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**Rabindranath Tagore's Ideas on Women Education: A Girls' School at Santiniketan Brahmacharyashram (1908-10)**

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**Abstract:** Rabindranath Tagore shared his enlightened ideas concerning education and experimented with them in Santiniketan. Tagore, the Poet-Educationist, was an ardent supporter of women's education. He was one of the most pioneering reformers was Rabindranath Tagore, who, in his way, shared his enlightened thought and ideas concerning education and experimented with them in Santiniketan. From his first travel to Europe to his long-lived creative life, Tagore expressed his thoughts regarding women's education through various forms of literature. He was involved in debates with various personalities and took an active part in the advancement of women's education. In 1908 Tagore formally started a Girls' School at Santiniketan Brahmacharyashram. However, after two years, in September 1910, it was shut down.

**Keywords:** Ashram, Brahmacharyashram, Rabindranath Tagore, Santiniketan, Vidyalyaya

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**Introduction:**

The future of human society depends on its educational system, policies, and philosophy. Nineteenth-century enlightened Indian intelligentsia was well aware of it and played a crucial role in reforming the overall education system and enlightening their compatriots with

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modern ideas. Among these enlightened Indians, one of the most pioneering reformers was Rabindranath Tagore, who, in his way, shared his enlightened thought and ideas concerning education and experimented with them in *Santiniketan*. Rabindranath Tagore, the Poet-Educationist, was an ardent supporter of women's education, and women have a unique place in his philosophy. From his first travel to Europe to his long-lived creative life, Tagore expressed his concern regarding the need for women's education. He was involved in debates with various personalities and took an active part in the advancement of women's education. Eventually, in 1908 Tagore formally started a Girls' School at *Santiniketan Brahmacharyashram*. However, after two years, in September 1910, it was shut down. Thus, this paper discusses Tagore's ideas on women's education and its practice in the *Santiniketan Brahmacharyashram*.

### **Women's Education in Colonial Bengal**

The status of women in the early nineteenth century colonial Bengal was deficient. They were kept illiterate, prejudiced, and superstitious. Often, Bengali women were seen to possess inferior social positions even compared to animals.<sup>1</sup> The prevalent social attitude towards women's education was very negative. It was considered unnecessary, futile, and an extra financial burden to the family. It was thought that if a girl child was educated, soon after her marriage, she would become a widow, lose all the feminine qualities, and be disobedient to her husband. Moreover, she would become promiscuous if she was educated. However, girls from upper-class wealthy Hindu and Muslim families, *Vaishnavis*, and Prostitutes were educated. These handfuls of fortunate women were acquainted with religious texts. Such as, the mother-in-law of *Debendranath Tagore* and the mother of *Sir Syed Ahmed Khan, Azizunnisa Begam*, knew religious texts.<sup>2</sup>

However, the introduction of English education and modern ideas in early nineteenth-century colonial Bengal produced a middle-class-educated elite *Bhadraloks* with progressive ideas that questioned the inferior social status of Bengali women. This *Bhadralok* class supported and rapidly adopted modern ideas to emancipate Bengali women from the prevalent inferior social position and thus helped spread women's education with religious zeal. These handfuls of Bengali intelligentsias were started debating for and against the

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question of women's education and played a crucial role spared of women's education in the first quarter of the nineteenth-century colonial Bengal. During this time, concepts of social and cultural values were transforming concerning women, and *Bhadralok* class felt the need to educate their wives and daughters. Until 1830 several attempts were made to popularize women's education, but due to constant protest from the conservative section of the society, fear of proselytization, the practice of social seclusion of women, and lack of female teachers eventually failed. Bengali families were not ready to send their daughters and wives to schools with these fears. Still, fathers like *Prasannakumar Thakur* and *Radhakanta Deb* made all the arrangements to educate their daughters at home.

