

VISVA-BHARATI

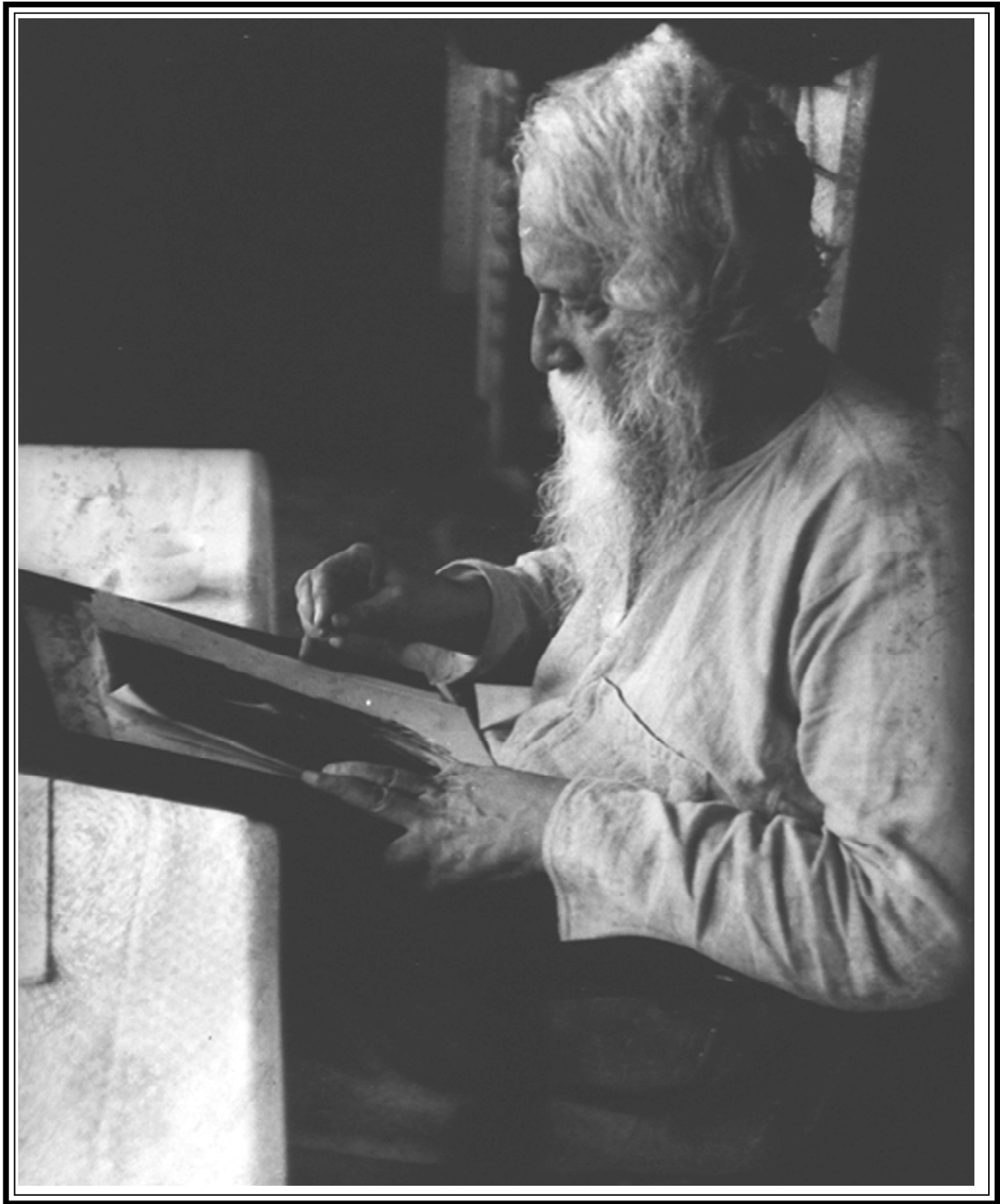
Annual Report 2019-2020



Santiniketan
2020

॥ यत्र विश्वं भवत्येकनीडम् ॥

YATRA VISVAM BHAVATYEKANIDAM
(Where the World makes its home in a single nest)



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SHRI NARENDRA MODI
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UPACHARYA (VICE-CHANCELLOR)
PROF. BIDYUT CHAKRABARTY

विश्वभारती
VISVA-BHARATI
(Established by the Parliament of India under
Visva-Bharati Act XXXIX of 1951
Vida Notification No. : 40-5/50 G.3 Dt. 14 May, 1951)

संस्थापक
रबीन्द्रनाथ टागोर
FOUNDED BY
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Foreword

