Tagore’s Visva-Bharati: An Inclusive Society

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Abstract:

The myriad personality, the poet, novelist and educationist Rabindranath Tagore innovated an international institution by the name Visva-Bharati which is a hundred miles away from north Kolkata at Santiniketan on December 21st 1921 that is influenced by his life philosophy, social philosophy and educational philosophy. The purpose of the study is to define the objectives and various features of Visva-Bharati that established it as an inclusive society. The study was conducted based on the documents review and the entire analysis drawn on the basis of qualitative data. The main objective of Visva-Bharati is to follow the humanity and universal brotherhood which is far from any kind of religious, caste, lingual, ethnic, cultural, demographic discrimination. Visva-Bharati is an educational institution, but it is a different one, where students are taught in the peaceful and open air, where natural, secular and seasonal ceremonies, festivals and fairs are celebrated instead of religious, ethnic rituals and festivals, and where the wider concepts of internationalism, humanism and universal brotherhood are rooted in philosophy of Tagore that ‘the whole world can find in a single nest.’ Finally, the researchers concluded that the Visva-Bharati is a miniature of inclusive society of world for its inclusive nature of various knowledge; culture of East and West; man, women and natural living and non-living beings; various religious, lingual, castes, creeds, provinces, and classes’ people; and villagers and cities’ people.

Keywords: Inclusive Society, Rabindranath Tagore, Visva-Bharati.

INTRODUCTION:

Visva-Bharati—“Yatra Visvam Bhavatyekidam (Where the World makes its home in a single nest)”

(Visva-Bharati Annual Report 2015-2016, 2016)

Rabindranath Tagore, the founder of Santiniketan, then Sriniketan and then Visva Bharati, a great poet, philosopher, educator, patriot, painter, actor, guru, rishi, dramatist, social reformer and novelist, was born on May 6, 1861, at Kolkata, in a most cultured and creative family of Brahma Samajists. He is considered as one of the makers of modern India. He is one among the contemporary Indian philosophers of education who revolted against the British system of education and innovated an education system at Santiniketan and Sriniketan on the basic principle of educational philosophy—“Harmony with all existence.” He interprets this harmony in three contexts- with nature, with human surroundings and with international relation.

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 (Jalan, 1976, p.60). Visva-Bharati grew out of Santiniketan Ashram founded by the poet’s father, Maharshi Devendranath in 1863. The Ashram was meant originally to be a retreat where seekers after Truth might come and meditate in peace and seclusion, in December, 1901 an experimental school was started (with only five students) at Santiniketan by Rabindranath with the object of providing for an education that would not be divorced from nature, where the pupils could feel themselves to be members of a larger community and where they could learn and grow in an atmosphere of freedom, mutual trust and joy. The formal inauguration of the Visva-Bharati took place in 22nd 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). It was made the fourth central university in 1951 by the Act of Parliament of India (No: XXIX). The word ‘Visva-Bharati’ is composed of two words. In Sanskrit, the word ‘Visva’ means ‘World’ and Bharati means ‘Culture’. Thus, the term ‘Visva-Bharati’ signifies a place of ‘universal knowledge’ and ‘world culture’ (Dr. Mani, 1946, p. 205).

Inclusive society means a society where every people of the society and people of the different society of the world are live together and share their feelings and thoughts. Visva-Bharati is a society where inclusions of universal knowledge, global cultures are mate. So, Visva-Bharati is a single nest of world’s people.

THE PURPOSE OF THIS STUDY:

In this study, the researchers’ aimed to describe the ‘Visva-Bharati’ is a Tagore’s one of the greatest Innovation which is globally accepted and popularized for the inclusive nature of worldly culture, various knowledge, gender, different ages people, rural and urban people. This inclusive nature is an initiative force of Tagore’s Humanism and Internationalism. In light of this aim, the researchers search for answer to these questions:

1) What are the objectives of Tagore’s Visva-Bharati in terms of inclusion?

2) What are the features of inclusive society that can be found in the Tagore’s Visva-Bharati?
The study was conducted based on the documents review and the entire analysis drawn on the basis of qualitative data. A qualitative analysis was done. Qualitative research is a realistic and integrated research process, which comprises qualitative data collection methods such as document analysis, observation, and interviews, and which aims to depict the existing facts without generalization (Dundar et al. 2016). So, the approach of the study is qualitative based on documents. For gathering the data, the researcher uses different sources as books and journals written by Tagore, Visva-Bharati Institution and books and Journals written on Tagore’s works.

