

Green Peace Visionaries: Rabindranath and Geddes

Arunendu Banerjee*

Abstract : *Practiced knowledge with site specific understanding of land, people and environment are necessary to build up integrated-interdisciplinary eco-friendly culture on development and human environment especially in the contemporary context. Some practiced models (best tested first in site specific micro levels) of reconstruction and conservation of ecologic - environment as culture, may help the futuristic initiatives of renewal of life and living with nature. Rabindranath Tagore in Santiniketan- Sriniketan, India and Patrick Geddes in Scotland and France, had pioneered important link between quality of environment, quality of education and better ecological approach to living design , as an envoi-bridge of East and West. School with essential nature study, rural studies, at-site training on public health welfare and humane habitation work, were harmonised with active local level participation towards environmental development and better living condition especially on village renewal with knowledge of ecological cultural appreciation, which were the main stays of their innovative living environment design- culture. As long as truthful humanistic environmentalism in our futuristic, sustainable life and practice in daily life and livelihood will be measured as essential dimension; Rabindranath and Geddes will continue as our ecologic- cultural heroes of green-peace world.*

Keywords : *Living- environment, Creative- landscape, Futuristic-life, Rabindranath, Geddes*

Dual Heritage – Man and Nature

Environmental design and culture to develop individual, societal green values and ethics for the globe, will be essential to face up present critical situation of ecological disorders, environmental (life-threatening) pollution and recent global endemic seaseondition. Awareness to balanced life and living with nature, around us will be our prime strength towards development of sustainable living pattern. Interdisciplinary system-education to live better and learning of life in this century – will be essential for our caring use of this planet and its resources. Practical knowledge and site specific understanding of land, people and environment will also be necessary to build up integrated-interdisciplinary studies and eco-friendly culture on development and environment.

Rabindranath Tagore and Patrick Geddes are the united envoi-educational hope, moral and living environment cultural bridge of the dual heritage – man and nature. Rabindranath believed through his realized and practiced green truth that ‘river carries eternal message of country’. Goddes was river sheltered bio-centric personality, believed in ‘by leaves we live’.

* Engineer, Environmental Designer, Conservation Consultant, Writer, Artist,
E-mail: arunendu_banerjee@hotmail.com

As a great creative innovator and superb artist in life, Rabindranath Tagore (1861-1941) always extended himself to other creative avenues of expressions. Santiniketan envoi-habitation design is perhaps one of his finest experimentations to improve humanistic environmental future. Santiniketan-Sriniketan, life-living culture for eternal expression of education-habitat with nature, the landscape and man-nature settlement planning, do have the creative strength for spreading global community consciousness and neo-environmental activism. Concerted natural spring of applied art and science movement and creative urges for cultural identity in the form of idea-action centre emerged into this spirit of synthesis. The complete environmental knowledge as imparted by Rabindranath is the futuristic light for improvement of quality of life; which fully uses low cost but ecological remedial options, towards a new humanistic order, the future health-world without borders, for better living conditions, based on the experience in the theory of life in environment, modern village communities, rural reconstructions, city-village interactions, co-operative principles and the migrations to the common plane of environmental sustainability.

Patrick Geddes (1854-1932), famous biologist (able student of famous scientist Prof. Thomas Huxley), environmentalist and father figure of modern regional planning from Scotland, UK, founded 'Environment Society' in 1884. He had also published 'Evergreen Journal' during 1885, one of the finest pioneering movements of environmental activism and green education in West. Patrick Geddes with his 'Students hall residence in Scotland' (1887) had developed environmental movement for better living environment, with the help of students and regional workers. Geddes had provided the leadership for better environmental sanitation, development of potable water supply system and redesigning humanistic-hygienic habitation for the poor people at Rosenberg.

During 1892 Geddes and his wife Anna Morton Geddes (gifted musician, married in 1886) along with the college students, (University Extension Movement) initiated small scale green village reconstruction in various scales, to fight against the environmental disorders and also to enhance ecological and biological vitality of the living community. They had visited Cyprus (1896) to solve the problem of integrating Armenian refugees, with the creation of small self-managed agricultural communities. Patrick was very active in the living environment movement in Europe. Anna Geddes was the central force in planning Darjeeling-Summer camp (much later in India, 1917) involving Rabindranath, Jagadishchandra, Brojen Seal and Patrick Geddes.

Exposition Universelle

Patrick Geddes and Nivedita – joined in Exposition universelle held in Paris in 1900 and designed great globe project. This is the period Patrick had spent most of his time with Swami Vivekananda. Almost daily he was accompanying Vivekananda in the engineering fair in this festival, near Eiffel Tower. World's great intellectual personalities were assembled in this occasion, in 'Exposition Universelle'. Latest work on creativity and philosophy, art and culture, science and technology were assembled in this historical spread of built environment. Theme Pavilion, exhibitions were organized near Eiffel Tower.

