



EDUCATIONAL PRACTICES IN THE SCHOOLS OF VISVA-BHARATI: A MODEL OF PARTICIPATORY AND EXPERIENTIAL LEARNING

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RESEARCH ARTICLE



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Abstract

At present, significant global efforts are being put together across the nations to bring fundamental reforms in education. Our own country is also striving to revitalize the education through its New Education Policy. However, Rabindranath Tagore, a great visionary, anticipated these challenges a century ago. Tagore had identified the problems and outlined the solutions with his global outlook. He attempted to put his educational idea into practice through the activities of Santiniketan and Sriniketan. In this context, he founded a school in 1901 with the name of Brahmacharya Ashram to foster ecologically grounded education in harmony with nature. It functions as a dynamic learning space that is rooted in human unity. Accordingly, this study provides a reflective analysis of institutional practices in the schools of Visva-Bharati, drawing on the educational ideals of Rabindranath Tagore. The twin school campuses of Visva-Bharati, namely Patha Bhavana and Siksha-Satra, located respectively in Santiniketan and Sriniketan, provide multi-dimensional educational practices according to the needs of Man and society. This study assesses the pedagogical practices of schools at Visva Bharati with an analytical enquiry and lived experiences. This comprehensive analysis examines how nature-centric, experiential and engaging pedagogy, along with several cultural practices and participatory initiatives, have the potential for the development of global citizenship. The school practices of these institutions have the capacity to address the existing gaps in providing sustainable education. It seeks to explore the global relevance of educational approaches in expanding the vision of inclusive and resilient society. Thus, Visva-Bharati emerges as a participatory and experiential learning ecosystem as outlined in NEP 2020. Considering its unique contributions and distinctive character, Visva-Bharati is designated as a UNESCO World Heritage Site.

Keywords: *Educational Practices, Experiential Learning, Participatory Learning, Rabindranath Tagore, Visva-Bharati*

Introduction

Rabindranath Tagore, a multifaceted personality, is celebrated globally for his enriching ideas, especially on education, politics, social reform, patriotism and universal humanism that we can explore through his reflected writings and constructive works. His unpleasant childhood experiences from school gravitated towards finding a new dimension in the field of education. According to Rabindranath, the aim of education is not just encircled with intellectual development or to create a qualified candidate with external knowledge acquisition, but it fosters complete development rooted in human values. Rabindranath evokes such a pedagogical vision which must be connected to the universal knowledge and humanity to achieve completeness through creative and joyful learning. Rabindranath aimed to illustrate education as a process of internal awakening which makes the learners to be organized, determined, and imaginative in their actions and living. If we try to comprehend the educational thought of Rabindranath, two levels can be found; one level is related to the capacity to make meaningful living with the application of scientific knowledge and the other one is the growth of universal spirit and intellect for attaining humanity (Hamid, 2020). The thoughtful poet Rabindranath also shouldered the responsibility to provide this meaningful education by establishing institutions. He founded Santiniketan Brahmacharya Vidyalya in 1901, influenced by less satisfactory experiences from his childhood and his profound insights on the ancient Tapoban education system. He realized the flaws of the contemporary colonial education system. Therefore, the main feature emerged from his educational philosophy is joyful existence in the heart of students. In the contemporary education system the ultimate goal of education was to be economically independent by acquiring only knowledge whereas Tagore felt education itself was life. Tagore believed that education should be an integral part of daily life, with a living experience, which shapes the mind and builds a connection with the environment. It must inculcate empathy and compassion towards society with a sense of love, beauty and joy. Rabindranath could not sustain his ideals for long behind the

foundation the Brahmacharya School. The constant financial and societal demands pushed him to rethink the alternative way to provide education. The need for livelihood and growing demands of guardians, and society forced him to relinquish. He wanted to give new direction to education in his vision it's and eventually it's started to weaken. The poet became hurt broken, but he could not sit idle because he had already perceived a dark grip of the colonial education system. So he established another new dream school named Siksha Satra. Sikha Satra was meant for those who had a vision beyond getting a mere job. He wanted to implement all of his lifelong experiences in Siksha Satra. This educational institution became a space for the pursuit and fulfillment of life beyond mass education.