OBJECTIVES OF VISVA-BHARATI:

Tagore founded a meeting-ground of various cultures at Visva-Bharati, where there can be no question of conflicting interests. At this University, where various students can work together in a common pursuit of truth, share together our common heritage, and realize that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of existence, saints made the truth of the spiritual world organic in their own lives, not merely for some particular race to which they belonged, but for all mankind (Tagore, 1922, p.74).

To encourage mutuality, Tagore invited artists and scholars from different parts of India and the world to live together at Santiniketan and Sriniketan on a daily basis to share their cultures with Visva-Bharati. The Constitution designated Visva-Bharati as an Indian, Eastern and Western, basically, the Global cultural centre whose objectives were:

1) To study the mind of man in its realisation of different aspects of truth from diverse points of view.
2) To bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity.
3) To approach the West from the standpoint of such a unity of the life and thought of Asia.
4) To seek to realise in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.
5) And, with such ideals in view, to provide at Santiniketan, a centre of culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilizations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realization, in amity, good fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste and in the name of One Supreme Being who is Shantam, Shivam, Advaitam.
6) The objectives of the University shall also include harmonizing the cultures of India, the East and the West by, among other things, the admission of students and appointment of adhyapakas from various regions of India and various countries of the world and by providing incentive thereof.

(Visva-Bharati Prospectus, 2018)

FEATURES OF INCLUSIVE SOCIETY AT VISVA-BHARATI:

Visva-Bharati is greatly exception from any other institutions for its inclusive societal nature. There are various features which indicate that, the Visva-Bharati is an appropriate example of inclusive society.

Inclusion of Knowledge:

At Santiniketan, under the environment of the Ashram, the pupils find the best opportunity for their physical, intellectual and spiritual development, Further, there, as members of their school community they learn their lesson of citizenship in a larger society and the activities of the school are so planned and organised that they are closely connected with those of society. Another peculiar feature of the school of Tagore is that there, the pupils have opportunities of drawing inspiration directly from their own folk-literature, and popular traditions and also receiving instruction through the medium of their own vernacular (Dr. Mani, 1946, p.203).

“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.” (Jalan, 1976, p.8) In contrast to with that harmonious adjustment and potential development of pupil Tagore includes various knowledge in his Visva-Bharati as various Institutions. At present there have 12 Institutions and 16 Centre that provided to learn and acquired various knowledge for different pupil. The 12 Institutions are Bhasha Bhavana (Institute of Languages, Literature & Culture), Vidya Bhavana (Institute of Humanities & Social Sciences), Siksha Bhavana (Institute of Science), Sangit Bhavana (Institute of Music, Dance & Drama), Kala Bhavana (Institute of Fine Arts), Palli Samgathana Vibhaga (Institute of Rural Reconstruction), Palli Siksha Bhavana (Institute of Agriculture), Vinaya Bhavana (Institute of Education and Yoga), Patha Bhavana (Institute of Pre-primary, Primary, Secondary & Higher Secondary Education), Siksha Satra (Institute of Pre-primary, Primary, Secondary & Higher Secondary Education), Rabindra Bhavana (Institute of Tagore Studies and Research), and Granthana Vibhaga (Institution of Publishing Tagore's works including reprints, any book relevant to Tagoreana and Encouraging scholarly studies in Tagore). The 16 Centers are Centre for Endangered Languages ("CFEL" is an independent research Centre established by Visva-Bharati), Centre for Comparative Literature (At present, the Centre offers MA, M.Phil and Ph.D. courses in Comparative Literature), Centre for Modern European Languages, Literatures and Culture Studies (CMELCS), A.K.Dasgupta Centre for Planning & Development (Undertaking research work on Rural Development, Women and Child Development, Women Empowerment, Rural Health, Agriculture, Impact assessment of various Government sponsored programes in social sector.), Nippon Bhavana (centre for fostering Indo-Japanese relations),
Inclusion of Man and Nature:

In “Siksar Herfer,” Tagore states that the goal of education is to attain the ability to thrust into two worlds: the real world of nature and the imaginary world of literature. Tagore says, these worlds are essentially gives us life, health, and strength and keep us vital by ceaselessly breaking in on our senses. He felt that a curriculum should revolve organically around nature with classes held in the open air under the trees to provide for a spontaneous appreciation of the plant and animal kingdoms, and seasonal changes (O’Connell, 2016).

