

## **PEDAGOGICAL IMPORT OF ART AND CRAFT IN EDUCATION: VISVA-BHARATI AS ACASE**

**Dr. Kalyani Sahoo**

*Principal, NGBT College, West Bengal*

**Prof. K. C Sahoo**

*Head, Dept of Education, Principal, Vinaya Bhavana*

Paper Received On: 5 FEBRUARY 2023

Peer Reviewed On: 28 FEBRUARY 2023

Published On: 01 MARCH 2023

---

### **Abstract**

*The best practices of Art & Craft as work education programme in Visva Bharati draws an immense attention of one and all in the whole World. Tagore defined education as that which is one with life, and he believed that only education can give us real freedom. The art and craft should be the essential part of education that will help the child to express his/her experience and grow in harmony with universe. Tagore's experiment on school education with his unique ideas and ideals contributed a lot for the holistic development of human being. The present piece of work is an effort to study the pedagogical inputs of art and craft in Visva Bharati school education and its relevance in present scenario of new education policy and National Curricular framework.*

**Key words:** Art & Craft, Work education, pedagogy, holistic developments

### **Introduction:**

Gurudev Rabindranath Tagore established his experimental School at Santiniketan in 1901 which became Visva Bharati University in 1921 and it became A central University of National Importance by the Act of Parliament in 1951 , where it was specifically mentioned that Visva Bharati will retain its unique pedagogical practices as visualized by Tagore. With this specific status Visva Bharati retained and practiced Tagore's ideas of unique methods in its teaching Learning process. Visva-Bharati enjoys an envious status amongst other universities for its distinctive credentials on Art & Craft which is likely to be a World Heritage Site .Since its inception the Art , Craft and Music and celebration of cultural and national festivals are the integral part of teaching and learning in its all levels i.e from primary level of school education to higher education. Art , craft as work education are given

due importance for children in its two schools , Patha Bhavana and Shiska Satra (Class 1 to 12). Patha Bhavana and Siska Satra are the two experimental schools where Tagore himself experimented his own concept of education for holistic growth of children in harmony with Nature. According to Tagore “ the highest education is that which does not merely give us information but makes our life in harmony with all existence (Tagore, 1980) . For the first time Rabindranath Tagore has given Art practice due place in Education (Bose, 1999). He believed that that only education can give us real freedom. The arts should be an essential part of life and of education, as it is only through the arts that it is possible to express one’s experience and recognition of the harmonious connection between the universe, the individual reality and immortality, in addition to their being a source of pleasure. (Lesar1, 2015). Tagore believed that through art students will better understood Nature, Culture and Self. Hence , he has given due importance to art in school curriculum. In school education Tagore intended to provide scope for study of culture in its totality with view to develop the mental faculties of the students. He believed that all sorts of creative and artistic works, dance, music, activities related to rural welfare should be necessarily included in curriculum along with formal knowledge (Mukherjee, 2016).

Tagore , being a natural educationist emphasized children will learn better in the lap of Nature. With regard to pedagogy of learning he emphasized child centric and life centric teaching in which students should be given maximum freedom for self learning and self expression. Hence, Rabindranath put major emphasis on creative activities in his school, in addition to the objective of unity between the individual and nature, art, music and literature also provide the individual with possible outlets for getting rid of his or her destruction and anti-social tendencies. Art is considered influential for the growth of the inner self of the individual, thus giving feeling of fulfillment (Prasad D. 2014, p.24).

Tagore’s ideals for holistic education with all round development of children may not be possible without inclusion of Art & Craft in curriculum. These are not only provide skill training but help in developing vocational potentialities among students. Following the Tagore’s idea on Art & Craft education all the education policies , NCF-2000, 2005, & NEP-2020 specifically emphasized such art and craft education in the name of Work Education/ SUPW .

With this backdrop of Tagore’s Educational idea on Art & craft education in Schools of Visva Bharati were studied to find its relevance for present context of School education .