Patha Bhavana & Siksha-Satra

Patha Bhavana and Siksha-Satra are two unique educational intuitions of Visva-Bharati run from kindergarten to higher secondary. Patha Bhavana, located in Santiniketan founded in 1901. Earlier it was founded as the name of Brahmacharya Ashram and the following year its name was changed as Patha Bhavana in 1925(Sinha,2020). This is a partial residential school. The admission process starts from kindergarten stage, namely Mrinalini Ananda Pathsala and this intuition continues their admission process at a later stage also but the admission depends on the infrastructural facility in the particular academic year. The intuition follows primarily Bengali language as their medium of Teaching. Institution also allows the students to take their examinations in English who are from other places and not familiar with the regional Bengali language. The another school of Visva Bharati, namely Siksha Satra founded in the year 1924. It is located in Sriniketan and it is a non-residential school. Both the school follow the same curriculum but only few differences are there in core subjects like Horticulture and Electrical services cum maintenance. Siksha Satra was initially founded as a place of learning where students would receive both academic and vocational training, which prioritize student's creative work that will help to serve the communities. The visionary thought of Tagore behind its foundation was to make a human being in true sense and build a new rural society. Siksha Satra offers the opportunity to take admission from preparatory stages which is known as Santosh Pathsala. Sikha Satra also conducts an admission process for the external student in the standard of class five, six and eleven. Both Patha Bhavana and Siksha Satra are co-educational schools who have the goals to make a real human being in true sense by their unique learning strategy.

Educational Practices in the Schools of Visva-Bharati

The schools of Visva-Bharati follow a comprehensive curriculum rooted with the philosophy of Rabindranath Tagore. The key principles of New National Education Policy such as holistic, experiential learning closely aligned with the vision of Tagore. This curriculum emphasizes on knowledge and skills which are aimed to provide learners not only through textbooks rather it aims to guide them in shaping their lives. A Reflection of Indian Knowledge Systems (IKS) can be seen in their educational practices which are now outlined in the National Education Policy (NEP) 2020. The nature centric education along with several curricular activities such as Baitalik, Upasana, music, drama, seasonal festivals, sahitya sabha, exhibitions, all are the reflection of Multidisciplinary and experiential learning of NEP 2020. These holistic school practices of Visva-Bharati cultivate the child's personality along with their flexible multi-dimensional curriculum. Thus; Tagore's model could address the contemporary educational Issues.

Visva-Bharati is appeared as a participatory and experiential learning ecosystem by integrating nature based education, students governed activities and immersion in social services. The School Practices of these institutions holds the potential to address the gap in sustainable education. The learning mechanism of Tagore's land could prepare the individuals as a citizen of the 21st century with its cultural rooted education. These experiential practices throughout the year, nurture the all dimensions of learners such as cognitive, affective, and psychomotor. By the continuous engagement, Visva-Bharati offers an experiential, flexible, multidisciplinary and student centered pedagogy those have outlined in NEP 2020. It is a cohesive and adaptable learning framework which is crucial in modern classroom settings. Such dynamic approaches nurture the learners with practical competencies to become self-reliant individuals.

Baitalik: Harmonizing the Mind through Rhythm & Nature

Boitalik is a tradition of Visva Bharati. In schools it generally refers to as a collective prayer before starting the class at school premises. But on some special days Santiniketan and sriniketan organize a baitalik to celebrate the auspicious event by circumbutating the Ashram campus and singing a song. Here student and people from the surrounding area gather for a collective prayer and start to move from Gour Prangon proceed through chhatimtala and Santiniketan Bari, and finally return to Gour Prangon. While Sriniketan, it starts from Pakurtala and concludes in front of Kutibari.



Figure 1: Baitalik at Siksha Satra School



Figure 2: Baitalik in Santiniketan

For school students Baitalik instills punctuality and discipline among students by encouraging them to attend on time. The day starts with the mindfulness and spiritual insights by chanting mantras. It is aligned with the holistic developmental goal. The collective gathering of people for observing a special day reinforces cultural integration, and social cohesion. This practice fosters a meaningful reflection of the auspicious event. Thus, the learning strategy goes beyond the classroom.