In the Asrama life “there are no artificial barriers between man and nature” (Tagore, Nov.-Jan., 1935-36). Environment or settings of Visva-Bharati is based on ancient ‘Asramic’ and ‘Tapabana’ system. Tagore does not include only divers’ people in his institution rather he includes different types of natural living beings. Here Gurudeva introduce an unique kind of inclusion that is man and nature inclusion. Tagore envisaged that nature is the best teacher to the pupil. Nature will provide the student with necessary situation to earn knowledge. No pressure should be exerted upon the student to learn anything. It is nature which will be the guiding force to inculcate the spirit of learning in the mind of a student to pursue the education he likes. It will shape his behavior and character. “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” (Jalan, 1976, p.62).

Rural Reconstruction:

In no other country, says Tagore, does there exist such an invidious distinction between cities and villages as regards proper facilities for education. This distinction has bred a supercilious attitude among the educated while this attitude has rendered their education largely useless both for villagers and for themselves. Hence “he repeatedly appealed not to look down upon the village people. Let there be no narrow-mindedness, he urged, in making provision for their education.” (Sen, S., 1946, p.54)

“Swadeshi Samaj”, as we have seen, was the first important landmark in the evolution of his thoughts on social questions. Here he appeared in the main as an advocate of the rehabilitation of the village society (Sen, S., 1946, p.75). Silaidaha in the district of Nadia was selected as the centre for his first experiment. There an agricultural bank had been founded for helping the cultivators and a primary school for village children had been in existence. A Welfare Fund had already been established at Patissar in Kaligram Pargana as early as 1312 B.S. (1905) for assisting the rural people. This process was not stopped but continued with the establishment of Sriniketan at Surul.

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. 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 (Visva-Bharati Webpage, 2018). But later, 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” (Jalan, 1976, p.62). 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.

In consonance with the ideas about reconstruction of village life, a new type of school meant mainly for the children of neighbouring villages who would eventually bring the offering of their acquired knowledge for the welfare of the village community was also conceived. This school, Siksha-Satra, was started in Santiniketan in 1924 but was shifted to Sriniketan in 1927. The Lok-Siksha Samsad, an organization for the propagation of non-formal education amongst those who had no access to usual educational opportunities, was started in 1936. Siksha-Charcha for training village school teachers followed next year.

It should be clear by now what, in Tagore’s view, would be the ideal relation between city and village (Sen, 1946, p.62).

Inclusion of East and West:

After Tagore’s 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 and West (Jalan, 1976, p.63). Today, Visva-Bharati is known not only all over the world, but it also attracts scholars from different parts of the world. The function of Visva-Bharati is best explained by Tagore himself as thus, “I have formed the nucleus of an international university in India, as one of the best means of promoting mutual understanding between the East and the West. This institution, according to the plan I have in mind, will invite students from the West to study the different systems of Indian philosophy, literature, art and music in their proper environment, encouraging them to carry on research work in collaboration with the scholars already engaged in this task.” (Tagore, 1922, p.174) Further, it was Tagore’s ambition that the East should be completely revealed to the West in as much as the West has been revealed to the East and for the completion of that illumination there will be a need, “for the East to collect its own scattered lamps and offer them to the enlightenment of the world.” (Tagore, 1922, p.175) Tagore wanted to extend
by degrees the scope of this university on simple line until it comprehended the whole range of Eastern culture—the Aryans, Semitic, Mongolian, and others. Its object will be to reveal the Eastern mind to the world.

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:

1) 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.
2) To lay at Sriniketan the foundation of a happy, contented and humane life in the village; and finally,
3) Through Visva-Bharati as a whole, to seek to establish a living relationship between the East and the West, to promote interracial amity and inter-cultural understanding and fulfill the highest mission of the present age—the unification of mankind.

(Visva-Bharati, 1961, p. 42)

In founding the school at Santiniketan, Tagore did not mean to ignore the best in Western civilization and in Western culture. He merely intended that it should be based on the indigenous culture and tradition, retaining only what was best in them, while freely taking the best that the West has to give to the East. (Dr. Mani, 1946, p.202)

Festivals and Fairs:

The Visva-Bharati is exception from any other institution in the world especially for its cultural fair and festivals. “From the very beginning Rabindranath tried to foster a self-sufficient social life along with new values of creative as well as participatory culture. The most joyful expressions of the community are the festivals which at different times of the year celebrate the cycle of the seasons and the diverse manifestations of Nature.” (Visva-Bharati Prospectus, 2018) The poet was sensible enough to observe that religious festivals in India were greater insular and exclusionary in nature. He therefore conceived of secular festivals that would transcend narrow denominational boundaries of religion, creed, caste, and class. He introduced the celebration of seasons at Visva-Bharati and linked collective arts, crafts and rural cottage industry very closely to the fair and festivals of seasons. Tagore conceived of the Utsav (festival in English) as a celebration of diversity that intimately included all. Utsav for him represented a holistic celebration of human society, which presented an opportunity for shared their creative and aesthetic experiences and importantly—appreciation of the gift of nature. While recognizing the need for individual and group space, Tagore worked tirelessly towards creating public celebratory spaces that would be open to the extended human family.

