 1973. Santiniketan, West Bengal: Santiniketan Press, 1973.
- Visva-Bharati--a brief study of its activities in all its departments. Santiniketan, January, 1950.
- Visva-Bharati and its Institutions. Santiniketan, West Bengal: Visva-Bharati, 1961.
- Vyas, K. C. The development of national education in India. Bombay: Vora and Co., Publishers Ltd., 1954.
- Wilson, P. South Asia, A selected bibliography on India, Pakistan, Ceylon. New York: American Institute of Pacific Relations, 1957.
- Wilson, P. A survey of bibliographies on South Asia. Journal of Asian Studies, 1959, 18, 365-376.
- Wilson, R. Santiniketan: Unique Place of Learning. Eastern World, 1956, 10, 37-38.
- Wint, G. Santiniketan--An abode of peace. Searchlight, May 4, 1958.
- Yearbook of Education, 1940 Annual. London: Evans, 1940.
- Yeats-Brown, Lt. Col. The Bengal lancer on Santiniketan, Visva-Bharati News, November-December, 1936.
- Zellner, A. A. Education in India. New York: Bookman Association, 1951.

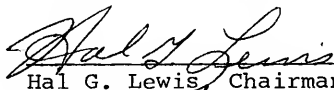
GLOSSARY

B.S.	Bangla Samvat--593 years behind Christian Era
Bhandar	Bengali Monthly magazine
Des	Bengali weekly magazine
Modern Review	English monthly magazine
Path-Bhavan	The School (Elementary and Secondary School at Santiniketan)
Path-Bhavan	A Bulletin
Pravasi	Bengali monthly magazine
Sabuj Patra	Bengali monthly magazine
Sadhana	Bengali monthly magazine
Santiniketan	Bengali monthly magazine
Santiniketan	Name of a place
Santiniketan	Santiniketan School
Sriniketan	Name of the rural welfare department of Visva-Bharati, after it was formally opened at Surul
Tattvabodhini Patrika	Bengali monthly magazine
Vangadarsan	Bengali monthly magazine
Visva-Bharati	Name of the University of Santiniketan
Visva-Bharati	Name of a book
Visva-Bharati	Name of publisher
Visva-Bharati News	English monthly magazine
Visva-Bharati Patrika	Bengali quarterly magazine
Visva-Bharati Quarterly	English quarterly magazine

BIOGRAPHICAL SKETCH

Radha Vinod Jalan (nee, Sonthalia) was born October 25, 1946, in Calcutta, India. She attended schools in Calcutta and graduated from Seth Soorajmal Jalan Balika Vidyalaya in June, 1961. She received the degree of Bachelor of Arts with honors from the University of Calcutta in 1964. She received the degree of Master of Arts in 1967 from the same institution. After coming to the United States in June, 1968, she enrolled at the University of Florida and received her Master of Education degree in 1970, and the Specialist in Education degree in 1971. She was a teaching assistant in the Department of Foundations of Education for the entire term as a graduate student. She is a member of Kappa Delta Pi and American Association of University Professors. She is married to Vinod Motilal Jalan and is the mother of a daughter, Anjula.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



Hal G. Lewis, Chairman

Professor of Foundations of Education

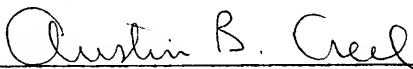
I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



Vynce A. Hines

Professor of Foundations of Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.

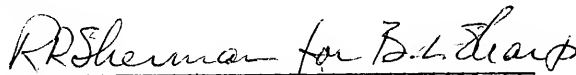


Austin B. Creel

Associate Professor of Religion

This dissertation was submitted to the Graduate Faculty of the College of Education and to the Graduate Council, and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

August, 1976



Dean, College of Education

Dean, Graduate School