The Modern pedagogy emphasizes the learner's active involvement in education where Baitalik of Visva Bharati is not only a ritual or tradition but also serves as a practical educational tool. Here all the people such as student, teachers, vice chancellor, staffs and other people join and sing together by removing all hierarchies. It becomes a democratic participatory peaceful learning environment which will also help to reduce chronic stress from life. The seasonal change of the ecosystem can be experienced directly through nature. For example, during spring, under the blooming tress they sing, feel the ambience and get experienced. This living pedagogy emphasizes more to the heart than just head. Students are able to process their thoughts in such environment which is the crucial for making them a Man in this modern era.

Upasana: Inner Reflection & Spiritual Experience

The tradition of weekly Upasana on every Wednesday at Visva Bharati reflects a meaningful incorporation of the principles of Indian knowledge systems which are now strongly emphasized in our new education policy. The spiritual practices such as Vedic mantra chanting, recitation, devotional music, and meditation amplify the holistic nourishment of learners. In the morning of Wednesday this collective gathering at Upasana Griha cultivates essential values and competencies such as spiritual awakening, inner healing, mindfulness, self-awareness of one's own indigenous traditions, and respect for ancient text which are aligned with the ideals of NEP 2020. At this collective prayer all the students, teachers, parents, and locals come wearing white for spiritual development. Songs, chanting, and reflective discourse on the Tagorean philosophy creates a contemplative and spiritual ambience. Cooperative engagement of students in this Upasana contributes to the development of emotional, spiritual, and ethical sensibilities. Students of Visva Bharati get the opportunity to experience indigenous mantras, rituals and can enlighten themselves with the ideals of the great visionary Rabindranath Tagore. The Wednesday morning Upasana facilitates the harmonious alignment of mind, body, and spirit among learners through their regular participation. Additionally, Visva Bharati organizes Brahma Upasana on various special occasions like Gandhi Punyaha, Rabindra Jayanti, Maharshi Samaran, Nababrsa, Poush Utsav etc. Where special discourse about such day is delivered to enrich students' wisdom and elevate their awareness. The thematic lectures, along with stotra paath, songs, under the chhatim tree make the morning vibrant as it prepares the students to become great personalities for the nation. Such a holistic aspect has become essential in today's global era, where education seeks a self-aware Indian citizen. This collective prayer represents a profound synthesis of indigenous knowledge system and 21st century skills. The morning chanting of mantras and stotras illuminates the teachers, students and all members with the light of discovery which connects their inner brahma already present in the individual being. These holistic practices make our indigenous Vedic and Upanishadik texts alive. Tagore blended the ancient spiritual essence with the evolving holistic pedagogy that harmonizes the universal humanism.



Figure 3: Upasana

Source: <https://oaklores.com/2025/08/13/spiritual-space-and-artistic-heritage-a-case-study-of-upasana-griha-of-santiniketan/>

Nature – Centric Pedagogy: Learning Beyond Walls

Nature and Rabindranath was tied up with one thread. Every bit of his songs and poetries flourish the same essence. There is no such a man who can feel the nature, the way Rabindranath Tagore felt. He is the only person who could perceive the nature and feel her pulse. He founded Brahmacharya Vidyalaya with five students later it is named Patha Bhavana. This institution still carries unique educational ideology of Gurudev. In this institution, there is a clear portrait of splendid nexus between human being and mother earth. Here nature appears as an open air classroom for the students. At Patha Bhavana, students move from post to pillar to attain their classes under the trees. After finishing their one class they move to another class in an open space. Similarly the students of Siksha Satra also enjoy their open learning environment irrespective of having buildings. Tagore's aim was to build an eternal bond between students and the nature so that the Mother Nature can nourish them to get the nectar of right education. This environment friendly institution holds a global significance towards the vision of sustainable development. In this ambience of learning, learners enjoy their learning with love and joy which paves the way to learn how to live with less demand. Receiving full freedom and making a pure bond with nature has the potential to mitigate the environmental crisis. An open space in nature for learning creates the awareness and gives a proper insight about environmental equilibrium. The sense of creativity and joyful learning strengthen the ability of their mind mechanism ability by active observation of nature. The environment instills universal brotherhood, social cohesion and sense of altruism and collaboration which are the global need of modern society.