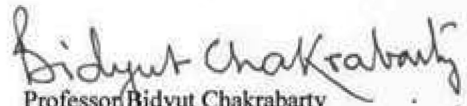
The Annual Report is the mirror displaying what a university has accomplished during a specific academic year. Visva-Bharati's Annual Report is no exception; it contains inputs meant to help its readers comprehend what the university has attained, both academically and otherwise, in its drive to realize the ideological vision on which it rests. Drawing on '*Yatra Visvam Bhavati Ekanidam*', Visva-Bharati began its journey in 1921 with Gurudev Rabindranath Tagore as its founder and navigator. A perusal of the University's history reveals that for Gurudev, this task was not free of pitfalls and setbacks. It was with the initiative of Mahatma Gandhi and the support that India's first Prime Minister, Pandit Jawaharlal Nehru (who was also Visva-Bharati's Chancellor), that Visva-Bharati became the country's first central university, and was also recognized as 'an Institution of National Importance' with the adoption of the 1951 Visva-Bharati Act. Hence Visva-Bharati has developed in two phases: the first phase (1921-1950), which took place primarily under the care of its founder and those who joined the university in response to his call for building an alternative centre for dissemination of knowledge and wisdom, and the second phase, which was when it evolved as a Central University with many teaching departments that came up with the support of the Ministry of Education (later renamed as the Ministry of Human Resource Development).

The above growth narrative of Visva-Bharati was provided to facilitate our readers as they make a comparative assessment of the achievements of Visva-Bharati in these two historical phases: a large chunk of the first phase occurred in colonial India, while the second phase saw the unfolding of Visva-Bharati in independent India. A scan of our Academic Reports, which are also submitted to the Parliament of India, demonstrates the nature of the academic research and other activities that the University has accomplished in past years. The 2019-20 Academic Report is structured accordingly, in the form of a list of the achievements secured by the various departments (both academic and non-academic) of Visva-Bharati. Evident here is a profile which distinguishes the University from its counterparts elsewhere in the country and abroad.

I insert a caveat here: Visva-Bharati is not merely a degree-awarding academic institution; it is also a practical model for the cultivation of humanity and responsible citizenship, as its ethos privileges all endeavours geared towards contributing to the well-being of society in general and marginalized sections in particular. In this respect, the Gurudev-founded centre of learning encapsulates an emphatic ideological response to the prevalent socio-economic issues relevant to his espoused goal of human emancipation.

There are reasons to believe that Visva-Bharati may not have succeeded after all in fulfilling the objectives for which Gurudev Tagore worked relentlessly, often facing adverse circumstances. Despite the institution's having experienced frequent hiccups on the road to progress, there are also reasons to believe that Visva-Bharati will rise like the phoenix in no time. We have confidence that with the hard work of those who are associated with the University and with the support of its well-wishers all over the world, the day is not far when Visva-Bharati will lead global academia, not merely as a place for pursuing academic enquiries but also as a tip-of-spear source for pedagogical innovations and inspirational research activities.

To prepare the Academic Report for the public domain is a gigantic exercise. I owe a debt of gratitude to my colleagues who, by being committed to the cause that Gurudev Tagore had set out for humanity, worked day and night to produce this document. I shall be remiss if I do not mention the contributions that the editor, Professor Malay Mukherjee of the Department of Geography, and his very competent team members, made in compiling and organizing many useful inputs that showcase Visva-Bharati's arduous journey towards attaining excellence in pedagogy and research, a journey that started at the University's inception in 1921. I also acknowledge the help of my departmental colleagues in sharing pertinent information as we prepared the Report. The importance of this collaborative project only grows when we consider how the 2019-20 Annual Report, once it is released, will become an integral part of Visva-Bharati's rich legacy, since it contains all those inputs that a future historian will draw on to put together a meaningful account of how the University has carved out a niche for itself in both India and abroad.


Professor Bidyut Chakrabarty
Vice-Chancellor
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Chapter - 1

From Brahmacharyashrama to Visva-Bharati: A Chronicle of Metamorphosis of a Tiny School into an Internationally-Acclaimed Centre of Learning

Visva-Bharati, which epitomizes culmination of Asia's first Nobel Laureate poet Rabindranath Tagore's dream of an institution, slated to deliver holistic education, as preached in the Upanisadas (that which emancipates is knowledge), had a very modest beginning. In 1863, Debendranath Tagore, the poet's father and a harbinger of nineteenth century Bengal Renaissance took the user's right of 20 bighas of land at an early land rent of twenty rupees in the arid soil of the district of Birbhum and established the Santiniketan Ashrama. In 1888, he executed a Trust Deed for the management of the Ashrama and dedicated it for the purpose of meditation. Thoroughly averse to the-then education system and its mode of teaching which he considered mechanical, soulless and uninspiring, Rabindranath established a school, viz. Santiniketan Brahmacharyashrama on 23rd December, 1901 with five students with the avowed objective of providing, as reported by the Visva-Bharati Bulletin of January, 1924: "... to a limited number of children an education which would not be divorced from life, where pupils would become members of a larger family and regard the affairs of the institution as their own, and where they would live and grow in an atmosphere of freedom, mutual trust and happiness."