Women's education took its momentum with the establishment of the Bethune School in 1849, which paved the way for developing women's education in Bengal. Meanwhile, English education made its permanent foundation in colonial India. Over two decades of selfless effort of reformists like *Vidyasagar* and others helped transform the hostile attitude toward women's education and realize the need for education of the Bengali women. Still, many conservative families were reluctant to send their daughters to school and made the necessary arrangement to educate their daughters at home. Thus *Zenana* education was popularised among the *Brahmos* and *Brahmo*-influenced Hindu families with the help of progressive *Brahmos* like Sibnath Shastri, Umesh Chandra Dutta, Keshab Chandra Sen, etc. Therefore, we get the name of a scantling number of educated women like Kailasbashini Debi, Bamasundari Debi, Nistarini Debi, Swarnakumari Debi, and others who were educated at home with the help of their companions and relatives.<sup>3</sup> By the 1860s to 1870s, social and cultural values of the elite educated Bengali class had been transforming gradually, and the paragon of the Bengali womanhood was changing very fast. As a result, the demand for educated wives was increased considerably, and the traditional Hindu families convinced to send their daughters to the schools to educate their daughters little bit. With the help of the reformists and government grants, thousands of schools for women were opened, which enhanced the enrolment of girl students in the schools between 1870 and 1880. Even by 1901 literacy rate among the *Brahmo*, *Baidya*, *Kayastha*, and *Brahman* women increased up to 55.6%, 25.9%, 8.0%, and 5.6%, respectively.<sup>4</sup>

### **Tagore's Ideas on Education**

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Tagore's ideas on education are philosophical and evolved over the years. Tagore's educational ideas were deeply influenced by the socio-political-cultural milieu of the late nineteenth and early twentieth-century colonial Bengal and shaped by the family atmosphere of Jorasnako Thakur Bari. Towards the end of the nineteenth century, this aristocracy family of Kolkata gradually became the flag bearer of the Bengali Renaissance and thus a cultural hub with the new progressive ideas which influenced literarily and culturally the Bengali life.

Rabindranath Tagore was a poet. However, the poet had a multi-dimensional vision of the world. He is called Tagore the Universalist. Tagore expressed his educational realization through his creative works and experimented with them at *Santiniketan*. Tagore's ideas on education have developed on the fundamental tenet of his philosophy of life- the concept of Man. For Tagore, Man is not a mere animal; all his efforts are not directed toward fulfilling his physical requirements. Instead, according to Tagore, as long as the predecessors of the human race were solely dependent on their four legs, they could not go beyond their narrow selves. However, the day man grasped the ability to stand up on his two legs and held his head high, and he extended his vision beyond the necessary biological requirements to the vast world outside. He discovered his existence with the vast play of the world. Thus Man was urged to transcend his biological needs to satisfy his intellect and soul. According to Tagore, another fundamental characteristic of man which makes him different from an animal is his creativity. The uniqueness of Tagore's philosophy lies in his understanding of creativity in Man. Tagore believes that man is a creator or an artist who wants to create civilization, society, tradition, culture, etc. Creativity in man leads towards the achievement of completeness or fullness (*Manushyatta*). A human being's urge to achieve fullness is a continuous process. For Tagore, this is the ultimate goal of human life or the *Swadhrama* of Man. Education aims to train human beings to develop their faculties to achieve fullness with harmonized relation with *Visvamanav* or *Universal Man* and Nature.<sup>5</sup> Thus, Tagore's philosophy of life always puts greater importance on the complete harmonious development of an individual personality and puts a great emphasis not only on the intellectual development of an individual but also on the practical aspect of individual life, which was to develop efficiency in means of better subsistence. Tagore advocated for a natural environment where an individual can freely nurture his/her interest with direct contact with Nature in his/her vernacular language.

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### Tagore's Ideas on Women's Education

Jorasanko Thakur Bari was the patronage of women's education. His progressive family culture profoundly influenced Tagore's concern for women's education. The incredibly close association of his elder brothers Satyendranath Tagore, Jyotirindranath Tagore, and their wives Jnanadanandini Devi and Kadambari Devi left a deep impression on him. However, from his first travel to Europe (1878) to the end of his creative life, he expressed his progressive ideas on women's education and emancipation of Bengali women from the deplorable social position in various literary outputs such as *Europe Prabasi Patra*, *Strisiksha Bishoyok Apottir Khandan*, *Europe Jatrir Dairy*, *Strisiksha*, *Kshitishchandra Duttake Patra*, *Bhakti Adhikarika Patra*, *On Some Educational Questions*, etc. Even he was involved in debates with *Krishnabhabini Dason* the question of women's education prevalent during the late nineteenth century on the pages of *Sahitya* and *Sadhana* (prominent Bengali journals of that time).