Figure 4: An Open Air Class

Source: Hamid, M. (2020) Ek Kabir Iskul



Figure 5: A class under a tree

at Patha Bhavana

Multidisciplinary Learning: A Holistic Integration

Patha Bhavana and Siksha Satra, both provide multidisciplinary education to the students who are holding the educational vision of Rabindranath Tagore by transcending the conventional core curriculum. It integrates the practical skills with their core syllabus including academics, arts, vocational, education, participatory activities, and nature centric education. From a very early stage to Class XII, students remain involved with arts, music, dance, crafts, weaving and horticulture and so on. The engaging and experiential learning under open space go beyond the conventional rote methods to a creative, enjoyable flexible pedagogy for development of students' personality. The leadership and administrative skills are cultivated by the activities of Ashram Sammilani, and various co-curricular activities such as NCC, NSS, celebration of festivals, literary assembly, and rural activities with surroundings for fostering a complete development and universal harmony. The innovative educational reforms like activity based learning, flexible curriculum, value driven activities, community services, all the relevant lifelong skills which are proposed by the New Education Policy which already engraved with the learning mechanism of these multidisciplinary institutions.

Vocational Education: A Productive Experience

This Multidisciplinary abode of learning was established by the versatile poet, Rabindranath Tagore. It provides diverse sphere for becoming self-reliant. The early introduction of multidimensional form of curriculum as a vocational and craft based activities help the students to connect with the productive works from an early stage. Such vocational activities like clay modeling, woodworking, weaving, gardening, electrical work, leather craft, batik, and sewing etc. students engage with these vocational skills where inclusions is being done according to their class levels. When they reach at the middle stage they require choosing one of these vocational subjects as a core subject. From the secondary stage they may continue their preferred vocational subject as a compulsory one. They also choose additional subject too in their curriculum which will connect them unconsciously with their practical ability for being a confident and independent persons. Such vocational exposures are the core theme of our 21st centuries. The aim of new educational policy to develop a skill based education for empowering the learners of tomorrow. This holistic framework which is highly relevant for this era which was Tagore inculcated a century ago.



Figure 6: Woodwork class

Source: Hamid, M. (2020). Ek Kabir Iskul



Figure 7: Student artwork

(Photograph by Sudhi Ranjan Mukharjee)

Sahitya Sabha: A space for Creative Expression and Intellectual Development

The National Education policy (NEP-2020) ensures a shift in traditional paradigm of education of rote learning to practical, experiential and community based learning where the school practices follow the poet's school, Visva Bharati which has been designed on the Tagorean vision of educational philosophy. It is essential for meeting the global needs. In this context one notable example is the weekly literary assembly (Sahitya Sabha) which is organized every Tuesday as a holistic pedagogical tool which is an integral part of the school curriculum of Visva Bharati. It reflects cultural and collaborative learning. This literary assembly encourages active participation from students across different class levels irrespective of their age. In every week Students from a specific group lead the sabha such as Sishu Bibhag, Madhya Bibhag, and Adya Bibhag. Primary level students form the Sishu Bibhag, Upper primary students fall under Madhya Bibhag and senior students group called the Adya Bibhag.

This rotational system of taking the responsibility to conduct the sabha of various groups, encourage all the learners to take the opportunity of being involved in managing and planning the programme within learning environment. This literary engagement allows students to present their original compositions including poems, essays, and dramatic performances that reflect their innovative thoughts, critical insights, artistic presentation. Students are required to submit their original writings to their allotted class teachers before the presentation for getting review along with feedback and the teacher guides them to ensure their effective writing skills. The Representatives who are called Sahitya Sampadok and Sahitya Sampadika (Literary Secretary – Male & Female) get selected among the students to manage the overall organization of Sahitya Sabha under the guidance of their teachers and the active collaborative effort of other students. The stage is decorated by natural and handmade crafts with their utmost care and affection to make the event more lively and vibrant. At this Sabha each participant expresses their thoughts freely by their own writings as prose, pieces, poems, recitations and short plays. This gathering provides them an opportunity to showcase their creative ideas and get enriched with cultural and traditional songs which nurture their skills for being a thoughtful and responsible individual of the 21st century.