In conscious repudiation of the education system introduced by the British hegemony which harped on producing a group of stupefied clerks, bent on making British Raj unrivalled, Rabindranath introduced a new system of reading-learning where classes were held in open air, where man and nature enter into an immediate harmonious relationship. Twenty years later in a letter to Patrick Geddes, he emphasized:

"I merely started with this one simple idea that education should never be dissociated from life."

The concept of holistic education which will nurture a 'complete' human was imbibed by Rabindranath from our ancient Indian Upanisadic texts which preached emancipation of soul from the bondage of mundane prosperity. His resource was limited, but his ideal was unswerving. By 1917, the idea of an Indian cultural centre was gradually shaping up. The centre will be slated "for the coordinated study of the different cultures." On 23rd December, 1918, the foundation stone of Visva-Bharati was laid by the poet-educator. In his short speech he explained the aims and objectives of the institution:

"The primary function of a university should be the constructive work of joining and imparting knowledge. Men should be brought together and full scope given to them not only for intellectual exploration, but of vital creation as well and the teaching should be the overflow of this spring of culture, spontaneous and inevitable."

Visva-Bharati was registered on 16th May, 1922. Scholars from all over the universe started pouring in to make Visva-Bharati indeed a centre of global culture and learning.

The Brahmacharya School during 1924 came to be called Visva-Bharati Purba Bibhaga and

from 1925 it became Patha Bhavana of Visva-Bharati.

In 1921, the Department of Advanced Studies was established which was re-named as Vidya Bhavana in 1926.

From 1919 music and art were being taught at Kala Bhavana which finally branched off into two institutions i.e. Kala and Sangit Bhavana in 1933.

In his early years during his stay in Shilaidaha and Sahazadpur, Rabindranath could feel the agony and pain of village life, steeped in poverty and ignorance. To put an end of this sorry state of affairs, Rabindranath ventured to start a new mission in the form of introducing a system of vocational educational which will make the village people self-reliant. With this objective on 6th February 1922 the Visva-Bharati Agricultural and Village Reconstruction Department was started at Surul under the inspiring leadership of Leonard Elmhirst. After some time it came to be known as Sriniketan (the abode of prosperity). The idea enshrined in establishment of this institution was to bring back life in its completeness to the villages and make villagers self conscious about their propensities. In 1924, was established another school "Siksha-Satra" which was finally shifted to Sriniketan in 1927.

The Cheena-Bhavana was formally inaugurated as a research department by Gurudeva on 14 April 1937 with the lofty ideal of strengthening the age-old cultural ties between India and China. The untiring zeal and effort of Professor Tan Yun-Shan opened up a new vista of Sino-Indian Cultural Fellowship through Visva-Bharati. In 1994, the establishment of the Nippon-Bhavana added another feather to promote advance studies in Japanese language and culture. The foundation stone of Hindi-Bhavana was laid by C.F. Andrews and Kshitimohan Sen and the tireless endeavour of Pandit Banarasidas Chaturvedi bore fruit with the completion of the Hindi-Bhavana building on 31 January 1939.

In May, 1951 Visva-Bharati was accorded the status of Central University and "an institution of national importance."

Thus, what began simply as a school, after traversing a long way amidst plethora of constraints--financial, administrative or in whatever form they might be, has today expanded into a modern university with multifarious pursuits and disciplines with an emphasis which will always promote cultivation of excellence and the retention of an ever-alive experimental character. Santiniketan i.e. an abode of peace and Sriniketan i.e. an abode of grace- these two combined make Visva-Bharati a place of ethereal beauty, serenity and academic vibrancy.

Institutional Structure Today

Visva-Bharati, as per the Act of Parliament of 1951, has the President of India as the Paridarsaka (Visitor) and the Governor of West Bengal as the Pradhana (Rector). The President of India appoints the Acharya (Chancellor) and the Upacharya (Vice-Chancellor) of the University. The Act of 1951, with certain amendments made by Parliament thereafter, and the Statutes of Visva- Bharati constitute the basis of the powers and functions of the university and its constituent authorities. The chief decision-making bodies of the university are the Samsad (Court), the Karma Samiti (Executive Council), the Siksha Samiti (Academic Council), the Artha Samiti (Finance Committee), and the various Institute Boards and Patha Samitis (Boards of Studies).