At present, the fair and festivals of Visva-Bharati includes Pous Mela, Magh Mela (Sriniketan Utsav), Rathindra Mela, Nandan Mela, Ananda Bazar/Mela, Halakarshan or a ploughing festival. Besides, some old festivals have been revived in the villages while some new ones have been introduced into them: Nawa-Varsha or New Year's Day, Varsha-Mangal or Rainy Season Festival, Vriksha-Ropan or Tree-planting, Navanna or New-Rice Festival and Vasanta-Utsav or Spring Festival (Sen, 1946, p.108).

At Sriniketan, Magh Utsav is popularly celebrated on the occasion of the anniversary’ of the Institute of Rural Reconstruction and It is held during 23- 25 Magh (6-8 February), Rathindra Mela is held on 27th November at Palli Samghathana Vibhaga, Sriniketan commemorating the birth anniversary of Tagore’s son Rathindranath Tagore, and Halakarshan or a ploughing festival which comes off during the rainy season on 22nd & 23Sravana (August).

And at Santiniketan, Pous Mela: An open-air devotional service that is held on 7 Poush (on or about 23 December) every year under the Chhatim tree where Maharshi Debendranath once meditated is an occasion of particular significance for the institution since it is the foundation day of the Asrama (Visva-Bharati Prospectus, 2018). Ananda Bazar/Mela: On the day of Mahalaya all the students of Visva-Bharati celebrate and conducted a fair at Gourprangan. The profit earned from the sales of products made by the students’ proceeds from this fair go towards a Fund used for charity. Nandan Mela: This is an innovative art fair held before the birthday of great artist Nandalal Bose (1-2 December). Works of art by students and teachers of Kala Bhavana are available at affordable prices. Basanta Utsav: It is a colourful festival celebrates all over the India, but in Visva-Bharati it has a very vigorous and enthusiastic enjoyment feeling. It identified with Dol or Holi in India but Basanta Utsav (Festival of Spring) in Visva-Bharati. All the students of Institution and visitors celebrates that festivals as a colourful Spring day with playing, and spreading abeer (colored powders), long musical dance in the morning followed by Tagore’s music, rhymes and dance by students of different Bhavanas (Departments) at the month of Falgun (March). Vriksharopana Utsav: This festival celebrated on 22nd of Shravan (7 or 8th August), the death anniversary day of Gurudev Rabindranath Tagore. This seasonal festival at Visva-Bharati is picturesque with their simple and artistic ceremonials accompanied by music, dancing and Vedic chanting, invoking nature’s fertility and symbolizing its ever-recurring youth that is started on 14 July, 1928 by Gurudev Rabindranath Tagore.

The students and people of Visva-Bharati also popularly celebrate the Raksha Bandhan Utsav at full moon day of Sravana (August) for making an intimate relationship among the diverse people and invoke peaceful coexistence.

Inclusion of different Religions, Creed, Caste, Province, and Languages:

“Hindus, Buddhists, Muslims, and Christians will not fight each other on the soil of India; they will here seek and attain to a synthesis. That synthesis will not be un-Hindu, it will be peculiarly Hindu. Whatever its external features may be, the resultant harmony will be Indian in spirit.” (Chatterjee, June 1913) Rabindranath works for the rebuilding of India, not on any narrow basis of creed, province, or language, but on the broad basis of India and her spiritual vision of universal love.
Tagore’s accepts mother tongue as medium of instruction but he does not ignore the learning of others languages. In a bid to promote interaction between various language departments, the University has set up a Bhasha-Bhavana (Institute of Languages, Literature & Culture) in the varsity campus. The Bhasha Bhavana houses English and other Indian language Departments i.e. Sanskrit, Odia, Hindi, Bengali, Marathi, Santali, Urdu, Palli, Prakrit and the Foreign Language Departments i.e. Chinese, Japanese, Indo-Tibetan, Arabic & Persian. All these Departments offer regular courses of study both at the undergraduate and the postgraduate levels as well as research facilities in their constituent Departments of Languages. Bhasha-Bhavana also offers the Language Certificate Courses mainly for regular students and the staff members of Visva-Bharati and the residents of the locality.