Figure 8: Sahitya Sabha
Source: Hamid, M. (2020) Ek Kabir Iskul



Figure 9: Sahitya Sabha (Siksha Satra)
(Photograph by Kanchan Dasgupta, 2026)

Publication of Magazines: Reflective Thought and Critical Engagement

The National Education policy 2020 evokes for nurturing creativity, critical thinking, and reflective thinking as an essential pedagogical tools for the development of individuals in the 21st century. In this regard learners can express their thoughts through the practice of publishing their own magazine, the poet school, Visva Bharati provide such platforms to their learners. This active intellectual engagement ensures the ability to create knowledge construction among learners. At Patha Bhavana, an annual magazine is published, titled as Amader lekha where all the original writings from sahitysabha are compiled. Additionally, the students from each section such as Sishu Bibhag (Primary Section), Madhya Bibhag (Middle Section), Adya Bibhag (Senior Section) publish their own handwritten magazines by different names likely ‘Panchami’ for Sishu Bibhag, ‘Probhat’ from Madhya Bibhag and ‘Shanti’ from Adya Bibhag. These practices offer them a learning platform where they can explore themselves and expand their sphere of knowledge. Likewise, students of Siksha Satra can get similar learning opportunities through their own publications. Within Siksha Satra, three wall magazines are published from different sections with the name of ‘Sphulinga’, ‘Anweshā’ and ‘Oitijhya’. Where Sphulinga compiles the writings of Sishu Bibhag, Madhya Bibhag publishes their own writings on Anweshā and Oitijhya is published to showcase the literary expressions of the students from Adya Bibhag. Furthermore, few additional magazines are also published throughout the year such as ‘Anasrishti’, a collection of poetry, written by staff and teachers of Siksha Satra to celebrate the teachers’ day.



Figure 10: Students' Wall Magazine
'Sphulinga' (Siksha Satra)

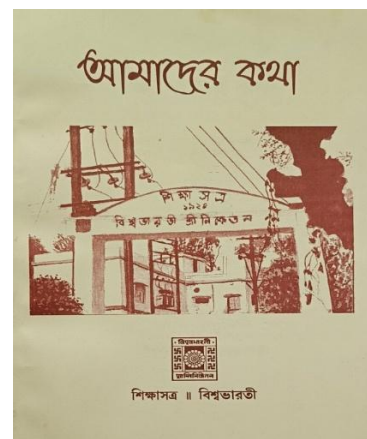


Figure 11: Magazine
'Amader Kotha', (Siksha Satra)

Both the school Siksha Satra and Patha Bhavana foster the active participation of learners in writings and publications of magazines and they also serve the demands of the 21st century learning competencies. Students may involve with the experiential and community based learning through their innovative expressions. The publications of annual wall magazines go beyond the passive learning and where students actively indulge in the process of knowledge creation. Learners are free to choose their

topics and language of their writings so they can express their thoughts impressively. A fear free engagement allows them to share their ideas and experience in their own languages. Sometime they write about their cultural practices, traditions, and several stories which are rooted in rural folklore, it helps other students to gain knowledge and local culture which they love to share with their communities. Students also help other co-learners to develop their reflective thoughts by sharing their ideas and experiences like regional practices, tribal art, and ecological insights. The published magazines connect with the key principles of Indigenous knowledge system which help to create and awareness of preserving local culture along with inclusive understanding and transmission of local culture, narrative folk, and community oriented practices. Compositions of various writings based on Tagore's thoughts and ideas, and here, the learners have the opportunity to explore the versatility of Rabindranath Tagore.

Ashram Sammilani: Experiential Leadership through Participatory Governance

Since the time of Rabindranath Tagore, Students have actively involved in various aspects of the institutional administration. In 1912 Ashram Sammilani was formed to conduct the several kinds of activities (Sinha, 2020). The teachers and the students comprise the member of this association. Currently, this Sammilani (Student's Council) consists of different sections such as the Sadharan Bibhag (General Section), Sahitya Bibhag (Literary Section), Seba Bibhag (Service Section), Swasthya Bibhag (Health Section), Aharjyo Bibhag (Food Section) Krira Bibhag (Sports Section), Paribesh Bibhag (Environment Section), Bichar Bibhag (Judicial Section) and Sakha Sangha (Friends' Club) [Sinha,2020]. The representatives for several sections are elected by the students themselves. The selected Representatives have to be bounded with some responsibilities to oversee the activities with the collaborative support of all other members. The Literary Section performs their duties by organizing regular literary assembly. While the members of Service Section are engaged themselves in various social and community activities under the guidance of their teachers such as they collect money from surrounding areas. The Environment and Health Section clean and maintain the ashram campus throughout the year. The annual sports are organized by the sports section. The food section supervises the meal related activities. The judicial section is there for instilling the sense of righteousness and discipline among students. Additionally all the students along with their leaders organize annual picnic, excursions, exhibitions every year.