The University has the following Institutes, namely:

At Santiniketan

Bhasha-Bhavana (Institute of Languages, Literature & Culture)

Vidya-Bhavana (Institute of Social Sciences)

Siksha-Bhavana (Institute of Science)

Kala-Bhavana (Institute of Fine Arts)

Sangeet Bhavana (Institute of Music, Dance & Drama)

Vinaya Bhavana (Institute of Education)

Rabindra Bhavana (Institute of Tagore Studies, Museum & Archives)

Patha Bhavana (Institute of Primary, Secondary & Higher Secondary Education)

At Sriniketan

Palli Samgathana Vibhaga (Institute of Rural Reconstruction)

Palli Siksha Bhavana (Institute of Agricultural Science)

Siksha Satra (Institute of Primary, Secondary & Higher Secondary Education)

At Kolkata

Granthana Vibhaga (Publishing Department)

Besides, Visva-Bharati also guides the functioning of Agro-Economic Research Centre (A research centre sponsored by the Ministry of Agriculture integrated with Visva-Bharati) and the Computer Centre, which functions as a service centre that helps both academic and administrative departments, in addition to performing its academic functions.

Socially Relevant Research and Other Activities

Steps were taken to promote socially relevant research work in Humanities, Physical and Social Sciences, and need-oriented extension activities of weaker sections.

A short review of the various activities in consonance with the above is given below:

The major areas of research covered by Siksha-Bhavana (Institute of Science) include Plants and Herbicides, Crop-nutrition, Forestry, Pisciculture, Atomic Research, Environmental pollution concerning Agricultural production and fisheries and also Industrial pollution, Immunization of plants and identification of certain epidemics. The Department of Zoology has been identified as a department of Special Assistance by U.G.C. under the special Assistance Programme with two thrust areas of teaching and research namely Fish Biology and Environmental Biology. The Agro-Economic Research Centre took up research work related to (a) Role of Non-Government Agencies in Agricultural Development in Bihar, (b) Marketing of Agricultural Commodities concerning processing and input supply, (c) Decentralised planning in Agriculture and Rural Development, (d) Effect of Subsidies on Agricultural Development, (e) Economic Viability of Marginal and Small Farms and (f) Agricultural Marketing with special focus on progressing and inputs supplies (West Bengal).

Palli Samgathana Vibhaga sought to bring about regeneration of village life through self-help and self reliance in the villages around Santiniketan and Sriniketan through action-oriented programmes such as Mass Literacy programme, adult education, programmes undertaken by Brati Balak and Youth Organisation, rural library services, craft extension & training, etc.,

especially in the areas inhabited by scheduled castes and scheduled tribes and other backward classes.

Palli Charcha Kendra (Centre for Rural Studies) focused its attention on Anti-Proverty programmes in Rural Areas with an in-depth study of "Operation Barga", Agricultural Production and Agricultural Marketing under ICAR, and studies in Language Corruption and Culture confusion of the Tribal Communities, especially the Santhal Community.

Palli Siksha Bhavana (Institute of Agricultural Science) took up (a) All India Coordinated Research projects on weed control under USDA and ICAR, (b) Nocil Research project on Weed Control on rice, (c) Oil-seed research scheme, (d) The effect of Neem Extract created on various crops, (e) A village level survey on nature, composition and utilisation of wastes under NROER and (f) Effect of irrigation and nitrogen on growth of crops, Agricultural Economy for the growth of Farm-Capital by introducing large scale, Jute, Sugarcane, Mustard Seed cultivation under the sponsorship of Visva-Bharati. Apart from the above, socially relevant projects undertaken by the Department of Plant Protection included (a) Integrated Pest Management, (b) Post-harvest Pathology, (c) Nematode Ecology, etc. A Soil Testing laboratory has also been set up in collaboration with the State Government, developing efficient soil testing methods for estimation of available soil phosphorous and potassium in lateritic soils in relation to production of rice crop.

The Department of Social Work organised programmes of socially relevant field studies like (a) Drop-outs to join schools, (b) Utilisation services of the health centres, (c) Investment in Agriculture and Industry by Co-operative Banks, (d) Family in socially distress, (e) Self-employment for SC/ST community and other backward classes of the rural population and special projects for the physically handicapped. It further initiated a community-based rehabilitation programme in collaboration with other governmental agencies in the neighbouring villages.

The Institute of Humanities and Social Science took up research programmes in Philosophy, Religion, History, Economics, Political Science and various languages, both Indian and foreign. Mention may be made of Bengali, Sanskrit, Palli & Prakrit, Persian, Urdu, Hindi, Santhali, Oriya, Tamil, Marathi, Tibetan, Chinese, Japanese, Russian etc. Special studies on Buddhist literature and religion are being carried out in the Departments of Chinese Language & Culture and Indo-Tibetan Studies. They have a rich store house of old manuscripts. The Department of Oriya has taken up a special study of the Folklore of Orissa. Nippon Bhavana, i.e., the Japanese Studies & Culture Centre has been re-oriented towards cultural programmes between India and Japan with financial assistance from Japan.