Rabindranath Tagore, from his adolescence, was enthusiastic about women's education and later took an active part in the advancement of women's education. Tagore believed that education is an inevitable part of the harmonious development of women to be 'Complete human beings.' Thus Tagore writes, "But depriving people of educational pursuits is not relieving them of a burden – it is exclusion from something that is their rights."<sup>6</sup> Tagore was aware of the deplorable social conditions and the line of arguments for and against women's education prevalent in colonial India. However, he refused most of the arguments against women's education raised by the conservative section of the society and advocated for women's education.

However, the most debatable question on women's education towards the end of the century was the objectives of education for women? Moreover, should women allow for higher education or not? Both these questions had created debate among the intelligentsias and had significant implications on the modernization and education of women in colonial India. While a large portion of *Brahmo* and *Brahmo* influenced progressive Hindus, argued for women's education to be better companions and mothers. Furthermore, thus no need to send their daughters for higher education; instead, they prescribe their daughters to learn a little bit of stitching, nursing, and home science to flourish womanly qualities in them. On the

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other hand, scantling numbers of progressive *Brahmos* and newly educated (most of them were educated at home by their fathers or husbands) raised their voices for women's higher education. Tagore also partakes in this debate in the pages of *Sadhana* and *Sahitya* with *Krishnabhabini Das* in a series of essays.<sup>7</sup>

As mentioned earlier, Tagore occasionally discusses his ideas on education in various forms of literature. Among the most notable article of Tagore is *Strisiksa* (Women Education), which was published in the prominent Bengali journal of that time *SabujPatrain* 1915. In this article, Tagore argued for a holistic approach to women's education, where he speaks about the intellectual development of women and the practical aspect of education. To focus on the intellectual aspect of women's education, Tagore advocated that Knowledge is gender neutral. Thus it should be known equally both by men and women, not for any other means but for the sake of knowing"<sup>8</sup>Thus, Tagore was not in favour of any kind of hierarchy between men and women in the sphere of knowledge. We can find many educated women characters in his literature, such as *Lolita* and *Sucharita* in the Novel *Gora*. Through these imaginary characters, Tagore showed the need for women's education to improve their position in society. On the other hand, Tagore emphasizes the practical aspect of learning for the fullest development of the human being. Thus, in the article *Strisiksa*, Tagore made this point clear that knowledge has two layers: pure knowledge and practical knowledge. Pure knowledge is gender neutral. But a loose kind of division made between men and women in the sphere of practical utility. Thus, to become a human being a woman has to acquire knowledge, and for the purpose being a woman should acquire practical knowledge.<sup>9</sup>So, according to Tagore, there is no difference in men and women in the sphere of pure knowledge. However, the difference is present in the sphere of practical knowledge. In the social philosophy of Tagore, women and womanliness have a unique place. Tagore favoured maintaining biological differences between men and women and opined that this biological distinction should be maintained; otherwise, the natural harmony would be disrupted. However, this does not indicate that he favoured gender distinction, as our western world generally tried to maintain. Instead, to some extent, Tagore also maintained a differentiation between the genders; yet he transcended this schematization and maintained fluidity. Tagore maintained biological dualism, yet his schematization was never in favor of a hierarchical gender power structure. Instead, his perception of femininity in his philosophical conceptualization is way ahead of his time. Femininity or womanliness- which refers to the