Jagadish Chandra Bose, famous Scientist from India had presented his paper in Science Congress. Vivekananda was invited as a speaker in the religious philosophy section. Nivedita was

very much there presenting unique bridge of India and the Western world. Geddes was earlier known to Nivedita. In great globe project pavilion, Geddes wanted Nivedita's assistance for intellectual coordination to East-West design- convergence. India was coming more and more close to the hearts of Geddes family. In the coffee sessions near Eiffel Tower outstanding personalities were interacting- Vivekananda, Jagadish Chandra Bose, Abola Bose, Patrick Geddes, Anna Geddes, Nivedita, Paul doyson, Ema Calve, Rodain. Geddes was straightening his concept more perfectly on 'Plance, Work, Folk-a Triad', This was the time, Vivekananda was appreciating and explaining Geddes' concept of triad in an interesting-symbolic- poetic, narrative letter written to Mrs. Legget, September 3, 1900 from Paris. (Much later Patrick had developed his figurative diagram)

Geddes from now on, was more interested with India. The meeting was everlasting in his mind. He was adding in his theory of harmonization of life (1903), the elements of humanistic and scientific truth. He was working on 'Region and sub-region be developed harmoniously by own natural resources' in his, 'City Developments' (1904).

There are some outstanding common grounds of Geddes and Rabindranath. Both were pioneer in ecologic environmental ideas and ideals in their own way of life and work. Both were concerned on the aspects of broader humanity, believed building of one – world intellectual unity, in spite of maintaining creative diversities and identifies. They were looking for creative unity in the making of better living world through the active participation of East and West. Modern world of environmental education and eco ethical living design will always be indebted to the outstanding envoi-education centres, created by Geddes and Rabindranath. (Santiniketan in India by Tagore and Outlook Tower in Edinburgh by Geddes)

In spite of their different paths of educational and interactive practice, they had many great conveyances mostly centering to Land, People and Environmental relations. They were also champion of interwar years with their revolutionary vision of relatedness of technological civilization and humane civilization. They were bold speakers and environmental activist against the money dominated dis-balanced materialistic consumerism.

Modern environmental Designers largely attribute the founding of environmental education and built environmental culture in Europe to Scottish professor of Botany and an originator of Town and Country planning, Patrick Geddes. Through his original field-study-centre the 'Outlook Tower' (1890-laboratory to develop regional museum and studies on sociological realities) in Edinburgh, unique centre of environmental thoughts and practice were elevated into land-people-environment movement, during early part of twentieth century. Patrick was believer of the theory of famous social scientist (Mining Engineer from France) Frederic Le Play. Le Play, the positivist was inspired by philosophies of Komte.

Meeting of Two Great Minds and Reception of Dwarkanath Tagore

Patrick Geddes was invited, as Town Planning Consultant in 1914, by Lord Pentland, governor of Madras, India (he was earlier known to Geddes). Lord Pentland was the former secretary of state for Scotland. During 18 January 1915, his famous Town and Country Planning exhibition was held

in Madras. This exhibition was very famous in Europe (1910), travelled in many cities showing ideal humanistic relations of urban – rural society, urban planning and environmental analysis of the place – work – folk as : ‘a family as social units’ in micro and macro levels. He had received ‘Gold Medal recognition’ in 1913 (interestingly the same year of Rabindranath’s Nobel Prize).

He then especially renewed and re-casted Town & Country Planning Exhibition, almost in full scale and brought to Calcutta (Kolkata). This first of its kind exhibition was opened in Town Hall, Calcutta during November 1915.

Rabindranath came to this exhibition with his deep interest and met Patrick Geddes. History was made. This relation of two great minds would be long lasting and contributory to broader humanity. This is interesting, for meeting of two friends of the earth. This was the time when Rabindranath had established his ecologic vision – ‘Forces of man and forces of nature in harmony’, also through built environmental realities of Santiniketan forest school (Tapovana). Arthur Geddes had written on this historic convergence of two minds, ‘...and so on, when in 1915, Geddes came to Calcutta, bringing the cities and Town Planning Exhibition, it was natural that Tagore should come to see it and meet its maker, and that Geddes should seek Tagore. They met and their friendship began and grew.’ Arthur had also mentioned in his published article (Annual of Architecture, Structure and Town Planning 1961), that ‘... wide reader, Geddes had long studied the philosophy, arts and architecture of India with the mingling of sympathetic respect and of criticism with which he viewed the religion of the future, a religion for life. hence it was natural that he should sent me Tagore’s Sadhana: the realization of life, deeply impressed by the vision it offered for India and the World, toward an affirmative and leaving faith. Always a lover of poetry, in Scots, English, French and German. Geddes enjoyed and admired not only Rabindranath’s prose renderings of his poems but his great gift of son...’