The educational practices of the schools of Visva-Bharati reflect a notable democratic system through the election of the Ashram Sammilani and Siksha-Satra Sammilani. These pedagogical practices cultivate democratic ethos which are rooted among the students with the core competencies of 21st century such as collective responsibility, leadership, administration, and decision making. Here in this Sammilani, Teachers and students work with joy and love which indirectly make their bond stronger in their home like intuition. This kind of leading power with civic awareness embedded through the ideals of Tagore's Educational philosophy. Here, through this voting system, they get familiar with our democratic country like India, which fosters democratic leadership. In future; India may get a good leader from these students whose seed is being imparted at the very early stage through this institution itself. After the formation of Sammilani, the members carry out various activities throughout the year, including organizing Sahitya sabha, English sabha, Vigyan sabha, Milita sabha etc. The activities like meetings, donation, and collections, act as a big life lessons to develop moral values among them. When they help financially distressed persons through the collected money from Anandabazar, change their mindset by inculcating tolerance, community involvement, sacrifice, contribution towards society.

Formation of Sammilani acts as the mirror of our traditional indigenous practices like gram sabha or gurukul systems. Where leader's collaboration for their community welfare is very similar to the responsibilities performed by the representatives of this Sammilani of Visva Bharati. These cultivate the life skills among students instead of rote learning for the preparation of becoming a global citizen. Collaborative engagement of all the students exemplifies the true bond which was existed in the ancient indigenous joint family. Such educational practices at school level will produce an effective leader who ensures the sustainable progress of the society.

Festivals: A Platform for Cultural Engagement & Community Participation

According to the words of Rabindranath, on festive occasions human beings become elevated, they transcend their own selves and feel connected to all the power of universal humanity. Humans grow and become noble with the sense of collective strength of human unity. For each festival, Rabindranath composed numerous songs, poems, and plays with his profound love for nature and the whole universe, while Nandalal Bose profoundly contributed by the creation of elegant art of alpna to decorate the surroundings of the festive space. Several festivals celebrated at the campus of Visva Bharati, introduced by Rabindranath Tagore can be classified mainly into three categories, such as seasonal festivals, remembrances of eminent figures, and the benevolent aspects of diverse religions. The Campus observes various festivals include Maharshi Smarana, Netaji Janmatsav, Maghotsav Republic Day, Mahavir Jayanti, Independence Day, Gandhi Punyaha, Rabindra janmotsav, Nava Varsha, Briksharopan, Halakarshan, Basanta Utsav, Sriniketan Utsav, Christotsav, Varsha Shesh etc. Celebration of several festivals throughout the year engage the students in the process of exploration of themselves by staying connected with nature and remaining involved with the man and social practices. This serves as the mechanism of being a true human. Here the various fairs such as Poush Mela, Magh Mela, Nandan Mela, Rathindra Mela, and Ananda Mela become a learning space for encompassing creativity, social cohesion, empathy, and mental wellbeing. It breaks all the barriers of culture, and religion. These fairs adorn with various programmes like folk songs, religious discourse, and exhibitions on village products, which play a significant role to understand diverse culture that helps to create social sustainability. Every event serves as an inclusive space where people and society get intermingled. The critical thinking of every student portrays through their creations such as artistic products. The seasonal

celebrations transform the learning into joyful, experiential and engaging learning procedures. Visva-Bharati's festivals provide a meaningful connection with Indigenous Knowledge Systems (IKS) and skills of the 21st-century rooted in the vision of Rabindranath Tagore. In modern era, this continuous engagement with local culture and society ensures to provide the students life-oriented education which shapes them into true human beings. As the student participate whole heartedly in decorating planning, and managing fairs and festivals, all these help to nurture their artistic mind and thoughts at zenith level. These several events throughout the year offer a practical way to foster the holistic learning that is crucial to cater to the modern challenges.