That apart, the Indira Gandhi Centre for National Integration organises workshops and seminars on curricular development to determine how the culture of National integration may be taken up in the Secondary and Higher Secondary schools as a course of studies.

Apart from regular curricula in Computer Science at B.Sc. and M.Sc. levels, there is an independent Computer Centre of marked distinction imparting regular training and computation facilities to the Visva-Bharati community, both academic and administrative, to foster the generation of a computer culture. Computation facilities are also available in the

following departments: English, Botany, Kala Bhavana, Mathematics, Palli Siksha Bhavana, Physics, Rabindra Bhavana, Zoology, and Agro-Economic Research Centre.

Mention may also be made of extension activities of students, which were marked by a special and socio-economic significance. These were organised in the form of regular programmes of NCC, NSS, Physical Education, and functions and festivals, including educational excursions which entailed an interaction with the people of the adjoining rural areas, mostly inhabited by scheduled castes and scheduled tribes. The salient features of these extension activities related to social services, protection of the environment, eradication of illiteracy, primary health care as also the campaign against drug addiction.

The above gives a comprehensive view of the steps taken by the university to promote socially relevant research in tune with the dream of its founder Rabindranath Tagore, who looked forward to social uplift in India through socially relevant education programmes.

Professor Bidyut Chakrabarty, Vice-Chancellor, Visva-Bharati

(Speech delivered on 4 October, 2019 at the University of Delhi and later on 30 November, 2019 at Visva-Bharati as part of University Lecture Series)

Is Kautilya Relevant today?

The socio-economic and political ideas of Kautilya have not received adequate scholarly attention presumably because they were reduced to state craft. This is not a fair interpretation of the ideas that he evolved in his *Artha Sastra*; instead, his ideas also dwell on many foundational concepts of state and governance. What is striking is to note that much of the conceptualization helps us comprehend how the idea of modern state was articulated in crisis. His was an attempt to establish authority in political crisis since he wrote when the Mauryan empire was in shambles. It was he who created a solid base for an institutionalized state in India when the idea was novel. In some ways, his *Artha Sastra* can be compared with Thomas Hobbes' 17th century classic *Leviathan*. For the English thinker, Thomas Hobbes, the volatile British context especially what had emerged following the Puritan revolution of 1668 and 1688 Glorious revolution which finally brought in England constitutional monarchy. *Artha Sastra* is broadly similar to *Leviathan* since it is an analytical statement of a decadent royal authority that reasserted itself in circumstances which were not exactly favourably disposed towards a disciplined governance and administration.

Kautilya dedicates his work to Shukra and Brihaspati who are the mythological creators of the science of statecraft. Shukra is the teacher of the demons who do not have an entirely negative connotation. Brihaspati is the teacher of Gods. This dedication is therefore not addressed to the demons or Gods as such but their teachers.

Now, he tells the readers that his compendium summarizes the key concepts of all antecedent *Artha Sastra*. That means that text books on politics existed well before Kautilya wrote *Artha Sastra* and were considered necessary for obtaining necessary competence in statecraft. However, these textbooks were lost in the centuries after *Artha Sastra* was written. From Kautilya's reference, we surmise that they had a theoretical character and were not just mythological or historical narratives. He claims that his work is an improvement over the available treatises on politics and statecraft.

According to him, the ruler has to master four sciences: philosophy, theology, economic and political science. Only by means of all four sciences, the realization of both *artha* (material gain) and *dharma* (moral good) is possible. Philosophy is prior to other sciences because it enables the ruler to understand the reality better. While explaining why philosophy is most important the author of *Artha Sastra* argues that philosophy is that means which allows the king to comprehend the art of rational cognition, the art of attaining spiritual-mystical knowledge and also the ability to grasp how the human mind functions. Despite having realized the importance of philosophy, Kautilya did not deal with them sufficiently in his text presumably he assumes that they are too well-known to deserve any elaboration. What is striking in his ideas is his justification for caste-based division of labour which was probably the system in which work was distributed in the socio-economic context of the past. Besides referring

to four Vedas (Sama, Rig, Yajur and Atharva), he also draws our attention to the Ithihasveda (which includes Ramayana and Mahabharata) which shows that Kautilya defended his argument with reference to epics presumably because it is easier for him to justify the caste-based work distribution.