House of Tagore and Scotland had long relation even before Rabindranath. Dwarkanath Tagore, the multi dimensional pioneer of India, grandfather of the poet, had arrived Edinburgh on 29 August, 1842 (his first voyage to Europe and Britain). A special meeting of the town council was organized for the reception of Dwarkanath. He was honoured with the ‘Freedom of the City’ – citation. ‘The Scotsman’, Edinburgh’s leading daily, described with appreciation with full column news on Dwarkanath’s many distinctions. ‘The Scotsman’, described this ‘event unprecedented in the annals of Great Britain the presentation of the Freedom of the City to a Hindoo gentleman.’ Lord Provost, James Forrest, Bart, had said, presenting this first honor to an Indian, ‘This is an honor which we highly value and which we have not been lavish in conferring. Those upon whom it has been bestowed have been those who have conferred important benefits upon this community or the country at large – who have distinguished themselves by their attainments in service and literature-and those illustrious strangers of high rank who from time to time have visited our shores. you, Sir, are the first of the Hindoo race upon whom this honor has been conferred; ...’. full proceedings on the charter of the Freedom of the City, was published in ‘The Scotsman’, on August 31, Wednesday, 1842. It may be mentioned that on arrival of the Queen in Edinburgh (probably her first visit to the city), she graciously invited Dwarkanath in the Castle. Unitarian

Association of the Edinburgh presented Dwarkanath with an Address on 5, September 1842. After few days Edinburgh Emigration and Aborigines Protection Society (society against Negro slavery in the West Indies, interest in the welfare of the Indian peasant ...) presented Address to Dwarkanath and invited him for his counsel and guidance in the promotion of the society's objectives in relation to the people of India, '... we recognize in you a friend of that knowledge which confers dignity and power on its possessor, and also a liberal promoter of the most extended plans for the education of the youth of your country....'

Outstanding scholars educators (like David Hare, Hindu College and creative relations with Dwarkanath) scientists like William Roxburgh founder father of Indian Botanic, Dr. Thomas Anderson started cinchona plantation in Mungpoo, Darjeeling etc., from Scotland had worked in India with their mind minded contributions for Scotland-India brotherhoods. Dwipendranath Tagore and narendranath Dutta (Vivekananda) were the classmates (Brojen Sil was one year senior in class) in General Assembly (Scottish Church College) studied under outstanding scholar-teacher, William Hasty. Vivekananda's concept triad of active hand harmonizing head and heart, were inspired from this period. This applied work concept was appreciated with high regards during his lectures in Euro- America. Patrick Geddes was very much touched and acted on this triad in later years, after meeting Vivekananda.

Now coming back onto the period of 1915-meeting of Patrick Geddes and Rabindranath Tagore.

After this meeting, Patrick Geddes had, worked in India for various Town and Regional planning projects as well as in the initial period of campus-design, planning in Santiniketan. Tagore was deeply interested in Patrick Geddes' concept of triad: Place-Work-folk, as well as in their common concept of the development into the theory of environmental link learning, through the generations. Patrick Geddes, as a planner and bio-centric designer, could realise Tagore's vision of leaving and role of Indian arts. The philosophies of Geddes and Rabindranath, matched and the universal humanistic creative directions were renewed in Santiniketan. Land-people-environmental relations were harmonized into neo-built environment culture. During this period, conscious attempts were made to live in tune with nature and the environment, and to shed unnecessary expenses and discard wasteful construction.

Patrick Geddes had also admired the Poet's Santiniketan built environment, the ecological laboratory, modern green centre of learning, the forest school. Perhaps he did realize Santiniketan built form is almost of built- reality of 'Sadhana' (Gitanjali Tour, Rabindranath's lecture in USA, 1912-13): 'The Relation of the Individual to the Universe'. Visva-Bharati, the synthesis and unification of a universal learning centre, was created by Rabindranath with the able support from multi disciplinary creative personalities with green hands-green minds of East and West. Santiniketan – Sriniketan (twin centre of life and living), onto the lap of man – nature harmony, were probably the first futuristic envoi-education and living design combined– model of twentieth century, more relevant now, to this present century of the deep ecological crisis. Environmental philosophies of Patrick Geddes and Rabindranath Tagore had matched with their common mission of green peace – living environment culture.