Figure 12: Briksha Ropon



Figure 13: Halakarshan



Figure 14: Anandabazar



Figure 15: Silpotsav



Figure 16: Christotsav



Figure 17: Poush Mela



Figure 18: Magh Mela



Figure 19: Basanta Utsav

Teacher – Student Relationship: A collaborative Journey of Learning

In the schools of Visva -Bharati learners address their teachers as Dada and Didi instead of Sir or Ma'am. This reflects a familial bond and this relationship is not hierarchical; it resembles a pure interaction between siblings. Teachers encourage their students through their guidance and support to take part in all activities of institution. Students feel connected with their teachers and

enjoy their learning and organize their festivals, fairs with love and care. Thus, leaning becomes meaningful and enjoyable which are inevitable for holistic growth.

Continuity and Change in School Education of Visva-Bharati

With the passage of time, society has witnessed various changes, reforms and modifications consequently; Visva-Bharati has also undergone a few significant adaptations to address the contemporary needs. If anyone compares the earlier education system of Visva-Bharati in this contemporary era then many may feel wonder in searching Rabindranath Tagore's educational philosophy. The present state of school education at Visva Bharati may appear as same as any other existing educational institutions where they are focusing on taking exams. The societal demand push it to change its structure but still, it upholds its foundational ideology. Here the practices such as Baitalik and Upasana help students to discover their entity. Throughout the year, they remain engaged in various life-oriented activities and get experienced with in their joyful, open-air learning environment. In this institution, they grow in their own natural rhythm which makes them as elevated person. The students feel a pure bond with their teachers as like ancient Guru-Shishya which was Tagore's desire. Within certain limitations, and need for societal evolvment, the educational framework is experiencing some reforms but the essence is still encompassing the institution. Apart from, we must say that the students from this institution feel and experience a sense of freedom as well as connect with the nature and beauty. It is the domain of emancipation and always it vitalizes the place with the principles of Rabindranath Tagore. If one may raise the question on the retention of Tagore's ideas and philosophy, it cannot be denied that these philosophical thoughts are gradually changing by the passage of time. Such transformation is quite natural. The constant demands of guardian and society have changed its traditional framework. Tagore himself believed in flexibility, and according to him transformation is a key factor for progression. But it claims that the quality of education still imparted among students. Here in this present context, the teaching learning process is occurred both at the classroom and outside the class room to ensure the intellectual and psychological development of learners. As learning outcomes, the rate of passing the exams is almost hundred in school certificate and pre degree level. Apart from academic pursuits, students are encouraged to engage actively in fine arts, music, dance, drama, sports, and physical training, to develop their psychology and spirit with the care and aesthetic sensibilities. The participation in social activities and in national services inculcate the sense of responsibility, leadership among the learners. This educational institution still offers a distinct identity while maintaining a strong commitment to Rabindranath Tagore's educational philosophy. This institution helps give a shape to human character by its activities. At the same time, the institution needs a conscious guidance and effort from the administrative body to hold its dignity. The New Education Policy evokes for educational reforms in 21st century but Tagore, as man of the twentieth century, had envisioned its importance. He was not only a thinker rather he implemented his global outlook also in his cherished institutions of Santiniketan and Sriniketan. The learning is not confined within rigid subjects' boundaries; instead, they grow freely with their interest and creativity. Tagore as a man of twentieth century had envisioned the significance of such an educational system that the New Educational Policy evokes in 21st century. It safeguards the human values in this destructive era.

Conclusion

Schools under Visva -Bharati serve as abodes of learning where students can discover their own identity in the natural and cosmic horizon. This institution shapes the knowledge that cultivates conscious awareness among students and promotes the wellbeing of society. The child-centric institutional practices bring mental happiness by the rich engagement in several celebrations and community services. These intellectual and cultural heritages demonstrate how multidisciplinary and experiential learning cultivate social harmony with the essence of 'Satchitananda'. Several policies have been formulated with an aim to uplift the nation by preparing the individuals where Tagore had already envisioned and implemented his visionary educational model in his dream land in the twentieth century. This living heritage yielded outstanding value through its pedagogical interventions and cultural practices, fostering the sense of humanity irrespective of religion and nation. Thus, this holistic educational framework envisioned by Tagore would be an example of contemporary world education.

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