The University shall be open to all persons irrespective of sex, nationality, race, creed, caste or class, and no test or condition shall be imposed as to religious belief or profession in admitting or appointing members, students, teachers, workers (The Visva-Bharati Act, 1951). Tagore was always against the caste system. He avoided any kind of caste and creed discrimination for entering in his institution. In this regard Tagore says, “For instance, the caste-idea is a collective idea in India. When we approach an Indian who is under the influence of this collective idea, he is no longer a pure individual with his conscience fully awake to the judging of the value of a human being. He is more or less a passive medium for giving expression to the sentiment of a whole community.” (Tagore, 1922, p.96) He further says, “Our society exists to remind us, through its various voices, that the ultimate truth in man is not in his intellect or his possessions; it is in his illumination of mind, in his extension of sympathy across all barriers of caste and colour.” (Tagore, 1922, p.30)

Inclusion of Men, Women, Child, Young and Adult:

In “Strisiksa” (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)

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).

In his institution Tagore gave an equal place to the education of girls and women and had built hostel for girls. This was considered a very radical step in Indian society at that time. The Centre for Women’s Studies, a centre for generate awareness and facilitate empowerment of women through education, was established at Visva-Bharati in July 2009. “Women play an equal role in the economic and social welfare of the community. In rural society, which is very complex, no particular activity is specified to be performed either by men and women exclusively. Both men and women perform complementary and multiple roles to improve the welfare of the community. From this point of view and for effective implementation of the programmes, 5 Mohila Sannahis are formed in the five villages of R.E.C.” (Visva-Bharati Prospectus, 2018). Men and women and little children come naturally to regard bird and beast, tree and creeper, as their kith and kin (Tagore, R., Nov.-Jan., 1935-36).

Visva-Bharati is an inclusive society which provides not only the co-education but also children, young and adult live together here in close communion with nature. Various courses are available for various ages of people as pre-primary (Mininalini Ananda Pathasala/Santosh Pathasala), primary, secondary, higher secondary, under-graduate, post-graduate, research degree, and various certificate and diploma courses are runing here. Visva-Bharati along with various regular courses for regular student also offers various Diploma and Certificate Courses mainly for regular students and the staff members of Visva-Bharati and the residents of the locality. As Rural Extension Centre (REC) in Visva-Bharati has a department of Adult, Continuing Education & Extension works. Actually, Tagore welcomes all kinds of people (child, young, parent and grandfather/grandmother) of the society to acquire knowledge and wisdom from his institution.

DISCUSSION:

Tagore’s great work, the Visva-Bharati was established as an impeccable innovation from the influential factors of his life philosophy, social philosophy and educational philosophy. Objectives of Visva-Bharati flow towards humanity, secularity and inclusion of cultures of East and West. Tagore wanted to make Visva-Bharati as single house of East and West people. It is a miniature of global society that includes all the cultures, languages, knowledge of the world. Students, tourists, visitors, educationist, researchers, lovers of nature come from the different parts of the world for peace and they interchange their knowledge, feelings and cultures with each-other. Besides the opportunity of learning the different languages of the world, there is opportunity to educate in different subjects/disciplines of science, social science, arts and cultivating in music, dance, fine arts, drama etc. Tagore also established an institution as rural reconstruction department at Sриникетан for upliftment of Villagers people. It is an effort of Tagore at Visva-Bharati to create an inclusive society between poor and backwards villagers and rich and advanced people of cities.

Besides, the establishment of Visva-Bharati as a global society Tagore was created an alive and peaceful natural environment that includes different kind of students and people with all the natural living and non-living beings. Here, the students learn from trees, animals, flowers, fruits, insects, open sky and air.

At the time of 20th century, as a leader of Indian renaissance, Tagore gave emphasis on inclusion of Eastern and Western cultures at his institution. Tagore believed in humanism, so he went ahead from narrow nationalism and established an
CONCLUSION:

The researchers conclude that the Visva-Bharati is a centre of inclusive society which is a single house for the people of world. Here, people do not consider religion, gender, caste, creed, demography, ethnicity, colour, age, poor or rich rather they follow and love humanity, brotherhood, and peaceful inclusive life in a natural settings. Traditional student-teacher relation is transformed into brother-brother, brother-sister and sister-sister that are greater and closer than tradition. Students, visitors, teachers and Scholars of different part of the world come to Visva-Bharati and celebrate various seasonal-seculal festivals and fairs with vigorous and enthusiastic enjoyment. Interesting that, students, teachers, scholars, visitors, and residents find out here a life spirit in all the living beings even in non-living beings and make an intimate relationship with different people, birds, animals, trees, fruits, flowers, insects, soil, open air and sky and all other parts of nature and society. Finally, the researchers argue that, for understanding and feel of the global society, people need to visit the Tagore’s greatest innovation, Visva-Bharati.

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