Geddes had worked in India for various regional planning projects between 1915 and 1925. He had travelled widely with the travel-worn briefcase inscribed. "To P. Geddes from his friend R. Tagore" (leather folio bag specially designed by Rathindranath Tagore, and presented by Rabindranath to Patrick Geddes). Prepared reports on over fifty Indian Towns (planning report-project like Ahmadabad, Indore, Deccan village, Bombay urban design reports, university-culture city planning in Lucknow, Nizam's Hyderabad, town planning for Coimbatore, Guntur, Madura, Tanjor, also the town planning office in Calcutta etc. as Consultant. Patrick was very active in funding department of sociology and civics for Bombay University (1920-23). This was the time when he was discussing with Rabindranath and taking his opinions for better setting of the centre. In a letter he was asking Rabindranath on his philosophy of creation of Santiniketan and Rabindranath opened his mind of mission to his friend in a rare letter May 9, 1922, '...you asked me for my opinion about the scheme of your Department. I find it rather difficult to answer your question because my own work in Santiniketan has been first to last a growth, which has had to meet all this obstacles and obstructions due to shortage of funds, paucity of workers, obtuseness in those who are called upon to carry out my ideal ... It was an incessant lesson to me and the institution grew with the growth of my own mind and life ... All my activities have the character of play in them – they are more or less like writing poems only in different medium of expression ...'. Patrick realized the unwritten but built form script of the Poet's as built auto biography – the Visva Bharati. In this period, Patrick told C.F. Andrews that Santiniketan ecologic experimentation is the most hopeful one. He wanted to see full energy to be invested towards the aspired world environmental hopes – 'If I were 51, instead of 68 and nearing 70 years of age, I would throw in my lot with you- Um. – For I think your's the most hopeful thing – Um. – that I've never seen in India'.

Geddes had also contributed in the initial period of campus planning of Santiniketan-Sriniketan. Relationship of the modern Town and Country planner of the West, Patrick Geddes and Eastern light of creative unity Rabindranath Tagore, creator of Santiniketan-Sriniketan, will require deep studies for better understanding of futuristic global green built and safe environmental designs, inclusive education in practice and urban-rural renewal work.

Rabindranath, Patrick and Arthur Geddes – Environmental Projects

To show gratitude towards Santiniketan, Geddes sent his son Arthur Geddes (1895-1968) and then an able young Indian architect Vaman Rao to work there. Arthur Geddes (working from Sriniketan- Rural Re-construction project), inspired by Rabindranath had made detailed study and regional survey of rural Bengal and related field study of human geography with river studies and also for regional water level-water table, soil settlement, weather study, wind movement and habitat study of the rural folk. His work on habitat study, re-design of rural market, specially Bolpur market design and also report-on Visva-Bharati's land and building details with photography, received well appreciation. Arthur Geddes was touched by the learning atmosphere of Santiniketan-Sriniketan, and he wrote, "The olive grove under which Socrates spoke with Plato, Aristotle and their fellow disciples, was as it were, re-planted at Santiniketan with tall and robust Sal trees and flowering evergreen Amlaki".

Tagore-Geddes active relations successfully pioneered important link between quality of the environment and the quality of education and practice. School with essential nature study courses, rural studies, at-site training on public health, hygiene and humane habitation work were harmonized with active local level participation towards environmental development and better living conditions; with practiced knowledge, both coded and uncoded, for ecological appreciation, rural reconstruction and environmental understanding. These were main stays of their innovative living environment design culture. Arthur Geddes, who later on, became very famous in the western world as an eminent 'Social Engineer', was greatly indebted to Rabindranath and Visva-Bharati for the guidance towards new kind of research work. Arthur, with the inspiration of Rabindranath, had made detailed study and original field survey of Rural Bengal, her land-people and environment. River studies, habitat design, socio-biological, ecological-cultural studies were formed into wonderful and significant research work. His thesis 'Bengal Study' was prepared and centred at Visva-Bharati, which was recognized in Edinburgh university in 1926. 'au Pays de Tagore.' (In the Land of Tagore) had also brought D. lit honor to Arthur from Montpellier, France, during 1928. Santiniketan-Sriniketan ecologic laboratory were best understood and utilized for outstanding research project work, published in international level.

Rabindranath had given the sense of head – heart, vision for Arthur's hand of creativity in planning and also to the social survey for structuring environmental, population geography report-scheme. Rabindranath had also inspired Arthur to meet the river and her life by trekking the river and the adjoining villages for Bengal Thesis project. During this period Arthur as travelling geographer in real term went ahead in the work to understand and document river life civilization of Bengal. 'River carries the eternal message of country' : was in his heart. Consequently he had travelled through rivers and life like Padma, Meghna, Yamuna, Saraswati, Ganges, Brahmaputra, Teesta, Damodar, Ajoy and Kapai. Environmental geography of the villages like Goal Para, Madhupur, Sural, etc. were also included, so also the habitat and living space planning of traditional folk and tribal architecture. In his paper (1923), 'A Masque of Earth and Man' he had included details of rural based culture, tribal life in far east ecologic life pattern including anthropological – built environmental details.

These environmental studies and field work on regional survey and human settlement planning had contributed to better understanding of modern environmental education, rural based living resources and nature conservation movement; experimentations on city-village design, rural reconstruction, mid-term urbanization, were made through concerted efforts of Patrick Geddes, Arthur Geddes; Rabindranath, Rathindranath, Kalimohan Ghosh, Elmhirst and associates during interwar year period and beyond. Visva-Bharati were recognized by them as the central creative force of inspiration and environmental work laboratory.