For each of the castes, duties are specific:

Brahman dharma: studying, teaching, priestly ritual which goes along the right to be alimented by the other castes;

Kshtriya: military service and protection of the people which includes political leadership and governance tasks (to be supplemented by education and generosity)

Vaishya: entrepreneurial activity in agriculture, trade and crafts, (self) education and willingness to donate;

Shudra: subordination to the three upper castes and physical labour in agriculture, crafts, trade and services.

How to develop an efficient system of governance?

According to the pragmatist Kautilya, (like the 16th century Italian thinker, Machiavelli), the king needs to be alert to the socio-economic circumstances of his kingdom; this will help him also to combat the opposition forces long before they become disastrous for the government. In order to expand the sphere of influence, the king should be governed by the principle which states that 'the administration constitutes the science of politics, having for its purpose the acquisition of things not possessed, the preservation of things possessed, the augmentation of things preserved and the bestowal of things augmented on a worthy recipient. On it is dependent the orderly maintenance of worldly life'. Fundamental here is the point that the king should devote his energy for the development of the kingdom that he rules. It is thus evident that for the *Artha Sastra* author, stagnation remains a source of decline and by being alert to the tendencies leading to lack of development, the king also demonstrates that he is equally concerned for the well-being of the ruled or his subjects. This is possible if the king nurtures a scientific bent of mind; by that Kautilya means the ability to welcome new ideas and accept them if they are of any use for the fulfilment of the goal that he sets-out for his kingdom. Because he also believes that a weak and a passive state contributes to 'political anarchy' (*matsya naya*), he develops three foundational ideas for the consolidation of state power: (a) strengthening of the economy since economy is the basis of state's capacity to attain the planned socio-economic development; (b) ruler being wise and prudent in using coercive power is one of the major preconditions of a strong state, and (c) the ability of the ruler and his compatriots to contain the irrational and arbitrary use of authority which is likely to create conditions for rebellion against the state.

A pragmatist to the core, Kautilya is also aware that there are certain enemies which are not external, but very much internal to the king; they are required to be controlled by the king himself: they are anger, greed, pride, arrogance and foolhardiness. This also shows that the author is well-grounded in human psychology; otherwise, it would have been difficult for him to identify the restraining psychological factors which can be a source of weakness for the king. There are other factors as well which are worth avoiding for the king which

Kautilya defines as 'passive character defects'; they include, laziness, lack of motivation, vanity and wasting of time with useless persons, things and activities; the king, for better governance, needs to strike a balance between political benefits and norm conformities by being truthful to dharma (morally-supportive behaviour) and stays away from kama or carnal pleasure.

That he was a realist was further evident when he advises the king to take special care for fulfilling the material needs of the people; otherwise, it will be difficult for him to expect them to be law-abiding, and morally-conscious and with gaiety at home. By this principle, Kautilya establishes his claim to be a political realist in the sense that for peace in the kingdom, the king is required to be alert to the socio-economic difficulties of the people; otherwise, the king cannot maintain peace and fails to pursue his socio-political objectives as per his priorities.

How to govern the state:

Governing the state means decision making which depends on the availability of adequate information. He distinguishes three types of knowledge - raw and processed information - that provides the basis of decision making at the top of the state:

1. First-hand knowledge: information that is directly acquired by the ruler himself;
2. Indirect knowledge: information supplied by other to the ruler
3. Inferences: conclusion derived from the two previous forms of knowledge: decision-making and policy-planning vectored into the future.

In Kautilya's words, "the king should favour those who are content with wealth and honour. He should manage those who are discontent by means of conciliation, gifts, dissension or force. In this way, the wise king should guard against the secret instigations of enemies targeting those likely to be seduced and those unlikely to be seduced in his own territory, whether permanent persons or common people'. Here his basic concern is guided by how to empower the king by providing the right kind of advice. This is also a matter of common sense that the ruled do not get swayed so easily if their basic needs are easily fulfilled; the situation gets worse if it is otherwise.

As an ideologue of good administration, he also evolves the idea of *Saptanga* (seven parts) which is necessary to properly govern a multitude with multifaceted interests. In the language of modern Public Administration, the idea of *Saptanga* is an articulation of seven structural elements which are: *Swamin* (ruler), *Amatya* (minister), *Janapada* (the people of the land), *Durga* (fortress: capital city), *Kosa* (treasury), *Danda* (coercive power of the state - armed forces, secret services and police), *Mitra* (ally in foreign policy).