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human qualities or virtues like love, care, relatedness, and mothering- has a unique place in his philosophical schematization and significantly influences his worldview and ethical concerns. Tagore went against many social evils, patriarchal norms, and the gender power structure of the society and argued for participation in public affairs. According to Tagore, if half of a country's population were deprived of education and restricted to their homes would weaken the social vitality, which is the fundamental element of a society like India, and lose its natural harmony. Thus, Tagore hoped that women would join the social formation of Indian society side by side with men with their distinctive qualities, and with the touch of women's creative life force- which he called *Madhurya*- Indian society would resurge with its social harmony and vitality.<sup>10</sup>

### **A Girls' School at *Santiniketan Brahmacharyashram***

Tagore started an informal type of education to educate his children in 1899 at his family estate at *Shilaidaha* with the help of an English teacher. However, this experiment failed, and soon after, he realized the need for an institutionalized form of education which he actualized in his dream project of *Santiniketan Brahmacharyashram* with the ancient Indian ideals of 'Tapovana'. On 1901 The *Brahmacharyashram* was established at *Santiniketan*. However, an informal type of educational arrangement persisted side by side with the *Brahmacharyashram* from its early inception to educate his daughters and other relatives of the *Ashramiks*.<sup>11</sup> Meanwhile, the number of women had increased in the *Ashram*. Eventually, in October 1908, a Girls' School officially started, which opened the doors to women students to participate in the *Santiniketan Brahmacharyashram*. Tagore enthusiastically informed Kadambini Devi<sup>12</sup> about the Girls' school, on 28<sup>th</sup> April 1909 through a letter that a Girls' school had been growing up at the *Ashram*. Now six girls were studying, and a few more might come after the Puja vacation."<sup>13</sup>

The first few students of Tagore's Girls' School were -Meera Devi<sup>14</sup>, Pratibha, Sudha<sup>15</sup>, Sagarika<sup>16</sup>, Tarulata, and Parul<sup>17</sup>. Tagore's youngest daughter Meera Devi and Sagarika were already staying at Santiniketan. Later Labanyalekha, Hemlata, Hiron, Indu, Mira, Uma, and Jyotsna joined the Girls' school.<sup>18</sup> In any case, Tagore started the Girls' boarding school with six students and allotted the Dehali Griha for their accommodation.<sup>19</sup>

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Later on, the Girls' boarding was transferred to the *Natun Bari*. Tagore appointed Sushila Sen<sup>20</sup> to look after the girls. Later, Susheela Devi<sup>21</sup> and Giribala Devi<sup>22</sup> took charge of Girls' boarding, respectively.<sup>23</sup>

Now, the question is, 'has Tagore maintained a gender-neutral education program in his *Ashram Vidyalaya* or continued a loose kind of education system for the girls?' I have already mentioned that towards the end of the nineteenth century and the early decade of the twentieth-century enrolment of the girl students in the school increased. Nevertheless, many of the educated women of that time, including women of the Tagore family, were not satisfied and raised questions about the quality of the education for the women prevalent in the colonial Bengal. Because at that time *Pardah* system was performed seriously and women were not allowed take education with men; in many cases, male teachers were not allowed to teach the female students. However, when Tagore started the Girls' school, he tried to be gender-neutral and took a very progressive step toward Girls' education and implemented the same rules and regulations as the boys' student of the *Brahmacharyashram*. In a letter to Monoranjan, Bandopadhyay, on 26th April 1909 Tagore wrote, "Our Girls' school fees, rules, and regulations are similar to the Boys' school."<sup>24</sup> Not only the school administration but also girl students were taking their classes with boys under the tree, joined the sports and evening class to learn songs, and poetry from Tagore, and regularly joined the Wednesday prayer with the boys.<sup>25</sup> Although the Girls' school students were daughters or relatives of the *Ashramiks*, Tagore did not make any difference based on gender or between his children and the other students. Even he put Meera Devi in the boarding instead of staying with him.