Efforts were drawn-up to form united world environmental education, rural based self sufficiency and practice-structure – ideal for better living ethics at the time when consciousness on global humane environment was of great necessity. History was in the making, directions to life, living culture were drawn up, which were the fundamental seeds of broader humanity and better built

envoi-culture for green future. This is also so very relevant now in strained, fractured world-health situation.

Patrick had structured his famous work: 'Cities in Evolution' during his stay in Calcutta (Kolkata). He had considered the ideals of organic life – living cultural philosophy of the Poet (Good- Beautiful- True) as an important pedestal for the balance between technology and human civilization and had mentioned that Rabindranath is the moral link between Eastern and Western civilization.

Built environmental initiatives of Visva-Bharati and the rural reconstruction movement had practically inspired Arthur Geddes to develop important human geography – projects. Land-people and environmental aspects of Bengal harmonizing with Rabindranath's visions of 'City and Village', 'Co Operative Principle' for inclusive development and relevant Poet's songs were enveloped into remarkable research paper and comprehensive work: 'A Masque of Earth and Man' (Song of Tagore were used as enviro-research component, Arthur wrote, 'There is need for, and there are signs the world over of such renewed and living drama which shall fearlessly play the great realities of Earth, of the Elements and of Life; of Nature and Humanity) and 'Bengal Study: study of soil and civilization of Bengal' (1924 - 25). Rabindranath and Patrick Geddes had inspired Arthur to study at site river and man relation, as travelling geographer. His D. Lit work was outstanding human geography, environment project work (1928), based on Tagore and his creative- inspired land: 'Au Pays de Tagore' (In the Land of Tagore), where Bard's melodies were at the centre. First of its kind environmental cultural research project appeared in the modern world based on the united hopes of Scotland – India and world brotherhood. Geddes- Tagore relations took historical turn towards the common goal in search of green peace habitation. Patrick (also the biographer of Jagadish Ch. Bose– 'An Indian Pioneer-The Life and Work of J. C. Bose', and then translated this book into German language by himself) had created design of nature's own amphitheatre (Surul Theatre) fitting to Poet's drama 'Muktadhara' (The Water Fall), structured 'Planning Civilization of India', 'Education and Reconstruction a review of Science and Sanctity' was published in Visva Bharati Quarterly (April, 1924), with introductory note from Rabindranath. 'The Indian Temple of Science' on J. C. Bose's institute was also written by Patrick and many significant environmental planning work in India by him.

Rabindranath dedicated his special edition-book : 'The Parrot's Training' (1918) to his friend, Patrick Geddes. This collector's item-book was specially illustrated by Abanindranath Tagore, cover design by Nandalal Bose. Geddes was delighted with this timely gift, written to Rabindranath from Indore, 11 January 1918 – 'Admirable ! The parrot is being avenged! ... it would have pleased you ... the delight with which my friend C.F.Dobson here, rector of the big High School ... carried off this and gloated over it ... and showed it to the very people it is meant to kill (or cure?). I am sure it will help the cause everywhere...'. Patrick collected additional copies of this book for sending to educational institutes in Europe and America.

On July 24, 1922, Mohendranath Dutta, outstanding art scholar, brother of Vivekananda, presented his book 'Dissertation of Painting' to Patrick Geddes, foreword note was written by Abanindranath Tagore.

Rabindranath wrote important forward note in the biography of Patrick Geddes, 'The Interpreter Geddes: 'The man and his Gospels' (1927) by Amelia Defres. Mumford had written the introduction note. Rabindranath wrote, 'what so strongly attracted me in Dr. Patrick Geddes when I came to know him in India, was not his scientific achievements, but on the contrary the rare fact of the fullness of his personality rising far above his Science. His love of man has given him the insight to see the truth of man, and imagination to realize in the world the infinite mystery of life, not merely its mechanical aspects ...'

Arthur was the staff of Edinburgh University from 1929 upto 1967. He was a specialist in Human Geography, became quite famous both in East and West as eminent social engineer. He was a staff and research scholar at Visva-Bharati; known for his abilities in environmental work. Arthur always had great admiration for Rabindranath, he used to write on himself as 'student-disciple of Rabindranath'. He had worked with Tagore during 1921-22 through 1924-25 and again in 1939. He was a great admirer of India's rich cultural heritage, her vast green nature and creative people. Last time he came to India during 1956 for the national planning programme of free India. Arthur Geddes was the Chairman of Scottish committee for Tagore centenary celebration at Scotland. Through his personal understanding of India and Rabindranath, he could present illuminated projects, on Rabindranath with great success (1961, Edinburgh).