For devising an appropriate policy, the king has to have inputs from various sources. Hence, he needs to maintain a well-administered secret service. Kautilya talks about four types of secret services: (a) the professional secret agent (*Kapatika*), a salaried civil servant, carries out intelligence assignments under changing covers: also target-driven; (b) wandering ascetics (c) farmers, artisans and traders, being recruited by the state for intelligence activities; (d) men involved in religious-ritualistic, astrological and psycho-therapeutics. This is evident when Kautilya says, 'the king should favour those who are content with wealth and honour. He should manage those who are discontent by means of conciliation, gifts, dissension or

force. In this way, the wise king should guard against the secret instigations of enemies targeting those likely to be seduced and those unlikely to be seduced in his own territory, whether prominent persons or common people'. It is clear that *Artha Sastra* is a meaningful political treatise for the statecraft; this is partly true since, in view of the complexities of the argument, it can easily be said that this text is a path-finder for many thinkers who devote their energy to understand how a state gets empowered and otherwise and in what circumstances. In that sense, *Artha Sastra* is a conceptually path-breaking work.

So, how does a state function and retain its strength: Kautilya is very clear here. He identifies some of the sources from which the state draws its sustenance and also the power to become stronger in course of time: these are, taxes, legal system to strictly enforce laws, a powerful system to protect the boundary of the state from external attack, a well-administered system of foreign and military establishments and an effective intelligence service. With the support of these devices, the state shall remain in the saddles of power without much difficulty. There is however a danger which is also the problem of today's governance, namely the problem of corruption. According to Kautilya, 'just as it is not possible not to taste honey or poison once placed on the surface of the tongue, equally so it is not possible for someone dealing with the money of the king not to taste the money in however small quantity. Just as a fish moving inside the water cannot be known when drinking water, equally so officials carrying out works for the king cannot be known when appropriating money'. Here he admits that corruption is an integral part of administration, or, in other words, since it cannot be completely eradicated, the king has to devise ways for meaningfully plugging the sources of corruption. One of the major factors is, according to him, the poverty which affects the subjects adversely. Hence, that deserves to receive the king's serious attention because, as Kautilya argues, 'subjects when impoverished become greedy; when greedy they become disaffected, when disaffected they either go over to the enemy or themselves kill the ruler. Therefore, the king should not allow these causes of decline, greed and disaffection among his subjects to arise or, if arisen should immediately counteract them'. How to contain the sources of dissatisfaction among the subjects, asks the author of *Artha Sastra*. As he elaborates,

there are four *upayas* (means) which are, (a) conciliation (*samjhota*), (b) gifts (*dana*), (c) dissension (*bheda*) and (d) force (*danda*).

Concluding observations

Even a cursory assessment of the above views reveals that the author is aware of the circumstances in which the king has to function for realizing his objectives. Apart from dwelling on the personal qualities of the king, he also endeavours to develop a state capable of handling unforeseen situation due to natural calamities or organized (and otherwise) rebellion based on genuine grievances or politically deliberately contrived to embarrass the king. Kautilya's state is a patrimonial state in which the state bureaucracy is in its infancy. This is therefore not a matter of surprise that Max Weber appreciates Kautilya for having put some of his ideas (though in a rudimentary form) of a patrimonial state, backed by a bureaucracy, even long before the German sociologist codifies his views on this theme.

Weber's reference to patrimonial authority seems to have been derived from Kautilya's

idea of king. Patrimonial authority transforms patriarchal domination of one (extended) family into the rule over political community like a tribe from which a state-like entity can eventually evolve. Two elements of domination are emphasized here: (a) power of tradition and (b) loyalty and fidelity towards the person of the master - the ruler or king. As a rule, Weber thus argues, 'the political patrimonial ruler is linked with the ruled through a consensual community which also exists apart from his independent military force which is rooted in the belief that the rulers' powers are legitimate in so far as they are traditional'. King's administration is both patrimonial (personal loyalty to the king) and bureaucratic (regulated bureaucracy)'. Nonetheless, Kautilya's *Artha Sastra* uncritically defends 'an absolutist-monarchic rule' as the best form of government which was probably the form of government that evolved in ancient India. So, *Artha Sastra* is a contextual response and being a child of his time Kautilya is unable to go beyond the conceptual parameters of governance and administration of the era. This is, however, not to undermine the significant contribution that the author of the text makes in our understanding of how to consolidate a state power in adverse circumstances. As history has shown, just like the 17th century England or 17th century Italy, ancient India at a particular point of her history was undergoing severe crisis of governance and most of the rulers had not had the legitimacy that would allow them to govern as a legitimate power. In these circumstances, Kautilya wrote his treatise to persuasively argue for a strong and legitimate state authority. In that sense, *Artha Sastra* can be hailed as 'a political grammar of power accumulation, power distribution and power preservation'.

Functions and Festivals

The functions and festivals of Visva-Bharati are unique and have influenced, to a great extent, the life style of the members of the University community. On these occasions, the entire community comes together in the wide open beauty of nature to experience a traditional Ashram life, chanting Vedic hymns and singing Rabindra Sangeet in the Mandir, Chatimtala and Amrakunja.