Whenever Tagore got the time to spend in the *Ashram*, he was involved in various activities and encouraged girl students in every sphere of knowledge. A very progressive event took place at the *Ashram* premise, which signifies the considerable level of freedom enjoyed and scope of learning by the girl students of the *Brahmacharyashram*. On the occasion of *Rabindranath Tagore's* marriage ceremony in 1910, for the first time in the *Ashram*, a drama was performed exclusively by the students of the Girls' boarding. The drama was *Lakshir Pariksha*.<sup>26</sup> The girl students and other *Ashramiks* played different characters in the drama. The new bride *Pratima Devi* played the role of '*Khirro*'. Among the students, *Hemlata* played '*Rani Kalyani*', *Indulekha*, and *Pratibha* played '*Lakshi*' and '*Malati*' respectively. Two other girl students, *Kyatayani* and *Kalyani*, sisters of the *Prabhatkumar Mukhopadhyay*, joined the group of '*Kinibini*'.<sup>27</sup> What made his event



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memorable for the *Ashramiks* was that not only the leading character was played by women, even though all the audience were women and other men audiences sat behind the veil. First, they decline to perform in front of a male audience. However, Tagore convinced them and made the opposite arrangement. This enthusiasm of acting did not stop there. Later, girl students were planning to perform the drama 'Sati.'<sup>28</sup>

These girl students were involved in other activities of the *Ashram Vidyalaya*. Not only did these *Ashram* ladies look after the children of the *Shisu Vibhag*, but from time to time, students of the Girls'school helped them and took care of the children. Even *Shisu Vibhag* classes had been given to the hands of Madhurilata and Meera Devi, Labanyalekha Chakravarty by Tagore.<sup>29</sup>

Unfortunately, this Girls' school, which probably first included a girls boarding house in colonial India, did not last long. After the Puja vacation of 1910, this Girls'school was closed down due to its persistent problem during the last two years. Meera Devi, in her reminiscence, hopelessly writes that "Our first girls boarding did not last long."<sup>30</sup> By that time, letters had been written by Tagore to his close associates, and some of the reminiscences of the *Ashramiks* show that he was very much upset and dissatisfied with this incident. We can find a vivid description of that night and how Tagore and his girl students passed before eventually leaving the school in the reminiscence of the *Amita Sen 'Ashram Kanya Amita Sen'*.<sup>31</sup>

### Conclusion

Now, the question is, why was Tagore forced to shut down the Girls' school? Documents show several reasons behind it. I will try to point out some of the possible reasons. First of all, *Brahmacharyashram* has faced financial constraints since its early inception. Biographers and early histories of *Ashram Vidyalaya* showed that Tagore faced some extra financial burdens due to opening up new sections in the *Brahmacharyashram* and the developmental works done in and around the *Ashram* during this time, As some new sections were introduced in the *Brahmacharyashram*, naturally, the number of the students had increased considerably. Tagore mentioned this issue regarding the Girls' school in his several letters written to Ajitkumar Chakravarty and Labanyalekha Chakravarty.<sup>32</sup> Secondly, the financial constraint was not the only reason Tagore decided to shut down the school. The attitude of the

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Trustees of *Santiniketan* and its follower like Dinendranath Tagore<sup>33</sup> was not satisfactory towards Tagore's decision to open a Girls' school at the *Ashram*. Thus, Tagore faced opposition from the Trustees of *Santiniketan* regarding women's participation in the *Brahmacharyashram*.<sup>34</sup> Not only these reasons, Tagore's lack of experience, loose kind of administration and rules and regulations, the marriage of Ajitkumar Chakravarty and Labanyalekha Chakravarty, and even the rumour about *Santosh*<sup>35</sup> and *Hiron*'s relationship were also the probable causes of the closedown of the school.<sup>36</sup> The juxtaposition of all these issues eventually led Tagore to shut down the Girls' school in 1910.

### **Notes & References**

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<sup>1</sup>Murshid Ghulam, *Reluctant Debutante: Response of Bengali Women to Modernity, 1849-1905*, Rajshahi: Sahitya Samsad Rajshahi University, 1983, p. 21.

<sup>2</sup>Basu, Aparna, 'A Century and half's Journey: Women's Education in India, 1850s to 2000', in Bharati Ray (ed.), *Women of India: Colonial and Post-Colonial Period*, Volume- IX, Part 3, New Delhi: PHISPC, Centre for Studies in Civilizations, 2005, p. 185.