Scots College – Indian College (Plan Des Quatre Seigneurs, Montpellier)

Environmental philosophies of Geddes and Rabindranath had matched with the creative direction that was started in Santiniketan as well as on the making of Scots College (1925-26), and Indian College in France. Patrick wrote to Rabindranath from Scots College on 12, March 1927, '... Here our college is already modifying place, work, and so far reaching people. In this suburban village, just outside the city; while our Chateau further out, has been for a thousand years the centre of its typical rural village – and is now beginning to change from heavy burden on it to helpful group, one increasingly wrothy, we hope, of visitors from Santiniketan and Surul, and if possible here and there suggestive to them in turn. For this reach out, in small beginnings, but large principles, towards the valorization of rural France, as yours to the corresponding renewal of Bengal...'

Indian college was established at Montpellier in 1929. Studies' on Indian Art and Culture, her environmental education, cultural relations of place, work and folk, both traditional and modern were taken into the strides of centre of practice in France at the time when India was struggling for political freedom. India's eternal message of peace and culture, work and education, life and beauty were coming up as the great inspiration in built ideals in this centre in Europe.

This College was founded by the Director, Patrick Geddes; he had with him, another friend of Indian Art and Culture Prof E.B.havel. The Secretary was Dr. G.g. Advani. Rabindranath Tagore was invited as President. Jagadish Chandra Bose, Brojendranath Seal and Michael Sadler were the vice Presidents. It was the dream towards deed; thought and action to create great globe enviro-culture.

On 22 August, 1929 Geddes writes to Rabindranath– ‘Last night I was reading your ‘Creative Unity with fresh interest and renewed pleasure...’. ‘... so will you (our President) send us a world benediction – a verse – a students’ song or what you will – whatever may come to you? I need not say how it will be valued...’ ‘... migration of students between universities to universities-cultural intercourse ... but the essential claim is that we are all have far less dominated by urban thought and mechanistic science and far more by rural thought and biologic science and this in its humanized and social forms-and increasingly in application: as already in two villages.’

On 16 September 1929, Indian College was inaugurated with Rabindranath’s musical melody. Music was presented by the able student of Rabindranath, Arthur Geddes, who was also known as outstanding violinist, trained with Tagorien music, while he was closely working with Rabindranath in India.

The Song was–

“The eternal dream
is borne on the wings of ageless light
that rends the veil of the vague
and goes across time
weaving ceaseless patterns of Being...”

Tagore Centenary, Edinburgh

With the initiative of Arthur Geddes, Tagore centenary was celebrated as a part of famous Edinburgh festival with creative support of Edinburgh University. This festival do have great importance from cultural presentation point of view in the world, even today.

On 13 May, 1961, interesting news came up at ‘The Scotsman’, Weekend Magazine – on “Presenting Tagore in sound and sight”. Theme pavilion was constructed. This kind of theme pavilion based on Rabindranath’s life and work was very unique. Even today such type of theme design presentation encircling life of Rabindranath and his Santiniketan-Sriniketan are unique and rare. Even in spite of archival material advantage, presenting Tagore in a theme design pavilion are difficult, because of immense varieties and dimensions of multilayered creative life and personality of Rabindranath.

Finally, the exhibition was organized in Adam House in Chamber Street during 28 August through 9 September, 1961. Painting, literature, music and cultural creativity of Rabindranath along with his ideas and ideals on environment (Santiniketan-Sriniketan model) were presented here. Basic Theme Pavilion was constructed using stabilized mud architecture in tune to folk architecture of Bengal; also using the flavor of Tagorean land of aesthetics and her culture. Varieties of natural plants, shrubs, flowers and leaves were taken from India to create such presentation. Bengal’s geographical spread and geo-political expressions were also presented along with river linked civilization which were very close to the Poet’s heart.

Such enviro-architectural expressions had the rare abstraction of poet's life in light and shades, sound and music. Rabindranath's song "Deep in my heart he lives everywhere" was flowing-in at this sound and light theme pavilion. Santiniketan and Sriniketan's objectives and expressions were narrated in visual design panels at the first floor of Adam House.

Indian's rich handloom – handicraft, art and craft, rural art heritage and rural glories were also added. During long period of socio-economic oppression, our national ecologic life were grossly affected. This exhibition had also narrated such information. How seriously Rabindranath in a defined scale had attempted to encounter such negative forces through his positive creativity of rural environmental reconstruction were also expressed with methodical distinction. His positive attitude towards human welfare-culture was described in a rational form. Such logical form also had expressed Rabindranath as father figure of India's own initiative towards co-operative movement and rural environmental reconstruction with people's participatory model in real sense. During this festival, interesting article came up at 'The Scotsman', titled: "Rabindranath Tagore–Bard, Musician and seer."