### **Statement of the Problem:**

Pedagogical import of art and craft in visva-bharati Schools

### **Objectives of the Study:**

- *To study the Curricular import of Art & Craft in Visva Bharati Schools*
- *To study the Instructional import of Art & Craft in Visva Bharati Schools*
- *To study Art & Craft as Work Education Inputs in Visva Bharati Schools*
- *To study Work Education as Input-Process-Output continuum of teaching and learning.*

### **Research Questions:**

- *What is the place and relevance of Art and Craft in human life?*
- *What is the pedagogical import of Art and Craft?*
- *What is the relationship between world of Work and world of learning?*
- *What is the Dynamics of Work Education in respect of Art and Craft?*
- *What are the Best Practices and Bench Marks of Visva-Bharati with regard to Art and Craft?*

### **Technical Terms Defined**

- **Pedagogical :**  
**Relating to teaching/ instructional style, strategies, approaches and philosophy “to Lead a Child” ;** the whole context of instruction, learning, and the actual operation involved therein.
- **Import:** Here in the context ‘Import’ would mean importance , significance , contextual relevance , bringing in and implications too
- **Art & Craft:**  
Art is a diverse range of human activities and the products of those activities which includes the creation of images or objects in fields including painting, sculpture, printmaking, photography, and other visual media expressing the author's imaginative or technical skill, intended to be appreciated for their beauty or emotional appeal as well as practical / social considerations of their use. A craft is a pastime or a profession that requires some particular kind of skilled work. e.g Handicraft, heritage / traditional craft.

## Methodology

The study would broadly followed the **Case Study Approach** taking Patha Bhavana and Siksha Satra as cases of study with specific emphasis on:

- Observation
- Interview
- Description
- Explanation
- Evaluation ( of Programmes )
- Policy & Practice Analysis ( both Retrospective & Prospective )
- Curriculum / Content Analysis of relevant Documents / Syllabus / Text Book , Scheme of Programmes

### Sample-

A sample of total 100 students was taken purposively from two schools i.e. Patha Bhavana and Siksha Satra of Visva-Bharati, West Bengal to collect the data and information. The sample from each school was selected from different classes. Work Education Teachers of both the schools were interviewed for necessary information and inputs with regard to art and craft practices .

### 3.2. Tools and Techniques

Relevant questionnaire, Interview schedule were prepared by the researcher to collect the relevant information from the sample. The syllabus, curriculum, text books were analyzed by the method of Content analysis for the study purposes.

The collected data in terms of responses were analyzed by calculation of percentage.

### 3.3. Delimitation:

The study was delimited to:

Visva-Bharati's Policy and Practices relating to:

- Art ( visual ) and Craft
- Patha Bhavana and Siksha Satra

In order to have an understanding of the status of Art and Craft in Visva-Bharati work education programme with their corresponding pedagogical import a detailed analysis was done as under :

**Analysis and Interpretation:****(Art and Craft) Syllabus of Patha Bhavana & Siksha Satra ,Visva-Bharati**

- 1) Painting \* (IV,V,VI,XI,X,XI)
- 2) Artistic handicraft\* ( V,VI,VII,IX,X )
- 3) Sculpture (Modelling) \* (VI,VII,VIII,IX,X )
- 4) Weaving
- 5) Metal Work
- 6) Wood Work \*(VI,IX,X,XII )

**Patha Bhavana Class I -VII**

- 1) Painting
- 2) Artistic handicraft
- 3) Sculpture (Modeling)
- 4) Weaving
- 5) Metal Work
- 6) Wood Work

Ordinance and syllabus of Visva-Bharati (Patha Bhavana and Siksha Satra) was analyzed and on the basis of their class distribution on Art and craft it was found that in Patha Bhavana paintings and artistic handicraft are compulsory for class I to VIII. Sculpture is compulsory for class III to VIII and Weaving and Metal work for class II to VIII. But in Siksha Satra there is no specific allotment of classes of art and craft up to class III. The painting is a compulsory subject for class IV to VI. Artistic handicraft Class V to VII, Sculpture class VI to VIII. Weaving Class III, VII & VIII. But in class IX and X Art and Craft become specific optional subject in the form of a core subject. And the students of class IX and X from both Patha Bhavana and Siksha Satra chose any one of the specific stream of Art and Craft i.e. Painting, Artistic handicraft, weaving, metal work or wood work. In Patha Bhavana in the lower classes art and craft become aregular and rigorous practices in comparison to Siksha Satra. But for class IX and X in both the schools art and craft as an optional core is given due importance for four days per week. In every core subject particularly in higher class i.e IX and X each stream include both theory and practical work of Full marks 100=50+ 50. So from the analyses of the time table and syllabus of both the schools it has been found that Art and Craft has been given equal importance as other subjects.