<sup>3</sup>Murshid Ghulam, *Reluctant Debutante: Response of Bengali Women to Modernity, 1849-1905*, Rajshahi: Sahitya Samsad Rajshahi University, 1983, p. 39.

<sup>4</sup>Murshid Ghulam, *Reluctant Debutante: Response of Bengali Women to Modernity, 1849-1905*, Rajshahi: Sahitya Samsad Rajshahi University, 1983, p. 43.

<sup>5</sup>Tagore, Rabindranath, *Religion of Man: Being The Hibbert Lectures for 1930*, Kolkata: Visva-Bharati Publishing Department, 2015, pp. 13-113.

<sup>6</sup>Tagore, Rabindranath, *LETTERS FROM A SOJOURNER IN EUROPE*, Manjari Chakravarty (Trans.), Santiniketan: Rabindra-Bhavana, Visva-Bharati, 2008, p. 117.

<sup>7</sup>Tagore engaged in debates with *Krishnabhabini Das* in the pages of *Sadhana* and *Sahitya* in response of *Krishnabhabini Das's* article *Sikkhita Nariin* series of article regarding women's education. Tagore, Rabindranath, *Rabindra-rachanabali*, Volume- Seventeen, Kolkata: Visva-Bharati Granthabibhag, Visva-Bharati, 2015, pp. 638-646.

<sup>8</sup>Tagore, Rabindranath, 'Strisiksha', in Roy, Satyendranath, (ed.) *Rabindranather Chintajagat Sikshahinta: Rabindrachana-Sankalan*, Kolkata: Granthalay Private Limited, 2002, pp. 154-57.

<sup>9</sup>Tagore, Rabindranath, 'Strisiksha', in Roy, Satyendranath, (ed.) *Rabindranather Chintajagat Sikshahinta: Rabindrachana-Sankalan*, Kolkata: Granthalay Private Limited, 2002, pp. 154-57.

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<sup>10</sup>Tagore, Rabindranath, 'Narir Manushyatta', in Roy, Satyendranath, (ed.) *Rabindranather Chintajagat Samajchinta: Rabindrachana-Sankalan*, Kolkata: Granthalay Private Limited, 1985, pp. 227-237.

<sup>11</sup>Meera Devi in her reminiscences mentioned that *Manoranja Bandyopadhyay* (*Manoranja Bandyopadhyay* was an early teacher of the *Brahmacharyashram*) taught for some time at *Santiniketan Brahmacharyashram*. He also took English classes of *Meera Devi*. Devi, Meera, *Smritikatha*, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2011, p. 30.

<sup>12</sup>*Kadambini Dutta* was elder daughter of *Mahimchandra Sarkar* of *Kusthiya* (Bangladesh). Rabindranath Tagore maintained correspondence with her through letters for thirty years. Tagore, Rabindranath, *Chithipatra*, Volume- Seven, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2014, p. 139.

<sup>13</sup>Tagore, Rabindranath, *Chithipatra*, Volume- Seven, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2014, pp. 21-22.

<sup>14</sup>*Pratibha and Sudha* were daughters of a colleague of the engineer from *Buxar Madhusudan*. Das, Sunil, 'Patra Parichiti', *Desh*, Volume- 54, issue- 4, 22 November 1986, p. 16.

<sup>15</sup> For detail see Devi, Meera, *Smritikatha*, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2011, p. 12.

<sup>16</sup>*Sagarikawas* daughter of *Arurendranath Tagore*. But *Sagarika* left the school after sometime because of her ill health. Devi, Meera, *Smritikatha*, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2011, p. 12.

<sup>17</sup>*Tarulata* and *Parul* were daughters of *Jagadananda Roy* (Teacher of *Brahmacharyashram*) and lived with their father at *Ashram*.