This article written by Arthur Geddes had contained detail– outlines of life and work of Rabindranath, his physical feature and outstanding creative personality, his vision towards better humanistic welfare. Focus on how East- West creative unity had converged and acted on his life and work, were interestingly formed as a part of presentation. Rabindranath was also coming up as a dynamic light of hope for better living design who had fully expressed the ideals of dual heritage through his practiced life and creativity during the most difficult period of time. His creativity was centred with humanistic spiritual and scientific dimension; such logical models were also narrated in this project with documentary support. Dress design of Rabindranath, its specialty and uniqueness were also within this exhibition. How he had single handedly innovated the idea of informal material for formal design presentation, using Indian ethos, were so very effectively documented and presented in visual format. It was also said that Rabindranath was fully aware on the seriousness and importance of Nobel award. he was always read with his untiring work for global human unity and of nature's unity, as inseparable part of his life's mission – Sadhana.

On August 27, 1961, a musical programme was organized. It had rare composition of Tagore concept and construction of music. Creative melodies in English were presented; the program was titled, as "Songs by Rabindranath Tagore with their own melodies". Some of the English version of his songs was presented live, in melodies-in-staff.

Introduction was written with fifteen Tagore Songs as – "Tagore's purpose in first asking me at Santiniketan and in the hills in 1923 to write down his melodies in staff, play them on the violin for his own and his friends enjoyment and publish them (Paris 1928) was first, to recast them in permanent form in staff as an international notations" Tagore was no merely a 'poet' but singer – melodist-poet in one, truly a 'Bard'. His second purpose was that his songs should be sung in an almost international tongue, English..."

It may be mentioned here, earlier Rabindranath was delightfully inspired and got interested to Arthur Geddes' work using poet's songs and translating into western presentation during Arthur's

stay at Visva-Bharati. He was writing to his 'Dear Arthur' in a letter of February 18, 1926 as – '... How delighted to have your letter. Do whatever you like with my songs' only do not ask me to do the impossible. To translate Bengali poems into English verse-form reproducing the original rhythm so that the words may fit in with tune would be foolish for me to attempt. All that I can venture to do is to render them in simple prose making, if possible for a worthier person than myself to verify them. Please write the accompaniment myself I can trust you, for you are modest and are not likely to smother my tunes with a ruthless display of your own musical talent. I shall be able to give the outline of the play from which the songs are taken in order to give them their proper background...' It may be mentioned that Arthur was talented violinist. He was specialist in presentation of Gaelic melodies, quite conversant with western staff notations and highland music.

Arthur had also went into the details of Tagore melodies (as broader life culture) since he had the personal guidance and listening poet's song from the band himself. This was quite interesting that Rabindranath had asked Arthur to play his music in violin and write down the melodies in staff during summer in Shillong hills (1923), when poet was writing the drama – 'Rakta Karabi' (Red Oleander). Arthur had used fifteen songs of Rabindranath in his environmental D.Litt. work as well as in separate publication in Paris, 1928. Understanding Tagore's melody was very essential to realize Tagorean culture. The relation between Geddes family and Rabindranath were also encircled into layers of creativity. it was well realized that poet's songs were very essential component to reconstructing global environmental cultural relations.

With such background of deep understanding, Arthur had well utilized his first of its kind work on Tagore's studies, which still stand out with glory. he then translated and had prepared melodies in staff of some of the selected songs of Rabindranath, like :

Deep in my Heart (Ontare jagicha ontarjami)

Ah, my master! I know not try own singing (Tumi kaemon kore gan kore he guni!)

Road that lures away (Gram chara)

Ah, my soul searches after – seeks the distance

(Ami chan challo he, ami sudurer piashi)

O, we're Raja's-Royal, one and all! (Amra sabai raja)

March Alone! Stand Alone! (akla chalo re !)

Call me, ah ! Call me nevermore! (Deko na !)

Silent Art thou, why~ (Nirobe acho kaeno?)

Though my time has come to leave now, still they call me (Pi-chu-da-ke)

O the gateways of the sound – Let fling! (Basanta-eso he)

Ours is she-Santiniketan (Amader Santiniketan)

Arthur was working on 'Songs by Rabindranath Tagore with their own Melodies', also translation work of selected songs of his 'Gurudev-Bard, Musician and Seer', with appreciation of Gaelic and Tagorean melodies, while 'Presenting Tagore in Sound and Light' (Tagore Centenary Celebration, part of Edinburgh Festival), and later years– 'Half a century of Population Trends in India', 'The Alluvial Morphology of the Indo-Gangetic Plain...' etc. Arthur was also actively associated with the working of Five year Plan of free India, with Prof P. C. Mahalanobis.