To study the Curricular and pedagogical import of Art & Craft in Patha Bhavana and Siksha Satra the status of Art and Craft in both the schools were analyzed on the basis

of the information collected from the students of both the schools on the basis of a relevant questionnaire

From the analysis of the collected information from the students and teachers of both the schools it was found that the overall status of Art and Craft Education in both Patha Bhavan and Siksha Satra Schools of Visva – Bharati is equally good and rightfully fulfils the objectives of Work education as defined by National curriculum framework 2005. Here are some of the specific findings relating Art and Craft in respect of work education programme in Visva-Bharati :

- In both the schools Art and Craft activities are done as project work with 100% sincerity and all those activities are carried out within working hours in schools only.
- Art and Craft are treated as core subjects and given equal importance as all other subjects / curricular activities and students highly enjoy their class in doing varieties of activities.
- Out of 6 days week classes' art and craft activities are allotted 4days for all classes from Class II to X. It seems art and crafts are given due importance at par with all other subjects.
- Students not only enjoy their classes of doing art and craft activities but also develop specific and very important values like cooperation, love, dignity of labour, carefulness, responsibility, team spirit etc.
- Students were found to be well aware of social values and mindful of their self-esteem and confidence of doing certain activities.
- In imparting teaching for art and craft the teachers play a very important role to motivate, engage and practice different activities of art and craft.
- Through exhibition and melas the students get recognition and encouragement for their achievements.
- To the question of whether art & craft education is an obstruction 95% students in both the schools say no which confirms that art and craft education is not an obstruction but an encouragement and creative engagement.

### **Conclusion:**

Visva Bharati, through its Schools, attempts to nurture and develop the complete personality of the individual and Art & Craft play a vital role in this regard. The practice of the Art & Craft in Visva Bharati started by Gurudev Rabindranath Tagore from its very genesis of

school education since 1901 and still continued till date with the same principles and spirit against all bottleneck and routine paraphernalia of Indian Education System. Naturalistic educational philosophy of Tagore emphasized that the students not learn by mind but by using their limbs especially hands and senses for creation, appreciation of the environment around them.

According to Tagore the world of work and world of learning are not two different and divided entity but are mutually inclusive and enriching each other. He says, 'in my institution , I try to make provision for the aspects of freedom- freedom of mind, freedom of heart and freedom of will (Tagore R. 1947). Hence, through this art and craft education students truly enjoy the freedom of expression, freedom of thought, freedom of exploring and experimenting artistic creation with different mediums and materials .

What Tagore thought and experimented and succeeded on education in Visva Bharati in true spirit of Humanity a century ago are still utmost relevant for true education. Off late all the educational policies, framework highlighted Tagore's vision on education and emphasized inclusion of Art and Craft education as work education and vocational education but those are yet to come full practiced in other Indian school education. Tagore's vision on education is truly universal and if implemented its brings true harmony between man and universe.

### **Bibliography:**

- Bose, N. (1999). *Vision & Creation*. Swapan majumdar, J C Bose Road, Calcutta 17.
- Prasad, D. (2014). *Rabindranath Tagore Philosophy of Education and Painting*. National Book Trust: New Delhi
- Lesar I, I. (2015). *c e p s Journal* | Vol.5 | No 3, *The Role of the Arts in Tagore's Concept of Schooling*. Retrieved 2021
- Tagore, R. (May-Oct.1947 ). 'Thoughts on Education'. *Visva-Bharati Quarterly*, Vol. XIII Parts I & II, Santiniketan,