<sup>18</sup>It does not mean that everybody joined the school at the same time. *Labanyalekha*, a widow came at *Santiniketan* from *Shilaidaha*. Later she was married to *Ajitkumar Chakraborty* and became a resident of the *Santiniketan*. *Hiron* and *Indu* (daughter of *Prasannakumar Sen*) joined the school after the *Pous Utsav* of 1908 with Sister-in-law of *Kshitimohan Sen Hemlata* (*Tulu*). *Mira* and *Uma* daughters of late *Mohitchandra*

*Sen* joined the school with their mother *Sushila Sen* after summer vacation on June 1909. *Jyotsna* daughter of *Sarojkumari Devi* participated to the school for short time with her mother. Neogy, Ajit K., *The Twine Dreams of Rabindranath Tagore: Santiniketan and Sriniketan*, New Delhi: National Book Trust India, 2010, p. 54.

<sup>19</sup>O'Connell, Kathleen M., *Rabindranath Tagore: The Poet as Educator*, Kolkata: Visva-Bharati Publishing Department, 2012, p. 161.

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<sup>20</sup>*Sushila Sen* was Mother of *Ajitkumar Chakravarty*. O'Connell, Kathleen M., *Rabindranath Tagore: The Poet as Educator*, Kolkata: Visva-Bharati Publishing Department, 2012, p. 161.

<sup>21</sup>*Susheela Devi* was wife of *Mohitchandra Sen*. O'Connell, Kathleen M., *Rabindranath Tagore: The Poet as Educator*, Kolkata: Visva-Bharati Publishing Department, 2012, p. 161.

<sup>22</sup>*Giribala Devi* was mother of *Prabhatkumar Mukhopadhyay*. Neogy, Ajit K., *The Twine Dreams of Rabindranath Tagore: Santiniketan and Sriniketan*, New Delhi: National Book Trust India, 2010, p. 54.

<sup>23</sup>Neogy, Ajit K., *The Twine Dreams of Rabindranath Tagore: Santiniketan and Sriniketan*, New Delhi: National Book Trust India, 2010, p. 54.

<sup>24</sup>Tagore, Rabindranath, *Chithipatra*, Volume- Thirteen, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 1992, p. 80.

<sup>25</sup>O'Connell, Kathleen M., *Rabindranath Tagore: The Poet as Educator*, Kolkata: Visva-Bharati Publishing Department, 2012, p. 161.

<sup>26</sup>Sen, Amita, *Santiniketane Ashramkanya*, Kolkata: Tagore Research Institute, 2018, pp. 23-24.

<sup>27</sup>Mukhopadhyay, Prabhatkumar, *Rabindrajiboni O Rabindrasahitya Prabshak*, volume-II, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2016, p. 296.

<sup>28</sup>Tagore, Rabindranath, *Chithipatra*, Volume- Three, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2013, p. 13.

<sup>29</sup>Chakravarty, Rudraprasad (ed.), *BHAKTA O KOBI: Rabindranath Tagore- Ajitkumar Chakravarty & Rabindranath Tagore- Labanyalekha Chakravarty correspondence*, Kolkata: Paschimbanga Bangla Academy, 2007, p. 27.

<sup>30</sup>Devi, Meera, *Smritikatha*, Kolkata: Visva-Bharati Granthanbibhag, Visva-Bharati, 2011, p. 32.

<sup>31</sup>See for details Sen, Amita, *Santiniketane Ashramkanya*, Kolkata: Tagore Research Institute, 2018, pp. 23-24.

<sup>32</sup>Chakravarty, Rudraprasad (ed.), *Bhakta o Kabi: Rabindranath Tagore- Ajitkumar Chakravarty & Rabindranath Tagore- Labanyalekha Chakravarty correspondence*, Kolkata: Paschimbanga Bangla Academy, 2007.

<sup>33</sup>*Dinendranath Tagore* was nephew of Rabindranath Tagore and also song Keeper of Tagore

<sup>34</sup>Neogy, Ajit K., *The Twine Dreams of Rabindranath Tagore: Santiniketan and Sriniketan*, New Delhi: National Book Trust India, 2010, p. 54.

<sup>35</sup>*Santoshchandra Majumdar* was son of *Srishachandra Majumdar* who was a close friend of Rabindranath Tagore.

<sup>36</sup>Mukhopadhyay, Manobendra, *Rabindranath: Ashray O Ashram*, Kolkata: Gangchil, 2015, pp. 172-191.