Arthur wrote in Annual of Architecture, Structure and Town Planning (1961), the meaningful article on the relation of: 'Two Friends: Rabindranath Tagore and Patrick Geddes' – 'Both Tagore and Geddes were at one in their love for the wide space of a great horizon such as is commanded by the site of Santiniketan, and of the welcome shade of a living grove, the original meaning (as Geddes wanted to remind us) of the pregnant Grecian word academy.' During one of the many of hour long talks together, Tagore spoke of what he meant by the word relationship, 'when you and I are together we are more than merely one plus one: together we make a third thing, something new, a relationship, – the green peace.

Arthur had struck the most important dimension through their own experience (himself and his father) of working in India: 'Tagore will be seen as the Fore Father of India's Five year plans to overcome Tyranny of Want.' In 'Weekend Magazine' : The Scotsman: May 13, 1961, Arthur had presented Rabindranath as three fold power, leader of dual heritage, visionary of freedom, together, pained personality on the tyranny of want and above all receptiveness by all.

Environmental knowledge and practiced avenues of Rabindranath – Geddes reached to the plane of cultural convergence, in search of broader humanity and revival of eco-ethical environmentalism. Arthur Geddes's tribute is meaningful even today – on three fold human, the power- 'Remembering Rabindranath's compelling, threefold power of creating word-and-melody and singing his own songs; his own sense that this was his most real attainment; and though he rarely spoke of this the way in which his songs have gripped his fellow countrymen and women, young and old, I feel that the word 'Poet' is inadequate when applied to him. A better, truer word is that which many a Scot and every Gael would use in daily speech among friends-the ancient and living word 'bard'. bard we, should surely call him, as I often did when I knew him.'

Futuristic Light: The Green Peace

Now we need to redesign the cultural continuity of Tagore – Geddes relations, which inventive contemporary built environmental models in actions, for the revival of their practiced experience and structure of expressions of Santiniketan – Sriniketan, Outlook Tower and Scots college – Indian college, to regenerate the vital norms and spirit of life and living, art-in-action, city-village interactions, urban-rural renewals, environmental cleaning, rural reconstruction and river centric habitation into our global stream of green peace life. Their humanistic, spiritual and scientific built environmental (survey before plan, civility is beauty of behavior) language of hopes and human aspirations do have the strength for making future of humane living culture. This will be as important to India, as for the flame to live for the mankind. Their common concept of environment design, ecologic architecture and the complete environmental knowledge will be the futuristic light for improvement

of quality of life and shaping our living space to a green character which fully uses low cost, environment friendly remedial options, towards new humanistic order, the world without borders, for better living conditions, based on the experience in the theory of life in environment, co-operative principles and the migration to the common plane of ecologic maximum.

Both Raindranath and Geddes had worked for bio-centric living civilization through their creative dreams to green deeds. Their humanistic cultural relations-the united creativity, are the strength for our better living world, now most relevant to environment- concerned global ecologic society. Complete environmental knowledge and ecological visions as imparted by Tagore – Geddes are the futuristic light for holistic improvement of quality fo life and living.

References

- Tagore Rabindranath (1988). *Creative Unity*: Macmillan India Ltd., pp 3, 31.
- Tagore Rabindranath (1988). *Sadhana*: Macmillan India Ltd., pp 3, 93.
- Kripalini Krishna (2002). *Dwarkanath Tagore, A Forgotten Pioneer: A Life*, National Book Trust, India, pp. 191, 192.
- Geddes Patrick (1920). *An Indian Pioneer – The Life and Work of Sir J. C. Bose*: Longman Green: London, New York, pp. 15. 30.
- Geddes Patrick (1924). Education and Reconstruction: A Review, *Visva- Bharati Quaterly* .os. Visva- Bharati, pp. 81, 83.
- Geddes Arthur (1923). A Masque of Earth and Man, *Visva- Bharati Quaterly*. os. Visva – Bharati, Santiniketan.
- Geddes Arthur (1961). Two Friends: Rabindranath Tagore and Patrick Geddes, *Annual of Architecture, Structure and Town Planning*, UK, May 1961.
- Banerjee Arunendu (2005). *Rabindranath Tagore and Patrick Geddes: The Ecological Cultural Visionaries*, The Asiatic Society, Kolkata; pp. 16,22,26,32,42,66,91.
- Banerjee Arunendu (2005). *Madhu Bata Ritawate: Collection of Essays on Tagore's Thoughts on Architecture and Environment* (in Bengali), Paschimbanga Bangla Academy, Kolkata; pp. 168,171,185,192.
- Banerjee Arunendu (2015). Santiniketan Built Environment and Rabindranath Tagore; *Sandhi*, A Journal of Science and Heritage Initiatives, Indian Institute of Technology Kharagpur, pp. 131, 132.
- Banerjee Arunendu (2017). *Space in Performance and Rabindranath Tagore; Stage and Screen: Representations and Self-Discoveries*; Dasgupta &Co. (P) Ltd., Kolkata, pp. 46, 60,61.