Santiniketan Karmi-Mandali organized the following functions and festivals of the University during the year 2019-2020 :

1. Barsha-Sesh on the occasion of Bengali Year ending on 30th Chaitra, 1425 (14th April, 2019)
2. Naba-Barsha on 01st Baishak, 1426 (15th April, 2019)
3. Gurudeva Smarana, the death anniversary of Gurudeva and Briksha ropan was observed on 22nd Sravana, 1426 (8th August, 2019)
4. Halakarshana Utsava, celebrated on 23rd Sravana, 1426 (9th August, 2019) at Sriniketan.
5. Rabindra Saptaha was observed from 23rd Sravana, 1426 (9th August,2019) to 30th Sravana, 1426 (16th August,2019). Several lecture programmes were arranged at Sriniketan and Santiniketan on various aspects of Gurudeva Rabindranath Tagore.
6. A friendly Football match between the staff members of Visva-Bharati and Burdwan University organized on the occasion of Independence day.
7. Silpotsava was celebrated at Silpa Sadana, Sriniketan on 31st Bhadra, 1426 (18th September, 2019)
8. Sarodotsava was celebrated on and from 28th Bhadra, 1426 (15th September, 2019) to 9th Aswin,1426 (27th September, 2019) wherein Drama was performed mainly by the students of various Bhavanas of the University..
9. Ananda Bazar, special festival organized by the students was observed on 28th September, 2019 with traditional festivity.
10. Dipabali observed on 09th Kartik, 1426 (27th October,2019)
11. 'KIRTAN' Gan at Gour Prangan on 16th Agrahawan,1426 (03rd December, 2019.)
12. 'CLASSICAL MUSIC EVENING' on 30th & 1st Poush,1426 (17th to 18th December,2019) at Lipika Auditorium.
13. Dinendra Janmotsava observed on 02nd Poush, 1426 (19th December,2019)
14. Poush Utsava was observed during 06th Poush and 09th Poush (23rd December, 2019 to 26th December,2019 at Chhatimtala, the beginning of a four days festival with various cultural programmes, exhibitions and other entertainments widely known as Poush Mela.
15. Maharshi Smarana, the death anniversary of Maharshi Devendra Nath Tagore was observed on 06th Magh , 1426 (21st January,2020)
16. Anniversary celebration of Sriniketan was observed from 23rd Magh to 25th Magh (February 06 to 08, 2020). A three days festival with various cultural programmes, exhibitions, fireworks and other entertainment widely known as Magh Mela.

Convocation 2019

The Convocation was held on 11/11/2019. His Excellency Shri Ramnath Kovind, Hon'ble President of India and Visitor of Visva-Bharati has graced the occasion as Guest in Chief. The number of

recipients of Undergraduate Degree is 1993, Post-Graduate Degree is 2180, M.Phil Degree is 156, Ph.D Degree is 376, Certificate Course is 19 (Total- 4724).

Other Functions and Festivals:

August 15, 2019	Swadhinata Divas (Indipendence Day)
October 02, 2019	Gandhi Janma Jayanti
December 25, 2019	Christotsava
January 23, 2020	Netaji's Birth Day
January 25, 2020	Maghotsava
January 26, 2020	Republic Day
February 12, 2020	Dinabandhu Janmotsava
March 10, 2020	Gandhi Punyaha

As a part of social responsibility in the time of crisis, Karmi-Mandali, with the active support of the University administration and local administration as well, conducted relief operations in 80 surrounding villages / areas during the lockdown period due to the outbreak of COVID-19, wherein 5812 families were supported with essential foodstuff at the financial involvement of **RS. 14, 09,220/-**, collected through donations from various stakeholders.

Finance

The University is almost totally dependent on the U.G.C. grants for day to day running of expenditure, a major part of which is in the nature of salaries etc. to teaching and non-teaching staff. The Maintenance grant (during 2019-2020) received from U.G.C. is **Rs. 318, 66.44** lakhs as against actual expenditure to the tune of Rs. 336, 77.38 lakhs with an internal generation of **Rs. 1045.24 lakhs**.

Status of teaching employees as on 31.03.2020

Post	Total
Professor	151
Associate Professor	74
Assistant Professor	234
Asstt. Lec. & Eqv.	128
Principals of Schools	2
Total	589

Administrative Staff Composition as on 31.03.2020

Post	Total
Group-A	56
Group-B	196
Group-C	255
Group- D	169
Total	676

Student Composition as on 31.03.2020

Total no. of Univertsity Sudents:	8,504
Students' of Patha-Bhavana & Siksha-Satra:	2,099

